

Islamic Studies

Class Nine



NATIONAL CURRICULUM AND TEXTBOOK BOARD, BANGLADESH



কর্ণফুলী টানেল, চট্টগ্রাম

কর্ণফুলী টানেল কর্ণফুলী নদীর তলদেশ দিয়ে ৪ লেন বিশিষ্ট সড়ক টানেল। টানেলটি কর্ণফুলী নদীর দুই তীরের অঞ্চলকে সুড়ঙ্গ পথে যুক্ত করবে। এই টানেলে ঢাকা-চট্টগ্রাম-কক্সবাজার মহাসড়ক যুক্ত হবে। টানেলের দৈর্ঘ্য ৩.৪৩ কিলোমিটার। এটিই বাংলাদেশের প্রথম সুড়ঙ্গ পথ। যোগাযোগ ব্যবস্থার সহজীকরণ, আধুনিকায়ন, শিল্প কারখানার বিকাশ সাধন এবং পর্যটন শিল্পের উন্নয়নের ফলে কর্ণফুলী টানেল বেকারত্ব দূরীকরণসহ দেশের অর্থনৈতিক উন্নয়নে ব্যাপক ভূমিকা রাখবে।

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Islamic Studies Class Nine

(Experimental Version)

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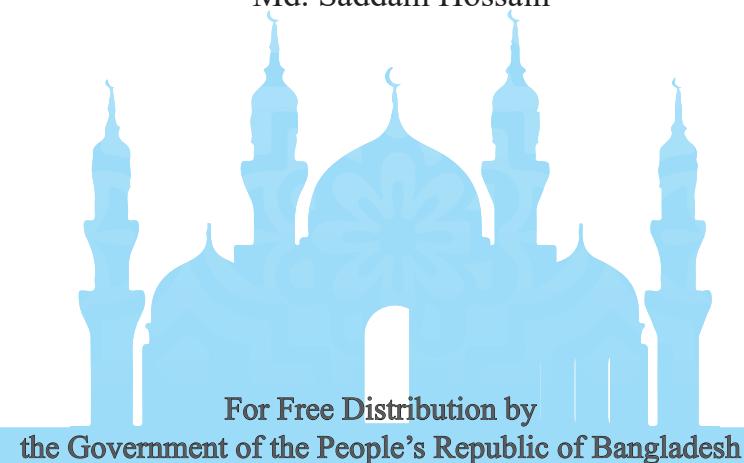
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Preface

In this ever-changing world, the concept of life and livelihood is changing every moment. This process of change has been accelerated due to the advancement of technology. There is no alternative to adapting to this fast changing world as technology is changing rapidly ever than before. In the era of fourth industrial revolution, the advancement of artificial intelligence has brought about drastic changes in our employment and lifestyles that will make the relationship among people more and more intimate. Various employment opportunities will be created in near future which we cannot even predict at this moment. We need to take preparation right now so that we can adapt ourselves to that coming future.

Although a huge economic development has taken place throughout the world, problems like climate change, air pollution, migrations and ethnic violence have become much more intense nowadays. The breakouts of pandemics like COVID 19 have crippled the normal lifestyle and economic growth of the world. Thus, different challenges as well as opportunities, have been added to our daily life.

Standing amid the array of challenges and potentials, sustainable and effective solutions are required to transform our large population into a resource. It entails global citizens with knowledge, skill, values, vision, positive attitude, sensitivity, adaptability, humanism and patriotism. Amidst all these, Bangladesh has graduated into a developing nation from the underdeveloped periphery and is continuously trying to achieve the desired goals in order to become a developed country by 2041. Education is one of the most crucial instruments to attain the goals. Hence, there is no alternative to the transformation of our education system. This transformation calls for developing an effective and updated curriculum.

Developing and updating the curriculum is a routine and important activity of National Curriculum and Textbook Board. The curriculum was last revised in 2012. Since then, more than a decade has elapsed. Therefore, there was a need for curriculum revision and development. With this view, various research and technical studies were conducted under NCTB from 2017 to 2019 to analyze the current state of education and identify the learning needs. Based on the researches and technical studies, a competency-based and seamless curriculum from K-12 has been developed to create a competent generation capable of surviving in the new world situation.

Under the framework of this competency based curriculum, the textbooks have been prepared for all streams (General and Vocational) of learners for Class Nine. The authentic experience-driven contents of this textbook were developed with a view to making learning comprehensible and enjoyable. This will connect the textbooks with various life related phenomenon and events that are constantly taking place around us. It is expected that, through this, learning will be much more insightful and lifelong.

In developing the textbooks, due importance has been given to all – irrespective of gender, ethnicity, religion and caste while the needs of the disadvantaged and special children are taken into special considerations.

I would like to thank all who have put their best efforts in writing, editing, revising, illustrating and publishing the textbook.

If any errors or inconsistencies in this experimental version are found or if there is any suggestions for further improvement of this textbook, you are requested to let us know.

Professor Md. Farhadul Islam

Chairman

National Curriculum and Textbook Board,
Bangladesh

Subject Introduction

Dear students,

I hope you are happy to get the new Islamic Studies Textbook. This textbook is very important for you for many reasons. This Class IX Islamic Studies Textbook is a reliable reference book for accurate knowledge of the fundamentals of Islam.

Remember, knowing about Islam is essential to living as a true Muslim. And Islam is such a complete code of life in which the welfare of both the worldly life and the life after death of a man exists. Along with the development of your material knowledge, scientific and technological abilities, the practice of religion and morality will make you a worthwhile and fully developed human being.

Through the content of this textbook prepared in the light of the National Curriculum 2022 and the various activities included in it, you will develop into a person with proper Islamic knowledge, skills, values and vision. Besides, by actively and spontaneously participating in the diverse learning-teaching process of this textbook, you will be able to acquire various qualifications for life. Hopefully, by practicing the knowledge of this textbook in real life, you will be enriched with moral values and build an enlightened life.

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Chapter One

Aqaid

Dear learner!

You must have noticed, from class six onwards, the first chapter in each class's Islamic Studies book is about Aqidah. You undoubtedly remember that Aqidah refers to firm beliefs. Iman and Islam have some fundamental aspects in which we should establish strong faith. All these beliefs are collectively called Aqidah. Among the subjects of Aqidah, the foremost is having faith in Allah. Now, let us take a moment to reflect on the concept of Iman Mujmal. Do you remember the declaration of faith that you made in Iman Mujmal? Yes, you said, 'I bring Iman in Allah just as He is, with all His names and attributes.' From this statement, it becomes crystal clear that, above all, we must have unwavering faith in Allah Ta'ala. In the Quran, numerous beautiful names and attributes of Allah Ta'ala are mentioned. Understanding the meanings of these names and attributes is vital to establish strong faith in them. Do you remember that in class seven, you learned about Allah Ta'ala's divine attributes in detail? Additionally, starting from class six, you have encountered several of Allah's names and their meanings. To continue, we will learn about some more of Allah's attributes or 'Al-Asmaul Husna' (The Beautiful Names) in this class, and we will have faith in them and act accordingly.

Group Activity

According to the teacher's instructions, present the experiences related to 'Aqidah' you have gained through observation or interaction in your notebook or on a poster.

The Identity of Allah

Pair Work

"Discuss with your friend what qualities are revealed about the identity of Almighty Allah and Asmaul Husna from the surrounding praise."

1.
2.
3.

Mhan Allah has numerous attributive names. His identity can be found in all these adjective names. Let us know the identity of Almighty Allah through some of His attributes.

Allah Raufun (الله رَءُوفُ)

'Raufun' means extremely affectionate, compassionate, highly merciful, and full of empathy, etc. 'Allah Raufun' means Allah is extremely merciful and very affectionate. This is one of the attributive names of Allah. This name of Allah is very compatible with the names Ar-Rahman and Ar-Raheem. Allah has boundless compassion and love towards human beings. He states,

○ إِنَّ اللَّهَ بِالنَّاسِ لَرَءُوفٌ رَّحِيمٌ

Meaning: 'Surely Allah is Ever Gracious and Most Merciful to humanity.' (Surah Al-Baqarah, verse: 143)

The Prophet (peace be upon him) says, 'Allah Ta'ala out of His boundless compassion and love, has reserved one hundred parts for Himself and distributed ninety-nine parts among His creation.' (Bukhari)

From the above mentioned verse and hadith, we can easily understand how incredibly compassionate and affectionate Allah Ta’ala is towards us. However, Allah’s affection is not confined to just humans, He is extremely compassionate to all of His creations. According to the language of the hadith, the entire creation is Allah’s cherished companions. Just as the head of a family in family life holds his members together with respect, affection, and compassion, similarly, the creator of the universes, the Magnificent Allah, nurtures and safeguards all of His creations in the universes with ultimate love and care. In reality, the love and compassion of Allah towards both humans and His creations are incomparable.

From the very beginning of our existence, there is no aspect or moment of our life which is devoid of the benevolence and compassion of the Almighty Allah towards us. He, with utmost care, has created us. He has instilled compassion within our parents’ heart to nurture us with love and care. Just as He has fashioned this nature and environment conducive to our habitation, He has similarly created various means of sustenance for a life of happiness and tranquility. He has also arranged the social environment for us. Siblings, relatives, and neighbours foster affection and kindness in us, creating a beautifully compassionate human community. If we ponder deeply, we can find numerous examples how Allah the Great is immensely affectionate and supremely merciful towards us.

Allah the Great desires no reward for the blessings He has bestowed upon us. If we worship Him, He becomes pleased. If we express gratitude for His blessings, He increases His favors upon us even more. The reward for one good deed from us is multiplied at least tenfold by Him, but if we commit a sin, He only gives us the punishment for that specific wrongdoing. Moreover, if He wishes, He can also forgive that. From this, we can understand that Allah the Great is boundlessly affectionate.

The benevolence and compassion of the Almighty Allah make the path to salvation easy for us. Through love and compassion, He guides us away from undesirable paths. He instills fear and warnings in individuals to deter them from engaging in wrongdoing and causing mischief. Allah Ta’ala says, ‘That is what Allah warns His servants with. So fear Me, O My servants!’ (Surah Az Zumar, Verse: 16)

Again, Allah the Great guides us to the right path due to His extreme affection and kindness, and we seek refuge to Him, so that He keeps us safe from the path going on which confirms the Hell for us. For example, Allah the Great states,

وَيُحَدِّرُكُمُ اللَّهُ نَفْسَهُ وَاللَّهُ رَءُوفٌ بِالْعِبَادِ

Meaning: ‘Allah warns you to beware of Him; He is most tender towards His servants.’ (Surah Al Imran, verse: 30)

Basically, there are no limits or boundaries to Allah’s affection and motherly love towards us. We are dwelling in the ocean of His love and compassion. We will also be affectionate and compassionate towards everyone, and we will love all.

Allah Mu’minun (الله مُؤْمِنٌ)

Mu’minun means protector, guardians, guarantor, and proclaimer of the truth. Allah is Al-mu’mín. He spreads peace among His servants and establishes safety within the created world. Through divine revelation, He bestows tranquility. He is the true Guardian of the creation. He knows the hidden mysteries of all matters. Allah the Great states,

هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ
الْمَلِكُ الْقُدُّوسُ السَّلَمُ الْمُؤْمِنُ الْمَهِيمُنُ الْعَزِيزُ
الْجَبَّارُ الْمُتَكَبِّرُ سُبْحَانَ اللَّهِ عَمَّا يُشَرِّكُونَ ○

Meaning: ‘He is Allah—there is no Illah except Him: the King, the Most Holy, the All-Perfect, the Source of Serenity, the Watcher, the Almighty, the Supreme in Might, the Majestic. Glorified is Allah far above what they associate with Him! (Surah Al-Hashr, verse: 23)

Allah ensures the safety of His creation. He observes every action of every living being. He does not decrease anyone’s good deeds. He does not impose excessive punishment upon anyone. Only He is worthy to fear and, possesses the right to forgive. He alone deserves utmost respect and honour. He alone is the most deserving of bestowing welfare and grace upon His servants.

Allah is the provider of safety and the guide of principles. He watches over His servants. He sees and hears everything. He keeps a vigilant eye on His servants and controls them. Through His knowledge and power, He has encompassed everything. All of this is easy for Him.

It is to mention that when the word ‘mu’min’ is related to a servant that means the servant is a believer. A servant establishes his belief in Allah and His Rasul (peace be upon him) that is why he is called mu’min.

In the Quran, Allah has encouraged us to be inspired by His qualities. Therefore, we, taking lessons from the attributes of His name ‘Al-Mu’minun,’ will work for the well-being of all people regardless of their religion, caste, or lineage. In our personal, familial, and social lives, we will embrace the path of peace and safety and strive to show empathy, extend help and cooperation, and provide security in times of adversity or challenging situations.

Allahu Wahhabun (الله وَهَابٌ)

‘Wahhab’ means extremely generous, the giver of everything without any exchange, who bestows everything as a gift. This is one of Allah’s attributes. Allah is called Wahhab. He is the ultimate giver. He bestows both material and spiritual blessings. Allah grants His servants inner well-being and knowledge. He shows them the right path and blesses them with the fortune of the acceptance of prayers.

Allah the Almighty is the best provider and always generous. All the blessings we have come from Him. He is the giver of inner prosperity. He envelops all of His creation with blessings and wisdom. All the creation relies on His mercy and gifts. This attribute is an expression of His expansive mercy and generosity. His mercy has two aspects. The first aspect is universal, meant for everyone. The other aspect is specific to His chosen servants and creation. Allah Ta’ala states-

وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ

Meaning: ‘But My mercy encompasses everything.’ (Surah Al Araf, verse: 156)

Allah's special mercy and blessings are only for the righteous. Allah Ta'ala said, 'Surely the mercy of Allah is near to those who do good.' (Surah Al-A'raf, Verse: 56)

The Great Allah has taught mankind to pray reminding them His name ‘wahhab’ in the Quran. He says,

رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً
إِنَّكَ أَنْتَ الْوَهَابُ ○

Meaning: ‘Our Lord! Do not let our hearts deviate after you have guided us. Grant us Your mercy. You are indeed the Giver.’ (Surah Al Imran, verse: 8)

We will reflect the qualities of the Great Allah’s name Wahhabun in our lives.

Project Work (Individual)

In order to study or practice the virtues of Allah’s names in your real life, undertake a one-month project to successfully implement it. After completing the project in the specified manner, create a report in the designated format.

(Student should choose a project under the mentioned title and execute it in real life. In this case, they can seek assistance from elderly family members like parents, grandparents, older siblings, or classmates.)

Name of the Project: Tree Plantation or Taking Care of a Tree

Date of the beginning of the Project:

Date of the ending of the Project:

Aide: Father-Mother/Brother-Sister/Classmate

Steps Taken: Tub, soil, collecting plants

.....
.....
.....

Guardian’s comment/signature:

The Essence of Tawhid

To a believer, the greatest and most valuable possession is his iman. All the riches, possessions, and powers of this world are insignificant to his faith. And the foremost and most important aspect of his faith is Tawhid or to have strong belief in the oneness of Allah. The gateway to the eternal abode of peace called Islam is the belief in Tawhid. Based on this faith, a believer’s thoughts and actions are controlled and guided. Therefore, belief in Tawhid is considered the primary driving force of a believer’s life.

The declaration ‘La ilaha illallah’ means ‘There is no Illah but Allah.’ This phrase embodies the essence of Tawhid’s belief. It is a kalimah or declaration in Islam. It is often referred to as the ‘Kalimah Tayyebah.’ It is also called ‘Kalimatut-Tawhid.’

The proclamation ‘La ilaha illallah’ or the propagation of Tawhid’s message was the primary task of all the prophets and messengers. Each one of them conveyed to

humanity the message of the oneness of Allah and invited them to worship Allah alone. Our beloved Prophet Muhammad (peace be upon him) has been propagating the message of Tawhid to humanity since he received the responsibility of Prophethood. Throughout his life, he spread the message of Tawhid among people. He called upon them, ‘O people! Declare that there is no Illah but Allah. By doing so, you shall attain success.’ (Ahmad).

To the people of the book or the followers of the previous heavenly scriptures, Muhammad (peace be upon him) presented the teachings of Tawhid through guidance and strategies, as directed by the Almighty Allah. He addressed them, saying, ‘Say, ‘O People of the Book! Let us come to common terms: that we will worship none but Allah, associate none with Him, nor take one another as lords instead of Allah.’ (Surah Al Imran, verse: 64)

Basically, the message of invitation of all the prophets and Rasuls was one, that is: there is no Illah except Allah. The primary objective to send prophets and rasuls in ages was to propagate the message of Tawhid. Allah the Great says,

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَّسُولًا
أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ

Meaning: ‘We surely sent a messenger to every community, saying, “Worship Allah and shun false gods.” (Surah An-Nahl, verse:36)

Allah the Great also states, ‘We never sent a messenger before you without revealing to him: “There is no Illah except Me, so worship Me alone.”’ (Surah Al-Anbya, verse: 25)

The Impact of Believing in Tawhid

The impact of believing in Tawhid is significant in human life. The belief in Tawhid brings about various independent characteristics in one’s personality. Believing in Tawhid makes a person inclined towards righteous deeds. This is because he believes in heart and soul that in the future, he will be held accountable by Allah for all his actions in the worldly life. Even if no one in this world witnesses his wrongdoings, the watchful eye of the almighty Allah cannot be escaped. He is the All-Seeing, All-Hearing, and All-Knowing. Therefore, the thought of standing before his Lord for judgment in the life hereafter instils fear within him, and due to this, he refrains from engaging in wrongful deeds instinctively. In the language of Al Quran, ‘And as for those who were in awe of standing before their Lord and restrained themselves from evil desires, Paradise will certainly be their home.’ (Surah An Nazi’at, verse: 40-41)

The awareness of Tawhid liberates humanity from being slaves to other humans, elevating the glory of humanity. Through the belief in Tawhid, individuals attain the real spiritual liberation. As a result, a true believer in Tawhid emerges as a fearless, confident, and courageous individual, free from all forms of degradation, inferiority, fear, and narrow-mindedness. Just as he does not bow his head to anyone other than Allah, he also does not seek assistance from anyone else but Him. He embraces submission and servitude to the magnificent Allah – the sole Master, Judge, and Just One of the universe. On the contrary, those who lack belief in Tawhid lower their heads before entities other than Allah, compromising their dignity. Therefore, the belief in Tawhid empowers humans with self-awareness and self-esteem.

The sayings of Tawhid are like a sweet nectar that a believer in Tawhid drinks to attain the utmost peace and tranquillity. In such moments, rising above all the desires and worries of the world, he becomes engrossed in the satisfaction of the Almighty Allah. When Prophet Ibrahim (As) began to spread the teachings of Tawhid, Namrud became agitated by his words and threw him into the fire. However, his faith in Tawhid was so unshakeable that he remained untouched. Even in the face of adversity, he was calm and steadfast, trusting that his belief in the One and Only Creator would protect him. He believed that the One who brought him to faith in the Singular and Supreme Being would be his shield, and no one could harm him. If Allah willed otherwise and did not protect him, no power in the world could save him. For this reason, when Hazrat Jibril (As) came to him and offered to extinguish the fire with his wings, he declined, placing his complete trust in Allah alone. He surrendered his desire to the will of Allah and chose to rely solely on Him. As a result, following Allah's command, the fire became cool and comforting for him. He achieved salvation from harm. This incident was a testament to his unwavering faith in Tawhid.

The true believer in Tawhid finds joy in recognizing the One Allah as his own Lord (Creator). Hazrat Bilal (As), a slave from Abyssinia, embarked on a new chapter of challenges and persecution of his life when he embraced Islam. His owner, in his attempts to force Bilal to abandon Islam, subjected him to inhumane torture. Heavy stones were placed on his chest while he lay on scorching desert sand. He was dragged on the streets of Mecca, his neck tightly bound with ropes that even drew blood from his body due to the impact of stones. He was commanded to renounce Islam. If he would do so, he would be free. Otherwise he had to suffer more severe punishments. But with a heart full of faith, he endured all the suffering, continuously uttering 'Ahad, Ahad' - which means 'Allah is One' - from his lips. What a wonder! Despite enduring such extreme cruelty, he steadfastly upheld the belief in the Oneness of Allah. Even in the direst circumstances, he proclaimed to the oppressors, "Even if you cut me into pieces, I will never abandon the path of faith." What an incredible power of faith! Eventually, all the efforts of the oppressor proved futile, and faith emerged victorious. Thus, nothing can withstand against the power of Tawhid.

Tawhid establishes the dignity of humanity. It eradicates all forms of distinctions

among people, including racial and caste differences, bringing all individuals together as equals. This is because Tawhid imparts the knowledge that all humans are created by the Almighty Allah, originating from the first man and woman, Adam (As) and Hawa (As), and from them, the progression of human society and civilization has occurred. Hence, all humans are equal. The measure of one's respect is not determined by lineage or clan, but rather, those who hold the highest regard are those devoted to Allah. This belief, irrespective of nationality, religion, caste, or clan, upholds the dignity of every human being and binds the global human community in the bond of brotherhood.

A common human inclination is to fear and bow down before power or authority. For this reason, followers of various religions tend to worship and revere various external powers in nature and the living world. However, a believer in Tawhid does not fear any worldly power or authority, nor does one submit to these forces. He only worships an unseen entity of absolute power, the source of all power and authority. His allegiance is solely to this omnipotent entity, who is beyond the reach of our senses and who reigns supreme everywhere. This entity is Allah the Great. He is the Almighty.

Pair/Group Activity

Discuss in pair/group what changes (except the topics mentioned in your textbook) can be reflected in one's life and work for believing in Tawhid. Make a list and present them.

(Following the instructions of your teacher, you will write down on a small piece of paper or index card what changes occur due to believing in Tawhid after discussing them in pairs or groups.)

The Awareness of Tawhid

The phrase 'La ilaha illallah' is a profound and revolutionary declaration of Tawhid. It represents the ultimate verdict between truth and falsehood as an eternal proclamation. The resonance of this saying imparts believers with immeasurable strength, courage, and determination, while also unsettling the hearts of disbelievers. Through this declaration, all fictional and counterfeit objects of worship in the world are rejected. Moreover, it raises Allah's word above all else, inspiring believers to hold it high in their hearts. As a consequence, the dissemination and glory of this declaration have encountered relentless opposition from contemporary anti-Tawhid forces, facing the faithful with unparalleled challenges to their steadfastness and faith. Numerous instances in Islamic history highlight how difficult it was to respond to the call of Tawhid in the early days of Islam. Even our beloved Prophet (peace be upon him), who was renowned as Al-Amin (the trustworthy) from his childhood and beloved to

all, was hated by the opponents of Tawhid when he commenced spreading the message of Tawhid after getting the responsibility of Prophethood. Only for the propagation of the message of Tawhid, Prophet Muhammad (peace be upon him) suffered various forms of oppression, including mockery, slander, defamation, cruelty, and torture from the anti Islamists. Not only Hazrat Bilal (Ra) among the companions suffered, but also many affluent and destitute companions were subjected to heinous and brutal treatment for leaving shirk for Tawhid. Hazrat Ammar (Ra) and his family bore the brunt of severe afflictions. They were subjected to be laid on burning sand in the scorching desert. Hazrat Ammar's father, Yasir (Ra), could not tolerate the brutalities and died; and his mother, Sumayyah (Ra), was mercilessly martyred by Abu Jahl. In this manner, they sacrificed their lives, yet never wavered even a fraction from the core of Tawhid.

Writing Reflection Diary (Home work)

“Through the beliefs and works we will make our faith in Tawhid strong”

(Fill up the fixed chart at home in the light of the above mentioned title. In this case, you can seek assistance from your family members, or from a person who has religious knowledge.)

Beliefs	Works

Belief in Akhirat

Dear learner, the fundamental seven aspects of faith and the stages of Akhirat are discussed in class six. Then, in class seven, three specific aspects of faith - belief in Allah, belief in the Angels, and belief in the scriptures are discussed in detail. In continuation, the topics of Kiamat, Resurrection, and Hashr are explored in detail under the titles of belief in the Rasuls and belief in the Akhirat. Also, in class eight, belief in Taqdeer and Shafa'at are studied. We will explore the topics of Jannat and Jahannam elaborately under the title of Akhirat in this class.

Jannat (الْجَنَّةُ)

Panel Discussion

"The aspects of our moral character that are essential to develop along with the worship of Allah for attaining Jannah in the Hereafter"

(In the light of the mentioned title, discuss in a panel or group and present as per the instructions of the teacher.)

Jannat is an Arabic word. The literal meaning of the word is a garden, a paradise, a visually captivating and enchanting environment, the ultimate dwelling place of the virtuous. In Islamic terminology, the eternal abode of peace and tranquillity is created for the believers and obedient servants in the life hereafter is called Jannat. Whatever the inhabitants of Jannat will desire, they will get it there. Jannat is such an extraordinary realm where no desires of the dwellers will remain unmet. Allah Ta'ala states in Al-Quran,

وَلَكُمْ فِيهَا مَا تَشْتَهِي أَنفُسُكُمْ وَلَكُمْ فِيهَا مَا تَدْعُونَ
نُزُلًا مِنْ غَفُورٍ رَّحِيمٍ

Meaning: ‘There you will have whatever your souls desire, and there you will have whatever you ask for: an accommodation from the All-Forgiving, Most Merciful.’ (Surah Ha Mim As Sajdah, verse: 31-32)

In the Quran, the names of eight paradises are mentioned. The names of the paradises described in the Quran are as follows:

1. Jannatul Firdaus
2. Darul Maqam
3. Darul Karaar
4. Darus Salaam
5. Jannatul Mauwa
6. Jannatun Na'eem
7. Darul Khuld
8. Jannatul Adn.

Among these eight paradises, Jannatul Firdaus is the most excellent.

Jannat is an eternal abode of peace. The inhabitants of paradise will never face any sorrow, pain, or fatigue there. They will be eternal and remain forever healthy. Death will

never touch them. Their clothing will never wear out, and their youth will never fade. They will live in eternal blessings and tranquillity. They will never hear unnecessary, obscene, or false words. They will never be expelled from there. Those who brought faith and lived righteously among their parents, spouses, and children will also be with them. Angels will be present before them at every door and will say, “Peace be upon you.” This life in the hereafter is such beautiful.

Jannat is a place of unparalleled beauty and is adorned with exquisite and captivating elements. Its houses, chairs, and utensils are all crafted from materials like gold and precious gems. Countless gardens will be spread across its expanse, filled with unique fruits like dates, grapes, and a variety of unprecedented delicacies. These fruits possess such incredible flavours that their taste is beyond anyone’s imagination. In rows upon rows of vessels, there will be an endless supply of nectar-like beverages. One can drink to his heart’s content and lose themselves in boundless happiness. There will be no restrictions or inhibitions in this splendid realm.

In Jannat, four different types of rivers or streams flow. These are pure water streams, milk streams, streams of delicious beverages, and purified honey streams. Apart from these rivers and streams, there will also be three eternal waterfalls in Jannat. These are:

- a. the waterfall named ‘Kafoor’, which will have fragrant and cool water;
- b. the waterfall named ‘Salsabil’, which will have fragrant water and will remain refreshing;
- c. the waterfall named ‘Tasneem’, which will have water which is not very cold nor very warm.

Allah the Great states, ‘The description of the Paradise promised to the righteous is that in it are rivers of fresh water, rivers of milk that never changes in taste, rivers of wine delicious to drink, and rivers of pure honey. There they will have all kinds of fruit.’ (Surah Muhammad, verse: 15)

The inhabitants of paradise will be of two kinds. People on the right side and those who are ahead. People on the right side will be extremely fortunate. And those who are ahead will always be ahead in all matters. They will be the closest to Allah. Rasulullah (peace be upon him) said, Allah Ta’ala has prepared one hundred levels in paradise. The difference between two levels is like the distance between the sky and the earth. When you will want a paradise, you should ask Allah for the Firdaus. Because this is the best and highest level of paradise. Above it is the Arash-e Rahamn. And from there, the rivers of paradise are flowing. (Bukhari)

The righteous will be taken to the paradise in groups. When they will reach there, the gates of the paradeses will be opened. And the guards of the paradise will greet them, “Peace be upon you, be happy, and enter the eternal abode of peace and tranquility.”

They will state, “All praises are due to Allah who has fulfilled His promises, and has made us the successors of this land. We will dwell wherever in the paradise we will wish to live for.” The rewards for the righteous are such grand.

The dwellers of heaven will sit on golden thrones. There, they will not feel the heat of the sun or the cold of winter. The shade of trees will cover them, and fruits will be within their reach. They will be served drinks in clean crystal cups made of gold and silver. The servers will provide them with an abundant supply. They will be offered drinks from a mixture called ‘Janjabeel’, flowing from a fountain in Jannat known as ‘Salsabil’. Young attendants, like scattered pearls, will roam among them. Wherever they look, they will witness the blessings and the vast kingdom. Their garments will be of soft green silk and thick green silk. Their ornaments will be of silver and coral, and their nurturer will serve them ‘Sharaban-Tahura’.

The righteous will reside amidst gardens and fountains. Whatever their Lord will give them, they will have it with joy. Plum without thorns lined up in rows, graceful banana trees, expansive shade, flowing water, and various kinds of birds with colourful feathers will be present. And there will be abundant and everlasting fruits that will never diminish nor become forbidden. For the righteous, Allah has created such an unimaginable place in Jannat that no eye has seen, no ear has heard, and no human mind can fathom. Allah says,

فَلَا تَعْلَمُ نَفْسٌ مَا أَخْرِيَ لَهُمْ مِنْ قُرَّةِ أَعْيُنٍ
○ جَزَاءً بِمَا كَانُوا يَعْمَلُونَ

Meaning: ‘No soul can imagine what delights are kept in store for them as a reward for what they used to do.’ (Surah As-sajdah, verse: 17)

The righteous individuals will reside amidst the eternal blessings. They and their wives will sit on thrones of gold under the shade. Before them, a circular arrangement of golden plates and cups for drinks will be presented. Everything there will be captivating to the heart and pleasing to the eyes. They will drink an excellent beverage mixed with camphor. Allah’s servants will drink from a spring that they will cause to flow as they wish. And for them, there will be all kinds of fruits, meats of birds, and whatever they desire. They will observe everything in all directions. Their faces will radiate with the glow of peace and tranquillity. It will be said, ‘You will remain here forever.’

Home work

'The works I will make into habit to obtain Jannat from now on.'

(Make a list of the aspects of Islamic Aqidah to practice in daily life from now on to obtain Jannat.)

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Jahannam (جَهَنَّمُ)

Jahannam is an Arabic word. Its means a place of punishment, a place of sorrow, the lowest place, a place with a foul odour, and more. Hell is described as a deep, dark, perilous, and the worst location. Fire constantly burns in this place. It serves as the dwelling for the sinners.

Hell consists of seven levels. Different groups are assigned to each level based on the type of sins they committed. The names of the seven levels of Hell are as follows: 1. Habiyah, 2. Jahim, 3. Saqar, 4. Lawa, 5. Sa'ir, 6. Hutamah, and 7. Jahannam. Sinners will experience punishment in various levels according to the severity of their sins. They will remain there for ages. The condition of the inhabitants of Hell will be one of eternal humiliation and regret. Angels with stern hearts, harsh disposition, and terrifying appearance will guard Hell. Looking at their faces will be a kind of an extra punishment.

Hell is described as a deep pit of fire. Sinners will be cast into it. They will be bound with seventy feet long chains. Within Hell, venomous snakes and scorching fire will await them. None of their desires will be fulfilled, and they will have no helpers. They will scream and call for death. They will be told, 'Today you do not call for death, call for many deaths.' Then, they will lament, 'Oh, if only we had listened or used our intellect, we would not have been among the inhabitants of Hell.'

Certainly, Hell will envelop the disbelievers from all sides. Beneath them will be beds of fire and above them will be a canopy of fire. Whenever their skin is burnt off, they

will be given new skin to experience the pain anew. There will be no place to escape. They will be told, ‘Taste the punishment. Besides punishment, no growth will occur for you.’ They will ask the guards of Hell to plead with their Lord to lighten their torment even for a day. The guards will respond, ‘Did your messengers not come to you with clear evidence?’ They will answer, ‘Certainly, they did,’ and then they will be told, ‘Then plead yourselves.’ However, the disbelievers’ pleas will have no effect.

The clothing of the inhabitants of Hell will be made of fire. Their facial skin will burn in the fire, and their faces will appear horrifying. Boiling water will be poured over their heads. Whatever is on their skin and stomachs will melt away. And they will be struck with iron rods. They will remain in torment, and whenever they try to escape from Hell, they will be thrown back into it again.

The food of the inhabitants of Hell will be from the tree called ‘Zakkum’. In their stomachs, a severe hunger will be created. They will constantly seek provisions for food. Then they will be given the Zakkum to eat. As a result of consuming it, their stomachs will boil like melted copper. It will seem as boiling water. The Zakkum tree grows in the Tihama region of Arabia. It tastes bitter, and its smell is unbearable. A white sap like milk secretes from the tree which, when touched to the skin, immediately causes blisters and swelling. In comparison to the Zakkum tree of the Earth, the Zakkum tree of the Hereafter will be extremely foul. The Noble Prophet (peace be upon him) said, ‘If a single drop of the sap of the Zakkum tree falls on Earth, it will corrupt and spoil the entire sustenance of the creatures of the world. How dreadful will be the condition of that person whose sustenance will be Zakkum?’ (Tirmidhi)

To drink in Hell, there exists a torrent of scalding water and boiling pus. The inhabitants of Hell will desperately plead for water due to their intense thirst. They will be given water so scalding that it will cause their faces to burn upon coming into contact. They will gulp down this gushing, scorching water like thirsty camels. And as soon as they drink it, their intestines will melt, and they will exit through the anus.

The inhabitants of Hell will call and ask the residents of Heaven, ‘Give us a little water, or throw some of sustenance that Allah has provided you.’ Then the residents of Heaven will reply, ‘Indeed, Allah has forbidden both to the disbelievers.’ And then residents of Heaven ask, ‘What has caused you to enter the fire of Hell?’ They will answer, ‘We used to not offer our prayers and were not among those who fed the poor.’

The fuel for Hell will be people, jinns, and stones. Allah the Great says, ‘So then fear

the Fire fueled with people and stones, which is prepared for the disbelievers.' (Surah Al-Baqarah, verse: 24) Allah has directs us to protect ourselves from the fire of Hell along with protecting family members, relatives, and friends. He says, 'O believers! Protect yourselves and your families from a Fire whose fuel is people and stones.' (Surah At-Tahrim, verse: 6)

Take a moment to contemplate about that world, when the people of Hell will desire death as their ultimate and final resolution. From all directions, death will approach them, yet they will not die. They will summon the appointed angel of Hell and say, 'O Malek, let your Lord make an end to us.' They will be told, 'Indeed, you shall remain here in a perpetual state. You shall abide in a state of condemnation and disgrace. Do not utter a word.' Upon hearing this, disappointment and hopelessness will engulf them. Their conversation will be stopped. Only cries, lamentations, and the sounds of weeping will echo everywhere.

The Prophet Muhammad (peace be upon him) stated, 'On the Day of Resurrection, death will be brought in the form of a black ram and placed between the paradises and the hells. Then it will be said, 'O inhabitants of Paradise, do you recognize this?' They will look and answer, 'Yes, it is death.' Then there will be order to slaughter it. Afterward, it will be said, 'O inhabitants of Paradise, you are to remain forever, and there shall be no more death for you.' Then, addressing the inhabitants of Hell, it will be said, 'You will remain here eternally, and there is no death for you.'" (Bukhari and Muslim)

In the life hereafter, there is no place other than Heaven and Hell. We should not forget that each of us will have to pass over Hell. However, fortunate are those who will get rid of it. Allah the Great states in the Quran, 'There is none of you who will not pass over it. This is a decree your Lord must fulfil. Then We will deliver those who were devout, leaving the wrongdoers there on their knees.' (Surah Maryam, verse: 71-72)

Group Discussion

"All the works we will practise regularly for the benefit on the Day of Akhirah"

(Based on the class teacher's instructions, discuss and present them in groups).

Let us not associate anyone with Allah.

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Kufr (كُفْر)

Kufr is the opposite to Tawhid. The first and foremost aspect of Tawhid is to believe in the Oneness of Allah. To disbelieve and reject the fundamental aspects of Iman including Tawhid is Kufr.

Kufr (كُفْر) literally means to conceal, cover, hide, disbelieve, reject etc. In Islamic terminology, Kufr is to disbelieve and reject the existence of Allah the Great. Furthermore, any person who denies or rejects any of the Islamic teachings established and proven unequivocally through the Holy Quran and Hadith is also included in the term Kufr. A person who is engulfed in Kufr is termed a Kafir (كافِر).

The Area of Kufr

Disbelief stands in contrast to faith. Denying or rejecting any of the essential beliefs in Allah's oneness, angels, heavenly scriptures, prophets, the Day of Judgment, fate, resurrection after death, Paradise and Hell, and the concept of the hereafter is categorized as disbelief. Such denial is referred to as Kufr. After accepting faith in the Almighty Allah and His messengers, disregarding their commandments and prohibitions leads to sinful behaviour. Such behaviour diverts people towards the path of disbelief. The authenticity of belief becomes evident through righteous actions. Additionally, rejecting the ordinances and prohibitions of Islam is also considered disbelief. Practices like Salat, Sawm, Hajj, and Zakat are obligatory worships in Islam. These are mandatory and must be upheld. Rejecting these also falls within the category of disbelief. Similarly, considering forbidden acts such as intoxication, gambling, usury, bribery, and unjust killing as permissible is a form of disbelief. Likewise, deeming permissible things and actions as forbidden also falls under the area of disbelief.

Pair Work

Make a list of our words and actions which fall under the category of Kufr.

(Except the words and actions mentioned in the textbook, make a list of other words and actions which fall under the category of Kufr and present the list in pair or group.)

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Consequences and Demerits of Kufr

The demerits of Kufr are many and the consequence is very severe. Firstly, a disbeliever exhibits extreme ingratitude towards the merciful Allah. This is because they reside in the dominion of Allah, enjoying all the blessings He has bestowed upon them, yet they reject Him. This represents a morally reprehensible, humanly unjust, and logically absurd stance.

Furthermore, disbelief is not solely about ingratitude; it also encompasses rebellion against the Creator. Hence, a disbeliever becomes a rebel against Allah. This is because the great Allah is our Creator, Nurturer, and Protector, the sole Owner of everything. But the disbeliever rejects Allah's sovereignty, His ownership, and His other attributes, going against His decrees and commandments. This manifests as an unjust and rebellious act against the rightful Owner's dominion, deviating from justice and kindness.

Above all, Kufr is a heinous sinful act. The punishment for Kufr in the life hereafter will be very severe. Many verses of the Quran mentions the very harsh punishment for Kufr. Allah the Great says, ‘As for the disbelievers, garments of Fire will be cut out for them and boiling water will be poured over their heads, melting whatever is in their bellies, along with their skin. And awaiting them are maces of iron. Whenever they try to escape from Hell—out of anguish—they will be forced back into it, and will be told, “Taste the torment of burning!”’ (Surah Al-Hajj, verse: 19-22) In another verse Allah says –

وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِاِيْتَنَا اُولَئِكَ اَصْحَبُ النَّارِ
هُمْ فِيهَا خَلِدُونَ

Meaning: ‘But those who disbelieve and deny Our signs will be the residents of the Fire. They will be there forever.’ (Surah Al-Baqarah, verse: 39)

In order to survive disbelief, we will always remain vigilant in our words, actions, and beliefs, and we will seek refuge from Allah through prayer.

Home work

‘Let’s follow the commandments of Allah Ta’ala, and keep ourselves away from Kufr.’
(Write report in 200 words on the above mentioned title describing the strategies to keep away from Kufr.)

Nifaq

Nifaq is an Arabic word. It means deceit, pretence, dishonesty, manipulation, and harbouring double-faced thoughts. In other words, it involves maintaining a certain set of thoughts or beliefs secretly within oneself while displaying contradictory behaviour or emotions outwardly. The fundamental meanings of the word include spending wastefully, concealing, initiating, and making things unclear.

In Islamic terminology, Nifaq refers to hiding disbelief and opposition to Islam within oneself while outwardly speaking virtuous words to gain social and national advantages. It signifies practicing Islamic rituals and customs to showcase to others, while concealing opposition to Islam. A person tainted with hypocrisy is called a Munafiq. Allah the Great says –

وَمِنَ النَّاسِ مَنْ يَقُولُ أَمَنَّا بِاللَّهِ وَبِالْيَوْمِ الْآخِرِ وَمَا هُمْ بِمُؤْمِنِينَ
يُخَدِّعُونَ اللَّهَ وَالَّذِينَ أَمْنُوا وَمَا يُخَدِّعُونَ إِلَّا أَنفُسُهُمْ
وَمَا يَشْعُرُونَ فِي قُلُوبِهِمْ مَرَضٌ فَزَادَهُمُ اللَّهُ مَرَضًا
وَلَهُمْ عَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْذِبُونَ

Meaning: ‘And there are some who say, “We believe in Allah and the Last Day,” yet they are not true believers. They seek to deceive Allah and the believers, yet they only deceive themselves, but they fail to perceive it. There is sickness in their hearts, and Allah lets their sickness increase. They will suffer a painful punishment for their lies.’ (Surah Al-Baqarah, verse: 8-10)

Nifaqs are of two kinds.

1. Nifaq of Belief
2. Nifaq of Deeds.

Nifaq of Belief

Hypocrisy of belief is when one shows belief outwardly while harboring disbelief within. The discussion of this type of hypocrisy is found more in the Quran and Hadith. Such hypocrisy is also referred to as Kufr. Rather, this type of hypocrisy is even worse than Kufr and Shirk. Individuals tainted with such hypocrisy, even though they claim to be believers for personal worldly gain, hold disbelief within them just like other disbelievers

Nifaq of Deeds

Hypocrisy in Deeds refers to the manifestation of hypocrisy through outward actions and behaviours. Just as it is practiced by true hypocrites, sometimes due to weakness of faith or vulnerability, even believers may exhibit signs of hypocrisy within their actions and behaviours. For instance, in the context of this type of hypocrisy, a Hadith states, ‘The hypocrite has four characteristics, whoever has one of them has a characteristic of hypocrisy until he gives it up:

1. when he is entrusted, he betrays the trust;
2. when he speaks, he lies;
3. when he makes a promise, he breaks it; and
4. when he disputes, he resorts to obscene speech.’

It is to note that if, due to the fragility of his faith, a believer occasionally displays one or two of these mentioned behaviours within their actions, they will not be included in the category of Munafiq. However, these actions will still be considered serious sins. It is a hypocrisy of his deeds.

Character Traits of the Munafiq

In the matters of faith, the hypocrites outwardly speak about Islam and belief, and they even engage in acts of worship like the faithful believers, however, deep inside, they are not true believers. They are against Islam. They are liars, deceivers, and unyielding. Allah the Great says about them—

إِذَا جَاءَكُمُ الْمُنَفِّقُونَ قَالُوا نَشْهُدُ إِنَّا لَرَسُولُ اللَّهِ وَاللَّهُ يَعْلَمُ
 إِنَّكُمْ لَرَسُولُهُ وَاللَّهُ يَشْهُدُ إِنَّ الْمُنَفِّقِينَ لَكُذَّابُونَ

Meaning: ‘When the hypocrites come to you, they say, “We bear witness that you are certainly the Messenger of Allah”—and surely Allah knows that you are His Messenger—but Allah bears witness that the hypocrites are truly liars.’ (Surah Al-Munafiqun, verse: 1)

In another verse, Allah Ta’ala mentioning their characteristics says, ‘Surely the hypocrites seek to deceive Allah, but He outwits them. When they stand up for prayer, they do it half-heartedly only to be seen by people—hardly remembering Allah at all. Torn between belief and disbelief—belonging neither to these believers nor those. And whoever Allah leaves to stray, you will never find for them a way.’ (Surah An-Nisa, verse: 142-143)

Hypocrites show conformity outwardly while harboring opposition within themselves. Therefore, they hold a dual-faced character. In pursuit of personal gains in worldly life, they associate themselves with both the disbelievers and the Muslims. In society, they proclaim themselves as faithful individuals openly. However, in secret, they reject Islam and nurture intense animosity towards the believers. Revealing their character Allah the Great says –

وَإِذَا لَقُوا الَّذِينَ أَمْنُوا قَالُوا أَمَّا وَإِذَا خَلُوا إِلَى شَيْطَانٍ
 قَالُوا إِنَّا مَعَكُمْ إِنَّمَا نَحْنُ مُسْتَهْزِئُونَ

Meaning: ‘When they meet the believers they say, “We believe.” But when alone with their evil associates they say, “We are definitely with you; we were only mocking.” (Surah Al-Baqarah, verse: 14)

In another verse Allah says, And among the people there are some who say, We have believed in Allah and the Messenger. However, they are not believers at all. They want to deceive Allah and the believers. But they do not understand that they do not deceive anyone but themselves. They have disease in their hearts. Then Allah increased their disease and for them is a painful punishment, because they are liars. (Surah Al Baqarah, Verses 8-10)

To introduce the Munafiq and their characteristics, the Great Prophet (peace be upon him) says-

أَيُّهُ الْمُنَافِقِ ثَلَاثٌ : إِذَا حَدَّثَ كَذَبَ، وَإِذَا وَعَدَ أَخْلَفَ،
وَإِذَا أُوتُمْنَ خَانَ

Meaning: ‘The signs of a hypocrite are three: when they speak, they tell lies; when they make a promise, they break it; when they are entrusted with something, they betray that trust. (Bukhari and Muslim)

The Hypocrites are the bitter enemies of Islam and Muslims. They pretend to be Muslims outwardly, but in reality, they are allies of the disbelievers. Their deceit poses a great danger to Muslims. They work as secret agents against Muslims, revealing their weaknesses and confidential matters to the disbelievers. They continuously strive to create division and discord among Muslims. They remain behind many deceitful activities in society. Allah has revealed a complete chapter called Surah Al-Munafiqun describing their wrongdoings. In the early days of Islam, the hypocrites engaged in secret plots and betrayal, causing significant harm to Muslims. Even the great Prophet Muhammad (peace be upon him) faced severe challenges from the hypocrites, who repeatedly tried to harm him.

Panel/Group Discussion

‘The Munafiq destroys peace, tranquillity, and stability of our society.’

(Discuss the above mentioned title in panels/groups and present yourselves.)

Demerits and Consequences of Nifaq

Hypocrisy is the most heinous sin. Since hypocrites harbour disbelief and stubbornness within themselves, they are considered disbelievers. In fact, they are more harmful than disbelievers. This is because disbelievers and idolaters are open adversaries of Islam. On the other hand, hypocrites are hidden enemies. Hidden enemies are always more destructive than open enemies. Because, one can remain vigilant and take defensive measures against open enemies. But enduring the harm caused by secretive enmity is more distressing.

The fate of hypocrites will be extremely terrifying in the life hereafter. Allah the Great states about their fate-

إِنَّ الْمُنْفَقِينَ فِي الدَّرْكِ الْأَسْفَلِ مِنَ النَّارِ

وَ لَنْ تَجِدَ لَهُمْ نَصِيرًا

Meaning: ‘Surely the hypocrites will be in the lowest depths of the Fire—and you will never find for them any helper.’ (Surah An-Nisa, verse: 145)

Hypocrisy is considered the gravest sin in Islam. In both personal and social life, the impact of hypoceisy is exceedingly severe. The hypocritical nature undermines human integrity and character. Consequently, individuals become accustomed to deceit. The hypocrite, driven by selfish motives, becomes entangled in various unfair and dishonest activities. Moreover, many times, the hypocrisy of hypocrites is responsible for conflicts, controversies, instability, and unrest among people in society.

In conclusion, to avoid hypocrisy, we will always speak the truth, and we will shun lies; we will keep our promise; we will keep trust, and we will not quarrel and use obscenities.

Writing a Reflective Diary

“The good activities I will perform and the bad activities I will avoid in personal, family, school and social life to keep myself free from Nifaq”

(At your home, practise the prescribed table in the light of the mentioned heading.)

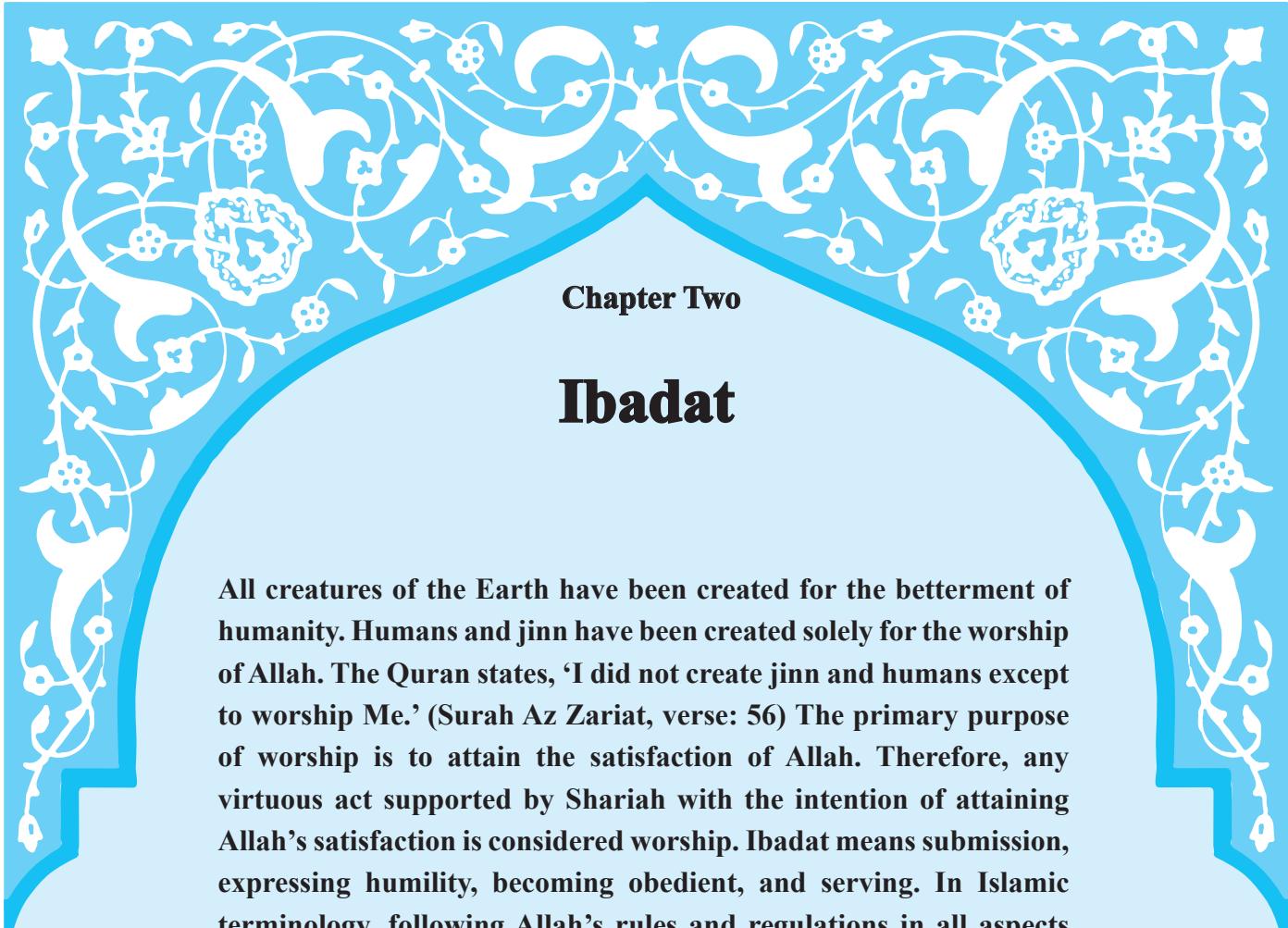
Sectors	The good deeds I will practise	The bad deeds I will avoid
In personal life		
In family		
In school		
In the society		

Reflective Practice

The learner will create a self-evaluation checklist for one month following the given example in their reflection diary, and will mark a tick on the date where the values are described. Any values that will not be practised on a particular date will be left empty. On the applicable date, a tick mark will be placed according to the following rules. In the light of the information in the checklist, at the end of the month, the learner will conduct self-reflection and progress assessment.

Materializing the Lessons Learned from Nifaq: A Self-Evaluation Checklist

Name :		ID No. :	Name of months :																													
Sl.	Values	Date:																														
		1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31
1.	Telling truth	✓																														
2.	Keeping Promise																															
3.	Keeping trust																															
4.	Speaking gently																															



Chapter Two

Ibadat

All creatures of the Earth have been created for the betterment of humanity. Humans and jinn have been created solely for the worship of Allah. The Quran states, ‘I did not create jinn and humans except to worship Me.’ (Surah Az Zariat, verse: 56) The primary purpose of worship is to attain the satisfaction of Allah. Therefore, any virtuous act supported by Shariah with the intention of attaining Allah’s satisfaction is considered worship. Ibadat means submission, expressing humility, becoming obedient, and serving. In Islamic terminology, following Allah’s rules and regulations in all aspects of life is referred to as Ibadat. In classes six and seven, you have learned about the introduction, significance, and types of worship. In Islam, you have come to know about several key acts of worship like Salat (prayer), Sawm (fasting), and Zakat (charity). Here, we will delve deeper into the fundamental acts of worship in Islam, including Salat (prayer), Sawm (fasting), Zakat (charity), and Hajj.

Salat

Dear learner, you have learned about the fundamental worships in Islam in the Ibadat chapter of your previous classes. Now, you certainly study and practice them in your real life. In this chapter of class nine, you will learn about four worships in detail. Through following the teacher’s guidance, engaging in personal practice, and discussions, you can internalize the core lessons of Ibadat.

Before we begin our lesson in this chapter, take a moment to recall what you learned in the Ibadat chapters of the previous classes. Seek assistance from your classmates regarding this, and if necessary, consult your class teacher. By adhering to the teacher's instructions, you will participate in various activities throughout this chapter. So, let us start our discussion about Ibadat.

Salat is the best Ibadat. It is the only mandatory act of worship which is compulsory for men and women, rich and poor, sick and healthy, and all the righteous servants to perform daily. On the Day of Judgment, the very first aspect of worship that will be taken into account is Salat. If for any reason one cannot stand to pray, they must perform Salat while sitting. If sitting is not possible, then they should pray while lying down. If that too is not feasible, they can perform Salat with symbolic gestures. If due to physical illness or lack of water, one cannot perform ablution, they should perform Tayammum (dry ablution) and proceed with Salat. If circumstances arise that prevent someone from performing Salat during their regular times, then they must make sure to perform makeup Salat as soon as possible. You have learned and practiced the necessary rules for performing Salat in class six and seven. In class eight, you gained familiarity with various voluntary prayers, including Salat al-Awwabin and Salat al-Tahajjud. Now, to continue, in class nine, you will learn about the Salat of Ishraq, Salat of Istisqa, the guidelines for praying with the Imam, and the religious and societal significance of Salat. Let us start our discussion now.

Group Discussion

"Revision of Previous Class (Class 6-8) on Salah"

According to the instruction of the class teacher, discuss and present in pairs what you have come to know about Salah in the chapter of Ibadat of the previous class.

Imam of Salat

The word imam is singular, in plural immah. Imam means leader, chief, head, guide, director, and commander etc. In Islamic terminology, the individual who the muslli follow while performing Salat in congregation is called an imam. The imam leads the prayer. To sum up, the person who leads the congregation while offering Salat together is an imam. And the people who follow him are muktadi.

Qualities of an Imam: An imam should have the following qualities.

1. To be a Muslim;
2. To be an adult;
3. To have a sound mind;
4. To be a man.
5. To be able to recite the Quran perfectly, and to have full knowledge about the rules and regulations of Salat.

The Most Qualified Person to Be an Imam

When among the present people who are to offer Salat, there is no fixed imam or an imam appointed by the head of the state, then the people will be deemed to be an imam by considering the following criteria.

1. The person who knows more about the rules and regulations of Salat will be selected as an imam.
2. If each of them is equal in this quality, the individual who recites the Quran best will be selected as an imam.
3. If everyone is also equal in this quality, the person who is more Allah-fearing will be selected as an imam.
4. Again, if each of them is equal to in this quality too, the person who is older will be selected as an imam.
5. If everyone is equal in all the above mentioned qualities, the imam will be selected according to the opinion of the people who have gathered to offer prayer.

Rules of Performing as an Imam

When starting the prayer, we should stand in a straight line. In every situation, the worshippers should follow the Imam. This means that after the Imam says Takbir e Tahrima, the followers will say Takbir e Tahrima as well. After the Imam starts the ruku, the followers will also bow. If anyone among the followers performs an act like bowing (ruku), prostration (sijdah), or any movement before the Imam, their prayer will be nullified. During the time of offering prayer behind the Imam, the followers will not recite the Surah. If the Imam makes a mistake in recitation or commits any other error, the nearest follower will correct it. If for any reason the prayer of the Imam gets invalidated, the prayer of the followers will also become invalid. Therefore, it is necessary for the Imam to perform the prayer with the utmost caution. If ablution (wudu) of the imam breaks, someone else should be appointed as a new Imam, and the remaining prayer should be continued based on the Imam's actions up to that point. However, it is preferable to pray the entire prayer anew. If the Imam or any follower falls asleep during the prayer, becomes unconscious, or laughs out loud, they should renew their ablution and start the prayer again.

Responsibilities of an Imam

Rasullulah (peace be upon him) supplicated for the Imam and the Mu'azzin. The beloved Prophet (peace be upon him) said, 'The Imam is responsible and the Mu'azzin is a trustee. O Allah! Guide the Imams along the right path and forgive the Mu'azzins.' (Abu Dawood, Tirmidhi)

The position of the Imam holds great honour and responsibility. An Imam must be a guide for humanity, showing them the path of righteousness and simplicity. A true Imam can lead misguided individuals onto the right path and introduce them to the essence of Allah. Thinking to be free oneself from the responsibility merely by performing the five daily prayers does not fulfil the true essence of being an Imam. An Imam must also be concerned with humanity, human values, and society. He must give emphasis on correcting the people. If the worshippers make mistakes while performing Salat, he must make time to teach them how to offer prayer properly. Those who have not learned how to recite the Quran, he should make the arrangement to teach them. It is obligatory to learn to recite the Quran Majid properly to the extent that one can offer Salat five times a day. If the worshippers have shortcomings in the mandatory amount of Quran recitation, the imam must play an active role in addressing this. He must warn the people who are lazy and indifferent to offer prayer; and he should make them understand the importance of Salat. He should encourage them to offer prayers five times a day in congregation. It is also a responsibility of an Imam to try to gradually correct someone whose actions are against the Islamic Shariah.

Report Writing (Individual Activity)

‘The Reasons Why I Should Respect an Imam’

(You will write a report in 200 words on the mentioned title. In this case, you can seek help from your family members and classmates.)

Salat-ul-Ishraq (صلوٰۃ الْاُشْرَاقِ)

Ishraq means morning or dawn. Ishraq refers to the prayer offered during the morning or dawn time. The prayer performed after sunrise is known as the Ishraq prayer. In Hadith, this prayer is also referred to as Salatul Duha. Offering the Ishraq prayer is Gair Muakkadah which means if performed with intention, it earns rewards. Not offering this prayer does not incur any sin.

The Ishraq prayer can be offered from after sunrise until just before midday. However, performing the prayer at its earliest time is the best. After performing the Fajr prayer and until sunrise, one can sit in the prayer mat, engage in dua, durood, and tasbeeh. After the sunrise, one should perform 2 or 4, 6, or 8 rak'ats of this prayer.

Even if one is engaged in tasks, the prayer can still be performed, albeit with reduced rewards. As offering prayers during sunrise is forbidden, the Ishraq prayer should be delayed by at least ten to twenty minutes after the sunrise. It is not recommended to stand for prayer immediately with the rising of the sun, as this might lead to incur sin.

The Ishraq prayer holds numerous virtues. Rasulullah (peace be upon him) said about its significance, ‘Whoever performs the Fajr prayer in congregation and then sits remembering Allah until the sun rises, and then performs two rak'ats, they will have a reward like that of Hajj and Umrah.’ The Prophet (peace be upon him) emphasized this statement three times. (Tirmidhi)

Performing the Ishraq prayer leads to the forgiveness of minor sins. The Prophet (peace be upon him), his companions, and Allah’s beloved servants used to perform this prayer. We will regularly offer the Ishraq prayer to attain Allah’s satisfaction and earn greater rewards.

İstisqa Prayer (صلوٰۃ الْإِسْتِسْقَاءِ)

The term Istisqa is refers to prayer for the rain. During times of drought, when rainfall is scarce, Muslims perform a specific prayer called Istisqa to beseech Allah for rain. This prayer is a Sunnah. Our beloved Prophet (peace be upon him) would say while praying for the rain,

اللّٰهُمَّ اسْقِ عِبَادَكَ وَبَهَائِمَكَ وَانْشُرْ
رَحْمَتَكَ وَأَحْيِ بَلَدَكَ الْمَيْتَ

Meaning: O Allah! Bestow water upon your servants and livestock. Shower your blessings upon them. Bring life to the dead land. (Abu Dawood)

Significance and Rules of Performing Istisqa Prayer

All adult Muslim men will gather on an open field, dressed in simple attire, and walk with humility. With remorse for their sins, they will supplicate to Allah in sincere humility, seeking His forgiveness. Abdullah ibn Abbas (Ra) reported that the Prophet Muhammad (peace be upon him) would leave his house with utmost humility, modesty, and reverence, proceeding from his residence to the prayer area, where he would stand for congregational prayers. (Abu Dawood)

The Istisqa (rain-seeking) prayer consists of two units of prayer performed in congregation. No call to prayer or call to commence the prayer is given for it. An individual who is known for their piety and devotion to Allah is chosen as the Imam. The Imam recites the Quran aloud and delivers two sermons followed by saying Salam. Afterward, everyone faces the Kaaba, extends their hands, and makes supplications. This prayer is to be performed for three consecutive days. Fasting and optional charity during these days are recommended acts. Even if rain begins before the three days are complete, it is preferable to continue until the full period is observed. Additionally, the Prophet Muhammad (peace be upon him) used to make supplications for rain beyond the performance of the Istisqa prayer. For instance, a hadith narrates, one day Rasulullah (peace be upon him) was giving a Friday sermon when a Bedouin stood up and pleaded, ‘O Messenger of Allah, our animals are dying due to the lack of water. Please supplicate to Allah on our behalf so that He bestows rain upon us.’ The Prophet Muhammad (peace be upon him) then raised his hands and made supplications.’ (Bukhari)

To go to attend the rain-seeking prayer with humility is a Sunnah. We have to keep the faith alive in our heart that only Allah Ta’ala can provide for all the needs of His servants. Allah Ta’ala says, ‘Seek your Lord’s forgiveness, for He is truly Most Forgiving. He will shower you with abundant rain.’ (Surah Nuh, verse: 10-11)

Practising Salat

Dear students,

You will practise or exercise at home according to what you have learned about Salat from today's discussion.

The Religious and Social Importance of Salat

Religious Importance

Salat is the utmost form of worship and a crucial pillar of the Islamic faith. The beloved Prophet (peace be upon him) has emphasized Salat as a cornerstone of the religion. To get the nearness of Allah, there is no substitute for offering prayers. Those who regularly perform their prayers attain success in both the worldly life and the Hereafter. Allah Ta'ala says,

قَدْ أَفْلَحَ الْمُؤْمِنُونَ ۝ الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَشِعُونَ ۝

Meaning: ‘Successful indeed are the believers: those who humble themselves in prayer.’ (Surah Al-Mu’minun, verse: 1-2)

Salat creates a bond between Allah Ta'ala and His servants. It purifies an individual's heart and makes one used to an organized life directly and indirectly. About the importance of Salat, Rasulullah (peace be upon him) states,

مَنْ حَفَظَ عَلَيْهَا كَانَتْ لَهُ نُورًا وَبُرْهَانًا
وَنَجَاهَةً مِنَ النَّارِ يَوْمَ الْقِيَامَةِ

Meaning: ‘The individual who performs prayers appropriately shall receive on the Day of Judgment a guiding light, evidence, and a means of deliverance from the fires of Hell. (Musnad Ahmad)

Allah Ta'ala accepts the devoted worship of individuals. When Salat is performed with concentration and sincerity, it results in the forgiveness of the person's sins. The beloved Prophet (peace be upon him) stated, ‘Whoever performs the obligatory prayer with proper ablution, focusing on the prayer postures, and recites the tasbeeh attentively, all his previous sins will be forgiven. As long as one does not commit major sins, and they continue to lead a righteous life, their sins will be pardoned.’ (Muslim)

Observing the five daily prayers in congregation is essential for every Muslim. Praying in congregation yields seventeen times the reward. The Messenger of Allah (peace be upon him) also emphasized, ‘Whoever goes to the mosque in the morning and the evening (i.e., for congregational prayers), Allah, the Almighty, prepares for him a feast in Paradise. The more one attends, whether in the morning and evening, the more the reward increases.’ (Bukhari and Muslim)

On the Day of Judgment, the first matter to be accounted for will be Salat. The Prophet Muhammad (peace be upon him) stated, ‘The very first thing for which a servant will be held accountable on the Day of Resurrection will be the prayer.’ (Ibn Majah)

One should not abandon salat voluntarily. The Great Prophet says,

إِنَّ بَيْنَ الرَّجُلِ وَبَيْنَ الشِّرْكِ وَالْكُفْرِ تَرَكُ الصَّلَاةِ

Meaning: ‘The difference between a servant, idolatry, and disbelief is the abandonment of prayer.’ (Muslim)

Panel/Group Discussion

‘The changes we will bring in our daily life through regularly performing salat’

(In the light of the mentioned title, you discuss in panel/group and present yourselves according to your teacher’s direction.)

Social Importance

The social importance of salat is immense. Salat establishes unity, peace, discipline, and brotherhood in society. In congregational prayer, the distinction between the wealthy and the poor fades away, and everyone stands in the same row, sowing the seeds of unity and fostering a sense of equality, leading to the elevation of harmony. Allah Ta’ala says, ‘Bow down with those who bow down.’ (Surah Al- Baqarah, verse: 43)

Through the practice of daily prayer, one gets the opportunity to stay updated about the happenings of others five times of a day. This leads to the promotion of camaraderie and affection within the society. The practice of prayer teaches individuals discipline and adherence to rules. This helps establish a sense of order in society. Prior to the observance of prayers, cleanliness and purity are prerequisites. As a result, individuals become accustomed to leading a clean life.

Patience is one of the paramount lessons of prayer. By adhering to the specific rules and regulations of prayer, individuals cultivate patience and become more composed. Therefore, Allah Ta’ala says,

يَأَيُّهَا الَّذِينَ أَمَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ

Meaning: ‘O believers! Seek comfort in patience and prayer. Allah is truly with those who are patient.’ (Surah Al- Baqarah, verse: 153)

An individual who practices prayer remains free from continuous indecency and sinful conduct. Prayer encourages people to engage in virtuous activities. Allah Ta'ala says,

إِنَّ الصَّلَاةَ تَنْهِي عَنِ الْفُحْشَاءِ وَالْمُنْكَرِ ط

Meaning: ‘Indeed, prayer should deter one from indecency and wickedness.’ (Surah Ankabut, verse: 45)

Project Activities (Individual)															
You will take a project of 15 days duration to practise Nafal Salat in your daily life and present it in the prescribed schedule after successful implementation.															
(The class will start the work as per the teacher's instructions)															
Name of the Project: Let us offer nafal prayer, and build a pure life															
Date of starting the Project:								Date of Ending the Project:							
Consideration	Date														
	01	02	03	04	05	06	07	08	09	10	11	12	13	14	15
Name of Nafal Salat															
Time of Offer															
The feeling that awakened me through performing the prayers														
Comment/Signature of the Guardian:															

Sawm

Sawm is the third pillar of Islam. It is mandatory for all adult to keep fast in the month of Ramadan irrespective of being poor or rich. Allah Ta'ala Himself will bestow the reward for fasting. The odour emitted from the mouth of a fasting person due to refraining from eating is more pleasing to Allah Ta'ala than the fragrance of musk. The month of Ramadan, observance of fasting, the Taraweeh prayers, and Laylat al-Qadr are all special gifts from Allah Ta'ala for the Ummah of Rasulullah (peace be upon him).

In the previous class, you have learned about the rules and regulations regarding the observance of fasting. Therefore, in continuation, you will now learn about the preparation for fasting, the virtues of the month of Ramadan, the significance of Laylat al-Qadr, and the details about Eid and its celebrations. Through the proper observance of fasting, you can attain piety and shape a righteous human life accordingly. So, let us begin our main discussion.

Dear learners, right at the outset of the discussion regarding Sawm within the chapter Ibadat, share your experiences of the acts of worship you engaged in during the preceding Ramadan with your friends. Subsequently, document the outcomes derived from your discussions and reflections on the memories of the previous Ramadan.

Swam in the Memory Lane

Activities	The things you did in the last Ramadan
The Ibadat I have done more in the last Ramadan.	Reciting the Holy Quran.
The activity of keeping fast I like most.	
Memorable moment from the last Ramadan.	
The teaching/significance of swam I observe in my practical life.	

Refraining from foods and drinks, and fulfilling biological needs from dawn till sunset is known as fasting. Fasting is one of the fundamental pillars of Islam. In Islamic Shariah, after performing the prayer, fasting is the only universal obligatory act of worship. In other words, during the month of Ramadan, observing fasting is mandatory for every believer. The practice of fasting for one month aids self-discipline and spiritual purification for the believer. As a result, sincerity in worship is cultivated. Abstaining from foods and fulfilling biological needs throughout the day cultivates patience in the observer, and increases empathy and compassion towards others. Every act of worship carries its own reward. However, in Hadith Qudsi, Allah the Almighty has mentioned about fasting, ‘Fasting is for Me, and I will reward for it.’ You have learned about fasting in detail in class seven. In class eight, you have learned about the preparations for fasting, the virtues of the month of Ramadan, the significance of Laylat al-Qadr,

and the celebration of Eid al-Fitr. In continuation, in class nine, you will learn about situations where fasting is prohibited, instances where fasting is broken and the rules of expiation, understanding the importance of fasting as an act of worship, and the ethical and social lessons from fasting. We hope you will strive to internalize the teachings of fasting and bring about constructive changes in society. Let us begin the discussion.

Circumstances Where Fasting Is Prohibited

Allah Ta’ala has made every act of worship easily attainable for His servants. He has not imposed any unbearable burdens upon His worshippers. Just like the previous faithful believers, every physically and mentally capable adult individual is obligated to observe fast for one month. Besides, to keep fast after the days of Ramadan has special importance and significance.

But there are some days when to observe fast is forbidden. During the following days of Eid-ul-Fitr and Eid-ul-Adha, along with the three days that come after Eid-ul-Adha, specifically the 1st day of Shawwal and the 10th , 11th , 12th , and 13th of Dhul-Hijjah, it is strictly prohibited to observe any kind of fasting.

Narrated by the companion, Hazrat Abu Sa’id Khudri (Ra), the Messenger of Allah (peace be upon him) prohibited fasting on the days of Eid-ul-Fitr and Eid-ul-Adha. (Bukhari and Muslim)

As for women, it is not permissible to fast during menstruation and postnatal bleeding. However, once they regain their health, they are required to make up for the missed fasts.

In situations where fasting can be broken

If a person is unwell, he is allowed to break his fast.

Similarly, during travel, if a person covers a distance of three Manjil (approximately 57 or 61 miles) or more, he has the option to either fast or not fast. However, if fasting is not too difficult, it is better to observe the fast. Allah Ta’ala states,

فَمَنْ كَانَ مِنْكُمْ مَرِيضاً أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِنْ أَيَّامٍ أُخْرَى

Meaning: ‘Whoever is ill or on a journey, the same number [of days] should be made up from other days.’ (Surah Al-Baqarah, verse:184)

Pregnant or breastfeeding women who fear for their own health or the health of their child are also allowed to break their fast. The Great Prophet (peace be upon him) said, 'Allah has reduced the prayer for the traveller and Pregnant and lactating women are allowed to break the fast (Abu Dawood, Tirmidhi, Ibn Majah) This means that they are allowed to skip fasting during this time and make up for it later.

The fasts which are permissible to break in special circumstances are obligatory to make up at a later time.

The Rules for Fidya

Individuals who are chronically ill or elderly and have no hope of recovery, or if someone passes away without fulfilling their fasting obligations, then their representative must give Fidya for the missed fasts. Fidya for fasting means providing a quantity equal to one fitrah amount or half Sa' 1 kilogram 650 gram of wheat or its equivalent value in money for each missed fast. Allah the Almighty states,

وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامٌ مِسْكِينٌ

Meaning: 'For those who can not only fast with extreme difficulty, compensation can be made by feeding a needy person for every day not fasted.' (Surah Al-Baqarah, verse:184)

The companion Hazrat Anas (Ra), in his old age, was unable to fast for a year or two. Therefore, for each missed fast, he fed one poor person with meat and bread. (Fath al-Bari) Additionally, providing Iftar and Suhoor to a needy person for each missed fast will also fulfil the Fidya obligation. Paying Fidya is not permissible for the people who are able to keep fast.

Individual Activities/Tasks

"Identify the areas where Fidya can be applied"

(In the light of the mentioned headings, you present the applicable cases of Fidya as per the instructions of the class teacher.)

Importance of Sawm as an Ibadat

The Arabic word Sawm means refraining. It refers to abstaining from all types of consumption, sinful actions, and impure desires from the break of dawn until sunset, and this practice is known as fasting. Fasting is obligatory for every adult male and female. There are various types of fasting, among which the fast during the month of Ramadan holds significant importance. The Prophet Muhammad (peace be upon him) said, ‘Whoever breaks one fast of Ramadan without a valid reason or sickness, will not be able to compensate for it even if they fast for the rest of their life.’ (Bukhari).

For a believer, the purification of the soul and spiritual elevation are achieved through the practice of fasting. Allah Ta’ala says,

يَأَيُّهَا الَّذِينَ أَمْنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ
عَلَى الَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ

Meaning: ‘O believers! Fasting is prescribed for you—as it was for those before you—so perhaps you will become mindful of Allah.’ (Surah Al-Baqarah, verse: 183).

Unlike other acts of worship that can sometimes be tainted by showing off or hypocrisy, fasting is a unique act of worship that only the one fasting and Allah know about. It cannot be displayed to others, and for this reason, Allah has promised a special reward for it.

A Hadith Qudsi states, ‘Allah the Exalted says,

الصَّوْمُ لِي وَأَنَا أَجْزِي بِهِ

Meaning: ‘Every action of the son of Adam is for him except fasting. It is for Me, and I shall reward it.’)

Our Beloved Prophet (peace be upon him) says, ‘For the one observing fasting, there are two moments of joy. One is during the time of breaking fast (Iftar), and the other is during the direct communion with Allah.’(Bukhari and Muslim).

While practicing Sawm, those who keep fast can feel the suffering that people experience in their daily lives due to not eating food, having half a meal, and being thirsty. Consequently, individuals who fast become more empathetic towards the helpless, poor, and destitute members of the society.

In the same way that heat from a fire straightens a bent piece of iron, fasting in the month of Ramadan purges the heart of a servant from the impurities of greed, lust, desire, anger,

hostility, backbiting, harassment, slander, discord, and indecency. Through this, our focus is directed towards our own weaknesses and inadequacies, as well as towards the power of Allah's blessings. Our inner vision becomes clearer. Animalistic tendencies and bestial qualities diminish. Within our character, the suppression of animalistic traits and the cultivation of angelic characteristics occur, and our spiritual strength enhances. Therefore, there is no alternative to fasting for the suppression of our animal instincts. Despite having the ability to consume food, a person observing fasting refrains from everything with the hope of satisfying only Allah. Therefore, a fasting person becomes accustomed to controlling his inner self. The Prophet (peace be upon him) said,

إِنَّ الشَّيْطَانَ لَيَجْرِي مِنْ أَبْنِ آدَمَ مَجْرَى الدَّمِ
فَضَيَّقُوا مَجَارِيهِ بِالْجُوعِ

Meaning: 'Indeed, Satan circulates in the human being's body like blood, so narrow his passages through hunger.' (Tabakat al-Shafi'iyyah)

The month of Ramadan tests the patience and perseverance of the believers who keep fast. Despite having intense hunger and thirst throughout the day, they refrain from consuming food and water and they devote long hours of the night to perform Taraweeh prayers. They also have Suhoor during the pre-dawn. Those who succeed in this test are promised paradise in the future.

The great Prophet Hazrat Muhammad (peace be upon him) said,

وَهُوَ شَهْرُ الصَّبْرِ وَالصَّبْرُ ثَوَابُهُ الْجَنَّةُ

Meaning: 'It is the month of patience, and the reward for patience is Paradise.' (Mishkat al-Masabih)

Furthermore, he also said- 'الصَّوْمُ نِصْفُ الصَّبْرِ' Fasting is half of patience, and the reward of patience is paradise.' (Tirmidhi)

Moral Lessons of Sawm

Fasting is such a worship that bestows upon the observer vitality, purity of heart, clarity of thought, spiritual contentment, renewed energy, and inspiration. When the purity of fasting reaches every limb and faculty of a person, he becomes truly righteous. No injustice is committed by his hand. He does not speak harsh or obscene words. At the forefront of the moral teachings of fasting is the abandonment of falsehood. If someone cannot refrain from lying even while observing fasting, then there is no difference between his fasting, or not fasting.

The objective and purpose of fasting are to abstain from all the actions against Islamic Shariah. The Prophet Muhammad (peace be upon him) has consistently emphasized this. Indecency and quarrelling should not be a part of our state during fasting. If someone insults a fasting person or engages in conflict, the fasting person should simply say, ‘I am fasting.’

Fasting imparts us with the lessons of faith and righteousness. The ethical teachings of a believer are accompanied by the importance of seeking forgiveness for past sins from Allah before desiring His favor. These sins can be forgiven through the means of fasting. Rasulullah (peace be upon him) said,

مَنْ صَامَ رَمَضَانَ إِيمَانًا وَاحْتِسَابًا غُفْرَانَهُ
مَا تَقْدَمَ مِنْ ذَنبٍ

Meaning: ‘The individual who observes fasting during Ramadan with faith and the hope for reward, his previous sins shall be forgiven.’ (Bukhari)

In the teachings of Hadith, fasting is described as a cleansing process. However, the blessings of fasting can be negated by falsehood and backbiting. Consuming permissible and wholesome sustenance is a fundamental requirement for fasting. The primary objective of fasting is to eradicate inner impurities that indulging in prohibited matters can never accomplish. Fasting disciplines individuals, curbing their desires, anger, and all forms of adversaries.

Group Activity

‘A Comparative Analysis between Salat and Sawm as Worships’

(In the light of the above mentioned title, compare between the worships in pair/group.)

Aspect of comparison	Salat	Sawm
Farz	Reciting the Quran	Refraining from food and drink
Wajib		
Time/when		
Lesson		

Social Teachings of Sawm

Sawm instils in individuals apathy for consumption, cultivates the spirit of renunciation, and fosters self-confidence. Abstaining from food and drink is not merely fasting. It also entails experiencing the suffering, adversity, hunger, and thirst of the neglected and vulnerable members of society, and showing compassion towards them. One of the important lessons of fasting is to engage in more and more acts of charity and benevolence during the month of Ramadan. The Great Prophet (peace be upon him) himself increased his charitable acts during this month, and his generosity would increase in the month of Ramadan. The teachings of Sawm lead to heightened awareness in society, nurturing the seeds of harmony and empathy. Social disparities among people gradually diminish, promoting a more egalitarian society.

The Prophet Muhammad (peace be upon him) said, ‘This month (the month of fasting) is a month of compassion.’ (Ibn Khuzaymah)

Fasting holds significant social teachings, as it helps individuals abstain from obscenity, verbal abuse, and disputes. The Prophet Muhammad (peace be upon him) emphasized this aspect strongly.

During the month of Ramadan, it can be observed that some profiteers raise the prices of goods, causing hardships for people from all walks of life. This directly contradicts the teachings of fasting.

When the social importance of fasting is implemented, it has the potential to liberate society and the nation from social instability, corruption, falsehood, and moral decay, creating an ideal and prosperous society and nation.

Project Work

‘Notice the changes occur within yourself or a family member’s life style through observing Sawm.’

(In light of the mentioned title, create a list identifying changes within yourself or any other member of the family during the holy month of Ramadan. This task should be completed during the sacred month of Ramadan.)

Zakat (الزكوة)

Dear learners,

Zakat is the economic pillar of Islam. It follows immediately after Salat in terms of importance. Zakat is the right of the needy, destitute, and deprived in society, from the possessions of the affluent individuals. Fulfilling this right is a mandatory duty. You

have learned about various aspects of Zakat in the previous classes. You are familiar with the conditions for Zakat being obligatory, the categories for the distribution of Zakat, the significance of Zakat, the consequences of not paying Zakat, the minimum threshold for Zakat, and the rules for calculating Zakat. Now, let us delve into a more comprehensive understanding of the role of Zakat in the context of agricultural produce, commercial assets, Zakat on livestock, and the role of Zakat in alleviating poverty.

Introduction to Zakat

Zakat means purity and growth. Through the act of giving Zakat, the giver's heart is relieved of impurities. It removes selfishness from the mind. This leads to a genuine concern for others. Consequently, his heart becomes more virtuous. Furthermore, Zakat is a means through which the needy, the impoverished, and those in distress receive their rightful share from the giver's wealth. As a result, his wealth also becomes sanctified. Thus, the funds allocated for Zakat contribute to both spiritual enrichment and the well-being of society. For instance, Allah Ta'ala says –

خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُظْهِرُهُمْ وَتُزَكِّيْهُمْ بِهَا

Meaning: ‘Take from their wealth charity to purify and bless them.’ (Surah Taubah, verse: 103)

Additionally, Allah Ta'ala bestows blessings upon the wealth of the Zakat giver. As a consequence of giving Zakat, society experiences an increase in the ability to purchase goods for the needy, impoverished, and those without resources. Consequently, there is a rise in overall production, supply, and consumption. This leads to economic development within the country and an increase in the growth rate. Therefore, through the giving of Zakat, wealth also grows. This is why another meaning of Zakat is growth.

In Islamic terminology, the portion determined by Allah for those in need, who are financially weak, helpless, impoverished, lacking, or destitute, from the wealth of those who meet the Nisab threshold, and is to be properly distributed, is known as Zakat.

Panel/Group Discussion

‘Every capable Muslim should give Zakat in the appropriate and correct manner’

(In the light of the above mentioned topic, discuss in groups or panels under, and present as per the teacher's instructions.)

Ushr (عُشْر) or Zakat on Agricultural Produce

Zakat is a form of charitable contribution that involves giving a portion of one's wealth, such as gold, silver, cash, and business assets. Similarly, a form of zakat is given on agricultural produce obtained from land. This type of zakat is referred to as Ushr. It is also known as the tithe on agricultural wealth or crops. Another term used for this is Zakat of harvest which means the tithe on fruits and crops. Allah Ta'ala mentioning the zakat on harvest says –

وَهُوَ الَّذِي أَنْشَأَ جَنْتٍ مَعْرُوشٍ وَغَيْرَ مَعْرُوشٍ وَالنَّخْلَ
 وَالزَّرْعَ مُخْتَلِقًا أُكُلُهُ وَالزَّيْتُونَ وَالرُّمَّانَ مُتَشَابِهًا وَغَيْرَ مُتَشَابِهٖ
 كُلُوا مِنْ ثَمَرَةٍ إِذَا آتَمَ وَأَتُوا حَقَّهُ يَوْمَ حَصَادِهِ
 وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ

Meaning: ‘He is the One Who produces gardens—both cultivated and wild—and palm trees, crops of different flavours, olives, and pomegranates—similar in shape, but dissimilar in taste. Eat of the fruit they bear and pay the dues at harvest.’ (Surah Al-An’am, verse: 141)

In this verse ‘due at harvest’ refers to the Zakat on agricultural produce.

Ushr (عُشْر) refers to one-tenth or one part of ten. According to the terminology of Islamic Shariah, when land is irrigated by the water of rivers, streams, or rainfall, and crops are produced from that land, giving one-tenth of the produce as charity is known as Ushr. However, in the case of crops produced through artificial cultivation methods, one part out of twenty is given as Ushr. This is termed as Nisf-e-Ushr.

In the context of zakat, other livestock, cash wealth, and business products are considered separate from agricultural produce. Its calculation is distinct as well. There is no condition to wait for a full year; rather, zakat must be given as soon as it is acquired. This is because the produced crop contributes to the growth of the land. The Prophet Muhammad (peace be upon him) mentioned the amount of zakat on crops by saying,

فِيمَا سَقَتِ السَّمَاءُ وَالْعُيُونُ أُوْ كَانَ عَشْرِيًّا الْعُشْرُ
 وَمَا سُقِيَ بِالنَّضْحِ نِصْفُ الْعُشْرِ

Meaning: When the sky and the springs have nourished it, or it has grown due to water from a well, a tenth is to be given; and for that which is irrigated, half of a tenth. For crops that are cultivated with rainwater or natural springs, or if they have grown with

water from wells, one-tenth (10%) of the produce is obligatory as zakat. For crops irrigated artificially, one-twentieth (5%) is obligatory as zakat. (Bukhari)

Nisab of Harvest and Fruits

Ushr is obligatory on the produce of crops and fruits that are grown from the earth, including crops like rice, wheat, and barley, whether they are in small or large amounts. This obligation is applicable to all harvested crops whether the water used for irrigation from flowing sources or rainwater.

Prophet Muhammad (peace be upon him) stated that Ushr is obligatory on the produce of crops that are irrigated by rainwater or flowing water when the land becomes moist. And through irrigation, Nisf-e-Ushr is obligatory (one part out of twenty). (Bukhari)

If the amount of harvested crops produced according to different people's opinions is 5 Wasaks, then Ushr will be obligatory. One Wasak is approximately equal to 60 Sa. Their evidence is as Rasul (peace be upon him) stated –

لَيْسَ فِيمَا دُونَ خَمْسَةٍ أَوْ سُقْيٍ صَدَقَةٌ

Meaning: 'If it is less than 5 wasaks, zakat is not obligatory.' (Bukhari)

Amount of '5 wasaks'

1 wasak is equal to 60 sa'. 5 wasaks is equal to $60 \times 5 = 300$ sa'.

1 sa' is equal to 3kg 300 gram. Therefore, 300 sa' is equal to 990kg Or 24 mound 30kg. If this amount of harvest is produced, zakat will be obligatory.

Crops on which Ushr Be Given

Ushr is obligatory upon the produce of every crop that grows on the land. For instance, staple foods such as wheat, mustard, sesame, almonds, figs, dates, grapes, and other fruits, are subject to Ushr. Additionally, Ushr is also mandatory on vegetables and greens produced from the land. This is because Allah Ta'ala has directed in the Holy Quran that the rightful due (Zakat) from all crops that emerge from the land must be given. The Messenger of Allah (peace be upon him) stated that for whatever is yielded from the land, a tithe (one-tenth) of it shall be paid as Zakat. Even from honey produced from the flowers of the land's crops, Zakat must be given. This is because the Messenger of Allah (peace be upon him) himself paid Ushr from honey.

However, opinions may differ regarding certain crops. For all crops that are considered as staple foods in common human diet and can be weighed and stored, only the obligatory Zakat is necessary. Such crops include wheat, barley, raisins, and dates, among others.

Zakat of Livestocks

In the history of human civilization, animals have been widely used. Among all animals, Allah Ta'ala has commanded the obligation of Zakat on domesticated animals only. However, Zakat is not obligatory on all domesticated animals. Only camel, cow, buffalo, sheep, and goat are subject to the payment of Zakat. To be obligated for Zakat, certain conditions must be met for livestock:

- The number of livestock of each kind must reach the Nisab amount in various ways.
- Livestock must graze on the land.
- The livestock must remain in the ownership of the possessor for a full year.

Nisab of Camels

Camels are subject to giving Zakat when their number reaches five. If their count is less than five, Zakat is not obligatory. The Prophet Muhammad (peace be upon him) stated –

لَيْسَ فِيمَا دُونَ خَمْسٍ ذَوِيدٍ مِنَ الْإِبْلِ صَدَقَةً

Meaning: ‘It is not obligatory to give Zakat on camels numbering less than five.’ (Bukhari)

Nisab of Cows and Buffaloes

The Zakat for cows or buffaloes follows the same rules. If the number of cows or buffaloes is thirty or more, then giving Zakat becomes obligatory. If the number is less than thirty, Zakat is not obligatory. Mu'adh ibn Jabal (Ra) reported that the Messenger of Allah (peace be upon him) directed me when he sent me to Yemen,

أَنْ أَخْذَ مِنْ كُلِّ ثَلَاثِينَ بَقَرَةً تَبِيعًا أَوْ تَبِيعَةً وَمِنْ كُلِّ أَرْبَعِينَ مُسِنَّةً

Meaning: ‘I command you to take from every thirty (cows) one cow of one year for charity and from every forty (cows) one cow of two years.’ (Tirmidhi)

Nisab of Cattle, Sheep and Goat

Cattle, sheep, and goats are same kind of domesticated animals. The Nisab of these animals is forty. If the number is less than forty, then the obligation of giving zakat does not apply. Rasulullah (peace be upon him) stated that from forty to one hundred twenty, one sheep is to be given as alms. If the number exceeds that, two sheep should be given for two hundred sheep. If the number exceeds two hundred, then for every hundred sheep, three sheep should be given for three hundred. If the number exceeds three hundred, then for every three hundred, three sheep should be given. If the number of someone's sheep is less than forty, there is no obligation to give alms. (Bukhari)

Zakat on Business Wealth

One of the primary means of distribution and acquisition of wealth in the world is through business and commerce. Allah Ta’ala has permitted lawful trade and commerce while prohibiting usury. In Islam, giving zakat on wealth earned through business is an obligatory practice. The zakat on business wealth is to be paid at a rate of 2.5% of the total amount, just like the zakat on gold and silver. Let’s gain a deeper understanding of zakat on business wealth.!

Business Assets and Goods

Assets that are bought and sold for the purpose of business are referred to as business assets or goods. All types of assets acquired for business purposes can be considered as business assets. For instance, land, buildings, food products, agricultural produce, livestock, shares, machinery, warehouses, vehicles, and so on. These assets can be owned individually or jointly. However, if assets or goods are bought for personal use and later sold for profit within the family, they will not be regarded as business goods.

Giving Zakat on Business Assets and Goods is essential for every mature and financially capable Muslim. It is not mandatory to have business goods eligible for Zakat throughout the year. Zakat is due at the end of the year on the assets that have been with the owner for the entire year. On the day of completion of the year, a business establishment or company prepares a financial statement that includes total assets and liabilities, such as capital assets, working capital, earned profits, cash, bank deposits, protected goods in stores and warehouses, raw materials, processed goods, prepared goods, loans, debts, and receivables. Zakat must be calculated based on the remaining assets after subtracting bank loans, credit goods, and other debts from these.

Exclusion of the Business Assets from Zakat

Fixed assets used in business operations such as machinery, warehouses, land, factories, shelves used in showrooms, and furniture like shelves, chairs, and tables are exempt from the requirement of paying Zakat. These assets are categorized as stable or core business assets and are not considered for calculating Zakat. Hence, Zakat is not obligatory on these assets.

Conditions for Zakat Being Mandatory on Business Wealth

Certain conditions must be met for the obligation of paying Zakat on business goods. These are as follows:

1. The product must have completed its buying and selling transactions. This means that the product should be bought and sold through immediate cash, prompt debt exchange, payment, or compensation for damages.
2. There should be an intention for business or profit in the buying and selling of the product, although in some cases, profit might not be realized.
3. The threshold for business goods must be fulfilled. This implies that the value of the business goods must be equal to the value of 85 grams or 7.50 tola of gold.

Group Discussion

“When one pays the proper share of crops and livestock as Zakat, Allah Ta’ala increases his wealth”

(You will discuss and present in the light of the mentioned title in panel or groups.)

The Role of Zakat in Alleviating Poverty

Zakat is the main basis of the Islamic economic system. It revolves around the equitable distribution of wealth, establishment of justice, and reduction of poverty. The primary objective of Zakat is to ensure that wealth does not remain concentrated solely in the hands of the wealthy but is rather redistributed. This helps to address the imbalances and inequalities within society.

Allah Ta’ala initially encouraged humanity to give Zakat. Subsequently, He provided reassurance of rewards and warned against the consequences of not fulfilling the obligation of Zakat. Zakat is obligatory for the wealthy and is declared as a right for the needy. Allah says –

خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُرَكِّيْهُمْ بِهَا

Meaning: ‘Take from their wealth charity to purify and bless them.’ (Surah Tauba, verse: 103). He also says –

وَفِي أَمْوَالِهِمْ حَقٌّ لِلصَّابِلِ وَالْمَحْرُومِ

Meaning: ‘And in their wealth there was a rightful share for the beggar and the poor.’ (Surah Jariyat, verse: 19)

According to the directives of Allah Ta'ala, the Great Prophet (peace be upon him) established a formal system for the collection and distribution of Zakat. Presently, in Bangladesh, there exists a governmental management of the collection and distribution of Zakat. However, it is not mandatory and is considered optional. The devout Muslim population of this country pays Zakat in various fragmented ways. This fragmented approach lacks coordination and proper planning, thus failing to effectively alleviate poverty due to its lack of comprehensive and necessary implementation. Although temporarily aiding the disadvantaged communities, this provision doesn't yield any lasting benefits. As per the outcomes, poverty does not get eradicated from society through this approach.

The primary objective of Zakat is to uplift the recipient by providing them with financial support. It aims to elevate the recipient's status from the level of the needy to that of the giver. However, in the current prevalent method, giving Zakat does not lead to any significant change in the fortune of the impoverished population. Cash, 500/1000 Taka notes, or items like clothing are given as Zakat. These do not effectively contribute to poverty alleviation. Furthermore, even the social security guarantee provided by Zakat does not yield fruitful results. Therefore, for the effective liberation from poverty, it is necessary to implement a national-level plan for the collection and distribution of Zakat.

Collection of Zakat and its proper use is one of the most important tools for equitable distribution of income and wealth in the society. Through Zakat, a specific portion of the wealth is used and distributed to certain sectors, who are truly poor. Among them are the poor, the poor, the debtors, the travelers, the neo-Muslims. But Zakat is not compulsory in Bangladesh. As a result collection and distribution of zakat has become dependent on personal will. Therefore, if zakat collection is made compulsory, it is possible to rehabilitate and achieve self-reliance for a large number of poor people.

Zakat is a permanent method of alleviating poverty. It is an initiative taken at both the governmental and non-governmental levels, as well as at individual and societal levels. Alongside these initiatives, if a plan based on Zakat is adopted, the resettlement of landless and homeless communities and complete eradication of poverty in the country become possible. It is appropriate to provide a certain amount of Zakat to a poor individual, ensuring the necessary arrangements for their livelihood. Moreover, they should not become dependent on Zakat for the second time. Imam Nawawi has stated that a sufficient amount of wealth should be given to the destitute and needy so that they can free themselves from the misery of deprivation and regain their self-sufficiency. According to the opinions of scholars like Imam Malik and Imam Ahmad ibn Hanbal (RA), the destitute and needy should be provided with enough wealth through Zakat to support themselves and their families for a year. After at least one year of self-sustained living, individuals are capable of achieving self-reliance without transgressing the minimum limit.

Zakat contributes to economic growth. This is because the people in society who are

poor, helpless, sick, or unemployed lack the financial or purchasing power in their hands. However, through the distribution of Zakat, if money reaches their hands, their purchasing power will increase, and they will be capable of buying more goods than before. As a result, the demand for goods will increase compared to before. To fulfil the increased demand, investments will be raised, production and employment will increase, and buying and selling will expand. This will lead to an increase in profits for producers as well. Zakat, through the creation of purchasing power, thus enhances demand, production, and profits. It's these producers who give Zakat, which, in turn, comes back to them in the form of increased profits, as previously described. Allah the Great says –

وَمَا أَتَيْتُم مِّنْ رِبَآ لَيَرُبُّوا فِي أَمْوَالِ النَّاسِ فَلَا يَرُبُّوا عِنْدَ اللَّهِ
○ وَمَا أَتَيْتُم مِّنْ زَكْوَةٍ تُرِيدُونَ وَجْهَ اللَّهِ فَأُولَئِكَ هُمُ الْمُضْعَفُونَ

Meaning: ‘Whatever loans you give, seeking interest at the expense of people’s wealth will not increase with Allah. But whatever charity you give, seeking the pleasure of Allah—it is they whose reward will be multiplied.’ (Surah Ar Rum, verse: 39)

Zakat contributes to economic growth and works as a barrier to hold onto cash wealth. When assets are kept idle and money is hoarded, the cycle of giving Zakat gets disrupted, preventing the flow of wealth over the years. Therefore, in Zakat-based economics, essential resources are invested in such a way that at least the rate of Zakat is maintained, enabling the possibility of increasing income. Otherwise, Zakat needs to be given from the original wealth. As a result, comprehensive investment and maximum productivity become feasible in the economy. Unemployed individuals find employment opportunities and purchasing power increases, leading to rising demand and national progress. In this manner, Zakat, on one hand, through increased spending, and on the other hand, through investment, fosters production enhancement. Allah the Almighty says –

يَمْحُقُ اللَّهُ الرِّبُّوا وَيُرْبِي الصَّدَقَاتِ

Meaning: ‘Allah has made interest fruitless and charity fruitful.’ (Baqarah, verse: 276) One of the primary aims of Zakat is to eliminate poverty from society. In this country, a significant amount of funds can be collected and distributed through the mechanism of Zakat. If a proper and organized plan is adopted for the collection and distribution of Zakat, it will be possible to empower a substantial community every year. By utilizing the funds collected through Zakat in a systematic and well-thought-out manner, essential resources such as rickshaws, vans, boats, sewing machines, cows, goats, or tools for various crafts can be provided to families in need. Through the funds generated from Zakat, at least 3/4 of the families in a village can be made self-reliant each year. If this sequential process is followed for about 10-15 years, it becomes feasible to mitigate the poverty in a village.

At the national level, it is necessary to attract the attention of the affluent individuals for the collection of Zakat. In case of necessity, at the village, community, or sub-district level, coordinated Zakat collection can be arranged. This involves forming a fund and creating a list of impoverished families, then systematically providing them with money from that fund to establish a sustainable source of income.

In contrast to families living in extreme poverty or landless conditions, the amount of annual zakat is not insignificant. The current amount of wealth eligible for zakat in Bangladesh is 10 million crore taka. If zakat is collected at a rate of 2.5%, it becomes possible to collect 25 billion crore taka as zakat.

The collectible zakat amount of 25 billion crore taka can greatly aid even a landless family of 1.5 million in the first year, facilitating their employment and livelihood. Additionally, it can provide 1 lakh taka to a family of 2.5 million. In the following year, this system can be extended to include another 2.5 million families for employment opportunities. By implementing this 10-year plan, it is feasible to provide self-sufficiency to 2.5 crore individuals. Moreover, the number of zakat contributors will continue to increase beyond the recipients over these 10 years. This approach can eventually lead to a situation where the number of zakat recipients becomes negligible. Therefore, through institutional management at the governmental level, the collection of zakat must be ensured to facilitate its equitable distribution as planned.

Panel/Group Discussion

‘The Role of Zakat to Alleviate Poverty in Our Society’

(In light of the mentioned title, discuss in groups or panels about the concept of Zakat as outlined in the holy Quran and Hadith. Follow the guidance of the teacher and present accordingly.)

Hajj (الحجّ)

Hajj is one of the mandatory acts of worship in Islamic Shariah. While the first ten days of Dhul-Hijjah, Shawwal, and Dhul-Qadah are considered the designated time for Hajj, the main pilgrimage is observed from the 8th to the 12th of Dhul-Hijjah, totaling five days. The designated locations for Hajj are the Holy Kaaba, Safa Marwah, Mina, Arafat, and Muzdalifah. The significance of Hajj is emphasized by Allah Ta’ala, as He revealed a chapter named ‘Surah Hajj’ in the Holy Quran, highlighting its importance. Commanding to perform Hajj, Allah the Almighty says,

وَلِلّٰهِ عَلٰى النّاسِ حُجّ الْبَيْتِ مَنْ أَسْتَطَعَ إِلَيْهِ سَبِيلًا

Meaning: ‘Pilgrimage to this House is an obligation by Allah upon whoever is able among the people.’ (Surah Ali-Imran, verse: 97)

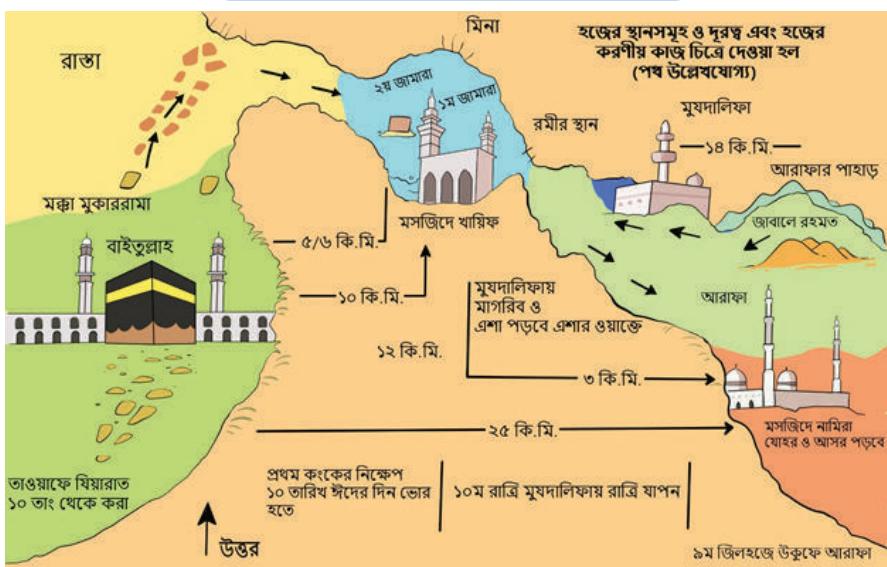
The combination of economic and physical effort is unique in Hajj and not found in any other worship. It is warned in a hadith that not fulfilling the obligatory Hajj is akin to death for Muslims, similar to the beliefs of Jews and Christians. The Prophet (peace be upon him) said that a person who is physically and financially capable of performing Hajj but chooses not to do so will not have any concern from Allah, whether they die as a Jew or a Christian.

On the other hand, the merits of Hajj are emphasized in the hadith: ‘Whoever performs Hajj for the sake of pleasing Allah and refrains from obscene and sinful behaviour during the pilgrimage, will return as sinless as a new-born child.’ (Bukhari) Additionally, the saying goes, ‘The reward for an accepted Hajj is nothing but Paradise.’ (Bukhari) Hajj bestows sufficiency upon an individual. The Messenger of Allah (peace be upon him) advised, ‘Perform Hajj and Umrah continuously, for they both eliminate poverty, deficiency, and sins just as a furnace removes impurities from iron, gold, and silver.’

Inquiries about Hajj

(Dear students, you collect information about Hajj through religious books, online sources or interviews. Write your collected information in the notebook).

Rituals of Hajj with Picture



Picture: Places of Hajj

The First Day of Hajj (Traveling to Mina)

The five days from the 8th to the 12th of Dhul-Hijjah are known as the days of Hajj. On the morning of the 8th of Dhu al-Hijjah, the pilgrims assume the state of ihram and set off towards Mina. During the 8th of Dhul-Hijjah, the Zuhr, Asr, Maghrib, Isha, and the

Fajr prayers of the 9th of Dhul-Hijjah are performed in Mina, and spending the night in Mina is a Sunnah.

The Second Day of Hajj (Standing at Arafah)

On the second day of Hajj, the 9th of Dhul-Hijjah, standing at Arafah is obligatory. After the Fajr prayer, pilgrims proceed from Mina to the plains of Arafah. If needed, it is also permissible to set off for Arafah during the night preceding the Fajr prayer. Pilgrims must remain in Arafah from shortly after midday (approximately 12 PM) until sunset. Supplications are accepted in the field of Arafah.

Staying at Muzdalifah

Muzdalifah is the name of the field situated between Mina and Arafat. It is crucial for pilgrims performing Hajj to spend the night of the 10th of Dhul-Hijjah (the night following the 9th of Dhul-Hijjah) here. Upon reaching Muzdalifah at the time of Isha prayer, it is necessary to perform one Adhan and one Iqamah. First, the obligatory Farz of Maghrib prayer is offered, followed by the obligatory Farz of Isha prayer. Afterward, the Sunnah prayers of Maghrib and Isha, witr prayer are performed. Upon completion of the Maghrib and Isha prayers, it is a Sunnah Mu'akkadah to stay in Muzdalifah until the break of dawn. Remaining in Muzdalifah from Subh-as-Sadiq (pre-dawn) until sunrise is obligatory. It is also recommended to remain vigilant and engage in worship throughout the night.

The Third Day of Hajj (Stone Throwing, Qurbani, Hair Cutting, and Tawaf)

On the third day of Hajj, which is the 10th of Dhul-Hijjah, four actions are performed in sequence at Mina:

1. **Stone Throwing:** The first task of this day is to perform the obligatory act of throwing seven pebbles (wajib) at the Jamrat al-Aqaba, which is also called 'Jamrat al-Kubra.'
2. **Qurbani:** The second task of this day is to offer a sacrificial animal as an expression of gratitude for the blessings of Hajj. This is obligatory (wajib) for those performing Qiran and Tamattu Hajj, while for Ifrad Hajj, it is considered mustahabb.
3. **Hair Cutting:** The third task of this day is to either shave the head completely (halq) or cut a portion of the hair short (qasr). Shaving or cutting the hair is obligatory (wajib) and it is more virtuous to shave the entire head after the sacrifice. Prophet Muhammad (peace be upon him) prayed three times for those who shave their heads. Therefore, it has more merit. However, women will cut a small amount from the tip of the hair.
4. **Tawaf al-Ziyarah:** The fourth task of this day is performing the Tawaf al-Ziyarah, also known as 'Tawaf al-Ifadah' (the Farewell Tawaf). This is the last obligatory rite of Hajj. After completing the previous tasks in Mina, the pilgrims return to Makkah to perform the Tawaf al-Ifadah. There is no substitute for this Tawaf; it must be done, and no alternative exists.

Fourth Day of Hajj (Staying at Mina and Stoning the Pillars)

On the 11th of Dhul-Hijjah, spending the night in Mina is a Sunnah. On this day, it is obligatory to stone the three pillars in Mina. After noon, first, throw pebbles at the

Jamrat al-Aqaba (nearest to Makkah), then at the Jamrat al-Wusta (middle pillar), and finally at the Jamrat al-Ula (the first pillar) near Khayf Mosque in Mina. A total of 21 pebbles need to be thrown: 7 for each pillar. The Takbir should be recited while stoning each pebble.

Fifth Day of Hajj (Staying at Mina and Stoning the Pillars)

On the 12th of Dhul-Hijjah, the practice of spending the night in Mina remains similar to the previous day. It is obligatory to stone the three pillars in Mina.

Farewell Tawaf

Performing the Farewell Tawaf (Tawaf al-Wida) from the Holy city of Makkah before departing is obligatory. Each pilgrim should perform two rak'ats of prayer at Makam-e Ibrahim. The pilgrim should also pray at the door of the Kaaba and touch the Hajar al-Aswad if possible. Drinking Zamzam water and praying for one's needs is recommended. Finally, expressing the sorrow of departing and saying goodbye to the Kaaba, the pilgrim leaves the Haram. If Farewell Tawaf is not performed, a penalty (Damm) needs to be paid.

Drawing (Homework)

‘Drawing the fixed places to perform the rituals of Hajj’

(In the light of the above mentioned title, draw the places of Hajj through Mina, Muzdalifah, Arafah, and Baitullah etc.)

Types of Hajj

Hajj can be performed in three ways: Tamattu, Qiran, and Ifrad.

1. Tamattu Hajj

In this form of Hajj, after leaving for Hajj and wearing the Ihram for Umrah, the pilgrim completes the Umrah rituals. After that, on the 8th of Dhul-Hijjah, the pilgrim performs the necessary Hajj rituals, which is known as Tamattu Hajj.

Rules of Tamattu Hajj

The pilgrim in Tamattu Hajj begins by reciting Talbiyah to wear ihram only for Umrah. After completing the Tawaf and Sa'i of Umrah, they shave their head or trim their hair, thus completing the Umrah rituals and coming out of the state of Ihram. They then resume wearing regular clothing, and the previously restricted actions during Ihram become permissible for them. Before leaving for Mina on the 8th of Dhul-Hijjah, the pilgrim wears Ihram again at their place of residence and completes the remaining Hajj rituals according to the appropriate procedures.

In Tamattu Hajj, it is obligatory for the pilgrim to offer a sacrificial animal (hadi) or its equivalent, as a gratitude for the opportunity to perform two acts of worship during a single journey.

2. Qiran Hajj

In Qiran Hajj, the pilgrim combines the Hajj and Umrah journeys with a single Ihram. This means that the pilgrim assumes the state of Ihram once and performs the rituals of Umrah first. Then, without exiting the state of Ihram, they proceed to perform the Hajj rituals on the designated days. This type of Hajj is referred to as Qiran Hajj.

Rules of Qiran Hajj

During the time of assuming ihram from the miqat, the pilgrim recites the Talbiyah for both Hajj and Umrah together, saying لَبَّيْكَ عُمْرَةً وَحَجَّاً (Labbayka ‘umratan wa hajjā). After arriving in Mecca, first the Umrah is performed, and the state of ihram is observed in Mecca. Then, during the Hajj period, on the 8th of Dhul-Hijjah, the pilgrim travels from Mina to Arafat to Muzdalifah, and completes the obligatory rituals of Hajj.

A Qiran Hajj participant must offer a sacrifice (hadi) or a certain amount of compensation as an expression of gratitude for the opportunity to engage in two acts of worship during a single trip.

3. Ifrad Hajj

In Ifrad Hajj, only the Hajj-specific activities are performed after assuming the ihram for Hajj.

Ifrad Hajj Procedure:

In Ifrad Hajj, the pilgrim recites the Talbiyah specifically for Hajj, saying لَبَّيْكَ حَجَّاً (Labbayka hajjā) to wear ihram. Then the pilgrim enters Mecca and performs the Tawāf al-Qudum, also known as the Arrival Tawaf, and follows it by the Sa’i. After that, the pilgrim remains in the state of ihram until the 10th of Dhul-Hijjah, the day before the Qurbani. Subsequently, the remaining Hajj rituals are carried out.

The Best Hajj

Among these three types of Hajj, the most preferable one in terms of rewards is Qiran, followed by Tamattu, and then Ifrad. However, for ease of fulfilment, it is recommended to perform Tamattu first, followed by Ifrad, and then Qiran. Since performing Tamattu Hajj is the simplest, the majority of Bangladeshis opt for this type. Those who intend to perform Hajj on behalf of someone else or those whose location falls within the Miqat boundaries usually perform Ifrad Hajj. In addition to these, a small number of pilgrims perform Qiran Hajj, which is less common.

Due to the extended duration of Ihram, if there is concern about properly adhering to the restrictions, performing Tamattu Hajj is the best choice.

Substitute Hajj

Hajj the fifth pillar of Islam. It is a crucial religious practice for the Muslim Ummah. It is compared to Jihad. It carries immense rewards and benefits. There are two specific conditions for this act of worship. One is to have financial capability, and the other is to be physically able. While the performance of Hajj is relatively straightforward in terms of its prescribed aspects, undertaking the journey is essential. It is the largest congregation on Earth and is conducted in specific places. Therefore, it can be challenging and demanding. Despite having the financial means, physical incapacity can prevent some from fulfilling Hajj. For such individuals, Allah Ta’ala has allowed the option of Substitute Hajj.

Many believe that Substitute Hajj has its separate set of rules. But that’s not entirely accurate. Just as one performs his own Hajj, Substitute Hajj is performed in the same manner. The only distinction is that during the intention (niyyah) and the recitation of Talbiyah, the intention for Substitute Hajj is made on behalf of the person for whom it is being done. Afterward, all actions related to Hajj remain unchanged. While the rules of Hajj remain consistent, there are certain aspects specific to Substitute Hajj that both the performer and the one on whose behalf it is being performed must be aware of.

Substitute Hajj Based on Shari'a Principle

If an individual is unable to perform the obligatory Hajj, he may arrange for someone else to perform the Hajj on his behalf. The concept of Substitute Hajj is derived from several Hadiths. For instance:

1. A woman from the Khusha'am tribe said to the Prophet Muhammad (peace be upon him), ‘O Messenger of Allah, the duty Allah has imposed on His servants is beyond my father’s physical capacity, as he is very old and cannot stay on the mount. Can I perform Hajj on his behalf?’ The Prophet (peace be upon him) said, ‘Yes, you may.’ This incident occurred during the Farewell Hajj. (Bukhari)
2. The Prophet Muhammad (peace be upon him) heard a man say, ‘Labbaik on behalf of Shubraama.’ The Prophet (peace be upon him) asked, ‘Who is Shubraama?’ The man replied, ‘My brother or relative.’ The Prophet asked, ‘Have you performed Hajj for yourself?’ The man answered, ‘No.’ The Prophet advised, ‘First, perform Hajj for yourself, and then for Shubraama.’ (Musnad Ahmad)

Among the three types of Hajj, the nature of the Substitute Hajj depends on the intention of the person on whose behalf Hajj is being performed. If the person specifies Ifrad, then the Substitute Hajj must also be Ifraad; if they specify Qiran, then the Substitute Hajj must be Qiran; and if they specify Tamattu, then the Substitute Hajj must be Tamattu.

There is no other option. The Substitute Hajj must align with the intended type of Hajj. There is no concept that Substitute Hajj should be Ifrad Hajj.

When Substitute Hajj to Be Performed

1. If Hajj is mandatory on an individual but he dies before performing the Hajj;
2. If the obligated person becomes imprisoned before completing Hajj;
3. When one becomes so ill that there is no hope of recovery;
4. When one becomes physically incapable of walking;
5. When one loses eyesight entirely or becomes blind;
6. When one becomes elderly and is unable to walk, even with assistance;
7. If a woman does not have her husband or an appropriate mahram male companion for her Hajj journey;
8. If the route is unsafe for travel due to any reason;
9. If there is a fear of loss of life or property upon embarking on the journey.

For all these reasons, the individual who is considered incapable or disabled can arrange for the Badal Hajj on his behalf.

Who Should Perform Substitute Hajj

If an individual has already fulfilled his obligatory Hajj for himself, then he can undertake the Hajj on behalf of another. Similarly, if a person has not performed his own obligatory Hajj, he can still perform Hajj on behalf of someone else. Hence, it is crucial for every conscientious Muslim to have a clear understanding of the person before offering to perform Hajj on his behalf. After gaining such knowledge, the individual can proceed with arranging for the substitutionary Hajj.

For the one who will be performing the substitutionary Hajj, it is imperative to intend it for the person on whose behalf they are performing the Hajj during the time of assuming the state of ihram.

For the individual who has already fulfilled his obligatory Hajj, it is more virtuous to perform Hajj on behalf of someone else than to perform optional (nafl) Hajj for himself. The Prophet (peace be upon him) has guided, ‘If a person performs the substitutionary Hajj on behalf of a deceased person, he will receive rewards equivalent to the deceased’s.’ (Majma’ al-Zawa’id)

Hazrat Hasan Basri (Ra) stated, ‘For the person who will perform the substitutionary Hajj for someone else, he can also expect rewards equivalent to that person’s.’

Pair/Group Activity

‘Comparative discussion of Hajj, Qurbani, and Aqiqah as worships’

(In the light of the above mentioned title, analyze these worships comparatively discussing in pairs/groups, and present your findings according to your teacher’s direction.)

Areas of comparison	Hajj	Qurbani	Aqiqah
Farz			
Wajib			
Time/when			
Lesson			

The Significance of Hajj to Establish Unity and Brotherhood

The prayers of Jumu’ah and Eid play a role in fostering unity and harmony among Muslims within a limited space. However, among all the practices, only Hajj has the unique potential to establish unity and harmony in the Muslim world. When a person wearing the sacred ihram attire proclaims Labbaik upon entering the Haram Sharif area and proceeds to perform the Tawaf around the Kaaba, distinctions of black and white, young and old, rich and poor vanish. They all remain present there by answering His call, the Creator of the universe, our one and only Lord. In the establishment of unity, fragrances are prohibited, and wearing items like hats, pyjamas, and turbans is forbidden. Even hair has to be shaved from head. Apart from Hajj, there is no other event that can portray people from various countries, races, and ethnicities in such a unified manner. The unique portrait of unity emerges when everyone collectively casts the eternal enemy, Satan, with stones; runs between Safa and Marwah; stands at the field of Arafah; proceeds to Mina; and, for the sake of Allah, offers animal sacrifices together. Consequently, the distinctions prevalent in the world hold no place. Such unparalleled unity and harmony are nowhere else to be found.

Hajj in the Establishment of Global Brotherhood

Hajj is the largest Islamic congregation for Muslims around the world. It involves a massive gathering of countless Muslim believers from different countries who come together in the sacred city of Mecca with the goal of completing specific religious rites. Despite their varying backgrounds, during this time, everyone unites as brothers and sisters, collectively participating in the Hajj rituals and offering assistance to one another. As a result, a strong sense of global brotherhood is nurtured among the Muslims. Allah the Almighty says –

وَأَذْنُ فِي النَّاسِ بِالْحَجَّ يَأْتُوكُمْ رَجَالًا وَعَلَى كُلِّ صَانِرٍ يَأْتِينَ
 ○ مِنْ كُلِّ فَجِ عَمِيقٍ

Meaning: ‘And call people to the pilgrimage. They will come to you on foot and on every lean camel from every distant path.’ (Surah Al-Hajj, verse: 27)

During the time of performing the Hajj pilgrimage, everyone wears the same type of clothing. Together, they raise their voices in unison and say, Labbayk, Allahumma Labbayk, which means ‘Here I am, O Allah, here I am! We are present at your service in your court.’ An unparalleled atmosphere of emotion is created. People from all corners of the world gather. As a result, there is an opportunity to observe and learn about the diverse and rich cultures of people from different countries. This leads to discussions among them and the creation of paths for solving problems.

On the ninth day of the month of Dhul-Hijjah, at the plain of Arafat, the Imam delivers a knowledgeable sermon for the global Muslim community. In this, guidance is provided regarding the responsibilities and obligations of the Muslim Ummah for the upcoming year.

Through the Hajj, we gain an understanding of global brotherhood. We will be inspired to establish equality in individuals, families, societies, and nations.

Panel/Group Discussion

‘The Social and Religious Significance of Hajj’

(In the light of the above mentioned title, analyze the role of hajj to establish unity and brotherhood dividing in groups/panels and present the findings.)

Umrah

Umrah is an Arabic word. Its meaning is to travel, to perform worship at a specific place. Apart from the specific days of Hajj, that is, from the 8th to the 13th of Dhul-Hijjah, of the year, at any time, in the way determined by Islamic Shariah, performing Tawaf of the Kaaba Sharif and Sa’i between Safa and Marwah is called Umrah.

There are two Farz Acts of Umrah: (1) wearing Ihram, (2) performing Tawaf of Baytullah.

There are two Wajib Acts of Umrah:

1. Performing Sa'i between Safa and Marwah,
2. Shaving the head or cutting the hair short.

The Sunnah of Umrah:

1. Taking a bath before assuming the state of ihram. If not possible, performing ablution is sufficient.
2. Wearing an ihram garment, consisting of an unstitched sheet and a lower garment (lungi) without a stitched seam.
3. Reciting Talbiyah in a loud voice.
4. Practicing I'tibah during Tawaf. I'tibah involves draping the upper part of the ihram sheet over the left shoulder, exposing the right shoulder.
5. If feasible, kissing the Hajar al-Aswad.

Prior to wearing the ihram attire, one must engage in grooming activities such as trimming nails, cutting hair, and taking a bath to ensure cleanliness and readiness for assuming the state of ihram. If taking a full bath (ghusl) is not possible, performing ablution (wudu) is acceptable. Afterward, it is permissible to apply perfumes or fragrant substances. But scented oils should be avoided.

After this, from the place of Miqat, one should assume the intention of Umrah and wear the ihram. Two pieces of unstitched cloth, a sheet, and a lower garment (lungi) should be worn. The preferred colour for this cloth is white. After wearing the ihram, two Rak'ats of prayer are offered, and along with making the intention for Umrah, the recitation of Talbiyah should begin immediately. For men, the Talbiyah is recited loudly, and for women, it is recited softly. Following this, the Kaaba must be circled seven times, which is called Tawaf. One has to start Tawaf from Hajar al-Aswad, and then should complete the Tawaf by reaching Hajar al-Aswad again. This way, seven rounds should be completed. If possible, kissing Hajar al-Aswad is recommended; if not possible, pointing towards it with the hand and then kissing the hand is sufficient. After completing Tawaf, it is recommended to pray two Rak'ats behind Maqam Ibrahim or in any place within Masjid al-Haram. Then, facing the Kaaba, standing straight, one should drink Zamzam water in three sips.

Afterwards, you must perform Sa'i or run between Safa and Marwah seven times. For Sa'i, men should run fast between Safa and Marwah, starting at the green markers. There's no specific supplication (du'a) prescribed for Sa'i.

Once the Sa'i is completed, you should shave your head or trim your hair, making it shorter. In this way, your Umrah will be completed, and the things that were prohibited during Ihram will now become permissible.

Significance of Umrah

If someone is capable, performing Umrah once in a lifetime is a Sunnah Mu'akkadah. Sunnah Mu'akkadah refers to those actions that the Prophet Muhammad (peace be upon him) consistently practiced himself and encouraged others to do. Whenever this act is performed, it brings great rewards and blessings. However, the virtue of performing

Umrah in the month of Ramadan is even greater. The Messenger of Allah (peace be upon him) said, ‘Certainly, an Umrah in the month of Ramadan is equal to a Hajj.’

Performing Umrah entails following the commands of the Almighty Allah. Allah Ta’ala declares in the Holy Quran, ‘Complete the pilgrimage and minor pilgrimage for Allah.’ (Surah Al-Baqarah, verse: 196)

Umrah wipes away sins. It distances one from poverty and brings vitality to their life. The Prophet (peace be upon him) stated, ‘Perform Hajj and Umrah regularly. For indeed, they eliminate poverty and wipe away sins just as the bellows removes impurities from iron, gold, and silver.’ (Tirmidhi)

He further stated, ‘During the time between one Umrah and the next Umrah, any minor sins committed are expiated through atonement or repentance.’ (Bukhari)

Umrah is a virtuous act of worship. Those who have the means should perform Umrah at least once in their lifetime. The Prophet (peace be upon him) performed Umrah four times during his lifetime. Therefore, we should thoroughly understand the rules of performing Umrah and fulfil it when we have the capability.

Making Report

“Areas of application or practice of the teachings of Hajj, Qurbani in your real life”

(On the basis of the discussion in the previous sessions, you should prepare a report in 300 words identifying the areas of practice or exercise on the mentioned subject.)

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Qurbani

The Arabic term for Qurbani is ‘Udhiyah’. Its literal meaning is to sacrifice, dedicate, or offer something. In Islamic Shariah, Qurbani refers to the act of sacrificing animals during the month of Dhul-Hijjah, starting from the 10th day and concluding before the sunset of the 12th day, to please Allah and gain His nearness.

Allah Ta’ala has commanded the followers of the previous prophets to perform sacrifices at different times. However, the prevalent practice of Qurbani began from the time of the Prophet Ibrahim (As), the father of the Muslims.

This act is deeply rooted in the history of Ibrahim (As) and his remarkable willingness to sacrifice his beloved son for the sake of Allah. This event was a very dear to Allah the Almighty. To commemorate this event till the Day of Judgement and with the message to be inspired to sacrifice for the sake of Allah Ta’ala, Qurbani comes every year round. The satisfaction of Allah can be attained by sacrificing the most favourite things through this. Qurbani is a symbolic worship to surrender and offer oneself to Allah about all matters. Allah the Great says,

○ قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ

Meaning: ‘Say, “Surely my prayer, my sacrifice, my life, and my death are all for Allah—Lord of all worlds.”’ (Surah Al An’am, verse: 162)

The Context of Qurbani

Allah the Almighty tested Prophet Ibrahim (As) numerous times in various ways. In every test, he emerged victorious. Now, he faced a challenging trial head-on. In one night, he saw a dream in which Allah Ta’ala commanded him to sacrifice his son Ismail. He was a prophet of Allah, and the dreams of the prophets are divine revelations from Allah Himself. Despite having only one beloved son in his old age, Allah’s love took precedence over his affection. He made a decision, recognizing that to please Allah, he must fulfil His command. With unwavering determination, he resolved to carry out Allah’s order. The Quran describes the incident as such-

فَلَمَّا بَلَغَ مَعَهُ السَّعْيَ قَالَ يَبْنَيَ إِنِّي أَرَى فِي الْمَنَامِ أَنِّي أَذْبَحُكَ
فَانْظُرْ مَاذَا تَرَى طَ قَالَ يَا بَتِ افْعُلْ مَا تُؤْمِرُ سَتَجِدُنِي
○ إِنْ شَاءَ اللَّهُ مِنَ الصَّابِرِينَ

Meaning: ‘Then when the boy reached the age to work with him, Ibrahim said, “O my dear son! I have seen in a dream that I must sacrifice you. So tell me what you think.” He replied, “O my dear father! Do as you are commanded. Allah willing, you will find me steadfast.” (Surah As-Saffat, verse: 102)

Hazrat Ibrahim (As) was delighted to receive such a heartfelt response from his son. Until the end, when they were both steadfastly committed, and Ibrahim (As) laid his son down with the intention of sacrificing him. In Allah’s divine test, Ibrahim (As) emerged triumphant this time, too. Then Allah Ta’ala called Ibrahim (As) and said, ‘O Ibrahim! You have already fulfilled the vision.’ Indeed, this is how We reward the good-doers.’ (Surah As-Saffat, verse: 104-105)

Allah Ta’ala was pleased upon observing the piety of Hazrat Ibrahim (As). Following Allah’s order, Hazrat Gabriel (As) brought a ram from paradise and placed it beneath the knife at the designated spot where Hazrat Ismail (As) lay. Instead of sacrificing Hazrat Ismail (As), the ram was offered as a sacrifice. This extraordinary event of Ibrahim’s (As) willingness to sacrifice is remembered by practicing the tradition of Qurbani. Since then, the act of Qurbani has been upheld for the Muslim community as a Sunnah of Hazrat Ibrahim (As).

Some Masail of Qurbani

1. If a person owns a nisab amount of wealth from the morning of the 10th day of Dhul-Hijjah until the evening of the 12th day of Dhul-Hijjah, he is obligated to perform the Qurbani. However, a person on a journey is not required to perform the Qurbani.
2. Any one of the 10th, 11th, and 12th days of Dhul-Hijjah is suitable for Qurbani. Nevertheless, the best day for Qurbani is the first day or the 10th day of Dhul-Hijjah.
3. It is not permissible to perform the Qurbani before the Eid-ul-Adha prayer. It should be performed after the prayer.
4. Healthy and well-cared-for sheep, goats, rams, cows, bulls, and camels must be used for Qurbani. A cow, bull, or camel can be shared among seven people for Qurbani. Only one person is required for sheep, goats, and rams.
5. Sheep, goats, and rams should be at least one year old. Cows and bulls should be at least two years old. Camels should be at least five years old. However, if the ram is more than six months old and appears as big as a one-year-old ram, it can be used for Qurbani. But if a goat is less than a year old, it cannot be used for Qurbani.
6. The meat from Qurbani is generally divided into three parts. One part is given to the poor and needy, one part is given to relatives and loved ones, and one part is kept for oneself. This division into three parts is recommended (Mustahabb).

7. It is recommended to personally slaughter the Qurbani animal.
8. When slaughtering the Qurbani animal, face the animal towards the Qibla, place its head towards the south, and recite ‘Bismillahi Allahu Akbar’ while slaughtering it.

Qurbani Significance

Qurbani is not merely about the slaughter of animals. Qurbani represents a pathway to achieve Allah’s contentment and cleanse one’s heart and soul from impurities. It holds the memory of the unparalleled sacrifice of Hazrat Ibrahim (As) and Hazrat Ismail (peace be upon him). For Muslims, Allah’s satisfaction is of greater importance than personal possessions. This principle is evident in the practice of Qurbani in Islam. Muslims demonstrate their willingness to shed the blood of animals by making an incision in the animal’s throat, symbolizing their readiness to give their own fresh blood for Allah’s religion and pleasure.

The primary purpose of Qurbani is to test of the piety of the servants. Therefore, after overcoming attachments to wealth and reputation, one should perform Qurbani solely for the satisfaction of Allah. The amount of money one spends or the size and freshness of the animal he sacrifices are irrelevant matters. Through this, Allah Ta’ala focuses on the intention and piety of a man. Allah the Great says –

لَنْ يَنَالَ اللَّهُ لُحُومُهَا وَلَا دِمَاؤُهَا وَلِكِنْ يَنَالُهُ التَّقْوَىٰ مِنْكُمْ

Meaning: ‘Neither their meat nor blood reaches Allah. Rather, it is your piety that reaches Him.’ (Surah Al-Hajj, verse: 37)

Qurbani is a virtuous act of worship. It stands as a profound example of devotion in Islam. Performing Qurbani is obligatory upon capable Muslims. It is a means of drawing closer to Allah. The Messenger of Allah (peace be upon him), stated, ‘There is no deed that is dearer to Allah during the days of Qurbani than the sacrificing of animals. The person, on the Day of Judgment bringing the horns, hooves, and hairs of the sacrificial animal, will stand before Allah. Before the blood of the sacrificial animal falls on the ground, it reaches a special place of honor in the sight of Allah. Therefore, through Qurbani, you purify yourselves.’ (Tirmidhi) He also said, ‘For every hair of the sacrificial animal, there is a reward, and this reward is recorded in place of each hair.’ (Ahmad and Ibn Majah)

The teachings of Qurbani are very significant to develop consciousness about humanity. By incorporating the teachings of sacrifice into individual and societal life, we can shape a beautiful, prosperous, and benevolent society. Through the lessons of sacrifice, we will become ignited to be altruistic, compassionate, selfless, and disciplined. Instead of prioritizing personal happiness and desires, we will work for the betterment of society.

In this manner, we can contribute to the well-being of the people in society and the betterment of the nation.

Aqiqa

‘Aqiqa’ is an Arabic word that means cutting, breaking, separating, etc. In the terminology of Islamic Shariah, Aqiqa refers to the act of slaughtering a permissible animal after the birth of a child. This act is performed as a means of expressing gratitude to Allah Ta’ala and seeking His blessings for the newborn child.

Aqiqa is a significant Sunnah Ibadat. It was prevalent before the birth of the Prophet Muhammad (peace be upon him). With the permission of Allah Ta’ala, he has kept the tradition of Aqiqa, and has instructed to perform Aqiqa for every new-born child. It is narrated in a Hadith, ‘The Prophet Muhammad (peace be upon him) has instructed to give a name to the new-born, shave its head, and perform the Aqiqa on the seventh day of its birth.’ (Tirmidhi)

The Jew used to perform Aqiqa only for their male children. The Prophet Muhammad (peace be upon him) gave instructions for performing Aqiqa for both male and female children. It is the best and a Sunnah to perform Aqiqa on the seventh day of a child’s birth. A hadith narrates, ‘The Prophet (peace be upon him) performed Aqiqa for his grandsons, Hasan and Husain, on their seventh day of birth. He gave them names and also removed sorrow (hair) from their heads.’ (Baihaki) After performing Aqiqa for his grandson Hasan, Rasulullah (peace be upon him) advised his daughter Fatimah (Ra), ‘O Fatimah, shave his head and give the weight of his hair in silver as charity.’ Fatimah (Ra) then measured the hair and found that it weighed approximately a dirham or close to a dirham. (Tirmidhi)

It is evident that to perform four things on the seventh day of a child’s birth are Sunnah.

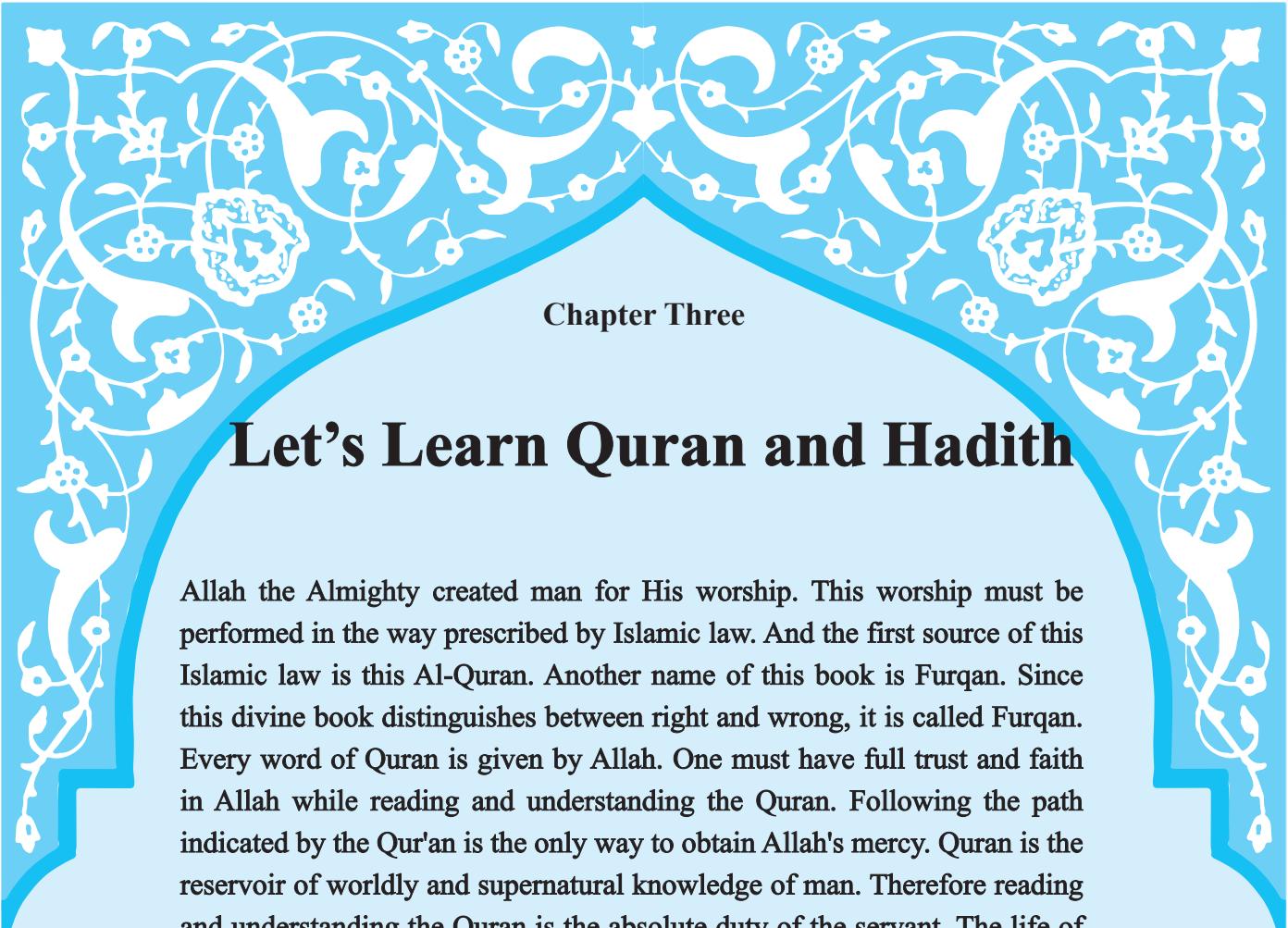
1. Giving the child an Islamic name.
2. Shaving the child’s head.
3. Performing Aqiqa.
4. Donating an amount of gold or silver equal to the weight of the child’s hair to charity.

If one cannot perform the Aqiqa on the seventh day, it is appropriate to perform it on the fourteenth or twenty-first day. If that is not possible as well, the ritual can be performed at any later time. If due to poverty, a person is unable to perform the Aqiqa for his child, when the child grows up and becomes capable, he can perform the Aqiqa for himself. Our beloved Prophet (peace be upon him) also performed his own Aqiqa.

Aqiqa is performed with the animals that are permissible for offering Qurbani. The beloved Prophet (peace be upon him) advised, ‘When the newborn child is a boy, two goats are sacrificed, and when it is a girl, one goat is sacrificed for Aqiqa’ (Tirmidhi). For a cow, buffalo, or camel, considering one is equal to seven goats, two portions are given for a male offspring and one portion for a female offspring. It is also possible to perform Aqiqa alongside the Qurbani using the same animal.

The meat of an Aqiqa can be consumed by the person performing it, shared with relatives, and distributed among the poor and needy. As the distribution of the meat of Qurbani, it is a Sunnah to distribute the meat of Aqiqa as such: one-third is for the person who offered the sacrifice, another third is for their family and close relatives, and the final third is given to those who are poor and destitute.

To every parents, their children are dearly beloved. Having a child is considered one of the greatest blessings in the world. The birth of each new-born brings immense joy to the family. It is the responsibility of the parents to express gratitude to Allah Ta’ala by performing an Aqiqa for the new-born. Allah Ta’ala loves the servants who are grateful to Him and favours them with more blessings. The people who are not grateful to Him are deprived from His favours. Through Aqiqa, a new-born child attains Allah’s mercy and protection, safeguarding it from perils and adversities. The joy of the arrival of a new child can be celebrated through the distribution of the meat of Aqiqa among the neighbours and relatives. Everyone prays for the new-born. So we should perform Aqiqa for each new-born child.



Chapter Three

Let's Learn Quran and Hadith

Allah the Almighty created man for His worship. This worship must be performed in the way prescribed by Islamic law. And the first source of this Islamic law is this Al-Quran. Another name of this book is Furqan. Since this divine book distinguishes between right and wrong, it is called Furqan. Every word of Quran is given by Allah. One must have full trust and faith in Allah while reading and understanding the Quran. Following the path indicated by the Qur'an is the only way to obtain Allah's mercy. Quran is the reservoir of worldly and supernatural knowledge of man. Therefore reading and understanding the Quran is the absolute duty of the servant. The life of Rasulullah (SAW) is the Sunnah which is the second source of Islamic law. The instructions of the Qur'an are followed correctly if one follows what Rasulullah said, what he did, and how he led his life. It is impossible to follow Quran without Sunnah or Hadith. Let us try to know in detail about Al Quran and Al Hadith as sources of Sharia.

Information Inquiry about the Holy Quran and Hadith

(Dear students, you collect various information about the Holy Quran and Hadith through religious books, online sources or through discussion with family members, religiously knowledgeable people, classmates. Write down your collected information in the notebook)

Introduction to the Holy Quran

Al-Quran, the wonderful book of the universe, is the last heavenly book revealed by Allah Ta'ala. The word Quran is derived from قِرَاءَةٌ (qiratun) which means studying or reciting. According to Arabic grammar, it is used in the sense of reading, that is- what is read, the read book. But according to some, the word Qur'an is derived from قُرْنٌ (Qarnun) which means combined.

Literally, the Qur'an is the word of Allah the Almighty, which was revealed to Muhammad (peace be upon him) continuously for 23 years. The Holy Quran was revealed in Arabic language. The first five verses of Surah Al-Alaq were revealed from Allah's side. There are a total of 114 Surahs in the Quran. Apart from this, there are 7 manzils and 30 parts in the Quran. There are 540 rukus and 14 sijdah. Except for Surah Tawba, every Surah has a mention of the phrase 'Bismillahir Rahmanir Rahim' at the beginning. The total number of verses is about 6,236 in contrast to 6,666.

The appeal and usefulness of this universal book has been effective in all ages and places. One of the characteristics of the Quran is that this book was revealed in two stages. First, the complete Qur'an was revealed from Laohe Mahfuz in the first heaven 'Baitul Izzat' and in the second stage it was gradually revealed during the 23 years of Prophethood of Rasulullah (peace be upon him) on the occasion of various events and reasons and in response to various questions. The Surahs of the Qur'an are arranged in order from the largest to the smallest as determined by Allah Ta'ala. But in this case continuity of revelation was not followed.

In the early stages when the ohi(verses of the holy Quran) was revealed, Rasulullah (peace be upon him) used to recite it repeatedly so that he could memorize it. He also instructed the companions to memorize. Since the Qur'an was not revealed all at once, rather it was revealed little by little at different times according to need, so it was not possible to write it down and save it together in a book during the era of Rasulullah (peace be upon him). That is why importance was given on memorizing the Quran. Among the heavenly books, Allah Ta'ala has given Al-Qur'an the privilege of preserving it in the memory of an innumerable number of hafez of Quran than (preserving it on) pen and paper.

Ohi (أُوحى)

The word Ohi is Arabic. It means to tell something secretly. Apart from this, the word is also used to mean indicating, writing and hiding. In the terminology of Islamic Shari'ah, the words revealed to the Prophets by Allah Ta'ala are called ohi.

Types of Ohi

There are two types of ohi. Namely:

1. Ohi Matlu (Al Quran)
2. Ohi Ghairi Matlu (Al Hadith)

1. Ohi Matlu: Matlu means recited, that is recited. If the sense, language, meaning, and format of the ohi are all from Allah the Almighty and the Holy Prophet (peace be upon him) expresses it in the words of Allah, it is called Ohi Matlu. It is called 'Ohi Joli' or Direct Ohi. Al-Qur'an is called Ohi Matlu since it is recited in Salah.

2. Ohi Ghairi Matlu: Ghairi Matlu means unread. The ohi the sense of which comes from Almighty Allah but the Prophet (peace be upon him) has described it in his own language is called the Ohi Ghairi Matlu. It is also called 'Ohi Khafi' or Hidden Ohi. The hadith of Rasulullah (SAW) is an example of this type of ohi. As it is not recited in Salah, it is called unrecited Ohi.

In various places in the Quran, the first type of ohi is called 'Kitab' or book and the second type of ohi is called 'Hikmah' or wisdom. Allah the Almighty says 'Allah has indeed favoured the believers in that He has sent to them the Messenger of Allah from among themselves, who recites His verses to them, purifies them and teaches them the Book and Wisdom, although they were previously in clear confusion. (Surah Al-Imran, verse: 164)

The second type of ohi is separately compiled and preserved under the name of 'Hadith' or 'Sunnah'.

Methods of Ohi Revelation

The source of Al-Qur'an is Ohi. Ohi was revealed to the Holy Prophet (peace be upon him) in various ways. It is popularly believed that ohi was revealed to the Holy Prophet (peace be upon him) in seven ways, which are discussed below.

1. **Like the sound of a bell:** This is the first method of the revelation of ohi. It was revealed to the Prophet most of the time in this manner. Before the revelation of ohi, there was a bell-like sound without interruption. The Prophet (peace be upon him) used to listen to it with his own ears. At that time, Rasulullah (peace be upon him) used to sweat even during severe winter. If he was mounted, even a strong camel would not be able to bear this weight and would sit down. This method of revelation was most difficult for Rasulullah (peace be upon him).
2. **Arrival of angels in human form:** Hazrat Jibreel (AS) sometimes came in the form of a human being. Most of the times, Jibreel (AS) used to come in the form of the distinguished companion Hazrat Dahiyyatul Kalbi (RA). In this way it was relatively easy for the Prophet (peace be upon him). It is narrated in the hadith-

وَأَحِيَانًا يَتَمَثَّلُ لِي الْمَلَكُ رَجُلًا

Meaning: And sometimes angels took human form for me. (Bukhari)

3. **Arrival of Jibraeel (AS) in his own form:** Sometimes Hazrat Jibraeel (AS) used to come directly to Rasulullah (SAW) in his own form without assuming any other form. Such an incident happened three times in the life of Rasulullah (SAW). For the first time, he came to the cave Hera with the first ohi of the Quran. The second time was at the night of Mi'raj; the third time he came in his own form as the Prophet (peace be upon him) wished to see Jibraeel (PBUH) in his original form.
4. **Arrival of ohi in True Dream:** Revelation of ohi to the Prophet began with true dreams. What he dreamt in his dreams before the revelation of the Qur'an was ohi. Hazrat Ayesha Siddiqa (RA) said, "The beginning of ohi to Rasulullah (SAW) began with a true dream in his sleep. Whenever he had a dream, it was reflected in reality like morning light."
5. **Direct conversation with Allah Ta'ala:** There was another method of ohi and that was direct conversation with Allah without any medium. This method is called Kalame Ilahi. At the night of Mi'raj, the Holy Prophet (peace be upon him) spoke directly to Almighty Allah. It is at this time that five times Salah has been made obligatory for the Ummah of Muhammad.
6. **Pouring ohi directly into the heart:** Hazrat Jibraeel (AS) used to blow the words of Allah directly into the heart of Rasulullah (SAW) without coming forward. In a hadith, the Holy Prophet (peace be upon him) himself said, 'Hazrat Jibraeel (AS) blew ohi in my mind.'
7. **Transmission of ohi through Hazrat Israfil (AS):** Sometimes Allah Ta'ala used to send ohi to the Holy Prophet (SAW) through Hazrat Israfil (AS).

Importance of Ohi

It is obligatory to have faith in ohi. Disbelief or doubt in it is kufr. Ohi brings the message of peace and welfare to mankind in this life and the hereafter. It facilitates the path of good for the receiver of this message. And for those who disbelieve or neglect ohi, there is a severe punishment. Innumerable prophets and messengers have come from Adam (AS) to Muhammad (SAW). It is necessary to have faith in ohi as well as to have faith in the Prophets. In the eyes of Islam, it is part of Iman to accept ohi of earlier prophets like the last and greatest Prophet Muhammad (peace be upon him) as truth.

Miracle of Al Quran

Allah Ta'ala has sent numerous Prophets and Rasuls with miracles throughout the ages to guide mankind to the right path and to reveal His special powers. Mu'jiza is an Arabic word which means - miraculous or special power, to disable others. The great book Al-Qur'an is the greatest miracle of Prophet Muhammad (peace be upon him). Every Prophet's tribe has its miracles in proportion. Sorcery was widely practiced among the Pharaoh community. So Allah sent Musa (AS) with a stick, which swallowed all the snake-like sticks of magicians. The magicians were surprised by this. They believed that what Moses (AS) brought was true; not magic.

During the era of Prophet Jesus (AS), when the science of medicine made great progress, Allah sent him with such miracles that the doctors of that time were amazed. He used to revive the dead by Allah's will and cure complicated and difficult diseases. For example, he used to heal the born-blind and the leper, and if he made a bird out of clay and blew on it in the name of Allah, it would become a bird. In this, the conscience of the doctors accepted that these are from Allah Ta'ala.

Allah Ta'ala sent the last and greatest Prophet Muhammad (peace be upon him) to the Arab nation. The Arabs were proficient in pure Arabic. Through the practice of Arabic language, they reached the top of the language, delivered speeches with eloquence and high literary standards. They used to compete in various aspects of language practice as in the present era and gave special honours and rewards to the winners. At this time, Allah Ta'ala revealed to Muhammad (peace be upon him) the best Arabic literature, the last heavenly book, Al-Qur'an. Seeing this art of the language of the Qur'an, the infidels and polytheists understood its significance, but started spreading false propaganda to the common people that Muhammad (peace be upon him) is a sorcerer; so if you approach him, he will seduce people through the Qur'an. Even though they spread falsehood to the people, they used to understand the language of the Qur'an, the style of narration, and the structure of sentences, and they used to stay around the house of Rasulullah (SAW) secretly to listen to it in the darkness of the night. Again during the day, they used to preach that we can also compose verses like Quran. In view of their sayings, Allah Ta'ala challenged them and said-

وَإِنْ كُنْتُمْ فِي رَيْبٍ مِّمَّا نَزَّلْنَا عَلَى عَبْدِنَا فَأَتُوا بِسُورَةٍ مِّنْ مِّثْلِهِ

وَادْعُوا شُهَدَاءَكُمْ مِّنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صُدَقِينَ ○

فَإِنْ لَمْ تَفْعَلُوا وَلَنْ تَفْعَلُوا فَاتَّقُوا النَّارَ الَّتِي

وَقُوْدُهَا النَّاسُ وَالْحِجَارَةُ أَعْدَّتْ لِلْكُفَّارِينَ ○

Meaning: And if you are in doubt about the Book that We have revealed to My servant, then produce a Surah like it and call all your supporters besides Allah if you are truthful.

But if you do not do so, and surely you will never be able to do so, then fear the fire whose fuel will be men and stones prepared for the disbelievers. (Surah Al Baqarah, Verses 23-24).

Allah Ta'ala has challenged humans and jinn to produce a book similar to the Qur'an or a surah similar to a surah of the Qur'an. Challenges of the Quran remain to this day. In the future, unbelievers in Islam will never be able to produce a book similar to the Qur'an or a surah similar to the Qur'an. Allah Ta'ala says,

قُلْ لَئِنِ اجْتَمَعَتِ الْإِنْسُ وَالْجِنُّ عَلَى أَنْ يَأْتُوا بِمِثْلِ هَذَا الْقُرْآنِ

لَا يَأْتُونَ بِمِثْلِهِ وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا ○

Meaning: Say, O Prophet, if all humans and jinn gather to compose the likes of this Qur'an and they help each other; yet they will never be able to produce a composition similar to it. (Surah Bani Isra'il, verse 88)

Since humans could not compose words similar to the Qur'an, it is understood that the Qur'an is an eternal miracle. The miracles of the Holy Qur'an can be proved in various ways- the wording of the Qur'an, texts, giving instructions to the content through rhetorical words, commands and prohibitions, giving news of the most beautiful names and noble qualities of Allah, the news of His angels, news related to the unseen things of the future and the past, news about Resurrection Day, evidences of faith and yakin.

In the Holy Qur'an, Allah Ta'ala has shed light on all aspects of science including individual, family, society, state, international, economic, culture. But regrettably, the Muslim nation today is leading oppressed lives being humiliated, degraded and deprived

of its rights due to the abandonment of this eternal miracle Al-Qur'an. Although the first command of Al-Qur'an is 'Recite in the name of your Lord', but the strange thing is that its followers want to benefit from it without reading it. Allah Ta'ala has asked to recite the Qur'an, to understand it and to be benefited from it. Everyone should recite the Quran for the guidance of mankind, to open the doors of knowledge and science.

Panel Discussion

'Al-Qur'an is the best book in the world'

'How can I/we practice the guidance of the Qur'an-Hadith'

(In the light of the mentioned titles, you should discuss and present in a panel or group according to the teacher's instructions.)

Al Quran as a Source of Knowledge

Al-Quran is a treasure of knowledge. Those who obey the Quran and those who do not obey, all have taken light from the various directions of the Quran. Al-Quran is the main source of modern knowledge and science. No other scripture has this feature. It includes embryology, anatomy, biology, zoology, botany, oceanography, geological science, physical science, astronomy, social science, linguistics, and military science. There are also various branches of life and interdisciplinary sciences. According to this, every verse of the Quran carries science. Almighty Allah says, 'By the Quran, rich in wisdom!' (Surah Yasin, verse: 2). Since the Qur'an is the source of all science, the importance of the holy Quran is here emphasized through swearing by the scientific Qur'an. By practicing science from the Quran, Muslims were the pioneers of science in the world for several centuries. Then the political decline of Baghdad and Spain led to the decline of science, and following the science left by them, materialistic Europe today has ascended to the pinnacle of progress. Dear students, let's discuss some examples of Al-Qur'an as a source of knowledge.

Embryology

At the root of embryology, the ohi of Allah is, 'Recite, in the name of your Lord, Who created. He created human beings from clotted blood. (Surah Alaq, verses: 1-2) The word 'Alaq' means clotted blood. Another meaning is a sticky substance that sticks firmly. For example, leeches bite and stick. Thus much unknown knowledge about embryology is available in the Qur'an.

The Secret of Human Creation

Referring to the theory given by Allah Ta'ala in the creation of man, it is declared in verses 5-7 of Surah Tariq of the Qur'an- 'So man should think from what material he was created. He was created from the water that had just flowed out which comes out from the middle of the spine and chest ribs.

The Secret of Creation of all Creatures

In this regard, scientists say that the animal world originated from water. But the Qur'an has already said-

وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ ○ أَفَلَا يُؤْمِنُونَ

Meaning: We created all living things from water. Yet they will not believe? (Surah Ambiya, verse: 30).

Sources and Assumptions of Anthropology

The sources and assumptions of the human sciences are always proven wrong. As scientists say, 'Science gives us but a partial knowledge of reality.' They start working only on assumptions. They say, 'We only see some outward appearance, not the real thing', just as people see smoke and look for fire. But the Qur'an as the ohi of Allah is the source of science where there is no room for error. As Almighty Allah says-

لَا يَأْتِيهِ الْبَاطِلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ ○
تَزْرِيلٌ مِّنْ حَكِيمٍ حَمِيدٍ

Meaning: It cannot be proven false from any angle, front or back. It is a revelation from the One Who is All-Wise, Praiseworthy. (Surah Hamim Sajdah, Verses: 42).

The Secret of Creation of the World

About the creation of the universe, science says, "Billions of years ago, the universe existed as an integral material. Then there was an explosion at its centre, which is called the Big-Bang. As a result of that big bang, our solar system, galaxies, constellations etc. were created and spread everywhere without interruption". But the Quran provided this information long ago. Allah says:

أَوَلَمْ يَرَ الَّذِينَ كَفَرُوا أَنَّ السَّمَاوَاتِ وَالْأَرْضَ كَانَتَا رَتْقًا فَفَتَقْنَاهُمَا

Meaning: Do not the disbelievers realize that the heavens and earth were once one mass, then We split them apart? (Surah Ambiya, verse: 30).

The Secret of Creation in Pairs

Scientists say that every living thing has two pairs of opposite forces. One of which is positive or proton and the other is negative or electron. Even inanimate matter like electricity has this pairing. However, the Qur'an gave this information long before, "Glory be to the One Who created all 'things in' pairs—'be it' what the earth produces, their genders, or what they do not know!" (Surah Yasin, verse: 36).

Life in the Plants

Plants have life; the scientist Jagodish Chandra Bose (1858-1937 AD) discovered this just that day. But the Qur'an said this long ago. Allah Ta'ala says, 'The stars and the trees bow down in submission.' (Surah Ar-Rahman, verse 6). Stones and trees bowed down in honour of Rasulullah (SAW). All these bear the evidence of the life of the plant.

Existence of Life in the Heavens and the Earths

The Qur'an has revealed such amazing information which the scientists have not been able to prove even today. And that is, the heavens and the earth have life and intelligence. Even they always praise Allah. As Allah says, 'Then He turned towards the heaven when it was still like smoke, saying to it and to the earth, 'Submit, willingly or unwillingly.' They both responded, 'We submit willingly.' (Surah Ha-Meem Sajdah, verse: 11).

The Qur'an has no conflict with the theory of modern science; the more scientific discoveries are made, the sooner the Qur'an will be realized as the source of science. The new generation can be given inspiration, courage and proper knowledge of technology to raise children like world famous Islamic personalities of this era like Jabir Ibn Hayyan, Ibn Sina, Musa Al Khawarizmi, Al-Razi. May Allah Ta'ala grant us the good fortune of contributing to knowledge for the welfare of the Muslim Ummah! Amen

Single Activity

Create VP cards or posters citing arguments or sayings (verses) in favour of Al-Quran as a source of knowledge.

Tazweed

Recitation of Quran Majeed is the best worship. Whoever recites one letter of the Qur'an will receive ten good deeds. Readers and teachers of the Quran are the best human beings. The parents of the reciter of the Qur'an are also honoured and dignified. The Holy Prophet (peace be upon him) said, "Whoever reads the Qur'an and acts according to it, his parents will be crowned on the Day of Resurrection." The brightness of this crown will be more than the light of the sun. The Qur'an will recommend for its reciter in the court of Almighty Allah on the difficult Day of Judgment. Allah Ta'ala will accept this recommendation.

In order to achieve this virtue of reciting the Qur'an, one must recite the Qur'an correctly. And for this it is important to acquire the knowledge of Tazweed.

Tazweed means to make beautiful or good. Tazweed is the name of pure recitation of each letter of the Quran by pronouncing it from its own Makhraj according to its characteristics.

Places of pronunciation of Arabic letters are called Makhraj. That is, the place from which the letter is pronounced is called the Makhraj of the letter. Arabic has 29 letters with a total of 17 Makhraj.

Arabic letters have different styles of pronunciations. For example, breath continues while pronouncing a letter and breathstops while pronouncing another letter. Some letters are pronounced softly and some letters are hard to pronounce. Such different qualities of the letters are called Sifat.

Therefore, it can be said that recitation of each letter of the Qur'an correctly according to its Makhraj and quality is called Tazweed.

It is obligatory to recite the Quran with Tazweed. Not reciting the Qur'an according to Tazweed often changes the meaning, making the reciter guilty. His prayer is not correctly offered. Almighty Allah has ordered the recitation of the Qur'an purely and slowly. He said:

وَرِتِيلُ الْقُرْآنَ تَرْتِيلاً

Meaning: 'You recite the Qur'an slowly and clearly.' (Surah Al-Muzzammil, Verse: 4)
Reciting the Quran with Tazweed is a very important act of worship. So we will recite the Quran with Tazweed. I will know the rules of Tazweed well.

In the previous classes you have learned several rules of Tazweed. In continuation to that, in this class, the rules of Gunnah, Qalqalah, the rules of reading the letter 'Lam' of the word Allah and the rules of reading the letter 'Ra' will be discussed.

Pair Works/Activities

"Revision of Previous Class (6th-8th) Tazweed"

(Dear students, discuss and present in pairs what you have learned about Tazweed in the previous class as per the teacher's instructions.)

Gunnah

Gunnah is a special rule of reciting Qur'an Majid correctly. Gunnah means to utter through the nose. Gunnah is to pronounce the sounds of the Arabic letters with the nasal flute. The amount of Gunnah is one Alif. The time taken to close a straight or erect finger at medium speed is considered one Alif time.

There are four types of Gunnah. Namely:- 1. Qalab Gunnah 2. Idgam-e-ba Gunnah 3. Ikhfa Gunnah and 4. Wajib Gunnah.

1. Qalab Gunnah

If the letter (ب) ba is placed after Nun Sakin and Tanvin, the said Nun Sakin and Tanvin should be replaced by Mim and read with Gunnah. This is called Qalab Gunnah. For example:

Example of Nun Sakin	Example of Tanbin
نُ + ب Here after Nun Sakin comes ب	وُ + ب Here after Tanbin comes ب

2. Ikhfa Gunnah

Ikhfa means to conceal, to obscure. If any one of the fifteen letters specified for Ikhfa is placed after Nun Sakin and Tanvin, the said Nun Sakin and Tanvin is recited with

Gunnah by concealing it in the nose. This is called Ikhfa Gunnah.

For example, ت ث ج د ذ ز س ش ص ض ط ظ ف ق ك

Example of Nun Sakin	Example of Tanbin
لَنْ تَفْعِلُوا	قَوْمٌ تَجْهَلُونَ
ن + ت Here after Nun Sakin comes ت	و + ت Here after Tanbin comes ت
مَنْ جَاءَ	ذَرَةٌ شَرَا

Also 'Ba' after Meem Sakin (ب) The font is actually read by the said Meem Sakin with Gunnah. It is called Ikhfa Gunnah by Meem Sakin. For example-

عَلَيْكُمْ بِالْمُؤْمِنِينَ - وَمَا هُمْ بِمُؤْمِنِينَ

3. Idgam-e-ba Gunnah

The meaning of the word Idgam is to combine or connect. (Ya, Waw, Meem, Nun) If any of these four letters comes after Nun Sakin and Tanvin at the beginning of a different word, the said letter with Nun Sakin or Tanvin should be read with Gunnah in combination with the first letter of the next word. This is called Idgam-e-ba Gunnah. For example-

Example of Nun Sakin	Example of Tanbin
مَنْ يَفْعِلُوا	قَوْمٌ يَعْقِلُونَ
ن + ي Here after Nun Sakin comes ي	و + ي Here after Tanbin comes ي
مِنْ مَالٍ	رِجَالًا وَعَلَى

4. Wajib Gunnah

If there is Tashdid م – ن on the two letters (م، ن) (Meem and Nun), then these two must be recited together with Gunnah. This is called Wajib Gunnah. For instance:

جَهَنَّمَ - إِنَّ - لَمَّا

Activity: The students will practice whether they can perform their Gunnah correctly or not in front of the teacher in the class room.

Pronunciation rules of the Letter ‘Lam’ (ل) of the Word Allah (الله)

There are two ways of pronouncing the letter ‘Lam’ of the word الله (Allah).

1. If the letter ‘Lam’ of the word الله (Allah) is preceded by a jabar or a pesh, the said Lam should be recited with a full mouth/heavy manner.

For example-

وَاللَّهِ - أَللَّهُمَّ - وَاسْتَغْفِرُوا اللَّهَ

2. If the letter ‘Lam’ of the word is preceded by a jer, then the said Lam should be recited in empty-mouthing/in a light manner. For example-

بِسْمِ اللَّهِ - وَاسْتَغْفِرُ اللَّهَ

Except for the word Allah, all the words that contain Lam should be read in empty-mouthing/in a light manner. For example-

مَا وَلَهُمْ

Students will find more examples of reciting Lam of the word Allah other than the ones available in the book.

Rules of Reciting the letter Ra (ر)

There are two rules for reciting the letter Ra (ر). Namely:

1. por/heavy manner/full-mouthing
2. barik/light manner/empty-mouthing.

In the following situations, the letter Ra (ر) should be read as por/heavy manner.

1. If there is jabar or pesh on the letter Ra (ر), it should be read heavily /with a full mouth. For example:

رُّقُودٌ - رَّسُولٌ

2. If the letter Ra (ر) is with sakin and there is a jabar or pesh on the letter before it, it should be read in heavy manner. For example: أَرْكَسُوا - يَرْجِعُونَ

3. If the letter Ra (ر) is with sakin and there is a temporary jer under the letter before it, it should be read heavily. And the letter which was previously with sakin but has been given temporary jer to match with other words is called temporary jer. For example- مَنِ ارْتَضَى - إِنِ ارْتَبَثْمَ

4. If the letter Ra (ر) is with sakin and there is a jer under the letter before it and there is a letter of Isti'la after it, then the said Ra (ر) is pronounced with a full mouth. For example- قِرْطَاسٌ - مِرْصَادٌ

Isti'la has seven letters. Namely: خ-ص-ض-غ-ق-ظ

These are called- حُصَّ صَغْطِ قِظٌ

5. If waqf is made on the letter Ra (ر) and there is a letter with sakin before it other than Ya (ي), and the preceding letter of the one with sakin is with Jabar or Pesh, then Ra (ر) should be read heavily/Por. For example: قَدْرٌ - حُسْنٌ - شَهْرٌ

In the following situations, the letter Ra (ر) should be read in light manner.

- (1) If there is jer under the letter Ra (ر), it should be read in light manner. For example: بِرْزَقٌ
- (2) If the letter Ra (ر) is with sakin and there is a permanent jer under the letter before it, it should be read with empty mouth. For example: مِنْفَقاً
- (3) If Ya (ي) is with sakin before Ra (ر) when making waqf on it, the said Ra (ر) should be recited in a light manner. For example: سَعِيرٌ - حَيْرٌ - حَيْرٌ
4. At the time of making waqf on Ra (ر) letter, if any letter other than Ya (ي) is with sakin and that sakin letter is preceded by a letter with jer, then the said Ra (ر) should be recited lightly. For example:- حَجْرٌ - شِعْرٌ

Activity: Students will practice the rules of reading letter 'Ra' in groups with examples.

Description Qalqalah

Qalqalah means echo. The letters of Qalqalah are 5. Namely: د . ق ط ب ح . To remember, these are collectively called قُطْبُ حَدٍّ When there is sakin or waqf in these five letters, they should be pronounced with Qalqalah.

That is, the echo-like sound that stops and returns again is usually called Qalqalah. Just as when a solid object is thrown on a solid ground and it returns with a sound, similarly, the letter of Qalqalah is called Qalqalah when the sound is stopped and re-pronounced like an echo from a certain Makhraj.

If the letter of Qalqalah in the middle of the word is with sakin, there is a slight wobble, then it should be read like a jabar. **Example:** يَذْخُلُونَ - تَجْهَلُونَ - يَبْخَلُونَ - قِطْمَيْرٌ - يَقْطَعُونَ

If the letters of Qalqalah are in waqf state, then full Qalqala has to be done and they are recited somewhat like jabar so that the full extent of jabar is not revealed. For example:

جُحُودٌ - شَدِيدٌ - حِسَابٌ - صِرَاطٌ - خَلَاقٌ

Activity: Students will find more examples of Qalqalah other than those given in the book.

Homework

You will practice/rehearse the Surahs prescribed in the text book correctly at home according to Tazweed. (In this case, you can inform your family members about the tazweed rules.)

Some Surahs of Al Quran with Meaning and Background

Surah Al-Fil (سُورَةُ الْفِيلِ)

Surah Fil is the 105th Surah of the Holy Quran. It was revealed in Makkah. The surah has five verses. Fil means elephant. In this Surah, the events of the elephant army are briefly described. They marched to Makkah with an army of elephants to destroy the Kaaba. Allah Ta'ala destroys their army by small birds and turns them into dust. The surah describes the tragic fate of the army of elephants, hence it is named Surah Fil.

Shane Nuzul

Junwas was the king of Yemen. He was Jewish. He used to torture Christians unspeakably. They were forced to convert to Judaism. He even burned copies of the Bible. Then the king of Rome requested the king of Abyssinia, Najashi, to take action against Junwas. Najashi then sent Abraha with a large army against Junwas. Abraha destroyed Junwas and seized power in Yemen.

Abraha, the Ruler of Yemen, saw the people of Arabs, Yemen and other countries coming to the Kaaba in Makkah to make tawaf around the Kaaba, honouring and worshiping it. So he started a conspiracy to reduce people's devotion to the Kaaba, to prevent the people of the world from approaching the Kaaba. He then built a beautiful and bejewelled church in San'a, the capital of Yemen. He ordered people to attend this church and urged them not to go to Kaaba Sharif in Mecca. But his hundred attempts and initiatives failed. No one agreed to go to his church. He then became furious. In the meantime, an Arab man secretly entered the church and defecated there. Then somebody set it on fire. After that Abraha, in anger and rage, launched an expedition with a huge army of elephants in 570 AD to destroy the Kaaba. In this army there were huge soldiers and thirteen huge powerful elephants. Any tribe of Arabs who tried to stop him on his way, he destroyed them and advanced. The Quraysh leader Abdul Muttalib, the grandfather of the Holy Prophet (peace be upon him), was in charge of the maintenance of the Kaaba at that time. Abraha's soldiers took away the camels of the people of Makkah. Among these were two hundred camels of Abdul Muttalib.

Abdul Muttalib met Abraha and said, "Your army has seized our camels, arrange to return them." Abraha was surprised by this. He said, "I am coming to destroy your Kaaba but you are talking about your camels without saying anything about it." Then Abdul Muttalib said, 'I am the owner of the camel, so I am talking about the camel and the owner of the Kaaba is Allah the Almighty; He will surely protect it.' Hearing this, Abraha remained silent for a while and ordered to return the camels. Abdul Muttalib asked the Quraysh to take refuge in the mountains. All took shelter in the nearby hills. The next morning Abraha came forward with his army to destroy the Kaaba. But due to the power of Almighty Allah, the elephants could not move forward. At this time, Allah the Almighty sent flocks of very small birds of green and yellow colour from the direction of the sea. They brought two small pebbles on their feet and one on their lips and threw them at Abraha's army. As a result, Abraha's army was destroyed in no time. And Abraha escaped wounded. All over his body were bruised like the marks of pox. His body began to rot, and blood and pus were oozing. He died after suffering a lot. This is how Almighty Allah protects His house from Abraha's plan of destruction. Allah revealed this special event to the world by revealing Surah Fil.

Word Meaning:

Word	Meaning	Word	Meaning
أَلَمْ تَرَ	Haven't you seen?	أَرْسَلَ	He sends
كَيْفَ	How?	طِيرًا	Birds
أَصْحَبٌ	Companions, Associates, Lord, Master	أَبَابِيلٌ	Ababil, a kind of small bird which flies in flocks
الْفِيلِ	Elephant	حِجَارَةٌ	Stones
أَلَمْ يَجْعَلْ	Didn't He do?	سِجْنِيلٌ	Pebbles, small stones
كَيْدَ	Conspiracy, secret plot, stratagem	عَصْفٍ	Grass, straw
تَضْلِيلٌ	Failure, fail	مَا كُوْلٌ	Eaten, that has been eaten.

Translation

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ	In the name of Allah, the Most Gracious, the Most Merciful
أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْفِيلِ	1. Have you not seen how your Lord dealt with the owners of the elephant?
أَلَمْ يَجْعَلْ كَيْدَهُمْ فِي تَضْلِيلٍ	2. Did He not make their plot go astray?
وَأَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ	3. And sent against them birds, in flocks,
تَرْمِيهِمْ بِحِجَارَةٍ مِّنْ سِجِّيلٍ	4. Striking them with stones of <i>Sijil</i> (baked clay)
فَجَعَلَهُمْ كَعَصْفٍ مَّا كُولٍ	5. And He made them like (an empty field of) stalks (of which the corn has been eaten up by cattle).

Explanation

In this surah, the historical event of the unsuccessful attempt to destroy the Kaaba by King Abraha of Yemen has been described. This is a wonderful sign of Allah's power and wisdom. The incident happened fifty days before the birth of the Holy Prophet (peace be upon him). Abraha was the owner of a lot of wealth and army. He had a huge army of elephants. But compared to the power and power of Almighty Allah, these wealth and military-vassals are very insignificant and unimportant. Allah Ta'ala is the Mighty and Almighty. He can do whatever He wants. He can humiliate and chasten whomever he wants.

Abraha showed arrogance of power. He was at enmity with Allah out of pride and arrogance. Almighty Allah destroyed him with a kind of small bird.

This incident shows that those who disobey Allah and are at enmity with Islam will be destroyed by Allah in this world. Allah set a great example of this by destroying Abraha, the king of Yemen, along with his soldiers and elephants in a moment. No power in the world can save any individual, society, nation, who will make an attempt to harm Islam, from Allah's punishment. Not only in this world, but also in the Hereafter, they will not be spared from the terrible punishment of Almighty Allah.

Teachings:

The lessons we get from this Surah are-

1. The Kaaba is the House of Allah the Almighty, and He will preserve it. No power in the world will dare to destroy it.
2. Almighty Allah's power and supremacy are infinite. No power on earth can withstand Him.
3. He will punish those who disobey Allah the Almighty.
4. Disobedient and unfaithful people will be punished not only in the Hereafter but also in this world.
5. All the strategies and conspiracies of the kafir and polytheists against Islam are foiled by Almighty Allah because He is the best strategist.

Surah Al-Qadr (سُورَةُ الْقَدْرِ)

Surah Al-Qadr is a significant Surah of the Holy Quran. It was revealed in the holy Makkah. This is the 97th Surah of the Quran. It has five verses. It describes the importance and virtues of Lailatul Qadr. The worship of this night is better than the worship of a thousand months. It is named after the word Lailatul Qadr mentioned in the first verse of this Surah.

Shane Nuzul

The purpose of revelation of this surah is to explain the excellence, greatness and importance of the Quran. It is narrated from Ibn Abi Hatim that Rasulullah (SAW) once discussed about a Mujahid from Bani Israel. He was engaged in Jihad in the way of Allah uninterruptedly for a thousand months and never laid down his arms. When the Companions were surprised to hear this, Surah Qadr was revealed then. It has been declared that only one night of worship for the Ummah of Muhammadan is better than a thousand months of worship for that Mujahid.

Ibn Jarir (RA) mentions another incident regarding Shane Nuzul of this Surah: A man from Bani Israel used to spend the whole night in worship. And he used to go out for Jihad in the way of Allah in the morning and used to engage in Jihad all day long. He thus spent a thousand months in the worship of Allah. Then the Companions were surprised and thought that our life is very short while the previous Ummah used to live for a long time. They used to get more opportunities to worship. As a result, we will never be equal to them in the reward of worship. In view of such regrets of the Companions, Almighty Allah announced the superiority of this Ummah by revealing Surah Qadr. The Companions were astonished to hear about the worship of the Ummah of Bani Israel. Almighty Allah has given them something better than this through this surah.

Word Meaning:

Word	Meaning	Word	Meaning
إِنَّا	Certainly me	شَهْرٌ	Month
أَنْزَلْنَا	I have revealed it.	تَنَزَّلُ	is revealed, descends
لَيْلَةٌ	Night	الْمَلِكَةُ	Angels
الْقَدْرِ	Dignity, great	الرُّوحُ	Soul, but Hazrat Jibreel (AS) is meant here
وَمَا أَذْرَكَ	And do you know?	إِذْنٌ	Permission, approval
مَا	What?	حَتَّىٰ	Till, until
لَيْلَةُ الْقَدْرِ	Night of greatness/dignity	سَلَامٌ	Peace
خَيْرٌ	Best, greatest	مَطْلَعٍ	Advent, emergence
أَلْفٌ	Thousand	أَلْفَجُورٍ	Dawn, time of Fazr

Translation

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ	In the name of Allah, the Most Gracious, the Most Merciful
إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ	1. Verily, we have sent it (this Quran) down in the night of Al-Qadr (Decree).
وَمَا أَذْرَكَ مَا لَيْلَةُ الْقَدْرِ	2. And what will make you know what the night of Al-Qadr (Decree) is?
لَيْلَةُ الْقَدْرِ خَيْرٌ مِّنْ أَلْفِ شَهْرٍ	3. The night of Al-Qadr (Decree) is better than a thousand months

تَنْزَلُ الْمَلِكَةُ وَالرُّوحُ فِيهَا يَأْذِنُ رَبِّهِمْ مِنْ كُلِّ أَمْرٍ	4. Therein descend the angels and the Ruh (Jibreel) by Allah's permission will all Decrees. 5. (All that night), there is Peace (and Goodness from Allah to His slaves) until the appearance of dawn.
سَلَامٌ هِيَ حَتَّى مَطْلَعِ الْفَجْرِ	

Explanation

In this surah, the revelation of the Qur'an and the greatness of that night are described. The Quran was revealed in Lailatul Qadr. The meaning of the revelation of the Qur'an on Lailatul Qadr is that all the Qur'an was revealed together on this night. The complete Qur'an was first revealed from Laohe Mahfuz to a place in the first heaven called Bait al-Izzah. Lailatul Qadr is a very glorious night. The status of this night is more than a thousand months. This one night of worship is better than eighty-three years and four months of worship. On this night, Hazrat Jibreel (AS) along with other angels descend on earth with the message of mercy, blessings and peace by the permission of Almighty Allah. In this night, there is complete peace till the moment before dawn.

Teachings

What we learn from this Surah:

1. Quran Majid is the kalam or words of Almighty Allah. He revealed it in Laylatul Qadr.

2. Lailatul Qadr is a very significant night.

However, the Hadiths indicate that Lailatul Qadr is any odd night in the last ten days of Ramadan. Again, many of the expert scholars have expressed the opinion that the 27th night of Ramadan is Lailatul Qadr.

3. The worship of this night is better than the worship of a thousand months.

4. On this night, under the leadership of Jibreel (AS), the angels come to the world with the news of peace and welfare.

5. Peace and mercy are showered on this night till dawn.

6. It is because of the revelation of the Qur'an Majeed on Laylatul Qadr that it has become so prestigious.

We will celebrate Lailatul Qadr properly with more nafal ibadat. We will not spend even a little time of this night without praying. Only then we will be able to achieve the reward of worship more than a thousand months.

Panel or group discussion

According to the teachings of Surah Qadr, discuss with the panel or classmates and present according to the teacher's instructions what we should do on the night of Lailatul Qadr.

Surah Ad-Duha (سُورَةُ الصَّدْحِ)

Surah Ad-Duha is the 93rd surah of the Holy Quran. It was revealed in Makkah. Its verse number is eleven. The Surah was revealed after Surah Fajr and before Surah Inshirah. The Surah was revealed during the early stage of Makki life of Rasulullah (SAW).

Shane Nuzul

Hazrat Zayd Ibn Arkam (R.A.) said about the shane nuzul of this surah. During the initial period of revelation, ohi was not sent to Rasulullah (SAW) for some days. The Holy Prophet (peace be upon him) became very worried and upset. The infidels and polytheists of Makkah then began to say, Muhammad's (peace be upon him) Lord had forsaken him, was displeased with him. Then Allah Ta'ala revealed Surah Ad-Duha.

In Sahih Bukhari and Sahih Muslim, another Shane Nuzul of Surah Ad-Duha has been described. Once Jibreel (AS) did not bring the revelation to Rasulullah (SAW) for a few days. Then Abu Lahab's wife Umm Jamil (Urwa Binte Harb) came and said to Rasulullah (SAW), "O Muhammad! I think the devil that used to be with you has left you. For two or three nights I did not see him come to you." Then Allah revealed this Surah.

Word Meaning

Word	Meaning	Word	Meaning
وَ	Oath	يُعْطِيكَ	He will grant you.
الصَّدْحِ	Forenoon, the first part of the day	تُرْضِي	You will be satisfied.
اللَّيْلِ	Night	أَلَمْ يَجِدْكَ	Didn't he get you?
إِذَا	When	شَيْئًا	Orphan, urchin, homeless

Word	Meaning	Word	Meaning
سَجِّي	Darken, being dark	فَأَوْى	Then he gave shelter.
مَا وَدَعَ	He did not forsake; did not abandon	وَجَدَ	He has got.
رَبُّ	Lord	ضَالٌّ	Unaware of the path
وَمَا قَلِّي	And he was not dissatisfied, was not displeased	هَدَى	He showed the path.
لَّ	Of course	عَابِلًا	Needy, destitute
آخِرَةٌ	Afterlife, hereafter, next time	أَغْنَى	He made rich, he removed want.
خَيْرٌ	Best, good	لَا تَقْهِرْ	Don't be harsh.
لَكَ	For you	السَّائِلُ	Beggar, needy
مِنْ	From	لَا تَنْهَرْ	Don't repulse.
الْأُولَى	This life, the life of the world, the previous time	نِعْمَةٌ	Contribution, wealth, favour
سَوْفَ	Very soon	حَدَّثُ	You describe, preach, publish, convey

Translation

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ	In the name of Allah, the Most Gracious, the Most Merciful
وَالصُّبْحِ	1. By the morning sunlight,
وَاللَّيلِ إِذَا سَجَّى	2. and the night when it falls still!
مَا وَدَعَكَ رَبُّكَ وَمَا قَلِّي	3. Your Lord 'O Prophet' has not abandoned you, nor has He become hateful 'of you'.

وَلِلآخرةٍ خَيْرٌ لَكَ مِنَ الْأُولَى ۖ	4. And the next life is certainly far better for you than this one.
وَلَسَوْفَ يُعْطِينَكَ رَبُّكَ فَتَرْضِي ۖ	5. And 'surely' your Lord will give so much to you that you will be pleased.
أَلَمْ يَجِدْكَ يَتِيمًا فَأَوْيَ ۖ	6. Did He not find you as an orphan then sheltered you?
وَوَجَدَكَ ضَالًّا فَهَدَى ۖ	7. Did He not find you unguided then guided you?
وَوَجَدَكَ عَابِلًا فَأَغْنَى ۖ	8. And did He not find you needy then satisfied your needs?
فَامَّا الْيَتِيمُ فَلَا تَقْهِرْ ۖ	9. So do not oppress the orphan,
وَامَّا السَّاِيلُ فَلَا تَنْهَرْ ۖ	10. nor repulse the beggar.
وَامَّا بِنْعَمَةٍ رَبِّكَ فَحَدِّثْ ۖ	11. And proclaim the blessings of your Lord.

Explanation

The Prophets are the chosen people of Allah. They are the most beloved ones of Allah. Allah Ta’ala has bestowed mercy on the Prophets and Rasulullahs from the time of their birth. In this Surah, Almighty Allah has given details of various favours given to our beloved Prophet Muhammad (peace be upon him). The Prophet (peace be upon him) was an orphan. His father died before he was born. And mother died when he was six years old. There was no one to nurture him. Almighty Allah has made good arrangements for bringing him up. Allah created immense love for him first in the heart of his grandfather Abdul Muttalib and later uncle Abu Talib. As a result, they brought him up with more care than their own children.

Before attaining ohi, he was unaware of the rules of Allah the Almighty. He was concerned about reducing the sufferings of the human race and for the salvation of the hereafter. He meditated in the cave of Hera in search of truth. Almighty Allah then gave him prophethood and guided him to the truth and beauty. He gave the light of guidance. He was poor, helpless, destitute and empty-handed. Then Almighty Allah made him

prosperous and rich. He freed him from poverty. It was started by sharing the wealth of Hazrat Khadijah (RA).

Later, by the command of Almighty Allah, he married Khadijah (RA) and all her property was dedicated to the Prophet (SAW). In this way Almighty Allah gave many blessings and favours to the Holy Prophet (peace be upon him) in his earthly life.

In addition to earthly blessings, Almighty Allah has given the good news of giving Rasulullah (SAW) various blessings in the Hereafter in this Surah. Almighty Allah gave the good news to the Holy Prophet (peace be upon him) that your life hereafter will be many times better than this worldly life. Many times more blessings of what have been given in this world will be given in the Hereafter.

Rasulullah (SAW) will be pleased to receive what Almighty Allah will bestow upon him in the Hereafter. And in the light of the hadith, it is known that Rasulullah (SAW) will not be happy until all his ummah is forgiven. Almighty Allah will please Rasulullah (SAW) by forgiving everyone.

In this surah, after mentioning the blessings of Allah Ta'ala in this time and the hereafter, Allah instructed him not to be harsh with the orphans and not to reprimand any beggar and abide by the responsibility for expressing gratitude for the blessings given and spreading the word.

Teachings:

One can learn from this Surah-

1. Allah the Exalted never forsakes His beloved servants nor does He dislike them.
2. No matter how difficult the danger is, He saves them from danger.
3. He made their afterlife many times better and benevolent than the earthly life.
4. Rich people should come forward to alleviate the sufferings of the poor and helpless people.
5. To help beggars and those seeking help as much as possible without bullying or reprimanding them. Because Allah has given the beggars and the needy a share in the wealth of the rich.
6. Orphans should always be treated gently and not bullied.
7. Wealth is a special blessing of Allah the Almighty. When He bestows these boons on someone, he should express his gratitude by avoiding miserliness and spread these boons among people.

Single/Individual work

“How to practice the teaching of Surah Ad-Duha in one’s (student’s) life”

(In the light of the mentioned title, discuss how you will practice the teaching of Surah Ad-Duha in your own life as per the teacher’s instructions and present it individually or in groups.

Surah Al-Alaq (سُورَةُ الْعَلَقِ)

Surah Alaq is the 96th Surah of Al Quran. It was revealed in Makkah. Its number of verses is 19. It is named after the last word of the second verse of this Surah, Alaq.

Shane Nuzul

This surah is divided into two parts according to the time of revelation. The first five verses of this Surah were first revealed in the cave of Hera when Rasulullah (SAW) was 40 years old. This is the first ohi. Through this the prophethood of the greatest and last prophet was revealed. The remaining fourteen verses of the Surah were revealed later when the Holy Prophet (peace be upon him) began to pray at the Kaaba Sharif and was interrupted by Abu Jahal. Abu Jahal once asked his companions, ‘Does Muhammad offer prayers and prostrations in front of you?’ They said yes. Then he said, ‘By Lat and Uzzah, if I see him performing the prayer, I will hang the entrails of a camel on his shoulder.’ One day he saw the Holy Prophet (peace be upon him) offering prayers. He advanced but fell back and defended himself with his hands. Then he was told, what happened to you? He said, “Indeed I saw between him a fiery pit, very fierce and full of wings.” In this context, the last verses were revealed.

Word Meaning

Word	Meaning	Word	Meaning
إِقْرُأْ	Read, recite	الْهُدَى	Right path
بِاسْمِ	In the name of	أَوْ	Or
رَبِّكَ	Your lord	أَمْرٌ	He orders.
الَّذِي	Who	التَّقْوَى	Fear of Allah

Word	Meaning	Word	Meaning
خَلَقَ	He has created.	كَذَّبَ	He lies.
الإِنْسَانُ	Human beings	تَوَلَّ	He becomes indifferent/ he turns away.
مِنْ	From	يَرِى	He observes.
عَلَقٍ	Sticking blood	كَلَّا	Be careful, never
الْأَكْرَمُ	Most dignified, most respected	لَمْ يَسْتَهِ	He does not stop.
عَلِمَ	He has taught.	لَنْسَفَعًا	Of course it will be messed up.
بِالْقَلْمِ	With pen	النَّاصِيَةُ	Hair on the front of the head
لَمْ يَعْلَمْ	He did not know.	كَاذِبَةٌ	Liar
أَرَأَيْتَ	Have you seen him?	خَاطِئَةٌ	Sinful
يَنْهِى	He hinders.	فَلْيَدْعُ	He should call.
عَبْدًا	Servant, slave	نَادِيَ	Companion
إِذَا	When	الزَّبَانِيَةُ	Guard of hell
صَلَّى	He offers prayer	أُسْجُدُ	You pray
إِنْ	If	إِقْتَرَبَ	You come closer

Translation

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ	In the name of Allah, the Most Gracious, the Most Merciful
إِقْرَا بِاسْمِ رَبِّكَ الَّذِي حَلَقَ	1. Read, 'O Prophet,' in the Name of your Lord Who created—
خَلَقَ الْإِنْسَانَ مِنْ عَلْقٍ	2. created humans from a clinging clot.
إِقْرَا وَرَبُّكَ الْأَكْرَمُ	3. Read! And your Lord is the Most Generous,
الَّذِي عَلِمَ بِالْقَلْمَ	4. Who taught by the pen—
عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ	5. taught humanity what they knew not.
كَلَّا إِنَّ الْإِنْسَانَ لَيَطْعَمُ	6. Most certainly, one exceeds all bounds
أَنْ رَآهُ اسْتَغْنَى	7. once they think they are self-sufficient.
إِنَّ إِلَيْكَ الرُّجُوعُ	8. But' surely to your Lord is the return 'of all'.
أَرَءَيْتَ الَّذِي يَنْهَا	9. Have you seen the man who prevents
عَبْدًا إِذَا صَلَّى	10. a servant 'of Ours' from praying?
أَرَءَيْتَ إِنْ كَانَ عَلَى الْهُدَىٰ	11. What if this 'servant' is 'rightly' guided,
أَوْ أَمَرَ بِالْتَّقْوَىٰ	12. or encourages righteousness?

أَرَءَيْتَ إِنْ كَذَّبَ وَتَوَلَّى ۝	13. What if that 'man' persists in denial and turns away?
أَلَمْ يَعْلَمْ بِأَنَّ اللَّهَ يَرَى ۝	14. Does he not know that Allah sees 'all'?
كَلَّا لَئِنْ لَمْ يَنْتَهِ لَنْسَفَعًا بِالنَّاصِيَةِ	15. But no! If he does not desist, We will certainly drag him by the forelock—
نَاصِيَةٌ كَاذِبَةٌ حَاطَّةٌ ۝	16. a lying, sinful forelock.
فَلْيَدْعُ نَادِيَةً ۝	17. So let him call his associates.
سَنْدُعُ الزَّبَانِيَّةَ ۝	18. We will call the wardens of Hell.
كَلَّا لَا تُطِعْهُ وَاسْجُدْ وَاقْرِبْ ۝	19. Again, no! Never obey him 'O Prophet'! Rather, 'continue to' prostrate and draw near 'to Allah'.

Explanation:

In SurahTeen, the previous Surah of Surah Al-Alaq, Allah Ta’ala says about the creation of man, ‘Verily, I have created man in the best shape.’ Allah Ta’ala says in Surah Al-Alaq, He created man from Alaq, that is, the sticky and clotted blood, as it attaches to the mother’s uterus.

Obviously the two have similarities. The first verse describes external structure and beauty. And the second verse describes basic cosmology. The beginning of this Surah calls for reading and teaching. Then the unique blessings and favours, Al-Qur'an, descended on Rasulullah (SAW) have been discussed here. After that, disobedience for abundance and strength in human life, disobeying Allah's commands even after receiving these blessings have been delineated. Next the wickedness of AbuJahel is mentioned. He used to prevent Priya Nabi (peace be upon him) from offering prayers. He used to push the camel's entrails on his shoulder at the time of prayer. Then the terrible fate of such sinful infidels is told. If they do not desist from such activities, they will be caught and thrown into hell as a terrible punishment. Finally, it is commanded to gain nearness to Allah by prostrating more and more. It is said in the hadith - when a servant is in prostration, he is closer to his Lord.

The last verse of Surah Al-Alaq is the verse of prostration. Prostration is obligatory on everyone who recites and hears this verse.

Teachings:

We can learn from this Surah-

1. Allah Ta'ala has graced the Holy Prophet (peace be upon him).
2. Allah Ta'ala taught people through the pen.
3. Abundance of wealth persuades people to disobey Allah Ta'ala.
4. The consequences of obstructing the worship of Allah Ta'ala are dire.
5. Allah Ta'ala has bestowed innumerable blessings on His servants.
6. One can get close to Allah Ta'ala by descending more and more into prostration.

Writing a Reflective Diary (Homework)

Prepare a list of areas of practice of teachings of Surah Al-Alaq in your real life.

The Last Three Verses of Surah Al-Hashr

Every surah and verse of the Quran is very significant and dignified. However, certain verses and Surahs carry special significance. The last three verses of Surah Hashr are one of them. Surah Al-Hashr is the 59th Surah of the Holy Quran. It was revealed in Medina. We will now know about the meaning, explanation, virtues of the last three verses of Surah Al-Hashr i.e. 22nd, 23rd and 24th verses.

Benefits/Virtues

The last three verses of Surah Al-Hashr have many importance and virtues. In these verses, the identity of some of the most important names of Almighty Allah has been beautifully revealed. About the virtues of these three verses, the Holy Prophet (peace be upon him) said that-if a person recites the last three verses of Surah Al-Hashr in the morning after reading out the following three times-

أَعُوذُ بِاللَّهِ السَّمِيعِ الْعَلِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ

(Pronounced: Auzu Billahis Sameel Alimi Minash Shaitanir Rajim.)

Allah Ta'ala will appoint seventy thousand angels for him who will continue to pray for forgiveness for that person until the evening. And if the man dies during this period, then he will gain the dignity of a martyr. And the person who reads like this in the evening will also get this virtue. (Tirmidhi)

Word Meaning

Word	Meaning	Word	Meaning
هُوَ	He	الْعَزِيزُ	Mighty
الَّذِي	Who	الْجَبَارُ	Strong
عَلِمْ	Wise	الْمُتَكَبِّرُ	Sublime
الْغَيْبِ	Invisible	سُبْحَنَ	Holy, great
الشَّهَادَةِ	Visible, present	يُشَرِّكُونَ	They associate with (Him), set partners
الرَّحْمَنُ	Kind	الْخَالِقُ	Creator
الرَّحِيمُ	Most merciful	الْبَارِئُ	Inventor
الْمَلِكُ	Master, owner	الْمُصَوِّرُ	Shaper
الْقُدُّوسُ	Sacred	الْأَسْمَاءُ	Names
السَّلْمُ	Peace	الْحُسْنَى	Beautiful
الْمُؤْمِنُ	Protector	يُسَبِّحُ	He tells over the beads, proclaims glory
الْمُهَيْمِنُ	Watcher,	الْحَكِيمُ	Wise, knowledgeable

Translation

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ	In the name of Allah, the Most Gracious, the Most Merciful
هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ	1. He is Allah—there is no god 'worthy of worship' except Him
عَلِمُ الغَيْبِ وَالشَّهَادَةِ	2. Knower of the seen and unseen.
هُوَ الرَّحْمَنُ الرَّحِيمُ	3. He is the Most Compassionate, Most Merciful.
هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ	4. He is Allah—there is no Illah except Him
الْمَلِكُ الْقُدُّوسُ السَّلَمُ	5. The King, the Most Holy, the All-Perfect,
الْمُؤْمِنُ الْمُهَيْمِنُ	6. The Source of Serenity, the Watcher of all
الْعَزِيزُ الْجَبَارُ الْمُتَكَبِّرُ	7. The Almighty, the Supreme in Might, the Majestic
سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ	8. Glorified is Allah far above what they associate with Him in worship
هُوَ اللَّهُ الْخَالِقُ	9. He is Allah: the Creator
الْبَارِئُ الْمُصَوِّرُ	10. The Inventor, the Shaper
لَهُ الْأَسْمَاءُ الْحُسْنَى	11. He alone has the Most Beautiful Names
يُسَيِّحُ لَهُ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ	12. Whatever is in the heavens and the earth constantly glorifies Him.
وَهُوَ الْعَزِيزُ الْحَكِيمُ	13. And He is the Almighty, All-Wise.

Explanation

These verses describe some of the attributive names of Allah the Almighty. The power and greatness of Almighty Allah has been expressed in the names of all these virtues. There is no Ilah or Ma'bud except Him. He knows what is hidden and unknown to creation. And He also knows what is manifested and known to them. Nothing in this universe is beyond His knowledge. He is Merciful, Most Gracious. His mercy is infinite and endless, pervading the whole world.

Everything in the universe receives His bounty and grace. He is the possessor of all power. Everything from the sky to the earth is under his control. As He wills, whatever He wills, so be it. He alone is worthy of worship. Everything in the heavens and the earth glorifies Him and proclaims His holiness. So our duty is to worship Him alone obeying all His commands and prohibitions.

Al-Hadith

Dear students! You have learned about hadith in previous classes. You learned there about the identity, types, importance and pure 6 books of hadith. You learned some selected humanitarian and moral virtues and prayerful hadiths related to life. With what you have learned about hadith in seventh and eighth grade, in ninth grade, you will learn about hadith, Sunnah, Asar, Hadith-e-qudsi, Matruk, the identity of Mawzu hadith and importance of hadith. In addition, you will be able to practice in your practical life after knowing the teachings of some selected hadiths and prayerful as well as life-related hadiths.

Hadith

Hadith (حَدِيْث) is Arabic word. It means talk, speech, discourse, message, matter and news etc. Usually the words, actions, approval and silence of Rasulullah (SAW) are called hadith. Everything that Nabi Karim (peace be upon him) said, everything that he did and everything that he allowed to say or do or endorsed is called Hadith.

Sunnah (السُّنْنَة)

The word Sunnah is synonymous with Hadith. The word Sunnah means way, method, principle and standard of action. The way, methods and practices followed by Rasulullah (SAW) are called Sunnah. In other words, the Sunnah is the ideal preached by Rasulullah (SAW). This Sunnah is justified as the best ideal in the Quran.

Asar (أَشَار)

The word Asar means sign, symbol and remnant of things. The word Asar also

sometimes refers to the hadith of Rasulullah (SAW). But many make a distinction between Hadith and Asar. According to them, whatever is quoted from the Companions about the Shari'ah is called Asar. According to some, the words and deeds, support and approval of the Companions and Tabayyin are Asar.

Hadith-e-Qudsi

The main point of the hadith which Allah Ta'ala directly conveyed to Rasulullah (SAW) through a dream or Ilham and Rasulullah (SAW) narrated it in his own language is called Hadith-e-Qudsi.

Matruk (مشروك)

The word Matruk literally means forsaken, abandoned and annulled. The Hadith narrated by the Rabi who is weak to all the Muhaddiths is called Matruq. In other words, a hadith narrated by a weak Rabi alone is 'Matruk' or abandoned. His hadith is 'Mardud' or rejected.

Mawzu (موضوع) or fake Hadith: The word Mawzu means fake, concocted, fabricated, fictitious, contrived, lying and misrepresenting the sayings of Muhammad etc. Fabricated and composed sayings about the Prophet (peace be upon him) are called Mawzu hadith. In other words, the Hadith narrated by a Rabi who is proved to have been deliberately uttered falsely in the name of Rasulullah (SAW) in his life is called Mawzu Hadith. In short, what has been said falsely in the name of the Holy Prophet (SAW) is a fake hadith.

Ruling on Mawzu or Fake Hadith: Since a fake hadith is not a hadith, it is haram/prohibited to propagate the said statement as a hadith of Rasulullah (SAW) even after knowing that it is fake and fabricated. However, it is permissible to narrate a fake hadith in order to make people aware of it.

Importance of Hadith

Hadith is an invaluable resource for Muslims. The second source of Islamic Sharia is the Hadith, one of the foundations of Islamic code of life. The place of Hadith is after Quran. Where the Qur'an presents the principles of the Islamic way of life, the Hadith analyses these principles in detail. Quran is the pillar of light of Islam; Hadith is its scattered light. The Qur'an appeals to follow Allah Ta'ala and Rasulullah (SAW). The Qur'an is a revealed ohi from Allah Almighty. The hadith is unpublished ohi. Because Rasulullah (peace be upon him) himself never said a fabricated thing. He used to inform people about various things after receiving the guidance of Almighty Allah. Allah the Almighty says:

وَمَا يُنْطِقُ عَنِ الْهَوْيِ إِنْ هُوَ إِلَّا وَحْيٌ يُوحَى

Meaning: Nor does he speak of his own whims. It is only a revelation sent down to him. (Surah An-Nazm: 3-4)

In addition to the accurate interpretation of the Quran, the hadiths provide detailed descriptions of the life, actions, sacrifices, ideals, patience, love of humanity, fear of Allah, uncompromising in the path of truth, faithfulness, honesty, prophethood, guidance and advice of the Prophet (peace be upon him).

Al-Qur'an describes 'everything'. Most of them are 'primary instructions' which are impossible to observe without explanation. The Holy Prophet (peace be upon him) has given the necessary explanations and analyses of the brief instructions. For example, the highest and greatest act of Islam is 'Salah'. There are instructions related to Salah in many places in the Quran. But the method of prayer is not explained in the Quran. That is, what is 'Salah', when it should be performed, when and how many rak'ats should be performed, how each rak'at should be performed, how the Qur'an should be recited in each rak'at, how many rukus are there, how many sajdas/prostrations are there, how the rukus and sajdas should be performed, etc. Nothing (related to these) is taught in the Quran. Rasulullah (SAW) taught the detailed method of Salah. He said-

صَلُّو كَمَا رَأَيْتُمْنِي أَصْلِي فَإِذَا حَضَرْتُ الصَّلَاةَ
فَلْيُؤَذِّنْ لَكُمْ أَحَدُكُمْ وَلِيَوْمَكُمْ أَكْبَرُكُمْ

Meaning: You shall pray as you see me praying. When it is time for prayer, one of you will give the call to prayer. Then whoever is older among you will lead your prayers. (Bukhari)

Similarly in the Qur'an there is a command to pay Zakat. But there is no detailed guidance on paying Zakat in the Quran. Rasulullah (SAW) described these rules in detail through hadiths. This is why the importance of hadith like Quran is immense. In short, from the birth of a Muslim to his death, we get detailed guidance on all personal, family, social, economic, political and international issues in the hadith of the Prophet. That is why Allah says-

وَمَا أَشْكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَاتَّهُوا

Meaning: Whatever the Messenger gives you, take it. And whatever he forbids you from, leave it. (Surah Hashr, verse 7)

Obedience to Rasulullah (peace be upon him) is absolutely necessary to obtain Allah's forgiveness and love. Because obedience to Rasulullah (peace be upon him) is obedience to Allah. In this context, Almighty Allah says, 'Say, O Prophet, if you sincerely love Allah, then follow me; Allah will love you and forgive your sins.' (Surah Al-Imran, verse: 31)

Rasulullah (SAW) was the teacher of mankind. We can know the life style of the Holy Prophet (peace be upon him) through the hadith; what was he like, how did he get the Quran, how did he teach it, how did he compile it etc. Therefore, the importance and necessity of hadith in human life is immense. It is not possible to obey the Quran or build an Islamic life without Hadith. Again, denying or doubting the hadith is Kufr. So we will completely follow the Messenger of Allah (peace be upon him), the instructions of the Quran based on the hadith. And we will build our life in the light of Hadith.

Some Important Hadiths of the Holy Prophet (peace be upon him)

Hadith- 1: (Hadith regarding commanding children to pray)

مُرِّوا أَوْلَادَكُمْ بِالصَّلَاةِ وَهُمْ أَبْنَاءُ سَبْعٍ

Meaning: Instruct your children to pray when they reach seven years of age. (Abu Dawud)

Explanation:

In this hadith, emphasis is placed on teaching children religion. Family education is of immense importance in determining the course of a child's life. It is the duty of parents to teach their children to prepare for the Hereafter. Besides worldly education, they must be provided with religious education. Manners and conducts should be taught. Moreover, if he is taught good deeds, he will be fortunate in this world and the hereafter. And if he is used to do evil deeds, or is despised and ignored, then he will be miserable and destroyed.

Salah is the most important act of worship after Iman. It is the responsibility of parents to accustom their children to prayer from childhood. Then he will be careful about the Salah in the future. Rasulullah (SAW) called Salah the distinguishing feature between the believer and the unbeliever. Islam has ordered not only for prayer, but also for the establishment of prayer in the family and society.

Parents and guardians should also be careful about prayer. Because children learn by watching the adults. Parents will keep the children next to them during the prayer so that they can imitate them. Just giving advice or ideas is not enough. When they will have enough understanding, they should be taken to the mosque. At the age of seven, the child should be taught about prayer by hand. The importance of prayer should be highlighted in front of the child. The evils and punishments of not praying should be described. Events related to Salah should be told to them. Then the children will be motivated to pray.

Parents should also keep an eye on whether the child is praying properly or not. Laziness in prayer should be brought under accountability. Parents will also pray for the child

to be careful about the prayer. Up to the age of 10, the parents will try to get the child used to prayer through encouragement. After completing 10 years, the child will be instructed to pray. Even then, if they neglect to pray, be harsh to them. The parents will punish them if necessary. May Allah Ta'ala grant us Tawfiq to raise our children as good and ideal human beings.

Teachings:

1. The responsibility of parents is to teach their children morals and ethics along with religious education.
2. Parents themselves should be responsible for prayer.
3. Accustoming the child to prayer from 7 years. If they are not used to prayer from childhood, they will lose interest in prayer later.
4. Beating mildly if they neglect to pray even after completing 10 years.

Hadith-2 (Hadith about planting trees)

مَا مِنْ مُسْلِمٍ يَغْرِسُ غَرْسًا أَوْ يَزْرِعُ زَرْعًا فَيَا كُلُّ مِنْهُ إِنْسَانٌ
أَوْ طَيْرٌ أَوْ بَهِيمَةٌ إِلَّا كَانَتْ لَهُ صَدَقَةٌ

Meaning: If a Muslim plants a tree or cultivates a crop, then humans or birds or quadrupeds eat from it, it will be considered as Sadaqah for him. (Tirmidhi)

Explanation

In this hadith, the Prophet (peace be upon him) emphasized the plantation and crop production. The contribution of green trees and crops to human life is immense. It benefits people in various ways.

Humans need food, clothing, and shelter to survive. Trees fulfil our needs directly and indirectly. From trees we get food, medicine, clothing, wood, fruits etc. Besides, the role of trees is also important in protecting the environment. The contribution of trees is also undeniable in protecting natural balance, increasing oxygen supply, preventing climate warming, preventing excessive rain, lack of rain etc.

Again the tree also gives us financial solvency. Everything from food to medicine is produced by humans through planting and farming. People do this for their own needs, for themselves. That man is the best of creation is proved through plantation and cultivation.

Many of us despise the farming profession as petty. But indeed no task is small. All things done honestly are good. There is no shame in plantations either. Rather, it is a deed of great reward.

Planting or growing crops is an activity that not only benefits humans but also animals and other creatures. For this, the Holy Prophet (peace be upon him) declared planting trees and growing crops as sadaqah.

Teachings:

1. The Holy Prophet (peace be upon him) encouraged us to plant trees.
2. Planting trees and cultivating crops with the expectation of benefiting created beings is a charity. As long as these survive, the reward will continue to be preserved in the person's record.
3. People get benefitted financially by planting trees. Environment is protected, and rewards are available in the Hereafter. That is why everyone should take care by sowing seeds and planting trees.
4. Sunnah of the Prophet is to plant trees and cultivate crops.
5. Animals and others also have rights in the fruits and crops produced by humans.
6. Medicinal trees or fruit trees are very beneficial to the environment and people.
7. No activity of a believer goes in vain.
8. Helping others is an important teaching of Islam.

Hadith-3: (Hadith regarding the importance of determination or intention at the beginning of work)

إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ

Meaning: Verily all actions (results thereof) are dependent on intention. (Bukhari)

Explanation

This hadith is the first hadith of Sahih Bukhari. Its significance is very wide. Everything people do in daily life is dependent on intention. The importance of purpose of work is understood by this hadith. Niyat is an Arabic word. Niyat is the will or determination of the mind. In the terminology of Shari'ah, pure intention is to sincerely intend to work

only for the satisfaction of Allah the Almighty.

In Islam, the importance of pure intention is very high. It is important to have a pure intention in everything from Salah, Sawm. Even good deeds are worthless if there is no purity of intention. That act will not be acceptable to Allah. Due to a difference in intentions, even after doing good deeds, one must be cast into the fire of hell.

In the Hereafter, all the deeds of people will be accounted for. Who has worked with what intention will be looked into on that day. People will get reward if they work for good purpose. If they work with good intentions, they will be rewarded even if they fail. And if they act with evil intentions, they will be punished. For example, those who do social service for the sake of Allah, their social service will also be performed and they will also receive a reward from Allah. And those who do social service with the intention of showing people, their service will be counted as social service only. They will not get any reward from Allah. Because Allah Ta'ala will not look at people's faces but will look at their hearts. If the intention is not right, even good deeds will be considered as bad. Showing off is called Riya in Islamic terms. Severe punishment is mentioned about Riya.

Rasulullah (peace be upon him) narrated this hadith in a special context. And that is - a woman named Umm Qays accepted Islam and migrated to Medina. Then a person migrated to Medina to marry her. After knowing the intention of that person, Rasulullah (SAW) narrated this hadith the main point of which is that migrating for the sake of Allah Ta'ala is a very virtuous act. The man was deprived of the reward of Hijrah because he did not intend to please Allah.

So we will do all the work with pure intention. We will not do anything with the hope of show off or worldly gain. Rather, we will work for the satisfaction of Allah Ta'ala and His Messenger.

Teachings:

1. All our work should be for the satisfaction of Allah.
2. The outcome of activities is dependent on intention. If the intention is good, you will get a good reward. And if the intention is bad, even if you do good deeds, you will not be rewarded.
3. Allah Ta'ala observes the state of the heart as well as the outward deeds of man.
4. One should avoid worshiping or performing acts of show off.
5. All deeds will be accounted for after death.
6. If the intention is bad, even after doing good deeds, you will be punished in the hereafter.

Hadith- 4 : (Hadith regarding love for Rasulullah (SAW))

لَا يُؤْمِنُ أَحَدُكُمْ حَتَّىٰ أَكُونَ أَحَبَّ إِلَيْهِ
مِنْ وَالِدِهِ وَوَلَدِهِ وَالنَّاسِ أَجْمَعِينَ

Meaning: None of you will be a true believer until I am dearer to him than his father, his children and all people. (Bukhari)

Explanation:

In this hadith, the importance of love towards Rasulullah (peace be upon him) has been indicated. Love for Rasulullah (SAW) is a condition of being a true believer. Without love for the Prophet (peace be upon him), it is not possible to follow his ideals. It is impossible to implement his ideals in society without sincere love for Rasulullah (SAW).

The demand of Iman is to give priority to the Sunnah of Rasulullah (SAW) in all cases, abandon one's desires in following Rasulullah (SAW), and thus show love to Nabi (peace be upon him).

Therefore, the believers must give proof of the love of Rasulullah (SAW) in all cases. They have to say that they love Rasulullah (SAW) more than anything. Because obedience to Rasulullah (SAW) is the love of Allah.

Teachings:

1. The condition of true faith is love for Rasulullah (SAW).
2. Rasulullah (peace be upon him) should be loved more than anyone.
3. It is not possible to attain the love of Allah without the love of Rasulullah.
4. Love for Rasulullah (SAW) is to implement his teachings and ideals in social life.
5. Love for the Holy Prophet (peace be upon him) will be based on belief, faith, knowledge and conscience.
6. The Holy Prophet (peace be upon him) should be loved ignoring all loved ones who are against Islamic ideals and beliefs.

Hadith- 5 (Hadith regarding the duty of a believer on another believer)

لِلْمُؤْمِنِ عَلَى الْمُؤْمِنِ سِتٌّ خِصَالٍ يَعْوُدُهُ إِذَا مَرِضَ وَيُشَهِّدُهُ
 إِذَا مَاتَ وَيُجِبُّهُ إِذَا دَعَاهُ وَيُسْلِمُ عَلَيْهِ إِذَا لَقِيَهُ وَيُشَمِّتُهُ
 إِذَا عَطَسَ وَيَنْصُحُ لَهُ إِذَا غَابَ أَوْ شَهَدَ

Meaning: A believer has six rights over another believer. He will serve him when he is sick, attend his funeral when he dies, answer his call, greet him when he meets him, respond to him when he sneezes, and seek his welfare at all times in his presence and absence. (Tirmidhi)

Explanation

Islam has a beautiful combination of rights and duties. Everyone is given their due rights. In Islam, the most importance is given on the rights of others. And believers are brothers to each other. A Muslim brother has six rights over another Muslim brother. The rights are:

If a believer is sick, it is the moral duty of another believer to inquire about him, provide nursing care, support him financially and physically, pray for his recovery, etc. It is for all believers, relatives, non-relatives, rich and poor, acquaintances and strangers. Because service to Allah lies in serving the patient.

Besides, if a believer dies, he must participate in his funeral. It is not only a moral duty but also a part of faith. Attending funerals and waiting until burial is a very virtuous act.

The call of the believer should be answered as best as possible. Especially when a believer calls for a good deed, or calls for rescue from a danger, or calls for food, then it is the duty of the believer to respond to his call.

One of the most important acts in Islam is exchanging greetings. Salam is a greeting from Allah Ta'ala to His servant. He will greet the people of paradise. Salam is a very simple and well-wishing greeting for others. Before entering someone's house, upon arriving at the majlis, one should greet all the people present, young and old, rich and poor. Moreover, the one who greets first is dearer to Allah.

If a believer sneezes and says Alhamdulillah (All praise be to Allah), then the listener will say Yarhamukallah (May Allah have mercy on you) in response. After hearing this answer, the sneeze giver will say Yahdikumullahu (May Allah guide you to the right path). If the sneezer does not sneeze and say Alhamdulillah, there is no need to respond. The etiquette of sneezing is to cover the mouth with hands or cloth while

sneezing, reduce noise as much as possible.

One should seek the welfare of the believer in his presence or absence. Welfare in absence means not wasting his wealth in his absence and safeguarding it if it is wasted. The meaning of seeking welfare in presence is to cooperate with him in all circumstances, not to oppress him, not to let him be oppressed, not to cheat him, to make him aware if there is a fear of being cheated, not to differ with him, etc.

Some other responsibilities of a Muslim towards another Muslim are to help him, to hide his faults, to forgive his mistakes, not to harbour any enmity towards him, etc.

So every Muslim person should note these things. May Allah Ta'ala grant us all the tawfiq to properly fulfil the rights of other Muslim brothers.

Teachings:

1. A believer will serve and help another believer by being beside him during his illness.
2. He will participate in the funeral of a believer, comfort his family and complete his burial.
3. He will always respond to his calls in case of danger.
4. He will circulate Salam among all the believers, known and unknown.
5. He will pray for him after sneezing.
6. He will not do things that harm the believers. Rather, he will wish for his welfare as a whole.

Hadith-6 (Hadith related to life after death)

إِذَا مَاتَ الْإِنْسَانُ انْقَطَعَ عَنْهُ عَمَلُهُ إِلَّا مِنْ ثَلَاثٍ :
صَدَقَةٌ جَارِيَةٌ، أَوْ عِلْمٌ يُنْتَفَعُ بِهِ، أَوْ وَلَدٌ صَالِحٌ يُدْعَوْ لَهُ

Meaning: When a person dies, all his deeds cease, except the three types of activities. Sadaqah Zaria (ongoing charity); that knowledge, by which other people get benefitted; good child, who prays for him. (Muslim)

Explanation:

All human activities on Earth are preserved. These activities cease with death. However, the three acts continue until Qiyaamah. The beloved Prophet (peace be upon him) has mentioned these three deeds in the mentioned Hadith. The three practices are:

A donation that always benefits humans and animals. The reward of this donation is ongoing. For example, mosques, madrasas, orphanages, inns, hospitals, bridge construction, tree planting, other long-term public welfare works, etc.

Knowledge that benefits people. For example, writing Islamic and public welfare books, making discoveries for public welfare, producing good students who will continue to impart knowledge to others, leaving ideals that will continue to inspire people forever, etc.

Similarly, leaving well-educated and ideal children, the parents will continue to be benefitted from the good deeds of the child. As long as the child does good deeds, the parents will continue to get rewards from it. Children will continue to pray for their parents. The virtuous child will say, ‘O Allah, my parents showed mercy and compassion to me, nurtured me with love and care in my childhood, you kindly bless them with similar mercy and grace.’

Therefore, those who do ongoing public welfare work, leave useful knowledge and virtuous children behind will continue to receive rewards even after death. May Allah grant us Tawfiq to do this kind of work.

Teachings:

1. With death, the path of human life is closed. Only sadaqah zariah, beneficial knowledge and virtuous children can send rewards to people.
2. In addition to general charity, special importance should be given to sadaqah zariah. Benevolent work is the greatest form of worship.
3. We should spend as much money and talent as possible on permanent welfare and reform works. Then participation in good deeds will continue even after death.
4. The responsibility of parents is to raise their children as honest and ideal people. A child’s duty is to obey his parents, pray for parents after their death.
5. The main goal of all the actions of the believer will be the success of the Hereafter.

Writing a Reflective Diary

‘I will enlighten my life with the teaching of Quran-Hadith’

(Write down in 300 words how the teachings of Quran and Hadith will illuminate or brighten your real life in the light of the mentioned title.)

Two Hadiths about Prayer

Allah is the creator of the universe. He is our Lord. The Most Merciful and Giver. There are infinite blessings with Him. We will ask Allah Ta'ala for the welfare of this world and the hereafter. He will answer when we call. Rasulullah (SAW) taught us the method of asking to Allah. There are many hadiths of the Prophet (peace be upon him) related to prayer. We will learn two hadiths about prayer here.

The First Hadith

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ مُنْكَرَاتِ الْأَخْلَاقِ وَالْأَعْمَالِ وَالْأَهْوَاءِ

Pronunciation: Allahumma inni a'uzubiqa min munkaratil akhlaq wal a'mal wal ahwa.

Meaning: O Allah! I seek refuge to you from bad character, bad deeds and bad habits. (Tirmidhi)

The Second Hadith

اللَّهُمَّ إِنِّي أَسْأَلُكَ الْهُدًى وَالسَّدَادَ

Pronunciation: Allahumma inni asalukal huda was sada-da.

Meaning: O Allah! I ask you for guidance and a straight path. (Muslim)

The above hadiths are two important prayer hadiths. In the first hadith, prayer is taught for obtaining forgiveness, kindness, guidance, health and sustenance, and in the second hadith for guidance and the straight path. We will learn two hadiths with meaning, pray for Allah's blessings through two hadiths. Then Allah Ta'ala will grant us the welfare of this world and the hereafter.

Gathering for Purely Quran Recitation

In the light of the previous sessions of this chapter, you participate in the Qur'an recitation competition purely.

Chapter 4

Akhlaq

Dear students!

You do many things as you go about your daily life, right? But all the things you do are correct or agree with our Islam? We will learn about the importance of character and some good and bad characters in the chapter being discussed here. Akhlaq is the plural form of the Arabic word ‘Khuluqun.’ Khuluqun literally means disposition, character, behaviour, habits etc. Akhlaq refers to both good and bad character. Akhlaq is the integrated form of human nature. Terminologically, all the good or bad behaviour, thoughts, mentality and actions of people in their daily life are collectively called character or Akhlaq. In short, the totality of all human actions and principles is called Akhlaq. So let's know about Akhlaq in detail...

Importance of Akhlaq

Akhlaq is the precious resource of human life. Akhlaq is of immense importance in Islam. The better the character of the nation is, the more prosperous the nation becomes.

Peace, security, social unity, solidarity, communal harmony are destroyed by the characterless nation and anarchy and unrest spread in the society. The Prophets were of the best character. They taught their nation good character. The Prophet (peace be upon him) said,

إِنَّمَا بُعْثِتُ لِأَنْتَمْ مَكَارِمَ الْأَخْلَاقِ

Meaning: I have been sent for the perfection of good character. (Baihaqi)

Good character is the life force of a developed nation. Happiness and peace in this world and the hereafter depends on good character. A person of noble character is good in the eyes of the society as well as dear to Allah the Almighty. The Prophet (peace be upon him) said,

أَحَبُّ النَّاسِ إِلَى اللَّهِ أَحْسَنُهُمْ خُلُقًا

Meaning: A person whose character is good is the most beloved to Allah Ta’ala. (Ibn Hibban)

Good character leads people to attain Taqwa. And a person of moral character is respected, trusted and loved by all. Everyone comes forward in his distress and he holds a high place of dignity in the society. On the other hand, a person with evil character is hated and condemned by everyone. No one loves him, trusts him, rather they avoid him. No one helps him even in his distress. The more advanced his character is, the more advanced he is. Nabi Karim (PBUH) said,

الْبِرُّ حُسْنُ الْخُلُقِ

Meaning: Good character is good deeds. (Muslim)

Good character is similar to a dress for a believer’s life. People are respected everywhere because of their character. As Rasulullah (SAW) himself possessed good character, he taught mankind to build good character. He enjoined the practice of honest and moral character in order to become a complete believer. Improved character leads people to the perfection of Iman. The Prophet (peace be upon him) said, “He who is the best among them in terms of character has full faith among the believers.” (Tirmidhi) In fact, good character will be a tool for people’s welfare and a means of liberation in the afterlife.

And a characterless person indulges in all kinds of vices. He disobeys Allah Ta’ala. Allah does not love him. On the Day of Resurrection, Allah Ta’ala will severely punish the characterless person. The Prophet (peace be upon him) said-

لَا يَدْخُلُ الْجَنَّةَ الْجَوَاظُ وَلَا الْجَعْظَرِيُّ

Meaning: Evil and violent people will not enter Paradise. (Abu Dawud)

A person of good character will be highly respected in the Hereafter. Good character will weigh heavily on the scales. Good character drives people to good deeds. And good deeds wipe away man’s sins. Nabi Karim (SAW) said, ‘Good character melts sins as the heat of the sun melts ice.’ (Baihaqi)

We will acquire good character. We will avoid reprehensible nature so that we can be

loved by everyone as a real person. And in the Hereafter, we can get Allah's Paradise.

Single/Individual Activity

'Knowing in the previous class, the manners which I regularly practice/avoid'

(You will fill up the prescribed table in the light of the mentioned title and submit it with the parent's opinion or signature.)

SL	The manners we regularly practice or avoid	How we have practiced / avoided	Guardian's opinion (Yes/No)
1	Modesty and humility	While talking at school or family, I behave politely and humbly with everyone, big or small.	yes
2	Benefitting others		
3	Spreading slander and rumours		
8.	Duty to the neighbours		
8.	Respect to the elders		

Some Admirable Characters (Akhlaq-e-Hamidah)

The word Hamidah means praiseworthy. Akhlaq-e-Hamidah is a person's admirable character, beautiful character, good qualities, good character, etc. In Islamic terms, the nature or character that is liked and appreciated by Allah Ta'ala and Rasulullah (SAW) is called Akhlaq-e-Hamidah.

In short, the good, beautiful, pure and elegant qualities of human character are called Akhlaq-e-Hamidah. For example, patience, honesty, truthfulness, promise keeping, human service, patriotism, kindness, forgiveness etc.

We will learn about tawakkul (dependency), dignity of labour, harmony and equality, good behaviour towards children, responsibilities and duties of children towards parents, dignity and rights of elders and elderly, halal earning and social service.

Tawakkul

Tawakkul is an Arabic word. It means to depend on, to rely on, to trust etc. In terminology, Tawakkul is to fully rely on Allah Ta'ala in solving any need or problem. Tawakkul, in other words, is putting one's best effort to achieve good, relying on Allah for the outcome and trusting in destiny.

Importance and Virtue of Tawakkul

The importance of Tawakkul in Islam is immense. The greater the amount of trust one has in Allah, the greater the success one enjoys. Because success is only in the hands of Allah. There are many instructions in the Quran for attaining the virtue of Tawakkul. Trust in Allah is an essential quality of a believer. Iman increases through complete trust in Allah. Faith is strengthened. This is the condition of Iman. Allah says:

○ أَللَّهُ لَا إِلَهَ إِلَّا هُوَ وَعَلَى اللَّهِ فَلِيَتَوَكَّلِ الْمُؤْمِنُونَ

Meaning: Allah—there is no ilah 'worthy of worship' except Him. So in Allah let the believers put their trust. (Surah Tabagun, verse: 13)

In another verse-

○ وَعَلَى اللَّهِ فَتَوَكَّلُوا إِنْ كُنْتُمْ مُّؤْمِنِينَ

Meaning: And rely on Allah, if you are believers. (Surah al-Maida, verse 23)

The fruit of tawakkul is very good. If you trust in Allah, your mind will be calm. Peace of mind comes. Because Allah is the King. He is Ever-living and Mighty. He can do whatever He wants. Allah says-

○ وَتَوَكَّلْ عَلَى الْغَرِيْزِ الرَّحِيمِ

Meaning: Put your trust in the Almighty, Most Merciful. (Surah Shu'ara, verse: 217)

Tawakkul is an act of worship. Tawakkul in every work is a must for the believer. A believer will be determined to work, will try his best to get the job done. He will not be disappointed if he is not successful. Because the one who has Tawakkul is never disappointed. He does not lose hope or get panicked in danger. He sees the light of hope in the darkness, believes that Allah is the sole owner of benefit and harm. He has firm trust in Allah Ta'ala at all times. This is the highest stage of Tawakkul. Allah says:

○ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ

Meaning: Once you make a decision, put your trust in Allah. Surely Allah loves those who trust in Him. (Surah Al-Imran, verse: 159)

Many virtues and benefits of tawakkul are described in Quran and Hadith. If one puts hundred percentage of his trust in Allah, then Allah is sufficient for him. He gains success in this world and hereafter. And Allah Ta'ala becomes responsible for his sustenance. Rasulullah (SAW) said, 'If you were truly dependent on Allah Ta'ala, then you would have been provided with sustenance in the same way as birds are provided with sustenance. They go out empty-handed in the morning and come back full in the evening.' (Tirmidhi)

Methods of Tawakkul

Tawakkul doesn't mean sitting back and trusting in Allah without making an effort. Allah Ta'ala has made the world the centre of life materials. So the materials of life must be accepted. It is not against Tawakkul to adopt Shari'ah backed supplies. Rather, our duty is to try and the responsibility of Allah is to bless us with perfection. There is a story about this in the hadith. Once a Bedouin came to the place of Rasulullah (SAW). Rasulullah (peace be upon him) asked him, 'Where have you left your vehicle or camel? The Bedouin companion said, 'O Messenger of Allah! I left it open outside the mosque and put my trust in Allah. Allah will see my camel. Then Rasulullah (SAW) said, 'Tie your camel first, then put your trust in Allah.' (Tirmidhi) From this, it can be understood that after full effort one should trust in Allah Ta'ala.

Finally, Tawakkul is an important part of Tawheed. Allah the Great is the Almighty and the sole owner of all benefits and harms. So we will always trust in Allah.

Halal Earnings

Halal earning is an important worship in the life of a believer. As a result of halal earning, people's thoughts and actions become pure. Manners and character become beautiful. Purification of heart gets flourished. It helps to become religious.

Halal is an Arabic word. It means lawful and holy. Generally, the matter permitted by Shariah is called Halal. And earnings are wages and income. So halal earnings means lawful earnings, legitimate earnings, valid earnings etc.

In terminology, earning income in a manner approved by Islamic Shariah is called halal earnings. In other words, earning according to the principles of Quran and Sunnah in the way given by Allah Ta'ala and guided by Rasulullah (SAW) is called halal earnings.

Importance and Necessity of Halal Earning

Peace and security of individual, family and society depend on halal earning. Therefore, the importance of halal earning in human life is immense.

Allah Ta'ala has ordered people to take halal livelihood. Allah Ta'ala's instructions can be obeyed by taking halal livelihood. Halal earnings is the most important obligatory act of worship after Iman. Rasulullah (SAW) said, 'Earning a halal livelihood is another obligatory act after the obligatory worship.' (Baihaqi) The prerequisite for the acceptance of worship is to have halal livelihood. Therefore, it is important to eat halal livelihood for concentration and devotion in worship. Allah says:

يَا أَيُّهَا النَّاسُ كُلُوا مِمَّا فِي الْأَرْضِ حَلَالًا طَيِّبًا وَلَا تَتَّبِعُوا
خُطُوطَ الشَّيْطَنِ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ

Meaning: O humanity! Eat from what is lawful and good on the earth and do not follow Satan's footsteps. He is truly your sworn enemy. (Surah Al-Baqarah, Verse: 168)

Halal earnings motivates people to work, prevents from forbidden and sinful actions, hinders from immoral thoughts and actions, encourages a clean and holy life. As a result, it has a positive impact on the society.

Halal earning is the Sunnah of Prophets and Messengers. Prophets and Messengers earned in lawful ways. They ordered their Ummahs to earn in halal ways. Because the food that is earned through physical labour is the best food. The Prophet (peace be upon him) said-

مَا أَكَلَ أَحَدٌ طَعَامًا قَطُّ خَيْرًا مِنْ أَنْ يَأْكُلَ مِنْ عَمَلٍ يَدِهِ

Meaning: No one eats food better than food earned by one's own hands. (Bukhari)

The halal earner is loved by Allah Ta'ala, friend of Allah. Allah Ta'ala will reward them. Obedience to Almighty Allah and Rasulullah (SAW) is done through Halal earnings. Therefore, those who earn in lawful ways are given the status of fighters in the path of Allah. Rasulullah (SAW) said, 'He who earns halal for his family is like a fighter in the way of Allah.' (Ibn Majah)

In addition to jobs, people establish businesses and various types of organizations for the purpose of halal earnings. As a result, self-employment is created. National development and prosperity is ensured. Not only that, the halal earner becomes a worker. That is why the Prophet (peace be upon him) said, "Allah loves a skilled craftsman."

As a result of halal earnings, people have love about money and wealth. So they do not spend money in vain and sinful activities. It removes financial injustice and wastage from the society. Corruption is eradicated. The thought of illegal and extortion is removed. One does not even think of eating other people's wealth unjustly. As a result, irregularities and corruption are reduced everywhere in the society. People enjoy their earnings freely. His heart and mind becomes exhilarated in tranquillity.

Halal earnings is an important issue. The body or generation raised by ill-gotten wealth will be the fuel of Hell. It will destroy the life of people in the world. The lives of their families will be ruined. There is also punishment in the hereafter. Therefore, it is necessary for everyone to engage in halal earnings.

Ways of Halal Earnings:

One can earn halal through work by avoiding forbidden and haram methods. For example, through physical labour i.e. farming, trade and job. However, in the case of physical labour, it is not halal if deception is there in work, if the work is not done properly, if the method is contrary to the prescribed one. No one can encroach on other's land or harm others in agriculture. Haram things cannot be traded in business. Again, if you resort to lies in business, if you make more or less measurements, if you resort to fraud and deception, if you do syndicates and hoarding, the business will not be halal. Earnings will not be halal if the duties assigned to the job are not performed properly.

Also halal earnings can be made by nursery and tree planting, fish farming, cattle rearing, poultry farming, setting up small or big cottage industries etc.

In general, there is no alternative to earning a halal income as a Muslim. If every person tries to earn halal, a pure and clean society will be developed. This will prevent financial lawlessness and rampant wastage in individual and social life. And human body, mind and spirit will improve. They will get welfare in this world and liberation in the hereafter.

Pair work

“Identify the practices or applications of tawakkul and halal earnings in daily life”

(Present posters/papers in pairs as directed by the teacher)

Dignity of Labour

Panel Discussion

According to the teacher's instructions, you present the panel discussion in the light of the specific content.

Using physical and intellectual energy in the performance of work is called labour. Again, the spending of all kinds of physical and mental energy engaged in the welfare of humanity, moral development, service and production of creation is called labour.

Even today, people are bringing about movement for the establishment of dignity of labour in the world. They are levying lives. But about fourteen and a half hundred years ago, Islam confirmed the dignity of labour. The prophets and messengers spent labour to earn their living. Rasulullah (SAW) and his Companions also took up various professions to earn a living. They hated earning without labour. In fact, it is through labour that happiness comes in human life.

Dignity of Labour

The dignity of labour in Islam is unparalleled. Because labour is the key to all development and production. The more industrious the nation is, the more advanced the nation is. Labour is an invaluable power and resource given by Allah to mankind.

Allah Ta'ala said about this-

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي كَبِيدٍ

Meaning: Indeed, We have created humankind in constant struggle. (Surah Balad, verse 4)

There is no discrimination between owner and worker in Islam. The owner provides capital and the worker provides labour. The worker belongs to the owner's family. Islam has recognized the worker as a 'brother'. Rasulullah (SAW) said, "Your slaves are your brothers." Allah has made them subject to you. So if someone's brother is under him, then let him eat from what he eats, and let him wear from what he wears.' (Bukhari) Rasulullah (peace be upon him) himself used to sit and eat with the workers.

Spending labour or working is the Sunnah of the Prophets. Every prophet has done some works in life. They taught the ummah the dignity of labour by working. For example, Adam (AS) used to earn his living by farming. Beside this, Hawa (AS) assisted Adam (AS) by weaving cloth, sewing and building agricultural machinery. Nuh (AS.) knew working of wood; Dawood (AS) made armour; Idris (AS) worked as a tailor; Shuaib (AS) and Saleh (AS) traded and Musa (AS) grazed sheep. Rasulullah (SAW) said,

'Allah has not sent any prophet in the world who did not graze goats and sheep.' Then the Companions asked, 'O Messenger (peace be upon him) you too? Rasulullah (peace be upon him) said, 'Yes! I also grazed the goats and sheep of the people of Makkah in exchange for wages.' (Bukhari) Our Prophet (peace be upon him) used to earn his living by working hard.

The Companions also followed the footsteps of the Prophet (peace be upon him). For example, Abu Bakr (RA), Omar (RA) and Osman (RA) did business. Ali (RA) used to draw water from wells by bartering. Khabbab (RA) was a blacksmith. Abdullah Ibn Masood (RA) used to graze sheep and goats. The Ansars (those who helped our Prophet in Madinah during emigration) were generally engaged in agriculture. And the emigrants used to run trade and commerce. The Prophet (peace be upon him) used to encourage all activities equally.

Allah Ta'ala loves perfection and perfectly done work. Because the best workers are those who are strong and responsible. Hell is forbidden for such workers. It is mentioned in the hadith that Sa'd (RA) used to work as a blacksmith. Both his hands became discoloured because of working with the hammer. One day he shook hands with the Prophet (peace be upon him). Then the Prophet (peace be upon him) asked Saad (RA) about the condition of the hand. He said, this happened while working with hammer. The Prophet (peace be upon him) kissed his hand and said, 'Fire will never touch this hand.' (Bukhari)

Labour is very important in Islam. Providing physical labour is a good job. Physical labour creates unique joy in human mind. It increases self-confidence, reduces dependence on others. Self-earned livelihood is the best livelihood. Rasulullah (SAW) said, 'There is no better food than this, which people eat by earning with their own hands.' (Bukhari)

Allah Ta'ala has honoured humans as children of Adam. So there is no caste discrimination in Islam. No form of labour is worthless in the eyes of Islam. Every labour is dignified. And no profession is hated. Rather, hard work is the best. Rasulullah (SAW) describes the status of a hardworking person and says-

أَكْاسِبُ حَيْبِ اللَّهِ

Meaning: Workers are friends of Allah. (Kanjul Ummal)

Begging is the worst practice in Islam. Whoever begs without doing any work, will appear on the Day of Resurrection with a fleshless face. And if labour is given, people don't have to go from door to door for help. So exchanging labour is better than begging. The Holy Prophet (peace be upon him) said, 'It is better to go to the forest with a rope and carry firewood on your shoulder and earn a living with it than to beg from others.' (Bukhari)

Labour is an essential thing in our life. Allah Ta'ala has compared labour to blessings. Because we earn money through labour, fulfil the basic needs of life. That is why Allah Ta'ala ordered the spending of labour at the end of worship. He said, 'Once the prayer

is over, disperse throughout the land and seek the bounty of Allah. And remember Allah often so you may be successful.' (Surah Jumu'ah, verse: 10) But we should not forget Allah while doing work.

Islam has declared war on laziness. Satan deceives a lazy mind more. Labour keeps people away from useless and immoral activities.

The dignity of the servant's labour is very high in the sight of Allah. Because this world is the harvest field of the Hereafter. And the success of the hereafter can be achieved only through labour. So we will respect any kind of labour and profession. We ourselves will be diligent for the satisfaction of Allah.

Social Service

Humans are social creatures. It is human instinct to live socially. So mutual help and cooperation is very important in social life. Human service and social service is one of the goals of Islam. Islam and social service are closely related to each other. And Islam inspires people to help each other for the welfare of others. Almighty Allah says:

تَعَاوَنُوا عَلَى الْبِرِّ وَالْتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدُوانِ

Meaning: Cooperate with one another in goodness and righteousness, and do not cooperate in sin and transgression. (Surah Al-Mayda, verse: 2).

There is no alternative to living socially. People live all their lives standing next to each other. So the work undertaken voluntarily for the welfare of the deprived people of the society is called social service. In broad sense, all programs undertaken for human welfare and development are known as social service. Usually though the service activities undertaken for the welfare of the deprived people of the society is called social service, but we call it social service to help the people of the society, to work for the betterment of the society and the country. According to the definition of the United Nations, 'Social service is the sum of activities undertaken and organized with the aim of promoting harmony between the individual and his environment.'

The scope of social service in Islam is very wide. For example, social services include treating and serving patients, providing care and assistance to disaster-affected people, arranging jobs for unemployed people, providing food to hungry people, quenching the thirst of thirsty people, giving clothes to the clothless, financial assistance and support to the needy and poor, rehabilitation of homeless, unable to work and disabled people, poverty alleviation, construction of roads, houses and bridges, development of environment and planting of trees, elimination of social and state chaos and terrorism, establishment of peace in social and state life and provision of safety of people's lives and property. Even removing a thorn or a painful object from the road, smiling at others are also social service.

Importance and Significance

We do a lot of service activities. And the best social work is to give food to the destitute, the poor, the hungry, the orphans, the poor and the travellers. Paradise can be gained through these. Rasulullah (SAW) said, ‘Whoever feeds a Muslim orphan until he becomes self-sufficient, Paradise will be reserved for that person.’ (Ahmad) Narrated in another hadith-

إِنَّ رَجُلًا سَأَلَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَيُّ الْإِسْلَامِ خَيْرٌ
قَالَ تُطْعِمُ الظَّعَامَ

Meaning: A person asked Rasulullah (SAW), which is the best work in Islam? He said, ‘You will feed the needy.’ (Bukhari).

Rich and poor, high and low class people of various professions live in the society. The socio-economic status of all of them is not equal. Their facilities are also not equal. Some are rich and some are poor. Wealthy people will also spend wealth on the development of needy people. Institutions will be built for the welfare of the neglected people of the society. This is the order of Islam. Because in the wealth of the rich, the poor people have the right. Almighty Allah says:

وَفِي أُمُوَالِهِمْ حَقٌّ لِلسَّابِلِ وَالْمَحْرُوفِ

Meaning: And in their wealth there was a rightful share fulfilled for the beggar and the poor. (Surah Az-Zariat, Verse: 19)

If wealthy people build welfare institutions, job opportunities will be created for the needy people in the society. They will find a way to survive. Obstacles to the country’s development will be removed.

Education is a basic human right. Deen (religion) cannot be understood without education. The world cannot be understood. Development of society and nation is not possible. In this case, the wealthy should come forward. They will build educational institutions to free the society from illiteracy. If educational institutions are established by government and private initiatives, illiteracy will be eradicated from the society. Because Almighty Allah told us to read. So it is obligatory upon every person to acquire knowledge. It is said in the hadith-

طَلَبُ الْعِلْمِ فَرِيضَةٌ عَلَى كُلِّ مُسْلِمٍ

Meaning: Seeking knowledge is obligatory upon every Muslim. (Ibn Majah)

It is the responsibility of the believer to maintain peace in the society. All correctional activities are regarded as community service. If there is any chaos or disturbance in the society, it must be removed. Because chaos destroys the environment of the society.

Allah says-

وَالْفِتْنَةُ أَشَدُّ مِنَ الْقَتْلِ

Meaning: For persecution is far worse than killing. (Surah Al-Baqarah, Verse: 191)

Social service also includes protecting social security, solving conflicts and disputes. Allah Ta'ala says, 'And if two groups of believers fight each other, then make peace between them.' (Surah Al-Hujurat, Verse: 9)

It is necessary to inculcate the habit of doing work that benefits the public from childhood. For example, repairing damaged roads, helping in the construction of new roads, building bridges and dams, serving sick people, transporting injured people to medical centres, planting trees, saving the environment, etc.

Social service is an act of worship. Through this violence and hatred is removed from the society. Allah's help can be obtained through social service. Rasulullah (SAW) said, 'Allah helps a servant as long as he helps his brother.' (Muslim)

Finally to say, we want to serve the society. We will build the society well, devote ourselves to the welfare of all people and try to get the satisfaction of Allah through human service.

Harmony and Equality

Islam is a religion of equality, friendship, amity and peace. The Holy Prophet (peace be upon him) was the pioneer of tolerance and compassion towards all. Desire for mutual welfare, standing next to people in danger, giving priority to others despite their own needs etc. are the traditional beauty of Islam. The best example of harmony and equality is the Ansar of Madinah. They sacrificed their wealth and interests for the Muhajirs (the migrants) despite their own need and poverty. About this sacrifice of theirs, Allah Ta'ala says, 'They give the emigrants preference over themselves even though they may be in need.' (Surah Hashr, verse: 09)

Amity means friendship, bonding, courtesy, affection, companionship, affinity, friendly relationship, etc. And Sammya means equality and similarity. Equality can be of many types such as financial, social, religious and legal equality. In the eyes of Islam, all people are equal.

Importance

The importance of harmony and equality in Islam is immense. In Islam, injustice, tyranny of the strong on the weak, fighting, oppression in the name of religion, torture, terrorism, riots, sedition are not acceptable. Islam does not differentiate between people on the basis of caste, religion, caste or language.

In the eyes of Islam, all people are equal. Because all are children of one Adam. And Adam (AS) was created from the soil. The Beloved Prophet (peace be upon him) destroyed caste discrimination and the pride of nobility. He laid the foundations of unity, equality, amity and peace. To strengthen this peace at all levels, the Holy Prophet (peace be upon him) explained the word ‘Muslim’ and said, ‘The one from whose hands others are not safe is not a true Muslim.’

Harmony and equality are essential for a healthy social environment. Spreading hatred, torture and oppression between different communities is prohibited in Islam. Allah says:

وَلَا يَجْرِمَنَّكُمْ شَنَآنُ قَوْمٍ عَلَىٰ إِلَّا تَعْدِلُوا
إِعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَىٰ

Meaning: Do not let the hatred of a people lead you to injustice. Be just! That is closer to righteousness. (Surat al-Maida, verse 8)

The Holy Prophet (peace be upon him) struck the root of the glory of rich and poor, caste and clan. He has established equality, friendship and world brotherhood, guaranteed equal rights for all. In this context, Allah Ta’ala says, ‘O believers! Do not let some men ridicule others, they may be better than them. (Surah Hujurat, verse: 11) Everyone should be treated well regardless of caste, religion and class. Because everyone belongs to the same family. Rasulullah (SAW) said, ‘The world is the family of Allah. The person who is best to his family is also best to Allah.’ (Tabrani)

From the beginning, Islam has been talking about building a society based on human rights, equality, harmony and justice. It has also taken effective steps to implement it in real life, asked to pray in a row for equality of worship. In Salah, there is no hindrance for the head of state and the beggar to stand side by side in the same row. Zakat system was introduced to prevent the disparity between the rich and the poor. Fasting, Eid, Sacrifice, Hajj have sown the seeds of equality in all worships.

Islam is a religion of justice. It is the duty of the believer to establish equality, friendship and harmony in the society. Because good deeds are liked by Allah. Rasulullah (SAW) was asked, who is the most beloved person to Allah? He replied, ‘He who is most beneficent to mankind.’ (Tabrani)

In the character of Rasulullah (SAW), a wonderful reflection of amity, equality and friendship has emerged. Sahl bin Saad (RA) said, “A woman brought a beautifully crafted piece of cloth for Nabiji and said, ‘I have made it with my own hands. I will be happy if you wear it.’ Rasulullah (SAW) accepted the cloth. He also needed clothes. When he came out of the room wearing it as a lungi, a person said, ‘Very nice clothes! Will you donate it to me?’ Then Nabiji went to the house, opened it, folded it and sent it for the man. Seeing this scene, the other Companions scolded the person and said, ‘Hey brother! Don’t you know, the cloth is needed to Nabiji? And he doesn’t say ‘no’ if anyone wants something.’ The man replied, “I know all that, yet I wish, that I may make my shroud with cloth blessed by the sacred touch of his body.” The narrator Sahabi said, after the death of that person, he was buried in that cloth. (Bukhari)

Also, the symbol of equality, the Holy Prophet (peace be upon him) appeared at the invitation of a Jewish woman. He stood up after seeing the dead body of a Jew. The door of meeting the Great Prophet was always open to everyone. And in the farewell Hajj speech, he said, ‘Human children were created from Adam (AS) and Adam (AS) was created from the soil. There is no superiority of one over the other.’

A Muslim will work for the welfare of another Muslim, maintain mutual and cordial relationship. They will come forward in each other’s danger. He will give food if another one is hungry, respond if he is invited. If someone is sick, he will nurse, keep him safe from the harm of face and hand. If anyone dies, he will attend his funeral and burial.

These things are emphasized in Islam. Because Allah’s help is obtained by helping others. Rasulullah (SAW) said, ‘Allah continues to help the servant as long as the servant continues to help his brother.’ (Muslim)

Just as Islam has urged the elimination of enmity, hatred and conflict between Muslims, it has also ordered to maintain amity and goodwill with people of other religions and nations. Rasulullah (SAW) said, ‘By Allah, he is not a true believer, from whose evil his neighbour is not safe.’ (Al-Mustadrak)

If this unique ideal of Islam can be implemented, peace will return to the society. And humanity will be freed from turmoil and suffering.

Writing a Reflective Diary

“How I can involve myself in community service”

(Write how you would involve yourself in social service in the light of the mentioned title.

Kindness to Children

Virtue leads to happiness, peace and prosperity. On the other hand, bad behaviour leads to misery. Islam has ordered to be gentle with children. The minds of children and teenagers are very simple, tender and pure. If children are treated gently, they will grow up safely. Rasulullah (peace be upon him) has gifted the world a ‘child friendly’ society.

A child is the primary form of a person at birth. The United Nations Convention on the Rights of the Child defines a child as any human child under the age of 18. In the context of our country, those who are in the age range of 0-18 years are considered as children. However, in the eyes of Islam, a human child who has not reached puberty is a child.

Virtue means pure conduct, good behaviour, good manners etc. Kindness towards children is to treat children well.

Virtue is a noble quality of man. It helps to win the hearts of children. So a believer should love children, caress them, greet them, treat them gently, talk to them in a soft voice, and kiss them. Because these are the teachings of the Holy Prophet (peace be upon him). Nabi Karim (peace be upon him) himself used to be gentle with children. His genuine love for children will forever be remembered in history. Being kind to children builds self-esteem in them. Behaving well with children is part of Iman. The Prophet (peace be upon him) said about this-

لَيْسَ مِنَّا مَنْ لَمْ يَرْحُمْ صَغِيرَنَا وَلَيْوَقْرُ كَبِيرَنَا

Meaning: He who does not love our younger and respect our elders does not belong to us. (Tirmidhi)

Virtue is the beauty of Islam. It is the responsibility of parents to treat their children well, to teach them good and clean manners, to call them by beautiful names, to make them accustomed to prayer, to teach them good manners of speech, pure pronunciation, etc. These are part of good manners towards children. Rasulullah (SAW) said, “Love

your children, treat them well and teach them good manners and conducts.” (Tirmidhi) He said in another hadith, “Teaching children virtue is better than charity.” (Muslim)

Children are the butterflies of heaven. The moral teaching of Islam is to treat children well. Playing with children, joking, telling stories, giving time, looking after them, buying new clothes, giving gifts, making them interested in religious activities, praising good deeds, understanding emotional expressions, fulfilling basic needs, and praying for them are also a virtue.

The Prophet (peace be upon him) loved and cherished all children, Muslim and non-Muslim. He used to play sports with them. The Holy Prophet (peace be upon him) sometimes used to be like a horse and his two grandsons Hasan and Hussain (RA) used to ride on his back. Many times when the Holy Prophet (peace be upon him) bowed down to Sajdah in prayer, the two infant grandsons would ride on his back. He remained in prostration until his grandsons descended from his back. He never felt bored. He didn't even forbid. When a child came to the mosque, he would call him in front. After returning from the trip, he used to make the small children sit in front and behind the camel and used to laugh and enjoy with them. He used to caress the children and sit close to them. He patted them on the head. He used to buy them new clothes. Thinking about the suffering of children, he advised to shorten the congregation of Farz Salah. He used to inquire about the children despite his busy schedule. This is how Rasulullah (SAW) behaved well towards children.

In the life of the Holy Prophet (peace be upon him), there are many incidents of kindness towards children and adolescents. Once while delivering a sermon in the mosque, Hasan and Husain came towards their grandfather dressed in red clothes. Rasulullah (SAW) could no longer wait on seeing them. He suspended the sermon and made them sit in front of him. Then he started the sermon. (Ibn Majah) He was never disturbed by any behaviour of children. Once he was feeding a child with sweets. At that time the child urinated on his lap. But he was not disturbed at all, rather washed the place himself with water.

Rasulullah (SAW)'s compassion for orphans was even greater. Once on the morning of Eid, Nabiji (peace be upon him) saw a child standing on the road and crying. He was wearing torn clothes. Mud was there all over the body. He asked the child and found out that he was an orphan. Nabiji was very sad to hear this. He felt compassionate for the child. He brought the child home. He told his wife Ayesha (RA) to give the child a good bath. Ayesha (RA) bathed the child. Then Prio Nabi dressed him in new clothes with his own hands. Then he took him to pray the Eid prayer and told the child affectionately, ‘From today I am your father and Ayesha is your mother.’

If the tender and pure mind of children gets with any bad idea, it will remain in their future life. So children should be trained to speak the truth and follow the right path. We should always speak them the truth. Harsh language should not be used. Fulfilling promises made to them, not abusing them physically and mentally, not getting angry, not mocking, not abusing them, not neglecting them, not cursing them, not getting upset with their behaviour etc. are also virtues. For example, Anas (RA) spent 10 long years in the service of Rasulullah (SAW). Describing his childhood, he said, “The Prophet (peace be upon him) never objected to any of my actions, saying why you did this or why you didn’t do that.” (Muslim)

Finally, it can be said that the children of today are the future leaders of the country, nation and state of tomorrow. So if children are treated well, they are taught good manners, they are taught the ideals of Islamic ethics and human values, then parents, society, nation and state will benefit from their service. The future world will be beautiful.

Self-Evaluation (Observing yourself through the eyes of a parent)

How am I to family or neighbours, parents, elders, children?

(You collect the comments of 5 to 10 people in the light of the mentioned title. In this case, if the commentator is able to sign, the prescribed chart with the signature will be submitted in the reflection diary according to the teacher’s instructions).

Commentator	Your (family member/neighbour) comments or thoughts about me	Signature
Father		
Mother		
Younger Sister		
Grandfather (Neighbour)		

Responsibilities and Duties of Children towards Parents

Parents are the greatest blessing given by Allah Ta’ala. It is through them that the child sees the face of the world. The mother bears and nurtures the child through suffering after suffering. The little child grows up slowly under the loving care of the parents. They take care of the child in sickness, grief and danger. Children’s paradise lies under their feet. Allah’s satisfaction is in the satisfaction of parents and Allah’s dissatisfaction

is in the dissatisfaction of parents. It is not possible for the child to repay the debt of the parents. Children have certain responsibilities and duties towards their parents. By obeying them, the child will be able to attain paradise. Responsibilities and duties of children are:

Treating parents well, serving them, showing respect to them, showing gratitude to parents, trying hard to please them, giving them gifts on various occasions etc. Just as parents bring up a helpless child with utmost affection, care and love, they should be treated similarly in their old age. Because if parents are happy, Allah is also happy. Not only that, even if the parents are non-believers, Islam has ordered to treat them well. Allah says:

وَقَضَى رَبُّكَ أَلَا تَعْبُدُوا إِلَّا إِيَاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا ۖ

Meaning: For your Lord has decreed that you worship none but Him. And honour your parents. (Surah Bani Israel, verse: 23)

Every child should not hurt his parents, not bully them, not scold them, not use harsh language, not disrespect them, especially in old age, the children should tolerate their childish behaviour. It is the duty of the child to be generous towards them without showing resentment towards their speech or behaviour. Allah Ta'ala says, 'If one or both of them reach old age in your care, never say to them even 'ugh,' nor yell at them. Rather, address them respectfully. (Surah Bani Israel, verse: 23)

It is the duty of children to obey their parents. They should be consulted on any matter. All of their instructions should be obeyed unless they order something against Islam. One should speak to them in beautiful and elegant language and look kindly on them. However, disobeying parents is haram/forbidden. Heaven and hell lie in their satisfaction and dissatisfaction. In this context, Rasulullah (SAW) said-

هُمَا جَنَّتُكَ وَنَارُكَ

Meaning: They are your paradise and your hell. (Ibn Majah)

The other duties of the child are to accompany the old parents, to take all the responsibilities of the parents if they are incapacitated, to meet all the expenses of their maintenance, to provide financial support, to remove their difficulties, to provide treatment as possible if they are ill, to care and serve them. It is the duty of the child to support the parents when they become incapacitated due to illness or old age.

Duties after Death of the Parents

After the death of the parents, the responsibility of the child is to bury them, to pay the debts left by them, to fulfil the promises and bequests made by them before the distribution of property, to give sadaqah for them according to their ability, to distribute the property left by them fairly among the heirs, etc. Up to one-third of the bequeathed property can be expended in fulfilling the will. Even we should maintain good relations with relatives and friends of our parents.

After the death of the parents, it is the responsibility of the child to pray to Allah for them and ask for forgiveness. The language of prayer is taught by Allah Ta’ala Himself, as He and says-

وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيْنِي صَغِيرًا ۝

Meaning: And say, O my Lord! Have mercy on them, as they brought me up as a child. (Surah Bani Israel, verse 24).

Allah says elsewhere-

رَبَّنَا اغْفِرْلِنِي وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسَابُ ۝

Meaning: O our Lord! Forgive me, my parents and the believers on the day of reckoning. (Surah Ibrahim, verse 41)

In general, serving parents is worship. It is worship to endure sufferings given by them. The destruction for those who do not fulfil the rights of parents is inevitable. The Prophet (peace be upon him) once said three times, “Let that man perish.” He was asked, ‘Who is he?’ He said, ‘It is he who gets his parents or one of them in old age and did not become able to enter Paradise.’ (Muslim)

Cursing parents is a great sin. So we will keep the parents satisfied, fulfil all duties towards them. They want our well-being. We will always obey their orders.

Dignity and Rights of the Elder and the Aged

Aging is a biological state which is the last stage of human life cycle. Everyone has to face this cruel reality. Today among us, those who have reached old age are our elders and the successful reformers/shapers of society. We are the ultimate beneficiaries of their lifelong sacrifice. Therefore, Islam has given due dignity and rights to elders.

Elderly in the general sense refers to a physically and mentally disabled person. According to the National Elderly Policy and the United Nations Declaration on Elderly, a person aged 60 years or above is considered an elderly person. The rate of increase in the elderly population in Bangladesh is alarming. Currently, the number of elderly people in Bangladesh is 1.60 crore which is 8 percent of the total population. Demographers estimate that the number of elderly people in the country will be 2.80 crore in 2025 and 4.50 crore in 2050. In 2050, the number of elderly people will be 20 percent of the total population.

Respecting elders is a practice followed by all societies. The tradition of showing respect and honour to the elders in the society can be observed even today. Still, some old people are sent to old homes which is by no means desirable. The elderly are not a burden to the family, society and the state; rather, they are a unique source of inspiration for success in this world and the hereafter. Islam has given immense respect and honour to elders. Prophet (peace be upon him) also urged to protect the honour and dignity of elders and ensure their rights. He said, ‘He who does not love our younger and respect our elders does not belong to our party.’ (Tirmidhi)

Showing respect and honour to the elders is the Sunnah of Rasulullah (SAW). So dignified person should be given his due status. Because if the elders are respected and appreciated, peace and order is maintained in the society. Rasulullah (SAW) said, ‘Your welfare and blessings are with the elders.’ (Ibn Hibban)

A wise man should be respected for his knowledge and an old man for his age. This is the teaching of Islam. Those who do not follow this law of Islam must appear before Allah as offenders. In fact, showing respect to Allah lies in the respect and honour of the elders. Rasulullah (SAW) said-

إِنَّ مِنْ إِجْلَالِ اللَّهِ إِكْرَامَ ذِي الشَّيْبَةِ الْمُسْلِمِ

Meaning: Surely honouring a white-haired Muslim is similar to honouring Allah the Almighty. (Abu Dawud)

Islam values and respects the elders. They are given priority in salam and special privileges in Salah. For example, if an old man is unable to pray standing, he will pray sitting. If he is unable to do that, then he should pray lying down. Even in honour of the elders, the Prophet (peace be upon him) has ordered the imam to shorten the prayer, given priority to the elders in leading the prayer, given special privileges in observing the fast. If the aged or elderly person is unable to keep the fast, then one poor person will be fed for each fast. In return, the elders are exempted from fasting. Provision of alternative Hajj is there for those who are physically unable to perform Hajj. Not only

that, Islam has also given preference to the elderly in getting close to the Prophet (peace be upon him). Rasulullah (SAW) used to say, ‘Let the elders and wise men among you stand near me. Then those who are close to them will stand in turn. Then those who are close to them will stand.’ (Muslim) Special importance has also been given to the worship of the elders. Since it is difficult for the elderly to perform Ibadah due to physical reasons, Allah Ta’ala accepts their Ibadah.

The teaching of Islam is: It is the duty of the child to take care of the parents in their old age in the same way as the parents take care of the children when they are helpless. This is not the end, even if the parents are non-Muslims, Islam has ordered to maintain a good relationship with them. Neglecting this duty is inhumane and un-Islamic. There is no forgiveness for those who do such things. On the other hand, there is family turmoil due to not giving due status to elderly parents. Family traditions are under threat. And various types of social chaos are being created.

The contribution of the elders in family, social and national life is immense. At one point they reach old age. Then it is an inevitable duty of the society to provide the overall welfare and protection of the elderly. The elders deserve love, care and respect. Also, giving priority in talking and getting a seat, providing financial assistance and rehabilitation if needy, providing necessary care, providing food and medicine, medical treatment, clothing and shelter, helping to cross the road, etc. are the rights of the elderly.

In short, it is everyone’s duty to show proper respect and fulfil the needs of the elders. It is also a human responsibility, especially for close relatives. So there should be no disrespect, no discrimination towards the elderly. Respect, compassion and love for the elderly should be the pledge of all. It is possible to gain Allah’s satisfaction by showing respect for the elders and fulfilling their rights.

Group Works/Activities

Discuss with your classmates how you show or will show respect and reverence to your parents, family or neighbourhood elders according to the teacher’s instructions.

Akhlaq-e-Jamimah (Reprehensible character)

The word Jamimah means evil, disliked, reprehensible etc. Akhlaq-e-Jamimah means reprehensible nature, evil nature etc. The inferior, evil and reprehensible nature of human life is called Akhlaq-e-Jamimah. For example, pride, hatred, lying, usury, bribery, obscenity, cheating, mockery, betrayal, envy, greed, slander, gossip, miserliness, anger, pride, etc. are all Akhlaq-e-Jamimah. Akhlaque Jamimah is the exact opposite of Akhlaq-

e-Hamidah. Later we will learn about adultery, obscenity, drug addiction, slander and bribery.

Avarice

Parashikatrata or avarice means envying the good or progress of others, not being able to bear the good fortune of others. Jealousy of others because of their honour, wealth, promotion and seeking their destruction is called avarice. The people with avarice do not help others in good deeds but create obstacles. By means of violence, they hinder the progress and fortune of others by any means. They try to find fault with others. They do not hesitate to do wrong things like gossip and chatter to serve their own interests. As a result, the mutual harmony and peace between the people of the society is destroyed.

Bad Result

Avarice is an abominable mentality that causes various social problems. In Islamic Shariah, polygamy is declared haram. When Allah Ta’ala honoured Adam (AS) by creating him, Iblis disobeyed Allah’s command by disobeying the superiority and honour of Adam (AS). Because of this he is cursed and deprived of Allah’s mercy. The root causes of covetousness are mutual hatred, self-conceit, greed for leadership, tendency of thinking others as inferior. Avarice is the first crime committed in human society. Kaabil, the son of Hazrat Adam (AS) was jealous of his own brother Habil and killed him. In this way wickedness increases due to selfishness. Therefore, while ordering to refrain from envy and jealousy, Rasulullah (SAW) said, “Do not hate each other, do not be jealous of each other, do not plot against each other and do not sever mutual relations. Be brothers to each other as servants of Allah. (Bukhari)

A jealous person is always hurt by the progress of others. He can’t tolerate other people’s good luck. He is always burning with jealousy, always thinking of harming others. As a result, his mental peace is destroyed. He cannot enjoy anything in peace. He cannot devote himself properly to his work. As a result, his self-development is hindered. On the other hand, a person who survives from philanthropy can focus on his work, worshiping Allah with single-mindedness. As a result, he is blessed with success in the world and the hereafter. Once Rasulullah (SAW) declared a Companion to Paradise. When he was asked about what special he was doing for which Rasulullah (SAW) has declared him Paradise, he replied, “When Allah bestows upon a person something good, I never envy him.” (Ibn Majah)

We do good deeds with great difficulty. Allah rewards us in return. But selfishness destroys our rewards. Rasulullah (SAW) said, “Beware of envy. For, as fire consumes and destroys wood, so envy consumes or destroys the good deeds of men.’ (Abu Dawud) Rasulullah (SAW) said in another hadith, “The sins of three persons are not forgiven. One of them is one who harbours hatred towards others. (Al-Adabul Mufarad)

Avarice turns people away from good deeds. The people with avarice are immersed in negative thoughts. They consider others inferior and small. He insults others whenever he gets the chance. As a result, violence and hatred increases in the society, peace and order is destroyed. Islam is a religion of peace. It is the duty of every Muslim to seek the welfare of others, so that peace is established in the society. Rasulullah (SAW) said-

الدِّينُ النَّصِيْحَةُ

Meaning: Desire for mutual welfare is religion (religion). (Muslim)

A believer can never be dissatisfied with the good fortune of others. He will wish good fortune for himself and others. Rasulullah (SAW) said, ‘You cannot be a perfect believer until you do not like for your brother what you like for yourself (Bukhari). Many previous nations have perished due to avarice. Rasulullah (SAW) said, “The disease of the ummah before you has been infected among you. That is jealousy and hatred. And hatred destroys (religion)’. (Tirmidhi)

There is no harm in seeing others improving or doing good, and wishing for good for yourself- like competing with one another in acquiring knowledge or giving charity. When the Companions of Rasulullah (SAW) saw others doing good deeds, they wished to do good deeds themselves. They used to pray to Allah that He would grant them such a blessing. Almighty Allah instructs mutual cooperation and says, “Help each other in good deeds and Allah-fearing”. (Surah Al-Ma’ida, Verse: 2) Rasulullah (SAW) says- ‘Allah helps His servant as long as he helps his other brother.’ (Muslim)

Development of individual, family, society and country is accelerated through mutual cooperation. On the other hand, due to covetousness, one cannot tolerate the improvement of the other, rather hinders the improvement of the other. As a result, the development of individuals, society and the country is hindered. We should try to avoid the envy of the envious. Allah Ta’ala has taught us dua to save us from the envy of the envious. It is stated in the Quran-

وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ

Meaning: And seek refuge (with Allah) from the evil of the envious when they envy. (Surat al-Falaq, verse 5)

As mutual love develops, avarice disappears. Rasulullah (SAW) ordered to exchange salaam to develop love, asked to exchange gifts as much as possible. We will love each other, never be jealous of others, and never be selfish. We will all live together, build a beautiful society.

Slander

Group Works/Activities

Make a list of the harmful aspects of hypocrisy, slander and discuss it in groups and present it (on a poster).

The word ‘opobad’ means to slander, defame, falsely accuse, falsely condemn, etc. Placing blame on an innocent person is called slander. Slander is called Tuhmat and Buhtan in Arabic.

Slandering others is a heinous crime. People don’t trust a slanderer; everyone hates him. Many times due to slander, an innocent person becomes known as guilty in the society. As a result, his dignity is demolished.

Slandering others is considered abhorrent in every society. Islam has declared all forms of slander haram. Lying is the root of all sins. Slandering someone is the worst lie. It is stated in the Qur'an:

لَعْنَتُ اللَّهِ عَلَى الْكَذِيلِينَ

Meaning: Allah's curse on the liars. (Surah Al-Imran, verse: 61)

Blaming each other unnecessarily has become a social disease. Social media is one of the means. A matter is spread on social media without knowing whether it is true or not. It is important for everyone to be aware of this. Since slander is most likely to occur out of ignorance and suspicion, so no blame should be imposed on anyone on the basis of concept. To avoid slander, we should have a good understanding of people and avoid making assumptions. If fault is told to anyone against another, he should scrutinize it without blindly believing what he says. Almighty Allah says, “O believers! You stay

away from most assumptions.' (Surah Al-Hujurat, Verse: 12)

One is slandered out of personal enmity and malice. Even if the slander is used to defame the character of a temporarily innocent person, the consequences are dire. It is a heinous crime to accuse the chaste women of adultery. Allah Almighty says, "Surely those who accuse chaste, unsuspecting, believing women are cursed in this life and the Hereafter. And they will suffer a tremendous punishment' (Surah An-Noor, Verse: 23)

In Islam there is a provision of punishment for slander. Those who accuse an honest and innocent woman of adultery must prove it with four witnesses. If it cannot be proved by four witnesses, each will receive 80 lashes. Their testimony against anyone will never be accepted in an Islamic court and from then on they will be known as Fasiq and sinners. Almighty Allah says, 'Those who accuse chaste women of adultery and fail to produce four witnesses, give them eighty lashes each. And do not ever accept any testimony from them—for they are indeed the rebellious—except those who repent afterwards and mend their ways, then surely Allah is All-Forgiving, Most Merciful. (Surah An-Noor, Verses 4-5)

Rasulullah (SAW) said, "Do you know what backbiting is called?" The Companions said, 'Allah and His Messenger (peace be upon him) know best.' He said, 'Speaking of your brother in such a way as he dislikes is ghibat. The Companions asked Rasulullah (SAW), "O Messenger of Allah, if the fault I am talking about is there in my brother, will it be backbiting?" In reply the Prophet (peace be upon him) said, "If the fault you speak of is there in your brother, then you must have slandered him and if what you say is not there in him, then you have falsely slandered him." (Muslim) Backbiting or slander is completely haram and forbidden in Islamic Shariah. Just as it is a crime to backbite, it is also a crime to hear a deliberate backbite.

When someone backbites in front of us, we should ask him to stop. Or we should move away from there. The beloved Prophet (peace be upon him) said, 'A blasphemer will not enter Paradise' (Bukhari and Muslim).

Rasul (peace be upon him) has strictly forbidden baseless talk and spreading any news without verifying it. Rasulullah (SAW) said, 'It is enough for a person to be a liar to speak out what he hears.' (Muslim)

People are defamed by false accusations. No one has the right to defame anyone. Rasulullah (peace be upon him) said about the one who belittles the honour of another brother, "If a Muslim insults another Muslim in a place where he is dishonoured, Allah will insult him in a place where he hopes to be helped." (Abu Dawud)

Slandering sometimes leads to blasphemy. Slandering Allah and His Messenger is Kufur. By slander, the right of a servant is demolished. If someone is slandered, the slanderer will not be forgiven if he does not forgive. So we should refrain from slander.

Investigation of the instructions of Islam on hypocrisy and slander

With the help of the teacher, find out the Islamic rules, regulations and instructions about hypocrisy and slander outside the textbook. In this case, you can take the help of various religious books, online sources, etc., by consulting with religiously knowledgeable people. Then present the rules or instructions received as per the instructions of the teacher.

Bribe

‘Ghush’ means bribes, overpayment of salary, illegal gifts etc. The officers and employees assigned to each job get fixed salary and allowances. Accepting extra money or gifts for a job is called bribery. In many cases, the responsible officials force the service recipient to pay for the service, and sometimes the service recipient pays extra money to get unethical benefits. Both types of exchange of favours are considered bribes. Bribery is a heinous crime.

The scope of bribery is very wide. Directly or indirectly taking extra advantage from another person will also be considered as bribery. Even accepting something in return for interceding for someone else would be considered bribery. Rasulullah (SAW) said, “Whoever intercedes for his brother and he gives him something as a gift in return. If he accepts it in this state, then he entered through one of the great gates of interest. (Abu Dawud)

Evil Effects of Bribery

Bribery leads to moral decay. When people deviate from morality, social peace and order is destroyed. The service recipient does not receive the service in the normal process. In many cases the service is delayed. People meet with harassment. Bribery is a punishable offense in all societies and countries of the world. Bribe giver or receiver is punished if caught.

Bribery exchange is haram and great sin in Islamic Shariah. If one thinks the exchange of bribes permissible, then he becomes a kafir/disbeliever. Allah Ta’ala has declared the wealth acquired through bribery impure. Allah Ta’ala has given a clear order to refrain from exchanging bribes and says, ‘Do not consume one another’s wealth unjustly, nor

deliberately bribe authorities in order to devour a portion of others' property, knowing that it is a sin. (Surah Al-Baqarah, verse: 188)

Although it is possible to enjoy temporary pleasures with the wealth acquired through bribery, one has to suffer in the world and the hereafter. Everyone hates a bribe taker. He will have to face severe punishment in the Hereafter as well. Due to the temptations of this transitory world, many fall into this heinous crime. They should not be deprived of the success of this world and the hereafter because of their addiction to easy money; Allah the Almighty warns them- Say, O Prophet, good and evil are not equal, though you may be dazzled by the abundance of evil. So be mindful of Allah; O people of reason, so you may be successful." (Surah Al-Maida, Verse: 100)

Both bribe givers and receivers get unethical benefits. Many people are deprived of the rights they deserve because of them. Deprived people curse the bribe giver and receiver. Allah Ta'ala and Rasulullah (SAW) also cursed them. Rasulullah (SAW) says-

لَعْنَةُ اللَّهِ عَلَى الرَّاشِيِّ وَالْمُرْتَشِيِّ

Meaning: Curse of Allah on both the giver and taker of bribe. (Musnad Ahmad).

Rasulullah (SAW) says-

الرَّاشِيِّ وَالْمُرْتَشِيِّ كِلَا هُمَا فِي النَّارِ

Meaning: Both the giver and the receiver of bribe are hellish. (Tabarani)

Rasul (peace be upon him) also says-

لَعْنَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الرَّاشِيِّ وَالْمُرْتَشِيِّ

Meaning: Rasulullah (SAW) cursed both the bribe giver and the receiver. (Tirmidhi)

Many times gifts are given to officials or employees to get unethical benefits. If the official accepts additional gifts while performing his duties, it will be considered as bribery. As narrated in the hadith, Rasulullah (SAW) employed a man named Ibn Lutbiya to collect Zakat. He returned after collecting zakat and said, 'These are the wealth of your zakat, and these have been gifted to me. Rasulullah (SAW) stood on the dais and praised Allah and said, "What happened to my servant!" He tells me, these are yours, and these have been gifted to me. Why didn't he stay at home with his parents? Then he would see if someone gave him a gift or not? By Allah, whoever among you embezzles something unjustly, he will appear on the Day of Resurrection carrying it on his shoulders.

Then, if his acquired wealth is a camel, it will make its (camel) sound, and if it is a cow, it will make sound like humba hamba, and if it is a goat, it will keep on making sound like vaan vaan. Then Rasulullah (SAW) raised his hands so much that the whiteness of his armpits became visible. He said three times, O Allah! Have I delivered? (Bukhari and Muslim)

If someone asks for forgiveness from Allah Ta'ala, Allah the Almighty forgives his sins. But He does not forgive the right of the servant, until he forgives the one whose right has been violated. Therefore, Allah Ta'ala will not forgive his sins, until the person who suffered for the bribe does not forgive him. Rasulullah (SAW) said about the punishment of the bribe giver, both the giver and the taker are in hell. (Tabrani)

A bribe receiver takes away the rights of others, and is hated by all. In this way mutual hatred increases in the society and peace and order is destroyed. The opposite of a bribe is a gift. Giving something to one another in love is called a gift. Love grows through the exchange of gifts. Rasulullah (SAW) encouraged us to exchange gifts. We will refrain from accepting and paying bribes and build a beautiful and orderly society.

Drug Addiction

Narcotics distort the human brain, cause anxiety, addiction, and decay thinking power. People become intoxicated by consuming specific foods and drinks. Addiction prevents people from thinking normally. So drugs have been made haram. Drug addiction is a very heinous and despicable vice. All types of drugs are prohibited in Islam. Almighty Allah says:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ
 رِجْسٌ مِّنْ عَمَلِ الشَّيْطَنِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ ○

Meaning: O believers! Intoxicants, gambling, idols, and drawing lots for decisions¹ are all evil of Satan's handiwork. So shun them so you may be successful. (Surat al-Maida: 90)

All bad habits can be given up, but drug addiction cannot be given up easily. Drugs destroy people's senses. Even taking small amounts of drugs is prohibited. Rasul (peace be upon him) said, "All those things which are intoxicating in large quantities, those things are forbidden even in small quantities". (Tirmidhi)

Drugs are called ‘Khamr’ in Arabic. Among the narcotics wine, ganja, phensidyl, yaba, opium, heroin, marijuana, LSD, cocaine, morphine, cannabis, tari, codeine tablets, rectified spirit, buprenorphine, alcohol etc. are noted. Consuming or taking these substances for the purpose of intoxication is prohibited.

Drug addiction is the source of many sins. As a result of drug addiction, people indulge in various misdeeds including murder, robbery, theft, stealing, brawling and corruption. Drug addiction increases social unrest, creates family strife, turmoil, and destroys mutual harmony. Rasulullah (SAW) said ‘drinking wine is the source of all obscenity and sin’.

As a result of drug addiction, worship is not accepted by Allah. Also, Allah Ta’ala dislikes drug addicted people. Drug addiction keeps people away from jikr, fear of Allah and worship. The beloved Prophet (peace be upon him) said, ‘A drunkard will meet Allah after death like an idolater’. (Musnad Ahmad)

Besides drug addiction, another bad habit of people is smoking. Smoking is injurious to health. Smoking is done with bidis, cigarettes, cigars and tobacco products. Smoking is also prohibited in Islam. Smoking causes bad smell in mouth. It is forbidden to go to the mosque with a smelly mouth. The stench causes problems for other worshippers. The Prophet (peace be upon him) has forbidden to go to the mosque with bad breath.

Smoking causes people to die slowly. Nicotine in tobacco is a toxic substance. Everyone exposed to smoking is affected. Children suffer more physical harm. It is through smoking that the adolescents turn to other drugs.

Smoking and drug addiction also waste money. They get involved in various social crimes in the society for earning money, create family strife, misbehave with parents, relationships with people are destroyed. Allah does not like the wasters. Allah Ta’ala says, “Indeed, the spendthrifts are the brothers of Satan.” (Surah Bani Israel, verse 27)

Apart from financial waste, drug addiction and smoking cause health damage the most. Because of this, people suffer from liver problems, hepatitis, pneumonia, shortness of breath, lung cancer, heart disease, kidney problems, bronchitis, tuberculosis, gastric, loss of appetite, weight loss, loss of taste, respiratory tract cancer, nerve damage and their life falls at risks. Sometimes it leads to slow death.

Islam is a complete code of life. Islam provides a clear definition of halal and haram. Allah Ta’ala has ordered everyone to eat Halal food. He has made all kinds of nutritious food halal and all harmful things haram. Allah Ta’ala says, “Eat of the good and lawful things which I have given you as sustenance”. (Surat al-Baqarah, verse: 172).

So we will live a beautiful, normal and orderly life without being addicted to drugs.

Obscenity

Obscenity stands first in the Akhlaq-e-Jamimah or reprehensible character. Obscenity is shameless behaviour. Shame prevents people from all evil. Shame or modesty is a special part of faith.

A Muslim's heart must always be pure. Purification of the heart requires modesty and a pure mind. It can never be obtained from indulging in immorality. And obscenity is so abominably impure that Allah has forbidden even approaching it. Because obscenity opens the way to all other sins. Allah says:

وَلَا تَقْرُبُوا الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَّنَ

Meaning: Do not even approach the brink of obscenity in public or in secret. (Surah Al-An'am, Verse: 151)

Currently, in modern society, obscenity is being presented in front of us in various ways. Due to lack of Islamic knowledge, we are unknowingly accepting and propagating it. Allah Ta'ala says, "Those who want to spread obscenity in the society of believers will suffer a painful punishment in this world and the hereafter." (Surah An-Noor, Verse: 1)

Allah Ta'ala has created man as the best living being. It is only general and natural that man would be decent as the best creature in creation with conscience. Satan commands people to behave indecently. Allah Ta'ala says, 'He only incites you to commit evil and indecency, and to claim against Allah what you do not know.' (Surah Al-Baqarah, Verse: 169)

A naughty person leaves a mark of obscenity in character, speech and everything. His behaviour with people and society is rough. The beloved Prophet (peace be upon him) said, "A believer is never a backbiter, a curser, shameless and obscene" (Tirmidhi).

An immoral person will never like the orderly and beautiful rules of society. He will like profanity. Because his heart is dead. He fails to realize the beauty and happiness of modesty. We will always practice decency and refrain from all kinds of obscenity.

Writing Reflecting Diary

"Akhlaq-e-Jamimah (indulgence, slander, bribery, drug addiction and obscenity) creates disorder in our society."

(You will prepare a report of 200 words in the light of the given title and later present (present speech) as per the instructions of the teacher.)

Chapter Five

Ideal Lifestyle

Dear students, you must remember that in class Six and Seven, we learned about the life of our beloved Prophet Muhammad (peace be upon him) up to his birth, prophethood, preaching of Islam in Makkah, going to Mi'raj and migration to Madinah. In the 8th grade, we have learned about preaching Islam in Madinah, formation of Madinah state, conducting of various campaigns including Badr, Ohud, Khandak in self-defence and the treaty of Hudaybiya and its significance. In this class we will learn about the conquest of Khyber, the battle of Muta, the conquest of Makkah, the battle of Hunayn, the Tabuk campaign and the Farewell Hajj.!

Investigative work

“Whose lifestyle inspires me”

In the light of the mentioned title, write down the qualities of your favourite person as you follow. The favourite person can be the student's family member/neighbour/classmate/teacher etc.

Favourite Person	Qualities I like	The ways I follow
Nazma (my mother)	1. truthfulness 2. 3	1. I speak the truth in all aspects of daily life. 2. 3.

Hazrat Muhammad (peace be upon him)

(From Conquest of Makkah to Death)

Pair Works

"Reminiscences of the Biography of Hazrat Muhammad (SAW)"

In the light of the mentioned title, prepare a list by discussing with your classmates what you have come to know from the biography of Prophet Muhammad (SAW) after studying in the previous class.

Conquest of Khaybar

Jews expelled from Medina for betraying the Muslims were living in a place called Khaybar. Even after the expulsion they continued to incite against the Muslims. They even prepared four thousand soldiers to attack the Muslims. The Holy Prophet (peace be upon him) came to know about their conspiracy in 7th Hijri with 1600 soldiers and led an expedition to Khaybar and defeated them. Even after the defeat, the Prophet (peace be upon him) did not take revenge on them but forgave them in return for paying the security tax. He returned their property and gave them freedom of religion. Such examples of greatness in conquered territories are rare in history.

Battle of Muta

In 630 AD, the Roman feudal lord Shurahbil killed a Muslim envoy at Muta on the Syrian border. Being forced, the Holy Prophet (peace be upon him) sent a group of 3000 Muslim soldiers under the leadership of Zayd bin Hares towards Muta. At Muta, Muslim soldiers faced millions of Roman soldiers. Three commanders, Zayed, Zafar and Abdullah, were martyred after fighting bravely. Then the greatest hero Khalid took over the responsibility of commander. He adopted a strategy of temporary retreat. In the meantime, a helping army sent by the Holy Prophet (peace be upon him) reached Muta, after which the combined Muslim forces attacked the enemy with great ferocity. As a result, the battle turned in a very short time and the Muslims were victorious. The Holy Prophet (peace be upon him) conferred the title Saifullah (Sword of Allah) on Khalid bin Walid for his brave leadership in this battle.!

Conquest of Makkah

Context of the Conquest of Makkah

According to the terms of the Treaty of Hudaybiyah, the Khuja'a community sided with the Prophet (peace be upon him) and Banu Bakr sided with the Quraysh. But within two years of the treaty, the Quraysh broke the treaty of Hudaybiyah. The Banu Bakr tribe attacked the Khuja'a tribe with the help of the Quraysh and killed some of them. The Holy Prophet (peace be upon him) came forward to help them according to the terms of the Treaty of Hudaybiya.

He first sent a proposal to the Quraish that-

1. Either you compensate the Khuja'a community with a suitable amount.
2. Else, cut ties with Banu Bakr tribe.
3. If not, declare the Treaty of Hudaybiyah null and void.

The Quraysh accepted the latter proposal and declared the Treaty of Hudaybiyah null and void. As a result, the Holy Prophet (peace be upon him) set off to Makkah with 10,000 (ten thousand) companions in 630 AD. The Muslim army camped in the Saruz-Zahran valley near Makkah. Quraysh leader Abu Sufyan came out of Makkah with two companions to observe the movements of the Muslims. At that time, Hazrat Umar Farooq arrested Abu Sufyan and brought to the Holy Prophet (peace be upon him). The Holy Prophet (peace be upon him) forgave his long-time enemy even when he had the opportunity to kill him. Impressed by this greatness of the Holy Prophet (peace be upon him), Abu Sufyan accepted Islam. During the conquest of Makkah, the Holy Prophet (peace be upon him) declared, "Whoever enters the house of Abu Sufyan is safe. Whoever enters the house of Hakim Ibn Hizam is safe. He who closes the door of the house is also safe. Whoever enters Masjid al-Haram is also safe."

The Holy Prophet (peace be upon him) entered Makkah in the guise of a conqueror after crossing a small obstacle without shedding any blood. On the eve of the victory, the Holy Prophet (peace be upon him) said to the Companions, "The animals and birds of Makkah cannot be killed, trees cannot be cut, grass or any tree cannot be uprooted and no one can pick up the fallen things without permission."

After that, the Holy Prophet (peace be upon him) forgot about the past atrocities and announced a general amnesty to the people of Makkah and said, 'I have no complaint against you today. You can go because you are all free.'

Importance of Conquest of Makkah

The importance of the conquest of Makkah is immense. The conquest of Makkah established the authority of Islam over the whole of Arabia. As a result of this victory, the Bedouin tribes of Arabia began to come under the shadow of Islam.

The conquest of Makkah was an unparalleled victory without bloodshed. The Muslims were once forced to migrate to Madinah due to the persecution of the Makkahns. But in the conquest of Makkah, they forgot all the injustices and sufferings of the past and forgave them. Therefore, during the conquest of Makkah, there was no killing, looting, torture of women and children, or coercive behaviour towards people of different religions. There is no comparison in the history of the world for such a bloodless victory. The Holy Prophet (peace be upon him) set an incomparable precedent by announcing amnesty to the people of Makkah.

Conquest of Makkah restored the sanctity of Baitullah. 360 idols kept in the holy Kaaba were demolished. At this time the Holy Prophet (peace be upon him) recited the following verse of the Holy Quran-

○ جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ إِنَّ الْبَاطِلَ كَانَ زَهُوقًا

Meaning: And declare, “The truth has come and falsehood has vanished. Indeed, falsehood is bound to vanish.” (Bani Israel, verse: 81).

After the call of Hazrat Belal (RA), the Holy Prophet (peace be upon him) led the assembled Muslims in prayer. Thus ended paganism forever from the Kaaba.

Battle of Hunayn

Although paganism ended with the conquest of Makkah, some sects were still opposed to Islam. Among them, the Hawajin and Sakiq tribes of Makkah declared rebellion against Islam. At that time the Bedouins also joined them. They assembled at Hunayn near Makkah with 20,000 troops to attack the Muslims. On hearing this news, the Holy Prophet (peace be upon him) marched towards Hunayn with 12,000 soldiers. This battle took place in 630 AD.

As the Muslim soldiers crossed the narrow mountainous path, the hidden Bedouin soldiers scattered them with arrows. At the call of the Holy Prophet (peace be upon him), the Muslim army regrouped and attacked the enemy in a heroic manner. Allah the Almighty helped the Muslims in this war through angels. As a result, Muslim soldiers won the battle. A large amount of cattle, gold and silver and war materials were captured by the Muslims. Also 6000 enemy soldiers were arrested.

The pagans defeated in this war took refuge in Taif Fort. Muslim soldiers besieged the fort of Taif. After a three-week siege, the people of Taif surrendered. Instead of taking revenge from them, the Prophet (peace be upon him) behaved generously and magnanimously. He forgave them. Impressed by the greatness of the Holy Prophet (peace be upon him), the people of Taif embraced Islam.

Significance of Battle of Hunayun

Battle of Hunayun is a great lesson for Muslims. Muslims became proud of their superiority in this war and began to despise the enemy. As a result, they were scattered by the surprise attack of the enemy. In the face of defeat, with the help of Almighty Allah and the firm leadership of the Holy Prophet (peace be upon him), the Muslims finally emerged victorious. In this war, Almighty Allah helped the Muslims by sending angels. Allah Ta’ala says, ‘Indeed Allah has given you believers victory on many battlefields, even at the Battle of Hunayun when you took pride in your great numbers, but they proved of no advantage to you. The earth, despite its vastness, seemed to close in on you, then you turned back in retreat. Then Allah sent down His reassurance upon His Messenger and the believers, and sent down forces you could not see, and punished those who disbelieved. Such was the reward of the disbelievers. (Surah Tawbah, Verses: 25-26)

Significance of the Battle of Hunayun

Victory in the Battle of Hunayun made the Muslims recognize as an invincible power. As a result of the victory in this war, a large number of non-Muslims became interested in accepting the allegiance of the Holy Prophet (SAW). The tribe of Banu Hawazin, the eternal enemy of Islam, also embraced Islam. This increased the influence and prestige of the Holy Prophet (peace be upon him) and he had free authority in the political field as well. From this time the administrative importance of Madinah began to increase. Medina’s trade and commerce expanded and it gained the status of an international city.

Tabuk Campaign

Tabuk Campaign is a significant event of 9th Hijri. The Byzantine Emperor Heraclius became jealous when Islam began to conquer Makkah, Taif and Hunayun under the leadership of the Holy Prophet (peace be upon him). His jealousy increased a hundredfold when the Christians were defeated in the battle of Muta. Besides, the incitement of the Arab Jews intensified the vengeful spirit of the Roman emperor. As a result, in 630 AD, the Roman emperor marched to attack Madinah with about a million soldiers.

On learning about Heraclius’ campaign, the Holy Prophet (peace be upon him) marched towards Tabuk with 40,000 soldiers. The Roman soldiers retreated after receiving news of massive resistance organized by the Muslims. The Prophet (peace be upon him) waited there for a few days and returned to Madinah. It is known in history as ‘Ghazwatul Usra’ or the Battle of Hardship as this campaign was carried out through extreme summer heat and unbearable water hardship.

After the Tabuk campaign, representatives from the regions of Oman, Najran, Yemen, Bahrain etc. came and expressed their allegiance to the Holy Prophet (peace be upon him). Tribes like Banu Tamim, Mustaliq, Kinda, Azad, Tay, etc. embraced Islam.

Farewell Hajj

In 10th Hijri, the Holy Prophet (peace be upon him) wanted to perform Hajj. He left for Makkah in 632 AD with millions of companions. It was the last Hajj of his life. That is why this Hajj is called Farewell Hajj. The Holy Prophet (peace be upon him) finished the Hajj program and addressed the assembled Muslims standing on top of Mount Arafat. In this speech, he presented the image of an ideal Muslim society in front of everyone. He talked about anti-social activities such as ancient customs, usury, exploitation, torture, injustice to women etc. It is a unique speech in the history of humanity. The Holy Prophet (peace be upon him) began his speech by praising Allah the Almighty. Then addressing the people, he said, "O people! Listen to me carefully. I don't know, maybe I will not meet you any more here again after this year. O mankind! Your blood and your wealth are pure like this day and this month until the day you meet your Lord. Remember, you will have to appear before Allah one day and He will ask for an account of your deeds.

Be careful! Do not exaggerate about religion. Many nations before you have perished due to excesses in religion.

O mankind! Remember your Allah is One, your father is one. Be careful! An Arab has no superiority over a non-Arab just as a non-Arab has no superiority over an Arab. Just as the black has no superiority over any white, so the white has no superiority over the black. The only criterion of superiority over the other is Allah-fearing or good deeds.

O my followers, your wives have a right over you as you have over them. Be kind to your spouses. Indeed, you accepted them with Allah as witness and made them lawful for you according to His command.

Always treat the slaves with kindness. What you eat, feed them; wear them what you wear. If they do wrong and if it is unforgivable to you, then abandon them. But do not be harsh with them, for they are also the creation of Allah and human beings like you.

All the blood (blood revenge) of the Dark Ages was abolished. And first of all, I declared the blood of Rabi'a ibn Harith of my family null and void.

All interest of the Dark Ages was abolished. First of all, I cancelled all interest of Abbas Ibn Abdul Muttalib of my tribe today.

O mankind! Listen to me and try to understand. Know that all Muslims are brothers. You belong to the same brotherhood. No one can take anything by force without permission.

I leave the words of Allah and the Sunnah of His Messenger to guide you. As long as you practice these, you will not go astray.

You shall worship your Lord, perform the five daily prayers, fast the month of Ramadan, and observe what I have commanded. By this you will enter the Paradise of your Lord.”

Then the Holy Prophet (peace be upon him) looked at the sky and said, “O Lord! Have I reached your message to the people? The crowd responded in unison, ‘Yes, you have conveyed everything to us.’ Then Rasulullah (peace be upon him) said in an emotional voice, ‘O Allah! You be a witness’.

At that time the ohi was revealed to him: ‘Today I have perfected your religion and fulfilled My favours upon you and have chosen Islam as your religion’. (Surah al-Maida, verse: 3)

Then he addressed everyone and said, “Those who are present today will convey my message to those who are not present. Those who are absent will be able to remember my advice more than those who are present.”

After that, the Holy Prophet (peace be upon him) remained silent for some time and looked at the crowd and said, ‘Adieu’.

Death of the Holy Prophet (peace be upon him)

After the Farewell Hajj, the Holy Prophet (peace be upon him) returned to Madinah. Then one day suddenly he fell ill. Gradually his illness worsened. One day he gathered the companions and said, ‘O friends! If I have ever wronged anyone, let him take his revenge today. If I have disrespected anyone, let him do the same to me today. And if I have usurped someone’s wealth, let him take it today from my wealth. Let him not think, I will be displeased with him; because my nature is free from it.’

At that time, a person demanded three dirhams from him. He immediately paid it and said, “The insults and abuses of this world are much easier than the insults and abuses of the Hereafter.” Also the Holy Prophet (peace be upon him) gave utmost importance to prayer and behaving well with slaves during the last days of illness. He said, I am bequeathing to you Salah, Zakat and you slaves. (Musnad Ahmad)

The illness of the Holy Prophet (peace be upon him) was getting worse day by day. He fainted several times before his death. Then his fever started to increase. The severity of the fever had increased so much that the hands could not be laid on him. At that time unrest and anxiety engulfed the entire city of Madinah. The Companions gathered around his house with tearful eyes and sorrowful hearts. Everyone was looking for the beloved Prophet (peace be upon him) with anxiety, restlessness and broken heart and praying to Almighty Allah.

On the day of his death, he recovered a lot. But as time went on he fainted more and more. Hazrat Fatima (RA), the only daughter of the Holy Prophet (peace be upon him), was sitting by her father's bed and was looking at his bright face with broken heart, tearful eyes. The Prophet (peace be upon him) called her close and spoke to him. When he finished speaking, tears began to flow down the eyes of Fatima (RA). The Prophet (peace be upon him) again beckoned and spoke to her. Now Fatima (RA) raised her head with a smile. The companions were surprised at the opposite behaviour of the two at the same time.

After the death of the Prophet (peace be upon him), Fatimah (R.A.) said about the reason for crying and laughing at the same time, 'My father first informed me of his death. That's why I cried. But later he told me that you are the first one who will meet me. This news made me happy and I also realized that in a few days I will meet him.'

Prophet Muhammad (peace be upon him) passed away on Monday, 11 Hijri 12 Rabiul Awal, at the age of 63, after a few days of physical illness. His death ended the glorious earthly life of the greatest human being in the world. His holy body was covered with a chadar (piece of cloth). In a very short time, the news of the death of the Holy Prophet (peace be upon him) spread throughout the city of Madinah. The companions were speechless. A lot of time passed like this.

Many Companions could not generally accept the death of the Holy Prophet (peace be upon him). They went crazy. Omar (RA) was extremely shocked by this news. He stood at the door of the house and told the assembled crowd, "Muhammad (peace be upon him) has not died, he cannot die. Whoever says he is dead I will take his neck." It was at this time that Hazrat Abu Bakr (RA) came, lifted the veil of Rasul (peace be upon him) and began to kiss his forehead with devotion. And with tearful eyes he said, 'As beautiful you were in life, you are just same beautiful in death. O my dear friend, you have truly left us today.'

Then he said to Omar, 'O Omar! Be quiet; Rasulullah (peace be upon him) died, then what is there to be surprised?' Allah Ta'ala has said, 'Every soul will taste death.' (Al-Imran, verse: 185) Allah Ta'ala also said, 'Muhammad is no more than a messenger; other messengers have gone before him. If he were to die or to be killed, would you regress into disbelief? (Al-Imran, verse: 144) Therefore, 'O people, know that Muhammad

(peace be upon him) is dead. Only Allah does not die, He lives forever.” Hearing this speech of Abu Bakr (RA), Omar (RA) came back to his senses. He was shivering. Then the sword fell from his hand and he too fell to the ground. The Companions were sure that the Prophet (peace be upon him) had passed away. At this news, everyone’s face became dirty, tears began to flow from their eyes. A shadow of mourning descends everywhere in Madinah. Then they continued to pay their last respects to the beloved Prophet (peace be upon him) and offer prayers, salutations and supplications to him. The Companions of the Holy Prophet (peace be upon him) came in groups to offer his funeral prayers. The Holy Prophet (peace be upon him) was buried in the room where he breathed his last.

Writing a Reflective Diary

“The biographies of Hazrat Muhammad (peace be upon him) is one of the signs of patience, sacrifice and compassion”

In the light of the mentioned title, prepare an action plan of how you would practice the lifestyle of Hazrat Muhammad (peace be upon him) in your practical life.

Hazrat Musa (AS)

Pair Works

“The biographies of Hazrat Musa (AS) and Hazrat Ali (RA) are full of obedience to Allah.”

In the light of the mentioned title, discuss with your classmates and find out in which aspects of the lives of Hazrat Musa (AS) and Hazrat Ali (RA) the obedience to Allah is reflected.

The Pentateuch was the capital of ancient Egypt, a city on the banks of the Nile. The people of Bani Israel lived at the end of this city. The emperors of the city were called ‘Pharaohs’. The name of the contemporary Pharaoh of Musa (AS) was Walid Ibn Musab. He was also called ‘Ramses II’. He hated the Bani Israel. Because Pharaoh once saw in a dream that a flash of fire came from the ‘Baytul Muqaddas’ and engulfed Egypt and burned his followers ‘Kibti’. But Bani Israel was not doing any harm. Pharaoh asked all the dream experts in his kingdom to get the interpretation of this dream together. They said, “There will be a son in the house of Israel who will destroy you and your kingdom.” After hearing the interpretation of the dream, Pharaoh became very worried. Pharaoh ordered the army to kill all the children born to the Bani Israel. So at that time

Pharaoh's armies roamed. As soon as someone was born, he was brutally killed. Thus many children of Israel were killed.

Birth of Hazrat Musa (AS)

In this adverse situation, the child Musa (AS) was born in the house of father Imran and mother Yuqabad. Soon after his birth, his mother became very upset. She became very restless to save the child. Prophet Musa (AS) was nursed by his mother in secret for three months. Then Allah Ta'ala informed her to fill a box and float Musa (AS) in the river. According to the instructions of Allah, she made a wooden box and floated the baby Musa in the river. The wooden box floated to the Pharaoh's palace. Some maids came and picked it up and presented it to Pharaoh and his wife Asiya bint Mujahim.

After opening the box, Hazrat Asiya (AS) was impressed seeing Hazrat Musa (AS). She wanted to keep the child as her own son. But Pharaoh hindered. He wanted to kill him. He strongly suspected that this child would be someone from Bani Israel. Maybe this is the one for whom he has killed countless children. But Hazrat Asiya (AS) reasoned and said, 'He may be the coldness of our eyes. Don't kill him. We will make him our own.' Pharaoh accepted her words.

Childhood of Hazrat Musa (AS)

Asiya (AS) got into a lot of trouble about making Prophet Musa (AS) drink milk. Several midwives were brought but he did not touch anyone's chest. Maryam, the sister of Musa (AS) was witnessing these events. She said, 'I can find a midwife. She will nurse him with great care and I hope he will drink her milk.' This is how Musa (AS) was brought up in the palace in his mother's lap. Allah Ta'ala poured peace to his mother's heart. Pharaoh took baby Musa (AS) in his arms. Then the child Musa (AS) grabbed Pharaoh's beard and slapped on his cheek very hard. In this incident, Pharaoh was very angry. He wanted to kill Musa (AS) and said, 'This is the child who will destroy my kingdom.' Then Asiya (AS) made him understand by saying, 'This was childish behaviour. You can check him out.' Based on Asiya (AS)'s instruction, Pharaoh arranged a checking event. Gemstones were put in one pot and fire embers in another pot. After releasing Musa (AS), he went towards gemstones, but Jibreel (AS) turned him towards fire embers. Then his face became numb as he took embers in his mouth.

Migration of Hazrat Musa (AS)

Hazrat Musa (AS) once saw a Kibti torturing an Israeli. He punched the oppressive Kibti to save the tortured man. The man died. Hazrat Musa (AS) then left his homeland for the sake of saving his life. He started his journey towards Madayan.

He managed to reach an oasis in Madayan. By his own working skill, he collected water for two waiting women. Through them, Hazrat Musa (AS) met Hazrat Shuaib (AS). Hazrat Musa (AS) spent ten years with him. Hazrat Shuaib (AS) was impressed by his efficiency, greatness of character and married his eldest daughter Safura to him.

Blessed with Prophethood

After ten long years, Hazrat Musa (AS) left Madayan for Egypt with his wife and a herd of goats. When he reached the bottoms of the hill Tur, it was evening. He camped for the night in the sacred valley called ‘Tua’ near the mountain and received the Prophethood there. Allah Ta’ala gave him numerous miracles as a proof of his prophethood. One of them is the stick of the hand turning into a snake and the whiteness of the hand. Allah Ta’ala spoke to Prophet Musa (AS) directly and through angels. And for this reason he was called ‘Kalmullah’.

Invitation to Deen (The True Religion)

After attaining prophethood, Hazrat Musa (AS) was commanded by Allah to preach the religion. Prophet Musa (AS) spent most of his life in Pharaoh’s palace. His face became numb due to burns on his face in childhood. But to carry out the work of prophethood, it was necessary to be pure-spoken. So he prayed to Allah, ‘O my Lord, enlarge my bosom and make my work easy and remove the stiffness from my tongue.’ Allah Ta’ala accepted his prayer and ordered him to go to Egypt as soon as possible. Hazrat Musa (AS) went to Pharaoh with Hazrat Harun (AS) and invited him to religion.

Prophet Musa (AS) showed Pharaoh his miracles and told him to believe in Allah Ta’ala. Pharaoh did not pay much attention. Furthermore, he challenged Prophet Musa (AS) with magic.

Magic Stage and Acceptance of Iman by the Magicians

A magic show was organized in a huge field. There was a large crowd. The most skilled magicians of the land came. In that huge gathering, Musa (AS) said with a bright voice, ‘Woe to you; Do not ascribe falsehood to Allah. Then He will destroy you with punishment. He who invents lies has failed.’ Hearing the words of Musa (AS), they

were a little surprised and consulted each other. Then they pointed at Musa (AS) and said, “You will start first or we?” He said, ‘You start first.’ The magicians threw their sticks and ropes on the ground. They started running around under the influence of magic. Then Allah Ta’ala said to Musa (A.S.), ‘Cast what is in your right hand, and it will swallow up what they have made, for what they have made is no more than a magic trick. And magicians can never succeed wherever they go.’ (Surah Taha, verses 69)

When Musa (AS) threw his stick on the ground, it immediately turned into a huge python and devoured all the snakes in the field. The magicians realized that this was not just magic. They all prostrated and accepted Iman.

Fate of Pharaoh

When Pharaoh did not believe and release Bani Israel from his slavery, Allah Ta’ala ordered Musa (AS) to leave Egypt. In the darkness of the night, Musa (AS) went out with Bani Israel. When Pharaoh heard the news of Prophet Musa (AS) and his party leaving Egypt, he rushed after them with his army. Hazrat Musa (AS) came to the bank of the Nile with his people and stopped. On the other hand Pharaoh with his army came very close to them. Then the followers of Musa (AS) were afraid. Musa (AS) consoled them and said, ‘Surely my Lord will guide us.’ Prophet Musa (AS) struck the river with his stick on the command of Allah. The road was made in the water of the river. There were 12 paths for the 12 groups of Bani Israel. Hazrat Musa (AS) and his followers crossed the river safely. Pharaoh and his army saw Prophet Musa (AS) and his followers crossing the river and followed them. When they reached the middle of the river, the road merged into the river water. As a result, Pharaoh along with his army drowned. Going to destroy the Prophet of Allah, they destroyed themselves. And thus the truth won.

Receiving Taorah

Allah promised to give the book of Taorah to Prophet Musa (AS). With the instructions of Allah, he went to Mount Tur to bring the Taorah book. He wanted to stay there for thirty days but by the will of Allah he stayed ten days more. Hazrat Musa (AS) used to engage in fasting, Itikaf and devoted meditation in Mount Tur. He succeeded his brother Hazrat Haroon (AS) during his stay at Mount Tur. In this situation, many of his followers were deceived by a person called ‘Samari’ and started worshiping the cow. Hazrat Musa (AS) came with the book of Taorah and was angry and shocked to see their condition. Then the cow worshipers were ordered to kill each other as penance

(Taobah). As a result, seventy thousand Bani Israel were killed. Hazrat Musa (AS) and Hazrat Harun (AS) cried a lot to Allah. Finally Allah forgave them.

Death

Every living being on earth has to taste death. Hazrat Musa (AS) is no exception. Prophet Musa (AS) died at the age of 120 in the Sinai Valley. He was buried at the foot of Tur Hill.

We will be fearless like Prophet Musa (AS) and call people to the path of truth. Success in life lies in following the path of righteousness and justice.

Hazrat Ali (RA)

Panel Discussion

Practice of the biographies of Hazrat Musa (AS) and Hazrat Ali (RA)

Present in a panel or group discussion with your classmates how to practise the biographies of the mentioned great men in your life based on the instructions of the teacher.

Hazrat Ali (RA) was the son-in-law of the Holy Prophet (peace be upon him) and the fourth Caliph of Islam. He is one of the members of Ahlul Bayt or Prophet's family. His father was Abu Talib, who was the paternal uncle of the Holy Prophet (peace be upon him). His mother Fatima bint Asad was also a motherly figure to the Holy Prophet (peace be upon him).

Hazrat Ali's nicknames are Abul Hasan and Abu Turab. Asadullah (Lion of Allah), Haider (Lion), Murtaza (Accepted), Ameer-ul-Mumineen (Leader of the Believers) etc. are his titles.

Birth and Childhood

Hazrat Ali (RA) was born in Makkah in March in 599 AD, ten years before attaining the prophethood of the Prophet (peace be upon him) and 23 years before Hijrah. According to many historians including Imam Hakim, he is said to have been born inside the Kaaba Sharif. He was brought up from childhood in the family of Rasulullah (SAW) and Khadija (RA). He always remained with Rasulullah (SAW).

Accepting Islam and Contributing to the Service of Islam

Hazrat Ali (RA) was the first among the boys to accept Islam. Since he was brought up in the house of Rasulullah (SAW), even before accepting Islam, he never indulged in any non-Islamic activities including idolatry.

The Holy Prophet (peace be upon him) invited all the leading people of Quraysh to his house and invited them to Islam. At the instigation of Abu Lahab, the Quraysh leaders did not respond to his call. But Ali (RA) then declared his allegiance to Rasulullah (SAW) with a firm voice. Even on the night of Hijrah, he risked his life and slept on the bed of Rasulullah (SAW) in his house in Makkah. After some time he migrated to Madinah.

Ali (RA) participated in every battle with the Holy Prophet (SAW) including the Battle of Badr. He carried the flag in all wars. Only he could not participate in Tabuk war. Because the Holy Prophet (peace be upon him) gave him the responsibility of the city of Madinah. He showed extraordinary heroism in every battle. On the day of the battle of Khaybar, Rasulullah (SAW) presented him with the flag. At one point in the battle, when he lost his shield, he used a very heavy gate of the fort Kamus as a shield. Later it required the combined strength of eight people to lift this door. By this miraculous feat of his, the Muslims won the war. Rasulullah (SAW) gave him the title of Asadullah or Lion of Allah.

Ali (RA) also served as a Katib-e-Ohi or Ohi writer. During the treaty of Hudaybiya, he was also responsible for writing the treaty.

Marriage

After Hijra Rasulullah (SAW) married his beloved daughter Fatima (RA) to Hazrat Ali (RA). Hazrat Hasan, Hussain, Muhsin, Zaynab and Umm Kulsoom were born in this holy family. Muhsin (RA) passed away at a young age.

Loyalty and Support to Previous Caliphs

Hazrat Ali (RA) got Hazrat Abu Bakr (RA), Omar (RA) and Othman (RA) as caliphs before him. He served as their chief advisor during the khilafat of each of them. Omar (RA) said, 'If Ali were not there, Omar would have perished.' Especially when Othman (RA) was surrounded by enemies, he tried his best to protect him. At the same time he appointed Imam Hasan and Imam Hussain (RA) for this work.

Succession of the Khilafat

Caliph Hazrat Othman (RA) was martyred on June 17, 656 AD. A few days later, following the request of the oldest Companions, Hazrat Ali (RA) assumed the responsibility of the khilafat as the fourth caliph. After assuming the khilafat, he faced various problems in prosecuting the murderers of Othman (RA). Many of the Companions demanded justice for his murder. But the killers could not be prosecuted as their identities were not identified. There was a misunderstanding between the Muslims and the bloody Battle of Ustra and the Battle of Siffin took place as a result. Later the extremists called Khareji emerged. With them Ali (RA) conducted the battle of Nahrawan.

Gaining Knowledge

Ali (RA) was one of the few people who knew education in Arabia. He was the precursor of Arabic grammar. He narrated 586 hadiths. He was a very wise person. The Prophet (peace be upon him) said-

أَنَا دَارُ الْحِكْمَةِ وَعَلَيَّ بَابُهَا

Meaning: ‘I am the house of wisdom and Ali is the door to that house.’ (Tirmidhi)

Characteristic Qualities

Hazrat Ali (RA) was an extraordinary personality with knowledge, wisdom, intelligence, consideration, patience, tolerance, altruism, worldliness etc. Once a Jew stole his armour. But as he could not provide sufficient evidence, the judge appointed by him ruled against him. He also accepted the verdict. Later, seeing this justice of Islam, that Jew accepted Islam. He lived a lavish life. He wore ordinary clothes.

Honour and Dignity of Hazrat Ali (RA)

Hazrat Ali (RA) was one of the ten Companions who received good news of Jannah. After the Hijrah, the Holy Prophet (SAW) fraternized an Ansari Sahabi with every Muhajir Sahabi and selected Ali (RA) for himself. He said that he had a close relationship with Ali (RA) as Hazrat Harun (AS) had with Prophet Musa (AS). He declared-

مَنْ كُنْتُ مَوْلَاهُ فَعَلَيَّ مَوْلَاهٌ

Meaning: ‘Whose guardian I am, Ali is also his guardian.’ (Tirmidhi)

In another hadith, the Prophet (peace be upon him) said to Ali (RA), ‘You are mine and I am yours.’ (Bukhari)

Some Advices of Hazrat Ali (RA)

Ali (RA) said:

- Knowledge is better than wealth. Because you have to guard wealth, and knowledge itself guards you.
- Wealth will be finished if it is distributed, and the more knowledge is distributed, the more it will increase.
- Your enemies are three: your own enemy, your enemy’s friend and your friend’s enemy.
- Generosity is the best virtue.

Death

Hazrat Ali (RA) was wounded by the poisoned dagger of Abdur Rahman Ibn Muljim, a Khareji rogue, on his way to Fajr prayer on Friday, 18 Ramadan 40 A.H. Three days later, on 21 Ramadan, he was martyred. Imam Hasan (RA) led his funeral. He was then buried next to the Jama Masjid in Kufa. He was then 63 years old.

Writing a Reflective Diary

Why is Hazrat Ali (RA) called Asadullah?

(You write a report of 200 words in the light of the mentioned title. In this case, you can take the help of your family members (parents, brothers and sisters, classmates or religious persons).)

Imam Hasan (RA)

Hazrat Hasan Ibn Ali (RA) is the beloved son-in-law of the Holy Prophet (SAW). He was one of the members of the Ahlul Bayt or Prophet’s family. The Holy Prophet (peace be upon him) loved him very much. He was the last caliph after four caliphs.

Birth and Childhood

Hazrat Hasan Ibn Ali (RA) was born in the month of Ramadan in 3 Hijri 625 AD, illuminating the house of Hazrat Fatima Zahra (RA) and Hazrat Ali (RA). The Holy Prophet (peace be upon him) was very happy at his birth. He came to Ali (RA) and said, ‘Show my child. What did you name him?’ Ali (RA) first named it, ‘Harb’. The Holy Prophet (peace be upon him) changed his ‘Harb’ name to Hasan. He himself gave the adhan in Hasan’s (RA) ear and performed aqeeqah with ram.

The childhood of Hazrat Hasan (RA) was spent in the utmost affection and love of Rasulullah (SAW). Sometimes he and his younger brother Hussain (RA) would come and sit on the back of Rasulullah (SAW) when he was prostrating. He used to lengthen the prostration of prayer so that they could stay on his backs for a long time.

Rasulullah (SAW) sometimes walked taking him in his arms. When the two brothers Hasan and Hussain ran to him, he would hug them to his chest and kiss them. Once they both came out wearing red clothes. But they were stumbling and falling. The Prophet (peace be upon him) was giving a sermon at that time. He stopped the sermon and quickly came down and picked them up and brought them to him.

Once again the Prophet (peace be upon him) lifted Hazrat Hasan (RA) on his shoulders. Then a companion said, ‘O boy! What a fine ride you have mounted.’ Hearing this, the Holy Prophet (peace be upon him) said, ‘The rider himself is also so good.’ (Tirmidhi) When Hazrat Hasan (RA) was seven years old, Rasulullah (SAW) departed from this world.

Education

Hazrat Hasan (RA) acquired deep knowledge from his grandfather, Hazrat Muhammad (SAW), father Ali (RA), mother Khatun-e-Jannat Fatima (RA) and others. He has also narrated several hadiths from him along with Du'a of Witr. Once Hasan (RA) gave a date in his mouth as sadaqah. Rasulullah (SAW) himself took the date out of his mouth and explained to him that it is not permissible for the Prophet’s family to accept charity from people. In this way, the Holy Prophet (peace be upon him) himself taught him Talim and Tarbiyat.

Honour and Dignity of Hazrat Hasan (RA)

In numerous hadiths, Rasulullah (SAW) has clarified the status of Hazrat Hasan (RA). From the hadith we know that Hazrat Hasan and Hussain (RA) will be the leaders of all youths in Jannah. They are the two flowers of the Prophet (peace be upon him) in the world. He prayed to Allah for Hazrat Hasan (RA)-

اللَّهُمَّ إِنِّي أُحِبُّهُ فَأَحِبَّهُ وَأَحِبَّ مَنْ يُحِبُّهُ

Meaning: ‘Allah. I love Hassan. You too love Hasan. And whoever loves Hasan, love him too.’ (Bukhari) So loving Hasan (RA) is one of the ways to get the love of Allah Ta’ala.

Eminent Companions also looked upon Imam Hasan (RA) with great respect and dignity. Hazrat Ibn Abbas (RA) used to fix the reins of his ride. Hazrat Abdullah Ibn Zubair (RA) used to sweat even in very cold nights if he sat near him. He used to say, ‘He is Fatima’s child!

Taking over the Khilafat

Prophet Muhammad (peace be upon him) predicted that after him the khilafat would last for thirty years. At the time of Ali’s (RA) martyrdom, Rasheda’s khilafat had completed 29 years and 6 months. After him, Imam Hasan (RA) assumed the khilafat as the 5th Caliph Rashid in the month of Ramadan, 40 Hijri (661 AD). He performed the khilafat very efficiently for about six months. After that, in order to preserve the unity of the Muslim Ummah, he made a treaty with Ameer-e-Muawiya (RA) and entrusted the power to him. In fact it was the fulfilment of a prophecy of the Holy Prophet (peace be upon him). He addressed Hasan (RA) and said, ‘This is my grandson leader, and perhaps Allah Ta’ala will settle the matter between the two groups of Muslims through him.’

Character and Physique

Imam Hasan’s (RA) appearance and body structure resembled the holy body of the Holy Prophet (peace be upon him). Once Hazrat Hasan (RA) was playing with children. Abu Bakr (RA) saw him and took him on his shoulder. He said, ‘Hey Hasan, he looks like the Prophet (peace be upon him), not like Ali.’ Ali (RA) laughed hearing this. Anas (RA) said, ‘Hazrat Hasan was most similar to Rasulullah (SAW).

Hazrat Hasan (RA) used to worship a lot. After the Fajr prayer, he would always sit at the place of prayer till sunrise and perform Zikr-Azkar. He performed Hajj a total of 15 times on foot, not using any vehicle. He said in a poem-

يَا أَهْلَ لَذَّاتِ دُنْيَا لَا بَقَاءَ لَهَا إِنَّ اغْتِرَارًا بِظِلِّ زَائِلٍ حُمُقْ

Meaning: ‘O the world-loving people. The world is not permanent, it is utter folly to be distracted by the fading shadows.’ Biographers have mentioned many aspects of his great character. As such, he was a very modest, charitable, patient, profoundly wise and unworldly personality. Everyone was impressed by his behaviour. Everyone looked at him with great respect. Once Hasan (RA) heard a man praying. He asked Allah for ten thousand dirhams. Hasan (RA) came home and gave ten thousand dirhams to that man.

Another time he went to a garden and saw a servant eating bread and feeding a dog from his bread. He said, ‘Are you feeding the dog too?’ The servant said, ‘Leaving her, I hesitate to eat alone.’ Then Hasan (RA) said, ‘You stay here. Don’t go until I come.’ Then he went to the owner of the garden and bought the garden and the slave. Then he came back and freed the slave and gave him the garden too. The slave was overwhelmed and immediately donated the garden to the path of Allah. (Al Bidaya Wan Nihaya) Another time, Imam Hasan Ibn Ali (RA) was going somewhere on a mule. On the way, he met a group of poor people. They were eating food scattered on the ground and begging to the people. Seeing Hazrat Hasan, they said, “O son of Rasulullah. Come have breakfast with us!”

Hazrat Hasan (RA) immediately got down from the vehicle and sat on the ground and ate the food spread on the ground with them. Then he said, “I have accepted your invitation. Now my invitation should be accepted.”

After that one time he called all of them and arranged a lot of valuable food. This time too he sat and ate together with them.

Death

Hazrat Hasan (RA) was poisoned by a group of unknown miscreants. As a result of this poisoning, he became seriously ill. Finally, at the age of 44, he was martyred in Madinah Munawara in 670 AD. On that day in Masjid Nabbi, Abu Huraira (RA) cried out to the crowd and said, “O people! Beloved personality of Nabiji (peace be upon him) passed away today. You cry.” After the funeral, Hazrat Hasan (RA) was buried in Jannatul Baqi next to the grave of his mother Khatun-e-Jannat Hazrat Fatima (RA).

Hazrat Rabia Basri (RA)

Individual Work/Activity/Task

"Noble Women in Islam"

According to the teacher's instructions, make a list of the Muslim noble women in the light of the mentioned titles.

Many beloved servants of Allah the Almighty have come to earth through the ages. As they themselves were lovers of Allah, they also made others seek the path of Allah. One such great Sufi was Hazrat Rabia Basri (RA).

Birth and Identity

Hazrat Rabia Basri (RA) was born in the city of Basra, Iraq in 717 AD according to 99 Hijri. So she is called Basri. Her father's name is Ismail and mother's name is Mayful. Her father was very poor. On the night she was born, there was no oil in her father's house to light the lamp. She was the fourth of four sisters. So she was named Rabia (fourth). Her parents died in her childhood. As a result, she had to lead her life with a lot of sufferings.

Educational Life

Hazrat Rabia Basri (RA) acquired knowledge of Quran, Hadith, Fiqh from her parents at a very young age. She never had any qualms about getting education. Although she was poor, she was very pious and devoted to Allah. She was gentle, humble and modest, also possessed keen intelligence. She was always deep in thought. Anger, jealousy, pride could never corrupt her character. In short, she had all the qualities required to be a true saint of Allah. After long Sadhana, Rabia Basri (RA) acquired the pure knowledge of Ilm Tasawf and Marifat. Later, Rabia became known as a poet.

Life of Slavery

After the death of Hazrat Rabia Basri's (RA) parents, her elder sisters migrated elsewhere in search of life and livelihood. Rabia Basri (RA) started leading her life crying day after day alone.

Suddenly a fanatic came and forcibly took away Rabia Basri (RA). Taking her to a bazaar of selling slaves, he sold her to a man with a hard heart. Rabia Basri became a slave. She worked hard during the day. She used to worship Allah Ta'ala awake at night. Suddenly, her master woke up in the middle of the night. The master heard the muttering of some indistinct words. Whose voice in the dark? He found Rabia praying, praying in a longing voice to Allah the Almighty. At one point, Rabia prayed and said to Allah Ta'ala, 'O Allah, if you had not subjected me to any human being, I would have worshiped only you all the time. Hearing Rabia's fervent prayer, the master's heart melts. The boss said to himself, 'Alas! Who have I made a maid in my house? She can't be a general woman. She is surely the beloved of Allah. The morning after this incident, the master freed Rabia Basri (RA) from the life of slavery. Now Rabia Basri (RA) was freed and dedicated her life to the worship of Allah. She never married in her life, spent only in the worship of Allah Ta'ala.

Trust on and Worship of Allah

Tapashi Rabia Basri (RA) was more dependent on Allah. She lived in a dilapidated cottage. However, she did not accept any help from human beings. Once Hazrat Rabia Basri (RA) was sick, Abdul Wahid Amr and the famous Muhibbin Sufian Sawri visited

her. Then Sufian Sawri said to Hazrat Rabia Basri (RA), ‘If you make dua, then Allah Ta’ala will heal you.’ Rabia Basri (RA) said, ‘O Abu Sufian, don’t you know by whose will I have this illness? Is He not Allah Ta’ala?’ Sufian said, ‘Yes!’ Rabia Basri (RA) said, ‘Then why are you asking me to pray against the will of Allah Ta’ala?’

Malik Ibn Dina was a prominent Muhaddith. He was known to Rabia Basri (RA). He once saw Rabia’s financial plight and said, ‘If you say I can bring help from a rich friend of mine for you.’ Rabia said, ‘O Malik! Does not Allah provide livelihood for me and for your friend?’ Malik said, ‘Yes!’ Rabia said, ‘Will Allah forget the poor because of their poverty, and remember the rich because of their wealth?’ Malik said, ‘No.’ Then Rabia said, ‘Since Allah knows my condition, why do I need to remind Him again?’ Prominent Arabic writer Al-Jahiz said that some of Rabi’s acquaintances told her, “If we tell your relatives, they will buy you a slave.” Rabia said, “The truth is that I am ashamed of asking for worldly things from Him who owns all the worlds. So how can I ask those from him who do not own the world?”

Hazrat Rabia Basri (RA) was incomparable in worship. Whenever she got time, she used to get busy in the worship of Allah Ta’ala. Most of the time she used to fast during the day and offer nafal prayer at night.

She used to pray to Allah Ta’ala saying, ‘O Lord, keep me busy in my own work (worship) so that no one can divert me from your remembrance.’

Spirituality

It is not only males who have gained nearness to Allah. Many females have also become Allah’s saints. Allah has given them many spiritual powers. Hazrat Rabiya Basri (RA) also had many spiritual powers. Once Hazrat Rabia Basri (RA) went to cook food. She found that there was no onion. She started thinking, from where to get onion, how to get it, there are no slaves. There is no maid. This is what she was thinking. At that time, she noticed that a bird was flying. Onions were on its feet. The bird (Chill) threw the onions, and they came straight at Hazrat Rabia. She was told, ‘Rabia! You have become mine, I have engaged Chill in your service.’

Hazrat Rabia Basri (RA) was once sowing grain. Locusts descended upon the cornfields. Then Rabia prayed and said, ‘O my Lord, this is my livelihood. I will give it to your enemies or friends if you wish.’ Then the locusts flew away.

There are many miracles of Allah’s people. But they never boasted of these powers. They never revealed it deliberately. Rather, it would have been revealed on its own.

Casual Living

Hazrat Rabia Basri (RA) lived a simple life. She always considered herself very insignificant. She used to ask forgiveness from Allah more and more, and always

sincerely repented to Allah. She used to say, ‘What is the use of false repentance if there is no evidence of it in action?’ She was always a thankful servant of Allah.

Death of Rabia Basri (RA)

After living a hard, difficult and spiritual life, this beloved woman of Allah died in Basra in 801 AD according to 185 Hijri. She was buried in Basra.

It is narrated that a man named Muhammad Ibn Tusi visited her grave. Going there he said, ‘O Rabia, you used to be proud that you would not bow your head even in exchange for both worlds. Have you achieved that advanced status?’ A voice replied, ‘I got what I wanted.’ We will build our lives in the light of her life. We will get peace in this life and hereafter

Panel/Group Discussion

“Comparative analysis of the biographies of Imam Hasan (RA) and Hazrat Rabia Basri (RA)”

According to the life philosophy of the mentioned two philosophers, you should discuss and present in the panel or in groups the fields of patriotism, self-sacrifice, dignity of labour, tolerance etc. according to the instructions of the teacher.

Writing Reflecting Diary

“The activities I will practise being inspired by the ideals of the life of Imam Hasan (RA) and Hazrat Rabia Basri (RA).”

(You will fill in the prescribed table in the light of the mentioned title as per the instructions of the teacher).

Name of the great men	Attributes	The way I will practice
Imam Hassan (RA)	Benevolent	I will help the person in danger according to my ability.

Contribution of Muslim Thinkers to the Creation and the Welfare of Humanity

Muslims have demonstrated extraordinary skills in the practice of knowledge, science and technology throughout the ages. Based on these efforts and contributions, Muslims once led the world, dedicated to the welfare of creation and humanity. The contributions of Muslim thinkers to medicine and chemistry in modern science are mentioned below:

Individual/Pair Work

"The Field of Welfare for the Creation and Humanity"

Mention the areas of your choice from the various areas of welfare for the creation and humanity as directed by the teacher.

Science of Medicine

The contribution of Muslims to medicine is unforgettable. The contribution of Muslims is at the root of the development of modern medical science. Among those whose contribution medical science has reached the pinnacle of development are Ibn Sina, Abu Bakr Al Razi, Ibn Rushd, Hasan Ibn Haytham etc. Let us try to know about their identity.

Ibn Sina

Ibn Sina's full name is Abu Ali Al Hussain Ibn Abdullah Ibn Sina. He was born in 980 AD in the village of Afshana near Bukhara. His father's name was Abdullah. Shortly after his son's birth, Abdullah brought him to Bokhara. At that time, Bokhara was one of the centres of knowledge and science in the Muslim world. He memorized the Holy Quran at the age of ten. He was a philosopher, physician, mathematician, astronomer and a famous scientist and omniscient in the Muslim world.

From the age of 16, Ibn Sina became habituated to medicine. He started to discover new ways of treatment. He became a doctor at the age of 18. Ibn Sina used to treat free of charge. As a result, his fame spread far and wide. In 997, Amir Nuh appointed Ibn Sina as personal physician, because he treated Nuh's serious illness and he recovered.

There are numerous books written by Ibn Sina. But in medicine, 'Al-Qanun Fit-Tibb' is an immortal book. Al-Qanun brought a revolution in medical science. No one else could write such a huge book in that era.

It was translated into Latin, English, Hebrew etc. Al-Qanun was a long-standing text in medical colleges in Europe. Al Qanun is divided into 5 major volumes. All the books were written in 1025. The book contains detailed explanations of the causes, symptoms and treatment of over a hundred complex diseases. Dr. Osler regarded this book as the Bible of the science of medicine. Even in the modern world, his book is being translated into different languages and is being taught in medical science. He is called the father of modern medical science for his extraordinary contribution to medicine.

Ibn Sina died in June 1037 AD at the age of 58. He was buried in Hamadan, Iran.

Ibn Rushd

Ibn Rushd's full name is Abu Walid Muhammad Ibn Ahmad Ibn Rushd. He was born in 1128 AD in Cordova, Spain. Young Ibn Rushd received his primary education in Cordova. He was completely devoted to acquiring knowledge. He studied philosophy and herbalism extensively. He got the opportunity to study with two famous teachers. They are Abu Jafar Harun and Ibn Baza. He was one of the world-renowned Muslims in medieval times.

Ibn Rushd was the father of modern surgery. He was also a great spiritual saint. He was loyal to Almighty Allah in his work. He believed, 'I will bind the place of wound, Allah will heal the wound.' It is this belief that allows him to rise to the top. He became Allah's favourite slave.

This exceptionally brilliant man wandered in all branches of knowledge. His book on medicine is called Kitab Al Kulliyat Fit Tibbi. It is a unique book in medicine. It includes the three basic principles of medicine - diagnosis, cure and prevention. The book contains the last mention of Ibn Sina's 'Al-Qanun'. It contains Ibn Rushd's original observations. Ibn Rushd wrote this book before 1162 AD. It has been translated into many languages and has been accepted in medical science.

Ibn Rushd wrote numerous books. Notable among them is 'Al Jami'. In this book, he highlighted various aspects of astronomy, philosophy and medicine. Kitab fi Harakat al-Falaq is a book on astronomy by Ibn Rushd. In this book, he discusses the motion of the Earth. His works were translated into Latin and Hebrew. Ibn Rushd died in 1198 AD.

Abu Bakr Muhammad Ibn Zakaria Al Razi

Abu Bakr Muhammad Ibn Zakaria Al Razi's name is Muhammad, and surname is Abu Bakr; his father's name is Zakaria. His full name is Abu Bakr Muhammad Ibn Zakaria Al Razi. He is known as Al Razi. The Al Razi part comes from his birthplace. In Europe, however, he is known as Al Rajes. He was born in 865 AD in Ray, Iran. Al Razi's contribution to medical science is unforgettable. If we talk about the contribution of Muslim scientists in medicine, we have to talk about him first. But he was not only a physician but also a mathematician, chemist and philosopher. For a long time, he was working as a principal in government hospitals in Jundershahpur and Baghdad. At that time, when his fame and reputation spread far and wide, many patients from Western Asia and Eastern Europe came to him.

Al Razi was the greatest man of his time in surgery. His surgical methods were superior to those of the Greeks. He wrote more than two hundred books. More than a hundred of them are medical. He wrote a book called 'Al Judairi Wal Hasbah' on Pox and Measles. Another book of his is called 'Al Mansoori'. It is composed in 10 volumes. These two books immortalized Al Razi in medicine. Al Kitab al Hawi, composed in 23 volumes by Al Razi, lays the foundation for gynaecology, obstetrics and ophthalmic surgery. The book 'The Virtuous Life', written in nine volumes, provides creative ideas on various topics besides discussing and criticizing the works of Greek philosophers Aristotle and Plato. In this book, al-Razi gathered all the notes he kept, his observations on various diseases and their treatment, the knowledge he gained from reading various books. Many scholars consider him the greatest physician of the Middle Ages for this book alone.

He was the first physician to identify measles and smallpox as separate diseases. Earlier the two diseases were considered the same. His observations on measles and smallpox appear in his book 'Al Judari Wal Hasbah'. In the book 'Al Mansoori' he mentions anatomy, physiology, temperament, medicine, hygiene rules, skin diseases and cosmetics, surgery, poisons, fever etc. He pioneered many branches of medicine including paediatrics, ophthalmology, neurosurgery, infectious diseases. He died in 925 AD in his native city of Ray. He will be forever remembered in the history of the world for his glorious contribution in various branches of science.

Hasan Ibn Haytham

Hassan Ibn Haitham was born in 965 AD in the city of Basra, Iraq. From primary to higher education, he received everything in Baghdad. He was the son of a rich family. At that time only the rich class of the society could afford higher education as it was more expensive.

Hasan Ibn Al-Haytham's educational career began by receiving religious education from a Maktab in Basra. Hasan Ibn Haytham was an ophthalmologist. He wrote more

than hundred books on philosophy, astronomy, medicine, mathematics etc. The basic book on ophthalmology 'Kitabul Manazir' has immortalized him in history. It was the only treatise on the science of light in the Middle Ages.

Researcher Roger Bacon, Neulardo, Kepler etc. did their research depending on this book. He refuted the misconceptions of the Greeks about the refraction and reflection of visual energy. He proved that light rays are reflected to our eyes from external matter. Light emitted from the eye does not make foreign objects visible. He invented the magnifying glass.

Although modern scientists claim the science of motion as their invention, Ibn Haytham had elaborated on it much earlier. Weight of non-living things also varies due to atmospheric weight, pressure and heat. He described in his books about gravity. Sir Isaac Newton (1642-1717 AD) is considered to be the discoverer of the force of gravity, but Ibn Haytham is believed to have first proposed it. Hassan Ibn Haysam died in Cairo, Egypt in 1044 AD.

Contribution of the Muslims to Chemistry

The contribution of Muslims to chemistry as well as to various branches of science is worth mentioning. Muslim scientists Jabir Ibn Hayyan, Al Kindi, Junun Misri, Ibn Abdul Malik Al-Qasi made special contributions to Al-Kemi or Chemistry. Chemistry has reached the pinnacle of development today due to their tireless efforts and genuine contributions. Let us try to know about their identity.

Jabir Ibn Hayyan

Jabir Ibn Hayyan's full name is Abu Abdullah Jabir Ibn Hayyan. He is also known as Abu Musa Jabir Ibn Hayyan. He was born in 722 AD in the Azad dynasty in the city of Tus in southern Arabia. His father was a renowned physician. From his childhood he was inquisitive. After studying mathematics, he also studied medicine. Inspired by the famous scholar of that time, Imam Zafar Sadiq, he started research in chemistry and medical science. In a very short time his fame spread far and wide. He started discovering new information and substances in various subjects and within a short time became known as the best chemist. He established a scientific laboratory in Kufa and continued research there until his death.

He first established chemistry as a self-contained branch of science. He composed various books on medicine, commentaries on Euclid and Al Majestic, philosophy, warfare, chemistry, geometry and astronomy. Some of his famous books are: Jibakush Sharqi, Kitabul Arkanil Arba, Kitabul Ahzar, Kitabul Kali, Kitabur Raha, Kitabul Fidda, Kitabul Mihan, Kitabul Riyadh, Kitabul Nuhas, Kitabul Ihraq, Kitabul Borhani

etc. Some important fields of chemistry and science such as filtration, dissolution, combustion, vaporization, melting etc. were discovered by him. In his book, he describes in detail the methods and rules of metal refining, liquefaction, vaporization, steel making process, iron rust prevention varnish and hair glue, the ways of making writing ink and glass etc. Jabir Ibn Hayyan perfected the science of chemistry; so he is called the ‘father’ of this science.

Jabir Ibn Hayyan divided the material world into three main parts. Spirits in the first, metals in the second and compounds in the third. Based on his discovery, scientists divided the material world into three parts; namely vapour, substance and non-substance. There is no branch of science in which he did not roam freely. He always worked with his hands. He observed every subject thoroughly and wrote down his results.

Jabir Ibn Hayyan was the first to report that camphor, arsenic and ammonium vaporize when heated. He gave the information that mixed and composite materials gold, silver, copper and zinc can be crushed. Jabir Ibn Hayyan was the first to discover nitric acid and sulfuric acid. He gave the name ‘aqua regia’ to the gold melting substance made from the mixture of these two acids. Jabir ibn Hayyan could make gold and philosopher’s stones. Jabir Ibn Hayyan died in 815 AD.

Al Kindi

Abu Yakub Ibn Ishaq Al Kindi in was born in Kufa, Iraq in 801 AD. He spent his educational life here. Then he went to Baghdad for higher education. While studying philosophy, al-Kindi established his own philosophical and scientific ideas. This knowledge inspired him to write original treatises and commentaries on important subjects ranging from Islamic mathematics to medicine. He determined a scale for doctors using knowledge of mathematics and medicine. With this scale doctors could measure the effectiveness of their prescribed medicine. His father Ishaq was the governor of Kufa during the reign of Caliph Mamun. He translated Aristotle’s Theology into Arabic. During the time of Caliph Mamun, his reputation as an astronomer, chemist, physician and philosopher spread far and wide.

He enriched the store of knowledge by writing more than 365 books. According to him philosophy is impossible without mathematics. Apart from philosophy, he wrote many books on medicine, astronomy, chemistry, mathematics and music. He was well versed in Pahlavi, Sanskrit, Greek and Syrian language besides his mother tongue Arabic. Al Kindi died in 874 AD.

Junnun Misri

Junnun Misri’s name is Chhaoban; father’s name is Ibrahim. He is known as Junnun Misri. He was born in 796 AD in Akhmim, Egypt. Although he is famous as a Sufi, he

was one of the earliest Arab Muslim scientists to study chemistry. He researched and wrote on various materials of chemistry. Descriptions on various minerals including gold and silver can be found in his writings. He understood the meaning of Egyptian hieroglyphs. He died in 859 AD in Al-Jijah, Egypt.

Ibn Abdul Malik Al Qasi

Ibn Abdul Malik al-Qasi's name is Abul Hakim Muhammad ibn Abdul Malik al-Kharezimi al-Qasi. He was born in Baghdad in the eleventh century. He used to stay in Baghdad. His book 'Ainus Sanah wa Aywanus Sanah' (Essence of the Art and Aid of Worker) is a valuable addition to chemistry. He has briefly mentioned in this book the simple and easy methods of every essential branch of chemistry. He described in detail the uses and differences between the objects that are 'white' and those that are 'red'.

The contributions of Muslims to chemistry are many. Many of us may not know that the scientific process of Muslims is playing a very important role in the world's major activities.

Formulation of Action Plans (Welfare for the Creation and Humanity)

'My Action Plan for the Welfare of the Creation and Humanity'

Being inspired by the life philosophy of the great men of Islam, you will formulate a plan of what to do for the welfare of creation and humanity. Provide guidance on the feasibility of the plan to be realistic (within your scope and capability)

SL	Activities	Steps Taken	Time	Performed / Not Performed
01.				
02.				
03.				

Comments / Signature of the Guardian :

Chapter Six

Compassion in Islam

Group Works/Activities

“Existing problems or challenges around us”

Dear Students!

Make a list of the various problems and challenges existing around you after discussing with your classmates.

(Remember, at the end of this chapter, you will choose one problem from the identified ones and take the initiative to solve it.)

We are the creation of Almighty Allah. Almighty Allah created us from Adam (AS) and Hawa (AS). That is why all humans created are equal. He has honoured man and placed him in the seat of excellence among all creation. According to the system of life given by him, people live socially. There are people of different religions, castes and classes in the society. No one in society is self-sufficient. Rather, they are dependent on each other. That is why everyone in the society has some responsibility and duty towards each other. One of these responsibilities is to show compassion to people of all religions and all walks of life.

People face various situations in personal, family, social, education or working life. Sometimes he falls into sudden danger and sometimes he feels excessive stress. Due to these reasons, depression, mental breakdown, despair etc. attack him. In such a situation, the emotional integration with that person is called compassion.

Compassion means to be sympathetic, to be kind to people, to want to help, to feel the pain of others, etc. Compassion is being by one's side in his sufferings, danger-disasters, sickness-mourning or perceiving the pain and anguish of the endangered-depressed people and sympathizing with them. In other words, taking all the pain, suffering, sorrow and sadness of people into one's own feelings and acting accordingly is called compassion.

Compassion in Islam

Islam teaches to practice human values. Showing compassion to all irrespective of caste and religion is part of it. In the Holy Quran and Hadith it is said to show compassion towards everyone in the society. Many practical lessons of compassion can be found in the life of the Prophet (peace be upon him) and the Companions.

The Companions always gave priority to others before themselves. Although they themselves were in need, they did not show misery to give all things to others. Even if they were hungry, they would give food to others. They used to donate their wealth, houses, agricultural land, and cattle for the welfare of others.

The Holy Prophet (peace be upon him) migrated to Medina in 622 Hijri. Many companions migrated with him. The Ansar Companions of Madinah welcomed these Muhajir Companions who had migrated. They set an incomparable example of brotherhood and compassion by providing their wealth, houses and homes to the emigrants. Referring to their selfless solidarity, Allah Ta'ala says, ‘And they (the Ansars) prefer them (the Muhajirs) over themselves, even though they themselves are in need. Those whose hearts are kept free from avarice are successful.’ (Surah Hashar, verse 9)

In the hadith, one Muslim is called the brother of another Muslim. Therefore, a brother will never insult another brother, will not allow his life and property to be damaged, and will not look down upon him. Rather, whenever that brother is in danger, he should come forward to help him. If he is sick, he should be nursed, necessary medicines should be arranged. Indeed, the entire universe is the family of Allah. Generally, if someone behaves well towards one's family, the head of the family also loves him. So if someone behaves well towards someone in the universe, Allah Ta'ala loves him.

Rasulullah (SAW) used to visit someone who was ill. The patient felt relieved in his holy company. Even if a non-Muslim was sick, he would visit him. He used to help them. He extended his hand of sympathy in various ways. Once a Jewish boy fell ill. The Holy Prophet (peace be upon him) went to see him. Sitting beside him, he invited him to Islam lovingly. The boy then accepted Islam. The Holy Prophet (peace be upon him) said, ‘Thanks be to Allah, who has freed him from Hell.’

It is the teaching of Islam to sympathize and commiserate with human suffering. Hazrat Zafar Tayyar (RA) was martyred in the Battle of Muta. Rasulullah (peace be upon him) then stayed far away in Madinah. Almighty Allah told him this news immediately. He then went to the house of Zafar (RA). He hugged his children and kissed them. Tears started flowing from his eyes. He told everyone to pay special attention to the family

of Zafar (RA). Everyone then cooked food and sent it to Zafar's house. When someone dies, the entire family is devastated. Naturally there is no mental energy left to cook and eat. That is why the instruction of the Prophet (peace be upon him) is to send cooked food to the house of the deceased. It is a bright sign of the compassion of Islam.

The Holy Prophet (peace be upon him) also showed compassion towards people of different religions. Because he was sent as a benefactor to the world. Allah Ta'ala says-

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ ○

Meaning: 'I have sent you only as a mercy to the universe.' (Surah al-Ambia, verse: 107)

In the biography of the Holy Prophet (peace be upon him), we find numerous examples of compassion for all, regardless of caste and religion. Similarly, he enjoined his followers to show compassion towards all creation. Once Hazrat Asma bint Abu Bakr's mother came to visit Asma. She also brought some gifts for her daughter. But Asma (RA) refused to accept them as she was a non-Muslim. She asked Rasulullah (SAW), 'My mother is a non-Muslim. How will I treat my mother?' Rasulullah (SAW) instructed Asma (RA) to treat her mother well.

The Quraysh infidels of Makkah have always wanted to kill the Holy Prophet (peace be upon him) and to wipe out Islam. But the Holy Prophet (peace be upon him) completely forgave them on the day of the conquest of Makkah. Being overwhelmed, many non-Muslims accepted Islam. He also enjoined them to be kind and generous to the infidels who had been captured by the Muslims earlier during the Battle of Badr.

After the Battle of Khandak, the head of the Banu Hanifa clan, Hazrat Sumama Ibn Usal (RA) accepted Islam. When he went to Makkah, the infidels of Makkah said, 'Sumama, you have become an apostate'.

Sumama then said, 'I have become a Muslim'. I will not send you even a grain of wheat until Rasulullah (SAW) orders.' Then Sumama came back and stopped exporting wheat. The Quraysh fell in great dismay. Then they asked Rasulullah (SAW) for food. Rasulullah (SAW) immediately ordered Sumama to supply wheat. Sumama resumed the supply of wheat. The lack of food for the people of Makkah was removed. But the infidel Quraysh of Makkah were still trying to kill Rasulullah (SAW). Previously, they were the ones who kept the Holy Prophet (peace be upon him) in Shiab-e-Abu Talib Valley without food and drink for three years. The Holy Prophet (peace be upon him) could have weakened his enemies by giving them the troubles of food. But he showed extraordinary compassion towards this terrible and merciless enemy too.

Later Khulafay Rashedin also followed this ideal of the Holy Prophet (peace be upon

him). When Hazrat Omar (RA) met a poor non-Muslim, he would help him from Baitul Mal like a Muslim. The Holy Qur'an says about such compassionate behaviour, 'Allah does not forbid you to use mercy and justice with those who are not at war with you in religion and have not driven you out of your homeland. (Surah Mumtahina, verse 8)

Individual Work/Activity

'How I will practise compassion in my daily activities'

(In the light of the mentioned title, you identify the areas of compassion work in your real life and present them according to the teacher's instructions. You can take the help of your family members, classmates or teachers if necessary to do this work perfectly).

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Importance and Significance of Compassion

It is very important to practice compassion in human life. The humanity of the human beings is revealed in compassion. Without mutual sympathy, people are emotionally isolated from society. Then no one stands by anyone in danger; family ties are broken; there is no one to tell personal advantages and disadvantages. As a result, mental problems also worsen. Lack of empathy is one of the major reasons for the increase of crime in society.

If there is empathy there is social cohesion. If there is social cohesion, all the people of the society can live happily together. In the hadith, the entire Muslim nation is compared to a human body. If any part of the human body is affected, the whole body of the person becomes feverish, making him sleepless. Similarly, when a Muslim in any part of the world is in trouble, another Muslim feels emotional pain.

Allah helps a compassionate person everywhere in this world and hereafter. The Holy Prophet (peace be upon him) said, "Whoever removes one of the worldly troubles of a Muslim, Allah will remove one of his troubles on the Day of Resurrection.

Whoever alleviates the suffering of a needy person, Allah the Almighty will alleviate his suffering in this world and the hereafter. Whoever conceals the fault of a Muslim, Allah will conceal his fault in this world and the hereafter. Allah helps the servant as long as the servant helps his brother.' (Muslim)

Compassion has a direct connection with many important acts of worship in Islam. As in the hadith, the month of Ramadan is called the month of compassion. Giving charity, giving zakat, providing food, taking care of orphans and widows - in each case Islam has announced a great reward in the Hereafter.

We will apply Islam's teaching of compassion in real life. Irrespective of caste, creed, colour, if someone is in trouble, we will stand by him sympathetically; we will comfort him. We will try to ease his suffering and give him the necessary help. If we follow this teaching of Islam, when we ourselves fall into any danger, Allah's help will be with us. Everyone will sympathize with us. Then socially everyone can live happily and peacefully.

Corner of Feelings

At the beginning of this chapter, as directed by the teacher, create a Corner of Feelings together to solve the selected problems or challenges of you. By ensuring proper transparency and accountability, arrange the distribution of the received support according to the advice of the head teacher and class teacher.





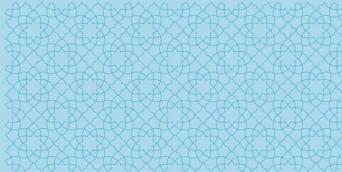
রোগ প্রতিরোধে সুষম খাবার

চাহিদা অনুযায়ী শরীরের জন্য প্রয়োজনীয় প্রতিটি খাদ্য উপাদান যতটুকু দরকার
আমাদের খাদ্য তালিকায় সেই উপাদানগুলো ততটুকু থাকলেই তা সুষম খাদ্য।

Academic Year 2024

Class Nine

Islamic Studies



দ্বীনের ব্যাপারে কোনো জবরদস্তি নেই
— আল কুরআন

দারিদ্র্যমুক্ত 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 সেন্টার
১০৯ নম্বর-এ (টোল ফ্রি, ২৪ ঘণ্টা সার্ভিস) ফোন করুন



Ministry of Education

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