

Islam and Moral Education

Classes Nine-Ten



NATIONAL CURRICULUM AND TEXTBOOK BOARD, BANGLADESH

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Islam and Moral Education

Classes Nine-Ten

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Preface

The aim of secondary education is to make the learners fit for entry into higher education by flourishing their latent talents and prospects with a view to building the nation with the spirit of the Language Movement and the Liberation War. To make the learners skilled and competent citizens of the country based on the economic, social, cultural and environmental settings is also an important issue of secondary education.

The textbooks of secondary level have been written and compiled according to the revised curriculum 2012 in accordance with the aims and objectives of National Education Policy-2010. Contents and presentations of the textbooks have been selected according to the moral and humanistic values of Bengali tradition and culture and the spirit of Liberation War 1971 ensuring equal dignity for all irrespective of caste and creed of different religions and sex.

The present government is committed to ensure the successful implementation of Vision 2021. Honorable Prime Minister, Government of the People's Republic of Bangladesh, Sheikh Hasina expressed her firm determination to make the country free from illiteracy and instructed the concerned authority to give free textbooks to every student of the country. National Curriculum and Textbook Board started to distribute textbooks free of cost since 2010 according to her instruction.

Islam gives importance to all the areas of personal, family, social, national and cosmopolitan life of man. So, teaching religion is the manifestation of moral and human values of real life which is more application oriented. With the objective of developing positive behavioral change of knowledge, competence and attitude of students by giving introduction of Islam as religion, the subject "Islamic Studies" has been renamed as "Islam and Moral Education". This textbook has been prepared with the consideration that the learners will be sympathetic to family, society and nation irrespective of cast and creed of all religions. They will be spirited with patriotism, honesty, righteousness, tolerance, generosity and understanding dignity of labour, possessing the spirit of democracy and non-communalism. Learners will grow as good citizens by acquiring moral and social values and by not getting involved in activity subversive to state by means of reading and understanding this textbook "**Islam and Moral Education**".

I thank sincerely all for their intellectual labor who were involved in the process of revision, writing, editing, art and design of the textbook.

Prof. Narayan Chandra Saha
Chairman
National Curriculum and Textbook Board, Bangladesh

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Most Merciful, the Most Compassionate.

Islam denotes a complete code of life. It delineates clearly and impressively the creation and ultimate destruction of the universe, all necessary mundane matters, death, and life after death, etc. Islam leaves no area of human life untouched. A detailed study of Islam will enable us to be conversant with all these matters. This makes the study of Islam mandatory. The jurisdiction of Islam being so extensive, a single volume or a certain classroom study is not at all adequate for this purpose. These beautiful and essential teachings of Islam have been depicted here under five chapters entitled 'Aqaid and Moral life', 'Sources of Shariat', 'Ibadat', 'Akhlaq' and 'Model lives'.

CHAPTER ONE

AQAIID AND MORAL LIFE

INTRODUCTION

'Aqaid' (عَقِيدَة) is the plural form of 'Aqida'. It denotes a set of beliefs; firm belief in all basic elements of Islam is regarded as Aqaid. Islam is the only Deen or code of life as chosen by Allah, the Most High. It consists of two aspects. While one is related to belief, another to practical conduct or application. The aspect related to belief is Aqaid and it includes Allah, Prophets, Angels, Revealed Scriptures, Life after Death, Paradise and Hell. These are established and proved by Al-Quran and Al-Hadith. To become a Muslim one must repose faith on them all. This is to be followed by practical aspects such as prayer, fasting, Hajj and Zakat. In fact, it is through the elements of Aqaid that one enters into the fold of Islam. This naturally precedes any discussion on Islam.

After reading this chapter, we will be able to :

- get an introduction to Islam and interpret the importance of Islamic studies;
- explain the relationship between Iman and Islam, and the seven basic concepts of Iman;
- repose faith on basic matters in relation to Iman and practise;
- describe the impact of faith on Tawhid and the manifestation of Allah, the Most Exalted;
- explain the significance of Tawhid;

- explain the concepts of Kufr (disbelief), Shirk (partnership with Allah) and Nifaq (hypocrisy), their consequences and also describe way of avoiding them;
- avoid Kufr (disbelief), Shirk (partnership with Allah) and Nifaq (hypocrisy in practical life);
- describe the importance of Iman (belief) in developing human values;
- describe the concept of Risalat and Nabuwwat and the objective of sending Nabi and Rasul.
- explain the attributes of Nabi-Rasul, the sequence of their arrival, the necessity of belief in them and the need to follow them;
- describe the importance of the concept of the Seal of Prophethood and the importance of reposing faith in the last and great Prophet Hazrat Muhammad (Sm.);
- explain the necessity of Messengership and Prophethood in developing moral values;
- realize the significance of faith on Messengership and feel inspired to practise the teachings of the Messenger in our own lives;
- describe the importance of the Revealed Books and the importance of faith in them;
- explain the importance of the Revealed Books in building up a moral lifestyle;
- explain the role of Al-Quran to formulate the principles of communal harmony, tolerance towards the opinion of others and a liberal outlook;
- know about the Revealed Scriptures including Al-Quran and feel encouraged to read the Quran by realizing its specialities and lead our lives on the principles of communal harmony, tolerance and liberal outlook;
- describe the importance of the concept of life after death and faith therein;
- describe the various stages of life after death, viz, death, grave, resurrection, assemblage, judgment, balance, bridge of test, intercession or recommendation;
- describe the nature of paradise and hell, their specific names and categories, how to gain paradise and avoid hell;
- explain the significance of life after death in moulding a moral life;
- Feel inspired to build a sin-free, virtual, ethical and humanitarian life based on belief in life after death and its significance.

LESSON 1

ISLAM

Introduction

Islam (الإِسْلَامُ) is an Arabic word. Its literal meaning is to obey, surrender and tread the path of peace, etc. In usual practise it means obedience to the commands of Allah and His Rasul (Sm.).

In the terminology of the Islamic Shariat, Islam means sincere belief in Allah the Most High, complete surrender to Him, spontaneous allegiance to His commands and prohibitions and lead one's life according to His commandments as practised and demonstrated by Hazrat Muhammad (Sm.).

The holy Prophet (Sm.) beautifully depicts Islam in this way He says-

اِلٰهٗ اِسْلَامٌ اَن تَشْهَدَ اَن لَا إِلٰهٗ اِلٰهٗ وَ اَنَّ مُحَمَّدًا رَسُولُ اللَّهِ وَ تَقْيِيمُ الصَّلَاةِ وَ تَوْبَةٌ الزَّكُوٰةٌ وَ تَصْوُمُ الْرَّمَضَانَ وَ تَحْجَجُ الْبَيْتِ اِنِ اسْتَطَعْتُ اِلَيْهِ سَبِيلًا

Meaning: "Islam is you will testify that there is none worthy of worship besides Allah and Muhammad (Sm.) is Allah's Messenger. Then you will say your prayers, offer alms, fast during the Ramadan and perform Hajj at the House of Allah if your means support." (Bukhari and Muslim)

Allah, the Most High has sent many commands - positive and negative, numerous rules and regulations in all ages. These were provided as code of conduct (Shariat). The final and perfect shape of Shariat is Islam. It is the final and best prescription for mankind. Allah, the Most High says-

إِنَّ الَّذِينَ عَنِ الدِّينِ إِلَّا إِسْلَامٌ۝

Meaning: "Surely, to Allah the only code of life for mankind is Islam." (Sura Al-i- Imran, Verse 19)

So, Islam is the religion acceptable to Allah the Most High and one who leads his life according to Islam is called a Muslim or Musalman.

The Role of Islam

Islam is the revealed religion or way of life commanded by Allah the Most High. It is a special bounty of Allah the Most High for mankind. It is a complete code of life. The perfect solutions of all matters and problems pertaining to man's life on earth have been provided in it. Allah the Most High says:

Faith leads a people to the path of truth and beauty and inspires them to lead a moral life. A person who is Mumin always upholds humanity and morality. Injustice, oppression and immoral activities are opposed to Iman. A perfect Muslim can never do anything incompatible with humanitarianism and humanity. Rather a Muslim always follows the ideals of morality and humanitarianism. He rather cultivates noble qualities such as equality, amity, co-operation, sympathy, etc.

Disbelief, hypocrisy and polytheism are entirely contrary to Iman. All these elements boost up evil deeds in man. Under the influence of them-ingratitude, distrust, breach of promise, quarrels, rebellion, etc. raise their heads. As Allah the Most High says about the hypocrites -

وَاللَّهُ يَشْهُدُ إِنَّ الْمُنَافِقِينَ لَكُلُّهُمْ لَيَكُونُونَ ۝

Meaning: "And Allah testifies that certainly the hypocrites are liars." (Sura: Al-Munafiqun, Ayat : 01)

Iman inspires a man to acquire moral values. It restrains him from bad habits and obscene activities. Iman warns a man about his responsibility and accountability. A Mumin always keeps in mind that one day he will have to appear before Allah the Most High. On that day Allah the Most High will ask for an account of all his deeds. So, in fear of this accountability, a Mumin keeps himself aloof from all kinds of inhuman and immoral actions. Allah the Most High says -

وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ وَهُنَّ فِي النَّفْسِ عَنِ الْهُوَىٰ ۝ فَإِنَّ الْجَنَّةَ هُنَّ الْمُنَاوِىٰ ۝

Meaning: "And one who is afraid of standing before his Lord and abstains from following his instincts, certainly paradise is his abode." (Sura: An-Naziat, Ayat: 40-41)

Both human values and Iman are deeply interrelated. A person becomes a Mumin by his belief in the fundamental issues of Islam. He follows the divine instructions in preference to his whims and caprices in his life's journey. As a result, he abandons all types of illegalities, injustices and immoralities and adopts nice and excellent ideals.

Thus Iman develops humanitarianism and humanity in man.

Task: Students in the classroom will select three among themselves. They will speak on what they have learnt about the importance of Iman in the development of human values. All the rest of the students will listen to them. The teacher will play his role as the chairman and moderator. All will congratulate the best speaker.

LESSON 4

TAWHID

Introduction

'Tawhid' means monotheism. To accept and believe in Allah the Most High as One and Second to none is called Tawhid.

The basic point of Tawhid is - Allah the Most High is one and single. He is single in His entity and attributes. He is the only owner worthy of praise and servitude. There is none like Him. Allah the Most High declares -

لَيْسَ كَمِثْلِهِ شَيْءٌ

Meaning: "There is nothing that resembles Him." (Sura Ash-Shura, Verse 11) Tawhid is the belief in Allah the Most High as the Creator, Nourisher, Sustainer and the only One worthy of our servitude.

Importance of Tawhid

Tawhid is the first and the most important aspect of Iman. That means, it is obligatory to believe in the oneness of Allah in order to become a Mumin or Muslim. Without belief in Tawhid no one can enter the fold of Iman or Islam. All the teachings of Islam have their base on Tawhid. All the Prophets and Messengers who come to earth, extended the invitation to Tawhid. The gist of the invitation of them all was - لَا إِلَهَ إِلَّا اللَّهُ (La Ilaha Illallah) there is no Ilah (God) but Allah. The Prophets and Messengers struggled all through their lives to establish the teachings of Tawhid. Hazrat Ibrahim (As.) was cast into the fireplace. Our beloved Prophet (Sm.) migrated to Madinah. In fact, it is Tawhid which constitutes the root of Iman. Its importance in Islam is unbounded.

Impact of Tawhid

Tawhid is belief in the oneness of Allah the Most High. Its impact on man's life is very wide. Belief in Tawhid furnishes a man with the scope to tender gratitude, because Allah the Most High is our only Creator and Nourisher. With faith in Tawhid, man admits this truth. Man thereby pays thanks to Allah the Most High.

Faith in Tawhid makes a man self-conscious and self-respectful. Man does not bow down before anyone else. Consequently man's superiority over all other creatures is confirmed. Man attains respect as the best of all other creations (Ashraful Makhluqat).

The impact of Tawhid on being virtuous in human life is limitless. Man becomes familiar with the attributes of Allah the most High and practises to be imbued by those. Tawhid also plays an important role in establishing unity and fraternity in human society. For, faith in Tawhid establishes the idea in society that all men are servants of Allah and are equal status. Thus awareness of unity among human beings is aroused unity.

Belief in Tawhid encourages man towards servitude to Allah and good deeds. Man engages himself to good deeds for attaining divine pleasure. He abstains from dishonest and obscene activities. As a result, peace and discipline prevail in human society.

Faith in Tawhid brings man success in his next life. None shall enter the paradise without faith in Tawhid. In fact, faith in Tawhid opens the gateway to liberation and success in all spheres of life.

Task: Students will orally place before the teacher their ideas acquired on the issue of Tawhid, its importance and impact. The teacher will evaluate their performance.

LESSON 5

The Identity of Allah, the Most High

Allah the Most High is the Lord and owner of the universe. He is one and without any rival. He does not have any partner. He is unique and incomparable. His incomparable feature is explicit in His very name Allah. The word Allah (الله) is Arabic. No language of the world contains its exact synonym. It has got no plural form, no male-female variant. This word is both unique and

Meaning: "Surely, Allah will not forgive the sin of Shirk. Besides Shirk, He may forgive any other sin of whom He so desires." (Sura: An-Nisa, Ayat: 48)

In fact, in no way is it possible to obtain good both here and the hereafter without the mercy and forgiveness of Allah, the Most High. The polytheists are destined to painful punishment in the next life. In Al-Quran, it is explicitly stated -

إِنَّمَا مَنْ يُشْرِكُ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَا وَهُ الْجَنَّةُ

Meaning: "Allah will certainly make paradise forbidden for the polytheists. In fact his abode is the hell." (Sura: Al-Maida, Ayat: 72)

As a matter of fact, Shirk is an unforgivable sin. All have to beware of it. If one commits Shirk even by mistake, one must restore Iman immediately. Then he must repent with a sincere heart and solicit Allah's forgiveness. At the same time he must take a vow not to commit it again afterwards. Only then Allah the Most High may forgive the sin out of His mercy and compassion.

We must necessarily avoid Shirk and become dear to Allah with a firm faith in Him. Only then one's worldly and next life will be blissful.

Task: Students will prepare a posters containing 10 sentences about the nature and form of Shirk, its bad consequences and remedies.

LESSON 8

NIFAQ (Hypocrisy)

Introduction

'Nifaq' literally means a false appearance, hypocrisy, duplicity, deceit, fraud,etc. In its practical sense, it signifies a false reflexion of the mind outwardly. In other words, Nifaq is showing outward allegiance by hiding the opposition of the mind. In the Islamic shariat usage, it means an oral admission of Islam in contrast to the kufr or disobedience at heart. One who does so is called a Munafiq (hypocrite). The Munafiqs are unbelievers at heart. But outwardly they profess Islam and Iman and perform worship as Muslims.

Rasul (Sm.) describes the symbols of a Munafiq thus -

أَيْهُ الْمُنَافِقِ ثَلَاثٌ - إِذَا خَدَّثَ كَذَبٌ وَإِذَا وَعَدَ أَخْلَفَ وَإِذَا أَوْتُمْ حَانَ -

Meaning : "A Munafiq has three distinctive marks. When he speaks he tells a lie, when he promises he breaks it and when something is kept in his custody he grabs it." (Sahih Al-Bukhari)

Bad effects of Nifaq and Their remedy

Nifaq is a deadly sin. It destroys a man's character and morality. As a result he becomes used to lies. Allah the Most High says - ﴿وَاللّٰهُ يَشْهُدُ إِنَّ الْمُنَافِقِينَ لَكُنُودٌ﴾

Meaning: "And Allah testifies that the hypocrites are undoubtedly liars." (Sura: Al-Munafiqun, Ayat: 01)

Alongside telling lies, the hypocrites attach themselves with evil and immoral activities. They do not lag behind doing harm to others for worldly gains and protecting self-interests. They take to slander and back-biting. Consequently suspicion and disorder grip the society. People do not trust the hypocrites for their duplicity. Rather they are looked down upon with suspicion and hatred. They spend their life in humiliation and disrespect in society.

The hypocrites are very harmful for Islam and the Muslims. For they help the enemies of Islam in the guise of Muslims. They inform the enemies of the secrets and weaknesses of the Muslims. In the days of Rasul (Sm) the hypocrites used to conspire against the Muslims.

Even while staying with Islam and the Muslims, they used to disobey Allah the Most High. The consequences for the hypocrites will be very lamentable in the next life.

Allah the Most High says: ﴿إِنَّ الْمُنَافِقِينَ فِي الدَّرَكِ الْأَسْفَلِ مِنَ النَّاسِ﴾

Meaning: "Surely the hypocrites will remain in the lowest layer of hell." (Sura An-Nisa, Ayat : 145)

We shall save ourselves from Nifaq. We shall propagate the bad effects and consequences of Nifaq among our kith and kin, friends and neighbours and warn them against it. We shall Protect secure ourselves against these signs of Nifaq as pointed out by Rasul (Sm) and build up an excellent character.

Task: Students will prepare a posters depicting the signs of a Munafiq.
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LESSON 9

RISALAT

Introduction

The literal meaning of the word Risalat is message, to carry a letter, news, or to discharge the responsibility of any noble task. In Islamic terminology, Risalat denotes the conveying of the holy words of Allah the Most High to mankind. And the person who performs this duty is termed as Rasul or Messenger. Rusul is the plural form of Rasul.

The importance of belief in Risalat (Messengership)

It is obligatory in the Islamic view of life to believe in Risalat. Every Mumin and Muslim has to believe in Risalat along with belief in Tawhid. This has been nicely depicted in the Kalima-i-Tayyeba. In the first part of this Kalima لَا إِلَهَ إِلَّا اللَّهُ (La Ilaha Illallah; meaning- there is no god but Allah) Tawhid has been established. Alongside this in the second part ﷺ (Muhammadur Rasulullah; meaning: Muhammad (Sm.) is the Messenger of Allah) Risalat has been proclaimed. So, in parallel with declaring faith in Tawhid, Risalat too has to be professed.

In fact none can become a Muslim without belief in Risalat, because man's knowledge is limited. It is not possible to gain the full Understanding of limitless and unbounded Allah the Most High. So, the Prophets and Messengers (As.) have presented the nature of Allah the Most High to mankind. They have described His complete authority and attributes. They have brought the code of life and the directives given by Allah the Most High for the welfare of this life and the next life. Had the Prophet and Messenger Muhammad (Sm.) not appeared, we would not have known anything about these. Even we could not have known the essence and attributes of Allah the Most High. Basically it is because of messages and descriptions brought forth by the Prophets and Messengers (As.) that men have been able to know them. Therefore, it is extremely important to believe in these messages or Risalat. For rejection of Risalat is tantamount to rejection of Allah. So, it is obligatory for a man to believe in Risalat as an important aspect of faith.

LESSON 10

Risalat and Nabuwwat for Expanding of Moral Values

Islam a religion of morality. All the issues of belief, rules and regulations, teachings and ideals of Islam play an important role in promoting morality and human values. Risalat and Nabuwwat are indispensable issues in the Islamic philosophy of life. Nabuwwat and Risalat imply the responsibilities of the Prophets and Messengers. The conveyance of the words and instructions of Allah the Most High to mankind is called Nabuwwat and Risalat. Nabuwwat and Risalat can mainly play a two-fold role in the propagation and spreading of moral values in human life.

Firstly, the purpose of Nabuwwat and Risalat is to impart to mankind the knowledge about the existence, introduction and attributes of Allah the Most High, to direct man to truth and beauty. Over and above, these give direction towards the welfare and success of this life and the next. The teachings of Nabuwwat and Risalat lead mankind to peace and discipline. These help a man to guide all his activities to the path directed by Allah the Most High. Thus, it is found that a person who leads his life according to the teachings of Nabuwwat and Risalat is a perfect man. Such a person acquires all human qualities. He abandons beastly habits and cultivates those of a human being. The consciousness of Nabuwwat and Risalat removes all bad habits, obscenities and evil deeds. A man becomes inspired to lead an honest and decent life. He feels encouraged to adopt noble habits and moral conduct. Thus a man gets inspired for moral and human values under the influence of Nabuwwat and Risalat.

Secondly, Nabuwwat and Risalat inspires a man to attain the ideals of the Prophets and Messengers (As.). The Prophets and Messengers (As.) were sinless. They possessed all noble qualities. Their life-stories furnished specimens of excellent character. No wrong, immoral and obscene activities were ever found in their character. Rather it was one of their responsibilities to preserve the ideals of noble principle of morality in all circumstances. Allah the Most High says -

لَقَدْ كَانَ لِكُمْ فِي رَسُولِ اللَّهِ أُشْرَقَةٌ حَسَنَةٌ

Meaning: "There is for you the best ideal in the life of the Prophet." (Sura : Al-Ahzab, Ayat: 21)

In fact, the Prophets and Messengers possessed excellent character. Their life-story and teachings are models for us. Rasulullah (Sm.) said "I have been sent as a teacher." (Ibn Majah)

Rasulullah (Sm.) was a great teacher of humanity. He has taught men humanity and moral values. He has provided directions for unity, brotherhood, help, co-operation, etc. among men. He has spoken of truth, justice and humanity in place of oppression, injustice and immorality. He instructed people to build up excellent characters. He has taught men how to uphold morality by openly practising moral and human values in his own life. He himself said -

إِنَّمَا بُعِثْتُ لِأُتَمِّمَ مَكَارِمَ الْخُلُقِ

Meaning: "Surely I have been sent to give perfection to noble qualities."
(Baihaki)

In fact, all Prophets and Messengers were specimen of excellent character. And of them all, our beloved Prophet (Sm.) was the best. All human qualities existed in his character in the fullest measure.

We enter the Islamic vision of life through belief in Nabuwwat and Risalat. Thus we seek welfare in this life and the next by following the lives and ideals of the Prophets and Messengers. Thus our life and character become decent. Our moral and human values develop. Humanity prevails upon brutality in human society.

Task : Learners will write 15 sentences at home on the importance of Nabuwwat and Risalat in promoting moral values in his note book and show it to the class teacher.

LESSON 11

THE REVEALED BOOKS

Introduction

The word 'Kitab' means a written matter. Other synonyms of it are book, pamphlet, scripture, etc. A revealed book is one sent down from Allah the Most High. In Islamic terminology a book sent down by Allah the Most High for the instruction of mankind is called a Revealed Book. So, a Revealed book is the compilation of the words of Allah. Allah the Most High sent His words to the Messengers through Jibrail (As.). Then the Prophets and Messengers conveyed them to mankind.

CONTENTS OF REVEALED BOOKS

Allah the Most High has presented discussion on many matters. For instance -

- a. Introduction of Allah the Most High, relating to His entity ;
- b. Description of His attributes ;
- c. Description of His Prophets and Messengers ;
- d. Description of the foregoing nations ;
- e. Description of the tragic end of the rebels and unbelievers ;
- f. Description of what are permitted and what are forbidden ;
- g. Catalogue of rules and regulations ;
- h. Discussions of punishments and warnings;
- i. Description of advice and good tidings ;
- j. Description of issues relating to belief ;
- k. Description of issues pertaining to the next life.

REOWNED REVEALED BOOKS

Allah the Most High has revealed a total of 104 scriptures. Among them 4 (four) are major and massive, and the rest 100 (one hundred) are booklets. The booklets are called Sahifa. The major 4 books were revealed to 4 prominent Messengers. These are -

1. Tawrat - revealed to Hazrat Musa (As);
2. Zabur- revealed to Hazrat Daud (As);
3. Injil - revealed to Hazrat Isa (As);
4. Quran - revealed to Hazrat Muhammad (Sm.);

The rest 100 booklets were revealed to 4 Prophets. They are –

1. Hazrat Adam (As).10 Sahifas were revealed to him;
2. Hazrat Shish (As). 50 Sahifas were revealed to him;
3. Hazrat Ibrahim (As).10 Sahifas were revealed to him;
4. Hazrat Idris (As). 30 Sahifas were revealed to him.

IMPORTANCE OF BELIEF IN REVEALED BOOKS

It is one of the important matters is to believe in the Revealed Books. Without belief in the Revealed Books, the main issue of Iman becomes shaky, because

Meaning: "And they (the Allah-fearing) hold firm belief in Akhirat." (Sura : Al-Baqara, Ayat : 4)

In addition to belief in Tawhid and Risalat, belief in Akhirat also is very essential. No one can become a Mumin or Muslim without belief in Akhirat. For success in the next life and entering paradise, one must believe in Akhirat. Without faith in Akhirat, man deviates from the true path and goes astray. Allah the Most High says -

وَمَن يَكْفُرُ بِاللَّهِ وَمَلِئَكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ فَقَدْ ضَلَّ ضَلْلًا بَعِيدًا ۝

Meaning: "And if one disbelieves in Allah, His Angels, His Scriptures, His Prophets and the Last Day, one will deplorably go astray." (Sura: An-Nisa, Ayat: 136)

Belief in Akhirat restrains man from sin and inspires him to virtuous deeds. For, the man believing in Akhirat knows that he will have to stand before Allah in Akhirat and account for all his deeds on earth. As a result a man believing in Akhirat is inspired towards good deeds and refrains himself from evil deeds. Thus man shuns bad conduct and acquires good manners. On the other hand, he who disbelieves in Akhirat indulges in sin and indecent activities in the first chance available. For he does not have faith in accountability in the next life. Thus disbelief in Akhirat leads to spread of oppression and sinfulness on earth. A man believing in Akhirat cannot ever indulge in sinful and obscene acts.

On the other hand, belief in Akhirat is very important for human life. It renders a man's life responsible, clean, pure and graceful.

Therefore, we shall develop firm faith in Akhirat and for salvation in the Akhirat we shall perform honest and nice deeds and lead our life by following Islamic rules and regulations.

LESSON 14

SOME STAGES OF LIFE IN AKHIRAT

Akhirat is the next life. The life after death is termed as Akhirat. That life is ever-lasting and un-ending. That life has no end. Akhirat or the next life has a good number of stages. We shall briefly know about the different levels or phases of Akhirat.

a. Death

Akhirat or the next life starts with death. So, death is the gate to next life. Allah the Most High has determined the death of all living creatures. He says -

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ

Meaning: "Every living being must experience the taste of death." (Sura : Al-e-Imran, Ayat : 185)

No living creature will escape death. Small and big, rich and poor, healthy and sick, ruler and the ruled - none will be able to avert death. All shall die at the fixed hour notwithstanding possessing immense power and living in a well-protected residence. Besides this, the death of other animals is also inevitable. Allah the Most High says -

أَيُّنَّ مَا تَكُونُوا إِلَّا يُذِيرُ كُلُّكُمُ الْمَوْتُ وَلَوْ كُنْتُمْ فِي بُرُوجٍ مُّشَيَّدَةٍ

Meaning: "Wherever you stay, death shall catch hold of you, even if you take your place in high and strong towers." (Sura: An-Nisa, Ayat: 78)

Life of Akhirat starts right after death. A virtuous man embraces death with Allah's mercy and the death of sinners is painful.

b. Qabr (Grave)

The time from death till resurrection is called the life of the grave. It is also called 'Barzakh'. Allah the Most High alludes to it---

وَمِنْ وَرَاءِهِمْ بَرَزَ حُجَّ الْيَوْمِ يُبَعْثُرُونَ

Meaning: "And they will head towards the Barzakh till the Day of Resurrection." (Sura: Al-Muminun, Ayat: 100)

After the earthly life ends, man is placed in the grave. Then two angels of the name of Munkar and Naqir visit the grave. They will ask three questions to the buried man. These are -

1. 1. مَنْ رَبُّكَ ؟ -Who is your Lord?

2. 2. وَمَا دِينُكَ ؟ - What is your faith?

3. 3. وَمَنْ هَذَا الرَّجُلُ ؟ وَمَنْ نَبِيَّكَ ؟ -Who is this man? or Who is your Prophet?

(Pointing to the Messenger (Sm.)

Those who were not buried will also be asked three questions. Those who have led their earthly life according to Islam will be able to give correct answers to these questions. For them the life in grave will be peaceful. And those who have not followed Islam will not be able to give proper answers to all these questions. They will say. "Alas! We do not know." They will suffer punishment their during life in grave.

c. Qiyamat (The Doomsday)

The discipline of Aqaid denotes two situations.

First, 'Qiyamat' means the Doomsday' (absolute destruction). Allah the Most High has created this universe for man. And He has created man for His servitude. But a time shall come when not a single person will remain to worship Allah. Even none will be found to remember or take His name. All men will indulge in wrong doing and disobedience. At that time Allah the Most High will destroy this universe. Hazrat Israfil (As.) will blow his trumpet at the command of Allah. As a result, the Sun, the Moon, and the stars will drop down, hills and mountains will be scattered like cotton, all that lie inside the surface of the earth will come out. All creatures will die and the entire universe will be destroyed. Then it is only Allah that will remain. No one else will survive. This total destruction of the universe is called Qiyamat.

Secondly, Qiyamat means to stand up. Allah the Most High will revive all creatures after a long time. At the command of Allah, Angel Israfil (As.) will again blow his trumpet. Then man will come to life again to assemble in the field of Hashr to account for his activities. Coming out from the grave at that time is called Qiyamat. This is also called the Day of Reckoning (Yawmul Baas).

About these two states of Qiyamat Allah the Most High says-

وَنُفِخَ فِي الصُّورِ فَصَعَقَ مَنْ فِي السَّمَاوَاتِ وَمَنْ فِي الْأَرْضِ إِلَّا مَنْ شَاءَ اللَّهُ طُمِّنَ فِي أَرْضِهِ فَإِذَا هُمْ قِيَامٌ يَنْظُرُونَ

Meaning: "And the trumpet will be blown. As a result all in the heavens and the earth will suffer a swoon except those whom Allah does not desire. Then the trumpet will be blown again. Instantly they will come to life and gaze while standing." (Sura : Zumr, Ayat : 68)

Meaning: "Then he who transgresses limits and gives prominence to the worldly life, for him Jahannam is the abode." (Sura: An-Naziat, Ayats: 37-39)

Those that have Iman but their sins are in excess, such Mumins also will suffer the punishment of hell. However, they will get redemption from hell after the end of punishment for their sins.

We shall remain free from all types of sins. We shall become true Mumins. We shall pay allegiance to Allah and His Messenger (Sm.). Only thus we shall escape the fire and punishment of hell.

Task: Students will make a list of the various stages of life in Akhirat.

LESSON 15

Role of Belief in Akhirat in Forming a Pious and Moral Life

Akhirat is the next life. The life after death is called Akhirat. Akhirat is the unending life for man. It is everlasting. On the contrary, earthly life is temporary. In fact, earthly life is the ground of preparation for Akhirat. It has been said-

اَللّٰهُمَّ مَرْعَةُ الْآخِرَةِ

Meaning: "The world is the harvesting field of the Akhirat." (Proverb)

As man cultivates the land of crops, sows seeds and nourishes them, so does he get the harvest. If a farmer does not take proper care of his farmland, he does not get good harvest. Likewise the return for worldly acts will be given in Akhirat. If a man does good deeds in this world, he will be rewarded in Akhirat. And if he does evil deeds, he will suffer punishment.

The Qabr (grave), the Hasr in (congregation), the Mizan (balance), the Sirat (bridge), Jannat (paradise), Jahannam (hell) etc.- each one is a step or stage of the life of Akhirat. Accordingly, to the Islamic belief, one who believes and does good deeds, will enjoy a peaceful life in Akhirat. Starting from the grave, he will get happiness, peace and success in every stage of Akhirat. On the other hand, a person who will be disobedient in this life and indulge in sinful acts, will suffer pain in all the phases of Akhirat. His abode will be Jahannam (hell).

Belief in Akhirat is very important for building up the earthly life. For belief in Akhirat compels man to lead this life by following morality and ideals. A

person who believes in Akhirat himself takes stock of his own activities daily. Thus by rectifying his faults through self-criticism everyday he comes to possess to a moral character.

In Akhirat the virtuous man will be admitted into Jannat (heaven). Jannat is the place of eternal peace. The hope of Jannat renders man virtuous in his earthly life. Man performs good deeds and feels inspired towards good deeds from the hope of getting Jannat and the amenities contained therein. For Jannat cannot be gained without faith in and love for Allah as well as good acts. Allah the Most High says -

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ جَنَّتٌ تَبَرُّجُ فِي مِنْ تَحْتِهَا الْأَنْهَرُ ۚ ذَلِكَ الْفَوْزُ الْكَبِيرُ ۝

Meaning: "Surely those who have reposed faith and done good deeds there is for them Jannat beneath which flow rivers. It is the greatest success." (Sura: Al-Buruj, Ayat: 11)

Thus the hope of gaining Jannat in the next life helps man to become virtuous. Jahannam is a place of intense suffering. There is painful punishment of snakes, scorpions and fire. The sinners, the disobedient and evil doers of this earthly life will be punished in Jahannam in the next life. Allah the Most High says -

فَامَّا مَنْ ظَفَىٰ ۖ وَآثَرَ الْحَيَاةَ الدُّنْيَا ۖ فَإِنَّ الْجَهَنَّمَ هِيَ الْمَأْوَىٰ ۝

Meaning: "Then he who transgresses and gives preference to the earthly life, it is Jahannam that his abode will be." (Sura: An-Naziat, Ayats: 37-39)

The fear of punishment in Jahannam helps man to restrain from injustice and sin. It is the act of the dwellers of Jahannam to disobey the commands of Allah the Most High and to indulge in unjust and immoral activities with the instincts of worldly greed and avarice. So, men safeguard themselves from these deeds for fear of Jahannam and show loyalty to Allah the Most High.

Alongside major injustice and immoral acts, belief in Akhirat also restrain man from petty sins and dishonest practices. Allah the Most High says -

فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ ۖ وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ ۝

Meaning: "If anybody performs an atom of good deed, he will see it. And if anybody performs an atom size of evil deed, he will see it." (Sura: Al-Zilzal, Ayats: 7-8)

Allah the Most High will critically review all acts of man, good or bad, however little it might be. Then these will be either rewarded or punished. So, belief in Akhirat restrains human beings from all forms of wrongs, big or small, manifest or hidden and inspires them to lead sin-free, virtuous and morally sound life.

We shall have firm faith in Akhirat, and keep our worldly life free from sin. We shall be virtuous and accustomed to a life of morality.

Task: Students will write 10 sentences on the role of belief in Akhirat in forming a noble and moral life and display them in the classroom.

EXERCISE

MULTIPLE CHOICE QUESTIONS :

1. Complete faith in the basic issues of Islam is called -
 - a) Iman
 - b) Islam
 - c) Ihsan
 - d) Insaf
 2. The meaning of the word 'Al-Hikmatu' is -
 - a) Advice
 - b) Wisdom
 - c) Light
 - d) Favour
 3. The Hypocrites will stay at the lowest layer of hell, because they -
 - i) are identified persons in society
 - ii) conceal unbelief in the heart
 - iii) are more harmful than the unbelievers

Which one of the following is correct?

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

1. Al-Quran (الْقُرْآنُ)
2. Sunnah (السُّنَّةُ)
3. Ijma (الْإِجْمَاعُ)
4. Qiyas (الْقِيَاسُ)

We shall gradually learn about these four sources.

Task: Students will write at home 10 sentences about the introduction and importance of Shariat and present it in the class.

LESSON 2

FIRST SOURCE OF SHARIAT: AL-QURAN

The first and the most prominent source of Shariat is Al-Quran. The original source of all the rules and regulations of the Islamic Shariat is Al-Quran. It is on this base and structure that Islamic Shariat is founded. Al-Quran is the irrefutable and authentic document of Shariat. The basic principles and indication of all matters necessary for human life are available in Al-Quran. Allah the Most High says-

وَنَزَّلْنَا عَلَيْكَ الْكِتَبَ تِبْيَانًا لِكُلِّ شَيْءٍ

Meaning: "We have revealed upon you the Book as a clear explanation of every matter." (Sura: An-Nahl, Ayat: 89)

Al-Quran is the sacred word of Allah, the Most High. It is the final and the greatest revealed book. Allah the Most High revealed this book to the Holy Prophet Hazrat Muhammad (Sm.) through the mediation of Hazrat Jibrail (As.). This book has been revealed in Arabic language. The clear basic principles and direction for guidance of man's life are contained in Al-Quran as the main source of the Islamic Shariat. Allah the Most High says-

وَلَقَدْ صَرَّفْنَا لِلنَّاسِ فِي هَذَا الْقُرْآنِ مِنْ كُلِّ مَثَلٍ ز

Meaning: "And for (the benefit of) man I have extensively used various examples, parables and metaphors in this Quran." (Sura : Bani Israil, Ayat : 89)

The majestic Quran is revealed in simple and easy language. There is no ambiguity, terseness or complication in it. Rather, many matters have been described in it in a very decent and simple language. A very ordinary man also can take lessons from it. Allah the Most High says-

فَإِنَّمَا يَسِّرْنَا بِإِلَسَانِكَ لِعَلَّهُمْ يَتَذَكَّرُونَ ۝

Meaning: "Then we have made it (Al-Quran) easy (to understand) in your language so that they can derive advice (from it)." (Sura: Dukhan, Ayat: 58)

REVELATION

Al-Quran is the word of Allah, the Most High. It is inscribed in the 'Loa-hi-Mahfuz' or the protected tablet. Allah the Most High says about this -

بَلْ هُوَ قُرْآنٌ مَّكِيدٌ ۝ فِي لَوْجٍ مَّخْفُوظٍ ۝

Meaning: "Indeed it is the holy Quran which has been inscribed on the protected plate." (Sura: Al-Buruj, Ayats: 21-22)

Allah the Most High sent down the entire Al-Quran from the Lao-hi-Mahfuz to the place called 'Bayt Al-Izzah' first in the Night of Qadr (Night of Power). The Bayt Al-Izzah is a special place in the first sky (of the earth).

When the holy Prophet (Sm.) was absorbed in meditation in the cave of Hira, the Angel Jibrail (As.) came down there with the first five Ayats of the sura Alaq of Al-Quran on express command of Allah, the Most High. This was the first incident of the revelation of Al-Quran on earth. From then onwards Al-Quran was revealed to the holy Prophet (Sm.) at different times when required under the special circumstances.

Thus the complete Quran was revealed to the Holy Prophet (Sm.) in a span of 23 years during his life-time. It has not been revealed all at once. Rather it used to be revealed piecemeal as per requirement. At times 5 verses, at other times 10 Ayats, sometimes a fragment of an Ayat, again sometimes a sura at a time used to be revealed. In this context Allah the Most High says -

وَقُرْآنًا كَفَرُوا لَعْنَهُمْ أَعْلَمُ الْأَيْمَنِ عَلَىٰ مُكْفِرٍ وَّنَّزَلْنَاهُ تَنْزِيلًا ۝

Meaning: "And we have sent the Quran in fragments so that you can recite it to mankind by stages and we have sent it gradually." (Sura: Bani Israel, Ayat: 106)

Al-Quran has not been sent down in a single stroke as other revealed scriptures. Taurat, Zabur, Injil, etc. were revealed all at once. But Al-Quran is an exception to it. It is an indication of special status of Al-Quran. As the Kafirs of Makkah asked the Holy Prophet (Sm.) about this, Allah the Most High says- "The kafirs say- why has not the entire Quran been revealed to him in a lump? This way we have sent it in order to strengthen your heart by it and had it recited gradually and distinctly." (Sura: Al-Furqan, Ayat: 32)

Al-Quran is the word of Allah, the Most High. Allah, the Most High revealed it bit by bit to the Holy Prophet (Sm.) through Gabriel (As.) and it was completed in his Prophetic era of 23 years.

LESSON 3

Preservation and Compilation of Al-Quran

Al-Quran is the greatest and final revealed book. The complete code of life and direction for all men to come till the Qiyamat are available in it. So, its preservation is necessary. Allah the Most Great has assumed the responsibility of its protection. He announces thus -

إِنَّمَا نَزَّلْنَا الْكِتَابَ لِلْفُطُولِ
○

Meaning: "It is we who have revealed the Quran and surely we are its protector." (Sura: Al-Hijr, Ayat: 9)

Allah the Most High Himself is the protector of Al-Quran, He protects this book under His direct supervision.

This is why not even a single letter, vowel-mark or dot has changed till today. It is exactly the same today as it was when revealed. And so shall it remain undistorted till Qiyamat.

Preservation of Al-Quran

Al-Quran was revealed to the holy Prophet (Sm.) in Arabia. At this time he used to memorize the revealed Ayats instantly. After that he used to recite them repeatedly for retaining it in memory. In view of the rapid recitation and anxiety on the part of the Rasul (Sm.) Allah the Most High consoled him. Allah the Most High says -

لَا تُخُرِكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ
○ إِنَّ عَلَيْنَا جَمِيعَهُ وَقُرْآنَهُ

MADANI SURA

Generally speaking, the suras revealed in Madinah are the Madani Suras. However, accordingly to a leading opinion, all the suras revealed in Madinah after the Prophet's (Sm.) hijrat there are called the Madani Suras.

Yahya Ibn Salam says that those suras revealed to the holy Prophet (Sm.) after his Hijrat and during his journeys outside Madinah are also included in the Madani Suras. That means, all such Suras as were revealed after Hijrat are the Madani Suras. They form a total of 28 Suras.

CHARACTERISTICS OF MADANI SURAS

1. The invitation to Islam has been extended to 'Ahl-i-Kitab' (people of the Book) in these Suras; i.e Jews and Christians
2. The going astray of 'Ahl-i-Kitab' and the distortion of their books are narrated in them;
3. The introduction of Nifaq (hypocrisy) and conspiracies of the Munafiqs (hypocrites) are mentioned in these Suras;
4. Personal, domestic, social, national, internal, educational and cultural principles have been described in these Suras;
5. The laws and regulations in respect of family transactions, inheritance, commerce and business, buying and selling and such other economic activities are described there;
6. Judicial matters, penal code, Jihad, code of laws, diplomatic policy etc. have been discussed in them;
7. The principles of Ibadat (worship of Allah), Salat, Sawm, Zakat, Hajj etc. have been described in them;
8. The rules and regulations of Shariat - Farz, Wajib, Halal-Haram etc. are clearly mentioned in them;
9. These Suras and their Ayats are relatively lengthy.

Task : Students will prepare a large poster writing on it the characteristics of the Makki and Madani Suras and exhibit it in the classroom.

LESSON 5

TILAWAT: ITS IMPORTANCE AND EXCELLENCE

The meaning of the word Tilawat is to read, recite, follow, etc. The recitation or reading of Al-Quran is called Tilawat in Islamic terminology.

The majestic Quran may be read or recited from memory; again it may be recited visually. The visual recitation of Al-Quran is called Tilawat-i-Nazira.

At the start of the learning process, Al-Quran has got to be read visually. Then harkat, letters, etc. should be identified for recitation with Tazbid. Many of us have not been able to memorize the entire Al-Quran. So, we shall regularly recite the Quran with Tazbid. It is also very commendable to recite Al-Quran in this visual method. Much virtue or merit may be gained from it.

Al-Quran is the word of Allah the Most Great. It is a very special gift to man from Allah the Most High. It is a complete store-house of knowledge. As it contains descriptions of Tawhid, Risalat, Akhirat, Ibadat, etc, so also there are clear indications and directions about the multifaceted sciences and knowledge essential for mundane life. Considering this a certain French scholar has rightly said-- "Quran is an institute of science for the scientists, a glossary for the linguists, a grammar for the grammarians and an encyclopedia for regulations."

So, mere superficial reading of Al-Quran will be of no avail. Rather it has got to be studied with adequate seriousness. Its spirit and significance must be realized. The topics addressed in it have got to be thought about and researched on. In that case we shall be able to acquire knowledge and teachings. Allah the Most High likewise has commanded to study Al-Quran with reflection and research. He says, "Then do they not ponder over Al-Quran, or are their hearts locked up?" (Sura: Muhammad, Ayat: 24)

In another Ayat Allah the Most High says, "This is a book full of good things; this we have sent to you so that many understands its (Ayats) and the sensible persons get advice from it." (Sura Saad, Ayat 29)

Allah the Most High further says,-

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلنِّسَاءِ فَهُنَّ مُّذَكَّرٹ

Meaning: "Surely we have rendered Al-Quran easy to understand. So, are there any solicitors of advice?" (Sura Al-Qamar, Ayat 22)

Therefore, Al-Quran should be studied with understanding, reflection and research. Such a study will help to realize the teachings and advice of Al-Quran.

Alongside reflection and research, it is very necessary to read the Quran correctly and nicely. An incorrect and unimpressive recitation of Al-Quran brings sin with it. Prayer cannot be faultless if the Tilawat is incorrect and

indecent. The method of correct and nice recitation of Al-Quran is termed as Tazbid. We learnt the various rules of Tazbid in the previous classes. Allah the Most High has commanded the recitation of Al-Quran with Tazbid. He says -

وَرَتِّلُ الْقُرْآنَ تَرْتِيلًا

Meaning: "Recite the Quran slowly and clearly." (Sura: Al-Muzammil, Ayat: 4) About reciting Al-Quran rhythmically, Rasulullah (Sm.) has said-

لَيْسَ مِنَّا مَنْ لَمْ يَتَغَنَّ بِالْقُرْآنِ -

Meaning: "One who does not recite Al-Quran in a sweet tone or voice, he is not of us." This means that such a person is not set on the principle of Rasulullah (Sm.). (Bukhari)

In fact, Rasulullah (Sm.) used to recite Al-Quran with Tazbid in a sweet voice. We too shall try to recite Al-Quran correctly and nicely.

The merit of the recitation of Al-Quran is very high. The recitation of each of its words brings reward. Our extremely kind Prophet (Sm.) says -

مَنْ قَرَا حَرْفًا مِنْ كِتَابِ اللَّهِ وَلَهُ حَسَنَةٌ وَالْحَسَنَةُ بِعَشْرِ أَمْثَالِهَا -

Meaning: "A man reciting even a single letter of the book of Allah will earn a reward. And this reward is ten-fold." (Tirmizi)

In fact, recitation of Al-Quran is an excellent worship. Rasulullah (Sm.) says -

أَفْضَلُ عِبَادَةٍ أُمَّقِنِي قِرَاءَةُ الْقُرْآنِ

Meaning: "The best worship for my followers is the recitation of Al-Quran." (Baihaqi)

Al-Quran is Noor or Light. It elevates the rank of its reciter. A servant of Allah gets His pleasure and intimacy. The heart of man becomes pure by it. Man becomes illumined with moral and human qualities. Rasulullah (Sm.) says- These hearts (of men) become rusted as iron rusts with water. He was asked thus: - "O the Messenger of Allah! what is its purifier?" He replied Constant remembrance of death and profuse recitation of Al-Quran." (Baihaqi)

In fact, a man succeeds in both here and the hereafter by reciting Al-Quran befittingly. Man becomes highly honoured and dignified by correct and nice recitation of Al-Quran and translating its spirit in his deeds. Al-Hadith contains

خَيْرٌ	- good, excellent
لَكَ	- for you
الْأُولَى	- this life, early life, time gone by
سَوْفَ	- soon, in no time.
يُعْطِيكَ	- will rewarded you
تُرْضِي	- you will be pleased

فَلَا تَقْهَرْ	- So be you not harsh
الْمُسَاوِيَ	- solicitor, needy, a seeker, petitioner
لَا تَنْهَرْ	- rebuff you not, do not scold
يَعْمَلُ	- favour, blessing, wealth
حَدِيثٍ	- you inform, preach, propagate announce, offer

TRANSLATION

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ۝

وَالصَّلَوةُ عَلَىٰ مَحْمُودٍ
وَأَئِلِيلٍ إِذَا سَجَدَ
مَا وَدَعَكَ رَبُّكَ وَمَا قَلَىٰ
وَلِلآخرَةِ خَيْرٌ لَكَ مِنَ الْأُولَىٰ
وَلَسَوْفَ يَعْطِيكَ رَبُّكَ فَتَرْضِي
الَّمْ يَجِدُكَ يَتِيمًا فَأَوِي ۝
وَوَجَدَكَ ضَالًّا فَهَدَىٰ ۝
وَوَجَدَكَ عَابِلًا فَأَغْنَىٰ ۝
فَآمَّا الْيَتِيمُ فَلَا تَقْهَرْ ۝
وَآمَّا السَّائِلُ فَلَا تَنْهَرْ ۝

In the name of Allah, the Most Gracious, Most Merciful.

1. By the morning hours.
2. And by the night when it is still.
3. Your Master has not forsaken you, nor does He hate you.
4. And surely coming days will be better than those gone by.
5. Surely your Lord shall grant you favour and you shall be pleased.
6. Did He not find you an orphan and then provided you with shelter?
7. He found you strayed and then guided you to right path.
8. He found you poor of means; then He removed your wants.
9. So, be you not harsh to the orphan.
10. And scold not the petitioner.

وَآمَّا بِنَعْمَةِ رَبِّكَ فَحَذَّرْتُ

11. And you announce the bounties/ favours of your Master.

EXPLANATION

In this Sura Allah the Most High has narrated numerous favours given to the Holy Prophet Hazrat Muhammad (Sm.). The Prophets and Messengers are the chosen persons of Allah the Most High. They are the favourite slaves of Allah the Most High. Allah the Most Great showered upon them innumerable favours and amenities. He saved them from dangers and calamities. Our beloved Prophet (Sm.) was the greatest and final Prophet and Messenger. He was the closest friend of Allah the Most High. He was His Habib meaning dearest friend and servant. Allah the Most Great granted him succour and favour under all circumstances.

As we know, before the birth of Hazrat Muhammad (Sm.), his father had passed away. Then at the age of six his mother followed his father to the grave. But Allah the Most High had him nurtured decently out of His unbound mercy. Rasulullah (Sm.) used to keep himself absorbed in deep meditation thinking painstakingly for the removal of sorrows and sufferings of man and his salvation in Akhirat. Allah the Most High offered him guidance and direction to the path of truth and beauty. The Great Prophet (Sm.) was poor. It is Allah the Most High Who turned him free from all wants. He gave him solvency. Thus Allah the Most High granted him immense blessings in his worldly life.

Side by side, in this Sura, Allah the Most High has given Rasul (Sm.) good tidings of granting him many favours in the next world. Allah the Most High announces that his next life will be better many times more than his mundane life. He will get the most excellent rewards there and he will remain pleased with Allah the Most High.

Reminding him of all these amenities, Allah the Most High commands Rasul (Sm.) to express his gratitude. He ordered him not to be harsh with petitioners and orphans. At last He assigns him the responsibility of expressing his gratitude to Him and propagating His bounties.

TEACHINGS

From this Sura we can derive important lessons about a variety of matters. For instance:

1. Allah never forsakes his dear slaves;

2. It is He Who saves them from all dangers;
3. In the next life He will grant them blissful life ;
4. The rich should do good for the poor and distressed people, orphans and beggars;
5. No harsh treatment with the needy, petitioners and orphans is allowed. They must not be rebuked, scolded, beaten or threatened. Rather they should be well-treated ;
6. All good things and bounties are gifts from Allah. All feel obliged to express gratitude for these gifts. For instance, Allah the Most High has granted us Iman, Al-Quran, wealth and assets, knowledge intelligence etc. So, for all these gifts due gratitude must be expressed. The truth about all this must be propagated among men.

Task: Students will write the Shan-i-Nuzul of sura Ad-Duha from memory and show it to the teacher.

LESSON 8

Sura Al-Inshirah (سُورَةُ الْإِنْشِرَاحِ)

INTRODUCTION

Sura Al-Inshirah is one of the Makki suras. The total number of its Ayats is 8. This is the 94th Sura of Al-Quran. In view of the verb root Nashrah (نَسْرَحَ) in the first Ayat of this Sura it has been titled 'Al-Inshirah'.

SHAN-I-NUZUL

Even before receiving Prophethood, the great prophet Muhammad (Sm.) was a highly respected man. Men from the whole of Arabia loved and respected him. They called Him Al-Ameen. They entrusted their valuable things with him without any hesitation. Above all, Muhammad (Sm.) was favourite to them and a man of high honour. But after receiving the prophethood, as Rasulullah (Sm.) was inviting all to Islam, the Makkans began to oppose him. They continued to ridicule and harass him in a number of ways. They caused him pain by branding him as a poet, fortune-teller, magician, insane, etc. They continued their oppression and torture against the holy Prophet (Sm.) and those companions who were newly converted to Islam. Even they cast the intestine of dead camel on him when he was Praying strew thorns on his path, put their fingers into

Task: Students will write down the translation of sura At-Tin and show it to the teacher.

LESSON 10

SURA AL-MAUN (سُورَةُ الْمَاعُونَ)

INTRODUCTION

Sura Al-Maun is the 107th sura of Al-Quran. It contains 7 Ayats and belongs to the Makki sura category. It takes such name from the last word 'Maum' of the last ayat of the sura.

WORDS AND THEIR MEANINGS

أَرَيْتَ - Have you seen?

الَّذِي - that

يُكَذِّبُ - rejects, tells a lie

الْيَوْمَنِ - the Day of Recompense, judgment etc.

يَرْجِعُ - chases

الْيَتَامَةَ - orphans

لَا يَحْضُرُ - does not encourage or inspire

طَعَامٌ - food, sustenance.

الْمِسْكِينُ - needy, destitute

قَوْنِيلُ - then destruction, loss, fire of hell

الْمُصْلِحُونَ - prayer offerers, worshippers

سَاقِفُونَ - careless, inattentive, callous

لَيْلَاقُونَ - they demonstrate

يَمْنَعُونَ - they do not offer or give

الْمَاعُونَ - petty things or articles of daily or domestic use.

TRANSLATION

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ۝

In the name of Allah, the Most Gracious, the Most Merciful.

أَرَءَيْتَ الَّذِي يُكَذِّبُ بِالْيَوْمِ ۝

1. Have you seen him who falsifies religion?

فَذَلِكَ الَّذِي يَدْعُ الْيَتَامَةَ ۝

2. Such is he that he does not entertain an orphan.

وَلَا يَحْضُرُ عَلَى طَعَامِ الْمِسْكِينِ ۝

3. And does not encourage offering food to the needy.

- فَوَيْلٌ لِّلْمُصَلِّينَ[۠]
- الَّذِينَ هُمْ عَنْ صَلَاةٍ يَهُمْ سَاهُونَ[۠]
- الَّذِينَ هُمْ يُرَاءُونَ[۠]
- وَيَسْتَعُونَ الْمَاعُونَ[۠]
- 4. Then woe to the prayer offerers (worshippers).
 - 5. For they are inattentive to it.
 - 6. Who make a show of their salat.
 - 7. They do not extend help even with trifles, (petty articles of daily use).

EXPLANATION

This sura furnishes an account of the nature and activities of kafirs and the hypocrites. Allah the Most High mentioned the rejecters of the Doomsday and the day of Resurrection and Judgment. And it is the Kafirs and Munafiqs who deny the day of final judgment. They deny Tawhid , Risalat and Akhirat.

Then till the end of the sura Allah the Most High mentions some of their symptoms. For instance, they are harsh to the orphans. They grab their properties even forcefully if so needed. Not to speak of helping and co-operating with the orphans, they even ward them off with cruelty. They not only abstain from helping the orphans, distressed, poor, needy, rather they do not even inspire others in this act.

Another special feature of the Munafiq is that they do not offer prayers properly. Rather, they are indifferent to Salat. They only make a show of their Salat to the Muslims. They do not even care to be informed about the importance and merits of Salat. However, the fact is that there awaits for them perdition both in this life and in the Akhirat for negligence of Salat.

TEACHINGS

1. It is a very vile act not to believe in the Day of Judgment. Only Kafirs and Munafiqs can do it.
2. The orphans and distressed are not to be warded off; rather, they should be helped and supported as far as possible.
3. The members of one's family, kith and kin, friends and comrades, neighbours - all should be encouraged to help and be co-operative with the orphans and the distressed.
4. Salat must not be neglected on any pretext. Salat should not be intended for making a show. Rather salat should be performed with the purest intention only for the pleasure of Allah the Most High.
5. For a person showing indifference to Salat, there awaits perdition.

Task: Students will prepare a poster by using the teachings of Sura Maun on it and present it in the class.

LESSON 11

SECOND SOURCE OF SHARIAT: SUNNAH

The second source of Shariat is the Sunnah. Sunnah means traditions or practices. In the Islamic terminology, the sayings, deeds, practices, traditions, as well as conventions approved by the holy Prophet (Sm.) are called the Sunnah. Sunnah is also called the Hadith. Sunnah is the commentary and explanation of Al-Quran. Allah the Most High has described many matters briefly in the majestic Al-Quran. And the holy Prophet (Sm.) explained and analyzed them in his Sunnah. Allah the Most High says -

وَأَنْزَلْنَا إِلَيْكُمْ الْكِتَابَ تُبَيِّنَ لِلنَّاسِ مَا نَزَّلْنَا إِلَيْكُمْ

Meaning: "And we have revealed the Quran to you to explain to them (mankind) clearly what we have revealed to them." (Sura: An-Nahl, Ayat: 44)

An example may clarify the matter. For instance, it has been said in Al-Quran.

أَقِيمُوا الصَّلَاةَ

Meaning: "Establish (your) Salat (prayer)." (Sura : Al-Anaam, Ayat : 72)

But there is no complete description available in Al-Quran as to where, how and when Salat is to be offered. Rather it is Rasulullah (Sm.) who has explained it. He has analyzed all the rules and regulations of Salat through his Hadith or Sunnah. Thus Salat has been established by the direction of Al-Quran and the descriptions of Sunnah.

Basically Sunnah and Hadith are complementary to Al-Quran. It has been introduced as the evidence of Islam. Allah Says-

وَمَا أَنْهَمْتُ الرَّسُولَ خَدْرَوْهُ وَمَا نَهَمْتُكُمْ عَنْهُ فَاتَّهُمُوا

"You accept that what the Rasul (Sm.) gives you and abstain from what he forbids." (Sura: An-Hashr, Ayat: 7)

So, it is proved that Sunnah or Hadith is the evidence and source of Islam. Its place is next to Al-Quran.

Allah the Most High will exact the accounts of all deeds of man in the next life. On that day He will focus on the Niyyat or purpose of all deeds of man. If a man does any work with good intention, he will get its reward. Even if he fails in his work in spite of good Niyyat, he will get the reward. And if he does any work with bad intention, he will suffer punishment. Even if he worships or does something good with a bad intention, he will not get any benefit. Rather, the Niyyat being bad, even a good deed will be considered bad.

If we know the latter part of the Hadith mentioned above, we shall be able to understand the purity of motive (Niyyat) more clearly. In the last portion of this Hadith Rasulullah (Sm.) has said, 'If a person migrates (Hijrat) with the Niyyat of pleasing Allah and His Rasul (for their pleasure), he will gain the pleasure of Allah and His Rasul. And if he migrates for mundane benefit or to marry a woman, he will earn that for what he migrated but not the reward for Hijrat.'

Rasulullah (Sm.) had narrated this Hadith in a special perspective. And that was like this - A woman named Ummu Qais migrated to Madinah after her conversion to Islam. Then a person migrated to Madinah to settle there. On knowing the intention of that person, Nabi (Sm.) narrated the Hadith. Its Message is - It is a highly meritorious deed to migrate for the pleasure of Allah the Most High. The man was deprived of the benefit of Hijrat for not having the motive of Allah's pleasure.

TEACHINGS

1. The purpose or aim of the deed is called Niyyat.
2. The success of a deed depends on Niyyat. That means if the Niyyat is good, the person will earn the best reward. And if the Niyyat is not good, that person will not earn benefit even by doing a good deed.
3. Alongside the outward deed, Allah the Most High notices the state of the mind too. So, we shall keep our Niyyat pure in all our actions. We shall not do any good deed for show before others; rather, we shall work for the pleasure of Allah the Most High and His Rasul (Sm.).

Task: Students will prepare a poster, writing on it the Hadith on Niyyat and its translation

LESSON 13

HADITH 2

[Hadith Concerning Foundation of Islam (Iman, Salat, Sawm, Zakat and Hajj)]

WORDS AND THEIR MEANINGS

يُنِي	- foundation has been laid or established	وَ	- and, also, more
عَلَىٰ	- upon	إِقَامٍ	- to establish, set up
خَمْسٍ	- five	الصَّلَاةُ	- prayer, Namaj
شَهَادَةٍ	- to testify, testimony	إِيتَاءٍ	- to give, to pay, to perform
إِلَّا	- except, without	الزَّكُوٰةُ	- poor tax, wealth tax
عَبْدًا	- his slave, servant	صَوْمٍ	- fasting, Sawm
رَسُولٌ	- his Messenger	رَمَضَانٌ	- month of Sawm

**يُنِي الْإِسْلَامُ عَلَىٰ خَمْسٍ شَهَادَةٍ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ وَإِقَامٍ الصَّلَاةِ وَإِيتَاءٍ
 الرَّكُوٰةِ وَالْحَجَّ وَصَوْمٍ رَمَضَانَ -**

Meaning: "Islam is based on five main confessions, such as there is none worthy of worship except Allah and Muhammad is His slave and messenger and to establish salat to pay Zakat, to perform Hajj Pilgrimage (to Makkah) and fasting during Ramadan." (Bukhari and Muslim)

EXPLANATION

The Holy Prophet (Sm.) has narrated the five main bases of Islam. These are Iman (Faith), Salat (Prayer), Zakat (Wealth-Tax), Hajj (Pilgrimage) and Sawm (Fasting). The foundation of Islam rests on these five bases. If any of these is dropped, Islam does not attain fullness.

The Holy Prophet (Sm.) has narrated the subject nicely by way of an example. It has been said that Islam is a house resembling a tent. Iman is the central pole of the tent. It is very important. It is impossible to raise the tent without this central pole. The remaining four poles of the tent are important too. These are Salat, Zakat, Hajj and Sawm. If all the poles remain in right position, the tent stands

normally. In the absence of any one pole, the tent collapses. Therefore all these five bases are important for the perfection of Islam. A perfect Muslim attaches proper importance to each of these five bases.

TEACHINGS

1. The fundamentals of Islam are five in number.
2. Iman is the foremost and the most important of all bases.
3. Iman must be manifested by personal testification
4. Next to it, absolute allegiance must be paid to Allah, the Most High by way of practising all other fundamentals, such as Salat, Zakat, Hajj and Sawm.
5. Islam cannot reach fullness in absence of any of these five fundamentals.

LESSON 14

HADITH 3

(Hadith concerning Charity)

WORDS AND THEIR MEANINGS

يَوْمٌ	- day	أَللَّهُمَّ	-O Allah!
يُضْبِحُ	- reaches dawn	أَعْطِ	-you give away
الْعَبَادُ	- slave, Servant	مُنْفِقًا	-giver, spender
مَلَكَانِ	- two angels	خَلَفًا	- reward, recompense
يَنْزَلَانِ	- they two descend	مُمْسِكًا	-seizer, miser
أَحَدُهُمْ	- one of them	تَلَفًا	- loss, damage.

مَا مِنْ يَوْمٍ يُضْبِحُ الْعَبَادُ فِيهِ إِلَّا مَلَكَانِ يَنْزَلَانِ فَيَقُولُ أَحَدُهُمَا أَللَّهُمَّ أَعْطِ مُنْفِقًا خَلَفًا وَيَقُولُ
الْآخَرُ أَللَّهُمَّ أَعْطِ مُمْسِكًا تَلَفًا -

Meaning: "Every morning two angels descend to a slave (servant) of Allah. One of them says, O Allah! Give reward to the giver, and another says, O Allah! Cause damage to the accumulator (miser) of wealth." (Bukhari and Muslim)

birds. Allah the Most High becomes pleased if kindness is shown to them. Those who deal generously with all these creations are the beloved slaves of Allah the Most High. Allah loves them.

TEACHINGS

1. All creations are as if Allah's family.
2. It is the Islamic ideal to show love to others and behave well with them.
3. Allah the Most High becomes pleased if animals, beasts and birds are shown mercy.
4. Man can become a dear slave of Allah by showing favour to His creation.

Task: Students will form groups and prepare posters by writing on them the teaching of the Hadith relating to philanthropy and service to creations and then present them to the teacher.

LESSON 18 HADITH 7

[Hadith Concerning Public Service (Benevolence)]

WORDS AND THEIR MEANINGS

أَخْ	- brother	حَاجَةٌ	- need, want
لَا يُظْلِمُهُ	- he does not oppress him	أَخِيهِ	- his brother
لَا يُسْلِمُهُ	- he does not surrender him		

الْمُسْلِمُ أَخُو الْمُسْلِمِ لَا يُظْلِمُهُ وَلَا يُسْلِمُهُ وَمَنْ كَانَ فِي حَاجَةٍ أَخِيهِ كَانَ اللَّهُ فِي حَاجَتِهِ

Meaning: "A Muslim is a brother to another Muslim. He does not oppress his brother, nor does he surrender him to his enemy. Allah fulfils the needs of a Muslim who tries to fulfil his brother's needs." (Bukhari and Muslim)

EXPLANATION

Muslims are brothers unto themselves. They believe in the same ideology; they are the followers of the same philosophy of life. As a result, any Muslim residing in any corner of the globe is tied together with all other Muslims by the bond of Islamic brotherhood. It does not recognize any discrimination of land, age, race, colour. The rich and poor, black and white. Arab and non-Arab all are brothers unto

themselves. So, a Muslim has got to discharge certain obligations to his fellow Muslim brothers. For instance, a Muslim brother cannot be oppressed or tortured or unjustly treated. Rather, one must come forward to his aid. His life, property and honour must be protected. He must be helped in combatting his enemies. His enemy must not be helped. A Muslim brother must be helped in the hour of any need, be it petty or major. If ability permits, one must come forward to his rescue even at financial cost. Else, he must be helped by advice and intelligent counsel. Even he must be helped with physical means, if needed.

In fact, a Muslim must come up with sincerity to see his Muslim brother out of danger to the best of his ability. This makes Allah the Most High pleased with him. He Himself helps the generous Muslim in return and fulfills all his needs.

TEACHINGS

1. Musims are brothers unto themselves.
2. They will not oppress and torture one another.
3. They will come forward unitedly against their enemies.
4. They will help one another in problems and dangers.
5. A helping Muslim is a favourite of Allah. Allah the Most High will satisfy his wants.

Task: Students will write the translation and teachings of the Hadith on benevolence and will show Them to the teacher.

LESSON 19

HADITH 8

(Hadith on Honesty in Business)

WORDS AND THEIR MEANINGS

الشَّاجِرُ	- businessman, trader
الْأَمِينُ	- trusted, trustworthy
الصَّدُوقُ	- truthful

الشَّهَدَاءُ	- martyr, one embracing martyrdom
مَعَ	- with
يَوْمَ	- day

الشَّاجِرُ الْأَمِينُ الصَّدُوقُ الْمُسْلِمُ مَعَ الشَّهَدَاءِ يَوْمَ الْقِيَامَةِ

Meaning: "A trustworthy, truthful businessman will be in the company of the martyrs on the Qiyamat Day." (Ibn Majah)

EXPLANATION

Business and commerce are a noble profession. Our beloved Prophet (Sm.) too was a tradesman. An honest and trustworthy businessman commands high esteem both here and the hereafter. Rasulullah (Sm.) has said, 'On the Day of Resurrection, an honest and trustworthy businessman will be in the company of the martyrs'. On that Day, there will be no fear or anxiety for him. Rather on that Day, they will be blessed with the favours of Allah. The martyrs are those who sacrificed their lives for the sake of Islam. Allah the Most High has promised in Al-Quran paradise for them. The honest traders will be the companions of the martyrs. They too will enter into the heaven like the martyrs permissible.

However, for this, permissible traders will have to fulfil two conditions. Firstly, they must conduct their business with honesty and truthfulness. Secondly, they must be faithful and trustworthy. That is if business and trade are conducted with honesty and faithfulness, a great reward will be granted. On the contrary, if fraud and lie are practised in business, this blessing will not be. So, all types of wrong and bad practices must be abandoned. Greed and avarice must be shunned. Unethical practices such as giving less than the due quantity or amount selling bad things with a false claim, fraud, adulteration, hiding the faults of the merchandize, hoarding, black marketing, etc. must not be practised. Rather, business must always be conducted with honesty and faithfulness. Then only the great dignity of keeping the company of the martyrs on the Day of Qiyamat will be attained.

TEACHINGS

1. Business is a legitimate occupation But it must follow the rules of Islam.
2. Honesty and faithfulness are noble qualities in business. All tradesmen must practise them.
3. All faithful and honest businessmen will become companions of the martyrs.

Task : Students will write the Hadith in Arabic and present it in the classroom.

مَا رَأَاهُ الْمُسْلِمُونَ حَسَنًا فَهُوَ عَنَّ اللَّهِ حَسَنٌ -

Meaning: "Whatever the Muslims prefer, that is preferable to Allah too." (Tabarani) The importance of the consensus of the Muslims has been proved by this Hadith as well. The holy Prophet (Sm.) said, "Certainly Allah the Most High will not let my Ummah agree on the wrong path. The hand of Allah (mercy and help) is upon solidarity. He who has seceded will at last go to hell as being seceded." (Tirmizi)

Ijma is one of the tools of Shariat. Its legality is proved by Al-Quran and Hadith. It is obligatory to act upon it.

Task: Students will write a paragraph on the introduction, sources and importance of Al-Ijma at home and show it to the teacher.

LESSON 23

The Fourth Source of Shariat: 'Al-Qiyas'

INTRODUCTION

The fourth source of Shariat is Qiyas. The word 'Qiyas' means to guess, compare, measure, suppose, conjecture, etc. In the Islamic terminology, the act of resolving an issue of a later age in an individual capacity by using the intellect on the resemblance of the laws or principles which are founded on Al-Quran and Sunnah is called 'Qiyas'. In other words, Qiyas is to solve a problem-the solution of which is not available in Al-Quran, Sunnah and Ijma, by applying personal reasoning in accordance with the Islamic principles.

IMPORTANCE OF QIYAS

Qiyas is one of the sources of the Islamic Shariat. Its place is next to Ijma. For the perfection of the Islamic Shariat, the importance of Qiyas is unlimited. Man's life and society are in constant change. New and newer civilizations and cultures emerge in course of changes and evolutions. As a result there crop up many queries, problems and complications. All such problems have got to be resolved in the light and on the basis of civilizations and cultures. Islam is capable of solving these new problems very scientifically. For, Islam is a dynamic code of life. It is a perfect and universal code of life. A complete direction for all men to come till the Qiyamat has been provided in it. The issues of Shariat have been presented in Al-Quran and the Hadith in such a manner

by adhering to their instances all the problems of all ages can be solved. And it is this method that is called 'Qiyas'. So, for the Perfection of the Shariat, Qiyas is indispensable.

Qiyas has been marked in Al-Quran and Hadith as a source of the Shariat. Allah the Most High says in Al-Quran - فَاعْتَدِرُوْا يَا اُولَئِكَ الْمُبْصَارُوْنَ

Meaning: "Then, O you who have sight! You derive lesson." (Sura: Al-Hashr, Ayat: 2)

In this Ayat Allah the Most High has directed the Muslims to derive lesson by way of reflection and research. And Qiyas is the outcome of the thought and reflections of the Muslim savants (scholars of Islam).

Qiyas is the last layer of Shariat. It is applicable only when there is no clear solution of a problem in Al-Quran, Hadith and Ijma. Rasulullah (Sm.) has encouraged his Sahabas about Qiyas. For instance, while sending Hazrat Muaz Ibn Jabal (Ra.) to Yamen as a Judge, he asked him, "When a problem will crop up, how will you solve it? Hazrat Muaz (Ra.) said in reply, "(I shall solve it) according to the Book of Allah." Rasulullah (Sm.) asked again, What then if you do not find it there? He [Muaz (Ra.)] said, Then according to the Sunnah of His Prophet. Rasul (Sm.) again said, "If you do not find it even there, then how?" Hazrat Muaz (Ra.) then said thus, And then I shall deliver the verdict by applying my intellect and conscience. On hearing his replies Nabi (Sm.) said, "All praises are due to Allah Who had such replies given to the Prophet (Sm.) by his deputy as pleased His Rasul (Sm.)." (Abu Daud)

Qiyas or 'Private Judgement' by research has been encouraged by the Ayat of Al-Quran and the Hadith of Rasulullah (Sm.) as mentioned above. So, there is no doubt about Qiyas being one of the sources of the Shariat.

PRINCIPLES OF QIYAS

New problems used to be solved through Qiyas after the demise of Rasulullah (Sm.) and during the age of the rightly-guided khulafa (Khulafa-i-Rashideen). In the still later ages the use of Qiyas become more extensive. But it is not lawful to exercise Qiyas whimsically, and also for self-interest. The Imams of Shariat have stipulated some principles for the exercise of Qiyas. These are:

- A. Qiyas cannot be applied to such matters as are clearly solved by Al-Quran, Hadith and Ijma.

- B. Qiyas must not be opposed to Al-Quran, Sunnah and Ijma.
- C. The method and laws of Qiyas must remain within the bounds of human knowledge.
- D. It is outside the scope of Qiyas to formulate any law opposed to the principles of jurisprudence that have been determined by Al-Quran, Hadith and Ijma.

In fact, Qiyas is a scientific and logical source of the Islamic Shariat. Qiyas has rendered Islamic law dynamic and lent universality to it. It is now possible through Qiyas to offer necessary regulations and principles on the novel and non-conventional issues of current globalization.

Task: Students will write at home 15 sentences on the introduction, importance and principles of Qiyas, and show the class teacher.

LESSON 24

Terminology Concerning Rules of Shariat

Shariat is the coordinated form of the Islamic rules and regulations. In the Islamic terminology Shariat means such a strong and straight path by treading which one can receive guidance and a balanced working method. And 'Ahkam' means rules and regulations.

Every discipline has got some special terms of its own. Similarly Islamic Shariat has got a good number of terms peculiar to it. The successive importance of the regulations of Shariat can be comprehended through these terms. Among the terms relating to the regulations (Ahkam) of the Islamic Shariat, the mentionable ones are Farz, Wajib, Sunnat, Mustahab, Mubah, etc. We shall have a brief introduction of these terms from a study of this chapter.

FARZ

'Farz' (فرض) means a rule which must be obeyed or which is most essential. Those rules and regulations of Shariat which are proved as mandatory and inviolable by the irrefutable proofs from Al-Quran and Sunnah, are called 'Farz'.

A Farz cannot be violated in any situation. If farz is denied, Iman is lost; rather a rejecter of farz becomes a Kafir. If these are not observed, major sins (Gunah-i-Kabira) are committed. If the Farz duties are not performed, the

يَا أَيُّهَا الرَّسُولُ كُلُّا مِنَ الطَّيْبِاتِ وَاعْمَلُوا صَالِحًا

Meaning: "Oh Prophets! You eat from pure things and do good deeds." (Sura Al-Muminun, Ayat 51)

Halal and pure things that keep man's body and brain sound. They generate Noor (light) in the heart. As a result, man takes to hating unjust and dishonest conduct. Man grows up with noble qualities. In fact, halal foods create a holy feeling and self-purification. In consequence man becomes recipient of immense good in both here on earth and in the Akhirat.

INFLUENCE OF HARAM ON MAN'S LIFE

The consequence of Haram things, sayings and deeds in man's life is very terrible. There are some such ingredients in some Haram things as are extremely harmful for human, mind, brain and body. More often these things pervert man's brain. These even develop many severe and fatal diseases. For example, alcohol, hemp, heroin etc.

Besides, it has been proved by modern knowledge and scientific research that the flesh of ferocious animals contains some such germs proven extremely harmful for human body.

Haram activities also exert harmful influence on human society. Among these usury, bribery, gambling, etc. are a few examples. Due to these social environment deteriorates moral, human values are destroyed; disparity surfaces in the society and many such men who practise them become destitute and bankrupt. Many do not even hesitate to commit suicide.

Haram food extends harmful influence on man's heart. Men become inclined to unfair means, obscenity and dishonesty. The noble qualities of human character are destroyed. Men lose interest in worship. Their worship and supplications are not accepted. The Holy Prophet (Sm.) has said, "A man finishes a long journey and prays to Allah raising his both hands, "O Allah! O Allah!" But his food and drink, his dress- all are haram. So, how can his prayers be acceptable?" (Muslim)

Rasulullah (Sm.) has said in another Hadith "That body (human) which is formed of Haram, will be the fuel of Hell." (Ahmad, Baihaqi and Darimi)

In fact, Haram leads man to the path of evil and doom. So, we shall always remain alert about Haram. We shall adopt Halal ways in all our sayings, actions, food and drink etc.

Task: Students will prepare a list of the terms of the rules and regulations of Shariat to show it to the teacher.

Exercise

Multiple Choice Questions:

1. What is the meaning of 'Laa Taqhar'?
 - a) Do not threaten
 - b) Do not forbid him
 - c) Do not give shelter
 - d) Do not be harsh

2. What was the number of the scribes of Wahi?
 - a) 28
 - b) 42
 - c) 47
 - d) 86

3. The peculiarity of the Makki Suras is that they narrate-
 - i) Introduction of Shirk and Kufr
 - ii) The conspiracy of the Hypocrites
 - iii) The general principles of the Shariat

Which one of the following is the correct answer of Question No. 3?

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

Read the Following Paragraph and Answer the Questions 4-6

Mr. Alam is a respectable man of the village. He occupied all the properties of his younger brother after his death and ousted the children of his younger brother from home.

4. Whose rights have been violated by Mr. Alam's action?
 - a) of the poor people
 - b) of the helpless persons
 - c) of the orphans
 - d) of the deprived persons

5. Which regulation of Shariat has been violated by Mr. Alam's action?
 - a) Al-Quran
 - b) Hadith
 - c) Ijma
 - d) Qiyas

6. In the light of Shariat Mr. Alam will be?
 - a) Fasik
 - b) Kafir
 - c) Munafiq
 - d) Zalim

Creative Questions:

1. Sajib and Sajid are close friends. Sajib often offers his Fazr Salat (dawn prayer) after sunrise and Asr Salat (late noon prayer) during sunset. As Sajid calls upon the youths of the locality to speak the truth and offer Salat (Prayer) on time, some youths speak ill of him on hearing his call. As the harassment of the youths became intolerable, he takes shelter with his teacher, who recites the following Ayat of Al-Quran-

إِنَّ مَعَ الْعُسْرِ يُسْرًا

- a. What is the meaning of the word 'farghab' ?
- b. Explain the statement- 'We have created man in the nicest shape.'
- c. Explain whose features have come out from Sajib's activity.
- d. Identity Sajid's activities and analysis them in the light of lessons in your textbook

LESSON 2

SALAT (الصلوة)

INTRODUCTION

Salat is an Arabic word. Its Persian synonym is Namaz. Its meaning is supplication, to ask for forgiveness and to seek Mercy. As a slave offers supplication, seeks mercy and pardon, so it is called Salat. Of the five pillars upon which Islam is founded, Salat is the second. The holy Prophet (Sm.) said in this respect-

بُنِيَ الْإِسْلَامُ عَلَىٰ خَمْسٍ شَهَادَةً أَنَّ لَّا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ وَأَقَامَ الصَّلَاةُ وَإِيتَاءُ الزَّكُوَةِ وَصَوْمُومُ
رَمَضَانَ وَالْحِجَّةِ

Meaning: "Islam is founded on five pillars. 1) To testify this that besides Allah there is no other Ilah (god, worthy of worship), and Hazrat Muhammad (Sm.) is Allah's Rasul; 2) To establish Salat; 3) To give out Zakat; 4) Fasting during Ramadan; 5) Pilgrimage (Hajj)." (Sahih Bukhari)

On the day of Qiyamat Allah will demand the accounts of Salat. Rasulullah (Sm.) has said,

أَوَّلُ مَا يُحِاسِبُ بِهِ الْعَبْدُ يَوْمَ الْقِيَامَةِ الصَّلَاةُ

Meaning: "On the Day of Qiyamat, of all things, the accounts of Salat will be demanded first." (Tirmizi)

Allah the Most Great has made farz the five times daily Salat. This are Fazr (Morning), Zahur (Mid-day), Asr (Afternoon), Magrib (Sunset) and Isha (Night) prayers. Salat restrains a Mumin (Believer) from evil and heinous deeds.

إِنَّ الصَّلَاةَ تَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ

Meaning: "Surely Salat restrains man from absence and evil deeds." (Sura An-kabut, Ayat 45)

Salat can never be abandoned except for a cause/reason approved by the Shariat.

RELIGIOUS IMPORTANCE

The importance of Salat in a Muslim's daily life is unlimited. Salat helps man attain nearness to Allah. The slave gets the company of his Lord. Iman becomes firm, the soul becomes purified. Salat makes man get up from bed early in the

morning which is very beneficial for health. About the importance of Salat, Rasul (Sm.) said, "One who offers Salat with attention, that Salat will be Noor (light) for him." (Tabarani)

One day Hazrat Muhammad (Sm.) said to his companions - "If there is a river flowing by the side of a man's house and he bathes in it five times daily, will there remain any filth in his body? The companions said in reply, No, O Messenger of Allah. Then the Holy Prophet (Sm.) said, The five times daily Salat likewise removes his (he who prays) sins. The Holy Prophet (Sm.) further said, Salat is the identifier between Iman and Kufr." (Tirmizi)

Hazrat Muhammad (Sm.) has narrated the importance of offering salat in congregation. He said, "Salat offered in congregation brings twenty seven times more reward than that offered individually." (Bukhari and Muslim)

And Allah the Most High too has ordered Salat to be offered in jamat. Allah says,

وَإِذْ كُنُوكُوا مَعَ الرِّبِّ اكْبِرُونَ

Meaning: "You bow down with those who bow down." (Sura: Al-Baqara, Ayat: 43)

SOCIAL IMPORTANCE

In many places of Al-Quran it has been said that Salat be offered in a body. The Muslim gets the opportunity to assemble five times daily in a particular place. They can help one another in weal and woe. At this the social bond among them is boosted up. Even there remains no distinction of rich and poor while standing in a row. As a result there develops equality among the Musallis (those who offer prayers). Man gets the lesson of working in unison by forgetting mutual differences of opinions through offering Salat.

Salat inspires us about the importance of time, sense of discipline, obedience to the leader, leading a regulated and clean life. We shall offer prayer regularly with care at the right time. We shall build up our life decently.

Task: Students will construct five sentences group-wise on the religious and social importance of Salat.

LESSON 3

SAWM (الصَّوْم)

Sawm is an Arabic Word. Its Persian synonym is 'Roza'. Its literal meaning is to 'abstain from'. In the terminology of the Islamic Shariat Sawm is to refrain from food, drink and sensual pleasure from dawn to dusk in order to please Allah.

It is Farz for every adult man and woman to observe fasting during the whole month of Ramadan. It is one of the five pillars of Islam. The importance of the teachings of Sawm in our daily life is immense.

MORAL LESSONS OF SAWM

It is not only upon us that Sawm is Farz. Rather it was Farz for the followers (Ummat) of all the preceding Prophets and Messengers. The spiritual excellence of the Sayim (one observing fast) is attained through it. Taqwa (Fear of Allah) and love of Allah develop in man's mind through Sawm. Man does not eat or drink anything in spite of the pain of hunger and thirst and does not enjoy the sensual pleasure for the sake of the love for and fear of Allah.

كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ - says-

Meaning: "Sawm (roza) has been made compulsory upon you as it was made upon those who preceded you so that you can attain Taqwa (Fear of Allah)." (Sura Al-Baqara, Ayat 183)

We shall observe fast during the month of Ramadan to acquire Taqwa.

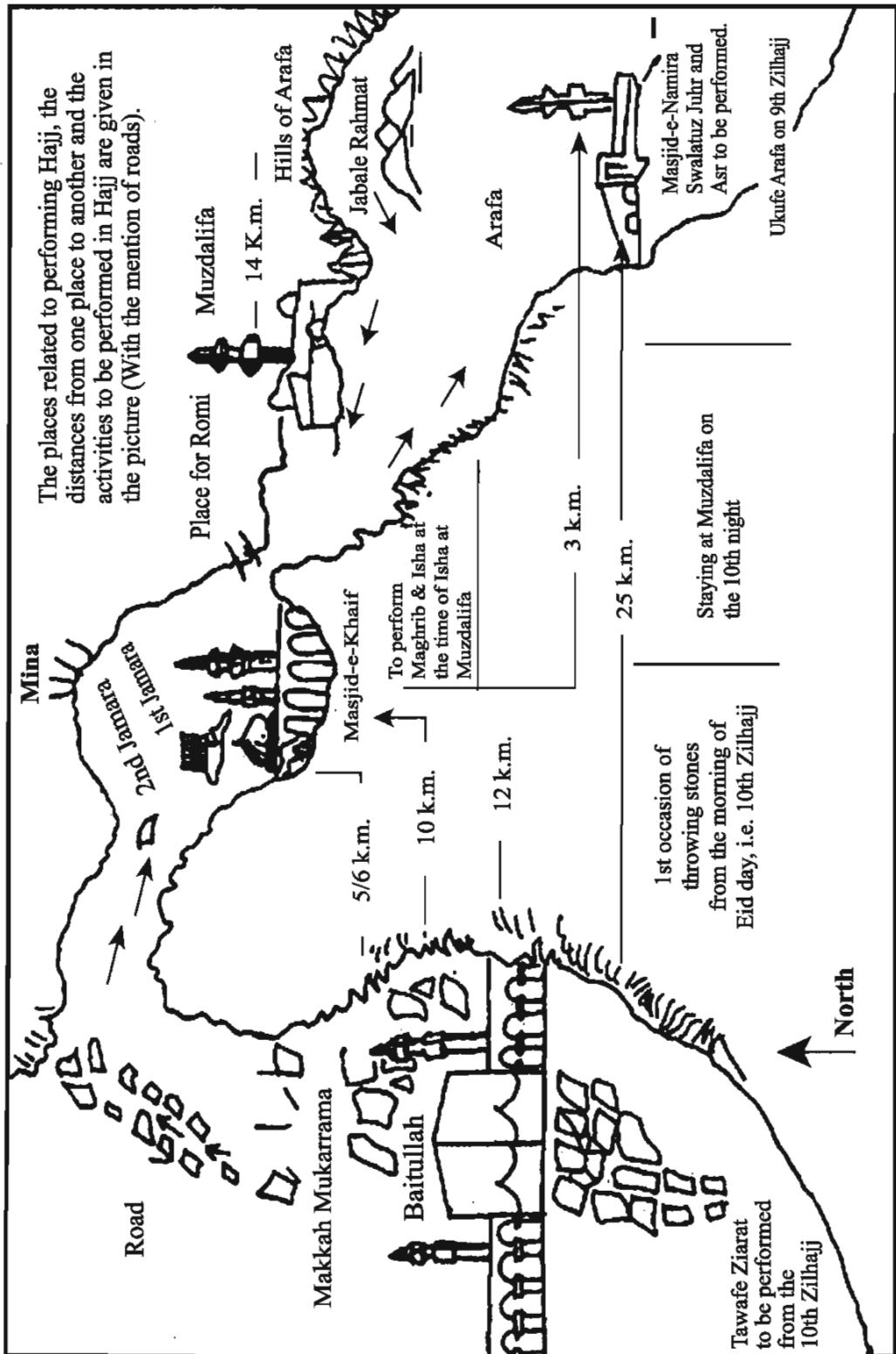
Man indulges in many evil deeds under the influence of greed and avarice, envy and hatred, anger and agitation. Sawm teaches man to keep away from these deeds. Sawm is the shield between a man and his evil deeds. The holy Prophet Muhammad (Sm.) has said- **الصِّيَامُ جُنَاحٌ**

Meaning: "Sawm (Roza) is as if a shield." (Bukhari and Muslim)

Above everything else, physical, mental and spiritual peace are attained by the observance of Sawm.

SOCIAL TEACHINGS OF SAWM

Mutual sympathy and fellow feeling is developed by the cultivation of Sawm. A man practising Sawm comes to realize the pangs of another man who suffers from the pain of hunger. He can imagine how much distressful the pain of hunger and



Picture: Places of Hajj

RELIGIOUS IMPORTANCE OF HAJJ

The importance of Hajj is immense in Islam. Allah the Most High has revealed a Sura in Al- Quran with the same title (i.e. Sura: Hajj). Besides this Allah has revealed Ayats about Hajj at different places of Al-Quran. There are many Hadiths stating importance of Hajj from Rasulullah (Sm.).

Rasulullah (Sm.) says,-

أَكْبَرُ الْمُبَرُورُ لَيْسَ لَهُ حِزْمٌ إِلَّا اجْتَنَّهُ -

Meaning: "The only return for an accepted (by Allah) Hajj is nothing else but paradise." (Bukhari and Muslim). The sins of past life are forgiven through Hajj. Rasullullah (Sm.) said, "He who performs Hajj, becomes as sinless as a just born baby." (Ibn Majah)

A rejecter of Hajj will become Kafir. We should seek Allah's help to be able to perform such Hajj as proves worthy of Allah's acceptance.

SOCIAL IMPORTANCE

Hajj is instrumental in building universal brotherhood. Hundreds of thousands of Muslims from different corners of the world assemble in the same place. Hajj is the grand congregation of the Muslims of the whole world. Allah says in the holy Quran,- "And proclaim to mankind about Hajj; they will approach you (Makkah) on foot as well as on the back of feeble animals of all kinds; they will traverse long distances." (Sura: Al- Hajj, Ayat: 27)

All submit to the court of Allah being clad alike. They chant in chorus Labbaik, Allahu humma Labbaik: O Allah! Here we all are before the court of your Majesty.

LESSON AND IMPORTANCE OF HAJJ

Hajj teaches that the Muslims are united in spite of the difference between man and man on the grounds of wealth and riches, colour and tribe, race and nationality; Hajj binds the Muslims with the bond of fraternity. The king and subject, the master and slave-all wear the same unsewn cloth. It trains them for equality as they assemble before the court of the lord the magnificent with the same objective. Hajj makes man sympathetic by imparting the lesson of universal brotherhood. General people honour the Hajji for their Tawaf of Baitullah. So in order to qualify themselves for Allah's mercy (favour), rich Muslims must perform Hajj as soon as possible in obedience to His commands. We shall be imbued with the spirit of universal brotherhood by deriving lesson from Hajj.

Task: Teacher will divide students in several groups and will select one from each group to speak for 2/3 minutes on the theme 'Hajj is the grand gathering of the world Muslims.'

LESSON 6

EMPLOYER- EMPLOYEE RELATIONSHIP

Food, dress, shelter, education, health care, etc. are the basic rights of man. And man has been working every day to secure these. Man is a social being. No man on earth can do all his work alone. In this age of industrialization, every individual has got to look up to others to maintain himself. One individual works under another at all levels of society. So, one becomes an employer and the other his employee. The relationship between the employer and his employee is very close. As the employer cannot do without the help of the working class, so also the working classes are dependent on the salary and allowance of the employer for their daily life (sustenance). It is not a condemnable matter to work for others for a fixed remuneration. Our beloved Nabi Hazrat Muhammad (Sm.) also worked as a wage earner. He was asked, "Which type of income is the best and pure?" He replied, "the earning by one's own hands as well as that earned by honestly dealing (trade)." (Baihaqi)

Islam has enjoined decent dealing with subordinates. Allah the Most High says,-

وَبِالْأَوَّلِينَ إِحْسَانًاً وَبِذِي الْقُرْبَى وَالْيَتَامَى وَالْمَسَاكِينُ وَالْجَارِ ذِي الْقُرْبَى وَالْجَارُ الْجُنُبُ وَالصَّاحِبُ بِالْجُنُبِ
وَابْنِ السَّبِيلِ وَمَا مَلَكْتُ أَيْمَانُكُمْ

Meaning: "You behave courteously with your parents. Deal decently with your near relatives, orphans, the needy (beggars) and also be kind to your neighbours, friends and fellows, travellers and your subordinates." (Sura: Nisa, Ayat: 36)

We come across an excellent example of decent relationship between the employers and the employee in the life of Hazrat Anas (Ra.). He says, " I have served Rasulullah (Sm.) for ten years. He never uttered 'Uh! To me and never scolded me saying why did you not do this, why did you do this? He used to help me more often than not with his own hands." (Bukhari)

Hazrat Umar (Ra.) was the Amirul Muminin (commander of the faithful). He set an example of equality and human dignity while riding the camel at times and an

5. He will take to writing on different issues.

C) A good teacher will be conscious of his own personality.

1. He will keep clean and tidy;
2. He will dress up befitting decency, refinement and impressive personality;
3. He will be well equipped with correct pronunciation and expression;
4. He will maintain mental balance;
5. He will be strict in principle;
6. He will maintain soundness of mind and body.

D) A good teacher will cherish kindness and love for students.

- 1) He will impart the lessons with affection and kindness;
- 2) He will treat all pupils with equal consideration;
- 3) He will create among students an interest for learning;
- 4) He will repeat a matter if needed;
- 5) He will be as if their own acquaintance;
- 6) He will not scold, punish or beat the students.
- 7) He will neither beat them nor show cruelty to them, rather let them rectify their failings and mistakes with a tender and kind heart.

A prominent Sahabi, Muawiyah Ibnul Hakam As-Sulani says about Rasul (Sm.), " I have never come across a teacher more excellent than him either before or after him. By Allah, he did not scold, beat or call me names." (Muslim)

- E)** A good teacher will be sagacious. He will remain careful about the student's temperament, likes-dislike, receptivity, etc.
- F)** A good teacher will be sincere and caring to his institution. He will maintain fair contact with the administration.

If in practical life we ever happen to be teachers, we shall acquire these virtues and become ideal teachers.

Task: Students will write down in the class 10 sentences on the virtues of a good teacher.

LESSON 10

STUDENT-TEACHER RELATIONSHIP

A teacher is the architect of an ideal nation. He stands next to parents. He is a man worthy of extreme obedience and respect. Parents only procreate and bring up the children. On the contrary, it is a teacher who makes a true man out of a kid.

Students are fond of imitation. So students will learn only what the teachers teach them. Teachers guide the students from their early life about their aims and objectives of life. Teachers teach their students religious rules and laws, good manners, courtesy, humility, politeness, punctuality, kindness, sympathy, etc. which when applied in their later life will bring them total success. It is our duty to show respect to our teachers for the sacrifice they undergo in wishing our absolute well-being.

Student-teacher relationship is one of heart. It is as if the relationship between parents and children. As parents wished children well and inspire them to good, similarly a teacher wishes his students well and guides them to the right path. As children inherit property from parents, likewise students inherit knowledge from teachers. As children may become richer by utilizing the inherited property, similarly a student may become a great scholar by enriching the knowledge received from the teacher.

The Nabis and Rasuls (As.) are designated teachers of mankind and their Ummats are their students. Rasul (Sm.) has designated the learned among his followers as his successors. He says, "Ulama (learned men) are the heirs of the Nabis. They are not heirs of riches and wealth; rather they are heirs of knowledge (of the prophets)." (Tirmizi)

So between students and teachers the same relationship exists as the relationship of inheritance between parents and children. So we shall be respectful to this relationship. The fourth Khalifah of Islam Hazrat Ali (Ra.) says, "I'm his slave from whom I have learnt a word. He can sell me out, set me free or hold me in slavery."

So according to him, the relationship between a student and a teacher is likened to that between slave and master. This aspect of student- teacher relationship has come out in full glow in the sight of a polite student. In fact, student-teacher bond should be fair, where there shall prevail sincere respect, affection and love.

Task: Students will attempt a paragraph on the nature of student-teacher relationship.

LESSON 11

EDUCATION AND MORALITY

EDUCATION

Education is the backbone of a nation. A nation without education is like an animal without a backbone. Application of the acquired knowledge and experience in one's life is called education. This education helps one to become a real man and illuminates the human heart by removing the darkness from there. By education we mean, the coordinated growth of body, mind and soul. Here by "education" it is particularly Islamic education that has been indicated. And the education system in which Islam has been fully and perfectly depicted is called Islamic education. In a word, the education synthesized in the light of Al-Quran and Hadith is properly called Islamic education. Through this education a person can build up himself as an honest, chaste, Allah fearing, patriotic, responsible and worthy citizen.

The two main sources of Islamic education are:

1. AL-QURAN: Allah the Most Great has described in this Quran all that is necessary for mankind. Allah the Most High says -

مَا فَرَّظْنَا فِي الْكِتَبِ مِنْ شَيْءٍ

Meaning: "We have not left anything unmentioned." (Sura: Al-Anam, Ayat: 38)
In another place Allah further says -

وَزَّلَّنَا عَلَيْكُمُ الْكِتَبَ تِبْيَانًا لِكُلِّ شَيْءٍ

Meaning: "We have revealed to you the Book containing descriptions of all things." (Sura: An-Nahal, Ayat: 89)

2. AL-HADITH: The sayings, actions and tacit assent of Rasulullah (Sm.) are called Hadith. It is the second source of Islamic education. On the importance of Hadith Allah himself states thus -

وَمَا أَنْكُمُ الرَّسُولُ فَعَلُوْكُمْ وَمَا نَهْكُمُ عَنْهُ فَاتَّهُوْا

Read the paragraph below and answer questions 3-4

Mr. Bilal went from Bangladesh to perform Hajj. But due to illness he couldn't perform Tawaf-i-Ziyarat although all other formalities were duly observed.

3. Which type of regulations of Hajj could Mr. Bilal not perform ?

- | | |
|-------------|-----------|
| a) Mustahab | b) Sunnat |
| c) Wajib | d) Farz |

4. What must Mr. Bilal do now?

- | | |
|----------------------|---|
| a) repeat the Hajj | b) offer Dom (compensational sacrifice) |
| c) go for Hajj again | d) pray for Allah's pardon |

CREATIVE QUESTIONS:

1. Mr. Shafiqur Rahman is a rickshaw puller. He obeys the Islamic rules and regulations in his personal life. When someone falls sick, he takes him to the hospital. One day he deposited Taka five lakh with the purse left behind by a passenger to the Headmaster of the local high school. The headmaster returned the bag with money to the owner's address found in the bag.

- a. How many wajibs are there in Hajj?
- b. Explain in writing the basic objective of Islamic education.
- c. What type of Ibadat was offered through the Headmaster's action?
- d. Analyze Mr. Shafiqur Rahman's action in the light of the related issues.

2. Mr. Sajjad and Mr. Saqib are two friends. Mr. Sajjad is the owner of a garment factory. Labour unrest took place on the eve of the last Eid-ul-Fitr due to willful delay in the payment bonus. The workers observed one day's cease-work to get their dues. Mr. Saqib was currently working in the hospital after passing out from the Medical College. He offers health services by regular attendance in the hospital. One day when his school teacher came to hospital for treatment, he showed respect by standing and arranged for his proper treatment with shouldering major casts of his treatment.

- a. Who is the architect of building an ideal nation?
- b. "Pay the remuneration of the worker before dried up his sweat"- Explain the Hadith.
- c. Whose ideal has been violated by Mr. Sajjad's conduct?
- d. Identify Mr. Saqib's work and evaluate it from the point of view of relevant lesson.

CHAPTER FOUR

AKHLAQ (الأخلاق)

'Akhlaq' is an Arabic word. It is plural. The singular form is 'Khuluqun' (خُلُقٌ). Its literal meaning is nature, conduct, etc. In etymological consideration it implies both good and bad conduct. For instance, we call a man of bad conduct as a 'characterless person'. In the usual sense 'Akhlaq' denotes good and excellent character only.

Basically, Akhlaq is the sumtotal of man's natures. The thoughts and ideas, mentality and ways of work- all taken together are called Character or 'Akhlaq'. It can include both good and bad natures. In a word, Akhlaq denotes all activities and principles of man.

Akhlaq is of two kinds. Such as-

- A. Akhlaq-i-Hamidah (أَخْلَاقُ حَمِيدَةً)
- B. Akhlaq-i-Zamimah (أَخْلَاقُ ذَمِيمَةً)

The admirable qualities of man are Akhlaq-i- Hamidah and Akhlaq-i-Zamimah is the name applied to the sumtotal of the bad habits of man. We shall know from this chapter about these two types of Akhlaq, with their introduction, importance, merits and demerits as well as some good and bad characters.

After reading this chapter, we will be able to:

- narrate the idea, types and importance of Akhlaq;
- narrate the introduction and importance of some good conduct (Akhlaq-i-Hamidah);
- explain the concept and importance of Taqwa (Fear of Allah, Piety);
- explain the importance and necessity of keeping Wada;
- narrate the idea and importance of truthfulness;
- narrate the idea and importance of decency;
- narrate the introduction of Amanat, ways to protect it and its importance;
- narrate the idea of service to humanity and its importance;
- describe the necessity and benefit of brotherhood and communal harmony;
- narrate the dignity of woman in Islam;

- narrate the importance and significance of patriotism;
- narrate the importance of dutifulness;
- narrate the idea of cleanliness in Islam, its importance and significance;
- narrate the idea of frugality, its usefulness and importance;
- narrate the idea of self-purification and its importance;
- explain the importance of commanding good deeds and forbidding evil;
- narrate the evil conduct (Akhlaq-i-Zamimah), its introduction and bad effects;
- explain the idea of deception and its bad consequences;
- explain the idea and bad effects of slandering;
- narrate the idea and bad results of envy and hatred;
- explain the idea and bad results of quarrel-mongering and feuds;
- narrate the bad outcomes of indolence and aversion to work;
- explain the evil consequences of bribery and usury;
- imbue to give up bad manners and cultivate good manners

LESSON 1

AKHLAQ-I-HAMIDAH

INTRODUCTION

'Akhlaq' means character, nature and 'Hamidah' means admirable. So, 'Akhlaq-i-Hamidah' means admirable character or noble character. In Islamic terminology, that kind of nature or character is called Akhlaq-i-Hamidah which is admirable and lovable and which is favourite to Allah the Most High and His Rasul (Sm.).

In a word, the decent, clean and refined qualities of man's character are called 'Akhlaq-i-Hamidah.' When man's conduct and manners are nice, sound and beneficial in the standard of Shariat, then it is called 'Akhlaq-i Hamidah'.

'Akhlaq-i-Hamidah' is also termed as 'Akhlaq-i-Hasanah' or 'Husnul Khulq'. 'Akhlaq-i-Hasanah' means nice character. The excellent and moral qualities of human character are included in Akhlaq-i-Hasanah. These are honesty, truthfulness, keeping promise, service to humanity, cleanliness, kindness, forgiveness, etc.

Our beloved Prophet (Sm.) always kept his promises. A peep into the lives of the Sahaba (Ra.) and Awlia (Ra.) convinces us that they never failed in fulfilling their promises. For, it is among the symptoms of a Munafiq to break promises.

Munafiqs do not keep their promises. Allah the Most High has warned Muslims against breaking promises. Because, the mark of Muslims is that they go by their promise. Allah the Most Great says about this,

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذْ تَقُولُونَ مَا لَا تَفْعَلُونَ ۝

Meaning: "O you who believe! Why do you say that what you do not yourselves do?" (Sura : Ash Saaf, Ayat : 2)

Therefore if someone gives word, it must be respected and promise if made must be maintained. A promise given and agreement signed must be fulfilled. Then only Allah the Most High will be pleased. Peace and success will be attained both in this world and the next.

Task: Students will write down 10 sentences on the importance of 'keeping promise' and present in the class.

LESSON 4

TRUTHFULNESS

INTRODUCTION

The Arabic synonym of truthfulness is 'As-Sidq'. Generally, the habit of speaking the truth is termed as truthfulness. Otherwise, the expression of a real or true event or matter is 'Sidq'. That means, to narrate an event or matter accurately or without any change, addition or distortion is called 'Sidq'. A person who speaks the truth is called 'Sadiq' (صَادِقٌ). And the most truthful person is called 'Siddiq' (صَدِيقٌ).

The antonym of truthfulness is lying. To present an event or issue in a distorted way is 'lying'. Lying is called 'Al-Kazib' (الْكَذِبُ) in Arabic. A person who tells a lie is called a Kazib (كاذب). And an extremely lying person (Liar) is called Kazzab (كَذَّابٌ), most extreme liar.

IMPORTANCE

Truthfulness is a great virtue in man's life. Its importance in man's life is immense. A man adopting truthfulness and honesty in speech, actions and

conduct can achieve success in both this world and Akhirat. It is the command of Allah the Most High to speak the truth and to say nice and right words at all times. He says,-

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذْ تَقُولُونَ أَقُولُوا وَلَا سِرِيبُدًا

Meaning: "O you who believe! You fear Allah and speak the truth." (Sura: Al-Ahzab, Ayat: 70)

One of the symptoms of the Mumin is that they are truthful. They practise honesty and truthfulness in all situations of their lives. Mere practising of truthfulness in one's own life is not enough; rather one must have good relationship with the truthful. As a result, truth will be established in society. About this Allah the Most High has said, "Oh Mumins, you fear Allah and keep company of the truthful." (Sura: At-Tauba, Ayat : 119)

A true Mumin must necessarily be truthful. Our beloved Prophet (Sm.) was the personification of truthfulness. He practised truthfulness in every moment of his life. His companion Hazrat Abu Bakr (Ra.) was extremely truthful. It is for this reason Hazrat Abu Bakr has been called 'the most Truthful (Siddiq)'.

A person who speaks the truth is loved and trusted by all. On the contrary, a person who is a liar is not loved and respected by any. Rather everybody hates him. For, to tell a lie is a grave sin. It is the root of all sins. Allah the Most High is extremely displeased with the liar.

INFLUENCE & CONSEQUENCES

The influence of truthfulness in human life is limitless. Truthfulness helps man to build up moral character. It saves him from sin and indecent deeds. A truthful man cannot indulge in any unfair dealings and oppression. We come across its evidence in a Hadith. It has been stated in that Hadith thus-

One day a man came to the Holy Prophet (Sm.) and said, "I steal, tell lies and do many other bad things. It is not possible on my part to give up all bad deeds. May you please instruct me how to give up any one of these?" The Holy Prophet (Sm.) said, "You give up telling lies." The man said, "It is rather a very easy task." As per the instruction of Holy Prophet (Sm.) the person gave up the habit of telling lies. Later it was found that due to leaving falsehood, it was not possible on his part to do any other bad deed. He gave up all bad deeds. Because as he thought, if anyone asks him about committing theft, he would not be able to tell a lie; rather he will have to confess the crime. If so, it will bring him shame

and he will suffer punishment. Thus, by giving up only telling lies, the man freed himself from all bad practices. Thus, truthfulness helps man to acquire an excellent character.

The consequence of truthfulness is success and salvation. So goes the saying-

الصِّدْقُ يُنْجِي وَالْكُنْدُبُ يَهْلِكُ -

Meaning: "Truthfulness liberates and lying brings perdition."

As a result of truthfulness, a man is respected and earns dignity. And the reward of truthfulness is paradise in Akhirat. Allah the Most High says-

هُذَا يَوْمٌ يَنْفَعُ الصَّادِقِينَ صَدَقُهُمْ طَلَاهُمْ جَنَّتُ

Meaning: "It is that day on which the Truthful shall enjoy the benefits of their truthfulness. For them the award is Jannat." (Sura: Al-Maida, Ayat : 119)

The Holy Prophet (Sm.) says, "You become truthful. For truth shows the way to virtue. And virtue leads to the path of Paradise." (Bukhari & Muslim)

It is there in another Hadith- Once the Holy Prophet was asked "Which practice is it that leads to paradise? He [The holy Prophet (Sm.)] said in reply, Speaking the truth." (Musnad-i-Ahmad)

Truthfulness is one of the moral virtues. It brings man immense good and success. So, it is our common obligation to become truthful and truth loving

Task: Students will write down 10 sentences on 'truthfulness' and show it to the teacher.

LESSON 5

COURTESY

INTRODUCTION

Courtesy means to be polished, nice and befitting. To be gentle, civilized and polished in words, conduct and movement is called courtesy. Courtesy can be achieved by shunning pride, vanity, audacity, obscenity in all spheres of life as prescribed by Islamic ideology.

The scope of courtesy is very wide. It is the sumtotal of many moral qualities. Gentleness, politeness, beauty, good taste, modesty, etc. all taken together reflect courtesy. Obscenity is the opposite of courtesy. Pride, vanity, haughtiness, bad taste and superstition are the habits quite opposed to courtesy.

The rewards of service to humanity are unlimited. On the last Day of Judgment, Allah the Most High will give lavish reward and gifts to a server of humanity. The Holy Prophet says, "A Muslim who gives clothes to another Muslim. Allah will offer him the dress of Jannat. If he gives food to the hungry, Allah will offer him tasty fruits of Jannat. If he gives water to a thirsty Muslim, Allah will give him water from a jar with the seal of Jannat." (Abu Daud)

Our beloved Prophet (Sm.) has set excellent examples of service to humanity. He would help the young and old, rich and poor Muslims and non-Muslims, cooperated with them and enquired about them. He used to help the distressed and the needy. Even his deadly enemies were not deprived of his kindness, care and sympathy. We come to know many such instances from a study of his biography. We all know the story of the old woman who used to cause pain to Rasul (Sm.). This kafir old woman used to put thorns on the path through which Rasulullah (Sm.) used to pass. Still he would say nothing to the old woman. One day he did not find thorns on his path. The kind Prophet (Sm.) thought to himself that the woman might have fallen ill. He searched out the house of the woman. He found her ill. indeed. All the more, there was none to look after her. The Holy Prophet (Sm.) sat by the side of her head and nursed her. As a result, the old woman recovered from her illness. She became ashamed of her misdeed. She never set thorns on that path.

It is the ideal of Rasulullah (Sm.) to extend help and cooperation to all men. He has inspired us to do so. So, we should serve all men to the best of our ability.

Task: All students will select one discussant. He will discuss the importance of service to humanity. Others will listen and the teacher will act as chairman.

LESSON 8

FRATERNITY AND COMMUNAL HARMONY

Fraternity is to express one's feeling as a brother, that is, to consider another person as own brother and behave with him in a brother-like manner. We wish well of our own brothers, forgo our self-interest for them and come forward to their aid. Similarly, to cherish the same feeling for all men on earth and to demonstrate it through practical actions is the feeling of brotherhood per se.

And communal harmony is the feeling of amity and love for men of all communities. Men of different religions, colours and languages (dialects) live in our society. Such people constitute one community. The feeling of mutual unity, integrity and cooperation among these various communities is called communal harmony.

The role of fraternity and communal harmony in establishing peace in society is extremely important. Persons possessing moral and human values cultivate these in their own lives.

No nation can prosper without the feeling of brotherhood and communal harmony. In the absence of these two, peace and order are harmed. The prosperity of the nation is obstructed and even the independence and sovereignty of the state are threatened.

Feeling of brotherhood inspires man with the spirit of sacrifice, fosters such qualities as cooperation, fellow feeling, etc. As a result unity and order prevail in society. On the contrary, in the absence of brotherhood man does not love others, nor wish others well. Rather, he does not hesitate to wrong, oppress or torture others for narrow self-interest.

Communal harmony fosters in man such qualities as patience, tolerance and respect for freedom of opinion. Man learns how to respect one another. Indigenous civilizations and cultures grow richer due to peaceful coexistence of men and communities of divergent religious and racial identities. On the contrary, in the absence of communal harmony, feuds and strife break out. At times even civil war breaks out. Man does not hesitate to sacrifice the interest of the country for the sake of own communal interest. In fact, feeling of brotherhood and communal harmony are the indispensable ingredients for peace and progress of a country.

Feeling of Brotherhood and Communal Harmony in Islam

Islam is a religion of peace. All its teachings and ideals are directed towards the permanent welfare of the human race. Naturally Islam has laid down specific pronouncements in the sphere of feeling of brotherhood and communal harmony. All have been called upon to practise these two virtues.

In Islam all Muslims are brethren unto one another. Any Muslim living in any corner of the world is brother of any other Muslim irrespective of being black or white, rich or poor. Allah the Most High says,

إِنَّمَا الْبُرُّ مِنْ أَنفُسٍ إِخْرَجُوا

Meaning: "All Mumins are but brethren to one another." (Sura: Al-Hujurat, Ayat: 10)

Rasulullah (Sm.) has said, **الْمُسْلِمُ أَخُو الْمُسْلِمِ**

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

All muslims of the world are tied by the bond of brotherhood. They will behave with one another in a fraternal manner. This is the teaching of Islam. The holy Prophet (Sm.) depicts it in a Hadith. He says, "You will find the Muslims displaying kindness, amity, love, and sympathy to one another as if they are a single body. When an organ of the body feels pain, the entire body responds in the form of fever, insomnia, etc." (Bukhari and Muslim)

The mutual brotherhood of the Muslims is Islamic brotherhood. As a result, other Muslims come for the succour of a suffering Muslim, in whatever corner of the globe he may reside.

Alongside this brotherhood of the Muslims, Islam has advocated another type of brotherhood. It is universal brotherhood. That means, according to Islam all men of this world are brethren themselves. This recognizes no distinctions whatsoever, arising out of land, race, creed and colour. All men are tied with the bond of fraternity. This brotherhood is fundamental from the point of creation, i.e. by birth itself. No man is entitled to violate this brotherhood.

Allah the Most High declares in an Ayat:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِّنْ ذَرَّةٍ وَأَنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِيلَ لِتَعَاوَنَ فُؤُلَّا

Meaning: "O mankind! We have created you all from a (single) male and a female and divided you into different communities and tribes so that you can recognize one another." (Sura: Al-Hujurat, Ayat: 13)

The Holy Prophet (Sm.) has said, **وَالنَّاسُ بَنُو آدَمَ وَآدَمُ مَنْ تُرَابٌ**

Meaning: "Mankind is from Adam (Adam's progeny) and Adam is from clay." (Tirmizi)

In fact, all men on earth are the children of original parents Hazrat Adam (As.) and Hazrat Hawa (As.). From this point of view, all men come from the same family. They command the same respect and are brethren unto themselves.

So, all deserve brotherly conduct irrespective of race, religion and colour. All have to be looked upon as brothers, helped in dangers and problems. No

Feeling of respect towards women is one of the issues of Akhlaq-i-Hamidah. It is essential to have this virtue in order to attain perfect moral and human qualities. A woman has got to be respected by heart, shown care, love, and honour and wives and daughters must be loved. Alongside these, one has to prove true his feelings by one's conduct and deeds. Women must not be oppressed in any form. They must not be mocked at, rebuked, rebuffed, or slighted. Eve-teasing must not be practised and such act or sign by which they feel insulted or pained at heart must not be adopted. Rather their dues and rights must always be accorded. They must be helped and supported as and when necessary. Facilities must be provided for the development of their merit and talent. They have to be inspired for prosperity and progress. These are how women can be respected. These make Allah the Most High pleased. Thus we can attain success both in this world and Akhirat.

Task: Students will prepare a poster with 15 sentences written on 'Respect towards woman' and display it in the classroom.

LESSON 10

PATRIOTISM

One's native land is also called 'motherland'. The country where a person is born and brought up in its environment and where he grows up is called his own or native land. It is a person's land of birth or motherland.

Love for and attraction of the motherland is called Patriotism. Love for one's native or motherland is inherent in man. Because, he is born here, breathes in its light and air, and his body gets nourishment from its fruits and crops, food and drinks. The contribution of the native land to a person is undeniable. So, some peculiar types of love and inclination develop and this attraction and love grow at heart and a man feels it althrough his life. Even in case one goes abroad for some business, this feeling of patriotism does not diminish. Rather, this feeling of love and respect for own land pervades his imagination. This feeling of togetherness and attraction is what may be called Patriotism.

IMPORTANCE

Patriotism is a great virtue. Love for our own land is a part of Iman. It has been said -

حُبُّ الْوَطَنِ مِنَ الْإِيمَانِ

Meaning: "Patriotism is the product of Faith."

A true Mumin loves his own country. He works for securing the interest of his country. On the contrary, those who do not love their country are ungrateful. They are guilty of treason and base character. And such persons can never be truly pious and Mumin.

Our beloved Prophet (Sm.) was a true patriot. He was compelled to leave his native city Makkah and migrate to Madinah. While leaving Makkah for Madinah, he was repeatedly looking back to Makkah in tears and telling, "O my native land! How nice you are! I love you. Had not the people of my own tribes conspired against me, I would never have left you."

Patriotism and service to one's motherland is likened to Ibadat. Allah the Most High shall grant huge reward to the protectors of homeland. Rasul (Sm.) said in a Hadith, "To keep awake in the border to protect the homeland in Allah's way is better than all the treasures between the heavens and the earth." (Tirmizi)

HOW TO SHOW PATRIOTISM

Patriotism or love for homeland is a peculiar feeling. It is not visible. One has to express this love through one's deeds and services. Patriotism is evinced by working in the interest of motherland. Motherland can be loved by defending its independence, contributing to national development, not helping anyone in subversive activities, by maintenance of national resources, self-sacrifice in the interest of the country, etc. The best form of patriotism is to sacrifice one's life for the welfare of motherland.

Patriotism can also find expression in love for the compatriots and working for their well-being. Patriotism may also be demonstrated by contributing to the advancement of her agriculture, industry, education, commerce etc.

We shall love our country. We shall build ourselves as impressive and competent citizens through education, training, learning and other virtues. Thus we shall work unitedly for the development of our land. We shall not allow any anti-state activities to happen. We shall properly utilize our national resources. We shall not waste, misuse and destroy the resources. We shall not hesitate to sacrifice our lives when so needed for the defense of our motherhood.

Task: Students will write one paragraph each on the importance of patriotism in the light of Islam and show it to the teacher.

LESSON 11

DUTIFULNESS

Dutifulness is one of the issues of Akhlaq-i-Hamidah. There is no alternative to it for the overall progress and success of man. Dutifulness means to discharge duties or fulfil responsibilities properly, etc.

As man we are subject to various duties and responsibilities. To remain alert and conscious about them, to discharge them nicely and artistically at the right time and not to show any negligence or indifference to these are included in dutifulness. Allah the Most high says, "Everybody gets his position according to what he does and their Lord is not unaware of what he does." (Sura: Al-Anam, Ayat: 132)

Allah the Most High says in another Ayat :

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ إِنَّا لَا نُضِيقُ أَجْرَهُمْ مِنْ أَخْسَانِهِمْ عَمَلًا

Meaning: "We do not damage the result of those who have faith and do good deeds in the best manner." (Sura: Al-Kahf, Ayat: 30)

Allah the Most Great further says, "Everyone is responsible for his own deeds and none shall bear the burden of anyone else." (Sura: Al-Anam, Ayat: 164)

It is there in another Ayat thus, "Do not follow that of which you have no knowledge; accounts shall be demanded about ears, eyes, heart, each of these." (Sura : Bani Israil, Ayat : 36)

It is there in another place in Al-Quran,

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا لَهَا مَا كُسْبَتُ وَعَلَيْهَا مَا اكْتَسَبَتُ

Meaning: "Allah does not impose on anyone painful obligation beyond his capacity. Whatever good he does, its reward is reserved for him and whatever evil he does; its return also is reserved for him." (Sura: Al-Baqara, Ayat: 286)

VARIOUS ASPECTS OF DUTIFULNESS

Dutifulness is one of the tools of achieving success in human life. Allah the Most High has created us for his servitude only. So, it is our obligation to worship Him. We all live in family. So, we have various duties and responsibilities to all the members of the family, such as, parents, brothers, sisters, grandparents, etc. As social beings we have to discharge many duties and responsibilities towards

comfort and luxury and also miserliness. He used to give extra wealth in charity. We get this lesson from the lives of both the Sahabas and saints of Islam. The Holy Prophet (Sm.) said, "Good news is for that person who has been guided to Islam, who possesses articles of life as much as necessary and he rests content with that." (Tirmizi)

Frugality adorns man with many noble qualities. It saves him from such bad habits as greed and avarice, wastage and extravagance, niggardliness, indolence, care-lovingness, etc. Frugality is liked by Allah, too. We all shall be frugal in the conduct of our life. We shall keep away from all sorts of wastage, niggardliness and luxury. Then our life will be decent.

Task: Students will write 2 sentences each on frugality from Al-Quran and Hadith.

LESSON 14

SELF-PURIFICATION

Self-purification means to rectify oneself, to refine oneself, to purify oneself, etc. In the Islamic terminology, to keep one's mind free and clean from all kinds of bad talk and deeds is called self-purification. To keep the heart clean from all else except the remembrance, allegiance and worship of Allah is also termed as Self-purification.

Self-purification is called 'Tazkiyatun Nafs'. It is also called 'Tazkiah' in short. The motive of Tazkiah is to keep the soul free from all kinds of sin as well as from immoral deeds.

USEFULNESS OF SELF-PURIFICATION

The usefulness of self-purification for man is undeniable. In fact, Man is a combination of both body and mind. The body is the sumtotal of hands, feet, head, chest and other organs. The heart is the 'soul' or 'Qalb'. Of these two, the role of 'Qalb' is greater. The organs of the body do as the heart dictates. So, for the propriety of the activities of man, first of all is needed the purification of Qalb. And the purgation of the heart is self-purification. If the Qalb dictates for noble and good deeds, body does accordingly. The Holy Prophet (Sm.) has narrated it nicely in a Hadith. He said, "Know you that there is a lump of flesh in the body. If that is purified, then the whole body is purified. And if that is polluted, the whole body is polluted. Remember that it is the Qalb." (Bukhari and Muslim)

Allah the Most High has created man for His worship. And the precondition of worship is self-purification. Because Allah the Most High Himself is pure (holy). He does not accept anything except what is pure. So, for worship too both body and soul must be pure. Physical purity is not enough; rather the 'Qalb' too has to be purified. Servitude to His pleasure is to be rendered with a heart detached from all else. And purity of the heart is to be achieved through self-purification.

The importance of self-purification is immense also for man's mental peace, prosperity and growth. Self-purification causes the growth of human qualities. It always exhorts towards good thoughts and deeds. Self-purification opens the door to the practise of laudable qualities. On the contrary, a person with a polluted heart indulges in various sinful thoughts and obscene deeds. He does not hesitate to do injustice, oppression, terrorism and torture. As a result social peace and order are disturbed. So the usefulness of self-purification is undeniable for the preservation and growth of moral and social values.

IMPORTANCE OF SELF-PURIFICATION

Self-purification helps growth of and brings success to man. Self-purification turns man perfect in his temporal life. Such a man escapes from all kinds evil instincts and keeps away from all sinful immoral practices. As a result he earns respect and love of all.

In fact self-purification is the basis of success. A person is unfortunate who fails to attain self-purity. He can never attain success.

Allah the Most High says- ﴿قَدْ أَفْلَحَ مَنْ زَكِّهَا وَقَدْ خَابَ مَنْ دَسَّهَا﴾

Meaning: "Surely that person will be successful, who has kept his soul pure and that person will be unsuccessful who pollutes himself." (Sura: Ash-Shams, Ayats: 9-10)

Success and salvation in the next life too are dependent on self-purification. He who will maintain the purity of heart in life, it is he that will attain salvation. The reward for him will be Jannat. Allah the Most High says-

﴿يَوْمَ لَا يَنْفَعُ مَالٌ وَلَا بَنْوَنٌ إِلَّا مَنْ أَتَى اللَّهَ بِقُلْبٍ سَلِيمٍ﴾

Meaning: "On that day riches and properties will be of no avail, nor children be of any avail. Rather that person shall earn salvation that approaches Allah with a pure soul." (Sura: Ash-Shuara, Ayats: 88-89)

Basically, success both here and in the hereafter can be achieved through self-purification. For this, extreme importance has been attached to self-purification.

WAYS OF SELF-PURIFICATION

Man's qalb is like clean glass. Whenever a man does a wrong thing, then and then it is stained black. Thus habitual bad deeds tum it totally stained. Allah the Most High says about this-

كَلَّا لِلَّهِ رَبِّنَا عَلَى قُلُوبِهِمْ مَا كَانُوا يَكُسُبُونَ

Meaning: "Never it is so; rather it is due to their own acquisition that their hearts are rusted." (Sura: Al-Mutaffifin, Ayat : 14)

Man's qalb becomes polluted because of his own deeds. So, the main way to self-purification is to shun wrong deeds and to give up evil thoughts and bad habits. Self-purification can be attained by building one's character with the ideals of good deeds, honest thinking, moral and human qualities.

The Holy Prophet (Sm.) has said, "There is a cleanser for everything. And the cleanser for human qalb is zikr of Allah." (Baihaqi)

The dark spot and rust of qalb can be removed by more and more of Allah's remembrance (Zikr); Qalb becomes calm and purified by zikr. Self-purification can be acquired also by Tauba (repentance), Istigfar (seeking Allah's forgiveness), Tawakkul (reliance on Allah), Zuhd (abstinence), Ikhlas (sincerity), Sahr (Patience), Shukr (gratitude), Tilawat (recitation of Al-Quran), Salat (Prayer), etc.

We shall purify our Qalb, acquire self-purification and become favourites of Allah.

Task: Students will write a paragraph at home on the usefulness and importance of self-purification and ways of attaining it and show it to the class teacher.

LESSON 15

Commanding Good Deeds and Forbidding Wrong Deeds

The Arabic version of 'commanding good deeds and forbidding wrong ones' is 'Amr bil Maaruf wa Nahi Anil Munkar'. In Islamic philosophy of life, its importance is unlimited. It is considerable as one of the virtues of a Mumin. By

Rasulullah has explicitly said in another Hadith, مَنْ غَشَ فَلَيْسَ مِنَّا

Meaning: "He who cheats does not belong to our folk." (Tirmizi)

In Islamic Shariat, deceit or cheating is absolutely Haram. It is not lawful in trade and commerce, financial transactions, mutual conduct, socio-economic activities under any circumstances. Cheating must not be concealed. Allah the Most High says,

وَلَا تُلْبِسُوا الْحَقَّ بِالْبَاطِلِ وَتَكُنُوا الْحَقَّ وَأَنْثُمْ تَعْلَمُونَ ﴿٤٢﴾

Meaning: "Do not confound truth with falsehood and do not conceal the truth knowingly." (Sura: Al-Baqara, Ayat: 42)

Goods and services must be transacted accurately. Faults and defects of goods must be clearly described to the buyer. It is haram or unlawful to transact goods without informing the actual position. It is so narrated in a Hadith, one day Rasulullah (Sm.) was passing by a heap of food grains. Then he pushed his hand inside the heap. He found that the grains inside were wet whereas the grains on the surface were dry. He said, "O owner of food grains! How is this? The man said in reply, O Rasulullah! It soaked in the rain water. Then Rasul (Sm.) said, then why did you not place the wet grains on the surface? Thus the buyer could come to know about the actual condition (and hence could save themselves from loss). In fact, he who cheats will not be counted among my followers." (Muslim)

Fraud is an anti-social crime. It destroys mutual confidence and faith. It fosters enmity in society. None likes a cheat. He is hated to Allah as in the Society. The Holy Prophet (Sm.) says, "Such a person is an enemy of Allah who sells defective goods without informing the buyer about the defect. The Angels always curse him." (Ibn Majah)

In fact, a fraudulent person is hated, ashamed and harassed in this world also. Again, suffering and perdition await him in Akhirat. Allah the Most High says,

وَيُلْلَمْطِفِفِينَ ۝ الَّذِينَ إِذَا كُنَالُوا عَلَى النَّاسِ يَسْتَوْفِفُونَ ۝ وَإِذَا كَانُوا هُمْ أَوْ زُنْهُمْ يُخْسِرُونَ ۝

Meaning: "For them is annihilation who give less in weight, who take from men in fullness by weight but they give less by weighing when they pay." (Sura: Mutaffifin, Ayat, 1- 3)

Cheating is an issue of Akhlaq-i-Zamiah. It is a great offence. Its adverse effect is fatal in socio-economic sector. So, we must save ourselves from deceit in all our sayings and doings.

Task : Students will form groups and write 10 sentences on the importance of giving up fraud, and show them to the teacher.

LESSON 18

GHIBAT (BACK-BITING)

INTRODUCTION

Ghibat is an Arabic word. It means slander, back-biting, idle gossip, false rumour, misreporting about others in their absence, undue criticism, exposing others, scandal-mongering, etc. In the Islamic terminology, Ghibat is such foul talk about another person in his absence which if he hears, would take it to heart. In the usual sense Ghibat is to talk ill of someone in his/her absence.

The Holy Prophet (Sm.) has introduced ghibat nicely in a Hadith. "One day Nabi (Sm.) said, "Do you know what Ghibat is?" The Sahabi said, "Allah and His Rasul know it best": Rasulullah (Sm.) said,"Ghibat is- you criticize your brother in such a way which if he comes to know/hear, he will suffer pains". Then Rasulullah (Sm.) was asked, "Will it still be Ghibat if what I relate about his faults, which are there in him?" Rasulullah (Sm.) replied thus- "If your allegations are true, it is still Ghibat," and if it is not there in him, it is slander." (Muslim)

SHAPE OF GHIBAT

Often times we sit idle. We do not have anything to do. We friends gossip together. At such times, we criticize others by the way. We find faults with, classmates, friends, relatives, etc. We make fun and cut jokes about them. In fact such talks are Ghibat. Many major sins are committed by such transactions by way of Telling jokes and making fun. However, it is not only through gossips, but in many other ways that Ghibat takes place. For instance, to criticize anyone through writing, signs, body language, etc. are also Ghibat. Ghibat is also possible through someone's habit being depicted in a sketch, write-up or cartoon.

The most familiar form of Ghibat is discussion of someone's faults. Besides this, criticism of someone's physical defects, dress-up defects, taunts and wiggery, etc. about someone's family background, pedigree, criticizing or talking ill of someone's traits and habits, etc. come under Ghibat.

DEMERITS AND CONSEQUENCES OF GHIBAT

In the Islamic Shariat, Ghibat or back-biting is forbidden. Allah says -

وَلَا يُغْتَبْ بَعْضُكُمْ بَعْضًا ۝ أَيْحِبْ أَخْدُ كُمْ أَنْ يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ ۝

Meaning: "You shall not back-bite one another. Do you love eating the flesh of your dead brother? In fact, you do dislike that." (Sura: Al-Hujurat, Ayat: 12)

Back-biting has been likened in Al-Quran to eating flesh of our dead brother. So, back-biting is an extremely obnoxious act. No sound and conscientious person can like such an act. Allah the Most High too does not like Ghibat.

The holy Prophet (Sm.) has warned us in Hadith against Ghibat. Rasulullah (Sm.) said, "Ghibat is more serious than rape." Sahabis asked, "O Rasulullah (Sm.)! How can Ghibat be a more deadly crime than rape? Rasul (Sm.) said; If someone repents after rape, Allah the Most High may forgive him. But a back-biter will not be forgiven by Allah until the victim of his offence forgives him." (Baihaqi)

In the Islamic Shariat, Ghibat is absolutely haram. To hear Ghibat too is as haram as to practice it. One should abstain from hearing Ghibat as from telling it. The back-biter must be advised to refrain from Ghibat. Alternatively, one must avoid such places as are used as venues of Ghibat.

The sin of Ghibat is very terrible. Often times we talk ill of such persons whom we cannot even approach to seek forgiveness. As a result, even Allah shall not pardon this sin. So, we will abstain from Ghibat. If it at all happens from us, we must at once seek forgiveness from the victim of our Ghibat.

Task: Students will write a paragraph at home on the evil consequences of Ghibat and show it to the teacher.

LESSON 19

JEALOUSY

Jealousy is one of the basest aspects of Akhlaq-i-Zamimah. Jealousy means to hold adverse opinion about others, to deem oneself superior to others, to hate others, to wish ill of others out of enmity, to be indisposed to accept other person's prosperity, happiness, etc. In the Islamic terminology, Jealousy means a mental disposition that desires an end or damage to other person's happiness and prosperity, peace and success, and contrarily wishing oneself as owner of similar good luck. The Arabic synonym of Jealous is Hasad (حسد).

LESSON 22

RIBA (USURY) AND BRIBERY

INTRODUCTION: RIBA

'Sood' is a Persian word and it literally means profit, but is used technically in the sense of 'Riba'. The additional amount claimed on a loan given to someone is called 'Riba' (ربو). At the time of the advent of Holy Prophet (Sm.), it took the shape of a business or trade per se. In many societies of the world including the Arabian, it had become a custom. As its outcome, the rich would become richer and the poor still poorer. It was another name for exploitation. So, Islam declared it Haram. There are many who equate Riba with profit. But virtually both are not the same. For, in 'Riba' there remains no risk of loss and so far as profit is concerned, it runs the risk of loss. In defining 'Riba', Rasulullah (Sm.) says -

كُلْ قَرْضٍ جَرَّ نَفْعًا فَهُوَ رِبْوٌ

Meaning: "Any profit earned by a loan is 'Riba'." (Jami Saghir)

Realizing any kind of profit by the lender from the borrower is 'Riba'. For instance, a person gives a loan of taka 100 to another person on condition that the loanee shall pay Taka 110 to the lender. In this case, Taka 10 (ten) is 'Riba'. For, this has got no exchange value.

'Riba' is not confined to transactions of money, goods etc. only. Rather, such extra amount in case of transactions of the same or similar categories of goods will come under its domain. For instance, taking more than one kg of rice or alternatively one kg of rice and some other extra material in return for a loan of one kg rice will be treated as 'Riba'. The Holy Prophet (Sm.) has explicitly said, "Any excess in the repayment of the amount of loan of a certain category of article such as extra gold for gold, silver for silver, barley for barley, date for date, salt for salt, etc. will be 'Riba'." (Muslim)

BRIBERY

'Bribery' means excess gain. Unlawful demand in cash or kind, taking or demanding money, wealth, benefit or advantage in excess of what is due or normal claim is bribe. Officers and employees of an institution receive a certain amount of salary or allowance in return for their work. But if they illegally take or claim anything extra in addition to their pay for this work, that excess gain is bribe. For instance, it is bribery on the part of an officer if money is extracted by him from a person by holding his file. In other words,

illegally realizing such things or benefits by anyone not within his rights is bribe. Similarly offering money or benefit for illegal gain by someone to any man in authority is also bribery.

Transaction of bribe is noticeable in society in various forms. people generally offer bribe in terms of money for getting their dishonest purposes served. Besides money, bribe is exchanged in kind also in the form of television, fridge, ornaments, ready-made flats, etc. In truth, whatever is the price of the articles exchanged, or the amount of bribe in money small or huge, it is all Haram.

BANEFUL EFFECTS AND CONSEQUENCES

'Riba' (Usury) and 'Bribery' are heinous financial crimes. Their demerits and harmfulness are very dreadful. Usury generates economic disparity in society. The rich become richer and the poor still poorer, As a result, class distinctions crop up in society. The way to mutual love, affection and co-operation is closed. National growth and economic development are retarded. People do not feel encouraged towards investment. Rather, wealth is invested in unproductive sectors like usury. As a result investment in the country diminishes and national development is thwarted.

Bribery also breeds unrest in society. A person who is given or takes bribe neglects his duties and misappropriates Amanat (Trust). He misuses his power and responsibilities. Both recipient and offerer of bribe transgress the rights of others. As a result, there starts enmity of the affected party with them. Quarrel, discord and strife get the upperhand in society.

In fact, the damaging effects of both usury and bribery are very severe. These bring moral degradation to society. Under the spell of usury and bribery, man loses moral and human qualities. Rather the cultivation of dishonesty and evil habits gets momentum. These spread in man greed and avarice, wastefulness and sinfulness. Very often for the lure of extra income from usury and bribery, man indulges in various types of criminal activities. Crimes like terrorism, hijack, highway robbery, murder, etc. boom. Rasulullah (Sm.) said, "A society given to Zina (illicit sex), falls prey to severe famine. And a society immersed in transaction of bribes becomes engulfed by fear and terror." (Musnad-I-Ahmad)

The impact of usury and bribery is very harmful in terms of socio-economic advancement. From a religious point too, its baneful effects are very pervasive. Wealth and properties acquired by usury and bribery are haram (illegal). And haram is not entertainable under any circumstances. The Ibadat of a person is not

accepted if his body is nourished by haram food and his dress is obtained through haram money. Allah the Most High does not grant even his Dua (supplication). Persons involved in usury and bribery are condemned by both Allah and His Rasul (Sm.) as they are hated by other men. Both Allah and His Rasul (Sm.) curse and damn the persons involved in usurious practices and bribery. It has been thus mentioned in a Hadith,

لَعْنَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَكْلُ الرِّبَا مُؤْمِنًا وَكَارِبَةً وَشَاهِدَيْهِ

Meaning: "The generous Prophet (Sm.) has cursed a usurer, Riba payer or giver, scribe of Riba-contract and witnesses thereof." (Muslim)

Nabi Karim (Sm.) has said elsewhere thus -

لَعْنَةُ اللَّهِ عَلَى الرَّاشِنِ وَالْمُرْتَشِيِّ

Meaning: "Allah's curse is on both the offerer and the recipient of bribe." (Bukhari and Muslim)

The consequences of transaction of Riha and Bribe are awful. This turns a man fit for Allah's damnation. Even in this life of the world, Allah the Most High holds him in His grip. The holy Prophet (Sm.) says -

إِذَا ظَهَرَ الزِّنَاءُ وَالرِّبَا فِي قَرْيَةٍ فَقَدْ أَحَلُوا بِأَنفُسِهِمْ عَذَابَ اللَّهِ

Meaning: "When illicit sex (Zina), rape and Riba spread in an epidemic form in a village or country, Allah's punishments for the inhabitants thereof become inevitable." (Mustadraq Al-Hakim)

The transactors of riba and bribe will find their place in Jahannam. On the Day of Qiyamat, they will face terrible punishment. Stating the condition of the usurer (one who takes riba) Allah the Most High says, "Those who take interest (riba), will stand like a man whom the devil rendered mad by his touch. This is so because they say that buying selling is just like usury." (Sura: Al-Baqara, Ayat: 275)

As for the fate of the bribe-eaters, Rasulullah (Sm.) says,

الرَّاشِنِ وَالْمُرْتَشِيِّ كَلَّا هُمَا فِي النَّارِ

Meaning: "Bribe-offerers and bribe-eaters, both of them are Jahannamis." (Tabarani)

In another Hadith Rasul (Sm.) has narrated the peculiar punishment awaiting the bribe-eaters. It is related in Hadith, Nabi (Sm.) employed a person to collect

- explain the Charter of Madinah and communal amity of the Holy Prophet (Sm.);
- explain the Farewell Hajj sermon, the ideas of human rights and equality, as well as the importance of respect to woman, and establishment of universal brotherhood;
- explain the conquest of Makkah by the holy Prophet (Sm.) and his ideal of general amnesty;
- explain the introduction and ideals of life of the Khulafa-i-Rashidun;
- explain the qualities exemplified in their character, such as service to humanity, charity, generosity, cultivation of knowledge, love for their subjects, as well as their idea of justice and good governance.
- explain the noble traits that blossomed in the lives of the Muslim savants, such as their ideals of social service, equality, democratic values, fraternity, fellow-feeling, courtesy, trustworthiness, sacrifice, forgiveness, patriotism, benevolence and contribution to dissemination of learning and education.
- describe the contribution of Muslims in the field of knowledge, Science and technology, specially in the area of medicine, chemistry, geography and mathematics.

LESSON 1

Socio-Cultural Conditions of Pre-Islamic Arabia

The holy Prophet Hazrat Muhammad (Sm.) is the last and the most excellent of all Prophets and Messengers sent by Allah the Most High for showing the right direction to mankind. The people of Arabia had been steeped in barbarism and ignorance. Their socio-cultural, politico-religious and economic conditions were extremely degraded. They made innumerable idols and worshipped them. Their idols were as many as their tribes; they had installed 360 idols in the Holy Kaaba. Due to this serious decay, Allah the Most High sent as guide the Holy Prophet (Sm.) with the status of the best man ever in the history of the world. Allah had sent down to him the greatest book Al-Quran. The great Prophet (Sm.) has showed mankind the path of liberation.

SOCIAL SITUATION

Before the advent of the holy Prophet (Sm.) the people of Arabia had forgotten the teachings of Nabis and Rasuls and indulged in anti-social activities. Their rites, rituals, conduct and manners were barbarous and anti-humanity. This being the cause, that age has been called 'Ayyam-i-Jahiliyah' or the 'Age of Ignorance'. They had no idea whatsoever about decent and wholesome social system. There was no security of man's life, property and honour. Murder, assault, decoity, scuffle, burying female children alive, gambling, usury, bribe, sexual promiscuity, had become common practices. Women enjoyed no dignity in that society. Women were not even deemed as human beings; rather they used to be bought and sold as slaves to be used as objects of pleasure. Al-Quran contains clear allusions to it. Allah the Most High says, "When someone is informed of the birth of a female child, his face turns pale and he feels acute mental pain. On being given this news, he goes out in self-concealment out of shame. He starts thinking whether to retain her in spite of self-remorse or to bury her alive. Beware! Whatever decision they take, it is all base." (Sura: An-Nahl, Ayats: 58-59)

In a word, there was no such crime left which they would not commit.

CULTURAL CONDITION

In spite of being unlettered and uneducated, people of the Jahiliyah age of Arabia were very fond of literary feats. Many of them would improvise poems. In the then Arabia a fair called Ukaz used to be organized annually. In that fair the prominent poets would recite self-composed poems. Those poems as would have been considered the best, used to be hung from the walls of the holy Kaaba. 'Al-Sabul Muallaqat' (Seven hanging poems) considered as the best of all ages, were compositions of the Jahiliyah days. The Arabs earned universal acclaim for poetical accomplishments right in the Jahili age. Their poetry was very elegant in terms of quality. Hazrat Ibn Abbas (R.) says, "When you fail to understand any description of Allah's Book (Al-Quran), then you seek out its implications in the poetry of the Arabs. For, poetry is the register of their life." (Al-Mufassal) This explains the prevalence of Innumerable epigrams, various legends and savoury stories as well as the art of oratory. However, their cultural efforts were mainly embodied in poetry.

LESSON 2

The Holy Prophet Hazrat Muhammad (Sm.): Birth, Childhood and Adolescence

BIRTH AND CHILDHOOD

The Holy Prophet Hazrat Muhammad (Sm.) was born in the Quraish tribe in 570 A.D. Abdullah was his father's name. His paternal grand father's name was Abdul Mutalib. Amina was his mother's name while that of his maternal grandfather was Wahhab. His father died before his birth. His paternal grandfather christened him Muhammad, and his mother gave him the name Ahmad.

After birth, baby Muhammad (Sm.) was brought up by his wed-nurse Halima (Ra.). Halima was a member of the Banu Saad tribe. And Banu Saad practiced the purest of the Arabic dialects. Consequently baby Muhammad too acquired command over the purest Arabic dialect. Examples of justice and fairplay were evident in Muhammad (Sm.) right from his childhood. He used to suck and breast of his wed-nurse Halima and lefted the other for Abdullah, son of Halima.

Halima returned baby Muhammad to his mother Amina after rearing him for 5 years. When he was only six, his mother passed away. Now orphan and helpless, his paternal grandfather Abdul Mutalib took him under his custody and care. And at his 8th year his paternal grandfather too died. After that his upbringing was assumed by his paternal uncle Abu Talib.

ADOLESCENCE

Abu Talib, his uncle used to rear him up with utmost care and affection. Abu Talib's economic condition was insolvent. Having taken notice of this, Hazrat Muhammad (Sm.) started to work with his uncle's cooperation. He used to graze sheep. He was the best model for other shepherds. He behaved with them on friendly terms. Never would he engage himself in feuds or quarrels with them. He went to Syria for trade at the age of 12 in the company of his uncle. On the way they met a priest named Buhaira (Bahira) who pointed to Muhammed as an extra-ordinary boy and prophesied by saying this- "This boy shall become the Akihiri Nabi (Last Prophet) of the final phase (of time)."

Hazrat Mumammad (Sm.) somehow realized that he was not destined to live much longer. Accordingly, he intended to perform Hajj in the tenth Hijri year in 632 CE. With this purpose he proceeded to Makkah for Hajj in the company of more than 1 million Sahabis in February of 632 CE. (Zil Qada). This is what is known as the farewell pilgrimage. During this Hajj all the consorts of the holy Prophet (Sm.) too accompanied him. All put on Ihram (Hajj clothes) at Zul Huzaifa and then proceeded towards Makkah. On the 9th of Zil Hajj, Rasulullah (Sm.) delivered an epoch making address at the mammoth congregation at Arafat ground. This address contained adequate guidance on all issues pertaining to humankind. At the outset he ascended the hill nearby called the Hill of Mercy (Jabalur Rahmat), uttered due praises for Allah the Most High-

Then he said-

1. People! Listen to my words with close attention. For, I do not know if I shall be here among you the next year.
2. Your life and property are sacred to one another just as this day, place and month are sacred.
3. Remember, all must one day appear before Allah. On that day each one shall have to furnish account of his or her deeds.
4. O believers! Behave gently with your wives. They have got similar rights over you as you have over them.
5. Always guard the Amanat of others, abstain from sinful acts and you shall not exact Riba (usury).
6. Do not associate any partners with Allah and do not unjustly kill one another.
7. Remember, all Muslims are equal irrespective of land, colour, tribe and community. Right from this day tribal superiority is obliterated. The only yardstick of superiority is Taqwa (Fear of Allah) and good deeds. The most excellent person is he who acquires them by means of noble deeds.
8. Do not commit excesses in matters of religion; many preceding nations became extinct for that. If a slave becomes a leader for his merit and competence, do not be disobedient to him; rather, you pay allegiance to him.
9. Behave decently with both male and female slaves. Feed and dress them as you feed and dress yourselves. If any of them commits any

unpardonable crime, set him or her free, but you shall not maltreat them. For, they too are human beings identical to you, very much Allah's creation. All Muslims are brothers of one another and you are tied unto a common brotherhood.

10. All superstitions and retaliations of the Jahiliya era are now declared void. I leave behind Allah's words and His Rasul's (Sm.) ideal for your guidance. So long as you adhere to these, you shall not go astray.
11. I have been the last of the Prophets and there is no Prophet or Rasul subsequent to me.
12. You who are present here today, you shall convey my message to those who are absent here.

Thereafter the holy Prophet Hazrat Muhammad (Sm.) turned his face towards the heavens above and spoke in a loud voice, 'O Allah! Have I been able to convey your words to mankind properly?' Instantly a sound arose from the huge congregation of men thus, 'Most certainly, you have accomplished it quite deservedly'. Then Rasulullah (Sm.) said, "O Allah! You stand as witness to all this."

Right after this was revealed-

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَنْهَيْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيَتُ لَكُمُ الْإِسْلَامُ دِينًا .

Meaning: "This day have I perfected for you your religion and completed my favours upon you, and chosen for you Islam as the complete code of life." (Sura: Al-Mayida, Ayat: 3)

The holy Prophet observed silence for a while. The grand assembly too remained silent. Then with a glance of merry and affection to all he uttered, "Al-wida" (goodbye). Some inexplicable note of bereavement swept over everybody's heart.

The Holy Prophet (Sm.) had practiced in his own life all that he uttered in this address by way of direction and guidance (for mankind). Similarly we shall also abide by them in our own lives whatever we shall preach and utter. Thus our land and nation will be still more decent, resourceful and advanced.

Task: Students will write ten sentences in the classroom on how the Charter of Madinah plays an important role in materializing communal harmony'.

LESSON 6

Ideal Lives of Khulafa-i-Rashidun

Khulafa-i-Rashidun imply the first four khalifahs of Islam. They are Hazrat Abu Bakr (Ra.), Hazrat Umar (Ra.), Hazrat Uthman (Ra.). And Hazrat Ali (Ra.). All of them received the teachings and lessons of Islam directly from the holy Prophet Muhammad (Sm.). They followed and imitated them properly in their own practical life. Therefore, their life and works are models for us.

HAZRAT ABU BAKR (Ra.)

Hazrat Abu Bakr (Ra.), the first khalifa of Islam, was born in 573 A.D. in the Tayim class of the famous Quraish tribe of Makkah. His real name was Abdullah while his laqab (title) are 'Siddiq' and 'Atiq'. Right from his early years he had cultivated intimate friendship with the holy Prophet (Sm.). Among the adult Muslims, he was the first to have embraced Islam. He used to keep constant company with the holy Prophet (Sm.) in weal and woe, dangers and depression.

He spent all his resources in the battle of Tabuk. Such an example of spending all means for the erection of truth and justice is very rare.

Hazrat Abu Bakr (Ra.) had deep faith and confidence in the Holy Prophet Hazrat Muhammad (Sm.). No sooner had he heard about the events of Miraj (ascension of Prophet (Sm.) to Allah's court) from the Prophet's holy mouth, he believed in them unquestioningly. So he was styled the most faithful.

Such complicated issues as the election of Khalifah after the Prophet's (Sm.) demise, his funeral and burial, his succession was rightly settled by means of the Prophet's precepts as reported by him. As a result the Muslim community escaped an inevitable crisis and disorder. On his election as Khalifah, he addressed the crowd thus- "You shall obey and follow me as long as I obey Allah and His Rasul (Sm.). And if I tread the wrong path, you shall rectify me. Those poor among you are really strong to me as long as their rights are not restored. And those who are strong, they are weak before me till the share of the rightful claimants is not realized from them."

The reign of Hazrat Abu Bakr (Ra.) is an ideal example for all rulers of all ages. Some problems cropped up in the Islamic State following the holy Prophet's demise. Some arose as fake Prophets, some refused to pay Zakat, still others renounced Islam. Hazrat Abu Bakr (Ra.) confronted them very firmly and saved

SERVICE TO ISLAM

He could not make much financial contribution to Islam because of insolvency. But he served Islam through valour, prowess, heroism and writings. Hazrat Ali (Ra.) is our model for bravery, heroism, devotion to knowledge, self-abstinence and simple life-style. We will be habituated to simple life-style by following his example.

Task: Students will write a paragraph on Hazrat Ali's (Ra.) devotion to knowledge.

Muslim Scholars

Wahi (Revelation) to the Holy Prophet Muhammad (Sm.) began with the word (إِنَّا) meaning 'You do read'. Therefore, much dignity has been attached to training, learning and scholars. Al-Quran has also been styled 'Al-Hakim' meaning 'depository of science'. The Holy Prophet Hazrat Muhammad (Sm.) has said, 'Acquisition of knowledge is incumbent on all Muslims.' (Ibn Majah)

Hazrat Muhammad (Sm.) the Holy Prophet set up an educational institution called 'Darul Arqam' at Makkah for the dissemination of knowledge. After his migration (Hizrat) to Madinah he set up an academy called 'Al-Suffah' in the corridor of Masjid-i-Nababi with 70 seekers of knowledge. Masjid-i-Nababi was turned into a centre of learning subsequent to the conquest of Makkah. Learners from far off places and countries such as Persia, Rome, Kufa, Basra, Baghdad, Syria, Egypt would throng at Madinah for knowledge.

The Holy Prophet (Sm.) used to send his Sahabis to different countries for both seeking and imparting knowledge. After the Prophet's death Muslims had further accelerated the cultivation of science and knowledge in various lands. They set up many academies and libraries. Books from all over the world were collected and translated into Arabic at Bayt-al-Hikmah founded by the Abbasid Khalifah Al-Mamun. The Muslim savants were able to make substantial contribution in History, Medicine, Astronomy, Physics, Chemistry and Mathematics with the all-out patronage of the rulers. As a result, Muslims ascended the peak of science and knowledge. The Muslim contribution to learning is recorded in golden letters in the history of mankind. Muslims were able to make unforgettable contribution to Hadith, Tafsir, Fiqh, History, Philosophy, etc. as well. The contributions of Imam Bukhari (R.) to Hadith literature, Imam Abu Hanifa (R.) to Fiqh, Imam Al-Ghazzali to Philosophy and Imam Ibn Jarir At-Tabari to Tafsir are most mentionable.

LESSON 10

IMAM BUKHARI (R.)

Imam Bukhari's (R.) original name was Muhammad; surname was Abu Abdullah, while those of his father and paternal grandfather were Ismail and Ibrahim respectively. His title was Ameerul Muminin fil Hadith (leader of the Mumins in compiling Hadith). He was born on the 13th Shawwal, 194 Hijri, corresponding to the 21st July, 810 C.E. in the city of Bukhara-then a cradle of Islamic civilization and culture in central Asia. His father passed away in his boyhood. He was brought up with his mother's care and affection.

PURSUIT OF KNOWLEDGE

Right from his boyhood he possessed an acute desire for knowledge. He also possessed a keen intellect. As a result, he memorized the entire Al-Quran at the age of 6 (six). He began memorizing Hadith from the 10th year onwards. At the age of 16, he memorized the two books on Hadith authored by Abdullah Ibn Mubarak and Allama Waqi. Then he went to the holy city of Makkah along with his mother and brother for performing Hajj. There He learnt Hadith from the Muhadith of the city. After receiving the knowledge of regarding Hadith for six consecutive years there he travelled to places like Kufa, Baghdad, Basra, Egypt, Syria, Askalan, Hims, Damascus, etc. for collecting Hadith. He committed to memory more than six lakh Hadiths along with their sanads. Due to acute sense of freedom and self-esteem he would not visit Royal Courts.

COMPLITION OF BUKHARI SHARIF

Imam Bukhari (R.) had accommodated only 7275 Hadiths in the Bukhari Sharif from his collection of 6 lakh Hadith over long sixteen years. He used to offer 2 rakats of nafl Salat after proper ablution (wuzu) and bath (ghusl). Then he would engage himself in Istikhara (invocation to Allah for good information in dream). He noted down a Hadith only when he was assured of its authenticity. Hadith experts and esteemed Ulama (Islamic Scholars) certified Bukhari Sharif as the most authentic book in the whole world next to Al-Quran. Besides this, he also wrote many other books on various other subjects. Imam Bukhari (R.) is a glaring example to the fact that it is possible to become worthy of commemoration and admiration by devotion to knowledge through self-sacrifice and pains-taking efforts.

HIJRAT FROM BUKHARA

After his return from prolonged stay abroad, there arose a dispute between him and Khalid Ibn Ahmad, Badshah of Bukhara. On hearing of Imam Bukhari's profound knowledge of Hadith, the Badshah summoned him to his court. Imam Bukhari (R.) reacted saying, 'I do not intend to bring disgrace to Hadith by carrying it to the Royal Court. If he needs, let him come to either my place or the mosque'. As the Badshah insisted, he left Bukhara for Samarqand.

MEMORY

Imam Bukhari (R.) was endowed with keen memory. He used to retain in his memory whatever he saw or heard once. When he was only 11, he had corrected an error in the narration of Hadith by a certain Muhaddis named 'Dakhili'. All present there were struck with awe by the sharpness of Imam Bukhari's memory.

As many as four hundred Muhaddisin of Samarqand tested his memorization of Hadith. As he successfully passed those tests all concerned had certified him as the best Hadith expert of his time. It has been said that as many as 90,000 (ninety thousand) pupils learnt Hadith from him. To those who aspire to achieve excellence in acquisition and dissemination of knowledge, Imam Bukhari (R.) is a model worth emulation.

Task: Students will prepare an account on Imam Bukhari's (R.) efforts in compiling the Bukhari Sharif.

LESSON 11

IMAM ABU HANIFA (R.)

Imam Abu Hanifa (R.) the father of Fiqh (Islamic Jurisprudence) was born in 80 Hijri year corresponding to 699 C.E. at Kufa in Iraq. His name was Numan and also known as Abu Hanifa. His title was Imam Azam (Greatest Imam). Thabit was his father's name. He was a Tabiyi (2nd generation Muslim).

PURSUIT OF KNOWLEDGE

Imam Abu Hanifa (R.) was blessed with a very keen intellect. In early life he desired to concentrate on trade. But upon the advice of the contemporary Ulama of Kufa, he resolved in favour of academic exercise. In spite of a delayed start at 17, he acquired profound knowledge in Hadith, Tafsir, Fiqh, etc. with

Chemistry reached the climax of development due to their untiring efforts and genuine achievements.

JABIR IBN HAYYAN

Abu Abdullah Jabir Ibn Hayyan was born in the Azd Tribe of Southern Arabia in 722 A.C. His father Hayyan too was a physician. He received introduction in medical science on completion of his study of mathematics. While practising medicine in Kufa he acquired higher knowledge in Chemistry too. He had set up a science laboratory at Kufa and carried out research there till his death in 804 A.C. He was the first to have established chemistry as a self-sufficient discipline in science. Some important matters of chemistry and science such as filtration, liquefaction, calcination, evaporation, melting are inventions of his. He discussed in detail in his book purging of metals, dilution, evaporation, rules and process of making steel, varnish resistant to rust, hair dye, glass, etc. As he perfected chemistry, Jabir Ibn Hayyan has been regarded as the 'father of Chemistry'. He died in 815 A.C.

AL-KINDI

Abu Yaqub Ibn Ishaq Al-Kindi was born at Kufa in 801 A.C. His father Ishaq was Governor of Kufa during Al-Mamun's Khilafat. He translated Aristotle's theology into Arabic. His fame spread in all directions during Al-Mamun's Khilafat as an astronomer, chemist, physician and philosopher. Al-Kindi was an adherent of Neo-Platonism. He was the first to attempt a synthesis of the ideas of Plato and Aristotle. He enriched the treasure of science and knowledge by writing not less than 365 books. He was of the opinion that philosophy is not maintainable without mathematics. Besides Philosophy, he wrote books on such diverse fields as medicine, astronomy, chemistry, mathematics, music, etc. Besides his mother tongue Arabic, he was well-versed in Pahlawi, Sanskrit, Greek and Syriac languages. He died in 874 A.C.

ZUNNUN MISRI

His name is Sawban while his father's name is Ibrahim. He is popularly known as Zunnun Misri. He was born in 796 A.C. in a place called Akhmim in Egypt. Although he is more famous as a Sufi (mystic), he is one of the pioneering Muslim scientists who are noted to have conducted research in Chemistry at its

dawn. He researched and wrote on different elements of chemistry. His writings contain descriptions of such metals as gold, silver, etc. He could understand the spirit of the Egyptian heirographics. He died at Al-Gijah in Egypt in 859 A.C.

IBN ABDUL MALIK AL-QASHI

His full name is Abul Hakim Muhammad Ibn Abdul Malik Al-Khwarizmi Al-Qashi. He was born at Baghdad sometime in the 11th century and used to live there. His book bearing the title 'Ainus Sanah Wa Aiwanus Sanah' (Essence of the Art and Aid of Worker) is a valuable addition to the discipline of Chemistry. He summarily discussed in this book the simple and easy techniques of every essential branch of chemistry. The uses and differences of both white and red objects have been elaborately discussed in it.

LESSON 15

Geography

Acute necessity of maps was badly felt both from the urge of knowing the unknown and determining the Qibla (the direction of prayer or salat). Knowledge of geography was badly needed for the preachers of Islam and traders and travellers to different lands. With a view to meeting this need Muslim scholars such as Al-Muqaddasi, Al-Masudi, Yakut Ibn Abdulla and Ibn Khaldun made tremendous contributions to geography.

AL-MUQADDASI

His real name is Muhammad while his father's is Ahmad. Because of his birth at Baytul Muqaddas in 946 A.C., he is styled as Muqaddasi. He was a renowned traveller and geographer. He travelled the whole Muslim empire except Spain, India, Sijistan. He wrote a book extending over 985 pages in the light and with the experience of his 20 years of travelling. The title of his book is 'Ahsanut Taqasim Fi Marifatul Aqalim'. This savant passed away in 1000 A. C.

AL-MASUDI

His full name is Abul Hasan Ali Ibn-Hussain Al-Masudi. He was born at Baghdad. He was a traveller, historian and geographer- all in one. He has put forward his travelling experiences in his historic Geographical Encyclopedia. He drew the map of the world. He has given in it descriptions of the shape, size,

and principal divisions of the earth. He mentioned the cyclone situations of the Indian Ocean, the Persian Gulf and the Arabian Sea. He wrote an article on earthquake in 955 A.C. He died in Egypt in 957 A.C.

YAKUT IBN ABDULLAH

Yakut Ibn Abdullah Al-Hamabi was born in Persia. His book bearing the title 'Mujamul Buldan' is a standard work on geography. Here he has given description about the historical, racial and natural settings of every place along with introduction of historical personages and events. He died at Baghdad in 1228 A.C.

IBN KHALDUN

His original name is Abdur Rahman while that of his father is Muhammad. He is familiar as Ibn Khaldun. He was born in Tunisia in 1332 A.C. His world-wide fame is due to his book on Geography which he styled as 'Kitab Al-Ibar Wa Diwan Al-Mubtada Wa Al-Khabar Fi Ayyam Al-Arab Wa Al-Ajam Wa Berber'. It is shortly known as Al-Muqaddima. The theories, ideas and information which he has furnished here have immortalized him in the domain of geographical literature. He passed away in 1406 A.C.

LESSON 16

Mathematics

Mathematics is regarded as the base of science. The contributions of the Muslims to the conception, growth and development of Mathematics is unforgettable. Many Muslim savants such as Al-Khawarizmi, Ibn Haitham, Umar Khayyam, Nasiruddin Tusi have acquired fame in this discipline.

MUHAMMAD IBN MUSA AL-KHAWARIZMI

Muhammad Ibn Musa Al-Khawarizmi was born in 780A.C. in Khwarizm. He is the most famous scholar in mathematics. He is called the 'Father of Mathematics'. He is also the inventor of Algebra. The Europeans later on introduced the term Algebra in conformity with the title of his book on this subject 'Hisab Al-Jabr Wa Al-Muqabalah'. He accumulated in this book more than eight hundred examples. He evolved the six formulas of solving equations.

2020
Academic Year
9-10 Islam

যখন তোমরা লোকদের মধ্যে বিচার কর
তখন ইনসাফের সাথে বিচার কর
–আল কুরআন

দারিদ্র্যমুক্তি বাংলাদেশ গড়তে হলে শিক্ষা গ্রহণ করতে হবে
– মাননীয় প্রধানমন্ত্রী শেখ হাসিনা

তথ্য, সেবা ও সামাজিক সমস্যা প্রতিকারের জন্য '৩৩৩' কলসেন্টারে ফোন করুন

নারী ও শিশু নির্যাতনের ঘটনা ঘটলে প্রতিকার ও প্রতিরোধের জন্য ন্যাশনাল হেল্পলাইন সেন্টারে
১০৯ নম্বর-এ (টোল ফ্রি, ২৪ ঘণ্টা সার্ভিস) ফোন করুন



Ministry of Education

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