

Islam and Moral Education

Class Eight



NATIONAL CURRICULUM & TEXTBOOK BOARD, DHAKA

**Prescribed by the National Curriculum and Textbook Board
as a Textbook for Class VIII from the Academic Year-2013**

Islam And Moral Education

Class Eight

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Published by
National Curriculum and Textbook Board
69-70, Motijheel commercial Area, Dhaka.

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Trial Edition

First Edition: December, 2012

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Computer Compose

Perform color graphics (Pvt.) Ltd.

Cover

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National Curriculum and Textbook Board

For free distribution form academic year 2010 by the Government of Bangladesh
Printed by:

PREFACE

Education is the pre-requisite for the holistic development in our national life. To cope with the challenges of the fast changing world and to lead Bangladesh to the doorstep of development and prosperity, a well educated and skilled population is needed. In order to build up a nation imbued with the spirit of the Language Movement and our Liberation War, the secondary education aims at flourishing the talents and prospects inherent in the learners. Besides, the other aims also include expansion and consolidation of the basic knowledge and skills of the learners acquired at the primary level in order to make them fit for entry into higher education.

The aims of secondary education further emphasise on developing these learners as skilled and competent citizens of the country through the process of acquiring knowledge at the backdrop of socio-economic, cultural and environmental settings.

Keeping the aims and objectives of National Education Policy 2010 ahead, the curriculum at the secondary level has been revised. In the revised curriculum the national aims, objectives and contemporary needs have been reflected. Along with these expected learning outcomes have been determined based on the learner's age, merit and level of acquisition. Besides, efforts have been made to raise, starting from the level of moral and humanistic values down to awareness on history and tradition, the spirit of the Liberation War, passion for art-culture and literature, patriotism, feelings for nature and equal dignity to all irrespective of religions, caste, creed and sex. Efforts have also been made to apply science in all spheres of our life in order to build a nation advanced in science. Attempts are also there to make the learner capable of implementing the goals envisioned in Digital Bangladesh-2021.

In the light of the present curriculum almost all the textbooks at the secondary level have been introduced. While introducing the textbooks, the capacity, aptitude and prior knowledge of the learners have been taken into utmost consideration. While selecting the contexts and their presentation special attention has been given on the expansion of the learner's creative faculty. Adding learning outcomes at the beginning of each chapter, hints about the achievable knowledge of the learners have been given. By adding variety of activities, creative and other questions evaluation has also been made creative.

The fundamental laws of Islam are eternal and immutable. At the inception of the twenty first century these eternal laws of Islam demand due emphasis for application in the life and activities of the students who have experienced tremendous changes in terms of aspirations and humanitarian philosophy of life, which Islam advocates so that they acquire such values as patriotism, honesty, justice, tolerance, liberalism, dignity of labour, duties towards family and society, democratic spirit, non-communal ideal of life and the sense of equality of all citizens. This book entitled **Islam and Moral Education** has been written with this objective in view.

Considering the challenges and commitments of 21st century and following the revised curriculum the textbook has been written. Therefore we welcome with our highest consideration any suggestions, both constructive and rationale as well for the further improvement of the book. Amidst huge activities needed for introducing a textbook, this one has been written within a very short span of time frame. We will continue our effort to make the next edition of this book more beautiful, decent and free from any types of errors.

We appreciate the endeavours of those who assisted very sincerely with their merit and hard work in the process of writing, editing, translating, illustration, introducing sample questions and printing of the book. We hope the book will ensure joyful reading and achievement of expected skills from the learners.

Prof. Md. Mostafa Kamaluddin
Chairman

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Chapter-1

Aqaid (الْعَقَائِدُ)

Introduction:

To be a devotee of Islam, one is to have faith first in some basic aspects of Islam e.g. Allah, Prophets ,Rasuls, Angels, Akhirat etc. Aqaid means to have faith in these basic aspects of Islam. The word ‘Aqaid’ is plural whereas ‘Aqida’ is singular denoting belief or faith. Nobody can be a Muslim if he/she does not have faith even in any of these aspects. So, Aqaid becomes a principal basis of Islam.

After studying this lesson, the learners will be able to –

- • analyse the introduction & significance of Iman.
- • describe the seven aspects of Iman.
- • be inspired to have firm faith in the basic aspects of Iman & practise it.
- • explain Nifaq (Hypocrisy) and its bad consequences &
- • also describe the ways to avoid it.
- • lead life without deceptive conducts.
- • explain meanings of some qualitative names of Allah.
- • reflect those qualities of Allah in their own conduct.
- • explain the meaning & significance of Risalat.
- • explain the concept & necessity of Nubuwat.
- • explain difference between Nubuwat & Risalat.
- • describe about Akhirat & Qiyamat.
- • analyse Safa'at & its significance.
- • describe about Jannat & ways to gain it.
- • describe about Jahannam, its nature & ways to get relief from it.
- • analyse role of Iman in building moral character.

Lesson: 1

‘Iman’ (إيمان)

The word ‘Iman’ means ‘belief’ or faith. To believe the basic subjects of Islam is Iman. In true sense, Iman means to believe heart & soul in Allah, Prophets, Angels, Eternity and Fate etc. He who believes these aspects is a Muslim.

Iman includes three aspects:

- a. To believe with the heart
- b. To admit or recognize verbally
- c. To practise accordingly

So, Iman suggests to have faith in basic aspects sincerely, to have verbal confession and then to practise it accordingly. To become a true Mumin one must have hold on these three aspects. If someone believes in heart but does not agree verbally, he is not considered as a real believer or Mumin. Again he who admits verbally but does not believe in heart can never be an Imandar. In fact, the combined blend of sincere belief, verbal recognition and appropriate practices is the real Iman.

Seven Basics of Iman

The major essentials of Iman are seven which a Mumin has to believe. In the previous class, we have learnt about Iman-e-Mufassal illustrating seven aspects of Iman. Now, in this lesson, we will learn about these seven basics in detail.

1. Complete Faith in Allah:

The first and foremost state of Iman is to believe in Allah. Allah is one and second to none. He is our creator, owner, protector, helper, providence of life and death. Endowed with all qualities, he is merciful, a great listener, all knowing, wise, omniscient and all powerful. Also he is independent, all sufficient, the lord of Sovereignty.

He is boundlessly infinite, ever present everywhere in all times. He has been present now and will remain present in future. His existence and very self and qualities are beyond comparison. He is just so as he is ever present. He has beautiful names. He has no father, son and wife. He is the only being having no equal partner. Only it is He who deserves our praise and prayer.

The first and foremost aspect of Iman is to believe Allah along with his entity, qualities and power.

2. Faith in the Angels:

The angels are made of Nur (light). Allah has created them for some special purposes. They are always engaged in meditation of Allah. They also perform other duties assigned by Allah.

They are invisible but can take any form as directed by Allah. They are neither males nor females and they don't require food or sleep. They are numerous and only Allah knows their exact numbers. Of all the angels, only following four angels are famous:

- i) Hazrat Jibriel (As) ii) Hazrat Michael (As) iii) Hazrat Ajrail (As) iv) Hazrat Israfil (As)

3. Faith in the holy Books of Allah:

Decades after decades Allah has sent the prophets, many holy books for the welfare of mankind. These books contain the holy messages of Allah expressing His qualities, power and the guidelines for mankind. These books are called holy books which Allah has sent to us through the prophets. The holy books are one hundred four (104) in number of which one hundred (100) are small and the best four (04) are big including the Taurat, the Zabur, the Injil and the Qur'an. The Al-Quran is the great and the last heavenly book which illustrates all branches of knowledge and science. It is the religion book of Muslims or the complete code of life.

4. Faith in the holy Prophets and Rasuls:

Allah has sent many prophets throughout the ages to guide mankind. They showed people the ways of Allah. They used to teach right and wrong, good and bad sides of life. They would also lead the human being to the right path both in this world and the next world. They were the noble teachers of mankind specially nominated by Allah. They were innocent. Of all creations they deserve the highest respect and prestige.

Hazrat Adam (A.) was the first prophet and Hazrat Muhammad (Sm.) was the last prophet -Rasul. He was the 'Saiyadul Mursalin' or the head of the Rasuls. He is the prophet of us; he is the prophet of Islam, and so are we his followers.

5. Faith in the Akhirat:

Akhira means the life after death. After worldly life, there is another life which is permanent and eternal. This is the life after death (eternal life). Akhirat or doomsday has only beginning but no ending. Qiyamat, Grave, Hashr (Resurrection), Mizan, Sirat, Heaven, Hell etc. are the phases of Akhirat or the next world. Akhirat is a place where the consequences of one's sins and virtues in worldly life will be paid. The human being will experience the result according to the deeds performed in the worldly life. Doers of good deeds will be rewarded heaven and the sinners will be awarded punishment in the hell.

6. Faith in the Taqdir (Luck):

Taqdir means luck determined by Allah. Whatever is good or bad is done by the will of Allah. So, we should not be overwhelmed with joy if something good is achieved. Rather, we should consider it as a gift of Allah and thus we should express our gratitude to Allah. Similarly, we should not be vulnerable to disappointment in case of any danger or loss. Indulgence in evil and corruption should be avoided. Under these circumstances, we should go through "Sabor" or patience and seek assistance from Allah. So, we must have belief in luck and try to perform virtuous acts to the best.

7. Faith in the Resurrection after Death:

After death, we will be alive again. Allah will make us alive starting from Hazrat Adam (A), the first man to all up to the Day of Judgement. This is called the resurrection. All men will gather there to show their records to Allah. We will be answerable to him. Allah will measure our records of sins and virtues and will make us answerable. Being the only Judge, He will reward our good deeds and punish us for the wrongs done in the worldly life.

It is important that we believe the seven subjects mentioned above. A real Mumin must have cordial belief, verbal recognition and practices accordingly.

The Auspicious effects of Iman:

Iman is a great blessing of Allah. It enables a person to achieve welfare both in this world and the next world. A believer earns respect, benefits and success and love from all in this world. So says Allah,

وَلِلّٰهِ الْعِزَّةُ وَلِرَسُولِهِ وَلِلْمُؤْمِنِينَ

Meaning: "And respect is only for Allah, His prophets and believers (Al- Munafiqun, Ayat- 8).

A believer is lovable to Allah and His prophets. Allah the Almighty will reward the heaven of eternal peace to the believers. The Mumins (believers) will live there forever and will be enjoying all blessings of the heaven for ever. Allah says:

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ كَانُوكُلَّهُمْ جَنَّاتُ الْفِرْدَوْسِ نُزُلًا حَالِدِينَ فِيهَا

Meaning: 'Surely those who hold beliefs and perform virtuous deeds will be entertained in the Firdous Jannat. They will remain there for ever. ' (Al-Kahaf: 107-108)

We will study every subject of Iman and know about it. We will believe it firmly and practise it to build our life. Always we will perform righteous actions and will never commit any unjust or tyrannical deeds. Thus we will be able to experience peace and success in both worlds.

Task: Learners

- a) will write seven aspects of Iman on a poster and display in the class.
- b) will prepare a homework on the seven aspects of Iman and present it to the teacher.

Lesson: 2**NIFAQ (النفاق)**

Introduction: The term ‘Nifaq’ means falsehood, hypocrisy, deception and double standards or contradictory attitudes etc. In Islamic term, Nifaq is defined as the verbal recognition of Iman and having disbelief inwardly in heart. A person doing this is called the Munafiq (the unfaithful). Usually the Munafiq does it for his social and worldly gains. They dwell with both the Muslim and Kafir (non-believer). Publicly they declare themselves as Muslims but secretly deny Islam. To describe their conditions, Allah says:

وَإِذَا لَقُوا الَّذِينَ آمَنُوا قَالُوا أَمَّا هُنَّا
وَإِذَا خَلَوْا إِلَيْ شَيْطَانٍ هُمْ[ۖ] قَالُوا إِنَّا مَعَكُمْ[ۖ] وَإِنَّمَا نَحْنُ
مُسْتَهْزِئُونَ[ۚ] ○

Meaning: When they (The Munafiq) mix with the believers (The Imandar), they say, "Surely we have had beliefs (Iman), when they secretly meet the Satans, they say, We are with you. We only ridicule them". (Al-Baqara: 14)

In a word, Nifaq means to hold ‘kufr’ in heart but to express Iman outwardly. And such a person characterized with this is called the Munafiq.

Character of the Munafiq:

Nifaq works against morality and humanity. The character of the Munafiq reveals this truth. They are apt at doing all unjust and evil deeds. They practise falsehood and deception other than noble conducts or qualities. Allah says:

وَاللَّهُ يَشَهِدُ أَنَّ الْمُنَافِقِينَ لَكَاذِبُونَ[ۚ] ○

Meaning: "And God asserts that the Munafiqs are liars" (Munafiqun: 1)

Prophet Muhammad (Sm) has explained the character of the Munafiqs in many Hadiths. For example,

أَيْةُ الْمُنَافِقِ ثَلَاثٌ إِذَا حَدَّثَ كَذَبَ وَإِذَا وَعَدَ أَخْلَفَ وَإِذَا أَوْتَمَ خَانَ -

Meaning: 'The Munafiq has three characteristics: to tell a lie, to violate the pledges and to forfeit the things deposited to him by others'. (Sahih Bukhari and Sahih Muslim)

Bad effects and consequences of Nifaq:

Nifaq is a heinous sin destroying human character. It involves man to unjust and indecent deeds. As a result, our moral and humanitarian values are degraded. It creates disbeliefs and doubts among us and paves the way for feuds, quarrels and pains.

Munafiqs are dreadful foes of Islam. Explicitly, they demand themselves to be Muslims but in reality, they act in favour of Kafirs. Their secret hostility endangers the Muslims. As secret informers, they reveal concealed information and weaknesses of the Muslims and they create disharmony and feuds among Muslims. The secret enemies are more harmful than the open ones. Because defensive measures can easily be taken against the open enemies but it is not possible to get necessary opportunity to guard us from the hidden foes. In disguise of a friend, the Munafiq enjoys more privileges to harm us. For these reasons, they remain hated and criticised. Their lives hereafter also await the torments of Hell. Allah says,

إِنَّ الْمُنَافِقِينَ فِي الدَّرْكِ الْأَسْفَلِ مِنَ النَّارِ

Meaning: "Surely the Munafiqs shall stay at the lowest phase of the hell". (Sura Nisa: 145).

We all shall lead our lives without Nifaq. We shall refrain from doing anything done by the Munafiq. As the genuine Mumins, we must take attempts to lead our lives.

Task: Learners

- a. divided in groups in the class, will present a poster furnished with the characteristics of the Munafiq.
- b. will write ten sentences on the bad effects and consequences of Nifaq and show it to the teacher.

Lesson: 3

Asmaul Husna (﴿الْأَسْمَاءُ الْحُسْنَى﴾)

Asmaul Husna means the beautiful names. In Islamic terminology, Asmaul Husna refers to the total qualitative names of Allah which are manifested in the Holy-Quran. Al- Hadith illustrates 99 quality names of Allah but in reality, the quality names are more than those. Of them, those 99 names eg. Alim, Khabir, Razzak, Gaffar, Rahim, Rahman etc. are noteworthy.

Importance and Significance:

The importance and significance of those names are enormous in our lives. These names express His qualities and power. We come to know the special qualities and traits of Allah and thus it becomes easy for us to follow and adhere to his orders and restrictions. We can remember Allah by these names and He becomes pleased if we call him by these names. We can say our prayers by these names. He Himself says,

وَإِلَهُ الْأَسْمَاءُ الْكُثُنَىٰ فَادْعُوهُ بِهَا وَكُرُوا الَّذِينَ يُلْحِدُونَ فِي أَسْمَائِهِ سَيُجَزَّوْنَ مَا كَانُوا
○ يَعْمَلُونَ

Meaning: ‘Allah has got beautiful names. So you should call him by those names. Avoid those who distort his names. Very soon, they will be paid retribution for their deeds.’ (Sura Al-A’raf:180)

Those beautiful names attributed to Allah inspire us to form good characters. We can be endowed with these noble characters through the reflection of these qualities (names) in our lives. Also, moral and humanitarian values are established in the society. It is said in the Al-Quran,

صِبْغَةَ اللَّهِ وَمَنْ أَحَسَنُ مِنَ اللَّهِ صِبْغَةً

Meaning: ‘We accepted Allah’s colour; and who is more beautiful in colour than Allah? (Sura Al-Bakara: 138)

The colours of Allah are reflected in his religion and qualities. And all the nicest qualities are the reflections of Allah. Therefore, the practices of those qualities can make us noble persons. Now we will introduce ourselves to some of the ‘Asmaul Husna’ of Allah (qualitative names of Allah).

Allahu Gaffarun (ﷺ):

The word ‘Gaffarun’ means very forgiving. ‘Allahu Gaffarun’ connotes that Allah is very compassionate, forgiving. Allah’s compassion is incomparable. He is the most compassionate. He says,

وَإِنِّي لَغَافِرٌ لِّمَنْ تَابَ وَأَمْنَ وَعَمِلَ صَالِحًا ثُمَّ اهْتَدَى

Meaning: ‘And I am surely compassionate to those who have repented, have got faith, have led virtuous life and remain resolute in an upright way. (Sura Ta-ha: 82)

Allah is our creator. He has blessed us with innumerable gifts (Niamot). But, a good number of human beings out of pride and ignorance forget Allah. They don’t express gratitude to Him. But He never punishes them immediately, rather offers chances. He forgives the person who repents at heart for his/her sins and promises severely not to

commit the same. Even the great sinners are forgiven if they sincerely beg His forgiveness. In fact his power of compassion or forgiveness is beyond comparison. We will always pray for Allah's forgiveness as we commit sins in our consciousness & ignorance. He is very compassionate and always forgives our sins.

Allahu Samadun (الله صمد)

'Samadun' means independent or depending on none. 'Allahu Samadun' implies that Allah is independent. He depends on nobody as He is self-dependent. Allah, the Almighty says in the Quran, **الله صمد** Meaning: "Allah is independent." (Sura Al Ikhlas: 02)

Allah is Khaliq or a creator. Everything other than He is Makhluk or creation. All the creations are dependent on Him for their life and death, existence blessed with his miraculous power. Being sovereign he is above all necessity and demands. He is purely free from any business, profit-loss, decay, destruction, errors. He was in need of nobody to create the universe and He requires nobody to run this universe. The big seas, oceans, hills come to creation at His call. The complex creations came into existence with His desire. No doubt, he is the great creator without anybody to help Him.

He needs nothing. Even he is not subject to prayer, worship or praise. Human beings need to worship Allah for their own welfare. Food, sleep, rest, leisure are of no use to him. In a word he is self-reliant, self-evident being the only entity.

We will feel this quality of Allah and try to be self-reliant. We will discard the practice of dependence on others and seek assistance only from Allah.

Allahu Raufun (الله رءوف):

The word 'Raufun' means very kind and affectionate. Allahu Raufun stands for that Allah is very kind and affectionate. Allah's kindness, grace and affection to us are unending. Allah the Almighty says,

إِنَّ اللَّهَ بِالنَّاسِ لَرَءُوفٌ رَّحِيمٌ

Meaning: 'Surely Allah is very affectionate and gracious to mankind.' (Sura Al Bakara- 143)

Allah's affection and grace have no limit. He has created us out of his kindness and affection. He has infused feelings of love and affection in the hearts of our parents, relatives to rear up. He never punishes us on earth right away even if we betray with Him. Instead he gives us chances out of his kindness. He graciously forgives us if we become repentant and propose not to repeat the same. He has facilitated giving us grace and gifts. All the welfare done on this world and the life hereafter is due to His blissful gifts. He is the unending source of grace and kindness.

We will also shine with this reflected glory of Allah. We will be kind to one another. We shall not pain anybody rather endear all with our love, affection and care.

Allahu Hasibun (ﷺ)

The word Hasibun refers to being the judge of all accounts. Allahu Hasibun indicates that Allah is the judge of all accounts. Allah the Almighty says,

إِنَّ اللَّهَ كَانَ عَلَىٰ كُلِّ شَيْءٍ حَسِيبًا ۝

Meaning: "Of course, Allah is the judge of all accounts." (Sura Nisa: 86)

On the Day of Judgement, Allah will take accounts of all our actions done on earth. He will be the only judge on that day. Al-Quran says,

مَالِكٌ يَوْمَ الدِّينِ ۝

Meaning: "He Himself (Allah) is the best judge on the day of judgment." (Surah Al - Fatihah 03)

That very day, he will award the lists of accounts to all human beings. All the worldly deeds done by everyone will be recorded in the accounts. Allah will take accounts of all our willful-unwilful acts whether small or big, done secretly or publicly. Allah the omniscient says,

وَإِنْ تُبَدِّلُوا مَا فِي أَنفُسِكُمْ أَوْ تُخْفُوهُ بِحَاسِبِكُمْ بِهِ اللَّهُ

Meaning: "If you express your secret language of heart or suppress it, Allah will also assess the same." (Surah Al - Baqara: 284)

All human beings must be accountable to Allah on that day. None will be spared without showing detailed account of vice and virtues. Allah is Hasib (accurate reckoner) because he will ensure taking all through accounts of us.

We will try to realize the significance of the term 'Hasib' and be able to take our own accounts by ourselves. Every night we should expose ourselves to those sins-virtues done on the day and beg forgiveness to Allah of the sins and also promise not to commit the same again in future.

Allahu Mohaiminun (ﷺ)

The meaning of 'Mohaiminun' is custodian, caretaker, and shelter provider. 'Allah Mohaiminun' means the provider of shelter. Allah is the real custodian, the only and last abode of shelter. He saves us from all dangers and disasters. Only He protects us from the evil designs of the Satan, magicians and jealous people. His measures of giving us protection are strong and invincible that none can venture it. If Allah the Almighty guards and saves someone, nobody can harm him/her anyway. We must

seek refuge from him in all dangers. This lesson has been furnished with many points of Al-Quran and Hadith. Our great prophet (Sm) has taught us to pray for gracious shelter from Him.

We must beg His power to keep us secured. He will protect us in all ways. We will help and shelter the persons in danger and then Allah the Almighty will be pleased with us.

Task: Learners will prepare a list of 15 qualitative names of Allah with meanings and present it in the class.

Lesson-4

Risalat (رسالۃ)

'Risalat' is very important among the aspects of "Aqaid". After "Tawhid" comes Risalat in respect of its importance. Risalat means to carry news or messages or dispatch it to another. In Islamic terminology, the Prophets or 'Rasuls' are the messengers who carry the messages of the merciful Allah or divine rules and regulations to mankind. It is 'Farij' or bounden duty to have faith in the 'Risalat' and the Prophets or Rasuls.

Numbers of the Prophets or Rasuls:

Allah the merciful has sent many Prophets or Rasuls from time to time to guide (Hidayet) mankind in this mortal world. There was hardly a nation unvisited by the Prophets or Rasuls sent by Allah the Almighty. Allah says in the Quran:

وَلِكُلِّ قَوْمٍ رَّاَدِ

Meaning: "And there are guides (Rasuls) for every nation". (Arr- Raad: 07)

The holy Quran refers to only 25 Prophets-Rasuls but, in reality, the number goes to more than lakh. Hazrat Abujor Gifari says in a Hadith "Once I asked the prophet Muhammad, "Oh Rasul! 'How many are the prophets?' In reply our great Prophet said, "One lakh twenty four thousands. Of them there are three hundred thirteen or three hundred fifteen Rasuls". (Miskat)

Another opinion describes the number to be two lakhs and twenty four thousands. Of them, Hazrat Adam (A) was the first and our beloved Prophet Hazrat Muhammad (Sm) is the last Prophet and Rasul.

Difference between a Prophet and a Rasul:

In respect of meaning, these two words differ from each other. Those who are offered the holy Book or new Shariah are called Rasuls. On the other hand, those to whom no

holy Book or new Shariat was revealed are considered as the Prophets. The holy Prophets used to propagate the shariat of the previous Rasuls. In this respect, Each Rasul is a Prophet, but each prophet is not a Rasul. Our prophet Muhammad (Sm), for example, was both a Prophet and a Rasul. On the contrary, Hazrat Harun (A) was only a prophet. No holy Kitab (Book) was revealed to him and he would propagate the Shariat of Hazrat Musa (A).

Significance of the Risalat:

The prophets-Rasuls were the special gifts of Allah to mankind. They invited the people to Tauhid (the simple and righteous path) and warned them against the sin of "Shirk," 'Kufr' and 'Nifaq'. They taught them about how to earn noble character and moral education. The main spirit of their invitation is to propagate the oneness or one entity of Allah the great and His messages for mankind. So does the holy Quran say:

يَا قَوْمَ اعْبُدُوا اللَّهَ مَا لَكُمْ ۚ مِّنْ إِلَهٍ غَيْرُهُ۝

Meaning: "Oh! My people! You should worship Allah. You have no 'Ilah' except Allah". (Surah AL-Aaraf: 73)

In fact, the very duties or responsibilities of the Prophet-Rasuls are Risalat. To highlight the significance, Allah says:

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَّسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الظَّالِمُونَ۝

Meaning: I have sent the holy Rasul to every nation in order to ask all to worship Allah and to get rid of the 'Taguts' (the extreme disbelievers). [AL-Nahl: 36]

The Prophets-Rasuls rightly perform the duties given by the Almighty Allah. Those who have practised their allegiance to Allah have been successful. We will abide by the ideals of the Prophet Muhammad, and then we are sure to succeed in all spheres of life.

Task: Learners will read the lesson 'Risalat' silently and show the teacher five sentences on the significance of Risalat.

Lesson-5

Khatamun Nubuwat

The word 'Khatamun' stands for the end, the closing, and 'Nubuwat' –Prophethood. So, Khatamun Nubuwat means the closing of the prophethood. From time to time, Allah has sent many prophets-Rasuls to guide (Hidayet) mankind. This process of sending the prophets- Rasuls started with Hazrat Adam (A) and ended with Hazrat

Muhammad (Sm). The end of the gradual appearance of the Prophets-Rasuls is termed as 'Khatamun Nubuwat'. The holy person with whom this very process ended is the 'Khatamun Nabiyeeen' and he is none but our holy Prophet Hazrat Muhammad (Sm).

Significance:

Our beloved Prophet Hazrat Muhammad (Sm) is the great and last prophet, the 'Khatamun Nabiyeeen'. Henceforth, no other Prophet has come and also will not come up to the doomsday (Qiyamat). The process of sending the Prophets-Rasuls has ended through him. It is necessary to have faith in 'Khatamun Nubuwat'. No one can be Imander (believer) without having faith in it.

The evidence of 'Khatamun Nubuwat'

The gradual process of 'Nubuwat' has found its fuller completeness through him. It has clearly manifested in many references of the holy Quran. We will come to know some examples of 'Khatamun Nubuwat' in the following chapters:

Documents of the Quran:

Allah, The Almighty has called our Prophet Muhammad 'Khatamun Nabiyeeen', the last of all the Prophets in the holy Quran. Allah the great says:

مَا كَانَ مُحَمَّدًا أَبَا أَحَدٍ مِّنْ رِجَالِكُمْ وَلِكُنْ رَسُولَ اللَّهِ وَخَاتَمُ النَّبِيِّنَ

Meaning: "Muhammad is not the father of any male person of you; rather he is Allah's Rasul and the last Prophet." (AL-Ahzab: 40)

Reference in the holy Hadith:

The evidence of 'Khatamun Nubuwat' is evident in many Hadiths in the following way:

1. Our Prophet Muhammad (Sm) says: أَنَا خَاتَمُ النَّبِيِّنَ لَا يَتَّبِعُنِي بَعْدِي

Meaning: "I am the last prophet, and no other prophet is to come after me". (Sahih Muslim)

2. The Rasul of Allah (Sm) further says: "The process of Risalat and Nubuwat" has been stopped. No other prophet or Rasul is to come after me.
3. Our Prophet says, "The prophets would lead the Bani Israil. When a prophet would die, the next prophet was entrusted with the duty to lead. But no prophet is to come after me. (Sahih Bukhari)
4. In one of the Hadiths, our Prophet has explained the Khatamun Nubuwat through an example. He says, "The evidence of me and my former prophets is that a man built a building, decorated it beautifully and attractively but there remained a vacant space of a brick. While enjoying the beauty of the building all around, the

people were surprised to express, "Why was there no brick there? In fact, I am that brick and I am the last Prophet". (Sahih Bukhari)

There was only one brick left to set. As soon as a brick is set in the vacant space, the whole building appeared completely marvelous. Similarly, Nubuwat resembles a building in which the last brick is our Prophet Muhammad (Sm). The last brick of the building set by him brought the completion of the building. So it is not required any more to set a brick anywhere of the building, e.g. no prophet is to come anymore.

Logical evidence:

We can prove Khatamun Nubuwat with logic. In light of logic, it is seen that the arrival of one prophet is usually followed by another for three reasons. For example:

- A) In case of the extinction or distortion of the teachings of the former prophet.
- B) In case of the incompleteness or inclusion-exclusion of the former prophet's teachings.
- C) In case of the fixation of the former prophet's teachings for a particular place or time.

None of the reasons mentioned above is applicable at present. Because-

1. The teachings or ideals of the Prophet Muhammad (Sm) are still existent without any extinction or distortion. So, no new prophet is to come in future.
2. The teachings and religion of the Rasul (Sm) are perfectly complete having no imperfection, no inclusion-exclusion. Allah, the Almighty says:

آلِيَّةِمَا كَمْلُتُ لَكُمْ دِينَكُمْ وَأَمْتَثَ عَلَيْكُمْ نِعْمَتِي وَرَضِيَتُ لَكُمُ الْإِسْلَامُ دِينًا

Meaning: "Today, for you I have fulfilled your religion (Islam) completely; completed my gift (Neamat) on you and nominated Islam as your religion." (Sura Mayida: 03)

3. Prophet Muhammad (Sm) did not come for a particular place or time; rather he is the prophet of all prophets of all mankind of all places till doomsday. Allah says:

وَمَا أَرْسَلْنَاكَ إِلَّا كَافَةً لِلنَّاسِ بِشِيرًا وَنَذِيرًا

Meaning: "I have sent you as the mouthpiece of good news and to warn the whole mankind." (Saba: 28)

قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ بِجَمِيعِهِ

Meaning: "Say, Dear Mankind! I am the Rasul of Allah for all of you". (Aaraf: 158)

Not a single of the three reasons is applicable at the present time. So, no new prophet is to come any more. Our Prophet Muhammad (Sm) is the last Prophet, the 'Khatamun Nabiyeen'.

Task: Learners will read the lesson 'Khatamun Nubuwat' silently. All the students of the class will select three speakers. One of the three students speaks on the evidence of the Quran on Khatamun Nubuwat, another on the Hadith evidence and another student will speak on 'Logical evidence'. All the students will pay heed to their presentations. The teacher will play the role of chairperson as well as coordinator. At last, the students will thank the speakers.

Lesson-6

Akhirat

The 'Akhirat' is the life hereafter or the life after death. In Bengali language, it is called 'parokal' (the life after death). According to Islamic Shariat, the life which begins after death is called 'parokal' or 'Akhirat'. This life is infinite and permanent having no ending but beginning. There are two phases of Akhirat-

- a) Barzakh
- b) Qiyamat

Barzakh: This means the middle phase between two objects- the time between mortal death and the Qiyamat or Resurrection. In fact, this is the mid-screen between the Qiyamat and earthly life. This life starts with the death of human being. The gracious Allah says,

وَمِنْ وَرَاءِهِمْ بَرْزَخٌ إِلَيْهِمْ يُعْرَضُونَ

Meaning: "Barzakh remains before them up to the Resurrection." (Muminun: 100)

In this first phase of Barzakh life, in the grave, the virtuous persons will enjoy the heavenly happiness and the sinners will suffer the torments of Hell.

Qiyamat:

It means to rise up to resurrect. In Islamic terminology, the Qiyamat indicates that the human beings will rise up alive before Allah that day from graves for judgement. After being brought to judgement, the virtuous will enter the Heaven and the sinners will go to the Hell.

Importance:

The Akhirat is one of the important aspects of the ‘Aqaid’. It is obligatory (farz) to have faith in the Akhirat without which none is to be an Imandar (virtuous). Regarding Mumins, Allah says:

وَإِلَّا خَرَةٌ هُمْ يُؤْمِنُونَ

Meaning: "And they believe in the Akhirat firmly". (Baqara: 04)

The faith in Akhirat makes mankind honestly industrious, takes them to form good characters and to practise moral qualities. Allah, the Almighty says:

فَالَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ قُلُوبُهُمْ مُنْكَرٌ وَهُمْ مُسْتَكِبُونَ

Meaning: "And those who have no faith in the Akhirat are deviated from truth and they are proud". (Nahal: 22)

The loss of faith in the Akhirat involves a person in the worldly activities. So, he desires to gain worldly interests at all costs. He never hesitates to commit any sort of injustice, oppression and immoral or other sinful activities. Indeed, the faith in Akhirat keeps a person away from doing any evil deed and instead makes him/her morally pure. So, we must have faith in the Akhirat and lead a pious life.

Task: After reading this lesson, Learners will write about what they have learnt and present it to the teacher.

Lesson-7

Shafa’at

Shafa’at means to recommend, request etc. In Islamic terminology, Shafa’at denotes the recommendation of the Prophets-Rasuls and the virtuous people to Allah for the welfare and forgiveness on the doomsday (Qiyamat). Shafa’at will be usually offered for two reasons:

- To forgive the sinners and sins
- To enhance and gain dignity for the virtuous.

Significance: On the Qiyamat day, Allah the Almighty will make us accountable to Him for our worldly deeds. Then, He will send everyone to the heaven or hell in terms of what we have done in the world. The virtuous will gain the heaven and the

sinners will suffer from damnation in hell. The Prophets-Rasuls and the virtuous souls will plead (Shafa'at) to Allah for which the sinner will be forgiven and granted heaven from the hell. Also request will go for the virtuous for more dignity. Shafa'at is usually of two types; such as –

- a) Shafa'at-e-Kubra
- b) Shafa'at-e-Sugra

Shafa'at-E-Kubra:

On the Qiyamat day, all persons will gather in a vast field. On that day the sun will shine close to the human beings causing acute suffering. They will request Hazrat Adam (A), Hazrat Nuh (A), Hazrat Ibrahim (A), Hazrat Musa (A) and Hazrat I'sa (A) to plead to Allah the merciful for the judgement to start. After they express inability on their part, they will go to Prophet Muhammad (Sm). Then our dear Prophet will request Allah the gracious and He will start doing the judgement. This very recommendation or pleading is called Shafa'at-e-Kubra or Shafa'at-e-Uzma (the highest recommendation).

Only our Prophet Muhammad (Sm) deserves this power of recommendation along with two kinds of Shafa'at which are only reserved for him. And that is to appeal to Allah to allow the residents of the hell to enter the heaven. Only then, they will enter the heaven.

Shafa'at-E-Sugra:

It denotes the recommendation of the beloved Prophet (Sm) to Allah on the Qiyamat day to forgive the sinners and heighten the status of the virtuous. The Prophets-Rasuls, Angels, Martyrs, Alims, Hafizs will deserve this opportunity. The holy Hadith says that also Al-Quran and ‘Saum’ (Fasting) will recommend to Allah on that day. Shafa'at-e-Sugra will be directed to the following cases:

1. To forgive and grant the heaven to those who are destined to go to hell.
2. To forgive and release those ‘Mumins’ suffering from the torments of the hell for their sins.
3. To raise the status of the residents of the heaven.

We will ensure to have faith in Shafa'at. We will love Allah and follow the ideals of the Prophet Muhammad(Sm). We will enter the Jannat with the favour of Shafa'at.

Allah the merciful will accept the Shafa'at offered by the Prophets-Rasuls and the virtuous souls on that day and thereby many persons will be granted the Heaven. And our Prophet Muhammad(Sm) will enjoy the highest power and priority to recommend (Shafa'at) to Allah. Our holy prophet says:

أُعْطِيَتِ الشَّفَاعَةُ

Meaning: "I have been empowered with the very right to plead." (Bukhari and Muslim)
He asserts in another Hadith:

"I will advocate (Shafa'at) for a number of people greater than the total number of stones and bricks available in the world." (Musnad Ahmad)

Shafa'at is a great gift (Neamat). Without the Shafa'at of our beloved Prophet (Sm), it is not possible to gain eternal welfare, success and the heaven on that day.

So, we will have faith in the Shafa'at and love Allah the Almighty and follow the ideals of the Rasul (Sm). Only then, we will be blessed with the Shafa'at (recommendation) of our dear Prophet (Sm) to enter the heaven.

Task: Divided into two groups, one group of learners will speak on the introduction and significance of Shafa'at and another group will describe the kinds of it.

Lesson-8

Jannat

The Jannat stands for Eden, yard, and covered place. In Persian language, it is called 'Heaven', in Bangla it is named as "Swargo" (Heaven). According to Islamic Shariat, the ever-peaceful dwelling place made for the virtuous souls in the Akhirat is called the Jannat (Heaven).

The Jannat decorated with attractive and beautiful objects is an everlasting, peaceful abode. All things including the houses, seats, furniture are made of gold, silver, gems and jewels. There will be carpets with silken layers, the sweet streams of pure milk and ever-tasty honey, the flow of sweet water. In fact, all kinds of objects will be available there for enjoyment. Allah the gracious says:

وَلَكُمْ فِيهَا مَا تَشَاءُونَ أَنْفُسُكُمْ وَلَكُمْ فِيهَا مَا تَدَّعُونَ

Meaning: "You will get everything whatever you desire there (Jannat) and you will be awarded everything you demand." (Fussilat: 31)

The Rasul (Sm) says about Jannat, "Allah the gracious asserts, I have arranged there such marvellous objects that no eyes have ever seen, no ears have heard about, even no human hearts have ever imagined." (Miskat)

The names of the Jannat:

The Jannats are of eight categories:

1. Jannat-ul-Firdous
2. Jannat-ul-Ma'wa
3. Dar-ul-Maqam
4. Dar-ul-Qarar
5. Dar-un-Nayeem
6. Dar-ul-khuld
7. Dar-us-Salam
8. Jannat-ul-A'dn

The Jannat-ul-Firdous is the best of all Jannats.

The Activities and ways to gain Jannat:

The Jannat is the abode of the Mumins and virtuous souls. Allah says:

وَبَشِّرُوا الظَّاهِرَاتِ أَنَّ لَهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ^ط

Meaning: "Oh Prophet, announce the good news to those who have got faith and performed good deeds, and certainly they will be awarded the Jannat from whose bottom fountains are flowing." (Baqara: 25)

So, to gain the Jannat requires having faith first. We have to firmly believe in all aspects of 'Aqaid'; have to perform honestly good deeds, offer prayers five times a day regularly. Prophet Muhammad (Sm) says:

الصَّلَاةُ مُفْتَاحُ الْجَنَّةِ -

Meaning: Prayer (Salat) is the key to Jannat.

Together with 'Salat', fasting during Ramadan, paying 'Zakat', and performing 'Hajj' are obligatory for us. Besides, we have to practise doing good deeds, forming noble characters and morality. In all spheres of life, we have to adhere to the rules and regulations given by Allah and His Rasuls. We have to refrain from committing all types of evil and sinful deeds. Allah the merciful says:

وَآمَّا مَنْ حَافَ مَقَامَ رَبِّهِ وَهَى النَّفْسُ عَنِ الْهَوْى فَإِنَّ الْجَنَّةَ هِى الْمُنْاوِى ط

Meaning: "He who gets afraid of standing before Allah and keeps his/her bad instincts away is sure to earn abode in the heaven." (Naziat: 40-41)

So, we should always in all ways perform virtuous deeds and follow the rules and regulations given by Allah. Then we will be able to gain the Jannat.

Task: Learners-

- a) Will show the teacher the list of the names of Jannat.
- b) Will show the teacher five sentences on gaining the Jannat.

Lesson-9

Jahannam

Jahannam (Hell) is the ditch of fire, the place for punishment. It is also called the hell. In Islamic terminology, the place where the Kafir, Mushrik, Munafiq and sinners are destined to suffer from punishment in the Akhirat is called Jahannam.

The Jahannam is a deadly place of painful sufferings. Fires will be burning the sinners all over the Jahannam (the sinners will be exposed to burning fire). Innumerable big poisonous snakes, scorpions, insects will bite them. The heat of fire of the Jahannam will be 70 times greater than that of the world. The residents of the Jahannam will be given thorny 'Zaqqum' trees to eat, which they will not be able to take, rather will find it hung in the throat. They will drink the burning blood and dirty fluid of the Jahannam. They will never meet death, and so can not escape the endless punishment and torments of the Jahannam. Regarding Jahannam, Allah the Almighty says:

إِنَّ الَّذِينَ كَفَرُوا بِأَيْتَنَا سَوْفَ نُصْلِيهِمْ نَارًا طَكَلَّمَا نَضَجَتْ جُلُودُهُمْ بَذَلَّنَا هُمْ جُلُودًا غَيْرَهَا
لَيَذُوقُوا الْعَذَابَ ط

Meaning: "Very soon I will expose those who will disobey my lines of the holy book to the fire of Jahannam. I will create new skins when their skins will be burnt in order to keep their sufferings continuing." (Nisa: 56)

In another lines (Ayat) Allah the great has asserted:

فَالَّذِينَ كَفَرُوا قُطِعَتْ لَهُمْ ثِيَابٌ مِّنْ فَوْقِ رُءُوسِهِمُ الْحَبِيمُ ط يُضَهِّرُ بِهِ مَا فِي
بُطُونِهِمْ وَاجْلُودُ ط وَلَهُمْ مَقَامٌ مِّنْ حَدِيبٍ ۝ كُلَّمَا أَرَادُوا أَنْ يَخْرُجُوا مِنْهَا مِنْ غَمٍ أُعِيدُوا فِيهَا
وَذُوقُوا عَذَابَ الْحَرِيقِ ط

Meaning: ‘Those who are used to ‘Kufr’ (vices) will wear the cloths of fire. Boiled water will be poured down to their heads by which whatever is there in their stomachs and their skins will be melted. Iron hammers will be ready for them. While afflicted with torments, they will try to escape from the Jahanam; they will be pushed back there again. And they will be told, ‘Taste the fire and pains’. (Al- Hajj: 19-22)

Names of Jahannam:

There are seven types of the Jahannam. They are-

1. Jahannam
2. Habia
3. Jahim
4. Saqar
5. Sayeer
6. Hutamah
7. Laja

Ways to escape from the Jahannam:

Those who have no faith in Allah and His Rasul (Sm) are the residents of the Jahannam. Besides, the evil doers, sinners and indecent, immoral people will suffer from the hellish punishment. So, we will avoid committing these. We can escape punishment from the Jahannam only when we will lead the life as directed by Allah and His Rasul.

Task: Learners-

- a) Will prepare a list of names of the Jahannam and present it to the teacher.
- b) In order to present in the class, will write ten sentences on the introduction of the Jahannam and the ways to escape it.

Lesson-10

Iman and Morality

Iman is faith. It means to have faith in the basic aspects of Islam. He is the Mumin who has got faith. On the other hand, morality is related to moral principles. Morality means to follow the morals and ideals in daily deeds, speech and gestures.

The relation between Iman and Morality is very intense. It is an unavoidable responsibility on the part of a Mumin to follow the standards of morality without which none can be a perfect Mumin. An Imandar should be characterized with honesty, justice, kindness, forgiveness, reciprocal cooperation, equity, friendship, fraternity and the like. These are the main indicators of morality. The Mumin practises these qualities and prevents him/her from committing any immoral activities like injustice-oppression, tyranny-torture, falsehood, deception, indecency, nakedness. The teachings of Iman protect him/her from these. It is narrated in the holy Hadith:

"The man who indulges in adultery is not a Mumin at all." (Bukhari and Muslim)

So, it is obvious that the Mumin can not commit any immoral activity.

The gist of Iman is – ﴿لَا إِلَهَ إِلَّا اللَّهُ رَبُّ الْعَالَمِينَ﴾ (La ilaha illallahu Muhammadur Rasullah)

Meaning: "There is no other entity worthy of worship except Allah. Prophet Muhammad (Sm) is His Rasul."

The gist of this 'Kalima' is that only Allah is worthy of our prayer and praise. And the ways and ideals as directed by Allah and His Rasul (Sm) are the right path to salvation and success. We have to hold this Kalima in all spheres of our worldly life. With the teaching of this Kalima we have to show our allegiance to Allah and His Rasul (Sm). Always the Mumin is used to doing this.

The ideals of Allah and His Rasul (Sm) are the models of morality which Allah has ordered in AL-Quran to be followed. And the Rasul (Sm) as a practical model of higher ideals has taught mankind practically how to be morally good and to form a noble character. The Mumin always materializes this teaching of Iman in his life.

So, it is proved that Iman and Morality are deeply inter-related. Iman shows man the ways of moral virtues and keeps him/her away from immorally indecent activities. We should adopt the lessons of Iman with a view to materializing it in our own lives. If so, we can establish peace and discipline in the society and make our worldly life beautifully good and useful. Also in the life hereafter we will be able to gain salvation, success and ever peaceful heaven.

Task: Divided in two groups, the learners will select three speakers from each group. One group will debate in favour of the motion, "Only genuine Iman leads a person to the path of principles and morality" and another group will debate against the topic. The class teacher will moderate the debate programme. After the debate, the learners will offer thanks to the winning team and the best speaker of the both teams who has presented logical arguments well. If possible, the arrangement to reward them should be taken as well.

Exercise for practice:

Fill in the gaps

1. Faith in the basic aspects of Islam is called..... .
2. There are.....aspects of Iman.
3. There areholy books.
4. Allah Muhamminu means..... .
5. Shafa'at is ofkinds.

Match the following words/phrases from column A to B

| A | B |
|-----------------------------------|--------------------|
| 1. Shafa'at is | the life hereafter |
| 2. Iman is a | great gist |
| 3. Certainly the Munafiqs are | boundless |
| 4. The forgiveness of Allah is | great Neamat |
| 5. The life after death is called | liars |

Answer in brief:

1. Why is it necessary to believe in the holy books?
2. What do you mean by 'Nifaq'?
3. What does Shafa'at mean?

Descriptive questions:

1. Analyze the importance and significance of Iman.
2. Explain the necessity of Risalat.
3. Analyze the role of Iman in building moral character.

Multiple Questions:

1. How many basic aspects are there in Iman?
 - a. Three
 - b. Five
 - c. Seven
 - d. Eight.
2. Nifaq creates in the society–
 - i. unhappiness
 - ii. quarrel and conflict
 - iii. agreement in opinions.

Which one is correct?

- a) i & ii
- b) i & iii
- c) ii & iii
- d) i, ii & iii

Read the following passage and answer the question no 3 & 4

Sakib and Sanid work in the same office. Sakib attends office in due time and carries out his duties properly. On the contrary, Sanid comes late on different excuses in the office and neglects his duties.

3. Which belief works in favour of Sakib's devotion in work?
 - a. Luck
 - b. Akhirat
 - c. the day of judgement
 - d. Mizan
4. Because of his activities, Sanid will get-----
 - i. punishment
 - ii. blame
 - iii. censure

Which one is correct?

- a) i & ii
- b) i & iii
- c) ii & iii
- d) i, ii & iii

Creative questions:

1. Sumaiya and Samia are two friends. They fix their day or date to visit 'Nuhash Pally'. On the appointed date, Sumaiya waits for Samia with preparation. But Samia goes with Adiba to market with the money received from her father with a pretext to buy tiffin, paper and pen. Next day, Samia meets with Sumaiya. When Sumaiya raises the matter, they exchange opposite views and hurt each other.
 - a) How many indications does a Munafiq have?
 - b) What does it mean to have faith in Luck?
 - c) What is revealed in Samia's conduct? Explain.
 - d) In light of the text, explain the result of Sumaiya's activity.
2. Mr. Mansur and Mr. Iqbal work in the same office. Mr Iqbal is a religious man. He behaves gently with all in the office. One day Mr Mansur orders his subordinate employee, Rashed to bring a glass of water and a file. Mr Mansur behaves roughly with Rashed on his being late. On being informed the superior officer says, "A Muslim can not behave such a way".
 - a) How many levels are there in the Jannat?
 - b) Explain the nature of punishment in Jahannam.
 - c) What does the conduct of Mr. Mansur go against?
 - d) Is the statement of the superior officer appropriate? Justify your answer.

Chapter-2

Ibadat (الْعِبَادَةُ)

In Islamic terminology, Ibadat means to lead a life based on our recognition of slavery and allegiance to Allah and adhering to His rules and regulations. Islam is a complete code of life. So to perform five basic aspects of Islam including Kalima, Prayer, Fasting, Zakat and Hajj is Ibadat. Also, Ibadat includes every action of human life to be performed in accordance with Islamic Shariat. Everything in the world has been created for the welfare of mankind. And, human beings and the spirits have been created only for Ibadat of Allah the Almighty.

After reading this chapter, learners will be able to-

- ■ describe the concept of Zakat, conditions of Zakat being Farj and the head of expenditure.
- ■ analyze the religious, social and economic importance as well as significance.
- ■ describe the concept, background, rules, Farj, Wajib and sunnat of Hajj.
- ■ describe the errors of observing Hajj and the ways of its correction.
- ■ explain the role of Hajj in building equity and universal brotherhood.
- ■ describe the concept, background and rules of Qurbani.
- ■ describe the concept of Aqiqah.
- ■ analyze the importance of Qurbani in gaining dedication and generosity in real life.

Lesson-1

Zakat (الزَّكُوهُ)

Zakat is an Arabic word. It means ‘the increase’ or ‘holiness, or ‘cleanliness’. In Islamic terminology, the distribution of a certain portion of the divided (Nisa) wealth of the rich people among the poor is called ‘Zakat’.

If ‘Zakat’ is paid, wealth cannot be concentrated in the reach of any particular individual. Also Allah does not like the state of hoarding wealth. He wants to have it spent for the welfare of mankind, for the economic development of society. In this respect, Zakat denotes ‘the increase’. It purifies the heart of the donor from the miserly corruption. The poor deserve the right over the wealth of the rich. So, the share given to others makes the rest of the wealth pure for its owner. In view of this, Zakat stands for holiness. Allah the Almighty also renders ‘Barkat’ (the increase of wealth) to the wealth, when Zakat is paid off. In fact, Zakat is one of the important ‘Rukns’ (pillars of Islam).

In many ayats of the holy Quran, there are directions for Zakat along with Salat (prayer). Allah the merciful says: وَأَقِيمُوا الصَّلَاةَ وَأُنْوِذُ الزَّكُوَةَ

Meaning: "And establish the practice of prayer and pay zakat". (Muzzammil: 20)

Zakat is, in fact, a right given by Allah for the poor. It is not kindness or mercy of the rich who must take it as 'Farz' or obligatory. In this context, Allah asserts:

وَفِي أَمْوَالِهِمْ حَقٌّ لِلْسَّائِلِ وَالْمَحْرُومُونَ

Meaning: "The poor and the deprived, of course, have the right over the wealth of the rich." (Az-Zariat: 19)

There is declaration of rewards for those who offer prayers properly according to Shariat. Similarly, those who pay zakat (if farz) await good news for them. For example, the practice of zakat makes wealth pure or holy, brings 'Barkat' of Allah to wealth. Human beings cannot even imagine how much reward will be bestowed on the zakat-payers in the Akhirat. It is described in the Hadith Kudshe,

'Allah the gracious says to His human being, 'Hey, Boni Adam! Keep on spending in my way. I will be giving you from my endless treasure.' (Bukhari and Muslim)

Allah the benevolent says about the zakat provider:

وَقَالَ اللَّهُ إِنِّي مَعَكُمْ طَلَئِينَ أَقْمَسْتُمُ الصَّلَاةَ وَاتَّبَعْتُمُ الزَّكُوَةَ

Meaning: "And Allah says, of course, I will be with you if you continue practising prayer in life and paying off zakat. (Mayeda: 12)

Regarding the reward of the zakat-payers and the punishment of the misers, the holy Hadith announces, "The benevolent person is near to Allah, near to the heavens, near to the human beings created by Allah, and away from the hell. On the contrary, the miser remains far away from Allah, from the humans and near to the hell. An illiterate benevolent person is much dearer to Allah than a miserly learned person". (Tirmizi)

If someone hoards wealth and does not properly pay the share of the poor as well as the deprived, he/she has to receive severe punishment on the Qiyamat (the doomsday). In this connection, the holy Quran asserts: Convey the news of severe punishment to those who hoard gold and silver and do not spend accordingly as directed by Allah. That day, those will be heated in the burning fire of the hell and will be used to mark on their forehead, chest and back. They will be told that this is the wealth which you hoarded for yourselves. Now experience the taste of the wealth accumulated before. (At-Tauba: 34-35)

According to Islamic Shariat , those who do not practise paying off Zakat and refuse to do so, although it is Farj, will be considered as misers in the world and suffer severe punishment in the next world. Allah says, "Those Mushriks who never provide Zakat and refuse to believe in the Akhirat will meet destruction". (Ha-meem Ash Sajda: 6-7)

During the reign of Hazrat Abu Bakr (R.), some people refused to deliver Zakat. The caliph took it as a sinful act equivalent to the state of being ousted from Islam. He declared, "I will declare war against the man of those who used to pay off Zakat during the prophet Muhammad (S) but now refuses to sacrifice a goat." The following Hadith logically supports the idea of Hazrat Abu Bakr (R). It is stated in the Hadith, "Swear upon Allah! I must fight against those who differentiate between prayer and zakat. (Bukhari)

Every Muslim should ensure the practice of paying off Zakat accordingly in order to escape from the severe punishment of the life hereafter and earn nearness of Allah. It is also his/her duty to inspire others to practise providing Zakat and then to improve the condition of the distressed people of society through Zakat in terms of Islamic Shariat.

Task: Learners divided in groups, will discuss the benefits of Zakat.

Lesson-2

Conditions for Zakat being Farz (شرائط فرضية الزكوة)

There are seven conditions for Zakat being Farj (obligatory):

1. **To be a Muslim:** It is the 1st condition that Zakat is obligatory for a Muslim. It is not obligatory (Farz) for the non-Muslims. So, he/she who accepts Islam does not have to provide Zakat for the tenure of his/her past life. He /she has to pay Zakat from the time he/she has become a Muslim.
2. **To own the Nisab (Wealth):** To own the amount of wealth makes Zakat obligatory in accordance with Islamic Shariat.
3. **Nisab when more than necessary:** Those things are called necessary objects on which the necessities of human life depend, such as: food, cloths, houses, professional tools etc. Boats, cycles, motors, animals, agricultural tools, study materials are also included in human necessity. And Zakat is not obligatory on these necessary tools.
4. **Not to be in debt:** Zakat is not obligatory for the person in debt, although he/she owns wealth. It is because of the fact that he has taken debt for the basic needs of his/her life. But he/ she has to pay Zakat if the required wealth (Nisab) remains after the debt is paid.
5. **Wealth owned for a year:** Zakat will not be obligatory for the person if the wealth is not owned by him/her permanently for a year. It is stated in the Hadith: "No Zakat will be applicable for the amount which is not owned by someone for a complete year." (Ibna Mazah)

6. **To be knowledgeably sound:** Zakat is obligatory for a knowledgeably sound person. An insane person is not to pay Zakat.
7. **To be mature:** A Zakat provider has to be a mature person. Zakat is not obligatory for a child or an immature person even if he/she owns enough wealth. It is ‘farz’ only when he/she is a mature person.

Nisab of Zakat (نِصَابُ الزَّكُوْةِ)

Nisab is an Arabic word that means a fixed amount. In accordance with Islamic shariat, the fixed amount of wealth is called Nisab when Zakat is made Farj. At the end of the year, the surplus amount of wealth (Nisab) after someone meets his necessary expenditure is called the Sahibi Nisab or the owner of Nisab. And the Zakat is obligatory on the Sahibi Nisab. The amount of Nisab is at least $7\frac{1}{2}$ tolas of gold or $52\frac{1}{2}$ tolas of Silver or the wealth worth of its value. If that amount of wealth is possessed by someone for a year whole, one fortieth of the value of gold, silver or wealth becomes obligatory to be given as Zakat. But Zakat is not obligatory when the wealth is less than the Nisab or the wealth is damaged before the completion of the year. But a person has to provide Zakat if he/she owns wealth worth Nisab at the beginning of the year and finds it, for some reasons, less than the Nisab within the year and again comes to own it at the end of the year.

Women’s ornaments made of gold and silver are not considered as the basic needs. So, Zakat has to be paid on the ornaments worth Nisab. Metals including copper, kasha, brass etc. other than gold and silver, if used as consumer goods, are not subject to Zakat. But Zakat is payable if it is used for business purpose following the condition that these objects should remain in possession for one year and its value should meet the quantity of Nisab.

Zakat for produced corns:

One has to pay Zakat one-tenths of the paddy, wheat, barley, dates, and other corns, if produced in rain water without irrigation and if found in excess of necessity. This is called ‘Ushr’. And one twentieth of corns produced under irrigation system is subject to Zakat.

Task: Divided in groups, Learners will discuss the Nisab of Zakat.

Lesson-3

Masarif of Zakat (مصارف الزكوة)

Masarif is an Arabic word that stands for the ‘heads of expenditure’. In accordance with Islamic Shariat, those who are given Zakat are called the Masarif of Zakat. Allah the Almighty Himself has settled the heads of expenditure of Zakat money. It is stated in the holy Quran:

"Zakat is for the needy, the destitute, the employees concerned with Zakat, the hearts to be won, the slaves to win freedom, the people in debts, the people struggling for the cause of Allah, the travellers. This is the law of Allah." (Tauba: 60)

There are eight ‘Masarif of Zakat’:

1. The needy or beggars.
2. The destitute, poor.
3. The employees engaged in Zakat work.
4. To win over the hearts.
5. The freedom loving slaves.
6. People burdened with debts.
7. People engaged in devotion to Allah or in the service of Islam.
8. Helpless travellers from overseas.

Description of Masarif given below:

1. **The needy or beggar (Fakir):** The ‘Fakir’ indicates the poor people who possess at least some wealth but not enough to meet the requirement. Zakat can be offered to those who are dependent on others for their livelihood. The people unable to earn livelihood, disabled, orphans, widow, diseased, weak and victims of accident or natural disasters are temporarily allowed to receive Zakat.
2. **The poor (Miskin):** The word ‘Miskin’ means those poor people who have no wealth at all, can not manage food to satisfy hunger, and despite poverty, do not beg due to sense of prestige. In the Hadith, Miskin are defined as ‘the person who does not own wealth according to his/her requirement. Moved by the sense of self-respect, he/she leads his/her life in such a way that nobody takes him/her to be a needy one but considers him/her able to get financial help from others. And, he does not beg or want anything from anyone. (Bukhari and Muslim). Zakat is payable to him/her.

3. **Employees engaged in Zakat:** Those who realise Zakat, preserve, distribute and maintain its accounts are considered as the employees engaged in the service of Zakat. They are allowed to take salary from Zakat, even though they are financially solvent.
4. **To win over hearts:** Zakat can be offered to those who have become Muslims recently. This practice of giving Zakat is done only to solve their problems and keep their faith firm on Islam. In Islamic terminology, these Muslims are called 'Muallafatul qulub'. In the early period of Islam, the people of this kind were offered Zakat.
5. **Freedom-loving slaves:** Zakat can be paid to the slave who has made agreement with his/her master for the freedom from slavery on payment of required money. At present, Zakat is not provided in this field as Islam does not permit this system of slavery.
6. **People in debts:** To help anybody pay his/her debt, Zakat may be given only to the person who is in debt but unable to pay that after his/her necessary expenditure.
7. **For the cause of Allah:** In Arabic terminology, it indicates 'Fee Sabeelillah' meaning 'Jihad' (war). In a wide sense, it suggests all attempts to promote and spread Islam to abolish 'Kufri' practices and establish Islamic way of life. In fact, Jihad includes any struggle taken by someone to prevent him/her from undertaking any evil action. Such people dedicated to the service of Islam may be favoured with Zakat.
8. **Helpless travellers from abroad:** While on a tour, if a person falls in a helpless condition or economic crisis, he may be temporarily supported with Zakat money.

Task: Divided in groups, learners will write about the Zakat in brief on the poster and present it in the class.

Lesson-4

Importance and significance of Zakat

Zakat on Islamic system, if prevails, can solve various problems of the poor, needy people in the society. Also the rich will have the opportunity to be free from the liabilities. So, Zakat has immense importance in Islam. Some importance of Zakat is furnished below.

1. Economic importance of Zakat

One of the main objectives of Zakat is to maintain economic balance in the society. Islam does not allow the difference that someone will hoard heaps of wealth, live in the palace, lead a luxurious life while others will pass days starving or being half-fed, beg from door to door without satisfying their basic demands of education, food,

cloth or shelter. In no way does Islam, the religion of peace and equality support it. Keeping this in mind, Islam has made Zakat obligatory for the rich to ensure economic balance among all classes of people. The holy Prophet says, "Allah, the omnipotent has made 'sadaqa' (Zakat) Farz for people. That will be realised from the rich and distributed among the destitutes". (Bukhari and Muslim)

Generally, a person has greed for money. The miserly person does not want to selflessly give his hard-earned money to somebody else. So, Allah the merciful has ordered the wealthy people to keep their minds free and pure from their wealth, greed, misery, self-love etc. He has made Zakat compulsory to characterize man with human qualities like kindness, affection, care, love etc.

The real owner of wealth is Allah. To man it is sent as 'Amanat' which man will earn by his/her labour and intelligence and spend it as per necessity. But it is not permitted by Islam to hoard the wealth or spend it for own enjoyment and luxury. The rights which the poor have got on the wealth of the rich have to be immediately realised. The owner will be free from liability, the wealth will be holy if the rights of the poor are realised. Otherwise, the wealth is not to be Halal (holy). Capitalism is not supported in Islamic economy. Zakat maintains the economic balance in the society.

During the era of Prophet Muhammad (Sm) and Caliph-e-Rashedin, Zakat used to be paid off under the govt. management. The distribution of the collected fund or wealth used to be done also under the govt. management. The owners of the wealth amounting to Nisab were bound to pay off Zakat. On the other side, those who are eligibly subject to receive Zakat were benefitted from the Zakat fund.

As per directions from the holy Quran and Hadith, the Muslims have holy duties to perform and distribute Zakat. The social and economic welfare of the Muslims is largely dependent on this management. The discrimination between the rich and poor will be reduced; unemployment crisis will be uprooted if the Muslim community performs Zakat under Islamic management. It will improve the economic condition of the Muslim society. So, to give the monetary help to the poor is a humanitarian duty which can only be materialized through performing Zakat.

Task: Divided in groups, learners will discuss the importance of Zakat.

2. Social impact of Zakat:

Zakat removes discrimination between the rich and the poor in the society. It prepares the way for economic equality. None will suffer without food, cloth, shelter, medicine, treatment if Zakat is paid off properly according to the guidelines of Allah.

With the concerted efforts of the wealthy people along with the Zakat fund and donations, a lot of public benefits and welfare can be done, even after meeting the needs of the poor. It is possible to make many poor people economically independent; to provide the healthy but poor with the tools suitable to their work. Many service-

oriented organizations, e.g. orphanage, charitable dispensary etc. can be established for the poor. There will be a time when people to receive Zakat will not be available if these concerted efforts continue. At the early period of Islam, these efforts caused a wonderful success. The era of Caliph Hazrat Umar Bin Abdul Aziz (R.) may be cited as a glowing example. People to receive Zakat were hardly found during his time. The Zakat system in Islam keeps the society sound from miserliness, narrowness, self-centredness, malice, hatred and other bad practices. Rather, it strengthens mutual love, sacrifice and growing feelings for humanity.

Task: Divided in groups, learners will discuss the social impact of Zakat.

Lesson-5

Hajj (حج)

"Hajj" is an Arabic word meaning 'to determine', 'to wish'. In Islamic terminology, Hajj means to perform some formalities in the holy Ka'ba and certain other places in appropriate ways on some particular days in order to earn the nearness and satisfaction of Allah, the omnipotent. It is an important economic and physical Ibadat. According to the directions of Allah and His Rasul (Sm), to perform more other formalities in the holy Mecca, Mina, Arafa and Muzdalifa from the 8th to the 12th of the Zilhaj month is an essential part of Hajj. Hajj is obligatory to every sound, adult, intelligent and wealthy Muslim, both male and female once in the life-time. Performing Hajj more than once will be regarded as 'Nafl' (additional) and more rewarding.

Allah the gracious says:

"It is compulsory, bounden duty of the able human being to visit and perform Hajj in the holy Ka'ba for the cause of Allah". (AL-Imran: 97)

Hajj is obligatory for those able persons, both physical and economic who after meeting all family expenditure can bear the additional expenses up to visit the holy Ka'ba and return home. A woman performing Hajj should be accompanied by husband or someone, e.g. father, son, brother, uncle, maternal uncle etc. with whom marriage is 'Haram' (not permitted by Islam). All expenses should be borne by the female pilgrim.

Historical background of Hajj: Prayer (Salat) is one of the five pillars of Islam. To establish the practice of salat and express our allegiance to Allah, the first prayer house built in Mecca is called 'Baitullah' (the house of Allah). By the passage of time, this holy place becomes deserted or desolate.

About four thousand years ago, Hazrat Ibrahim (A), the prophet of Allah, was born in Iraq. Commanded by Allah, he left Bibi Hazera and his baby son Ismail in a deserted place near the holy Ka'ba. Addressing to her husband, Bibi Hazera said, "Why are you deserting us in such a lonely place?" The husband replied, "It is the order of Allah, the Almighty". Then Bibi Hazera asserted "So, let Allah's will be fulfilled". He will surely keep us alive.' While departing, Hazrat Ibrahim (A) prayed for them:

"Oh! My Lord, I made some of my family members live in this sterile valley near your holy house so that they could establish prayer (salat). Please make some people sympathetic to them and arrange their sustenance with fruits so that they may express their gratitude to you". (Ibrahim: 37)

Allah has granted the prayer of prophet Ibrahim (A).

The little quantity of food and drinks left by Hazrat Ibrahim (A) was exhausted within a few days. The mother and the baby son became tired of hunger and thirst. Mother Hazera managed to climb up the nearest hill, 'Safa' and looked all around. She again climbed up the peak of 'Marwa' hill and looked around with a view to finding out whether there was any band of travellers around because she was in urgent need of water to be taken from them for her thirsty baby son. But no sign of any people was visible all around. Thus, she ran to and fro seven times from Safa to Marwa. As a token of respect, the pilgrims (Hajj) walk quickly. Not being able to find some water there, the mother returned to her baby. She was surprised to see a flow of pure drinking water flowing from the earth nearby; this water flow was the very sound of 'Zamzam' well. Bibi Hazera gave her baby son the water to drink and then expressed her gratitude to Allah after she herself had satisfied her thirst with the water. Birds usually fly nearby where there is water in the desert. Bands of travellers assemble there seeing it from distance. A group of traders from Zurhain family started living there with the permission of mother Hazera. Gradually, other people gathered there. All believed that that virtuous mother and her baby son were the reason for whom Allah had given that water flow in the desert. Gradually, Mecca turned into a habitable locality.

Hazrat Ibrahim (A) had to confront a difficult test when Hazrat Ismail (A) was a juvenile. He was asked by the omniscient Allah to sacrifice his son Ismail (A). Hazrat Ibrahim (A) won the test through his sincere attempt to sacrifice his son. Then Allah showed Ibrahim (A) the holy Ka'ba and asked him to have it rebuilt. Hazrat Ibrahim (A) accompanied by son Ismail rebuilt the holy Ka'ba. Then he prayed to Allah:

رَبَّنَا تَقْبَلْ مِنَّا طَإِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ ○

Meaning: "Oh! Our Lord , please accept our work. Certainly, you are the omniscient, the wisest". (Al-Baqara: 127)

Then, Allah, the most benevolent ordered Hazrat Ibrahim (A) to ask people for performing Hajj. It is stated in the holy Quran:

وَأَذِّنْ فِي النَّاسِ بِالْحَجَّ يَأْتُوكُرِجَالًا وَعَلَى كُلِّ صَمْرٍ يَأْتِينَ مِنْ كُلِّ فِيْقٍ عَرَبِيِّقٍ

Meaning: "And you declare the message to perform Hajj. They will come to you on foot on the back of the camels from the farthest." (Al-Hajj: 27)

At the call of Hazrat Ibrahim (A), the holy Ka'ba again turned into the sacred land of the believers in Tauhid. Hazrat Ibrahim (A) started for his own work place and Hazrat Ismail (A) remained in Mecca. Next, he also became a prophet and at the time of his death, he left the responsibility of holy Ka'ba upon his own descendants. Gradually, they started worshipping statues as soon as they forgot Allah. They founded 360 statues in the holy Ka'ba. During Hajj, the practices of Hazrat Ibrahim (A) used to be observed but they used to worship the statues.

By inheritance, the 'Quraish' family was in charge of Ka'ba and caretaker of Hajj. So, they used to earn respect from home and abroad. Our beloved Prophet Hazrat Muhammad (Sm) was born in this very family. He disliked worshipping statues from his very boyhood. There were very few people who then hated worshipping the statues. They were called Hanif or the devoted. Without worshipping statues, they would perform the Hajj of Ibrahim (A). After the victory of Mecca, Hazrat Muhammad (Sm), the righteous prophet again introduced the practice of Hajj according to the instructions of Ibrahim (A).

Task: Divided in groups, learners will discuss the historical background of Hajj.

Significance of Hajj

The Hajj is one of the fifth pillars (Rukn) of Islam. It is the greatest congregation of the Muslim world. The world Muslims assemble in Mecca on the appointed days to gain the satisfaction of Allah. They perform the formalities jointly, following the same religion, objectives and programmes. Covered with the same white dress, they involve in the single entity through the pronouncement of same words although they are of different languages, colours and life-styles. All the virtuous hearts hold one Allah. It gives the opportunity to the people coming from different countries to know one another. They enjoy opportunity to exchange views among themselves and come forward to necessarily solve problems. In this way, the Hajj unites the world Muslims with the bond of equity and fraternity. This opportunity to attend the Hajj every year greatly moves the hearts of the devotees (Hajis) of all Muslim countries. To perpetuate the enthusiastic spirit of Islam, Hajj imparts a great contribution in our real life.

The Fazilat (benefits) of Hajj

Every Ibadat in Islam has enough objectives and Fazilat. The Hajj too bestows immense significance and Fazilat. In this regard, Allah's Rasul (Sm) says:

مَنْ حَجَّ لِلّهِ فَلَمْ يَرْفُثْ وَلَمْ يَفْسُقْ رَجَعَ كَيْوِمٍ وَلَدَّتُهُ أَمْةٌ

Meaning: "The person (Haji) who did not commit any indecent deed, involved in any activity disliked by Allah returned home holy being free from vices and sins with the same innocence when he/she had been born from the mother's womb." (Bukhari and Muslim)

He further says, "You keep performing Hajj and Umrah. Because, these two Ibadat remove vices, poverty, wants, sins in the same way as the heat of fires purifies iron, gold and silver from dirt. The returns of Mabrur (Makbul) in the Hajj is only the Jannah" (Nasaee). The person on whom Hajj is obligatory should perform Hajj gladly.

Task: Learners will discuss the Fazilat and significance of Hajj in groups.

Lesson-6

The Farz of Hajj (فَرَائِضُ الْحَجَّ)

There are three 'Farz' (obligation) activities of Hajj:

1. To put on 'Ihram' whole intending to perform Hajj.
2. To stay (Okuf) in the field of Arafat on the 9th Zilhajj.
3. To visit Tawaf.

The Wajib (requirements) of Hajj (وَاجِبَاتُ الْحَجَّ)

Five Wajib activities of Hajj:

1. To stay in Muzdalifa on the way back from Arafat.
2. To run (Saee) in the middle of 'Safa' and 'Marwa' hills.
3. To throw stones at Satan (Zamratul Aqaba).
4. To accomplish 'Tawaf' (Tawaf-e-Bida) during the departure of the pilgrims coming from outside Mecca. It is also called 'Tawaful Bida' (Bidaee Tawaf)
5. To have a head-shave or hair-cut.

The Sunnat of Hajj (سنن الحجّ)

There are many Sunnat activities for Hajj. Some of those are given below:

1. To perform ‘Tawaf-e-Qudum’ (the arrival tawaf) by the pilgrims coming from outside Mecca.
2. To start discharging ‘Tawaf’ from Hajare Aswad (the black stone).
3. To deliver ‘Khutba’ (religious messages) by the Imam (the religious leader) on Hajj in Mecca on the 7th Zilhajj, to deliver Khuthba again at Arafat in the afternoon on the 9th Zilhajj, to further deliver ‘Khuthba’ at ‘Mina’ on the 11th of Zilhajj.
4. To leave Mecca for Arafat on the 8th of Zilhajj and then to stay at Mina in order to pray five times from ‘Zuhr’ to ‘Fazr’ on the 9th of Zilhajj.
5. To start for ‘Arafat’ from Mina after sun-rise on the 9th of Zilhajj.
6. To take a bath at Arafat, if possible.
7. To have a bath before wearing ‘Ihram’ (Hajj dress).
8. To start for Mina, after passing the night at Muzdalifa and taking the ‘Fazr’ prayer before the sun-rise.
9. To pass night at Mina so as to throw stones (Rami) on the 11th and 12th of Zilhajj.
10. To throw stones (Rami) on the 11th, 12th and 13th of Zilhajj consecutively.

Task :

Lesson-7

Practices to Perform Hajj

Each formality in Islam has to be performed according to certain codes. To perform Hajj also follows definite practices. The important practices for performing Hajj are successively stated below:

Ihram: Ihram is an Arabic word that stands for ‘prohibition’ (not allowed to do). As prayer (Salat) needs ‘Tahrima’, to put on Ihram is required for Hajj too. This is the formal intention or wish to perform Hajj. It can be taken on any day from the first day of the Shawwal to the 9th of Zilhajj. To wear Ihram on any other day is not permitted. At this time, the person desiring to perform Hajj and standing before the Ka’ba has to wear Ihram dress and recite ‘Talbia’ loudly. If anybody resolves to visit Ka’ba in Mecca, he/she also has to wear Ihram, just after he/she reaches ‘Miqat’ (area) of Hajj.

Tawaf-e-Qudum (the arrival Tawaf):

After wearing Ihram, and reaching Mecca, one has to go round (tawaf) the holy Ka'ba seven times. This is the first 'Tawaf' after the arrival in Mecca. For this reason, this is called the 'Tawaf-e-Qudum' or the arrival Tawaf. Tawaf starts from 'Hajare Aswad' (the black stone).

Sayee (The running): After the end of 'Tawaf', it is necessary to pass over the middle path seven times in between the 'Safa' and 'Marwa' hills situated near the holy Ka'ba. This is called 'Sayee' which starts from the Safa hill and ends with the Marwa hill. Then, with the state of wearing Ihram, one has to wait up to the 7th of Zilhajj. During this period, 'Tawaf' as a 'Nafl' activity (optional) can be performed as many times as one likes. 'Sayee' is not necessary to perform. Performing this 'Nafl Tawaf' earns immense virtue.

The 7th of Zilhajj

The Imam (the religious leader) delivers 'Khuthba' (sermon) on this day after the Zuhr prayers. Here he describes the required formalities about Hajj to be performed especially on the 8th of Zilhajj at Mina and on the 9th of Zilhajj at Arafat.

The 8th of Zilhajj

On this day, the pilgrims go to Mina after sun-rise. According to sunnat formalities, after having bath and wearing Ihram dress the pilgrims go to 'Mosjidul Haram' or 'Baitullah'. They go to Mina reciting Talbia as soon as they wear Ihram and take intention to perform Hajj. To say prayer five times there up to the following day belongs to 'sunnat' activities.

The 9th of Zilhajj

On the day of Arafat on the 9th of Zilhajj, the pilgrims after saying the 'Fazr' prayer in the morning at Mina start for the field of Arafat to stay there. Here, they have to say both Zuhr and Asar prayers at 'Zuhr' time behind the Imam. Before the prayer, the Imam delivers Khutba discussing the remaining formalities of Hajj. It is essentially obligatory to stay at the field of Arafat even for a moment on the 9th of Zilhajj or under unavoidable circumstances, on the following night before the dawn. If not so, the Hajj will be fragmentary and imperfect. On this day, the pilgrims have to return from Arafat towards Mina after the sunset. Then, after reaching Muzdalifa (a place), they have to offer both 'Isha' and 'Magrib' prayers during 'Isha' prayer. Then, it is necessary for them to pass the night over there.

The 10th of Zilhajj

The 10th day is the day of "Qurbani" (the sacrifice). The pilgrims start for Mina before the sunrise this morning. There are three concrete pillars one after another as a symbol of 'Satan' in a place at Mina. On reaching over there they are to throw seven small stones (similar to the size of chick-pea) aiming at the image of the Satan. Directed by Allah when Ibrahim (A.) was going to sacrifice his only beloved son Ismail (A.) the Satan tried to confuse them by infusing doubts in the minds of the

father and the son. Being annoyed they throw stones at the Satan. The pilgrims also throw stones to demonstrate their love to Allah and esteem to dutifulness.

Then the pilgrims are to perform 'Qurbani' (sacrifice) here at Mina. After that they are to release themselves from Ihrams after they have got their heads shaved. Alternatively, they can have their hair cut with small hair of equal size. On exception the female pilgrims may have their hair cut from the front part. Then on their return to Mecca, they are in need of performing 'tawaf' i.e. going round the holy Ka'ba. This 'tawaf' is called 'Tawaf-e-Ziarat' being recognised as the 'farz' of Hajj.

On returning first in Mecca, if someone does not perform 'Sayee' at the 'Safa' and 'Marwa' hills, he/she is to carry out 'Sayee' after this 'Tawaf'. If carried out earlier, it is not required to do. Then the pilgrims have to return to Mina and stay there on the 11th and 12th of Zilhajj.

During afternoon on the 11th and 12th, they are to throw seven stones to each of the three pillars at Mina. If they desire, they can come back to Mecca on the 12th. If one stays there at Mina, he/she has to return to Mecca on the 13th after throwing stones to each of the three pillars. Thus, two formalities of Hajj come to an end. The pilgrims outside Mecca have to lastly complete the departing 'tawaf' also known as 'tawaf-ul-Bida or 'tawaf' during return. This is 'Wajib' (next to Farz) for the pilgrims outside Mecca.

The flaws in performing Hajj and the ways to correct them:

During performing Hajj, the pilgrims may commit some mistakes or leave out some rules unwillingly. Of these errors, some are serious and again some are of general category. While performing the Wajib of Hajj, if the sequence is not maintained, it becomes a Wajib to perform 'Dam'. For instance, to throw stones at Satan before having a head-shave or hair cut. And 'Dam' indicates to sacrifice a goat or lamb or sheep. It can also be a share of the seven shares of a cow or a camel. Usually, while putting on Ihram if anyone does any forbidden act in the area of holy Ka'ba, he/she has to perform 'Dam' or Qurbani (sacrifice) in requital. Again, in some cases, it becomes mandatory to give 'Sadka' (gift to the poor).

Task: The learners will write down the successive rules of performing Hajj in brief on a poster in order to present it in the class.

Lesson – 8

Qurbani (قربانی)

The concept of Qurbani

'Uzhi'yah' is the synonymous word of Qurbani. In terms of dictionary meaning, the word stands for sacrifice, dedication etc. According to the terminology of shariat, Qurbani indicates the religious system in which animals are sacrificed from the morning of the 10th of Zilhajj to the evening of the 12th in order to obtain the nearness of Allah the Preserver.

The practice of Qurban which is prevailing now-a-days is being performed since the time of Hazrat Ibrahim (A.). It is one of the best ways for self-sacrifice and the attainment of Allah's nearness. It is an excellent Ibadat (Worship). Allah's Rasul (Sm.) has affirmed: "Nothing is dearer to Allah than the sacrifice on the day of Qurbani. That person will arrive on the day of Qiyyamat with horns, hooves and all the hair of the sacrificed animals (Qurban's animals). The blood of Qurbani (sacrifice) will reach Allah, especially to His dignified status before it drops on the earth. It is said; therefore, purify yourselves with the Qurbani." (Tirmizi)

Allah's Rasul (Sm.) again declares: "Despite capability the person who has not performed the act of sacrifice (Qurban) should not near the Eidgah (a place where the prayer of Eid is performed)." (Ibn' Majah)

The History of Qurbani

Allah the Almighty tested Hazrat Ibrahim (A.) many times in many ways. He passed all the tests successfully. But this time he faced an ordeal. One night he dreamt that Allah the Gracious had ordered him to sacrifice his son, Ismail. What else could be more beloved to him than the only son Ismail of his old age? He thought about it deeply and finally reached a conclusion that he would do the same which would satisfy Allah. This event is mentioned in the holy Quran. Then he said to his son, Ismail: 'My son! I have dreamt that I am slaughtering you. Now, what is your opinion?' He (Ismail) said: 'My dear father! Please do as you have been ordered to do. If Allah desires, you will find me as one of the patient'." (As-Saf'at: 102)

Such a brave answer from his son made Hazrat Ibrahim (A.) satisfied. In order to satisfy Allah the Merciful, he was about to sacrifice his son Ismail by driving a sword in his throat. Thus, Ibrahim (A.) got through this test too. In the holy Quran, it is said:

وَنَادَيْنَاهُ أَنْ يَأْتِهِمْ ۝ قَدْ صَلَّقْتَ الرُّعْبَيَاءَ

Meaning: "Addressing him , I told , 'O Ibrahim! Indeed you have obeyed the divine command (the order received in a dream)'." (Sura As-Saf'at: 104-105)

Allah the Omnipotent became glad and lay down a lamb brought from heaven under the sword in place of Ismail. Instead of Ismail, the lamb was sacrificed. To keep this wonderful incident of sacrifice ever-remembered, the practice of Qurbani has been established since that time. Today, this custom is recognized in the Muslim community as a holy religious ceremony.

The Principles and Rules of Qurbani (Sacrifice)

A few particular principles (Mas'ala) and rules are described below:

1. If any person owns such wealth as being able to afford sacrifice (Sahibe Nisab) during the period from Fazr of the 10th of Zilhajj to the evening of the 12th, it becomes Wajib (next to Farz) on his part to perform Qurbani (Sacrifice). But it is not Wajib on the part of the travellers (Musafirs).

2. The 10th, 11th and the 12th of Zilhajj are three days' time for sacrifice (Qurbani). One can execute this sacrifice on any of these three days. But it is the best to carry out it on the first day.
3. It is not appropriate to perform Qurbani (sacrifice) before the prayer of Eidul Azha. The Qurbani is to be performed after the prayer (salat).
4. The healthy domestic animals like goat, lamb, sheep, cow, buffalo, camel etc. are to be sacrificed to perform the ceremony. One to seven persons can share in the sacrifice of one cow or buffalo or a camel.
5. The age of a goat for sacrifice is required to be at least one year. The cow and buffalo have to be of two years of age. The age of the camel should be at least five years. The required age of the lamb and sheep are the same as the goat. But it is lawful for sacrifice if the young sheep of more than six months of age are so healthy and big in size that they can hardly be identified from the sheep of one year old. If the young goats are healthy and of big size, but not of one year old, they are not allowed for sacrifice.
6. The meat of the sacrificed animal has to be divided into three portions. One share is to be distributed among the poor and distressed, another share is to be given to the relatives. The rest one can be kept for one's own use.
7. It is better to execute the sacrifice by one's own hands.
8. The animal to be sacrificed has to be lain down by placing its head to the south facing Ka'ba (Kibla). Saying 'Bismillahi Allahu Akbar' we have to sacrifice the animal with sharp weapons.

To perform Qurbani, every Muslim should sacrifice better animals intently. And this will bless them with great virtue. With the increase of sincere cordiality towards each other, a hearty environment will prevail.

Task: The learners will discuss the background and principles of Qurbani in groups.

Lesson – 9

Aqiqa (الْعَقِيقَةُ)

The concept of Aqiqa

'Aqiqa' is an Arabic word meaning 'to break', 'to cut off' etc. In Islamic terminology, Aqiqa is a religious ceremony in which a halal domestic animal is sacrificed for the welfare of a baby on the 7th day of the baby's birth in the name of Allah the Gracious.

It is sunnat to perform Aqiqa. This custom brings Allah's blessings (Rahmat) and removes the ominous dangers and misfortunes of children. So the parents must perform Aqiqa in the name of their infants at the right time. The holy Hadith says: "Each new-born child is affiliated with Aqiqa. On the 7th day of the child's birth, an animal has to be sacrificed in his/her name. That day the baby is to be named, and his/her head is to be shaved." (Nasaee)

This system of Aqiqah was carried out even before the birth of holy Prophet Nabi Karim (Sm.). He carried on the custom with the kind permission of Allah the Omniscient. The greatest Prophet (Sm.) himself has executed Aqiqah and encouraged others to do so. One can perform one's own Aqiqah by oneself if the parents have not done it before. After becoming the Prophet, Allah's Rasul (Sm.) carried out his own Aqiqah by himself. It is mustahab to perform Aqiqah on the 7th day of the baby's birth. If not done on the 7th day, it can be done on the 14th or 21st day, i.e., on each subsequent 7th day. To the parents, children are the dearest. It is better to carry out the following four activities on the 7th day of the baby's birth.

- a) To name the baby in accordance with Islamic shariat.
- b) To shave the baby's head.
- c) To donate gold or silver equal to the weight of the hair of the baby's head.
- d) To perform Aqiqah.

Rules of performing Aqiqah

Every lawful act of Muslim is an Ibadat (Worship). There are distinct principles for performing Ibadat. If the act is carried out by rules, we will surely attain the complacency of Allah the Benevolent. In the same way, to perform Aqiqah is an Ibadat as well and there are some principles for performing it. In this regard, Rasulullah (Sm.) asserts: "It is adequate to sacrifice two goats for a male child and one goat for a female child." (Nasaee)

Two goats or lambs in the case of a male child and one in the case of a female child are to be sacrificed for Aqiqah or for a male child two shares and for a female child one share taken in a cow for Qurbani will do it.

The same animals allowed for Qurbani (Sacrifice) are also allowed for Aqiqah. The age limit of the animals for Aqiqah is the same as that of Qurbani.

Like the meat of the animals of Qurbani, the meat of the animals of Aqiqah has to be divided into three portions. The parents, brothers and sisters of the child, all can eat this meat. Relatives, the poor and distressed people can be fed with this meat after cooking. The skin of the animal is to be donated to the poor and the distressed.

It is preferred that the animal for Aqiqah is sacrificed by the own hands of the child's father. If the father is incapable, the sacrificing can be carried out by others.

Task: The learners will discuss the rules of performing Aqiqah in groups.

Lesson 10

The Teachings of Sacrifice in Qurbani

Qurbani does not only mean the sacrifices of cows, goats, buffalos, sheep etc. rather it means to attain the satisfaction of Allah. Qurbani conveys the meaning of incomparable sacrifices of Allah's Prophet Hazrat Ibrahim (A.) and Hazrat Ismail (A.). Through this sacrifice the Muslims declare that it is more valuable to attain Allah's complacency than their own lives and property. By sacrificing the animals and making the blood flow, they pledge to Allah, "Oh Allah! To gain your satisfaction, as we are making the blood of animals flow, we will not be hesitant to offer our own fresh blood." It does not matter to Allah how much money one has spent to buy an animal, how healthy or beautiful the animal is. He only cares about how much loyalty and sincerity one has in one's heart. In the Holy Quran, Allah the omnipotent asserts:

لَنْ يَنْالَ اللَّهُ لُحُومُهَا وَلَا دِمَاؤُهَا وَلَكِنْ يَنْالُهُ التَّقْوَىٰ مِنْكُمْ

Meaning: "Never this flesh and blood reaches Allah, but your sincere belief (Taqwa)." (Hajj: 37)

Hazrat Ibrahim (A.) and Hazrat Ismail (A.) were the incarnate symbols of sacrifice and submissiveness. If people follow this teaching throughout their life, they will become sympathetic, benevolent and selfless to each other. It is the selfless person who can bring about the betterment of the society and country. Those who value the happiness of other people of the society more than their own happiness and comfort are the real human beings. The teaching of Qurbani will encourage us to be dedicated and manifest the humanitarian conscience.

Task: 'The teachings of Qurbani will help people to be dedicated and benevolent.'
 Divided in groups, the learners will arrange a debate programme on this.
 And the teacher will take the role of the moderator.

Social and Cultural importance of Hajj

Hajj is thoroughly a personal 'Ibadat' (worship). The beloved Hajjis of Allah perform the Hajj in order to gain the nearness and blessing of Him. Also, it has enough social, cultural, and international importance. During Hajj, the Muslims all over the world become inflamed especially with religious and moral principles. Those who go to Hajj and those who come to see them off, both are equally infused with religious spirit. The people of the places through which the Hajjis pass feel interested in Hajj by hearing the sound of their "Labbaiq".

The Hajjis from different countries differ in their physical stature, language, and culture, but when they are in the "Mikat" (putting on 'Ihram'); they wear same type of attire. Their

same utterance resonates with echoes and fills the sky and the air. They assemble in Mecca and Medina and say their prayers behind the same Imam. The assembled Muslims avail themselves of establishing world-fraternity by removing the artificial discrimination of language, race, country, and caste. There grows the concept of equity in human mind. People of all classes from all over the world get together on this great congregation of Hajj. They exchange their cultures and traditions. Feelings are exchanged as well. It provides a great opportunity to establish world peace and love, friendship and brotherhood forgetting racial conflicts and contradictions. If the teaching of Hajj is implemented in our society, quarrels, discords, riots, fights among people will be discarded, and love, affection, sympathetic attitude and communal amity will take place instead.

Task: 'The social teachings of Hajj play an important role in establishing world-fraternity.' Divided in groups, learners will arrange a debate on this and the teacher will take the role of the judge.

Exercise for practice

Fill in the Gaps:

1. The conditions for Zakat being obligatory (Farz) are ____.
2. The 'Masarif' of Zakat are ____.
3. Prayer (Salat) is one of the ____ pillars of Islam.
4. The ____ of Hajj is enormous.
5. 'Ihram' is a/an ____ word.

Match the words/phrases in column A with B:

| A | B |
|--|-------------------------|
| 1. 9th of Zilhajj | is the day of 'Qurbani' |
| 2. 10th of Zilhajj | is the day of Arafat. |
| 3. To perform Aqiqah | is the best. |
| 4. To discharge four activities on the 7th day of the baby's birth | is Mustahab. |
| 5. To perform Aqiqah on the 7th day of the baby's birth | is 'Sunnat' |

Short Questions

1. Describe briefly the concept of Zakat.
2. How many Wajibs are there of Hajj and what are they?
3. What are the conditions for Zakat to be obligatory?

Broad Questions

1. Explain the religious and moral significance of Zakat.
2. Describe the role of Hajj in establishing equity and world-fraternity.
3. Narrate the teachings of Qurbani to become dedicated in real life.

Multiple Choice Questions

1. What is the meaning of Hajj?
 - a) to determine
 - b) to visit
 - c) to perform Tawaf
 - d) to complete Sayee
2. To perform Hajj and Umrah one after another removes-
 - i. Poverty
 - ii. Deficiency
 - iii. Sin

Which one is right?

- a) i and ii
 - b) i and iii
 - c) ii and iii
 - d) i, ii and iii
3. How many Farz activities of Hajj are there?
 - a) Three
 - b) Four
 - c) Five
 - d) Ten

Read the following passage and answer question No. 4 and 5.

Mr. Farhad is a businessman. In every Ramadan month, he estimates his property and distributes a certain amount of that property among the poor.

4. Through this deed, which one of the following provisions is fulfilled by Mr. Farhad?
 - a) Mustahab
 - b) Sunnat
 - c) Wajib
 - c) Farz

5. What will Mr. Farhad gain in the life hereafter for this mentality?

- a) reward
- b) security
- c) rebuke
- d) possession

Creative Questions:

1. Mr. Nesar has owned lots of wealth from his business. He performs Hajj in every one or two years. But he does not maintain relationship with his poor siblings and the poor and miserable people in the society. There is going on lots of talks about this in the society. Hearing this, his uncle Abdul Karim advises Nesar, 'Forget the discrimination between the rich and the poor and be generous to all.'
 - a) What is meant by the word 'Ihram'?
 - b) 'Hajj at Baitullah is the most gracious Allah's right'. Explain it.
 - c) Whose order has not been properly performed by the misdeed of Mr. Nesar – explain it.
 - d) Evaluate Mr. Abdul Karim's mentality in terms of social and cultural viewpoint of Hajj.
2. Mr. Farabi was a religious person. There was needed a piece of land to build a mosque in his locality. Together they selected an excellent piece of land. But the land was his only support for cultivation. On everyone's request, he selflessly agreed to give it away for the mosque. His elder brother Mr. Fahad was dissatisfied with him for this deed and violently opposed to give away the land.
 - a) On which day of Zilhajj do the Hajjis have to stay in Arafat?
 - b) What is meant by 'Tawaf-e-Qudum'?
 - c) Which teachings of Ibadat have been manifested through the deed of Mr. Farabi? Explain.
 - d) Analyze Mr. Fahad's activity in the light of the incident with Hazrat Ibrahim (A.) and Hazrat Ismail (A.).

Chapter 3

The Teachings of Quran Majid and Hadith

The great holy books ‘Al-Quran’ and the holy Hadith are the two main sources of the Islamic Shariat. All the orders, restrictions and principles of Islamic Shariat have been derived mainly from these two sources. The basic principles of all problems of human life have been explained in the holy Quran and Hadith. On the basis of these principles, all the Islamic rules and regulations have been drawn up. Anything inconsistent with the doctrines of the Quran and Hadith is not acceptable in Islam. Therefore, to acquire Islamic knowledge, we have to explore to the area of the Quran and Hadith. In this chapter, we will learn about some facts of the Al-Quran and Hadith.

After studying this chapter, the learners will be able to –

- •□ narrate the introduction and teaching of Al-Quran.
- •□ narrate the rules of Tajwid.
- •□ narrate the Shane Nuzul (the background) of selected five Suras.
- memorize the five suras of Quran with correct pronunciation and meanings, and explain the main ideas.
- •□ be interested to recite the holy Quran
- be able to recite and write meanings of the last three Ayats of Ayatul-Kursi and Sura Hashar.
- •□ explain the role of the holy Quran in developing moral and ideal life.
- •□ describe three Hadiths related to ‘Munajat’ (prayer) with meanings.
- •□ describe the importance of the Hadith related to moral lesson.
- be eager to lead a social and moral life in accordance with the teachings of the Quran and Hadith.

Lesson – 1

The Quran Majid

Introduction: The ‘Quran’ is an Arabic word. It is derived from the root word ‘Qar-un’(قرآن) which means ‘to read or recite’. So the word Quran means ‘something read or recited’. The Al- Quran is the widely much read book in the world. Every day millions of Muslims recite this holy book. We recite several suras and ayats from this holy book in our five times’ prayer (salat). That is why this book is named as Al-Quran.

According to Islamic terminology, to guide mankind Allah the Gracious has bestowed this book through Hazrat Jibrail (A.) upon the greatest Prophet Hazrat Muhammad (Sm.) and the book is called Al-Quran. It is the last and great heavenly book. This book is the guideline for all human beings of all time.

The Al-Quran is inscribed on the ‘Laohe Mahfuz’ or protected shield. At first, it was descended altogether at the night of ‘Qadr’ to a place called ‘Baitul Izzah’ in the first sky. Then from there the Al-Quran was revealed to our dearest Prophet (Sm.). At the age of 40, when the great Prophet (Sm.) was in deep meditation in the Cave of Hera, at first, the five Ayats of ‘Sura Alaqa’ were revealed to him. Afterwards, according to the necessity and under the prevailing circumstances and happenings, different parts of the holy Quran were gradually revealed to him throughout his lifetime. Thus, the revelation was completed part by part within twenty three years.

The suras of Al-Quran are divided into two groups: 1. Makki and 2. Madani. Instructed by Allah, the Prophet (Sm.) travelled from Mecca to Medina (‘hijrat’) in the thirteenth year of his Prophethood. The suras revealed before Prophet Karim’s (Sm.) ‘hijrat’ are known as Makki Sura. Generally, in these suras, the topics related to the Aqaid have been described – Tauhid, Risalat, Akhirat, Heavens and Hells, Qiyyamat etc. On the other hand, the suras revealed after Prophet’s (Sm.) ‘hijrat’ are called Madani sura. In these suras, the rules and regulations related to Salat, Zakat, Saum (fasting), Hajj, Zihad, Halal-Haram, humane and moral principles have been discussed.

The holy Quran has several names. These names are given on the basis of Al-Quran’s different criteria. They bear the especial honour and features of Al-Quran. Some of the names are cited below –

- a) **Al-Furkan (one who can distinguish):** Al-Quran distinguishes between truth and falsehood, right and wrong. That’s why it is called Al-Furkan.
- b) **Al-Huda (Guidance):** Al-Quran is named as Al-Huda because the way towards right and truth is led through it.
- c) **Ar-Rahmah (Rahmat/Blessing, Kindness and Mercy):** The holy Quran is like a blessing and mercy to the people of the world. That’s why it is called Rahmah.
- d) **Az-Zikar (Advice, Discussion):** There are discussions and advice on several events in Quran Majid. So it is named as Zikar.
- e) **An-Nur (Glow, Light):** Through the holy Quran the mysteries of halal-haram come to light; so it is called ‘Nur’.

The entire Quran is divided into 30 parts. Each part of it is called a ‘para’. There are total 114 suras in it. Among the suras 86 are of Makki and 28 of Madani. In Al-Quran, there are total 7 manjils, 554 rukus, and 14 ayats of sijdah. The total number of ayats is 6236, some say 6666.

Importance and Necessity of Al-Quran

AL-Quran is a very important heavenly book. It introduces us to Allah. We were oblivious of Allah. We did not know about His power and attributes. Being kind, Allah the Merciful reveals Al-Quran to our dearest Prophet (Sm.). The great Prophet (Sm.) teaches us Al-Quran. As a result, we come to know about Allah. We become aware of His instructions and restrictions. Also, we learn why He is satisfied or dissatisfied. Without Al-Quran, all of these would be incomplete. So, we can realize that the importance and necessity of Al-Quran is boundless.

Al-Quran is the main source of guidance for mankind. It shows us the way through which people can attain well-being on earth and in the Akhirat. It makes sin-virtue, right-wrong, good-evil etc. known to us. Whoever follows the instructions of Al-Quran will be the luckiest and blessed. He will be rewarded with eternal peace of the heaven (jannah). And whoever does not follow the instructions and restrictions of Quran will be doomed to severely tormenting hell (jahannam).

Al-Quran teaches us moral and humane ideals. By following Al-Quran, we can raise ourselves to the level of best-characters and ideal human beings. As a result, peace and order will be established in the society. Unjust, oppression, corruption etc. will be eliminated.

Quran Majid is the last and the great heavenly book. It was revealed not for a particular place or a particular nation, rather it is a universal and everlasting book. This Quran is for the guidance of all the people till Qiyamat.

The Teachings of the holy Quran

Quran Majid is the source of knowledge and science. It is the storehouse of all knowledge. Moreover, it indicates to the solutions of all the problems occurring in human life. Allah the Almighty declares –

مَا فَرَّطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ

Meaning: "In this holy book, I have left nothing." (Sura Al-An'am: 38)

All knowledge and teachings of Al-Quran are well-demonstrated, brief and documentary. All the orders, restrictions, principles mentioned here are acceptable, befitting and reasonable for all times to all the people of the whole world. There is no scope of any doubt on this book. It is above all mistakes and errors. At the beginning of the holy Quran, Allah the Gracious affirms -

ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ

Meaning: "This is the holy book which is out of all doubts." (Sura Al-Baqara: 2)

Al-Quran is the main source of Islamic ordinance. This book discusses how human's personal, social, political, economic life will happen. How humans will worship (Ibadat) and develop their characters is also mentioned in this book.

According to the renowned Islamic thinker Hazrat Shah Walli Ullah (R.), there is immense knowledge stated in the Al-Quran. This knowledge is of five types. They are as follows –

1. 'Ilmul Ahkam' or knowledge related to rules and regulations.
2. 'Ilmul Mukhasama' or knowledge related to rationalism (debate).
3. 'Ilmut Tazkir Bi Ala Illah' or knowledge related to the benevolence and testimony of Allah the Almighty.
4. 'Ilmut Tazkir Bi Aiyamillah' or knowledge related to the creation of the universe by Allah, His announced reward and punishment.
5. 'Ilmut Tazkir Bil Maut Wama Badal Maut' or knowledge related to death and the life hereafter.

In fact, the Al-Quran is the great document for the redemption of mankind. It directs human beings towards light. It reveals the right way of peace and welfare. Therefore, we will recite the Quran Majid. We will learn its meaning and lead our life in accordance with the directions illustrated here. By learning the knowledge stored in the Quran, we will achieve the complacency of Allah.

Task: After reading this lesson, the learners will come to know about the teachings of the Quran Majid and will be able to narrate it to the friends next to them.

Lesson – 2

Tajwid (التجويذ)

Recitation of the Quran Majid brings immense virtues to us. It is the best 'nafl' (optional) Ibadat (worship). Endowed with it, the devotees own great respect and honour. Not just the person who recites, but his/her parents are honoured as well. In the Hadith, it is said – "Whoever recites the holy Quran and follows accordingly, will find his/her parents crowned on the day of Qiyamat (doomsday). That crown will shine more than the sunlight itself. In another Hadith, Rasullullah (Sm.) has said: "Among you, the person who learns the holy Quran and teaches others too is the best." (Bukhari)

He has also said: "You should recite the holy Quran, because it will advocate in favour of its readers on the day of Qiyamat." (Muslim)

Therefore it is understood that the recitation of the holy Quran is a virtuous act followed by huge ‘Fazilat’. We will recite the holy Quran more and regularly and encourage others to do so.

Importance of Tajwid

Tajwid implies reciting Quran accurately. To attain the benefits (Fazilat) of reciting Al-Quran, we have to recite the Quran precisely. For this, it is necessary to gain the knowledge of ‘tajwid’. It is wajib to recite Quran after the manner of ‘tajwid’. Unless the reader recites the Quran in compliance with ‘tajwid’, he/she will be a sinner and his/her prayer will not be accepted. About this, the Almighty Allah orders –

وَرَتِّلُ الْقُرْآنَ تَرْتِيلًا

Meaning: "Recite the holy Quran slowly and distinctly." (Al- Muzzammil: 4)

In one of the Hadith Rasulullah (Sm.) says: "The expert at Ilme Quran is included to those angles who are pious and engaged in writing as directed by Allah. And he who tries to recite the holy Quran again and again, despite hardship to do, will gain virtues two times." (Bukhari & Muslim)

So we will recite the holy Quran regularly according to ‘tajwid’. If it is difficult to recite, we will try our best to do so. We will not abandon reciting Quran under any circumstances. And we will learn the rules of ‘tajwid’. As a result, we will be endowed with great respect and honour.

Lesson – 3

Description of ‘Nun Sakin’ and ‘Tanwin’

Nun Sakin: The ‘nun’ on which ‘jazam’ (—) is used is called ‘nun sakim’. For example- آن-إن-آن

Tanwin: Two zabar (—), two jer (—) and two pesh (—) are called tanwin. One ‘nun sakim’ remains hidden in each tanwin, which is expressed at the time of pronunciation. For example, رَجُلٌ is read as رَجُلُنْ i.e. instead of tanwin of letter ل (lam), the letter ل (lam) is read with pesh and nun sakim.

The Decree of ‘Nun Sakin’ and ‘Tanwin’

Nun sakim and Tanwin are pronounced similarly. For this reason, these two are discussed together in the precept of ‘tajwid’. There are four laws of ‘Nun Sakin’ and ‘Tanwin’ in ‘tajwid’, i.e. in order to read ‘Nun Sakin’ and ‘Tanwin’ four rules are to be followed.

They are –

1. Idgam (إِذْغَامٌ)
2. Ikhfa (إِخْفَاءُ)
3. Izhar (إِظْهَارٌ)
4. Qalb (قَلْبٌ)

We will learn more about them below.

Idgam

The meaning of the word ‘Idgam’ is to read by combining, by mixing one thing with another. So, Idgam means to read in euphonic junction by joining one letter with another.

In terminology, after ‘Nun Sakin’ or ‘Tanwin’ if any of the six letters of Idgam comes, that ‘Nun Sakin’ or ‘Tanwin’ is to be read jointly with that letter by making a junction. This very process of reading is called Idgam.

Because of Idgam, both letters are pronounced at the same time, and the letter which comes next to ‘Nun Sakin’ or ‘Tanwin’ is attached to a ‘tashdid’ (ـ). For example, مَنْ رَبَّكَ

The letters of Idgam are six. They are –

ي - ر - م - ل - و - ن

Together they are called (يَرْمُلُونَ). Idgam is of two kinds. They are –

- a) Idgam with gunnah
- b) Idgam without gunnah

a) Idgam with gunnah: After ‘Nun Sakin’ or ‘Tanwin’, if any of the four letters (ي - و - م - ن) comes, that ‘Nun Sakin’ or ‘Tanwin’ is to be read jointly with that letter with gunnah of one Alif. This is called Idgam with gunnah. Another name of it is Idgam-e-Naqeis. For example - حَطَّةُ تَغْفِرَ لَكُمْ - مَنْ يَقُولُ (). Here, after Nun نُ Sakin or Tanwin comes the letters ي (Iya) and ن (nun). So Nun Sakin and Tanwin together with the blend of iya and nun are to be read with gunnah of one Alif time.

b) Idgam without gunnah: After ‘Nunsakin’ or ‘Tanwin’, if any of the rest two letters (ر - ل) comes, that ‘Nunsakin’ or Tanwin is to be read jointly with that letter without gunnah. This is called Idgam without gunnah. Another name of it is Idgam-e-Kamil. For example: مَنْ لَدُنْكَ - غَفُورٌ رَّحِيمٌ

In the above mentioned two examples, the letters ر (ra) and ل (lam) have come after Nun Sakin or Tanwin. So that Nunsakin or Tanwin is to be read jointly with those letters, but in this case without gunnah.

Exception: We can see some exceptions in the rules of Idgam. Such as صَنْوَانٌ-بُنْيَانٌ-دُنْيَا as in these words, the letters ي (iya) and و (waa) have come after Nunsakin. But here in accordance with the rule of Idgam, Nunsakin with ‘Tashdid’ is not read out together with the next letter. The reason behind this is – the sole purpose of the Idgam is to make the difficult pronunciation easy. If we read these letters jointly, it becomes difficult to pronounce. That’s why, in the case of these words, Idgam does not occur.

Ikhfa (إِخْفَاءٌ)

‘Ikhfa’ means reading covertly or secretly. The letters of ‘Ikhfa’ are fifteen. They are

ت-ث-ج-د-ذ-ز-س-ش-ص-ض-ط-ظ-ف-ق-ك

If any of those letters comes after Nunsakin or Tanwin, this Nun Sakin or Tanwin has to be pronounced with the nasal sound silently like pronouncing Chandrabindu (the nasal sign) and read it lengthening equal to one Alif time. This is called ‘Ikhfa’.

Example of Ikhfa in Nunsakin:

وَمِنْ تَحْتِهَا-مُنْذِرِينَ-مِنْكُمْ-وَمِنْ سَجِيلٍ-مَنْ فَعَلَ-عِنْدِي

Example of Ikhfa in Tanwin:

ذَرَّةٌ شَرَّاً-نِعْمَةٌ تُجْزِي-ظَلَّالٌ ظَلِيلًا

Izhar (إِذْهَارٌ)

The word ‘Izhar’ implies to read distinctly, to reveal etc. In the terminology of ‘tajwid’, after Nun Sakin or Tanwin, if any of the letters of Izhar comes, to pronounce that Nun Sakin or Tanwin distinctly from its own makhraj (place of pronunciation) without gunnah is called Izhar.

The total number of the letters of Izhar is six. They are – غ خ ح ه

These letters are known as ‘haraf-e-halki’.

Examples: مِنْهُمْ-وَمِنْ كَيْفِيْ-عَزِيزٌ عَلَيْهِ

Qalb or Iqlab قَلْبٌ or إِقْلَابٌ

‘Qalb’ or ‘Iqlab’ implies to read by making alteration. In the terminology of tajwid, if the letter ب (ba) comes after Nunsakin or Tanwin, this Nunsakin or Tanwin has to be converted into م (mim) and read with gunnah equal to one Alif time. This is called Qalb or Iqlab.

Iqlab has only one letter, which is ب (ba).

Example: مَنْ بَعِيْ-سَمِينُجَبَصِيرٌ

This may be mentioned here, in the holy Quran, when Nun Sakin or Tanwin is in the

position of Iqlab, the letter Mim is presented in a small form beside that Nun Sakin or Tanwin.

Task: The learners will make a chart with the four rules of Nun Sakin or Tanwin and present it in the class.

Lesson – 4

Description of Mim Sakin

Mimsakin: If there is a jazam (—) over the letter Mim (م), the Mim with jazam is called ‘Mim Sakin’. For example: لَكُمْ

There are three rules for reading Mim Sakin.

- a) Izhar (إِذْهَارٌ)
- b) Idgam (إِدْغَامٌ)
- c) Ikhfa (إِخْفَاءٌ)

Izhar

‘Izhar’ means to read distinctly or clearly. After Mim Sakin, if any letter other than ب (ba) and م (mim) comes, the lucid pronunciation of that Mim Sakin from its own makhrat without gunnah is called Izhar. For example, لَكُمْ دِينُكُمْ - أَمْ لَمْ تُنِزِّهُمْ

Idgam

‘Idgam’ means to read jointly. After Mim Sakin, if the letter Mim with ‘harkat’ comes, this Mim Sakin along with the Mim with Harkat has to be read with gunnah equal to one Alif. This is called Idgam. In this case, a ‘tashdid’ is attached to the second Mim. For example – فِي قُلُوبِهِمْ مَرْضٌ

Ikhfa

‘Ikhfa’ implies to read in heart (in secret). If the letter ب (ba) is present after Mim Sakin, that Mim Sakin has to be read with gunnah of one Alif time. This is called the Ikhfa of Mim Sakin. For example- عَلَيْكُمْ يَا أَيُّهُمْ نِبِيًّا وَمَا هُمْ بِمُؤْمِنِينَ

Task: The learners will write down the three rules of Mim sakin in the exercise book in order to show it to the teacher.

Lesson – 5

Tilawat-e-Nazira

Tilawat-e-Nazira indicates the recitation of the Quran Majid by beholding it before eyes. So many are the benefits (Fazilat) of Tilawat-e-Nazira. We have already learnt the Fazilat of reciting the Quran-al-Karim. Therefore, we will recite the Quran Majid regularly and try to attain all the Fazilat.

Manners required for reciting the holy Quran:

Quran Majid is the message of Allah the Gracious. Since Allah is great, His holy ‘Kalam’ (words) is great as well. Of all kalams Allah’s ‘Kalam’ is as dignified as the dignity of Allah who deserves much more prestige than all other creations. So the holy Quran will have to be recited with the highest respect and manners (Adab). Some of the manners required for reciting the holy Quran are mentioned below:

1. To sit in a sacred place after doing ablution (wadu) completely.
2. To sit in a prayer mood towards Ka’ba.
3. To recite ‘Darood Sharif’ several times before Tilawat.
4. To start reciting after saying Aujubillah and Bismillah.
5. To recite slowly using ‘tajwid’ if the intention is not to memorize (hifz).
6. To recite with meanings if it is possible.
7. To pay full attention towards the holy Quran when the meaning is not understood.
8. To recite nicely.
9. Not to make any fun or conversation during reciting the holy Quran.
10. To recite only for the attainment of the satisfaction of Allah the Almighty.
11. To keep the Quran Majid with respect and ‘tazim’ in a holy and high place after the recitation.

We will regularly recite the holy Quran with devotion. We will especially notice whether there occurs any sign of disgrace or negligence towards the holy Quran.

Task:

The lesson of Tilwat-e-Nazira in this class is Sura Baqara's 9th ruku to 12th ruku.

At first, the teacher will recite these 'ayats' with 'tajwid' from the holy book. At this time, the learners will listen attentively. They will neither talk nor make fun and noises.

Then the learners will recite one by one. The teacher will listen to the recitation. If anyone makes any mistake, the teacher will correct them. The learners will rectify their mistakes according to the instructions given by the teacher.

Afterwards, each learner will recite again and the teacher will listen. The teacher will teach them until they recite correctly. In this way, the learners will learn to recite the holy Quran properly with tajwid. Thereafter they will be accustomed to reciting the Quran Majid regularly at home.

Several Suras of Al-Quran along with Meaning and Background Lesson – 6

Sura Al-Qadr (سُورَةُ الْقَدْرِ)

Sura Al-Qadr is a very dignified Sura. It is revealed in Mecca. The Sura consists of five 'ayats'. Sura Al-Qadr is the 97th- sura of the Al-Quran. In this sura, the Fazilat of 'Lailatul Qadr' is described. The word 'Lailatul Qadr' is mentioned three times in this sura. From this word, the sura is named as 'Al-Qadr'.

Shane Nuzul (The background)

Once Allah's Rasul (Sm.) was talking about a person of Bani Israeli who remained engaged in Ibadat the whole night and in Jihad the whole day. He kept worshipping Allah in this way for one thousand months continuously. Hearing this description, the followers (sahabi) were surprised. Then they started regretting it among themselves.

The sahabis thought that they would not get the opportunity of worshipping Allah for one thousand months. But the previous prophets and their followers (ummah) used to live long lives. They had the opportunity of worshipping Allah for a long time. So, it would be impossible for them to be equal to the virtues of their forefathers. Hence this sura was revealed by Allah. In this sura, Allah declares that the virtue for worshipping Allah on the night of 'Lailatul Qadr' is better than that earned in the thousand months.

Word-meaning:

| | | | |
|---------------------------|--|-----------------------|--|
| أَنْزَلْنَا | - I have revealed this. | تَنَزَّلُ | - to come down, to descend,to reveal |
| لَيْلَةٌ | - Night | الْمَلَائِكَةُ | - The Angels |
| الْقَدْرُ | - Quantity, luck, honour, dignity, glory,status | وَالرُّوحُ | Soul, the other name of Jibrail (A.) is ‘Ruhul Quds’ or the holy soul |
| لَيْلَةُ الْقَدْرِ | - Glorious night. | إِذْنٌ | Permission, approval |
| مَا | - What, which | حَتَّىٰ | Up to, until |
| خَيْرٌ | - Good, Better | سَلَامٌ | Peace, tranquility |
| أَلْفٌ | - Thousand | مَظْلَعٌ | Appearance, arrival |
| شَهْرٌ | - Month | الفَجْرٌ | Dawn, at the time of ‘Fajr’ |

Translation:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ۝

In the name of the Ever-Gracious and Benevolent Allah.

إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ ۝

1. Certainly, I have revealed this (Al-Quran) on a glorious night.

وَمَا آتَدْرَاكَ مَا لَيْلَةُ الْقَدْرِ ۝

2. And, do you know what this glorious night is?

لَيْلَةُ الْقَدْرِ خَيْرٌ مِّنْ أَلْفِ شَهْرٍ ۝

3. A glorious night is better than thousand months.

تَنَزَّلُ الْمَلَائِكَةُ وَالرُّوحُ فِيهَا بِإِذْنِ رَبِّهِمْ مِّنْ كُلِّ أَمْرٍ ۝

4. On that night for each activity, the angels and the holy soul (Jibrail A.) descend as ordered by Allah the preserver.

سَلَامٌ هِيَ حَتَّىٰ مَظْلَعَ الْفَجْرِ ۝

5. Peace and tranquility do prevail until the dawn of that night.

Explanation

‘Lailatul Qadr’ or the night of Qadr is the most dignified and glorified night. The Gracious Allah reveals the holy Quran on this very night. To worship on this night is more rewarding than to worship throughout thousand months. The total number of one thousand months is equal to 83 years 4 months. Our life is very short. So to pray on this night enables us to gain more virtues. It is a special gift (Neamat) from the Omnipotent Allah. On this night, Allah the Ever-Protector sends his angels with His graces (Rahmat), blessings in abundance (barkat) and the messages of peace. Throughout the night, peace, happiness and grace prevail ever.

Teachings: From this sura, we come to know the following teachings:

- □ ‘Lailatul Qadr’ is a very glorious night.
- □ The Ibadat (worship) in this night is far better than that of the thousand months.
- □ On this night on earth descend the angels with peace and welfare.
- □ Peace and grace (Rahmat) are showered every moment on this night.

We will celebrate ‘Lailatul Qadr’ properly. We will perform more ‘nafl’ (optional) Ibadat. We will pass the night worshipping, rather than wasting a single moment. Then we will gain more virtues than those earned in the thousand months. May Allah the gracious bestow peace and prosperity upon us.

Task: The learners will read the Shane Nuzul of this Sura and write down in their exercise books in order to show it to the teacher.

Lesson – 7

Sura Al-Bayyinah (سُورَةُ الْبَيِّنَاتِ)

Sura Al-Bayyinah is the 98th- Sura of Al-Quran. This Sura is revealed in the holy city of Medina. There are 8 ayats in this sura. It has been named after the word ‘Bayyinah’ mentioned in the first ayat.

Shane Nuzul (the background)

At the time of Rasulullah (Sm.) there lived Jews, Christians, Idolators etc. in Medina. Among them, the Jews and the Christians came to know about the emergence of the great Prophet (Sm.) from their holy books. At that time, they used to say if the last Prophet (Sm.) would appear, they would bring faith on him. But after the advent of the holy Prophet (Sm.) most of them refused to bring faith on him. Nabi Karim (Sm.) travelled (hijrat) from Mecca to Medina but they did not accept Islam. Rather only a few of them accepted Islam. Allah the Almighty reveals this sura while describing their conditions from beginning to end.

Word-meanings:

| | | | |
|-------------------|---|---------------|--|
| الْبَيِّنَةُ | – distinct/ concrete document, clear evidence | فُلَحِصِينَ | – simple, pure-hearted, those who are free from faults |
| أَهْلُ الْكِتَابِ | – believers of holy books, the Jews and the Christians are called ‘Ahle kitab’. | خُنَافَاءٌ | – Hanif, devoted followers of the right path. |
| كَفَرُوا | – They have done ‘Kufri’, they have refused. | الْدِّينُ | – religion, code of life |
| الْمُشْرِكُونَ | – the non-believers (Mushrik) | خَلِدِينَ | – everlasting, those staying permanently |
| مُنْفَكِّرُونَ | – Those who remain separated Or abstain from or keep apart. | شُرُّ | – bad, the lowest standard. |
| صُنْفًا | – ‘sahifa’, the holy book, small heavenly book | الْبَرِّيَّةُ | – creations |
| مُظَاهَّةٌ | – holy | خَيْرٌ | – the best, good, excellent |
| كُتُبٌ | – book, principles or rules/ regulations | خَوْشَىٰ | – afraid of principles or rules |
| تَفَرَّقَ | – divided or separated | تَجْبِرِى | – to flow |
| إِلَّا | – without,except | الْأَنْهَارُ | – rivers, streams |
| بَعْدِ | – afterwards | رَاضِىٰ | – satisfied |

Translation

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ○

In the name of the Ever-Gracious and Benevolent Allah.

لَمْ يَكُنْ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكُونَ مُنْفَكِّرُونَ حَتَّىٰ تَأْتِيهِمُ الْبَيِّنَاتُ ○

1. Among the ‘Ahle Kitab’ the persons used to ‘kufri’ and the ‘Mushriks’ (non-believers) were adamant in their own opinions until the arrival of distinct evidence to them.

رَسُولٌ مِّنْ أُنْذِنِ اللَّهِ بِتَلْوِيْحِ الْمُجْاهِرَةِ ۝

2. On behalf of Allah, one Rasul recites the holy book.

فِيهَا كُشْبِقَيْمَةٌ ۝

3. That contains the correct principles of laws.

وَمَا تَفَرَّقَ النَّذِينَ أُوتُوا الْكِتَابَ إِلَّا مِنْ بَعْدِ مَا جَاءَهُمْ بِالْبَيِّنَاتِ ۝

4. Those who were given the holy book were divided just after the coming of distinct book (Kitab) to them.

وَمَا أَمْرُوا إِلَّا يَعْبُدُوا اللَّهَ خَلِصِينَ لَهُ الَّذِينَ ۤ حُكِّمَتْ وَيُقْبَلُونَ الصَّلَاةَ وَيُؤْتُونَ الرِّزْقَ وَذَلِكَ دِينُ

الْقِيمَةٌ ۝

5. They were only ordered to pay allegiance to Allah, to pray devotedly with pure hearts, to establish the practice of prayer (Salat) and to pay off Zakat. Indeed, this is the right code of life based on Islam.

إِنَّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكُونَ فِي نَارِ جَهَنَّمَ خَلِيلُنَّ فِيهَا طَوْلُكَ هُمْ شَرُّ

الْبَرِّيَّةِ ۝

6. Certainly, those of ‘Ahle Kitab’ who do ‘Kufri’ and the ‘Mushriks’ (non-believers) will stay permanently in the fire of hell (jahannam). They are the worst of all the creations.

إِنَّ الَّذِينَ أَمْنَوْا وَعَمِلُوا الصَّالِحَاتِ أُولَئِكَ هُمْ خَيْرُ الْبَرِّيَّةِ ۝

7. Certainly, those who have faith (Iman) and perform virtuous deeds are the best of all the creations.

جَزَاؤُهُمْ عِنْدَ رَبِّهِمْ جَنَّتُ عَدِينٍ تَجْرِي مِنْ تَحْمِلِهَا الْأَهْمَرُ حَالِدِينَ فِيهَا آبَادَاطِ رَضِيَ اللَّهُ

عَنْهُمْ وَرَضُوا عَنْهُ طَوْلُكَ لِمَنْ حَشِّنَ رَبَّهُ ۝

8. They will get rewards from their Preserver (Allah), gain eternal heavens (Jannah) under which the rivers flow where they will live forever. Allah is satisfied with them and they are also satisfied with Him. This is for the person who fears his/her Protector.

Explanation

In the first several ayats of this Sura, the conditions of the Jews and the Christians of Medina have been described on bringing faith (Iman) in the Prophet (Sm.). They used to talk about bringing faith in Nabi Karim (Sm.). But they refused to do so. Yet it was necessary for them to have faith (Iman), because they came to know about it from the previous holy books. The rest of the ayats of the sura describes the reward for having Iman and the punishment for not having it. In fact, those who have faith in Allah the Ever-preserved and His Rasul (Sm.) are the successful ones. They are the best of all the creations. They will enjoy all the gifts (Niamat) of heavens (Jannah). On the other hand, those who do ‘kufri’ with Allah are the worst of all the creations. They are ungrateful. Their permanent address is hell (Jahannam).

Teachings: The teachings of this sura are as follows:

- Despite knowing the truth, the Jews and the Christians did not accept Islam.
- All should have faith (Iman) in Allah the Omniscient and the Rasul (Sm.).
- After bringing faith (Iman), the Ibadat such as salat, zakat etc. has to be performed devotedly.
- The kafirs and the sinners are the worst creations. Their place is hell (Jahannam).
- The virtuous are the best creations. They will enter into the Heaven (Jannah).
- Allah the Merciful is satisfied with the devotees.

We will have firm faith in Allah and His Rasul (Sm.). Then we will pay allegiance to them with pure hearts. Only after then Allah the gracious will be happy with us. He will reward us with heaven (Jannah).

Task: Writing the teachings of this sura at home the learners will make a chart and show it to the teacher.

Lesson – 8

Sura Al-Zilzal (زلزال)

The 99th- sura of Al-Quran is Sura Al-Zilzal. The conditions of the Akhirat are described in this Sura. This sura has been named ‘Zilzal’ according to the last word of the first Ayat Zilzal (the earthquake). It is revealed in Medina. The number of ayats in this Sura is eight.

Shane Nuzul (the background)

One day someone gave a very little amount of food to a beggar. Then he asked himself, "Will there be any reward for this small act?"

Another person committed small sins. He did not refrain from doing these sins. Rather he neglected them and paid no heed to it.

Under these two circumstances, Allah the Omnipotent reveals this sura and lets all know that no matter how small the virtue or sin is, one has to be accountable for it on the doomsday (Qiyamat). Afterwards he/she will be rewarded or punished accordingly.

Word-meanings

| | |
|--|---|
| إِذَا – when | يَصُدُّر – will be revealed/exposed |
| زُلْزَلَتْ – will tremble or shake | أَشْتَانًا – separately, differently |
| الْأَرْضُ – earth, ground, soil | أَعْمَالٌ – deeds/activities |
| وَأَخْرَجَتِ – will bring out/ throw out | مِثْقَالٌ – Amount, quantity |
| أَثْقَالَ – heavy loads or burden | ذَرَّةٌ – drop, molecule, smallest part |
| قَالَ – will tell/speak | خَيْرٌ – good, well |
| يَوْمَئِنْ – on that day | شَرٌّ – bad, evil, inferior |
| تُحَكِّلُ – will describe/will speak out | يَرَهُ – he/she will see that |
| أَخْبَارٌ – news, messages | |

Translation:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of the Ever-Gracious and the most Benevolent Allah.

إِذَا زُلْزَلَتِ الْأَرْضُ زُلْزَلَهَا

1. When the earth will tremble severely with its own trembling.

وَأَخْرَجَتِ الْأَرْضُ أَثْقَالَهَا

2. And when the earth will throw its own loads (from its inside) out.

وَقَالَ الْإِنْسَانُ مَا لَهَا

3. And people will keep saying what has happened to it (earth)?

يَوْمَئِنْ تُحَكِّلُ أَخْبَارَهَا

4. On that day the earth will detail the fact.

بِأَنَّ رَبَّكَ أَوْحَى لَهَا ۝

5. Because your Protector and Preserver will order it to do so.

يَوْمَئِذٍ يَصُدُّرُ النَّاسُ أَشْتَانًا ۚ لَيَرُوَا أَعْمَالَهُمْ ۝

6. On that day people will come out in separate groups so that they can be shown their own deeds.

فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ ۝

7. If a person does even the smallest unit of the good deed, he/she will see that.

وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ ۝

8. And if a person commits the smallest unit of bad deed, he/she will see that.

Explanation

The description of the doomsday (Qiyamat) is illustrated distinctly in this sura. Allah the gracious will destroy the whole world one day. He will give order to Hazrat Israfeel (A.) to blow the trumpet. Hazrat Israfeel (A.) will blow the horn then. The sound of his horn will destroy all order and discipline of the whole world. The earth will shake violently. Houses, buildings, mountains-hills, trees, plants –everything of the world will be completely ruined. The sky will break down. The ground will throw out everything from inside. The dead people will come out of their graves. Seeing all these, people will become surprised. Then, all the people will assemble in the field of Judgement (Hashar). They will be judged for their deeds on earth. Even the smallest of the smallest deed will not be excluded from estimation on that day. Rather, for committing the smallest unit of sin, one will suffer the punishment. On the other hand, if one does the smallest unit of virtuous deed, he/she will see that in his Amalnama (record of worldly deeds) and will get reward for it.

This sura teaches us:

- The situation of the earth on the day of Qiyamat will be horrible. Everything will be destroyed.
- The dead people will be alive again.
- People will see their own Amalnama (record of deeds) in the field of Hashar.
- Even the smallest of the smallest sin or virtue will not be excluded from the Amalnama.

We will always keep in mind the fact about Qiyamat, Hashar and Akhirat. We will have to stand there before Allah the great judge. We will have to give accounts for all

deeds. We will be presented with our smallest unit of sin or virtue on that day. Therefore, we will not underestimate any type of sin – big or small. Rather we will keep ourselves away from committing sins.

Task: The learner will tell his/her classmates about the teachings of Sura Zilzal and write down those in the exercise book.

Lesson – 9

Sura Al-Feel

Sura Feel is the 105th- sura of Al-Quran. It is revealed in Mecca. The number of ayats is five. The meaning of ‘Feel’ is elephant. This Sura highlights the miserable consequences of the herds of the soldierly elephants. For this, this sura is named as Sura Feel.

Shane Nuzul (the background)

The ruler of the Yemen Province of Arab was Abraha. He was a Christian. He built a beautiful church studded with gems and pearls at a place called Sanwa. Then he called upon the people of Arab to worship at his church. He desired that people would come to worship in his church instead of worshipping in the holy Ka’ba situated in Mecca. But all the people used to respect the Ka’ba deeply. So they did not respond to his call. They kept on performing Hajj at the Ka’ba as before. This made Abraha very angry. He thought that his design would not be successful until the Ka’ba was destroyed. For this purpose, he started his journey towards Mecca in order to destroy the Holy Ka’ba in 570AD.

On hearing the news of Abraha’s attack, Abdul Muttalib ordered the Quraish to take shelter in the hills. Abdul Muttalib was the grandfather of the holy Prophet (Sm.) and the leader of the Quraish tribe. He knew Ka’ba is owned by Allah himself. Therefore, He will save His own house. Being ordered by Abdul Muttalib, the Quraish took shelter in the nearest hills. In the next morning, Abraha started for Ka’ba with his army. Just at that time, Allah the greatest Judge sent birds in huge flocks coming from the seaside. They were small types of birds. Each of the birds had one small stone in its beak and two small stones in each of its two legs. Then the birds threw these stones at Abraha’s army. As a result, the army of Abraha was destroyed. Abraha being wounded by the pelting of stones escaped alive. Later, his wounds began decaying. After untold sufferings he died. Thus, Allah the Ever-protector has protected his house from the enemy attack.

This event took place in 570AD. Our dearest Prophet (Sm.) was born in the same year. This miraculous incident occurred fifty days before his birth. Allah the Gracious reveals this sura to inform everyone of this significant event.

Word-meanings:

| | | | |
|----------------------------------|-------------------------|---------------------------|--|
| أَلَمْ تَرَ – الْمُتَرَ | haven't you seen? | أَرْسَلَ – أَرْسَلَ | He sends |
| كَيْفَ – كَيْفَ | how | طَيْرًا – طَيْرًا | birds |
| أَصْحَابٌ – أَصْحَابٌ | companions, lord, owner | أَبَابِيلَ – أَبَابِيلَ | ababil, a kind of small birds which fly in flocks |
| فَلَيْلٌ – الْفَلَيْلُ | elephant | جَهَارَةً – جَهَارَةً | stones. |
| أَلَمْ يَجْعَلْ – الْمُرَجِّعِلُ | Has not he done? | سَجَيْلٌ – سَجَيْلٌ | smaller stones, pebbles |
| كَيْنَ – كَيْنَ | conspiracy, strategy | عَصْفٌ – عَصْفٌ | grass, husk |
| تَضْلِيلٌ – تَضْلِيلٌ | failure, to defeat | مَا كُوْنَى – مَا كُوْنَى | eaten, which is eaten. |

Translation:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ○

In the name of the Ever-Gracious and the most Benevolent Allah.

أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْفَلَيْلِ ۝

1. Haven't you seen how your Protector behaved with the army of elephants?

أَلَمْ يَجْعَلْ كَيْدَهُمْ فِي تَضْلِيلٍ ۝

2. Hasn't He defeated their tricks?

وَأَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ ۝

3. And He sent birds in huge flocks against them.

ثَرْمِيْهُمْ بِجَهَارَةٍ وَّنْ سَجَيْلٍ ۝

4. Those birds threw stones like pebbles against them.

فَجَعَلَهُمْ كَعَصْفٍ مَا كُوْنَى ۝

5. Afterwards, He turned them into something like eaten grass.

Explanation

The king of Yemen Abraha was the owner of huge wealth and an army of soldiers. He had a vast army of elephants. But compared to the miracles (Qudrat) of the Gracious Allah, these wealth and power are nothing at all. Rather whatever the Almighty Allah wants happens. He can humiliate and disgrace whomever He desires in His own way.

Being proud and boastful, Abraha made enmity with Allah the Almighty. As a result, he was destroyed. Allah destroyed his vast army by sending small birds. Actually, it was only a miracle (Qudrat) of Allah. Those who make enmity with Allah and oppose Him are destroyed in this way.

We learn from this lesson:

- Allah bestows exemplary punishment upon those who revolt against Him.
- He gets all their strategies destroyed.

We will have firm faith in the power of Allah the omnipotent. We will obey his instructions and restrictions. We will never go against His religion.

Task: The learners will tell their friends about the Shane Nuzul of Sura Feel and discuss them the teachings of this Sura.

Lesson – 10

Sura Quraish

Sura Quraish is a Makki Sura. The number of ayats is four. It is the 106th- Sura of the Al-Quran. This Sura tells about the Quraish of Mecca city. That is why it is named Sura Quraish.

Shane Nuzul (the background)

The holy Ka'ba is situated in Mecca city. The responsibility of protecting, supervising and taking care of this holy house was given to the Quraish tribe. For this, the people of the Quraish tribe gained much opportunities and benefits. Other people respected them and obeyed their leadership. They dared never inflict any type of unjust and oppression upon the Quraish. This facilitated the opportunity of running their business in the countries like Syria, Yemen etc. Even the thieves and robbers did not hinder them. In the rough weather of summer and winter, they could do their business with the help of other people without any hindrance. Moreover, lots of people came to Mecca in order to perform Hajj; from this too the Quraish earned a lot of wealth and property.

The Quraish enjoyed respect and riches only because of the holy Ka'ba. So, they should have worshipped the owner of this Baitullah. But they did not do so. Instead they became 'Mushriks'. They worshipped statues. They did not believe in One Allah (Allah's supremacy); and neither did they believe in the Risalat and Akhirat. Even when His Rasul (Sm.) began to invite them to Islam, they continued to oppose him. In view of these barbarous and immoral acts, Allah the Benevolent revealed this Sura to warn the Quraish.

Word-meaning

| | | | |
|-------------------|-----------------------------|-----------------|---------------------------------|
| إِلَّا | - attraction, devotion, | الَّذِي | - who |
| قُرَيْشٌ | - people from Quraish tribe | أَطْعَمَ | - Has given food |
| رِحْلَةً | - visit, travel, tour | هُمْ | - their |
| الشِّتَاءُ | - winter | جُوعٍ | - hunger |
| الصَّيْفُ | - summer | أَمْنَ | - Has made safe or given safety |
| هَذَا | - this | خَوْفٍ | - fear, dread, apprehension |
| الْبَيْتُ | - home, house | | |

Translation:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ۝

In the name of the Ever-Gracious and the most Benevolent Allah.

لَا إِلَّا فِي قُرَيْشٍ ۝

1. Since the Quraish people have their temptations.

إِلَّا لِفِيهِمْ رِحْلَةُ الشِّتَاءِ وَالصَّيْفِ ۝

2. They have their attraction for travelling during the winter and summer.

فَلَيَعْبُدُوا رَبَّ هَذَا الْبَيْتِ ۝

3. Therefore, let them worship the Lord of the holy Ka'ba.

الَّذِي أَطْعَمَهُمْ مِنْ جُوعٍ وَأَمْنَهُمْ مِنْ خَوْفٍ ۝

4. He who has given them food in hunger and has made them safe from dread and danger.

Explanation

In this Sura, several gifts (Niamat) bestowed upon the Quraish people are mentioned. Some directions and instructions are given also on what they should do in exchange of these gifts (Niamat).

The holy Ka'ba is situated in Mecca. Ka'ba is the house of Allah the Merciful. For this reason, Allah gave them so many benefits. He endowed them with honour, dignity and security. To subside hunger and thirst, they were provided with food and drinks. Therefore, their duty would be to acknowledge their gratitude to Allah for these gifts; to worship the owner of the house by which they attained all these. Because it was He who had gifted them all.

This Sura highlights:

- Allah the Benevolent provides us with food, drinks and security.
- He is the owner of all gifts (Neamat).
- All should worship (Ibadat) Him.

So, we will always worship Allah. We will show our gratitude to Him for the gifts awarded to us. Then He will bless us with more gifts.

Task: The learners will write down the three teachings of Sura Quraish on their exercise book and show it to the teacher.

Lesson – 11

Ayatul-Kursi

This ayat is extracted from Sura Al-Baqara. It is the 255th- ayat of sura Al-Baqara. It is the most dignified ayat of Al-Quran.

The meaning of the word ‘Kursi’ is the mixing of one thing with another. A chair or a seat is also called ‘kursi’ since it is made of manifold wood collected together. The other meaning of the word ‘kursi’ is empire, glory, knowledge and throne. In this ayat, the recognition, power, greatness and glory of Allah have been distinctly and beautifully described. This is why this ayat is called ‘Ayatul-Kursi’.

Fazilat (benefits)

The Fazilat of Ayatul-Kursi is enormous. Allah’s Rasul (Sm.) has referred to this as the best of all ayats. Our great Prophet (Sm.) has asserted; "The person who reads ‘Ayatul-Kursi’ everyday after each Farz prayer will not meet any restriction except death on his/her way to the heaven." (Nasai)

It means that from the moment of his/her death that person will begin to enjoy the comforts and bliss of the heaven.

In another Hadith, Allah's Rasul (Sm.) confirms, "The person who reads Ayatul-Kursi during morning and sleep will be saved by Allah the Benevolent from all dangers." (Tirmiji)

It is known from another Hadith, "One day Rasul (Sm.) asked Ubai Ibne Ka'b 'Which ayat of Al-Quran is the best and the most important.' Ubai (R.) answered 'Ayatul-Kursi.' Then Prophet (Sm.) supported the answer and said – 'O Abul Munzir [Ubai's (R.) nickname], I appreciate you for your gifted knowledge'." (Sahih Muslim)

Word-meanings:

| | | | |
|----------------|---|----------------|---|
| إِلَهٌ | Ilah, Creator | خَلْفَ | – behind |
| هُوَ | He | لَا يُحِيطُونَ | – They cannot acquire or encompass |
| الْأَنْجَيُ | ever-living,immortal | شَيْءٍ | – things, object |
| الْقَيْوُمُ | ever-lasting, upholding all beings, eternal existence | عِلْمٌ | – knowledge |
| لَا تَخْدُنَةٌ | not to touch/reach Him | شَاءَ | – He has wished/desired |
| سِنَةٌ | nap, short sleep | وَسَعَ | – Is dispersed/scattered, has disseminated |
| نَوْمٌ | sleep | لَا يَئُودُهُ | – not make Him tired, not Difficult/troublesome for Him |
| السَّمَوَاتِ | the sky, | حِفْظٌ | – supervision,preservation |
| الْأَرْضِ | Earth, ground, surface of the earth | عَلِيٌّ | – the great, the highest |
| يَشْفَعُ | will recommend | عَظِيمٌ | – superior, best |
| عِنْدَ | to him, near him | | |

Translation

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ۝

In the name of the Ever-Gracious and the most Benevolent Allah.

اللَّهُ لَا إِلَهَ إِلَّا هُوَ ۝

Allah, there is not Ilah but Him.

أَنْحَى الْقَيْوُمُ

He is ever-living, ever-lasting.

لَا تَخُلُّهُ سَنَةٌ وَلَا نَوْمٌ

Neither nap nor sleep touches Him.

لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ

Everything existing in the sky and the earth belongs to Him

مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا يَذْنَبُ

Is there anyone who will recommend to Him without His permission?

يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ

He is aware of everything present before and behind them.

وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا هَاشَاءُ

He does whatever He desires; without His will, none can acquire any knowledge of Him.

وَسَعَ كُرْسِيُّهُ السَّمَوَاتِ وَالْأَرْضَ

His throne is dispersed throughout the sky and the whole world.

وَلَا يَئُودُهُ حِفْظُهُمَا

And the preservation of all these does not make Him tired.

وَهُوَ الْعَلِيُّ الْعَظِيمُ ○

And He is the Great, the Best.

Significance

In this ayat, the description of Allah the Gracious has been revealed in a beautiful way. His distinct qualities and power have been illustrated very clearly. At the very beginning of this ayat, it is explained that Allah the Omnipotent is the only Ilah, and there is no other Creator except Him. All kinds of worship (Ibadat) and admiration are ascertained only for Him. He is endless and eternal. He existed, exists and will exist forever. His knowledge is boundless, and everything is included in His

knowledge. He is the great entity. The vastness of the sky and the earth is nothing to Him. He is beyond fatigue, nap, sleep etc. In a word, He is the Omnipotent, Omniscient, Great and Best.

Task: The learners will write down the Fazilat of Ayatul-Kursi on a paper and attach it to the front side of the table.

Lesson – 12

The Last Three Ayats of Sura Hashar

Sura Hashar is the 59th- sura of the holy Quran. The last three ayats of Sura Hashar i.e. the 22nd-, 23rd- and 24th- ayats are presented below along with meanings.

Fazilat (benefits):

The Fazilat of these three ayats is immense. Allah's Rasul (Sm.) affirms – "Allah, the Benevolent will appoint seventy thousand angels for the person who will recite the last three ayats of Sura Hashar after reading thrice the following-

أَعُوذُ بِاللَّهِ السَّمِيعِ الْعَلِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ

(Pronunciation: A'uju billahis sami'il a'limi minash shaitanir razim) in the morning. The angels will pray for Allah's grace (Rahmat) for that person from sunrise to sunset. If the person dies that day, he/she will gain the honour of the death of a martyr (Shahid). Also, the person who reads the ayats in the same way in the evening will attain the same benefits (Fazilat)." (Tirmizi)

Word-meanings:

| | | | |
|---------------------|-----------------------|-----------------------|--|
| هُوَ | – He | الْعَزِيزُ | – The Almighty |
| الَّذِي | – Who | الْجَبَارُ | – the strong |
| عَالِمٌ | – wise | الْمُتَكَبِّرُ | – the most glorious |
| الْغَيْبِ | – invisible | سُبْحَانَ | – holy, great |
| الشَّهَادَةُ | – visible, present | يُشْرِكُونَ | – They commit 'Shirk' or equate Him with someone |
| الرَّحْمَنُ | – kind, benign | الْخَالِقُ | – creator |
| الرَّحِيمُ | – The most benevolent | الْبَارِئُ | – inventor, explorer,introducer |
| الْمَالِكُ | – The Lord or owner | الْبَصَّارُ | – designer, pioneer |

| | | | | | |
|----------------------|---|----------------------|---------------------|---|---|
| الْقُدُّوسُ | - | holy | الْأَسْمَاءُ | - | names |
| السَّلَمُ | - | peace | الْحُسْنَى | - | fine, nice, beautiful |
| الْمُؤْمِنُ | - | provider of security | يُسَبِّحُ | - | He recites on the rosary, declares His glory |
| الْمُهَيْمِنُ | - | protector, preserver | الْحَكِيمُ | - | The wisest, most knowledgeable |

Translation :

○ **بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ**

In the name of the Ever-Gracious and the most
Benevolent Allah.

1. **هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ**

It is He who is Allah; there is no other Ilah except Him.

عَلِمُ الْغَيْبِ وَالشَّهَادَةِ

He is fully aware of both the invisible and the visible.

○ **هُوَ الرَّحِيمُ**

He is benign, the most benevolent.

2. **هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ**

It is He who is Allah; there is no Ilah but Him.

الْمَلِكُ الْقُدُّوسُ السَّلَمُ

It is He who is the Lord, the Holiest, the Provider of Peace.

الْمُوْمِنُ الْمُهَيْمِنُ

It is He who is the Provider of security, the Protector.

الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ

It is He who is the Almighty, the Strongest, and the
most Glorious.

○ **سُبْحَانَ اللَّهِ عَمَّا يُشَرِّكُونَ**

Allah is holier and more Glorious than those with
whom they equate Him.

3. **هُوَ اللَّهُ أَنْجَلُ**

It is He who is Allah, the Creator.

الْبَارِئُ الْمُصَوِّرُ

The Inventor, the Designer.

لَهُ الْأَسْمَاءُ الْخَيْسَنَى

All the good names belong to Him.

يُسَبِّحُ لَهُ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ

Everything existing in the skies and the earth declares
His holiness and glory.

○ **وَهُوَ الْعَزِيزُ الْحَكِيمُ**

It is He who is the Almighty, the wisest.

Explanation: These ayats are filled with the attributive names of Allah the Merciful. These names reveal the actual nature of His power and acquaintance. He is all-powerful, and the Owner of everything – the sky and the earth. Whatever He desires, it happens. There is no other Creator (Ilah) except Him. All things in the sky and the earth proclaim His holiness and greatness. Therefore, people should submit their servitude to Him only, and worship Him under all circumstances.

Task: After memorizing the last three ayats of Sura Hashar, the learners will write down them along with the meanings on the exercise book and show it to the teacher.

Lesson - 13

Al-Quran and the Moral Teachings

Al-Quran is the last and the greatest heavenly book. It is the main source of knowledge and science. It also plays a special role in the area of moral and humane teachings. The Quran Majid is a source of morality. Everything concerning rules-regulations and principles has been manifested in this holy book. The moral teachings are instructed in many ways in the holy Quran. In this lesson, we will learn about different sides of the Al-Quran in instructing moral teachings.

Al-Quran is the message of Allah the Omniscient. His acquaintance and description are found in this book as well. The book introduces us to many attributes of Allah the Omnipotent. For example, He is benign, generous, merciful, just etc. It is our duty to be endowed with the qualities of Allah the most glorious.

We will learn about these aspects from Al-Quran. Then we will exercise them. As a result, we will be able to make our character better by adhering to the principles and morality.

The descriptions of the Prophets and Rasuls sent to earth are given in the Al-Quran. Their identities, qualities and characteristics etc. are narrated in this holy book. Their success, accomplishments are also described here. They were innocent. Moral and humane attributes were the ornaments of their characters. They were the ideals for the mankind. Whoever has followed them has achieved success. And we can follow them only through the teachings of the Quran Majid.

Our dearest Prophet (Sm.) was the leader of all Prophets. He possessed all the nicest qualities. All the virtues were fully harmonized in his character. In the glorious Quran, it is said –

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أَنْوَاتٌ حَسَنَةٌ

Meaning: "Certainly the best ideal for you lies in the character of Rasulullah (Sm.)."
(Sura Ahjab: 21)

The character and morality of the great Prophet (Sm.) have been mentioned distinctly in the Quran Majid. Once being asked about the character of Rasulullah (Sm.), Ummul Muminin Hazrat Ayisha (R.) said -

كَانَ خُلُقُهُ الْقُرْآنُ

Meaning: "Al-Quran and his (Rasul's) character are synonymous."

It means that the aspects of his character are similar to all the teachings and morality of the holy Quran. By exercising these teachings, we too can follow the ideal character and morality of our dearest Prophet.

The descriptions of many previous nations and people are exposed in the Quran Majid. Those who were destroyed for their sins and immoral deeds are furnished here, such as, Aa'd race, Samud race, Fir'aun, Namrud, Karun etc. The depiction of these races and people teaches us to keep away from immoral practices. Therefore, we will refrain from following those immoral deeds committed by them, and practise moral code of life under all circumstances.

In order to lead a moral life, lots of instructions are given in the Quran. These encourage us to lead a righteous life. Some ethical ayats are mentioned below:

1. قُدْمَافَلَحٌ مَنْ زَكَاهَا ۝ وَقُدْخَابٌ مَنْ كَسَاهَا ۝

Meaning: "He/she who will purify himself/herself will be prosperous. And he/she who will taint himself/herself will come to nothing." (Sura Ash-Shams: 9-10)

2. إِنَّ اللَّهَ مَعَ الصَّابِرِينَ ۝

Meaning: "Of course, Allah is in favour of the patient." (Sura Al-Baqara: 153)

3. إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ ۝

Meaning: "Definitely Allah gives instructions for justice and good behaviour." (Sura Nahl: 90)

4. وَآتَنَّ تَغْفِيَةً أَقْرَبُ لِلشَّفَاعَىٰ ۝

Meaning: "And forgiveness is nearer to Taqwa." (Sura Al-Baqara: 237)

5. وَأَوْفُوا بِالْعَهْدِ إِنَّ الْعَهْدَ كَانَ مَسْئُولًا ۝

Meaning: "And you must keep your words, certainly you will be asked about your promises (on the day of Qiyamat)." (Sura Bani Israil: 34)

Likewise, many ayats of Al-Quran command and encourage us for practising moral attributes. Side by side, emphasis has been put to avoid those immoral and unjust activities. Some ayats prohibiting us from doing immoral acts are mentioned below:

1. وَكُلُوا وَاشْرِبُوا وَلَا تُسْرِفُوا إِنَّ اللَّهَ لَا يُحِبُ الْمُسْرِفِينَ ○

Meaning: "Eat and drink, but never waste. Certainly, He (Allah the gracious) dislikes the prodigals ." (Sura Al-A'raf: 31)

2. وَلَا تُصْعِرْ خَدَّاكَ لِلنَّاسِ وَلَا تَمْشِ فِي الْأَرْضِ مَرَحَّا إِنَّ اللَّهَ لَا يُحِبُ كُلَّ مُخْتَالٍ فَخُورٍ ۝

Meaning: Driven by pride don't disregard a person and walk upon the earth arrogantly. Of course, Allah despises any arrogant, boastful person." (Sura Lukman: 18)

3. وَلَا يَغْتَبْ بَعْضُكُمْ بَعْضًا أَيْجُبْ أَحَدُكُمْ أَنْ يَأْكُلْ كَمَ أَخِيهِ مَيَّتًا كَرِهُتُمُوهُ ۚ

Meaning: "And never speak ill behind someone's back. Is there anyone among you who would like to eat the meat of his/her dead brother? In fact, you do detest this act." (Sura Hujurat: 12)

Apart from these, there are many ayats which have taught morality to the mankind. We will learn about these teachings and implement them in our own life. As a result, our character will be graceful. We will be succesful both on earth and in the Akhirat (life hereafter). (Sura Huzurat: 12)

Task:

- a) The learners will speak one another from memory on the five didactic ayats of Al-Quran.
- b) The learners will write down five didactic ayats on a paper nicely in order to attach it to their desk.

Lesson – 14

Three Hadith related to "Munajat" (Prayer)

Prophet (Sm.) was the great teacher of Mankind. He always wished for the welfare of mankind. He showed us the right path to be morally good and successful in life. He has also taught us many ways on how we can gain welfare both in our worldly life and in the life hereafter (Akhirat). Munajat (prayer) is one of them. He knows that through our munajat to Allah the Merciful, we can achieve universal welfare. For this purpose, he taught us ample 'Munajat'. In the Hadith books, we find numerous Hadiths relating to Munajat. In this lesson we will learn three Hadiths on the Munajat.

Hadith – 1

اللَّهُمَّ مُحِّرِّفُ الْقُلُوبِ صَرِّفْ قُلُوبَنَا عَلَى طَاعَتِكَ

Meaning: "Oh Allah, the protector of hearts, please turn our hearts towards you." (Muslim)

Hadith – 2

اللَّهُمَّ ظَهِّرْ قَلْبِي مِن النِّفَاقِ وَعَمِلِي مِن الرِّيَاءِ وَعَيْنِي مِن الْخَيَانَةِ وَلِسَانِي مِن الْكَذِبِ فَإِنَّكَ تَعْلَمُ حَائِنَةَ الْأَعْيُنِ وَمَا تُخْفِي الصُّدُورُ -

Meaning: "Oh Allah! Please purge my heart of 'Munafiqi' (unfaithfulness), purify my Amal (deeds) from Rea (show), refine my eyes from Khianat (misappropriation of amanat), and cleanse my tongue from lies, since You are certainly aware of the misuse of the eyes and the secrets hidden in the heart." (Baihaki)

Hadith – 3

اللَّهُمَّ إِنِّي أَسْأَلُكَ الصَّحَّةَ وَالْعِفَّةَ وَحُسْنَ الْخُلُقِ وَالرِّضَى بِالْقَدْرِ -

Meaning: "O Allah, from You, I only desire healthiness, purified soul, graceful character and a gifted mind to remain content with Taqdir (fate)." (Baihaki)

The above mentioned Hadiths on Munajat are very significant. By practising those Hadiths, we can gain abundant benefits of the earth and the Akhirat. So, we will learn these Munajats with the meaning; then we will be able to pray to Allah. Readily Allah the Gracious will grant us the best success.

Task: The learners will memorize the three Hadiths along with the meaning and pray to Allah regularly.

Lesson – 15**The Hadith and the Moral Teachings**

In order to grace human life and society, it is essential for us to follow the principles, morality and ideal characters. Without possessing a noble character, principles, morality and humane value, no person or society or nation can prosper. Our dearest Prophet (Sm.) was endowed with all noble virtues. He was admired by all because of his moral and humane values. The principles, morality and ideal character of Hazrat Muhammad(Sm) have been beautifully illustrated in the holy Hadith.

The great Prophet (Sm.) is born to teach us nobility and morality. The Prophet (Sm.) asserts -

إِنَّمَا بُعِثْتُ لِتُّقْرِبَ مَكَارِمَ الْأَخْلَاقِ.

Meaning: " I have been sent only to add fulfilment to the ideal character." (Baihaki)

Moral Teaching of the holy Hadith

The holy Quran discusses widely about the attainment of morality, and the Hadith of the Prophet (Sm.) discusses it in more detail. The holy Hadiths of Prophet (Sm.) exemplify how we can make human life virtuous and successful by acquiring those qualities on one hand; and how we can discard certain immoral acts on the other hand.

The holy Hadiths are resourcefully furnished with numerous virtues and qualities including honesty, truthfulness, decency, service to the creations, protection of 'amanat', forgiveness, kindness, charity, patience, brotherhood, social service, patriotism, tolerance, duty towards parents and relatives, and respect to teachers and elders, affection towards younger ones, decent behaviour towards classmates etc. By exercising all these moral attributes in his own life, the great Prophet (Sm.) has presented himself as the best ideal character in the world history.

On the other hand, he (the Prophet) has emphasized the importance of discarding immoral principles, such as, falsehood, speaking ill of others, envy, anger, greed, treachery, disobedience to parents, pride, indecency, jealousy, hatred, theft, terrorism etc. In the Hadiths he has also focused on the demerits and evil consequences of those bad practices.

Some Hadiths about morality and immorality are depicted below:

About kindness and service towards the creations Prophet (Sm.) says -

إِذْ حَمُوا مَنْ فِي الْأَرْضِ يَرَجُحُكُمْ مَنْ فِي السَّمَاوَاءِ.

Meaning: "If you show kindness to the inhabitants of the earth, the Lord of the sky, Allah the Gracious will be benign to you." (Tirmizi)

Rasul (Sm.) has again said –

الْحَلْقُ عِبَادُ اللَّهِ فَأَحَبُّ الْحَلْقِ إِلَى اللَّهِ مَنْ أَحْسَنَ إِلَيْهِ.

Meaning: "All the creations belong to the family of Allah. The person who shows mercy towards His family is the dearest to Allah the Merciful." (Baihaki)

About decency, the great Prophet (Sm.) affirms,

إِنَّ اللَّهَ يَعْرِضُ الْفَاحِشَ الْبَذِي.

Meaning: "Undoubtedly, Allah detests the indecent and vile person." (Tirmizi)

The greatest Prophet (Sm.) declares about ‘Amanat’, لا إيمان لمن لا أمانة له

Meaning: "He who fails to preserve amanat has no faith (Iman)." (Musnad-e-Ahmad)

Prophet (Sm.) emphasizes the importance of paying the wages of the workers as soon as possible -

اعطوا الأجير أجراً قبل أن يجف عرقه.

Meaning: "Pay the workers their wages just before their sweat dries out." (Ibn' Majah)

In this way, in his many Hadiths, the great Prophet (Sm.) has expressed moral teachings to the people worldwide. He (Rasul Sm) has also instructed mankind to avoid immoral and dishonest practices. In the holy Hadith, it is described –

الْمُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُونَ مَنْ لَيْسَ نَهَىٰ

Meaning: "The person from whose tongue and hands the other Muslims remain safe is the real Muslim." (Bukhari and Muslim)

Prophet (Sm.) further asserts – إِيَاكُمْ وَالْحَسَدُ فِي أَنَّ الْحَسَدَ يَا كُلُّ الْحَسَدَاتِ كَمَا تَأْكُلُ النَّارُ الْحَطَبَ

Meaning: "Avert envy because just as fire burns down dry wood, envy annihilates virtues." (Abu Dawood)

Prophet (Sm.) also says – مَنْ غَشَّ فَلَيْسَ مِنِّي

Meaning: "The person who cheats is not my follower (Ummat).'" (Muslim)

According to the great Prophet (Sm.), "Allah the Gracious pardons all the sins as he desires. But He never forgives the sin of disobedience towards Parents." (Baihaki)

By studying the Holy Hadiths of the Prophet (Sm.), we will come to know about the morality and virtuous characters and will carry out them in our lives. Again, we will learn about the Hadiths related to immoral acts and bad characters. We will try to know about their bad effects and avoid them. If we do likewise, our life will be beautiful.

All will love us. We will succeed in our life. We will gain freedom and heavens (Jannat) in the life hereafter.

Task: The learners will make a list of moral and immoral acts in accordance with the Hadiths of the Prophet (Sm.) and present the list to the class.

Exercise

Fill in the Gap:

1. Idgam is of ____ kinds.
2. The ruler of Yemen Province of Arab was ____.
3. The ____ of Ayatul-Kursi is enormous.
4. ____ and his (Rasul's) character are synonymous.
5. He who fails to preserve amanat (trust property) has no ____.

Match the words/phrases in column A with B:

| A | B |
|--|----------------------------|
| 1. The person who cheats | The 106th sura of Al-Quran |
| 2. Sura Hashar is | Is five |
| 3. Sura Quraish is | The 59th sura of Al-Quran |
| 4. The number of ayats in Sura Al-Feel | is eight |
| 5. The number of ayats in Sura Al-Zilzal | is not my Ummat |

Short Questions:

1. Give a brief description of Nun Sakin and Tanwin.
2. Write down the meaning of the first ayat of the last three ayats of Sura Hashar.
3. Write down the explanation along with the meaning of any one of the three Hadith related to Munajat (Prayer).

Broad Questions:

1. Describe the importance of Quran Majid in building the moral and ideal life.
2. Narrate the significance of the Hadiths in moral teachings.
3. Narrate the meaning and teaching of Sura Al-Qadr.

Multiple Choice Questions:

1. How many letters of Idgam are there?

| | |
|--------|------------|
| a) Two | b) Four |
| c) Six | d) Fifteen |

2. For sin and immoral acts, the ----- was destroyed .

- i) Aa'd race
- ii) Samud race
- iii) Bani Israel

Which one is right?

- | | |
|---------------|------------------|
| a) i and ii | b) i and iii |
| c) ii and iii | d) i, ii and iii |

Read the following passage and then answer the questions No 3, 4 and 5

On the first day of Ramadan at the time of reciting Al-Quran, Sadi converts the Nun Sakin or Tanwin into Mim (ﻢ) and reads it with gunnah equal to one Alif when the letter comes after that Nun Sakin or Tanwin. And on the second day, at the time of reciting, when the letter Ba (ب) comes after Mim Sakin, he reads that Mim Sakin with gunnah equal to four Alif.

3. What is Sadi's recitation in the 1st Ramadan called ?

- | | |
|----------|----------|
| a) Izhar | b) Idgam |
| c) Ikhfa | d) Iqlab |

4. How many 'Alif of gunnah' should have been read instead of four Alif on the second day of his recitation?

- | | |
|----------|---------|
| a) One | b) Two |
| c) Three | d) Five |

5. For his first day's recitation, Sadi will get –

- i) Peace
- ii) Relief
- iii) Deliverance

Which one is correct?

- | | |
|--------------|------------------|
| a) i | b) ii and iii |
| c) i and iii | d) i, ii and iii |

Creative Questions:

1. Tasin and Tasnim are two friends. Both of them resolved to make a vow to worship (Ibadat) at the last ten days of the month Ramadan. So, Tasin went to the nearest mosque in the 20th day of Ramadan. Through 'Itiqaf', he engaged himself in worshipping in that mosque. On the other hand, Tasnim did not attend to 'Itiqaf'. Rather, he recites the holy Quran hastily and indistinctly every night with a mind to finish reciting the Quran.
 - a) What is the meaning of the word An-Nur?
 - b) Explain the sentence "Azizun Alaihi" from the viewpoint of Izhar.
 - c) Which rule of the shariat has been violated in Tasnim's recitation of Al-Quran? Explain it according to the textbook.
 - d) Analyze the actual mystery behind Tasin's special Ibadat at the last ten days of Ramadan with the help of Sura Al-Qadr.
2. Alam and Salam are two brothers. Mr. Alam does not perform his prayer (Salat) regularly. But with a desire to be a candidate in the next election, he starts circulating his electoral propaganda by performing prayers (salat) in different mosques. On the contrary, Mr. Salam not only performs his prayers (salat) regularly but also tries heart and soul to refrain from committing minor sins.
 - a) How many sources of Islamic shariat are there?
 - b) Explain the sentence 'Gafurun Rahman' from the viewpoint of Idgam.
 - c) What is revealed through Mr. Alam's performing prayers (salat) in different mosques? Explain.
 - d) Analyze Mr. Salam's attempt in light of Sura Zilzal.

Chapter – 4

Akhlaq (آخلاق)

The behaviour, conduct, nature or character of a person as reflected in his/her daily activities are called ‘Akhlaq’. ‘Akhlaq’ (آخلاق) is the plural form of the Arabic word ‘Khuluqun’ (خُلُق), which means character or nature. Akhlaq includes all personal, social and international aspects of human life.

Expectedly, after reading this chapter the learner will learn

1. to have some ideas about good manners and to describe its importance and significance from Islamic viewpoint.
2. to have ideas about misconduct and to describe the importance of giving them up.
3. to have ideas about bribery and theft and to explain the means of resisting them.
4. to know about terrorism and to explain the means of retribution of it.
5. to explore AIDS and the ways of preventing HIV from Islamic viewpoint.

Lesson – 1

Types of Akhlaq: Akhlaq is of two kinds.

1. ‘Akhlaq-e-Hameedah’ (آخلاق الحميدة)

The excellent and best virtues of human life are called ‘Akhlaq-e-Hameedah’ or praiseworthy characteristics, such as – patience, honesty, patriotism, social service etc. A person characterized with these qualities is renowned and honourable in the society.

2. ‘Akhlaq-e-Zameemah’ (آخلاق النعيمية)

The worst and most hateful traits of human life is ‘Akhlaq-e-Zameemah’ or detestable characteristics, such as – pride, hatred, hypocrisy, interest, bribery, indecency etc. A man characterized with these bad qualities is hateful and defamed in the society.

The importance of Akhlaq: In Islamic point of view, Akhlaq is the most important aspect. It is Akhlaq that works as the life-force of a civilized nation. The more

rectified the character of a nation is, the more powerful the nation is. No nation discarding this moral force can exist on this earth. All the Prophets have taught the supreme values of good character. And Allah has sent Hazrat Muhammad (Sm.), the last of the Prophets to bestow perfection to the best character. The great Prophet (Sm.) states – **بُعْثَتْ لِأَنَّمَا مَكَارِمُ الْأَخْلَاقِ**

Meaning: " I have been sent to give perfection to the refined character of the people." (Hakim)

One's good character makes one dignified and prosperous. And a person of good character is loved and respected in the society. On the contrary, a man without character is despised and condemned. A man of noble character is much more advanced in the realm of religion.

The great Prophet (Sm.) affirms – **الْبِرُّ حُسْنُ الْأَخْلَقِ**

Meaning: "It is the excellent character which is the basis of all virtuous deeds." (Muslim)

Character is the crown and glory of life. A man is honoured everywhere by virtue of the dignity of his character. A man of good character is virtually the embodiment of ideal faith.

The holy Prophet (Sm.) says – **أَكْيَلُ الْمُؤْمِنِينَ إِيمَانًا أَحْسَنُهُمْ خُلُقًا**

Meaning: "The person with an exalted character is the best of all righteous people (Mumins)." (Abu Dawood and Darimi)

On the day of the Final Judgment, the exalted character will weigh heavier.

The great Prophet (Sm.) says –

"In the scale of judging Mumins, nothing will weigh heavier than the exalted character" (Tirmizi)

The virtuous character redeems a man from sins. The great Prophet (Sm.) states, "It is the excellent character that melts the sin of a man as like as the heat of the sun melts the ice." (Tabarani, Baihaqi)

In the life hereafter, a man of blessed character will acquire a great dignity and high position in proportion to his excellence in character. Here the great Prophet (Sm.) confirms, "In the Akhirat a man for his excellence in character will be transferred to a dignified and respectable status, even if he lacks in 'Ibadat' ". (Tabarani)

We will acquire good character and cast off detestable nature. We will be dear to all and gain boundless dignity in the life hereafter.

Task: In divided groups, the learners will make a list of advantages of Akhlaq-e-Hameedah (excellent virtues).

Lesson – 2

Some Akhlaq-e-Hamida (آنکھلائق الحميدة)

Patience

The Arabic word for patience is ‘Sabr’ (الصَّابِرَةُ), which means tolerance, firmness, self-control and abstinence etc. According to Islamic ‘Shariat’, patience signifies performing all duties as ordained by Allah in all spheres of life having faith on Him. Based on the Quran and the Hadith three special aspects of patience are demonstrated below –

1. To keep control patiently over all evil passions and unlawful things.
2. To keep patience in case of prayer and submission to Allah.
3. To have patience in dangers and difficulties.

Significance

Patience is a noble virtue in a man’s life. It is a key that brings success to human life. It is impossible to succeed in individual or corporate life without the cultivation of patience. To have patience is very difficult; nevertheless it is a must for the betterment of the society. Patience signifies much in leading a peaceful, disciplined and blessed life in the society. Allah the Generous promises to reward the patient unlimitedly in the holy Quran. Allah the Almighty avows –

إِنَّمَا يُؤْثِرُ فِي الصَّابِرِينَ أَجْرَهُمْ بِغَيْرِ حِسَابٍ ۝

Meaning: "Of course, Allah will reward the patient in plenty." (Sura: Zumar, Ayat: 10) The opposite word of patience is impatience that drives a man to failure in life. So a man must have patience in the journey of his life.

Life has its up and downs. In his life journey a person experiences joys and sorrows, dangers and difficulties, success and failure, victories and defeats. Patience is needed in such circumstances. At the time of difficulties, a man should wait with patience and hope for the better days to come. In the same way, no one should be overwhelmed with joy rather he should show a mood of patience. For this gift of peace and happiness, a man must accept Allah’s favour with sense of gratitude. All who became great in life were patient. The great Prophet Hazrat Ibrahim (A.) stands as an incarnate symbol of patience. He was thrown into a pit full of fire by the tyrant ruler Namrud as he opposed idol-worshipping. But he (Prophet) sought help from none but Allah. In the same way, Hazrat Ayyub (A.) was attacked with a fatal disease. The flesh of his body was being rotten and fallen off. His kith and kin left him alone. His offspring were all dead. His home was destroyed. But he did not lose patience in the face of such heavy odds. Our Prophet (Sm.) also became the victor in the ordeal of patience. His patience was incomparable. There were plots to kill him. Still then he did not lose his patience. He remained unbroken and unshaken in all adverse circumstances.

Patience is also needed in performing the duties as enjoined in Islam. To perform prayers five times a day, to observe fasting in the month of Ramadan, to perform "Hajj" at a huge cost, to provide portion of one fortieth as "Zakat" out of the accumulated wealth – all these acts of piety demand much patience.

In this way, the importance of patience is very great in all stages of personal, social and national life. We will be patient in all dangers and difficulties. We seek Allah's mercy for getting relief from dangers. We will be patient in our life.

Task: Divided into several groups the students will make a list of advantages of having patience and present it.

Lesson – 3

Brotherhood (الأخوة)

Introduction:

The dictionary meaning of 'Ukh'wayat' is "brotherhood". The mutual and cordial relationship with one another is called brotherhood. This mutuality and cordiality is infused among people in many ways. Fraternity may be classified in 3 categories –

1. Brotherhood born of same parents.
2. Universal brotherhood/fraternity
3. Islamic brotherhood

Brotherhood born of same parents

The fraternity installed from the same legitimate father or the womb of the same mother is known as brotherhood born of same parents.

Universal Brotherhood

Everyone in this world descended from the family of Adam (A.) the first father and Hawwa (A.) the first mother. In this respect, all men are brothers to one another. Gradually, the number of men multiplied. Difference of climate and geographical environment accounts for man's difference in shape and appearance, nature and conduct, and colour and language. Yet they are brothers to one another as they are created from the only Adam (A.). Allah the Almighty states –

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُم مِّنْ ذَرَّةٍ وَجَعَلْنَاكُمْ شُعُورًا وَقَاتِلِينَ لِتَعَاوَنُوا

Meaning: "O mankind! I have created you from a single male and a single female, and then divided you into different nations and tribes, so that you may know each other." (Al-Hujurat, Ayat: 13)

Rasul (Sm.) says, "You all are descended from Adam (A.) And Adam is created from earth." (Bukhari)

According to this Ayat and Hadith, all human beings are tied to a single brotherhood.

Islamic Brotherhood

Islam is the only approved religion by Allah. The motto of Islam is, "There is no creator but Allah and Muhammad (Sm.) is Allah's Rasul. Those who have belief in this 'Kalima' are tied to a common bond of brotherhood even though they may differ as regards colour, tribe, language and the regions of their habitation. Allah the Almighty says -

إِنَّمَا الْبُرُّ مِنْ أَنْفُسِهِ

Meaning: "Definitely, the Believers are but a single brotherhood." (Al-Hujurat, Ayat: 10)

In the Hadith Rasul (Sm.) says -

الْمُسْلِمُ أَخُو الْمُسْلِمِ

Meaning: "A Muslim is the brother of another Muslim." (Bukhari and Muslim)

Significance of Islamic Brotherhood

According to Islam, all men are equal. Islam admits of no discrimination between high or low, black or white, rich or poor. All Muslims of the world having an unshaken faith in Allah and His Prophet (Sm.) are but brothers to one another. They are bound together by brotherhood. The Prophet (Sm.) says: "The Arabs can't claim to be superior to the non-Arabs, nor the non-Arabs are superior to the Arabs." Muslim Brotherhood is founded on such a strong faith as the Prophet of Allah compared all the brethren of this common faith to a body of a human being. If any part of the body is diseased, the entire body is affected by it. Simultaneously, if any Muslim in any part of the world happens to fall in troubles, all the Muslims feel for him. So the hands or tongue of a Muslim must not hurt another Muslim. Even, if there arises any quarrel between two Muslims other Muslims must come forward to settle the dispute peacefully. A true Muslim must deal with other Muslims as he likes to be dealt with in his own case, else he will not be regarded as a true Muslim. Our dear Prophet (Sm.) says: "The believers, when they are united, are like the component parts of a building, one part of it makes the other part strong and steady." (Bukhari and Muslim)

We will lead a life of perpetual Brotherhood and share well and woe of others.

Task: Divided into several groups, the learners will make a list of advantages of Islamic Brotherhood and show it to their teacher.

Lesson – 4

Dignity of Woman

Introduction:

In Islam women have been honoured properly. The first man and woman of this world were Hazrat Adam (A.) and Bibi Hawwa (A.). And from this pair began the birth of human beings. In Islam the dignity of both men and women are equal. The status of women would be held in an upright position in the society by establishing properly their rights and roles as mother, daughter, sister, wife etc.

Status of Woman in Islam

Islam is the only religion which, by making no discrimination, has recognized the position of woman to be the same as that of man. In the ancient Arabian society, the condition of women was miserable. If a female baby was born the parents became upset. Some communities would bury the female babies alive.

In the Holy Quran, it is inscribed "In that society if anyone was informed of the birth of his female baby, darkness fell down on his face for the whole day. He became disappointed and felt sorrowful at heart. Out of shame, he hid his face from others at this apparently good news. At his failure to endure disgrace he was in a dilemma whether he let the girl live or bury her in the ground. How cruel and disgusting decision they made!" (Sura: Nahl, Ayat: 58)

With the emergence of the great Prophet (Sm.) women got back the same status as the man had. In Islam it is said,

أَلْجِنَّةُ تَحْتَ أَقْدَامِ الْأُمَّهَاتِ۔

Meaning: "The Heaven lies underneath the feet of mothers." (Nasaee)

In a Hadith the great Prophet (Sm.) has given emphasis on the dignity of a mother more than a father. As creation of Allah man and woman are of equal status. Allah the Almighty affirms –

Meaning: "Of course, I do not destroy the good deeds of any, among you, be he either a male or a female; you are the parts of each other." (Sura Al-e-Imran: 195)

Islam has recognized a special status of women in their conjugal life.

Allah the Merciful declares – هُنَّ لِبَاسٌ لَكُمْ وَأَنْتُمْ لِبَاسٌ لَهُنَّ

Meaning: "They (wives) are your garments and you (husbands) are their garments." (Sura: Al-Baqara, Ayat: 187)

Allah the Almighty further declares – **وَلَهُنَّ مِثْلُ الَّذِي عَلَيْهِنَّ بِالْمَعْرُوفِ**

Meaning: "And women shall have the same rights as men have upon them. (Sura: Al-Baqara, Ayat: 228)

Regarding the rights of woman, the great Prophet (Sm.) asserted in his sermon of the Farewell Hajj,

Meaning: "Fear Allah as regards your dealings with women. Because you are promise-bound to Allah at the time of your wedding." (Muslim)

In the economic share, Islam has enjoined the right of woman to the property of both father and husband, and has permitted them to acquire proper knowledge and earn money.

This lesson teaches us

1. Status of woman
2. The urge of the great Prophet (Sm.) regarding the rights of woman

We will maintain proper dignity of women and remain alert to safeguard their rights.

Task: Being divided into few groups, the learners will make a list of how Islam has recognized the status of woman.

Lesson – 5 **Social Service (خدمة المجتمع)**

Introduction

All work undertaken voluntarily by way of helping the deprived of the society are called social service. In its wider sense, any programme of work for the development and welfare of the people is regarded as social service.

Significance

People of different classes and occupations live in our society. All men in the society are not equal and their opportunities are also not equally enjoyed. In a society, some people are wealthy and some are almost destitute. The wealthy are also expected to spend a portion of their wealth for the upliftment of the deprived people. They would set up organizations for the welfare of the neglected people in the society. It is the decree of Islam. The Holy Quran says: **وَفِي أَمْوَالِهِمْ حَقٌّ لِلْمَسَاكِينِ وَالْمَعْرُوفِ**

Meaning: "And in their wealth and possessions are the rights of the needy and the deprived." (Zariyat: 19)

The rich will create various opportunities to provide the poor in their organisations. The poor will alleviate their poverty working in these organisations. These will provide a source of their living. Illiteracy, ignorance and superstition of people act as the main obstacles in the development of the village. Both ignorance and illiteracy are great curse. Educational institutions as well as welfare organizations should be set up

in the village and small towns to remove these problems .And these initiatives taken or to be taken include social services.

To make the society free from the curse of ignorance and illiteracy Allah the Almighty orders in the holy Quran,

إِقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ۝

Meaning: "Proclaim! (or read) in the name of your Lord, who has created." (Sura Alaq: 1)

In the Hadith it is said, طَلَبُ الْعِلْمِ فَرِيضَةٌ عَلَى كُلِّ مُسْلِمٍ -

Meaning: "It is incumbent on all Muslims to seek knowledge." (Ibn' Majah and Baihaki)

Illiteracy from the society will be removed if both govt. and non-govt.organisations take initiatives to set up educational institutions.Every work aimed at reforming the society is to be considered as social service. If there is any chaos or quarrel in the society, steps should be taken to settle the matters peacefully. Because disorder causes much harm to the social environment.

The Holy Quran says: وَالْفِتْنَةُ أَشَدُّ مِنَ الْقَتْلِ ۝

Meaning: "Tumult and oppression are worse than slaughter." (Al-Baqara: 191)

To work for gaining social security and to settle disputes and quarrels are parts of social service.

Allah the Almighty says –

Meaning: "If two parties among the believers fall into a quarrel, establish peace between them." (Sura: Hujurat: 9)

To work for the benefit of all people should be cultivated since childhood. For instance, repairing work of the damaged and broken roads, rendering assistance in the construction work of new roads, building bridges and culverts, nursing the sick, taking the injured persons to the health centre, plantation of trees, preservation of trees are all social services.

Allah's blessing may be acquired by doing useful services to the people. The prophet (Sm.) says: "Allah helps those persons as long as they come to the help of their fellow-brethren." (Muslim)

There goes a proverb in Arabic- سَيِّدُ الْقَوْمِ حَادِمُهُمْ -

Meaning: "He who serves the people is the leader of the nation."

Social service is a humanitarian work. We will serve the society and build a prosperous society and work for the betterment of the society. In order to attain Allah's satisfaction we will serve the society dedicatedly and cordially.

Task: The learners being divided into few groups will make a list of social services and show it to their class teacher.

Lesson – 6

Patriotism (حب الوطن)

Introduction

Love and attraction for one's own native land is a natural instinct. Gradually this love and attraction lead towards the country, the native land and the native people. The total expression of one's attraction, love and care for the motherland is called Patriotism.

Patriotism is a great virtue in a person's life. Love for the own territory gives rise to Patriotism.

It also takes us to offer due respect and love for the people of the county, to protect the freedom and sovereignty, and to show reverence towards the history, traditions, conventions, customs, rituals, religious and cultural values of the country.

Importance

The significance of Islam is immense. Islam has highly emphasized love for the country. The great Prophet (Sm.) had a deep love for his native land and for the people of Mecca. He would bear inhuman torture while preaching the code of life to them. Following the torture of the Kafir upon his followers, the great Prophet (Sm.) allowed the sahabis to leave Mecca for Abyssinia, but he himself remained in Mecca. Driven by the pitiless conspiracy of the Kafirs and then by the dictation of Allah, when he was compelled to leave Mecca for Medina, he repeatedly turned his face to Mecca uttering with a heavy heart:

"O, my dear native land! How beautiful thou art! I love thee. Had not my own kith and kin conspired, I would never have left you."

His companions had also deep love for Mecca. After Hijrat, Hazrat Abu Bakr (R.) and Hazrat Bilal (R.) caught high fever in Madina. During illness, they would recite poems on Mecca's grass and shrubs, hills and dales and fountains. The holy Prophet of Allah (Sm.) seeing the condition of his Sahabis (disciples) said:

"O Allah! Fill our heart with the same love or more for Medina as we have for Mecca." (Bukhari)

Patriotism inspires people to defend their country. A patriot never hesitates to dedicate his/her life and property for the sake of his country, freedom and sovereignty.

Rasulullah (Sm.) says, "To engage oneself for a whole night in guarding (Ribat) the sovereignty of a country is much better than fasting for thirty days consecutively and worshipping for the whole night." (Muslim)

It is also said: حُبُّ الْوَطَنِ مِنْ أَلْيَمَانِ

Meaning: "Patriotism is a part of Iman (faith)."

Patriotism makes a person conscious of his/her duties. It keeps him/her alert for the development of his/her country. It also prompts us to work for the preservation of the resources of the country.

So, we will love our country and work for its prosperity. We shall defend the country's freedom and sovereignty.

Task: Being divided into few groups' learners will discuss how they will love their country.

Lesson – 7

Tolerance

Introduction

'Other's views' means another's opinions, ways or ideals, either it is religious or ideological or political. It prompts to put proper importance and show due respect to other's opinions without ignoring them.

Showing enduring and respectful attitude towards other's opinion regarding religion or politics is called 'Tolerance'. It is a glorious virtue of human character for which there prevail peace, discipline and amity in the society. People can live in their own surroundings with peace and happiness. If there exists friendly relation among the teachers and learners in educational institutions, an environment of cordiality and benignity are maintained.

Importance:

Gaining family happiness

For a friendly and happy family life, tolerance is very important. The happiness and peace of family life depends on it. The family happiness depends on respecting or caring the opinions of other family members.

Establishing peace in society

Like family happiness, social happiness also depends on tolerance. In the society we may differ in our opinion, but we should be agreeable and sharing. If we show positive attitudes towards their opinions, we can maintain happiness in the society. We have to pay due respect to the opinions and ideals of others irrespective of nation, religion, cast and race. Only then it is possible to establish social peace and happiness.

Maintaining National peace and discipline

National peace and order also depends on tolerance. People of a country differ in their religions, casts and ideas. That's why tolerance is a must to ensure mutual amity, affinity, understanding and co-existence,

International Stability

It is tolerance that helps to develop international relationship. In absence of it, it becomes difficult to live with co-existence. The ideals of tolerance are the preconditions of gaining international relations. If we pay due respect and honour to the ideals, politics and laws of different countries and societies, it will be possible to maintain international relationship and inter-affairs.

Task: In several groups, the learners will write a poster on the advantages of tolerance and present it in the class.

Lesson – 8

Akhlaq-e-Zamima (آخلاق زمینہ)

Introduction

The detestable activities or traits like pride, bribery, indecency, envy, hatred, theft etc. which make a person narrow-minded and hateful are called Akhlaq-e-Zamima.

Bad Effects

Driven by Akhlaq-e-Zamima, those people are disgraced and dishonored in the society. They are deprived of other's love. The peace and order of the society are obstructed. The illegal and improper conducts are spread out in the society. They are disliked by Allah the Almighty and His Rasul (Sm). They will also be denied heavens.

So we have to stay away from Akhlaq-e-Zamima or detestable characters so that we can maintain peace and order in the society by making our surrounding beautiful and winning other's respect and love.

Task: In several groups the learners will make a list of bad effects of Akhlaq-e-Zamima.

Lesson – 9

Vanity

Introduction: Vanity means egotism, hubris, haughtiness, arrogance, boast etc. Having a falsely high estimation of oneself or considering others as ordinarily inferior is called ‘Vanity’. The person who takes vanity in is called proud. A proud person considers himself/herself superior to others in many ways and thinks himself the best.

The three traits of Pride:

1. To nourish in the heart a sense of vanity.
2. To express vanity in attitudes and activities.
3. To express vanity in behavioral speech.

A person boasts of his birth, property, beauty, strength, power etc ; for instance, a rich and wealthy person’s vanity in money, a woman’s vanity in physical beauty and a powerful person’s vanity in power, a scholar’s vanity in knowledge etc.

Bad Effects

The bad effects of vanity are beyond description. Driven by vanity, Iblis (Satan) was expelled from paradise. Regarding this Allah the Almighty asserts –

فَاهْبِطْ مِنْهَا فَمَا يَكُونُ لَكَ أَنْ تَشْكُرَ فِيهَا فَأَخْرُجْ إِنْكَ مِنَ الظُّلْمَاءِ ○

"Get down from this place (Heaven). You musn't boast here. So , leave the place at once. Certainly, you are one of the worst." (Sura: Al-A'raf, Ayat: 13)

A proud person is despised both in the Akhirat and worldly life. He/she is too disliked by Allah.

Allah the Omniscient confirms, ○ إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ فُخْتَالٍ فَخُورٍ

Meaning: "Truly Allah loveth not the arrogant." (Sura Lukman, Ayat: 18)

The great Prophet (Sm.) says about this:

لَا يَدْخُلُ الْجَنَّةَ مَنْ كَانَ فِي قَلْبِهِ مِثْقَالٌ ذَرَّةٍ مِّنْ كَيْمٍ -

Meaning: "He who bears a grain of vanity shall not enter the heaven." (Muslim)

Everyone is subjected to some wants or imperfections. So to boast does not suit him. He who has no wants can only take vanity.

Rasulullah (Sm.) says,

"Allah has declared: Pride is my ornament." (Muslim)

Therefore, we will shun vanity, because man has nothing to take vanity in anything.

This Lesson teaches us-

1. Vanity results in catastrophe.
2. The proud are cursed.
3. We will not take vanity in anything.

Task: Divided into several groups, the learners will make a list of the activities which cause vanity and show it to the teacher.

Lesson – 10

Indecency

Introduction

Indecency refers to heinous acts, incivility, shamelessness and unlawful sexual desire. Indecency also means shameful and vulgar speech and attitudes. Besides, all evil deeds done openly without the least hesitation are also indecent.

Bad Effects

Indecency is a great crime. It not only hampers peace and discipline in the society but also corrupts the society. It corrupts the innocent and tender students and allures the young to indulge in evil activities.

Allah has proclaimed these activities as unlawful (Haram). He says –

"Say, My Lord has forbidden all indecent practices, either open or secret." (Al-A'raf, Ayat: 33)

Again, the holy Quran says: "Come not nigh to crude activities, whether open or secret." (Sura Al- An'am: 151)

The Holy Prophet says:

"The obscenity of a person makes him imperfect. He who has the sense of modesty attains beauty and grace." (Tirmizi)

The ultimate fate of a person leading an unholy life in this world will be more than miserable in the life hereafter. The holy Prophet (Sm.) says:

أَبْجَنَةُ حَرَامٌ عَلَى كُلِّ فَاحِشٍ أَنْ يَدْخُلَهَا

Meaning: "For all doers of indecent practices, the doors of paradise are closed " (Kanjul Ummal)

To give up obscenity is one of the great characteristics of a truly created being (Mumin).

The Holy Quran says: **وَالَّذِينَ يَجْعَلُونَ كَبَائِرَ الْأَثْمِ وَالْفَوَاحِشَ**

Meaning: "Those who abound the greater sins and vulgar deeds are Mumins." (Sura: As-Shura: 37)

Prevention:

1. To exercise the principles and ideals of Islam.
2. To raise family and social awareness.
3. Besides creating awareness, to execute exemplary punishment by lawful prevention.

All hate vulgar words, activities and crime. Indecency is the symbol of incivility and barbarity. So we will abstain from practising vulgar activities and also encourage others to keep away from it.

Task: In several groups, the learners will write an article on the prevention of indecent practices.

Lesson -11

Envy (الحسْد)

Envy implies to feel jealous of other's prosperity and fortune. Feeling envious of other's property and wealth, honour, good result or high rank are called envy. It also includes wishing harm to others.

Bad Effects

Envy is a fatal mental sickness which is caused by many reasons like enmity, pride, apprehension on getting one's ill-will damaged, temptation for leadership etc. For these reasons, a man feels envious and hateful of others. Islam declares all these forbidden. The bad effects of envy are boundless. Iblish (Satan) became envious by observing high rank of Hazrat Adam (A.) and as a result, he was cursed and deprived of Allah's mercy.

The first sin after the creation of humans is due to envy. Out of envy Kabil, the son of Adam (A) killed his own brother Habil. Envy hidden in human character brings one's good deeds to ruination. Regarding this the great Prophet (Sm.) says,

إِنَّ الْحَسَدَ يَاكُلُ الْحَسَنَاتِ كَمَا تَأْكُلُ النَّارُ الْحَطَبَ

Meaning: "As fire burns up the dry wood to ashes, similarly envy ruins the virtuous deeds." (Musnabi Shihab)

Envy destroys peace and keeps them burning with the torments of unhappiness. An envious person is hated to both Allah and humans. Nobody loves him or befriends with him. People of the society avoid him. Envy creates quarrels, conflicts and disturbance in the society. It creates pride in humans. Pride causes our damnation.

Allah the Omnipotent teaches us in the Quran Majid how we can keep away from envy. It is described in the Quran,

وَمِنْ شَرِّ حَاسِبٍ إِذَا حَسَدَ

Meaning: "Save us from the harm of the envious (or envy) when they envy." (Sura: Falak, Ayat: 5)

Allah the Gracious loves those whose hearts are free from envy and so they will enter the paradise. Once the dear Prophet (Sm.) declared one of his sahabis 'Jannati' (inhabitant of the heaven). When it was asked what he had done, the sahabi said, "I never feel envious of the person who is gifted with the most valuable thing by Allah." (Ibn' Majah)

Our Pledge

We will not be envious, not invite our own catastrophe, never feel jealous or disturb the social order.

Task: In the classroom, the learners making a list of bad effects of envy will attach it to the board.

Lesson – 12

Hatred (البغض)

Introduction

Hatred stands for contempt, dislike, apathy, negligence, disregard etc. In other words, Hatred means to consider someone as worthless or ordinary and to avoid him without acceptance.

Hatred arises from pride, enmity, greed for power etc. To hate is unlawful or bad but in some cases it is considered as a virtue, since to hate the bad activities is appreciable. Theft, robbery, hijack, interest, bribery, alcoholic drinks, gambling, indecency, shamelessness, taking heroine etc. are hateful deeds in the society. To hate these characterizes a Muslim. We should keep in mind that we have to hate sins, not the sinner.

Bad Effects

In many cases, hatred is a fatal malady. It splits friendship and creates chaos in the society. A person bearing hatred for others never finds peace in mind . Thus, it causes a great loss in his earthly life and in the life hereafter.

The great Prophet (Sm.) says – ﴿كَبَرَ الْيَكْنَةُ دَاءُ الْأُمَمِ قَبْلُكُمْ أَخْسَرُوا الْبَعْضَ﴾

Meaning: "You have inherited two contagious diseases from your forefathers. One is envy and the other is hatred." (Tirmizi)

Rasulullah (Sm.) also says, "Do not be envious of each other; don't hate others; don't be diplomatic to harm each other; rather be brotherly to each other as servants of Allah." (Bukhari and Muslim)

Satan is characterized by hatred and disregard. Satan was cursed as he felt contemptuous of Hazrat Adam (A.).

We will not hate anybody and realize the bad effects of hatred and be benevolent to all. We will appreciate good deeds. We will not hate or despise anyone in terms of wealth, education or social status. Hence, we will hate evil activities.If we do not hate the bad practices , gradually they will be considered to be lawful.

Task: In some groups, the learners will make a list of the bad effects of hatred and will present it in the class.

Lesson – 13

Theft

Introduction

Theft means to kidnap or to 'steal.' The practice of stealing means the business or occupation of the thief. When someone takes away other's property secretly without the owner's knowledge, it is called theft.

Bad Effects:

Insecurity

For theft wealth and life become subject to insecurity. Sometimes the thief with the fear of being caught even murders the owners.

Destruction of social peace

People cannot sleep peacefully because of theft. They are to keep awakened for the safety of their property. The social peace and relief are disturbed much because of the fear of property being stolen.

Increasing social crime

In the society new crimes are committed because of theft. A thief does not become satisfied with only stealing; rather he tends to snatch, kidnap, murder and sometimes disgrace women.

Stealing is a hateful deed

Theft is one of the detestable crimes in the society. People consider a thief hateful in the society and feel ashamed of his being relative. Both family and society hate him.

Punishment in the afterlife

Theft is an abominable and forbidden deed. It cannot make a person a true Mumin. Allah has promised to punish him severely in the life hereafter.

Role of Islam in preventing theft

Apart from taking promises to punish the thief in the next life, Islam has awarded worldly code of punishment to prevent this immoral crime.

Prevention

1. Fulfilment of basic needs

It is needed to take steps to fulfil the basic needs (food, cloths) of people so that a person is not compelled to steal for want of basic needs. So employment should be created for them.

2. Arrangement for exemplary punishment

In every country and society there is code of punishment for the person who steals by natural impulse, in spite of having no wants to prompt him/her to theft. In Islam too, there are laws to punish him/her. Allah says:

وَالسَّارِقُ وَالسَّارِقَةُ قَاتِلُوْنَا اَيْدِيهِمَا جَرَاهُمَا كَسِبًا تَكَلَّلُهُ مِنَ اللَّهِ ط

Meaning: "Cut their (thief) hands off whether they are men or women. From Allah it is the exemplary punishment for what they have committed." (Sura: Mayada, Ayat: 28)

3. Moral awareness

Social awareness can move our hearts to abhor theft. We can create morality boycotting the thieves in the society.

Religious prevention

Theft is not only a social crime but also an unlawful (Haram) act in religion. There is severe punishment in the Akhirat other than the earthly hatred and punishment for the theft.

Task: Divided into groups the learners will make a list on the measures for preventing theft.

Lesson – 14

Bribery (الرِّشْوَةُ)

Introduction

Bribe means illegally giving or taking some money or something valuable from others. It is the synonym of the Arabic word 'Rishwat'. With a view to receiving unlawful help, the given secret gratuity is known as bribe. Giving something to the person concerned for fulfilling official purpose will also be included as Bribe.

Accepting something as gift in return to making recommendations is also a kind of bribe. The prophet (Sm.) says: "If a person recommends the cause of a man for something and then accepts a gift in return for such recommendations, he/she will reach one of the big doors of usury." (Kitabul Kabair)

Bad Effects

Bribery is a social crime. Giving and taking bribes represses the rights of others. He who accepts bribes is despised by all. Both accepting and offering bribe is a sinful act. Allah's curse falls on those who give and take bribes.

Rasulullah (Sm.) says:

لَعْنَةُ اللَّهِ عَلَى الرَّاشِيِّ وَالْمُرْتَشِيِّ -

Meaning: "Allah's curse falls on both the giver and Recipient of bribes." (Ibn' Majah)

Both giving and taking bribes are unpardonable crimes. Rasul (Sm.) says,

أَرَّاشِي وَالْمُرْتَشِي كُلَّاهُمَا فِي النَّارِ -

Meaning: "Both the giver and receiver of bribes are doomed to hell." (Tabarani)

If an employee accepts anything more from the people other than his due share as wages, it is also considered illegal. The Prophet (Sm.) says:

"When we engage a man to any work and pay him according to the terms of employment, his acceptance of anything more than his due will be regarded as a breach of trust." (Abu Dawood)

Islamic rules to prevent bribery

Islam declares bribery as unlawful (Haram). The Mumins are instructed not to take or give bribes. Allah the almighty declares bribery as unlawful and profane. It is Mumins' duty not to commit this forbidden act.

Regarding this, Allah states –

"Tell Muhammad (Sm), the lawful and the unlawfully profane (Haram) living are not equal though the abundance of Haram allures you! So the intelligent, remember Allah with fear." (Sura: Mayida, Ayat: 100)

On the doomsday the condition of the person who receives bribes will be very shameful. The great Prophet (Sm.) asserts: "Swear by Allah, a person will appear on the doomsday with that what he has received as bribe."

After all, the great Prophet (Sm.) conveys the news of hell for those who give and accept bribes.

We will make our society free from bribery. We will never give and take bribes. We will prevent this curse as a social crime.

Task: Divided into groups the learners will make a list of social demerits of bribery and present in the classroom.

Lesson – 15

Terrorism

Introduction: In modern concept, 'Terrorism' stands for 'Fitna-Fasad'. Terrorism implies panic or terrible situation. The practice of creating panic situation and taking something forcefully from someone is known as terrorism.

Bad Effects of Terrorism : Terrorism creates disorder in the society and paralyses social life. The normal lifestyle is disrupted. There is no security of life in the area where terrorism prevails. Anybody can be the victim of unnatural death anytime. The safety of man's property is questioned for terrorism. It destroys human dignity and reciprocal relationship, creates hostility, paralyses law and order and administration. As a result, national prosperity and progress are severely hindered.

Islamic rules in preventing terrorism: Islam has instructed the Muslims to fight against terrorism unitedly. Islam has also declared this fight as the war to keep Muslims' faith in Allah. Allah the Almighty proclaims –

وَقَاتُلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ

Meaning: "And fight against the Kafir and the indisciplined until the disorder has been abolished." (Sura: Anfal, Ayat: 39)

To remove terrorism Islam has generally taken three types of safeguard.

1. Awarding punishment :

Allah dislikes much the act of terrorism and disorder. Allah says:

وَالْفِتْنَةُ أَشَدُّ مِنَ الْقَتْلِ

Meaning: "And Fitna (disorder and terrorism) is more abominable than murder." (Sura: Al-Baqara, Ayat: 191)

Allah has ordered to severely punish those who will continue the act of terrorism violating His order. Allah the Almighty asserts:

"Those who fight against Allah the creator and his Rasul(Sm.) and commit destruction will be killed or crucified or murdered by getting their hands and legs cut off from the opposite sides or be banished from the country as punishment. This is their earthly disgrace and there waits also severe punishment in the afterlife." (Sura: Maida, Ayat: 33)

2. Finding out reasons and proper solutions: Islam has put emphasis on finding out the reasons behind terrorism and its solution. For this reason Islam has given much importance on taking steps to prevent poverty, unemployment and moral decadence.

3. Moral Awareness : By implementing Islamic principles in every sphere of our life, we can abolish terrorism. We need to increase social awareness for raising moral awareness. The sense of awareness can be created through detesting terrorism and socially boycotting the terrorist.

Task: Divided into groups the learners will make a list of the bad effects of terrorism and will show it to the teacher.

Lesson – 16

HIV and AIDS

The name of a great panic in the present century is AIDS. Although this modern age is the age of knowledge and science, AIDS has become a terrific threat to public health worldwide. This disease was discovered at first in America (the USA) in 1981 among the homosexuals. The name of the virus which causes this fatal disease is 'Human Immune Deficiency Virus' or HIV in brief. If anyone is attacked with HIV, he/she is marked Y as "HIV bearer". After entering into the body, this virus destroys the disease- preventative T4 cells of blood. Consequently, the victim loses all his preventative power against diseases. The victim gradually collapses in the lap of death.

How HIV spreads

All persons irrespective of age, nation, gender and social status can be equally attacked with HIV which spreads in the human body through different types of liquids. These liquids are blood, sperm, mother's milk etc. If the liquid of a HIV-attacked male or female enters into the body of a healthy person, that person may be victimized.

The main causes of spreading HIV and AIDS are –

- a) Illegal sexual behaviours
- b) To push drugs and intoxicating objects into the body through the syringe
- c) To inject unpurified blood into the body.

The Measures for Prevention:

1. To lead a healthy marital life.
2. To avoid illegal intercourse between men and women.
3. To abandon drugs and all intoxicating items.
4. Not to interject unpurified blood into the body.

We will obey the rules and regulations of Islam, and avoid all social crimes. We will protect ourselves and the society from all crimes and contagion .

Task: Divided into several groups, the learners will make a list of the measures of preventing HIV and AIDS.

Exercise

Fill in the Blanks

1. Heaven lies underneath the feet of ____.
2. Patience is a ____ in human life.
3. ____ is a great curse.
4. He who ___ the people is the leader of the nation.
5. He who bears a grain of pride shall not enter ____.

Match the words/phrases in column A with B:

| A | B |
|--|-------------------------|
| 1. Truly Allah loveth not | mental sickness |
| 2. Indecent people | murder |
| 3. Envy is a severe | brothers to one another |
| 4. 'Fitna' (disorder) is more abominable than | are hated to all |
| 5. Certainly the Muslims are | the arrogant |

Short Questions:

1. What do you understand by good behaviour?
2. What is meant by Patriotism?
3. What is indecency? Write in brief.

Broad questions

1. Describe the preventive measures of HIV and AIDS from Islamic viewpoint.
2. Narrate the status of women in Islam.
3. What are the preventive measures of terrorism? Describe.

Multiple choice questions:

1. How many kinds of brotherhood are there?
 - a) Two
 - b) Three
 - c) Five
 - d) Seven

2. Which of the following includes social service?
- i) to maintain social security
 - ii) to settle one another's dispute
 - iii) to teach one's children

Which one of the following is correct?

- a) i
- b) ii
- c) iii
- d) i and ii

Read the following passage and then answer the questions No. 3 and 4

Mr. Shahriar is a high-ranked officer. He uses indecent language when his colleagues make smaller mistakes.

3. Which of the following is the symbol of Mr. Shahriar's act?
- a) Hatred
 - b) Pride
 - c) Unjust
 - d) Indecency
4. Because of the act of Shahriar –
- i) Jannat (Heaven) will be denied
 - ii) The life hereafter will be unbearable
 - iii) He will be hated by all

Which one is right?

- a) i
- b) ii and iii
- c) iii
- d) i, ii and iii

Creative Questions:

1. Mr. Raihan was a prominent scholar and social worker in Cox's Bazar. He was the director of a private university. When an advertisement of vacancy notice of that university was published, the wife of Mr. Abbas, friend to Mr. Raihan, applied for the post of a Lecturer. Afterwards, on Mr. Raihan's request, Mr. Abbas's wife was appointed to the post. For this, Mr. Abbas along with his wife went to Mr. Raihan's home in order to show their gratitude, and gave him a prawn

like show-piece made of gold as a gift. One day Abida a friend of Mr. Raihan's youngest daughter came and took the show-piece away without asking.

- Who became envious by observing the dignity of Hazrat Adam (A.)?
- Explain a bad effect of Hatred.
- In which act of Akhlaq-e-Zamima is the second deed of Mr. Raihan included? Explain in the light of the textbook.
- Analyze the outcome of Abida's act.

2.



Picture No. 1: With the villagers' labour, the road has been constructed.

1 July, 2012 Prothom Alo.



Picture No. 2: Feeling of the patient- the eminent doctor Practices here but does not take any money from the patients, medicine is also given free. (in brief)

- "It is the noble character which is the basis of all virtuous deeds" – whose speech is this?
- What is meant by Islamic Brotherhood?
- In picture No.1, what is manifested through the act of the villagers? Explain.
- From the viewpoint of the textbook, analyze the subject matter indicated in Picture No.2.

Chapter – 5

Ideal Lives

Almighty Allah has created mankind with the purpose of revealing His greatness. Behind the purpose of creation, Allah wants human beings to worship Him and obey His instructions and restrictions. And to follow these rules and regulations, of course, we need some moral scruples which can be called "Ideal". The prophets sent by the Almighty Allah are our ideals. Among these, the way of living of Hazrat Muhammad (Sm.) is the best. The praiseworthy traits of those virtuous souls who have become glorified by following the Prophet's and Rasul's epitome should be taken as our ideals.

After studying this chapter, the learners will be able to –

- describe the characteristics of Ideal life.
- narrate the lives of few great personalities.
- describe and evaluate their virtues, contributions and teachings including social work, equity, democracy, morality, fraternity, sympathy, great patience, co-operation, humanity, mysticism, sacrifice, forgiveness, liberal viewpoint, justice, bounty, helpfulness, patriotism, wise rule etc.
- be encouraged to lead a practical life by following the ways of the intellectuals.
- Preserve democratic values in group work and be interested in exercising leadership as a whole.

Lesson – 1

Hazrat Sulaiman (A)

Introduction

Hazrat Sulaiman (A) was one of the reputed Prophets of Allah. He was the youngest son of Hazrat Dawood (A). Probably he was born between 970-975 BC. Hazrat Sulaiman (A), was one of the four emperors who ruled the whole world. His father Hazrat Dawood (A) died when he attained his maturity. Afterwards Allah made his substitute and instantly conferred on him Prophethood and the kingdom of the whole world.

Attaining Miraculous Power

As a Prophet, Hazrat Sulaiman (A) was endowed with a special dignity. Allah empowered him with the competence to understand the languages of beasts and birds, worms and insects, and genie (spirit) and human beings. Allah the Almighty pronounces-

"He (Sulaiman) said: "O ye people! I have been taught the language of birds and on me has been bestowed (knowledge) everything. This is indeed great manifest (from Allah)". (Sura Naml: 16)

Sulaiman (A) ruled over a vast empire. To rule properly and precisely he had to travel from place to place in his kingdom. As a means of very swift communication, Allah gave him power to fly through the air. He made the wind subservient to him. Whenever, he needed to go wherever, he ordered the wind and accordingly the wind instantly took him on his huge throne and with his manpower to his described place. Allah the Almighty states –

وَلِسُلَيْمَانَ الرِّيحَ غُدُوْهَا شَهْرٌ وَرَوَاحُهَا شَهْرٌ

Meaning: "I subjected the wind to Sulaiman. In the morning he would cover one month's distance and another month's distance in the evening." (Sura: Saba; Ayat: 12)

Allah also made Hazrat Sulaiman (A) rule over a group of Genies. They used to dive into the deep sea to fetch pearls for Hazrat Sulaiman (A.). Besides, they were employed in other works. For instance, they used to build high-rise palaces, cups as big as cistern etc. Allah the Almighty declares –

وَالشَّيَاطِينُ كُلُّ بَنَاءٍ وَعَوْاصِمٌ

Meaning: "And (I subjected) the evil spirits (Satans), who were all builders and divers." (Sura: Sad, Ayat: 37)

To spy on his vast kingdom, Allah gave him a bird namely "Hudhud". The bird brought him the affairs of Queen Bilkis and her kingdom. All of these are indications of his mystic and magical power.

His Power of Judgment

Hazrat Sulaiman's (A) knowledge, wisdom, prudence were very keen. He was endowed with the power to judge precisely. He was very intelligent and wise since his childhood.

Once it so happened that two mothers claimed the ownership of a single child. So they came to Hazrat Dawood (A) for justice. Hazrat Sulaiman (A) was there and observed the proceeding. Finally, he (Sulaiman) gave the verdict that since the child was one and the claimers were two, the child should be cut into two pieces and be distributed between the two women. Accordingly, he grasped a dagger and was ready to cut the lying baby into two. Just at that moment one of the women went weeping to him and said –

"For Allah's sake, please don't cut the child; I am giving away my claim. Let the baby live and please surrender it to the other woman." Hazrat Sulaiman (A) understood that she was the real mother of the child. So he gave it to her and punished the other woman as she resorted to a false claim. Another event of Hazrat Sulaiman (A.) in his boyhood is – Once there appeared two men before Hazrat Dawood (A.) for justice. One of them was a shepherd and the other is a farmer. The farmer i.e the owner of a corn field, complained against the shepherd, the owner of a flock of goats that on account of the negligence of the shepherd, the flock of goats got into his cultivated field at night and caused damage to the corps. After testifying the truth, Hazrat Dawood (A) gave verdict that the owner of the flock of goats had to handover all his goats to the owner of the corn field. While leaving the court with the order, on their way home, the complainant and the accused happened to meet Hazrat Sulaiman (A.). After hearing all these, he said that he would judge differently and that would be helpful to both. When Hazrat Sulaiman (A) expressed this to his father, his father asked him, 'What would be better than this?' Then Hazrat Sulaiman (A) answered, 'You should give all goats to the owner of the corn field. Let him be benefited with their milk, wool etc. And let the corn field be handed over to the owner of the goats. He will cultivate and produce crops. When the corn field will appear as it was before the damage, he will return it to its owner.' Hazrat Dawood (A.) agreed with this verdict and ordered to execute it. Allah the Almighty says –

فَهَبْنَا هَا سُلَيْمَانٌ وَكُلُّ أَتَيْنَا حُكْمًا وَعِلْمًا

"And I made Sulaiman realize the solution of this matter and in everybody of them I infused wisdom and knowledge." (Sura: Ambia, Ayat: 79)

Rebuilding Baitul Muqaddas

Before completing the rebuilding of Baitul Muqaddas, Hazrat Sulaiman's (A) father Hazrat Dawood (A) passed away. Before his death, he prayed to Allah, "Oh Allah! Get it built by my son." Allah the almighty accepted his prayer. When Hazrat Sulaiman (A) ascended on the throne of Jerusalem, he restarted building Baitul Muqaddas. It is said that the building of the mosque took 7 years for 30 thousand labourers. Actually the Genies (Jinns) rebuilt the mosque.

Reign and Death

For long 40 years, Hazrat Sulaiman (A) shouldered the responsibility of Prophethood and reigned all over the world. He rules from 960 BC to 920 BC. His death is a miraculous event. The assigned Genies (Jinns) to rebuild Baitul Muqaddas were disloyal. They worked only because they feared Hazrat Sulaiman (A.). The rebuilding process would not be finished before his death, but the mystery was that if the Genies came to know about his death, they would not continue the work, which might result in the incompleteness of Baitul Muqaddas. So in pursuance of the direction of Allah, Hazrat Sulaiman (A.) was prepared to handle the aroused situation and on the eve of his death he got ready and entered his 'Mehrab' (a special kind of room) made of transparent

glass. As usual, he stood leaning against his stick for prayer. At the perfect moment, his soul left his body. Leaning against the stick as he was motionless, it seemed from outside that he was in deep meditation. The Genies continued working day after day, thinking him alive. In this way, a year passed away. Meanwhile, the rebuilding of Baitul Muqaddas was finished. According to the will of Allah, Hazrat Sulaiman's (A.) stick was eaten up by the white-ants, and fell down and then the dead body of Hazrat Sulaiman (A.) fell down on the ground as well. Only then all could realize that Hazrat Sulaiman (A) expired. He was 53 when he died. Allah the Merciful says –

"When I caused him (Sulaiman) to die, the white-ants that ate up his stick revealed his death to the Genies (Jinns)." (Sura: Saba, Ayat: 14)

He was buried at Kubbatus-sakhar in Jerusalem. In installing humanitarian justice whatever Hazrat Sulaiman (A.) has exemplified to us from the essence of knowledge and intellect is undoubtedly imitable.

Task: The learners will write an article on Hazrat Sulaiman's (A) keen Sense of judgment and submit to their teacher.

Lesson -2

Hazrat Musa (A.)

Message of Arrival

In ancient times, the emperors of Egypt were called "Fir'aun" (Pharaoh). One of Hazarat Musa's (A) contemporary Fir'auns was Walid Ibne Musa'ab. He is also known as Ramses II. Once he dreamt that a flame of fire from "Baitul Muqaddas" had engulfed Egypt and was burning away his followers of 'Qibti' tribes, but was not doing any harm to the Bani Israelites. Fir'aun summoned the oracles of his kingdom and demanded the explanation of his dream. The explanation was: 'A son will be born in the Israel tribe and will be the cause of your ruin and the destruction of your kingdom.' Hearing this explanation, Fir'aun became very much excited and panic-stricken. He then ordered his soldiers to kill the male-babies born in Bani Israel tribe. Thus, innumerable male-children were killed by Fir'aun's army.

Birth

In such a critical period Hazrat Musa (A.) was born in 1315 BC. But for the unlimited glory of Allah, the Fir'aun army could not know this news. On the other hand, Hazrat Musa's (A) mother became afraid. Under the circumstances, in the name of Allah his mother locked Hazrat Musa (A) into a chest and let the chest flow down the Nile River. How Graceful Allah is! The floating chest happened to stop just by the side of Fir'aun's palace. Fir'aun's virtuous wife, Hazrat Asia (A.) opened the chest. At the sight of such a beautiful child she took him to her lap. Being childless, Hazrat Asia (A) continued to bring up the child. As the child Musa refused to drink the breast-

milk of any other woman, his own mother was assigned to act as his milk-mother and nurse. With the grace of Almighty Allah Musa (A) began to grow up under the care of his own mother in the house of Fir'aun. Allah the Omniscient affirms –

فَرَجَعْنَاكَ إِلَى أُمِّكَ كَيْ تَقْرَءَ عَيْنَهَا وَلَا تَخْزَنَ طَ

"Then I have returned you (Musa) to your mother so that she soothes her eyes and does not feel sad." (Sura: Ta-ha, Ayat: 40)

One day Fir'aun took the child Musa (A) to his lap. Then the child Musa (A) slapped on Fir'aun's face by grabbing his beard. As a result, Fir'aun being wrathful wanted to kill him and said, "This child will destroy my kingdom." Then Hazrat Asia (A) came forward to protect the child Musa through a deadly ordeal from the wrath of Fir'aun. As he held fire into his mouth, he had stammered afterwards.

Hizrat to the land the Midinaites

Once it so happened that he found a Qibti torturing an Israelite. In order to save the tortured Israelite, he gave this oppressor a tremendous blow resulting in his death. Hazrat Musa (A) became surprised at this, and with a fear of Fir'aun he left Egypt for the land of Midinaites. There he met with Hazrat Shuaib (A) and spent ten years with him. Being pleased with his craftsmanship, graceful character, Hazrat Shuaib (A) got his eldest daughter Safura married to him.

Gaining Prophethood

In 1288 BC Musa (A) along with his family set off for Egypt from the Midinaites. It fell night when he reached the base of "Tur". To spend the night he camped in the sacred valley of "Tuwa" near the hill and was bestowed with Prophethood there. Allah the Benevolent declares –

"I have chosen you, so continue to listen to whatever divine announcement is made." (Sura: TA-HA: 13)

Allah the omnipotent often talked to Hazrat Musa (A.) directly or through the angels. It is for this reason he was called 'Kalmullah'.

Preaching

After gaining Prophethood, Hazrat Musa (A) was destined to preach religiosity on behalf of Allah. Hence he stammered, thence Allah in response to his pray bestowed Hazrat Harun (A) with Prophethood and engaged him as his assistant in his missionary. Hazrat Musa (A) along with Hazrat Harun (A) went to Fir'aun and offered invitation to accept the religion of Allah. Allah the Almighty orders -

"Go thou to Fir'aun, for he has transgressed all bound; and ask, 'wouldn't thou intend to be purified (from sin) ? And shouldn't I guide you to your Lord, so that you should fear Him?" (Sura: An-Na'ziat; 17-19)

Hazrat Musa (A) showed his miracles to Fir'aun and invited him to have faith in Allah. Fir'aun did not pay heed to it. Rather, he plotted to kill Musa (A).

The Victory of Truth and the Decay of False

Hazrat Musa (A) came to learn about the evil design of Fir'aun. So he readily left with his followers. When Fir'aun came to know about the departure of Hazrat Musa (A) accompanied by his followers, he chased them with his soldiers. Hazrat Musa (A) along with his followers reached the bank of the River Nile. At the backside, Fir'aun with his soldiers was very near. Then the followers of Musa (A) were afraid. Musa (A) pacified them by saying, "Certainly Allah will lead us." Instructed by Allah, Hazrat Musa (A) struck the river with his rod. There appeared a road across the water of the river. For the 12 groups of the Israelites, there were 12 roads across the river. Safely, Hazrat Musa (A.) and his followers crossed the river. As Fir'aun and his soldiers observed Hazrat Musa (A) and his followers crossing the river, they followed them. No sooner had they reached the middle point of the river than the road vanished away in the river water. As a result, Fir'aun together with his followers was drowned in the river. They themselves met their doom when they were out to destroy Allah's Prophet. Here came the victory of truth.

Gaining Taurat (The Divine Revelation)

Allah the Merciful promised to grace Hazrat Musa (A) with the holy book "Taurat". Ordered by Allah, he went to the mount "Tur" to bring the holy "Taurat". He intended to spend 30 days there but he had to stay 10 days more obeying Allah's will. In the mount "Tur", Hazrat Musa (A.) remained deeply absorbed in fasting, deep meditation (I'tekaf) and ardent devotion. During his stay at the mount "Tur" he made his brother Hazrat Harun (A.) his substitute. At that time, many of his followers were misled by the cunning deception of a man named 'Sameri', and began to worship the cow. On his return with "Taurat" Hazrat Musa (A.) observed this and became very much infuriated and disappointed. As for 'Tauba' (repentance), the cow-worshipers were ordered to kill one another. As a result, seventy thousand Israelites were killed. But Allah the Merciful granted pardon to the rest when Hazrat Musa (A.) and Hazrat Harun (A.) broke down and wept.

Hazrat Musa (A) died at the age of 120 at the valley of "Sinai". He was buried at the base of the mount "Tur". So, following Hazrat Musa (A) being fearless, we will invite people to the way of righteousness. The success of life lies in the adherence to honest and just actions.

Task: In the class the learners will prepare a list on 'Mu'jija' of Hazrat Musa (A) and will show the teacher.

Lesson – 3

Hazrat Isa (A)

Introduction

Among the Prophets and Rasuls sent by Allah to rescue mankind Hazrat Isa (A.) is a renowned one. He was born in the village named "Baitul Lahn" (Bethlehem) in Palestine. His mother was Mariam Binte Hanna Fakhuj. According to Allah's order he was born without a father. The Christian era was introduced since the year of his birth. In the holy Quran he is identified with different names, such as, 'Masih Bin Mariam', 'Kalimatullah' and 'Ruhullah' etc. The divine scripture "Injel" was revealed to him.

Miracles (Mu'jija)

Allah the Gracious endowed him with miracles (Mu'jija). He could talk even when he was in the cradle. As miracles, Allah gifted him power to give life to the dead, sight to the born blind, and to heal lepers. Ordered by Allah, he could make a bird made of earth alive just with a puff. Allah asserts –

"I will make a shape of bird made of earth for you. Then just blow, ordered by Allah that will be changed into a bird. I will heal the born blind and lepers and with the command of Allah, I will make the dead alive." (Sura: Al-Imran, Ayat: 49)

Plot against his life

Since Hazrat Isa (A) protested against the misconduct and corruption of the Jews, they became rude to him and made him suffer a lot. They conspired to kill him as well. With this evil motive they sieged his house, and deputed a beastly man namely "Taitalanus" to kill him. But Allah withdrew Hazrat Isa (A) alive to heaven and changed the appearance of "Taitalanus" into the appearance of Hazrat Isa (A). Being unsuccessful when he came out of the house, the waiting crowd mistook him as Hazrat Isa (A.) and fell upon him and crucified him to death. In this regard, Allah the omnipotent confirms –

"They killed him (Isa A) not , nor crucified him, but so it was made to appear to them, and those who differed therein were full of doubts, with no (certain) knowledge but only conjecture to follow, for of a surety they killed him not. Nay, Allah raised him unto Himself, and Allah is exalted in power and wisdom." (Sura: Nisa, : 157-158)

The Resurrection

Hazrat Isa (A.) will again come back to this world before the doomsday. Then he would stay for 45 years in the world and kill ‘Dajjal’. He will abolish the ‘Jizia’ system (security tax taken from non-muslims). He will break the cross down and kill all the swine, and finally establish the justice of Allah. By this time , the economic solvency of the people will reach such a stage that it would be very difficult to search out a needy man to be helped. As an ardent follower of the great Prophet Muhammad (Sm.) he will preach his religion (Islam). Then he will meet a natural death and will be buried in the premises of Hazrat Muhammad’s (Sm.) holy shrine. Both of them will again rise from the same spot on the day of Resurrection.

False Faith

The Christians consider themselves as to be the disciples of Hazrat Isa (A). Most of the Christians believe that Hazrat Isa (A.) is Allah’s son; Mariam (A) Allah’s wife and Hazrat Isa (A) have been crucified by the Jews. But a few among the Christians who placed their faith in Allah and helped him are mentioned as ‘Hawari’ (Helpers) in the holy Quran. And referring to those who take Hazrat Isa (A) to be the son of Allah, Allah the Almighty confirms –

فُلْ هُوَ اللَّهُ أَكْلُوْ اللَّهُ الصَّمَدُ لَمْ يَلِدْ وَلَمْ يُوْلَدْ

"Admit - Allah is One, Absolute or second to none. He is bound to none, but all are bound to Him. He has neither given birth to anyone nor been born by anyone." (Sura: Ikhlas, Ayat: 13)

Hazrat Isa (A) is a servant to Allah and His Rasul. Allah created him out of his especial miracle without any father. The state of his creation is only compared to that of Hazrat Adam (A.). Hazrat Isa (A.) renounced his home. He never set up any house, nor did he marry. He spent his life preaching the omnipotence (Tawhid) of Allah. How painfully surprising it is! His followers are publicly committing ‘Shirk’ (a great sin) by recognising him as the son of Allah. Allah the Supreme created Hazrat Adam (A) without a father. So it is not a difficult job for Allah to create Hazrat Isa (A) without a father.

Therefore, it is out of any reason to consider Hazrat Isa (A.) as Allah’s son. Hazrat Isa’s (A) birth is the revelation of Allah’s unique supremacy. That is why, everybody should have faith in the perfect Akida about him that he is a servant to Allah and His Rasul. He will die naturally. We will place none with Allah and believe that Hazrat Isa (A) is Allah’s Rasul.

Task: In the classroom, the learners in groups will make a list of miracles (Mu'jija) of Hazrat I'sa (A) and present it.

Lesson – 4

The great Prophet Hazrat Muhammad (Sm.)

In Medina Hazrat Muhammad (Sm.) established an Islamic Republic. During his stay at Medina, he missed his motherland Mecca very much. So in the 6th year of Hejira he accompanied by 1400 followers set out for Mecca to visit Baitullah. But they confronted hindrance at Hudaibiyya (a place) close to Mecca. Then a treaty was signed between the Muslims and the non-believers (Kafir). It is noted in history as "The Treaty of Hudaibiyya". In the holy Quran it is mentioned as "Fatum Mubin" (remarkable victory).

Background behind the Victory over Mecca:

Cause

Through the treaty of Hudaibiyya the Muslims were acknowledged as an individual and powerful notion by the Quraish. It was mentioned in the treaty that all kinds of wars would remain suspended for long ten years. Under the conditions of the treaty of Hudaibiyya, the 'Banu Khuza' of Arab signed a peace agreement with the great Prophet (Sm.) and the 'Banu Bakr' signed a treaty with Quraish. By violating the terms of the treaty of Hudaibiyya, Banu Bakr in collusion with the Quraish started hatching conspiracy and one night, attacked the Banu Khuza associated with a friendly treaty with the great Prophet (Sm.). As a result, some persons of Banu Khuza tribe were killed and many others were injured. The people of the Banu Khuza informed the great Prophet (Sm.) of the matter. They asked for his help. The great Prophet (Sm.) could not but extend his help in terms of treaty. By sending a messenger he asked for the answer behind the mean incident. He asked them –

- a) Compensate for the Khuza tribe,
- b) Or, withdraw your friendship with the Banu Bakr.
- c) Or, declare the treaty of Hudaibiyya as cancelled.

The Quraish chose the last and cancelled the treaty of Hudaibiyya. Consequently, there remained no more obligation of the treaty of Hudaibiyya. Later on, the Quraish could realize the significance of the matter. Then they sent Abu Sufian to Medina for reconciliation. But this time he came back disappointed without a success. On the other hand, the great Prophet (Sm.) started taking preparation to set out for Mecca.

Victory over Mecca

In the 8th year of Hejira in the month of Ramadan, the great Prophet (Sm.) accompanied by his ten thousand followers set out for Mecca in the month of Ramadan. The great Prophet (Sm.) camped in 'Marruj Jahram', a place very near to Mecca. Seeing such a large army unexpectedly the inhabitants of Mecca including

Abu Sufian became demoralized. They lost their sense to block them. Without shedding a drop of blood, the great Prophet (Sm.) conquered his birth place Mecca. There was a time when the great Prophet (Sm.) had to leave Mecca for protection and safety of his own life and religion Islam and had to take refuge in Medina. Today he stepped into Mecca as a great conqueror. All surrendered to him. He was the only ruler of Mecca. Truth gained victory over false. Today or tomorrow the journey to the path of righteousness must lead us to the victory.

The Great Prophet's (Sm.) Benevolence

The Meccans who were once determined to kill the great Prophet (Sm.) then that day stood very miserably before the Prophet as the accused. The great Prophet (Sm.) asked them, "What do you except of me?" They said: أَنْ كُرِيمٌ وَابْنُ كُرِيمٍ

Meaning: 'thou art our benevolent brother and the son of a benevolent brother. So is our expectation generosity.'

At this, the great Prophet (Sm.) proclaimed لَا تُثْرِبْ عَنِّيْكُمُ الْيَوْمَ - إِذْهُوا فَأَنْتُمُ الظَّلَّاقُاء -

Meaning: 'No complaint against you now. Freedom and Liberty are yours.'

Thus the great Prophet (Sm.) forgave all of them, including Abu Sufian, the most hideous enemy of Islam. It was the Abu Sufian who was the leader of the Quraish (the non-believers) in the battle of 'Uhud'. Under his authority, 70 Muslim soldiers were killed at the Kafir's hand. And the great Prophet (Sm.) sacrificed one of his sacred teeth. Yet he not only forgave them but also proclaimed, 'Even, he who will take shelter either in own houses, holy Ka'ba or in the house of Abu Sufian will receive forgiveness and shelter.'

He also pardoned Abu Sufian's wife Hinda. When Hazrat Hamza (R.), the Prophet's (Sm.) dearest uncle, embraced his heroic death, It was Hinda who once, out of hatred and enmity, exhibited her extreme atrocity and ferociousness by cutting away his nose and ears, and then opening up his chest and chewing his liver. The instance to forgive all the Meccans including her is a rare example in history.

The Fraternity between the Mujahirs and the Ansar:

The great prophet Muhammad (Sm.) paved a bridge of fraternity between the Mujahir coming from Mecca and the Ansars living in Medina. To maintain brotherhood, the great Prophet (Sm.) made the mosque (Masjid-e--Nabwi') a meeting place. This relationship of fraternity did not prevail only outwardly, rather the Mujahir was made heir of the Ansar's property. When he, at Hazrat Anas Ibne Malik's house, established the treaty of brotherhood, total 90 followers were present there. The half of them was the Mujahir and the other half the Ansar. The right of the Mujahir on the property as heir sustained till the war of Bad'r. Without being related by birth, such relation of brotherhood rarely prevails in the human history.

Sermon on the occasion of the Farewell Hajj: With the revelation of the Sura, An-Nasr, Hazrat Muhammad (Sm.) realized that he was near to death. So in 632 AD (10th Hejira), the prophet Muhammad (Sm) accompanied by his millions of followers set out for Mecca to perform Hajj. It is called ‘Farewell Hajj’. Hazrat Muhammad (Sm.) appeared at the field of Arafat on the 9th day of ‘Zilhajj’. Before a huge crowd he deliberated a speech which is known as the sermon of the farewell Hajj. In this celebrated sermon, he emphasized all kinds of responsibilities from personal to national life, transaction, interrelationship and rights etc. The summary of the sermon in the Farewell Hajj is mentioned below. Standing on the high hill at ‘Jabale Rahmat’, near the Arafat, the great prophet (Sm.) first praised Allah, and then started –

1. O mankind! Listen to what I say now to you. I do not know whether I will be destined again to meet you all in this field in the coming year.
2. As this day, this spot, and this month are holy to you, in the same way are your lives and properties pure to one another.
3. Remember, a day will come when everyone of you must appear before Allah. Everyone must give an account of his own deeds at the hour.
4. O ye believers! Treat your wives gently. As you have rights over them, they have also the same rights over you.
5. Always protect the trust property of others and abstain from committing sins and living on usury.
6. Never equate Allah with something or somebody. And never kill each other illegally.
7. Remember! all Muslims are equal irrespective of their countries, race and cast and community. Henceforth the supremacy of tribe is abolished. Only the scale of greatness is to fear Allah or to accomplish good deeds. The person who achieves greatness by doing good deeds is the best.
8. Don’t cross limit regarding religion. It has destroyed many nations before. Never disobey the slave who has become the leader by his worth ; rather be loyal to him.
9. Behave politely with your slaves. Give them to eat and wear what you eat and wear. If they happen to cause any unpardonable wrong, you will do well to set them free, and never behave with them rudely. Because, they are human beings like you. They are also Allah’s created beings. All Muslims are brothers to one another. And you belong to the same brotherhood.
10. All offences and superstitions of the days of ignorance are declared void and taking revenge for murder of that period is prohibited. For your guidance I am leaving behind two things – the first one is the Holy Quran and the next one is the Hadith. As long as you hold fast to these, you shall never go astray.
11. I am your last Prophet and no Prophet will come again.
12. It is you who are now present shall carry my messages to all those who are now absent.

Finally, the Prophet (Sm.) looked above and pronounced, "Oh Allah! Have I duly communicated the message to the people?" Millions of voices thundered together: "Truly, thou hast fulfilled it." The Prophet (Sm.) said, "O Allah, bear witness to it." Then the Holy Quran verse was revealed –

آلیوْمَ أَكْبَلْتُ لَكُمْ دِيْنَكُمْ وَأَتَمَّتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيَتُ لَكُمُ الْإِسْلَامَ دِيْنَكُمْ

Meaning: "Today, for you I have perfected your religion, completed my favour upon you. Only Islam for you I have chosen as a complete code of living." (Sura: Maida, Ayat: 3)

Then the great Prophet (Sm.) paused for a while and the assembled Muslims as well. Afterwards with a sympathetic look, he uttered, "Al-Bida" (farewell). An unknown feeling of separation overwhelmed everyone. After a few days of his returning from the farewell Hajj, the great Prophet fell ill. Finally he passed away on 11 Hejira , Rabiul-Awwal or on Monday 7 June 632 at the age of 63.

Hazrat Muhammad (Sm.), the ideal human being

The principles of Islam to be followed are the ideals of life. Accordingly, Hazrat Muhammad (Sm.) is the best ideal in our lives. Allah the most powerful confirms –

كَفَدَ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ

Meaning: "Definitely the life of Rasul bears the best ideal for you." (Sura: Ahzab: 21)

Hazrat Muhammad (Sm.) is the ideal in all spheres of our personal, family, social, national and economic life.

a) The personal principles of Hazrat Muhammad (Sm.)

Hazrat Muhammad (Sm.) was very humble, friendly, jovial and kind in personal life. His conducts to the rich and poor, the orphan, the helpless, the kings and subjects are exemplary. His kindness and love for the children is also noticeable. He behaved sympathetically with the children and also urged others to do so. Hazrat Muhammad (Sm.) has said –

لَيْسَ مِنَّا مَنْ لَمْ يَرَ حُكْمَ صَغِيرَاتِنَا

Meaning: Who does not show kindness to our children is not included in our group. (Sunan Tirmizi)

He has suggested exercising kindness to the slaves, men-women, relatives, non-relatives even to the animals. He says, "Be kind to the creations on earth, the heavenly bodies will be kind to you then." (Sunan Tirmizi)

In a word, the Rasul (Sm.) was characterized with many exemplary qualities like forgiveness, bounty, honesty and truthfulness, self-control, justice, democracy, morality, fraternity, patience, humanity, liberality, generosity, helpfulness, patriotism and keeping pledges etc.

b) Hazrat Muhammad (Sm.), the family Ideal

The great Prophet (Sm.) was endowed with all those qualities that are essential to properly maintain a family. He was the model for wives and daughters, parents, brothers and sisters. He helped every one of the family who asked for his help. He always spoke the truth to them. Throughout his life he hated lying. His behaviours exhibited politeness. If he ever became angry with any member of the family, he would just turn his face away and would not say anything good or bad. Though there were more than one wives in his family, he treated them equally. It never so happened that his behaviour caused any family quarrel.

c) The social ideals of Hazrat Muhammad (Sm.)

Being the pioneer of world peace, Hazrat Muhammad (Sm.) tried to promote peace in every sphere of life. His whole life was charged with reforming zeal. There left nothing in social and national life which he never attempted to reform perfectly and beneficially. He established the highest precepts of the world in the Arabic society afflicted with social oppressions and immoral practices.

In the age of darkness, there prevailed communal conflicts for many reasons. There occurred battle for trifling matters. Besides, the villagers of the Arabian Desert used to loot. Hazrat Muhammad (Sm.) brought all to an end and established peace with the abolition of robbery.

Hazrat Muhammad (Sm.) took several steps to ensure the social rights of women. Before the era of Islam, the women in many Arabian tribes and communities had no dignity. They were objects to be enjoyed only. They were deprived of the rights to be heirs of property. The great Prophet (Sm.) rescued women from this distress. By implanting their religious and social right, he placed them on the best place. He declares-

أَنْجَنَّتْ حَتَّىٰ أَقْدَمَ الْمُهَاجِبَ

Meaning: "The heaven lies under the feet of their (children) mothers." (Kanzul Ummal)

The great Prophet (Sm.) stopped the female-baby to be buried alive. He attributed giving birth to a female child to an honour instead of curse. And declared the heaven for those who would bring up their female children. He took part in all prayers for the salvation of the departed souls either of the rich or the poor. He accepted invitations from the slaves. The distressed people found right directions from his instructions.

Apart from these, he removed social injustice and discrimination and ensured the rights of the upper and lower. He banned all types of social and moral decadence e.g. usury, bribery, alcoholic drinks, gambling and nakedness. Thus he founded social ideals.

d) The political ideals of Hazrat Muhammad (Sm.)

By establishing a complete Islamic Republic, the great Prophet (Sm.) has set up an extraordinary instance of political leadership. He followed the universal democratic principles of Al-Quran to rule the country.

Before the era of Islam, many Arabian communities and tribes put their faith in "Might is Right". In ruling a country Hazrat Muhammad (Sm.) was the first to accept the public's opinion, which is the motto of democracy. He removed all the discrimination among rich, poor, educated, uneducated, race, tribe etc. He established equity and basic rights for all. He gives security to the non-Muslims and gave them their national rights. By enacting laws he implemented the principles of equality i.e. 'All is equal in the eye of law'. To strengthen the foundation of the state he made the Muslims, the Christians and the Jews sign a treaty, which is known as 'The Treaty of Median'.

e) The Economic ideals of Hazrat Muhammad (Sm)

Hazrat Muhammad (Sm.) banned the conventional practice of compound interest prevailing in the then Arab society. Allah the Almighty affirms –

وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَمَ الرِّبَا

"Allah declares usury prohibited and business legitimate." (Sura Baqara, Ayat: 275)

He strictly prohibited the bribery. He declares, "Those who are accused of bribery will go to hell." He stopped all the business run by deception and made law to distribute the properties equally. He initiated to ensure the rights of the public on property. As a source of revenue he initiated the system of 'Zakat', 'Ganimot' (booty), 'Jizia' (tax for the non-believers' safety), 'Kharj' (tax for the non-believers' land), 'Ushar' (tax for the Muslims' land) etc.

Lesson – 5

Hazrat Ayisha (R.)

Introduction

Hazrat Ayisha (R.) was the youngest one of the holy Prophet's (Sm.) wives. She was the daughter of Hazrat Abu Bak'r (R.), the first Caliph of Islam. She was attributed with 'Siddika' and 'Humayra'. Her nickname was 'Ummul Muminin' and 'Ummul Abdullah'. She was born in Mecca in 613/614AD. According to the custom of the Quraish tribe, the responsibility of her bringing up was handed over to the wife of a man namely 'Owael'. She possessed sharp intellect. Her education began at her early age. Her behaviour, manners, conducts, merit and mode of speaking amazed all. She was always childlike. Like other children, she loved to play, make fun and run.

Her marriage with the great Prophet (Sm.) was solemnized after the death of Hazrat Khadiza (R.) at the 10th years of Prophethood. Hazrat Khaola Binte Hakim (R.) was the match maker of this marriage. 480 Dirham was the amount which was pledged to be paid to the bride for the marriage. The marital life of Rasul (Sm.) and Hazrat Ayisha (R.) started after three years of their marriage. Hazrat Abu Bak'r (R.) was the 'Kazi' of the marriage ceremony.

Her Education

In the then Arab society, there was hardly any opportunity of study. Indeed, Hazrat Ayisha (R.) started her education from her father. She acquired knowledge on poetry, literature and history. She was very meritorious. She could memorize anything she heard only once. She was expert in household works other than achieving bookish knowledge.

The incident of calumny:

In the year 6 hejira when a battle was fought with the 'Banu Mustaliq', Hazrat Ayisha (R.) accompanied the great Prophet (Sm.) in his march against the enemies. On the way she lost her necklace. In search of this lost necklace she fell behind the companions. When it was late for her return, the Munafiqs (hypocrites) started spreading scandals against her. At this she was very much mortified. Her life became unbearable. But she did not lose her patience and by the name of Allah, she faced firmly. In this circumstance, Rasul (Sm.), too, could not reach any decision. He got worried. Hazrat Ayisha's (R.) parents were also in grave apprehension, anxiety and tension. At last, Allah revealed the Ayats; 11-12 of Sura "Nur", declaring the chastity of Hazrat Ayisha (R.). The conspiracy of the Munafiq failed. Rasul (Sm.) shed his worries. The grace and purity of Hazrat Ayisha's (R.) character spread out.

Contribution to Education

Hazrat Ayisha (R.) was judicious, intelligent and possessor of an uncommon knowledge and scholarship. She achieved an extraordinary proficiency in every sector of knowledge. Her knowledge of Tafsir, Hadith, Fiqh, Arabic literature and the events that happened in Arabia was beyond any measure. Her advice was taken in different theological and ethical matters. Indeed, among the women-folk, though she was comparatively young she was the narrator of the great number of Hadith. Many companions and followers of the Prophet (Sm.) retold the Hadith on her authority. She narrated as many as 2210 sayings of the holy Prophet, of which 174 sayings were compiled in the 'Bukhari' and 'Muslim'.

54 Hadiths were compiled in the 'Imam Bukhari' while 69 Hadiths were in the 'Imam Muslims'. She was next to none in explaining the holy book of Allah and Sunnat. Ibne Shihab Juhuri says,

"She (Ayisha) was the greatest scholar of all human beings." (Tahzibut Tahzib)

Her Teaching career: Ummul Muminin Hazrat Ayisha (R.) was engaged in teaching. Especially she was asked various questions on women affairs. She spent most time in teaching the Hadith. Totally the number of her learners was more than two hundred. Many renowned Sahabis (companions) of the great Prophet (Sm.) retold the Hadiths from her . She taught on the issues of different incidents, interrogations and social realism. Hazrat Abu Musa Ashari (R.), Abdullah Ibn Abbas (R.), Amr Ibn'as (R.) and the like attended regularly when she used to impart lessons on the Hadith.

Ideology of Life: The character and ideals of Hazrat Ayisha (R.) is incomparable. She was accepted to all for her good characteristics. She was endowed with many virtuous qualities. She was incomparably beautiful, keenly intelligent, committed to righteousness, obedient to husband, knowledgeable and well-behaved. In a word, all the humane qualities were infused in her character.

When the Munafiq and the jealous tried to scandalize her, she held her faith in Allah. It was the patience that upheld her unharmed.

She took a long time in meditation at night. She loved and felt pleased to help the poor and helpless. She was endowed with benevolence, frugality, cooperation, kindness, obligation to Allah etc. Love for her husband was also another quality. Rasul (sm.), too, gave her accompany in her sports and running race. She strictly maintained 'Abru' after the revelation of the Ayat on it.

The Dignity of Hazrat Ayisha: Hazrat Ayisha (R.) was Rasul's (Sm.) much beloved wife. She was held in high estimation and honour than the other wives of the great Prophet (Sm.). Rasul (Sm.) says – "Ayisha's superiority rests above all other women as Sarid (food) was superior to other food." (Bukhari and Ibn Majah) 'Sarid' is the best kind of Arabian food which is a mixture of bread, meat and juice. Rasul (Sm.) also states –

"Ayisha is the patron of women" (Kanzul Ummal)

Once the Prophet (Sm.) addressing her said,

"O Ayisha! Look! Gibrail (A.) is paying respect to you." (Bukhari)

Hazrat Ayisha (R.) earned a high estimation for her own intelligence, ability and worth. If today's women contemplate like Hazrat Ayisha (R.) they will also be honoured and dignified.

Death :In the 58th 'Hejira' on 17 Ramadan, corresponding to English calendar, on July 678, Ummul Muminin Hazrat Ayisha (R.) died at the age of 58. After the death of Rasul (Sm.) she lived for 40 years. She was buried in the graveyard 'Jannatul Baqi'.

Hazrat Ayisha (R.) is a source of inspiration to us for her patience, wisdom ,devotion for knowledge, loyalty to husband and grace of character.

Task: Learners will write an article on the noble character of Hazrat Ayisha (R) and show it to their teacher.

Lesson – 6

Hazrat Umar Ibn Abdul Aziz (R)

Introduction

Hazrat Umar Ibn Abdul Aziz was born in the 6th Hejira in the Umayyad dynasty. His father's name is Abdul Aziz. His mother, Ummu Asim Laila, was the granddaughter of Hazrat Umar Faruq (R.), the second Caliph of Umayyad dynasty. He was called 'Umar' the second and the 5th Caliph of Islam.

Childhood and Education

From his childhood he had love for religion and knowledge. In his childhood, he went to Egypt with his father and completed his primary education there. Then he left for Medina with a view to attaining higher education on the Quran and Hadith. In Medina he was under the guidance of the then renowned scholar. He mastered in the Quran, Hadith, Tafsir and Arabian literature. He was married to Fatima, the daughter of Umayyad ruler Caliph Abdul Malik.

Appointment as a Governor

In the 87th Hejira, Caliph Walid Ummar Ibn Aziz was appointed as the governor of Medina. He did his duty with profound honesty, full attention, cordiality and responsibility. For effective and efficient administration, he formed Majlis-e-Shura (advisory council) consisting of ten members. Ten members were Muttaki (religious minded). He used to take their (sura) counsel in all important matters related to administration.

As a ruler, he was just. With a view to ensuring justice he appointed judges with moral values. When he was a governor, he established justice in the society. For this the then scholar Sayid Ibnu Musaib awarded him the title of 'Mahdi' (truly guided).

Activities for public welfare

Being elected the governor, Umar Ibn Abdul Aziz (R) started working for the public betterment. He repaired and beautified "Masjid-e-Nabwi". He built innumerable dwelling houses, extended drainage system and constructed many roads. To soothe the thirsty people, he dug many wells. In the garden adjacent to the 'Masjid-e-Nabwi', he set up a fountain and a cistern. All over the region, particularly linking Mecca, Medina and Taif, he constructed a network of roads.

He not only performed public welfare but also spread out knowledge all around. He had a thirst for knowledge. While being a governor, he both ran the administration and devoted himself to read the Quran, Hadith and other books.

Appointment as Caliph

Hazrat Umar Ibn Abdul Aziz (R.) was appointed as the Caliph of the Muslim Empire following the death of Umayyad Caliph Sulaiman Ibn Abdul Malik in 717AC, and in 99 Hejira. Just after being appointed as the Caliph, he rejected all unjust principles and laws of the previous Caliphs and started running his administration according to the

rules and regulations as directed by the Quran and the Sunnah. He believed in electing the Caliph in a democratic system. So he said to the crowd present, "O, ye People! Against my will and without the public opinion I have been made Caliph. I will not persuade you; choose anyone as Caliph whom you desire." Then the assembled crowd altogether asserted, "We accept you as our Caliph; we are satisfied with your administration." Then he took an oath as the appointed Caliph of the country.

After being appointed, in his letter to the governors of the provision he wrote, "Fear Allah, follow His holy book and Rasul's (Sm) Sunnah."

He compelled the members of Umayyad dynasty who usurped state wealth and property by power to return those to the state treasury. Even he deposited his wife's property, gifts, and jewelry to state treasury or 'Baitul Mal'. He established the ideals of the "Khulafaye Rashedin" (the principles of the Caliphs of Islam) in all sectors of administration. Especially he followed the ruling principles of Hazrat Umar (R.). He established the rights of the Muslims outside Arab. Inspired by the universal kinship, he introduced impartial principles in his administration. To ensure peace, prosperity and security in the country, he discarded completely the imperialistic and self-seeking principles of the former Caliphs. He preserved the justice, religiousness, equity and the basic rights of the people in the country. That is why; he is called 'the Umayyad Saint'.

His Contribution to the Compilation of the Hadith

The Hadith is the second source of Islamic code of life. Hazrat Umar Bin Abdul Aziz (R.) became very worried when he found Rasul's (Sm.) Hadiths at the point of disappearance. He instructed the provincial governors to preserve and protect the Hadiths. He wrote to them, "Pay attention to the sayings of the holy Rasul (Sm.). Then collect those and arrange to compile them." It was his earnest efforts that confirmed the collection and compilation of the Hadiths throughout the Muslim world, and the volumes of the Hadiths like Bukhari, Muslim, Abu Dawood, Tirmizi, Ibn Majah and other Hadiths were collected carefully, compiled flawlessly and preserved accordingly.

Arrangement for training and education

Umar Bin Abdul Aziz (R.) believed, "Education is the backbone of the nation." In his letters to the governors he emphasized education and training again and again. He assigned many trainers to spread education. He sanctioned for each of them a monthly allowance of 100 Dinar (gold coins). During his reign, Islam, science and knowledge spread all over Sind, Africa, Spain and many other countries.

His Achievement

In matters of administration, Hazrat Umar Bin Abdul Aziz (R), known as Umar the 2nd, followed the basic principles of the holy Quran, the Hadiths and the policies adopted by the 4 Caliphs of Islam. That is why he is called Caliph the 5th next to the four Caliphs of Islam.

During his rule, agriculture, trade and business sectors were developed. He removed the apples of discord among people and bridged them with equity and amity in the

society. At his time the economic condition was so improved that none was left to accept 'Zakat'. He was 'Fakih' (scholar of Islamic Laws), 'Mujtahid' (an authority on religious matters) and preserver of the Holy Quran and the Hadith simultaneously.

Character

The Caliph Umar Ibn Abdul Aziz (R.) was modest, Allah-fearing and a devoted follower of Islam. He feared Allah so much that he often wept in the fear of Allah. Though he became a Caliph, he led a very simple and plain life. From 'Baitul Mal' he would take only two dirhams a day as his allowance. As a ruler on the principles of justice, he showed amicable behaviour with people of other religions. During his regime, the Christian, the Jews, the fire worshippers were allowed to use the Churches and other places of worship under their authority. People of other religions could obey their respective religions. In contrast to racism, he took liberal attitudes to life. He reduced the tax of the Christians of 'Ayila' and 'Saipras'. He allowed the Christians of Nazran to enjoy special advantages. In case of cultivating knowledge, he helped the non-Muslim scholars too. He got few books translated into Arabic by them and then arranged to get it published.

Death

In the year 101 Hijra era (in 719AC) he breathed his last in the month of Rajab, at the age of 39. The duration of his regime was only about two and a half-year. We will follow the ideals of Hazrat Umar Bin Abdul Aziz (R.). We will try to materialize his religiosity, devotion, justice and liberality in our lives.

Task: The learners will write about Hazrat Umar Bin Abdul Aziz's (R.) religiosity and liberal views as their homework and submit it to the teacher.

Lesson – 7

Hazrat Rabiya Basri (R)

Birth and Introduction

In Islamic history, Hazrat Rabiya Basri (R.) is one of those who have succeeded in attaining Allah's closeness and pleasure. This great lady was born in the 99th Hijra (717AC) in the city of Basra in Iraq. So, she is called 'Basri'. Her father was very poor. At the night when she was born, there was no fuel left to light the lantern. Her father was a 'Muttaki' (Allah-fearing) too. She was the youngest of the four sisters. So she was named as 'Rabiya' (the 4th). In childhood, she lost her parents. As a result, she had to lead a very painful and hard life.

Slave

After the death of her parents, her elder sisters had to go away somewhere else for existence. At that time there caused a famine in Basra and she was sold as a slave.

Her master was very ill-natured. He made her do lots of work. All day long, Rabiya Basri had to work hard. Yet she passed her night worshipping Allah.

One night her master woke-up from sleep suddenly. He looked out of his window and saw his slave Rabiya meditating attentively. Some light from above kept illuminating her room. At one stage of her Munajat, Rabiya prayed to Allah, "If you did not subject me to anybody, I would continue worshipping you all the time." Observing this. Rabiya's master became demoralized and set her completely free in the next morning. She never married in her life but spent life worshipping only Allah.

Faith in Allah and her devotion

Rabiya Basri (R.), the devotee depended much on Allah. She lived in a worn-out hut. Yet she did not beg for other's help. Once when Hazrat Rabey Basri (R.) fell ill, Abdul Wahid Am'r and the renowned Muhaddis Sufian Saori went to visit her. Sufian Saori said to Rabiya Basri, "If you utter a prayer to Allah, He will make you come sound." Rabiya answered, "O ye Abu Sufian, don't you know for whom I have been ill? Isn't He Allah who wishes so?" Sufian said, "Yes." Then Rabiya told, "Why are you then asking me to pray against Allah's will?"

A man namely Malik Bin Diner was acquainted with Rabiya Basri. Realizing Rabiya's miserable condition, he told her one day, "If you please, I can ask one of my rich friends to help you." Rabiya replied, "O Malik! Doesn't Allah give food to me and your friend?" Malik replied, "Yes!" Again Rabiya said, "Will Allah forget the poor for their poverty and remember the rich for their wealth?" Malik replied, "No!" Then Rabiya affirmed, "Since Allah is aware of my condition, why then should I need to remind Him of?"

Al Jahiz told that few persons known to Rabiya told her, "If we ask your relatives to buy a slave for you, they will do so." Rabiya answered, "Here lies the truth that I feel ashamed of asking anything to Him who is the owner of the whole world. So, how could I ask for something to those who do not own the world?"

In respect of worshipping, Hazrat Rabiya Basri (R.) was next to none. Whenever she got time, she became absorbed in devotion to Allah. Most time she performed fasting at day and Nafl salat at night. Always she prayed by saying, "O Allah, engage me in my own job (Ibadat) so that none can distract me from my meditation (Zikir or remembrance) to you."

Mysticism

It is not so that only the male has attained nearness to Allah. Many women have become also Allah's 'Oli' (friend/near one). Allah has endowed them with many mystical power. Hazrat Rabiya Basri (R.) also had lots of mystical power. Once

Hazrat Rabiya Basri (R) was cooking food in a cooking pan, and she needed an onion. But there was no onion in her house. Then a bird brought an onion dropping before her with its beak.

Once Hazrat Rabiya Basri (R.) was cultivating crops. A swarm of insects dashed down to her corn field. Then she prayed by saying, "O my Lord, this is my living. If you wish, I will give it away to your enemies or friends." Then the swarm of insects fled away flying. Many more miracles on her being an 'Oli' are manifested with her.

Simple way of Life

Always Hazrat Rabiya Basri (R.) led a simple and easy life. She was not ambitious. She always considered herself ordinary. She prayed more asking for forgiveness and ever sincerely repented (Tawba) of what she had done. She used to say, "It is useless to repent for show, if it is not proved by deeds." She was an ever grateful servant to Allah. At well and woe, she did never bother about her meal, but every time expressed gratitude to Allah.

Death

After leading a hard, painful and mystical life, this virtuous woman, a favourite of Allah died in 185 Hejira (801AD) in Basra. She was buried in Basra. It is said that a man namely Muhammad Bin Tusi went to her grave and asked, "O Rabiya, you were proud to say that you would not yield to anyone, even at the cost of the two worlds. Have you been able to enjoy yourself there?" In reply there was heard a voice, "I have had whatever I desired."

Hazrat Rabiya Basri's (R.) life is characterized by mysticism, hardship and self-control. We will lead our life based on her ideals and be happy both on the earth and in the life hereafter.

Task: The learners in the classroom will make a list of some important features of Hazrat Rabiya Basri's (R.) life and will show it to the teacher.

Exercise

Fill in the blanks

1. The Ancient Egyptian emperors were called ____.
2. Hazrat Sulaiman (A.) Performed Prophethood for ____ years.
3. Hazrat Isa (A.) is Allah's servant and His ____.
4. After revelation of ____ Hazrat Muhammad (Sm.) realized that he was at the end of his life .

Match the words/phrases in column A with column B.

| A | B |
|-------------------------------------|-----------------------------|
| 1. Many women also | led a simple and easy life. |
| 2. Always Rabiya Basri | have become Allah's 'Oli'. |
| 3. Allah has made usury illegal and | with anyone or anything. |
| 4. Never equate Allah | don't cross your limit. |
| 5. Regarding religion | business legal. |

Short Questions:

1. Briefly narrate the event of gaining prophethood by Hazrat Musa (A.).
2. What was the false faith of the Christians about Hazrat Isa (A.)?
3. Briefly explain the importance of the treaty of Hudaibiyya.

Broad Questions:

1. Briefly describe Hazrat Muhammad (Sm.) as an ideal human being .
2. Describe the contribution of Hazrat Ayisha (R.) to teaching the Hadith.
3. Narrate the life of Hazrat Rabiya Basri (R.) in brief.

Multiple Choice Questions:

1. In which Hejira was Mecca conquered?
 - a) Third
 - b) Fifth
 - c) Seventh
 - d) Eight

Which one is right?

After reading the passage, answer the question No. 4 and 5.

Tayeb said to Nabil, "If we the sermons of the farewell Hajj, are followed , the liberation of mankind will be ensured."

4. To which Prophet has respect been shown through Tayeb's statement?

 - a) Hazrat Isa (A.)
 - b) Hazrat Musa (A.)
 - c) Hazrat Muhammad (Sm.)
 - d) Hazrat Dawood (A.)

5. According to Tayeb's speech, ----- will be established in our society.

 - i) Peace
 - ii) Leadership
 - iii) Fraternity

Which one is right?

Creative Questions:

1. Mr. Murad was the Chairman of a Union Parishad. He set up many educational institutions and took steps to impart higher training and especial allowance for the teachers. He also introduced scholarship for the poor but meritorious students. When his son Mubin, a university student came home during his winter vacation, he became pleased with his father's activities. Oneday in the morning while he was reading a newspaper, suddenly a boy named Tariq of the same village came with a complain that Nayan's cow had damaged his paddy corns. As his father was absent, he listened to both and gave verdict that Tariq would be enjoying the milk of Nayan's cow until the corn field came back to its condition as it was before. Both of them were pleased with the verdict. His father also thanked him very much.
 - a) What is the name of Hazrat Sulaiman's (A.) father?
 - b) What is meant by 'Mu'jija'?
 - c) Which ideal of a scholar has been reflected in Mr. Murad's activities? Explain.
 - d) Describe Mubin's prudence on the basis of the ideals of Hazrat Sulaiman (R.).
2. Saleha met Suraiya when Saleha came to work in the house of Suraiya's father. Saleha is a daughter of a poverty-stricken family. After her father's death, she had to work hard to earn her livelihood. She used to say her prayers five times daily. Though she often fell ill due to passing whole night in worship, she never felt tired. She would never become dependent on others. Her only purpose was to attain Allah's pleasure. She refrained from marriage either. On the other hand, Suraiya used to remain busy with her study from childhood. Her main study was specially on the Quran and Hadith. At her in-laws' house, most of the time at night she used to remain absorbed in deep meditation after she had duly performed all the obligations to her family and relatives. She was cultural-minded, but she would never waver from her stand on the woman's dress-code.
 - a) Where did the great Prophet (Sm.) deliver his farewell sermon?
 - b) "Truth gives freedom to mankind" – explain.
 - c) Which ideal of a scholar has been reflected in Suraiya's activity? – Explain.
 - d) "Saleha's life reflects the ideals of Hazrat Rabiya Basri (R.) – Explain the justification of this statement.



তোমরা পরকালের পাথেয় সংগ্রহ কর
এবং আত্মসংযমই শ্রেষ্ঠ পাথেয়
আল-কুরআন

দেশকে ভালোবাসো, দেশের মঙ্গলের জন্য কাজ কর
– মাননীয় প্রধানমন্ত্রী শেখ হাসিনা



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