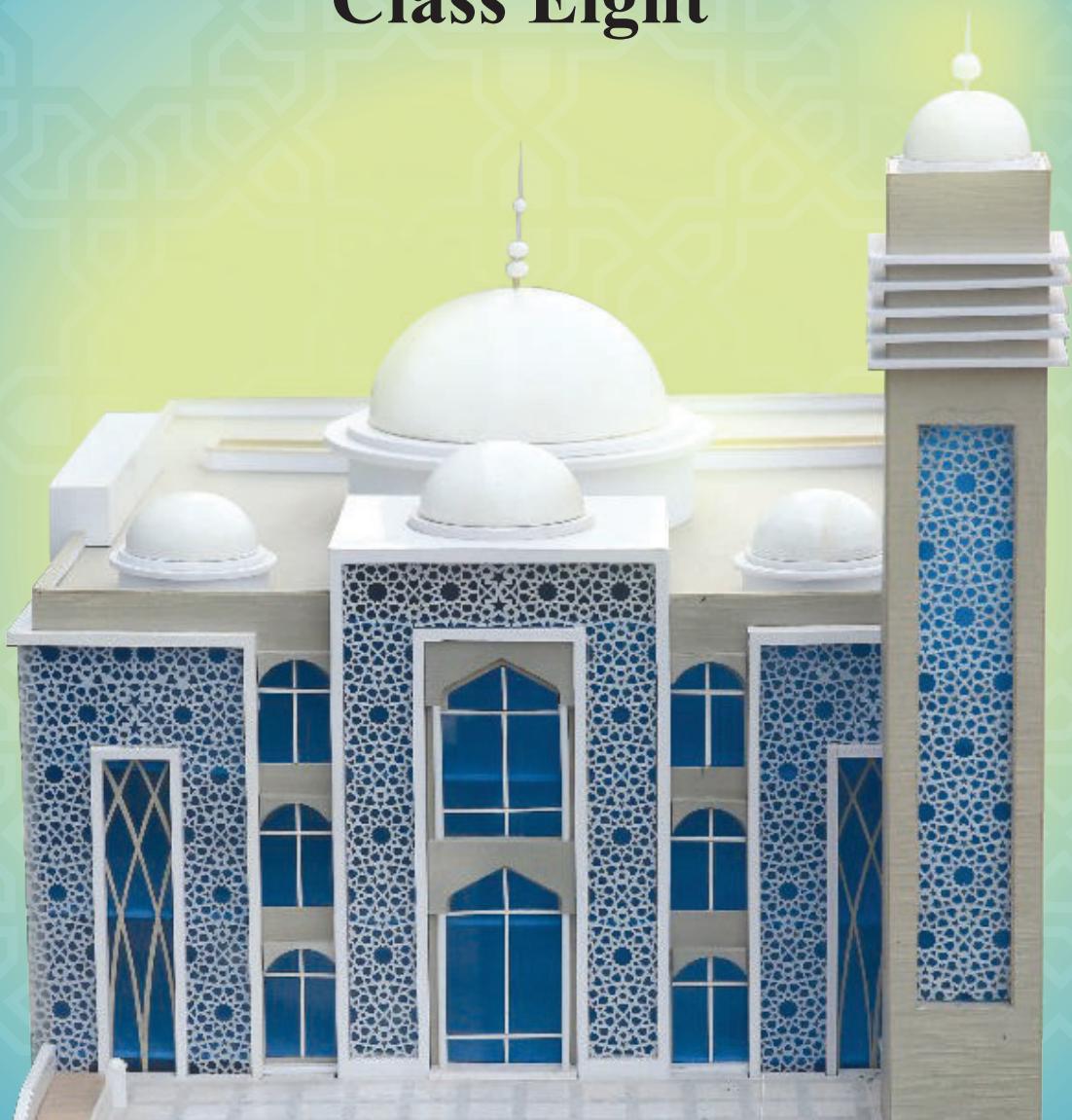


Islamic Studies

Class Eight



NATIONAL CURRICULUM AND TEXTBOOK BOARD, BANGLADESH



বঙ্গবন্ধু হাইটেক সিটি, কালিয়াকৈর



শেখ হাসিনা সফটওয়্যার টেকনোলজি পার্ক, যশোর

হাইটেক পার্ক আইটি সংক্রান্ত সকল সামগ্রী তৈরি, আমদানি ও রপ্তানি করার সব ধরনের সুবিধা সম্বলিত প্রযুক্তিভিত্তিক শিল্পায়ন। বঙ্গবন্ধু হাইটেক সিটি, শেখ হাসিনা সফটওয়্যার টেকনোলজি পার্ক, জনতা টাওয়ার টেকনোলজি পার্কসহ সারাদেশে বিভিন্ন জেলায় আরও হাইটেক পার্ক নির্মাণাধীন রয়েছে। তরঙ্গদের কর্মসংস্থান এবং হার্ডওয়্যার ও সফটওয়্যার শিল্পের উন্নয়ন ও বিকাশই হাইটেক পার্ক স্থাপনের উদ্দেশ্য। দেশ-বিদেশের নামকরা শিল্পপ্রতিষ্ঠানগুলো এসব পার্কে তাদের কারখানা প্রতিষ্ঠা করবে। দেশের তরঙ্গরা এসব কারখানায় কাজ করার ও শেখার সুযোগ পাবে। ফলে তারা প্রয়োজনীয় প্রশিক্ষণ এবং গবেষণা করে নতুন নতুন শিল্প গড়ে তুলতে পারবে।

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Islamic Studies

Class Eight

(Experimental Version)

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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 of learners for Class Eight. 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 Learners

Congratulations on your transition from seventh to eighth grade in the new curriculum!

You must be happy to get the new book on ‘Islamic Studies’ prepared in the light of National Curriculum 2022. You have already studied the textbooks of the new curriculum ‘Islamic Studies’ in class VI and VII. You also have preconceived notions and experiences about the innovative aspects of this textbook and how to use it. I want to remind you something again. By reading the subject ‘Islamic Studies’, you will not only gain knowledge about Islam, you have to act on what you learn. Assessment of learning will place more emphasis on how much you ‘act’ than on just how much you ‘know’.

You will learn any new content of Islamic Studies through experience. And you will gain that experience in various ways. The teacher will create the context or occasion for your experience according to his plan and lead you through the experience to the desired goal. Sometimes you will gain experience by performing different tasks manually. You must attend classes regularly to gain experience and expertise. The instructions of the teacher should be followed properly. Also you have to perform the various tasks given in the textbook and assigned by the teacher properly. It is expected that by using this method you will be able to understand the fundamentals of Islam as well as the inherent beauty, significance and purpose of the Islamic way of life. You will also be able to achieve the desired skills and expertise in Islamic Studies in an easy and enjoyable way.

It is hoped that through the effective use of this textbook, your horizons of knowledge and experience about Islam will expand. May Allah make your path to light easy.

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Chapter One

Aqaid

Dear learner!

You have gained a beautiful and clear understanding of the fundamental concepts of aqaid through discussions and exchanges with respected guests. You have certainly written down the important aspects of the discussions in your notes. Now, according to the teacher's instructions, let us engage in a discussion and write it down in your notebook individually or in pairs.

Group Work

Discuss in groups and write on your notes what experiences you have gained about aqaid from today's discussion.

The Identity of Allah

Dear learner! Do you think it is possible to perceive the true form and vastness of this world from the perspective of an ant? Perhaps you would say, 'Certainly not.' Just as it is impossible for a tiny ant to comprehend it, it is also impossible for a human being to fully comprehend the true identity and qualities of Allah Subhanahu wa ta'ala, the Owner and Sustainer of this universe. Allah the Great is the creator of both the visible and invisible things. He has not created anything without a purpose. Rather, He has revealed His identity, signs, and glory in various ways through His creations. For example, if we deeply contemplate about our habitation on this earth, the vast sky above our heads, mountains, oceans, moving clouds in the sky, air flow, and the alternation of night and day, we will discover the awe-inspiring magnificence and guidance of Allah within

them. Furthermore, in the Holy Quran and Hadith, there are mentions of ‘Al-Asma-ul-Husna’ (the Beautiful Names of Allah), which also highlight the identity and qualities of Allah the Great. You must remember, you learned about Allah’s qualities in the context of faith from Al-Asma-ul-Husna in class six and seven. In this class, we will discuss a few more aspects. Let us begin the discussion.

Allahu Ta’wabun (الله تَوَابٌ)

Tawwabun (تَوَابٌ) means one who accepts tawwba (repentance), the ever pardoner. It is an attributive name of Allah. He Himself has taken this name ‘At- tawwab’ (أَتَّوَابُ). He who always accepts the repentance of the repentant is tawwab. Therefore, the person who repents sincerely, Allah grants his tawwba and forgives him.

It is Allah who bestows His servant with the gift of repentance. As a result, the servant turns away from sinful deeds. They regret their actions and firmly resolve not to return to those sins. And when the servant sincerely repents, Allah forgives their previous sins. Allah the Great states-

○ وَإِنَّ اللَّهَ هُوَ التَّوَابُ الرَّحِيمُ

Meaning: ‘Allah alone is the Acceptor of Repentance, the Most Merciful.’ (Surah At-Tawwba, verse: 104)

Allah the Great loves the person who repents. The Holy Quran says,

○ إِنَّ اللَّهَ يُحِبُّ التَّوَابِينَ

Meaning: ‘Surely Allah loves those who always turn to Him in repentance.’(Surah Al-Baqarah, verse: 222)

Every night, Allah ta’ala, extends His forgiving hand so that the sinners of the day can repent during the night. Similarly, during the day, He extends His forgiving hand so that the sinners of the night can repent during the day. When someone sincerely repents and performs righteous deeds, Allah ta’ala transforms their bad deeds into good ones.

Pair Work

Create a list of actions that you can take to implement the teachings of the magnificent name of Allah, ‘Allahu Ta’wabun.’

Allahu Qadirun (الله قادرٌ)

Qadirun (قادرٌ) means the omnipotent, the all-powerful. It is a qualitative name of Allah. Al Qadir is such an entity who possesses the full power. Allah is the Almighty. He has created the heavens and everything on the Earth, and He manages them with great skill. He bestows life and causes death. On the Day of Resurrection, He will resurrect everyone; He will reward the righteous, and punish the wicked. He is a Being of such power that when He intends something, He simply says, Qun (كُنْ) or 'Be' and it becomes what it is. He is the Transformer of all things according to His will. He changes things as He pleases. Allah ta'ala, does whatever He wills. He has complete power over everything. Allah ta'ala states,

إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

Meaning: 'Surely Allah is Most Capable of everything.' (Surah Al-Baqarah, verse: 20)

Allahu Wadoodun (الله وَدُودٌ)

The word wadood means the most loving, the most affectionate, the most adoring. 'Allahu Wadoodun' means Allah is the most loving and the most affectionate. Allah the Great says,

وَهُوَ الْغَفُورُ الْوَدُودُ

Meaning: 'And He is the All-Forgiving, All-Loving.' (Surah Al-Buruj, verse: 14)

Allah ta'ala loves His servants immensely. He has created them out of love. Therefore, the duty of the servants is to worship Him and to follow His commands and prohibitions. Among the creations of the universe, the last and the greatest Prophet is Prophet Muhammad (peace be upon him), whom Allah loves the most. Hence, one of the titles bestowed upon the Prophet is 'Habib' (Beloved). The best way to attain the love of the Almighty is to love His beloved Messenger, Prophet Muhammad (peace be upon him), and to emulate and follow his exemplary qualities. In this regard, Allah says, 'Say, if you should love Allah, then follow me, so Allah will love you' (Surah Al Imran, verse: 31).

Allah ta'ala loves human beings so much that even if they commit major sins, He forgives them upon their repentance. He loves and favours those who repent. Thus, until the moment of death, the door of repentance is never closed. Because His affection, care, and love have no limits. We learn from the name 'Al-Wadood' (The Most Loving)

of Allah, that He is our only source of trust. He has immense affection for us. Whenever we refrain from injustice and wrongdoing, and turn back to Allah, He becomes pleased and forgives us. He desires our well-being and wants to grant us paradise. Therefore, we will worship Allah and follow His commands. We will love His beloved, Prophet Muhammad (peace be upon him). We will love the entire creation for the sake of Allah.

Allahu Jabbarun (الله جبار)

The word Jabbar means supremely powerful, mighty, majestic, extremely glorious, and extremely affectionate, etc. Allahu Jabbarun meaning Allah is mighty, glorious, and extremely affectionate. Everyone is weak and feeble in front of Allah the Great. He is the most glorious. The right to boast belongs only to Him. At the same time, He is extremely affectionate and merciful towards His servants. In the Holy Quran, Allah, the Most High, has mentioned this attribute once. He says-

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

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

The Great Allah possesses the supreme power. His commands and desires are absolute. None can challenge His authority. Rather, He alone is omnipotent, transcending all. He never turns to anyone rather, it is all who turn to Him for favour.

This qualitative name of Allah motivates us to nurture unwavering faith and trust in Him. We comprehend that as Allah’s desires are ultimate, the ultimate welfare resides in dedicating ourselves to fulfilling His will.

It teaches us to be self-reliant and courageous. A believer in the name of Allah al-Jabbar has complete trust in Allah. They overcome all obstacles and adversities and move forward with determination. They recognize their insignificance and free themselves from arrogance, considering Allah as the greatest.

We will attain this attribute of Allah. We will recognize Him as the Almighty and the Most Powerful. We will seek His assistance in all matters. We will eradicate injustice and wrongdoing.

Allahu Samadun (الله صمد)

The term samad means independent, eternal, and self-sufficient. Allahu Samadun means Allah is independent. He does not need anyone or anything. He is not dependent on anyone. He is self-sufficient. Everything in the created world is dependent on Allah ta'ala. He says in the Holy Quran,

الله الصمد

Meaning: ‘Allah—the Sustainer needed by all.’(Surah Al Ikhlas, verse: 02)

Everything on Earth was nonexistent. The Almighty Allah brought everything into existence. Nothing can exist for a moment without His will. He is responsible for the birth and death, growth and development, sustenance, and well-being etc. of all creation. He does not need any assistance to create and operate the Universe. His command is the final. And no one can go beyond His orders. He is perfect and flawless in His attributes and actions. After the destruction of the entire created world, only He will remain. Everything in the heavens and the earth seeks His supplication. Everyone turns their thoughts towards Him. It is through His grace that everyone persists. Allah the Great says, ‘All those in the heavens and the earth are dependent on Him.’ (Surah Ar-Rahman, verse: 29)

Allah the Great is such a power, who is the sole purpose of everyone. Without Him, nothing in the world should be the purpose of a man. He does not need anything. Even the worship and devotion, the tasbih and tahleel of humans, He is not biased towards them. It is necessary to worship and serve Him for the well-being and necessity of humans themselves. If humans are disobedient to Allah, it is only their loss, not His. Even if someone becomes a devoted servant, there is no special benefit for Him. His sustenance and rest do not require anything. In short, He is such a Being who is self-sufficient, impartial, and free from faults.

We will reflect on this great quality of Allah gracefully. We will only rely on Him. We will learn to trust in Him.

Pair Work

The new beliefs instilled within you through knowing the identity of Allah the Great, or through understanding Asma-ul Husna:

1. If we sincerely repent and seek forgiveness to Allah, He will forgive our sins.
2.
3.
4.

Writing Reflection Diary

(Dear learner, you will write the following title in your reflection diary of your Islamic Studies subject. In this case, you can take help from the elder family members, such as, father-mother/grandma-grandpa/brother-sister/classmate etc.) As a result of the beliefs described about Allah the Great, the qualities I will reflect and practice in my character.

1. If we seek forgiveness to Allah ta'ala, He forgives us. We will also forgive others as far as possible.
2.
3.
4.

Faith in the Holy Prophets and Rasuls

To guide humanity on the right path, Allah has sent numerous Prophets and Rasuls throughout the ages. The Rasuls are individuals chosen by Allah. And the words they have preached are the words of Allah Himself. To instil this belief is to have faith in the Rasuls. Here faith in the Rasuls refers to both the Prophets and Rasuls. The word Rasul is derived from Risalat. The literal meaning of the word Risalat is letter, message, news etc. Therefore, Risalat signifies the responsibility of conveying Allah ta'ala's message to humanity. The one who fulfills this responsibility is called a Rasul. It is impossible to become a Mumin (believer) without having faith in the Rasuls. Hence, it is an exclusive duty of each Mumin to establish faith in the Rasuls. Regarding this matter, Allah says, 'The Messenger firmly believes in what has been revealed to him from his Lord, and so do the believers. They all believe in Allah, His angels, His Books, and His messengers.' (Surah Al-Baqarah, verse: 285)

The Necessity of Having Faith in the Prophets and Rasuls

In order to achieve complete Iman, it is essential to establish faith in the seven fundamental beliefs of Islam. Among these, belief in the Rasuls holds significant importance. Therefore, without faith in the Prophets, belief in Tawheed cannot be complete. It is not permissible to believe in some Prophets while disbelieving in others. Instead, everyone must believe in all the prophets sent by Allah ta'ala. We should respect them properly. We must have faith in all of them. And we should not have any doubts after having faith in them. Allah ta'ala says, ,

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ أَمَنُوا بِاللَّهِ وَرَسُولِهِ ثُمَّ لَمْ يَرْتَأُوا ○

Meaning: ‘The true believers are only those who believe in Allah and His Messenger—never doubting.’ (Surah Al Hujurat, verse: 15)

The Necessity of Sending Prophets and Rasuls

The necessity of sending Prophets and Rasuls lies in establishing the oneness of Almighty Allah, creating a bond between Allah and His servants, guiding mankind towards the straight and right path, imparting knowledge about the Life Hereafter, bringing people from darkness towards light, providing training on adhering to Allah’s laws and regulations, and eliminating false paths and beliefs to establish the true religion. Therefore, the necessity of sending Prophets and Messengers is undeniable. That is why Allah ta’ala has sent numerous Prophets and Rasuls from Hazrat Adam (peace be upon him) to the Prophet Muhammad (peace be upon him). Allah the Great says,

لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِّنْ أَنفُسِهِمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيْهِمْ وَيُعَلِّمُهُمُ الْكِتَبَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُّبِينٍ ○

Meaning: ‘Indeed, Allah has done the believers a great favor by raising a messenger from among them—reciting to them His revelations, purifying them, and teaching them the Book and wisdom. For indeed they had previously been clearly astray.’ (Surah Al Imran, verse: 164)

Qualities of the Prophets and Rasuls

The Prophets and Rasuls are the best personalities among the mankind. They are appointed by Allah ta’ala. He protects them from all kinds of moral and human flaws. Each of them is innocent or sinless. Allah the Great says, ‘Certainly, they were among My chosen and noble servants.’ (Surah As-Su’ad, verse: 47)

The Prophets had no interest in the transitory pleasures of this world. They were gentle, respectful, humble, patient, tolerant, reliant on Allah, preachers of Tawheed in adverse circumstances, and righteous in their actions. Allah ta’ala mentions the virtues of the Prophets, saying, ‘And remember Ishmael, Enoch, and Zul-Kifl. They were all steadfast. We admitted them into Our mercy, for they were truly of the righteous.’ (Surah Al-Ambia, verse: 85-86)

Following the Prophets and Rasuls

To guide humanity in the path of righteousness, Allah ta’ala has sent many prophets. The Prophets received Allah’s message through divine revelation. They had the true and right knowledge on one hand, and on the other hand, they were the bearer of the excellent character. They provided guidance to humanity to lead life in accordance with Allah’s code. The people who will follow their guidance will attain the great bliss of Heaven after death. And those who do not follow the path of the Prophets and Rasuls and engage in sinful deeds will get severe punishment of the Hell in the life hereafter. Therefore, to follow the Prophets and Rasuls is the responsibility of each believer. In this regard, Allah ta’ala says,

وَمَنْ يُطِعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فُورًا عَظِيمًا ○

Meaning: ‘And whoever obeys Allah and His Messenger, has truly achieved a great triumph.’ (Surah Al-Ahzab, verse: 71)

We all will follow our beloved Prophet Hazrat Muhammad (peace be upon him).

The Status of the Rasulullah (peace be upon him) and the Prophets

The Prophets and Rasuls sent by Allah are the symbols of truth and justice. They held the highest rank of honor. Allah the Great has endowed each of the Prophets and Rasuls with special characteristics. For example, Allah ta’ala has called Hazrat Ibrahim (As) His ‘Khaleel’ or friend. He granted Hazrat Sulaiman (As) and Hazrat Dawud (As) prophet hood and kingship. He honored Hazrat Ayyub (As) as symbols of patience and dignity. He blessed Hazrat Yusuf (As) with exceptional beauty. Hazrat Musa (As) was given the opportunity to converse with Allah on Mount Tur. Similarly, on the blessed night of the Miraj, our beloved Prophet (peace be upon him) was granted the privilege of meeting Allah Himself.

The title of Hazrat Isa (As) was ‘Ruhullah’ (the Spirit of Allah). He spoke in the cradle. And by the command of the Almighty Allah, he was able to revive the dead. Thus, Allah ta’ala bestowed distinct ranks, qualities, and signs upon all the Prophets and Rasuls. He says,

تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَىٰ بَعْضٍ مِّنْهُمْ مَنْ كَلَمَ اللَّهُ
وَرَفَعَ بَعْضَهُمْ دَرَجَاتٍ

Meaning: ‘We have chosen some of those messengers above others.¹ Allah spoke directly to some, and raised some high in rank.’ (Surah Al-Baqarah, verse: 253)

However, Prophet Muhammad (peace be upon him) has been bestowed with special

honor and characteristics above all others. He was the greatest Prophet and messenger. He possessed the noblest character. Allah ta'ala sent him as a blessing to not only this world and humanity but also to all the universes. His superiority has been proclaimed over everyone. About the status of Rasulullah (peace be upon him) Allah ta'ala says,

وَرَفَعْنَا لَكَ ذِكْرَكَ

Meaning: ‘And [I have] elevated your renown for you.’ (Surah Al-Inshirah, verse: 4)
Allah the Great also states,

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِلْعَالَمِينَ

Meaning: ‘We have sent you only as a mercy for the whole world.’ (Surah Al-Ambia, verse: 107)

Prophet Muhammad (peace be upon him) spoke about his own excellence, saying, ‘On the Day of Resurrection, I will be the leader of the children of Adam. I do not say this out of pride.’ He further stated, ‘On the Day of Resurrection, I will be the first to intercede at the court of Allah. My intercession will be the first to be accepted.’ (Tirmidhi)

Mu'jija of the Prophets and Rasuls

In all eras, the role of Mu'jija in facilitating the truth of Risalat and the guidance of Hidayat (Divine guidance) was notable. Allah ta'ala provided the Prophets and Rasuls with Mu'jija or undeniable and miraculous evidence in support of their prophethood. However, all their mu'jijas were for their respective times. As they died, so did their miracles. For example, Prophet Musa's (As) staff would transform into a snake, when Prophet Isa (As) would say, ‘Kum beijnillah’ (Be, by the permission of Allah) to a deceased person, they would come back to life; if he would blow air to a piece of earth, it would turn into birds and fly away; the blind would regain their sight, and lepers would be cured. All of these were their miracles or unique manifestations. Numerous miracles occurred during the life of Prophet Muhammad (peace be upon him) as well. For instance, the splitting of the moon by his blessed hand gesture, his journey to the heavens on the night of Miraj, and his meeting with Allah, as well as the testimony of trees and stones regarding his Prophethood. However, his greatest miracle is the Al-Qur'an, which will remain intact and present until the Day of Judgment.

Difference between a Prophet and a Rasul

The meaning of the word Nabi is a bearer of news. And the meaning of the word Rasul is a messenger. The difference between a Nabi and a Rasul is that Allah ta'ala designates a Rasul with a new shariat and sends him to his community; and He assigns a Nabi to convey the messages of the previous Rasuls without giving him a new shariat. Every Rasul is a Nabi, but not every Nabi is a Rasul. In the lineage of prophethood,

the first Nabi was Hazrat Adam (As), and the last and the greatest Nabi and Rasul was Hazrat Muhammad (peace be upon him).

Numbers of the Prophets and Rasuls

In reply to a question about the number of Prophets and Rasuls, Rasulullah (peace be upon him) said, ‘The total number of prophets is 124,000. Among them, 313 or in another description, 315 were Rasuls.’ (Tabarani)

Only 25 names of the Prophets and messengers are mentioned in the Holy Quran. However, Allah ta’ala sent a prophet to every nation. In this regard, the Holy Quran states,

وَإِنْ مِنْ أُمَّةٍ إِلَّا خَلَقْنَا فِيهَا نَذِيرٌ

Meaning: ‘There is no community that has not had a warner.’ (Surah Al-Fatir, verse: 24)

The names of a few among them are mentioned in the Quran and Hadith. And the names of majority of them are not stated. The Holy Quran declares in this regard, ‘We have sent other messengers before you- some We have mentioned to you and some We have not.’ (Surah Mu’mín, verse: 78)

To have faith upon the Nabi and Rasul is a part of iman. Those who will believe in the Prophets and Rasuls and will follow their ideals will be successful both in life here and hereafter.

Writing Reflection Diary

‘The Beliefs and Practices by which We Will Build Our Faith Firm’

(Fill in the table under the given heading at home)

Serial	Beliefs	Works
1.	All the Prophets and Rasuls are sent from Allah.	The Prophets and Rasuls possessed exemplary character. By following them I will also build an excellent character.

Khatamun Nubuwat

The word Khatamun stands for the end or the closing. And Nubuwat means Prophethood, responsibilities of the Prophet. So Khatamun Nubuwat means the closing of the Prophethood. The term Khatamun carries a significant meaning as ‘Seal’. Once the seal is affixed, nothing can be added to it. The seal of Prophethood means the declaration of the completion of Prophethood. It refers to the conclusion of the sequence of the arrival of the Prophets. And through whom the series of Prophethood came to an end, he is known Khatamun Nabiyyin or the Final Prophet. Our beloved Prophet Muhammad (peace be upon him) is the last and the greatest Prophet and Messenger.

Rasulullah (peace be upon him) as the Last Prophet and Messenger

For the guidance of humanity, Allah ta’ala sent numerous prophets and messengers throughout the ages. Each of the Prophets and Messengers in this world had specific lineages, specific lands, and responsibilities for a particular period. However, Prophet Muhammad (peace be upon him) was the Prophet for all of humankind. The sequence of prophets began with Prophet Adam (As). And concluded with the arrival of Prophet Muhammad (peace be upon him). Therefore, he is the final Prophet and Messenger. After him, no prophet has come until this day. Nor will any prophet come until the Day of Judgment.

The Evidence of Khatamun Nubuwat

To believe Hazrat Muhammad (peace be upon him) as Khatamun nabiyyin is one of the essential components of iman. Without believing in him as the last Prophet, one cannot be considered a true believer. Those who claimed prophethood after him are all impostors, liars, and frauds. The Noble Quran and Hadith contain numerous evidences regarding Khatam-e Nubuwat. Some of the proofs among them are as following:

Documents of the Quran

Allah ta’ala has called our Prophet Muhammad (peace be upon him) Khatamun nabiyyin directly in the Holy Quran. Allah says,

مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّنْ رِجَالِكُمْ وَلَكِنْ رَسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّنَ ۝

Meaning: ‘Muhammad is not the father of any of your men, but is the Messenger of Allah and the seal of the prophets.’ (Surah Al-Ahzab, verse: 40)

Reference in the Holy Hadith

For the evidence of khatam-e Nubuwat, many Hadiths are narrated. Such as, the Great

Prophet (peace be upon him) says,

أَنَا خَاتَمُ النَّبِيِّنَ لَا نَيَّرَ بَعْدِيٌّ

Meaning: I am the final Prophet. There is no prophet after me. (Tirmidhi)

In another Hadith, Rasulullah (peace be upon him) states, ‘The process of Risalat and Nubuwat has been stopped. No other Prophet or Rasul is to come after me.’ (Tirmidhi)

Prophet Muhammad (peace be upon him) also says, ‘The prophets of Bani Israil would lead the communities. When a prophet would die, the next prophet was entrusted with the duty to lead. But no prophet is to come after me.’ (Bukhari)

In another hadith, the Prophet (peace be upon him) says, ‘Among my Ummah, liars will appear very soon. They will claim prophethood for themselves. However, I am the last and the final Prophet. There will be no Prophet after me.’ (Abu Dawood).

In one of the Hadiths, our Prophet (peace be upon him) has explained through an example. He says, ‘The evidence of me and my former prophets is that a man built a building, decorated it beautifully and attractively but there remained a vacant space of a brick. While enjoying the beauty of the building all around, the people were surprised to express: why was there no brick there? In fact, I am that brick and I am the last Prophet.’ (Bukhari)

From the above-mentioned hadith explained with a metaphor, it can be easily understood that the Prophet (peace be upon him) was the missing brick in the structure of prophethood. Through him, the construction was perfected, and as a result, there will be no need for a new brick to be added to the building of prophethood. In other words, he is the final Prophet and Messenger.

Logical Evidence

Everything has the beginning and the end except Allah ta’ala . Therefore, prophethood also has a beginning and an end. There are several logical reasons for the succession of one prophet after another, such as:

1. If the teachings of the previous prophet are specific to a particular community or time.
2. If there is a need for the inclusion or exclusion of something new in the teachings of the previous prophet.
3. If the teachings of the previous prophet become lost or corrupted.

None of the above reasons are applicable in the case of the prophethood of the Prophet Muhammad (peace be upon him). This is because the Prophet Muhammad (peace be

upon him) did not come for any specific community or time. Instead, he was sent as the prophet for all of humanity until the Day of Judgment. Allah ta'ala says,

وَمَا أَرْسَلْنَاكَ إِلَّا گَافِهً لِلنَّاسِ بَشِيرًا وَنَذِيرًا

Meaning: ‘We have sent you only as a deliverer of good news and a warner to all of humanity.’ (Surah Saba, verse: 28)

The deen (Islam) of Rasulullah (peace be upon him) is absolute and complete. There is no need of addition or exclusion in it. Allah ta'ala says,

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِيْنَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي
وَرَضِيَتْ لَكُمُ الْإِسْلَامُ دِيْنًا

Meaning: ‘Today I have perfected your faith for you, completed My favour upon you, and chosen Islam as your way.’ (Surah Al-Maidah, verse: 03)

From the above discussion, it is convincingly proven that Hazrat Muhammad (peace be upon him) is the final prophet and messenger. No prophet or messenger will come after him, and there is no need for any future advent. If anyone claims prophethood after him, he is a false propagator.

We will believe in khatam-e Nubuwat. Believing in this is a part of faith. We will follow the ideals and teachings of the great prophet Hazrat Muhammad (peace be upon him) in all aspects of our lives.

Pair Work/Group Work and Presentation

Dear learner, write down the sayings from the Holy Quran and Hadith on a small piece of paper or an index card along with their meanings, discussing the title mentioned in pairs.

‘The Prophet Muhammad (peace be upon him) is the last and greatest prophet sent by Allah.’

The Arrival of Isa (As) and Imam Mahdi (As)

The return of Hazrat Isa (As) to this world and the advent of Imam Mahdi (As) are one

aspect of the Islamic aqidah. One of the 10 major signs of the Day of Judgment is the coming of Isa (As) and Imam Mahdi (As). The arrival of Imam Mahdi (As) in the Last Age is the first and greatest sign of the Day of Judgment. Imam Mahdi (As) and Isa (As) will be the follower of the deen Islam, brought by the last and the Greatest Prophet Muhammad (peace be upon him).

The Identity of Imam Mahdi

The real name of Imam Mahdi will be Muhammad, and his father's name will be Abdullah. He will be a descendant of Imam Hasan (Ra). Rasulullah (peace be upon him) says, 'Mahdi will come from my lineage. His forehead will be bright, and his nose will be elevated. He will fill the earth with justice and fairness, just as it was filled with oppression and tyranny.' (Abu Dawood)

The Arrival of Imam Mahdi (As)

During the time before the Day of Judgment, when the world will be filled with oppression, warfare, corruption, violence, and chaos in personal and social spheres, it will not only be the Muslims but people from all oppressed and deprived nations of the world who will hope for the arrival of a savior. He will show them the path from the darkness of injustice and tyranny towards the light of liberation. At that time, a person will emerge among the Ummah of Muhammad. He will reveal himself doing the Tawaf in the month of Ramadan. Muslims will pledge allegiance to him at the Kaaba's courtyard. In this regard, the Rasulullah (peace be upon him) says, 'The year in which the solar eclipse occurs at the beginning of Ramadan and the lunar eclipse occurs at the end of Ramadan, in that same year, Imam Mahdi will appear.' He will come to the world as the follower of the last Prophet Hazrat Muhammad (peace be upon him). He will take the leadership of Ummat e Muhammadi. He will reform Islam. He will deliver justice through the Islamic Shariah. He will eradicate oppression and establish justice on Earth.

The Arrival of Isa (As)

Within seven years of the emergence of Imam Mahdi (As), the arrival of the Dajjal will take place. The Dajjal and his followers will inflict unbearable torture and oppression upon the Muslims. One day, Isa (Ass) will descend upon a mosque in Damascus, supported by two angels. He will come to the world as a follower of Prophet Muhammad (peace be upon him). Upon arrival, he will greet and embrace Imam Mahdi (As). He will offer Asr prayer as a Muktadi behind Imam Mahdi. Rasulullah (peace be upon him) says, 'What will be your condition on the day when Isa ibn Maryam (a.s.) will descend among you and one of you will be your Imam.' (Bukhari)

Faith in the Life Hereafter

Dear Learners, in class six, you have already learned about various levels of the afterlife and the seven aspects of faith. In class seven, you have learned about faith in Allah, faith in the Angels, and faith in the Holy Scriptures in detail. To continue this, you will come to learn in detail about the concepts of Qiyamat, resurrection, and hashr as a part of life hereafter in this class. Additionally, in this chapter, you will also gain knowledge about faith in destiny, shafa'at, and shirk.

Pair Work

'The Significance of the Day of Qiyamat and My Beliefs'

Discuss in panel or in pairs about the mentioned title.

Qiyamat

According to Islamic Aqidah, Qiyamat refers to doomsday, resurrection, and after that to stand up at the Maidan of Hashr. Some discussions about this are as following:

(a) Doomsday

Allah has kept it secret when Qiyamat will be taken place. No one except Him knows when it will happen. When the time fixed by Allah will come, it will be taken place. Qiyamat or doomsday will be taken place as per the order of Allah the Great with the blowing of the trumpet by Hazrat Israfil (As). The sight of this Great Catastrophe will be extremely terrifying. As soon as the trumpet will be blown, all the people will be in a state of chaos and frenzy and scattering in different directions like locust due to their overwhelming fear. They will try to seek refuge with their family. But they will get no respite. Due to overwhelming fear, the wild animals will gather together. Allah the Great says, 'The Day you see it, every nursing mother will abandon what she is nursing, and every pregnant woman will deliver her burden. And you will see people as if they were drunk, though they will not be drunk; but the torment of Allah is terribly severe.' (Surah Al-Hajj, verse: 1-2)

On that day, the Earth will be shaken with a powerful tremor. Everyone will lose consciousness except those whom Allah desires. The mountain ranges will crumble into dust and scatter in the air like colorful wool. Fire will ignite in the oceans. The layers of the sky will be peeled away, revealing things like melted copper. The sun will

lose its light. The constellations will break apart and fall. The moon and the sun will come together. The heavens will be rolled up like a written scroll. Thus the first stage of the Qiyamat will happen. To believe in this Great Catastrophe is a part of Iman.

(b) Resurrection

Resurrection means rising again, the rising of the dead from the grave. Almighty Allah will revive humans after death. Obtaining life again after death, or establishing belief in resurrection is one of the fundamental aspects of faith. Allah the Great says, ‘Say, it is Allah who gives you life, then causes you to die, then will gather you all on the Day of Judgment, about which there is no doubt. But most people do not know.’ (Surah Al-Jathiya, verse: 26)

With the blowing of the trumpet for the second time after the resurrection, Hashr or the Grand Assembly will take place. The beginning of Akhirat or eternal life hereafter will start from this day. This day is called ‘yaum-ul-bass’ or the day of resurrection, or the day of taking the account.

Those who do not believe in the resurrection do not keep faith in Allah ta’ala too. Allah ta’ala says, ‘The disbelievers claim they will not be resurrected. Say, ‘Yes, by my Lord, you will surely be resurrected, then you will certainly be informed of what you have done. And that is easy for Allah.’ (Surah At-Taghabun, verse: 7)

Homework

‘My Family Elder’s Concepts about Qiyamat’

(Dear Learner, you will fill up the table in your reflection diary about the mentioned title. In this regard, you can know the concepts from your family members/neighbors/classmates.)

Serial	Family Member	Belief	Right/Wrong
1.	Elder Brother	Qiyamat will begin with Israfil’s (As) blowing the Horn	Right
2.			
3.			
4.			

(c) Hashr

Hashr means to assemble. According to the command of the Almighty Allah, everyone will be resurrected through the blowing of the trumpet by Hazrat Israfil (As), and they will be gathered in the Maidan of Hashr. On this day, everyone will receive their individual rewards according to their actions. Therefore, it is called Yaumuddin or the Day of Recompense.

The Earth will become the field of Hashr. On the Day of Qiyamat, the Earth will be transformed into a barren and desolate plain, devoid of any plants. There will only remain a place for humans to set foot upon. The duration of a Day of Hashr, as in our calculation, will be equal to fifty thousand years.

And this day shall be the day of resurrection from the grave. Every person, with fearful and anxious eyes, will emerge from their graves. They will say, Oh! Our distress! Who awakened us from our place of slumber? They will run towards the summoner. They will appear to be scattered locust. The disbelievers will say, ‘This is indeed a difficult day.’ All on a sudden, all the people will gather in the Maidan of Hashr. People will perceive that they did not remain on Earth for more than a single evening or morning.

On that day, everyone will be preoccupied with themselves. There will be no sense or awareness towards others. A father will not be able to aid his child in any way on that day. Likewise, a child will not be able to help his father. No one else’s recommendation will come to help except whom Allah the Most Merciful permits and approves to recommend for others. People will hide themselves from their brothers, mothers and fathers, spouses, and offspring.

The Almighty Allah will reveal Himself. The angels, including Jibrail (As), will be standing in lines. All voices will become silent in front of the Most Merciful. Nothing will be heard except a faint and indistinct sound. Everyone will remain bowed before the Eternal and Everlasting Being. The land will be sparkling with the light of the Lord. All the Prophets and witnesses will be summoned. The record of deeds will be presented. The sinners will become fearful and distressed upon seeing their records. They will say, ‘Alas! What kind of record is this? Nothing, big or small, has been omitted. Everything is here.’ Each person will get the record of their actions present before them. Paradise will be brought closer, and the Hell will be opened. On that day, people will realize, but this realization will be of no benefit to them. He will say, ‘Alas! If only I had sent something ahead for my life! That is, if I had performed righteous deeds in the world. Alas! If only I were given another chance to return to the world, then I would be devoted to good deeds.’ On that day, the wrongdoers will stand with their heads bowed before their Sustainer and say, ‘O our Lord! We have seen and heard. Send us back so that we may do good deeds. We are now firm believers.’

On that day, the faithful men and women will have noor sparkling before them and on their right sides. The hypocritical men and women will say to the believers, ‘Wait for us a little, so that we can take some of your light.’ They will be told, ‘Go back and seek light for yourselves.’ Then a wall will be erected between them, with a door in it. Inside the wall, there will be mercy, and outside it, there will be torment everywhere.

Many faces will be bright on that day. They will be cheerful and blooming. They will turn towards their Lord. Their record of deeds will be given in their right hand. The person who will receive their record of deeds in their right hand will say, ‘Look at my record of deeds. I knew that I would be held accountable for my actions.’ Then their account will be taken easily. They will return to their family and loved ones joyfully.

Believers will be led towards the Paradise in groups. When they will be near the Paradise, the doors of the Paradise will be opened for them. The guardians of the Paradise will say to them, ‘Peace be upon you. Be happy and enter the Paradise to dwell therein permanently.’

Many faces will be covered with dust and will be pale on that day. The marks of sin will cover them. They are the disbelievers and sinners. They will receive their record of deeds in their left hands. And whose record of deeds is given in the left hands, he will say, ‘Oh, alas! If only I had not been given my record! If only I did not know my account! Alas! If only death had been the end of me! My wealth and possessions have not helped me in the least.’ And the one whose record of deeds is handed to him from the back will invite death, and he will enter a blazing fire. The sinners on that day will be identified by their own faces. They will be dragged to the hell pulling their hair and legs.

The disbelievers will be dragged towards the Hell in groups. The doors of the Hell will be opened for them. They will be told, Enter through this door, and you will have to stay here forever. What a wretched abode it is!

Group/Panel Discussion

‘Things to do to obtain Allah's Mercy and avoid punishment on the Day of Resurrection’

Upon the light of the mentioned title, discuss in a group, make a list and present what things you will do and what things you will avoid. present what things you will do and what things you will avoid.

Things We Will Do	Things We Will Not Do
We will believe in the Oneness of Allah the Great.	We will not associate somebody with Allah ta'ala.

Belief in Taqdir (Fate)

Dear learners, you may already be familiar with Taqdir from previous occasions. Before starting the main discussion about Taqdir from the textbook, let us take part in a panel/group discussion under the following title.

Pair Discussion

What changes can occur in your life for believing in Taqdir you think.

As per your teacher's direction, form different pair, discuss, and present on the mentioned title.

1. Trust (tawaqqul) in Allah the Great will increase.
2.
3.
4.

Taqdir is an Arabic word. It means to determine, to fix, to specify, destiny or fate etc. Whatever will happen in the Universe, the All-knowing Allah ta’ala has fixed them with His prior knowledge and wisdom. Allah has created every entity with its Taqdir. The location, timing, and manner of events on Earth are all predetermined by Allah. All the calamities that befall on the earth as well as on an individual are written before the creation of the world in the book (of Taqdir). It is very easy for Allah ta’ala. Therefore, if anything get lost, we should not regret for that. Again, we should not be overwhelmed with joy if we get something good. In all circumstances, we should express our gratitude to Allah the Great. Because, good or bad whatever happens, comes from Allah ta’ala. Everything unfolds according to the Taqdir, even the inability and intelligence.

To believe in Taqdir is an indispensable part of iman. It is a must to believe in Taqdir to be a true believer. It is essential to remain satisfied with Taqdir for each believer.

Types of Taqdir

Taqdir is of two kinds. Such as:

1. Taqdir-e mubram which means unchangeable fate, and
2. Taqdir-e muallaq which means changeable fate.

Taqdir-e mubram is never changed. And Taqdir-e muallaq can be changed with the righteous deeds, prayers of a man. Rasulullah (peace be upon him) says, 'Prayers can change fate. And good deeds can increase life time.' (Tirmidhi)

It is not like this that a person is doing good deeds or bad simply because it is written in taqdir. Allah ta’ala is the Alimul Gaeeb. Allah ta’ala knows it beforehand that when and what we will do something, what we will eat, and where something will happen. As a result, He has kept that written. Many people raise the question that a man does all the good or bad deeds as per Allah’s will and as a result, these are written in Taqdir. So, what is the fault of a man? In reality, the Almighty Allah has clearly shown mankind two distinct paths: the path of goodness and the path of evil. He does not commit injustice towards His servants. Allah the Great says,

وَخَلَقَ اللَّهُ السَّمَاوَاتِ وَالْأَرْضَ بِالْحَقِّ وَلَتُجْزَى
○ كُلُّ نَفْسٍ بِمَا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ

Meaning: 'For Allah created the heavens and the earth for a purpose, so that every soul may be paid back for what it has committed. And none will be wronged.' (Surah Al-Jathiyah, verse:22)

Allah has created mankind dependent on work. In this world, a man cannot achieve anything without effort. He has given mankind the power of independent will and the freedom to engage in good or bad deeds. And a man does good or bad deeds consciously as per his will. The Almighty Allah does not compel anyone to engage in good or bad deed. If He were to do so, then all people in the world would become believers. Allah ta'ala says,

وَلَوْ شَاءَ رَبُّكَ لَمَنِ مَنْ فِي الْأَرْضِ كُلُّهُمْ جَيْعًا
أَفَأَنْتَ تُكْرِهُ النَّاسَ حَتَّىٰ يَكُونُوا مُؤْمِنِينَ○

Meaning: ‘Had your Lord so willed, all people on earth would have certainly believed, every single one of them! Would you then force people to become believers?’ (Surah Younus, verse: 99)

The person who strives on the righteous path shown by Allah, He guides them. And for those who deviate themselves, there is no one to help. Therefore, if one argues that his/her wrongdoings have been done as per Allah's will and as written in his/her Taqdir, he/she will not go free from the punishment. It is impossible to claim to be free from the Hell or obtain Heaven for Taqdir. A small incident can be mentioned in this regard. A person was accused of theft and brought to court during the caliphate of Umar (Ra). The accusation of theft against him was proved in the court. As a punishment, it was ordered to cut off his hand. The person went to Umar (Ra) and said, ‘O Great Caliph of the Muslim world! Nothing happens without the will of Allah. Even I am not beyond His will. I have committed theft according to His will. Why should my hand be cut off?’ Umar (Ra) said, ‘Everything happens by the will of Allah or fate. Just as you stole according to Allah's will, your hand will be cut off according to His will.’

Shafa'at (الشَّفَاعَةُ)

Shafa'at is an Arabic word. The literal meaning of the word is to make something even, to recommend someone, to request, to mediate etc. In Islamic terminology, shafa'at denotes by the permission of Almighty Allah the recommendation of the Prophets, Rasuls, Angels and the Pious to Allah for the welfare and forgiveness.

Pair Discussion

To obtain the Shafa'at in the life hereafter the good deeds we will do to individual, family, and society and the bad deeds we will avoid.

As per your teacher's direction, discuss the above mentioned title in different groups and present yourselves.

Fields	The good deeds we will do	The bad things we will avoid
In personal life		
In family		
At school		
In the society		

Significance of Shafa'at

On the day of Qiyamat, Allah the Almighty will make us accountable to Him for our worldly deeds. Then, He will send everyone to the heaven or hell in terms of what we have done in the world. The virtuous will obtain the heaven, and the sinners will suffer from damnation in the hell. By the permission of Almighty Allah the Prophets, Rasuls and the virtuous souls will plead (shafa'at) to Allah for which the sinner will be forgiven and granted heaven from the hell. The dignity of the pious in the heaven will be more for their pleading.

The situation at the field of Hashr will be extremely terrifying. All people will be very thirsty and anxious. They will be fearful and desperate to find a way to escape their fate. In this situation, Allah the Great will grant special permission to the Prophets and righteous servants to plead for them.

Shafa'at in the Holy Quran and Hadith

At first, the last and the Greatest Prophet Hazrat Muhammad (peace be upon him) will get the privilege to intercede for people on the day of Qiyamat. Allah the Great says about shafa'at,

لَا يَمْلِكُونَ الشَّفَاعَةَ إِلَّا مَنِ اتَّخَذَ عِنْدَ الرَّحْمَنِ عَهْدًا

Meaning: ‘None will have the right to intercede, except those who have taken a covenant from the Most Compassionate.’ (Surah Maryam, verse: 87)

He also says,

وَ لَا تَنْفَعُ الشَّفَاعَةُ عِنْدَهُ إِلَّا لِمَنِ اذْنَ لَهُ

Meaning: ‘No intercession can avail with Allah except for him whom Allah permits to intercede.’ (Surah Saba, verse: 23)

Apart from these, in different verses of the Quran it is said that there will be no intercession (Shafa’at) for the nonbelievers on the day of Qiyamat. They will become helpless in the field of Qiyamat.

The Hadith of the Great Prophet also discusses the subject of shafa’at. He says, ‘I will advocate for a number of people greater than the total number of stones and bricks available in the world. (Musnad Ahmad)

In another Hadith, he says

أُعْطِيْتُ الشَّفَاعَةَ

Meaning: ‘I have been empowered with the very right to plead.’ (Bukhari and Muslim)

In the light of the Holy Quran and Hadith, it can be stated without any doubt that on the Day of Judgment, at the most fearful moment, Prophet, Rasuls, Angels, martyrs, scholars, memorizers of the Quran, and virtuous servants will be granted permission to intercede before the exalted court of Allah. Allah, the Almighty, will accept all these intercessions and grant countless people entry into heaven. However, the greatest right to intercede will be given to the Great Prophet Muhammad (peace be upon him) in the most expansive manner.

Different Phases of Shafa’at

By analyzing the Hadiths about Shafa’at, we can know about the different phases of shafa’at. Such as-

- a. On the Day of Judgment, when everyone will gather in the field of Hashr for the settlement of accounts, an unbearable situation will arise. The sun will be very close. There will be no limit to the anguish and distress of people. In this state,

humans will gradually approach Adam (As), Hazrat Noah (As), Hazrat Ibrahim (As), Hazrat Musa (As), and Hazrat Isa (As), requesting intercession to begin the settling of accounts with the Almighty Allah. However, they will all express their inability. Finally, they will come to the last and the Greatest Prophet, Prophet Hazrat Muhammad (peace be upon him). At that time, he will intercede with the Almighty Allah to initiate the settlement of accounts for the entire created world. This is known as Shafa'at-e-Kubra (the greatest intercession).

- b. After the calculations and accounts are settled, the believers who are deserving of entry into Paradise will be granted permission by the Prophet Muhammad (peace be upon him) to enter Paradise, through the intercession of the Almighty Allah. It is for them that the gates of Paradise will be opened first.
- c. The Shafa'at is a gift of Paradise without any calculation. Through this intercession, a large number of people from the Ummat-e Muhammadi will enter Paradise without any accountability. This intercession is specifically designated for the Prophet Muhammad (peace be upon him) alone.
- d. Moreover, those believers who deserve Hell due to their sins will be forgiven and granted entry into Paradise through the intercession of the Prophet Muhammad (peace be upon him).
- e. The believers who will enter Hell due to their sins, the Great Prophet (peace be upon him) will advocate for them to get free from the torment of the Hell.
- f. The Prophet (peace be upon him) will intercede for the believers who have attained Jannah (Paradise) to increase their honour. This intercession will also be carried out by other Prophets, Messengers, and righteous individuals.
- g. Some people will reside in A'raf due to their equal balance of good and evil deeds. A'raf is an elevated position between Jannah and Jahannam (Hell). The Great Prophet (peace be upon him) will also plead for them. At that time, the Almighty Allah will grant them permission to enter Jannah.
- h. As it is described in the Hadith that on the Day of Judgment, the Quran mentions that the reciters of the Quran and those who observe fasting will receive the intercession of the Almighty Allah.

Shafa'at is a special blessing bestowed by the Almighty Allah. We will have faith in the intercession of our beloved Prophet (peace be upon him). We will love him and follow his ideals to lead our lives. By obtaining the intercession of the Prophet (peace be

upon him) in the hereafter, we will be able to enter paradise. Without his intercession, attaining salvation and well-being in the hereafter will not be possible for us.

Shirk (الشّرْكُ)

The term Shirk

Shirk (الشّرْكُ) means to believe in a partner, to make associate, to make equal. In Islamic terminology, to associate somebody or something with Allah ta'ala or regard them as His equal is Shirk. One who does shirk is called a Mushirk. No one can be equal to Allah ta'ala. Allah the Great says, 'If there were any other Illah in the heavens and the earth, both would have collapsed.' (Surah Al-Ambia, verse: 22) This verse from the Holy Quran is a proof of the Oneness of Allah. Shirk is the opposite of Tawhid. Allah ta'ala Himself refutes the idea of Shirk. The Holy Quran states,

قُلْ هُوَ اللَّهُ أَحَدٌ

Meaning: Say, He is Allah, One and Only.' (Surah Al-Ikhlas, verse: 1)

Kinds of Shirk

Shirks are of three kinds:

1. To associate partnership in the entity and existence of Allah

Such as, to believe Allah ta'ala has a father, wife and son. About this kind of Shirk, Allah ta'ala says, 'He has never had offspring, nor was He born. And there is none comparable to Him.' (Surah Al-Ikhlas, verse: 3-4)

2. To raise a parallel to Allah in the matters of worship

To raise a parallel to Allah in the matters of worship, such as, to offer salat, to keep fast, and to sacrifice animals etc. in someone else's name other than Allah. To keep safe from this kind of Shirk, Allah ta'ala says,

قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ

Meaning: 'Say, 'Indeed, my prayer, my rites of sacrifice, my living and my dying are for Allah, Lord of the worlds.' (Surah Al-An'am, verse: 162)

3. To assign a partner or rival in the Attributes of Allah ta’ala

It is a kind of shirk to assign a partner or rival in the Attributes of Allah ta’ala. To think someone else as the Master of creation, life and death, and livelihood is Shirk. Allah the Great says, ‘Is there any creator other than Allah who provides for you from the heavens and the earth?’ (Surah Al-Fatir, verse: 3)

Individual Work

Let us make a list of deeds which are Shirk or can be Shirk.

1. To think someone else worthy to worship other than Allah ta’ala.
2.
3.
4.

Evils of Shirk and Its Remedies

Shirk is the most heinous sin to Allah ta’ala. Its consequence is severe. Of all sins on the earth, shirk is the greatest or gravest sin. Allah ta’ala says,

○ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ

Meaning: ‘Shirk is truly the worst of all wrongs.’ (Surah Luqman, verse: 13)

Among all creations, human beings are the noblest creation or Ashraful Makhluqat in the realm of creatures. They are the most beloved creation of Allah ta’ala. Therefore, humans should never associate partners with Allah ta’ala in any way. Because even though Allah is infinitely merciful and compassionate, He is greatly displeased with those who commit shirk. Despite being forgiving and compassionate, He will not forgive the sin of shirk. Allah ta’ala says about this,

○ إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرِكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ

Meaning: ‘Indeed, Allah does not forgive associating others with Him, but forgives anything else of whoever He wills.’ (Surah An-Nisa, verse: 48)

Allah ta’ala has created human beings only for His worship. Therefore all our worship for Allah must be free from shirk and bida’at. Any worship mixed with shirk is valueless in Islam, and is rejected to Allah. Allah ta’ala says, ‘If you associate others with Allah, your deeds will certainly be void and you will truly be one of the losers.’ (Surah Zumar, verse: 65)

Allah ta'ala is the Most Merciful. It is impossible to get favor in the life here and salvation life hereafter without His mercy, blessings, and forgiveness. Jannat will be forbidden for the Mushirk in the life hereafter. The hell will be their eternal abode. Allah ta'ala says, 'Whoever associates others with Allah will surely be forbidden Paradise by Allah. Their home will be the Fire. And the wrongdoers will have no helpers.' (Surah Al-Maidah, verse: 72)

In this context, Prophet Muhammad (peace be upon him) says, 'Jibrail (As) came to me and gave me the good news that anyone from your follower who does not commit shirk will enter Jannat.' (Muslim)

The Holy Quran and Hadith repeatedly instruct us to stay away from shirk in order to survive. Shirk is an unforgivable sin. Therefore, it is everyone's duty to be cautious and protect themselves from shirk at all times. If one falls into shirk, they should sincerely repent and turn back to faith. They should seek forgiveness from Allah and make a commitment not to commit such sins in the future.

We should strive to stay away from shirk and actively seek the help of Almighty Allah in this matter.

Writing Reflection Diary

To stay away from Shirk in my daily life the good things I will do and the bad things I will avoid.

Fill up the table at your class in the light of the mentioned title.

Serial	Things to do	Things to avoid
1.		
2.		
3.		
4.		
5.		

Dear Learners! Through the discussion in this chapter, you have gained an understanding of the fundamental beliefs of Islam. Now you will be able to easily discern certain beliefs and actions in your surrounding society that are not in accordance with Islam. As a true Muslim, you must free yourself from such beliefs and actions. Let us identify the prevalent beliefs and actions contradictory to Islamic beliefs in Muslim society. Seek the assistance of your teachers and other friends in this endeavor. Seek the opinions of family members or knowledgeable religious mentors when necessary.

Chapter Two

Ibadat

All the creatures on Earth have been created for the welfare of humanity. However, 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 Adh-Dhariyat, verse: 56). The primary purpose of ibadat is to attain the satisfaction of Allah. Therefore, any good deeds supported by Shariah is considered ibadat.

Ibadat, in essence, means submission, expressing humility, becoming obedient, and serving. In the Islamic terminology, following the laws and regulations of Allah in all aspects of life is referred to as ibadat. In Class Six and Class Seven, you have learned about the definition, significance, and types of ibadat. You have also learned about the main forms of worship in Islam, such as Salat (prayer), Sawm (fasting), and Zakat (charity). Here, we will discuss in detail about Salat, Sawm, Zakat, and Hajj among the fundamental ibadats.

Salat (الصلوة)

Dear learners, you have learned the concepts of the fundamental ibadats in Islam in the chapters on ibadat in class six and seven. Now, you certainly implement and practices those in real life. From this chapter in class eight, you will acquire more detailed knowledge about four kinds of ibadats. By practicing and discussing these worship practices according to the teacher’s instructions in various parts of this chapter, you will be able to learn by heart the core teachings of ibadat.

Before we begin the discussion of this chapter, take a moment to recall what you have studied or learned about worship in class six and seven. Seek assistance of your classmates in this matter, and if necessary, seek guidance from your teacher.

Participate in various activities of this chapter according to the teacher's instructions. Now, let's start our discussion on ibadat.

Writing Reflection Diary

The Salats I regularly perform learning from the class seven.

(Dear learner, you will fill up the table in the light of the mentioned title. In this regard, you can take help from your classmates or teacher. Submit the filled up table in the next session with your parent or guardian's opinion.)

Serial	The Salats I regularly offer learning from the class seven.	Number of the Rak'at of Salat/ Special Rules	Guardian's opinion/ signature
1.	Salatul Witr	Three rak'ats, in the third rak'at the dua kunut should be recited.	Performed regularly.
2.			
3.			
4.			

After accepting faith, the first obligatory worship for a believer is Salat. Among the five pillars of Islam, Salat is the only obligatory worship that we perform daily. Salat is the best worship. On the Day of Judgment, Allah ta'ala will first take account of a person's Salat. The Prophet Muhammad (peace be upon him) has given glad tidings of Paradise for those who regularly perform Salat. Those who abandon Salat voluntarily will be regarded as a fasik or sinner. Therefore, we will perform Salat regularly. Apart from the five obligatory prayers, the Prophet Muhammad (peace be upon him) used to perform Nafl prayers at various times of the day. We have learned to perform other prayers along with the obligatory prayers in the class six and seven. We have practiced them. To continue, we will learn various Nafl prayers such as Salah al-Awwabin, Salah al-Tahajjud, and acquire the necessary qualifications.

Nafl Salat

The term Nafl means extra. Apart from Farz, Wajib, and Sunnat-e Muakkadah prayers, any form of additional prayer is considered Nafl Salat. The Prophet Muhammad (peace be upon him) occasionally performed certain prayers intermittently and refrained from regularizing them in order to prevent them from becoming obligatory upon the Ummah (Muslim community). Such prayers are known as Sunnat-e Ghair Muakkadah. The time to perform these Salats is fixed. Such as Salatul Ishraq, Salatul Awwabin, Salatut Tahajjud, and so on. On the other hand, the prayers that Rasulullah (peace be upon him) always performed and encouraged his companions to observe are referred to as Sunnat-e Muakkadah. For example, two Rak'at before the Fajr mandatory prayer, four Rak'at before the Zuhra obligatory prayer, and two Rak'at after it, and so forth.

Apart from prohibited and makruh times, any additional prayer beyond the obligatory ones is referred to as mustahabb prayer. Sunnat-e zaida and mustahabb Salats are included in Nafl prayers. Nafl prayers can be performed at any time, excluding the prohibited times. Nafl prayers are to be performed in units of two or four Rak'ats. However, it is preferable to perform them in units of two Rak'ats. Nafl Salats are performed according to the rules of Sunnat prayers.

Writing Reflection Diary

The way I want to apply the teachings or any incident about Salat described by my teacher in my life.

From my family member/any person who has religious knowledge, I will learn how to offer mandatory salats five times a day, as well as the rules of performing Nafl Salat.

The Importance of Nafl Salat

The person who wants to be a favorite servant of Allah ta’ala should perform nafl Salat more and more. Salat is the most favorite worship of Rasulullah (peace be upon him). The noor that is created in the heart for performing farz and wajib Salat, is increased through offering nafl prayers. The heart becomes peaceful. Rasulullah (peace be upon him) states,

جُعِلْتُ قُرَّةُ عَيْنِي فِي الصَّلَاةِ

Meaning: ‘It is through Salat that the coolness has been bestowed upon my eyes.’ (Nasai)

Panel/Group Discussion

'It is through Salat that the coolness has been bestowed upon my eyes.'

Discuss the essence of the mentioned hadith in panel/group as per your teacher's instructions and present yourselves.

Performing nafl Salat can help a person obtain Allah ta'ala's nearness and satisfaction. The best way to express ultimate devotion and humility towards Allah ta'ala is through prostration (to make sijdah). When someone is in the state of prostration, they are closest to Allah ta'ala. Allah the Almighty says, 'Prostrate and draw near.' (Surah Al-Alaq, verse: 19). In a hadith, it is narrated that when the Prophet Muhammad (peace be upon him) was asked about the most beloved deeds to Allah, he replied, 'Perform prostrations (meaning, offer prayers) abundantly. Whenever you prostrate for the sake of Allah, Allah will elevate your status and forgive your sins.' (Muslim).

One day, Rabiah Ibn Kab al-Aslami (Ra) approached the Prophet Muhammad (peace be upon him) and requested permission to be his companion in Jannah. At that moment, the Prophet advised him to prostrate (make sijdah) frequently, so that he could be blessed with the companionship of the Prophet in Jannah. (Muslim)

So, we will regularly perform Nafl Salat, in addition to fulfilling our Farz, Wajib), and Sunnat-e Muakkadah prayers to gain nearness to Allah ta'ala and His satisfaction. After the Zuhra prayer, we will offer two Rak'ats of Nafl Salat, before the Asr prayer, we will perform four rak'ats of Nafl Salat, after the Maghrib prayer, we will offer two rak'ats of Nafl Salat, and before the Isha prayer, we will establish the habit of performing four rak'ats of Nafl Salat. Sometimes, we unintentionally make mistakes while performing our obligatory prayers. Nafl Salat helps compensate for any deficiencies in the obligatory prayers. It increases sincerity in our worship. We will make an effort to perform Nafl Salat in solitude so that our prayers remain free from worldly distractions.

Homework

'The Nafl Salat I can offer from now on in addition to fulfilling the Farz prayers.'

In the light of the title, fill up the table with the help of your family members/ classmates.

Salatul Awwabin (صلوة الْأَوَّلِيَّنْ)

Awwabin refers to those individuals who are virtuous and engaged in abundant acts of repentance. The literal meaning of Salaatul Awwabin is the prayer of the pious and repentant. The prayer which is performed before the Isha prayer, following the Maghrib prayer is called Salatul Awwabin. To offer this prayer is Sunnat-e Ghair Muakkadah.

This means that although it is not obligatory to perform this sunnat prayer, if one does observe it, he will attain blessings.

Rules of Performing Salatul Awwabin and Its Benefits

After offering the farz and sunnat Salat of Maghrib, six rak'ats of Salatul awwabin is performed in two rak'ats like the way two rak'at of sunnat Salat is performed. The Prophet (peace be upon him) himself observed this prayer and encouraged his companions to do the same. Rasul (peace be upon him), states about the benefit of Salatul awwabin, 'Whoever offers six rak'ats of prayer after Maghrib, refraining from any inappropriate speech or actions in between, shall attain the reward equivalent to twelve years of Nafl Ibadat.' (Tirmidhi).

Since this Salat is Sunnat-e-Ghair Muakkadah, it can be performed with less than or more than six Rak'ats. The Prophet (peace be upon him) most often performed this Salat from Maghrib to Isha. It is narrated in a hadith, 'Hazrat Huzaifah (Ra) performed Maghrib prayer with the Prophet (peace be upon him). Rasul (peace be upon him) performed the prayer from Maghrib until before the Isha prayer.' (Sahih Ibn Khuzaymah)

We will develop the habit of performing Salatul Awabeen to seek closeness to Allah ta'ala. If we cannot perform it daily, then on special days like the Night of Jumu'ah, in the month of Ramadan, or during holidays, we will perform Salatul Awwabin.

صلوة التَّهَجُّدِ (Salatut Tahajjud)

Tahajjud is an Arabic word. It means waking up from sleep, staying awake at night, and engaging in worship staying awake at night. To obtain the nearness of Allah ta'ala, the Salat is offered at the end of the night after the Isha prayer is called Salatul Tahajjud. It is preferable to perform Salatul Tahajjud in the late part of the night or during the two-third of the night. Offering Tahajjud prayer was essential for the Prophet Muhammad (peace be upon him). If for any reason he could not offer it at night, he would perform the prayer the next day before Zuhur. Even it caused his feet to swell for performing Tahajjud prayer in standing for long time. Allah the Most Merciful states in the Holy Quran asking our Beloved Prophet (peace be upon him) to offer tahajjud Salat,

وَمِنَ الْيَلَى فَتَهَجَّدُ بِهِ نَافِلَةً لَكَ

Meaning: 'And rise at the last part of the night, offering additional prayers.'(Surah Bani Israel, verse: 79)

It is not made mandatory for the follower of Prophet Muhammad (peace be upon him) to offer Salatul tahajjud. But he specially asked his companions to offer this prayer. Therefore, the companions of the Prophet (peace be upon him) regularly performed this

Salat. Salatul tahajjud is the best nafl Salat. Rasulullah (peace be upon him) says, ‘The best Salat after the five times of Salat a day is tahajjud.’(Muslim)

Rules for performing Salatul Tahajjud

Salatul Tahajjud is performed following the rules of Sunnat Salat as it is performed with two rak’ats of prayer. The minimum requirement for Salatul Tahajjud is two rak’ats, but it can be performed with four, eight, or twelve rak’ahs as well. If someone wishes to perform more, they may do so. Tahajjud can be performed from after Isha prayer until before the pre-dawn.

After performing Salatul Tahajjud, it is necessary to perform Witr. If one does not have the habit of waking up from sleep to perform Tahajjud prayer, then they should perform Witr prayer after the Isha prayer. Even if Witr prayer is performed, there is no inconvenience in waking up from sleep to perform Tahajjud prayer.

Significance of Salatul Tahajjud

Salatul tahajjud is a unique and important medium of obtaining Allah ta’ala’s satisfaction. Because, when everyone is asleep in comfort around, then just to satisfy Allah one stands for prayer. Allah ta’ala becomes pleased with the person. Through this Salat, a deep bond is created between Allah ta’ala and His servant.

During the day, we remain occupied with various tasks. Even if we want to, we cannot fully devote ourselves to Allah ta’ala wholeheartedly. Therefore, the prayers of the night bring tranquility to our hearts. To follow Allah’s instructions becomes easier. Our negative inclinations are also controlled. As a result, the one who performs Tahajjud achieves improvement in his character. We can easily distance ourselves from unjust acts. Allah ta’ala says, ‘Indeed, worship in the night is more impactful and suitable for recitation.’ (Surah Al-Muzzammil, verse: 6)

Allah ta’ala accepts the supplications of those who perform Tahajjud Salat and forgives their sins. The Prophet Muhammad (peace be upon him) says, ‘During the last third of every night, Allah descends to the lowest heaven and proclaims, ‘Is there anyone who calls upon Me, so that I may respond to their call? Is there anyone who asks of Me, so that I may give to them? Is there anyone who seeks My forgiveness, so that I may forgive them?’ (Bukhari and Muslim)

In order to become beloved servants of Allah ta’ala, we will regularly perform Tahajjud Salat. After performing Tahajjud Salat, we will recite Darood upon Rasulullah (peace be upon him) several times. Then, we will supplicate to Allah ta’ala for ourselves, our parents, and all our relatives and loved ones who have departed from this world.

Apart from the aforementioned nafl prayers, we can perform voluntary prayers at any time. Allah, the Almighty, says about prayers, ‘Seek help through patience and prayer.’

(Surah Al-Baqarah, verse: 153). We will perform voluntary prayers to express gratitude, to alleviate worries, and to seek Allah's assistance in times of hardship, adversity, or any other need.

Individual work/Practice

(Dear learner friends, practice the rules of salats about what you have learned through the discussion of your teacher in a fixed placed.)

Let us make a habit of performing the Salats mentioned in the textbook on due time.

(Dear learner, you will fill up the tables below and submit it after one week with the opinion of your parents/guardian.)

Serial	Name of Salat	Rules of Performing
1.	Salatul Awwabin	Six rak'ats of Salat after the farz and sunnat Salat of Maghrib.

Day/Date	The nafl Salat I have offered	The place where I have offered the Salat	The time when I have offered the Salat	Comment of the guardian
Saturday	Salatul Awwabin	At mosque	After Maghrib prayer	
Sunday				
Monday				
Tuesday				
Wednesday				
Thursday				
Friday				

Sawm (الصَّوْمُ)

Sawm is the third pillar of Islam. Regardless of one's wealth or social status, it is obligatory for all Muslims to observe fasting during the holy month of Ramadan. Allah Ta'ala Himself will grant the rewards for this act of worship. The scent emanating from the person who fasts is more pleasing to Allah Ta'ala than the fragrance of musk. The month of Ramadan, along with the practice of fasting, performing Salatul Tarawih, and commemorating Lailatul Qadr, are all blessings bestowed upon the followers of Rasulullah (peace be upon him) by Allah the Almighty.

In Class seven, you have learned some rules and regulations regarding Sawm. To continue, now you will learn about the preparation for observing Sawm, the benefits of the month of Ramadan, the significance of Lailatul Kadr, Eid and the day of Eid. You will be able to attain purification by observing Sawm properly and will be able to form a compassionate life accordingly. Let us begin our main discussion.

Dear learner friends, in the beginning of the discussion on Sawm from the chapter Ibadat, share your experiences of ibadats you performed during the last month of Ramadan with your friends. Discuss with your friends and write down the memories of the past month of Ramadan in the following format.

Pair Work

Sawm 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 Sawm I observe in my practical life.	

Preparation of Sawm

Ramadan is the month of worship and purification for the believers. During the day, they keep fast, break their fast in the evening, perform Tarawih prayers at night, and have sahri at the last part of the night. In this way, we engage ourselves in worship and make the most of Ramadan. Therefore, it is essential for us to prepare ourselves physically and mentally accordingly.

The Prophet Muhammad (peace be upon him) started preparing for fasting from the month of Rajab. The beloved Prophet (peace be upon him) prayed to Allah ta'ala to increase the blessings of the months of Rajab and Sha'ban and to extend his lifetime till Ramadan. He would pray,

اللَّهُمَّ بارِكْ لَنَا فِي رَجَبٍ وَشَعْبَانَ وَبَلِّغْنَا رَمَضَانَ

Meaning: ‘O Allah! Grant us blessings in the months of Rajab and Sha’ban, and allow us to reach Ramadan.’ (Musnad Ahmad)

Keeping a fast without consuming any food or drink throughout the day is indeed a challenging task. Therefore, it is advisable to cultivate the practice of observing voluntary fasts as frequently as possible during the month of Sha’ban, thereby developing a habit of fasting. The Prophet Muhammad (peace be upon him) used to observe fasts for nearly the entire month of Sha’ban. Hazrat Ayesha (Ra) says, I have not seen the Prophet Muhammad (peace be upon him) observing voluntary fasts more than he did during the month of Sha’ban.’ (Bukhari)

When asked about the significance of fasting in the month of Sha’ban, the Prophet Muhammad (peace be upon him) said that during this month, people’s deeds are presented to Allah ta’ala. I desire that when the angels present my deeds to Allah, I be in a state of fasting. Sha’ban holds a special status due to be the previous month of Ramadan. In our country, as well as in the Indian subcontinent, the night between the 14th and 15th of Sha’ban is known as Shab-e-Barat or the ‘Night of Forgiveness.’ This night is also referred to as Lailatul Nisf min Sha’ban or the ‘Mid-Sha’ban Night’ in hadith. Several hadiths describe the virtues and importance of this night. Hazrat Mu’adh ibn Jabal (Ra) narrated that the Prophet Muhammad (peace be upon him) said that on the night of Mid-Sha’ban, Allah looks upon His creation and forgives everyone except for idolaters and those who harbor ill-will. (Ibn Majah) Therefore, on this night, we should forget animosity and grudges towards one another. We should engage in actions that distance us from hostility and promote love among ourselves. We should forgive others and seek forgiveness from others, so that Allah ta’ala may forgive us.

On this night, many famous tabayei (the pious who met the companions of the Prophet (peace be upon him) would dress in beautiful clothing, wear perfume and surma to attend the mosque and perform the prayer. Therefore, we will try our best to engage in worship on the night of mid-Sha’ban, that is, on the night of the fifteenth of Sha’ban. We will offer nafl prayers, seek forgiveness from Allah ta’ala for ourselves and our families, and observe fasting during the day. This is because Rasulullah (peace be upon him) used to keep fast for three days in the middle of every lunar month, specifically on the 13th, 14th, and 15th. Many people celebrate the night of Shab-e-Barat by lighting firecrackers and candles, but these practices are strongly discouraged. We will stay

away from such actions that go against the Islamic Shariah .

We will keep track of the months of Rajab and Sha'ban. If possible, we will make an effort to sight the moon for Ramadan. Sighting the moon is a sunnat. However, currently, we do not pay much attention to this matter.

Ramadan is the month of revelation of the Quran. Therefore, before the arrival of this month, we will engage in extensive study of the Holy Quran. We will establish the habit of performing congregational prayers and offer voluntary prayers as well. We will abandon sinful actions. Without appropriate planning, success cannot be achieved in any task. Therefore, we will prepare ourselves for Ramadan. Whoever prepares in advance will be able to engage in appropriate worship during Ramadan. And if due to lack of preparation, we are unable to worship, then we will miss out on the mercy and blessings of Ramadan. Rasulullah (peace be upon him) says, ‘Let the person’s nose be covered in dust who receives the month of Ramadan but is not able to have their sins forgiven.’ (Tirmidhi)

We will plan our daily worship before the arrival of the month of Ramadan. So that we are not deprived of the mercy and blessings of Ramadan in any way.

The Benefits of the Month of Ramadan

Ramadan is the most blessed month of the year. Ramadan is a unique month of mercy, forgiveness, and salvation. It is during this month that Allah ta’ala revealed the Holy Quran. Allah ta’ala says,

شَهْرُ رَمَضَانَ الَّذِي أُنْزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلْنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَى
وَالْفُرْقَانِ فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ فَلِيَصُمُّهُ

Meaning: ‘Ramadan is the month in which the Quran was revealed as a guide for humanity with clear proofs of guidance and the standard to distinguish between right and wrong. So whoever is present this month, let them fast.’ (Surah Al-Baqarah, verse: 185)

Other Heavenly scriptures were also revealed in the month of Ramadan. ‘The scriptures of Ibrahim (As) were revealed on the first night of Ramadan. The Torah was revealed on the sixth day of Ramadan. The Injil was revealed on the thirteenth day of Ramadan. The Zabur was revealed on the eighteenth day of Ramadan. And the Noble Quran was revealed on the night of Qadr of Ramadan.’ (Musnad Ahmad)

The Quran is indeed the noble reason for the blessedness of Ramadan. During this month, mercy descends from the heavens. Rasulullah (peace be upon him) says, ‘The gates of mercy are opened in Ramadan. The gates of Hell are closed, and the devils are chained.’ (Bukhari)

It is mandatory to keep fast for a month in Ramadan. Fasting is a greatly beloved act

of worship to Allah ta’ala. Therefore, Allah Himself will reward the fasting person. As the servant observes fasting during this month, Allah multiplies the rewards of all other acts of worship. It is further mentioned in the hadith that in this month, if someone performs Umrah, they receive the rewards of performing Hajj. (Bukhari)

Allah ta’ala is Gafurur Rahim. He wants us to forgive our sins. So that we abandon the path of injustice and return to the path of Allah ta’ala. Therefore, during Ramadan, He has provided us with a unique opportunity for the forgiveness of our sins. In the month of Ramadan, a heralding angel announces, ‘O seekers of goodness! Be proactive. O sinners! Refrain from sins.’ Every night during Ramadan, Allah ta’ala grants countless individuals deliverance from Hellfire.

Ramadan is a month of Ibadat. We observe fast in the day and perform Qiyam ul Layl or Salatul Tarawih at night. About the benefits of sawm and Salatul Tarawih, Rasulullah (peace be upon him) states,

مَنْ صَامَ رَمَضَانَ إِيمَانًا وَاحْتِسَابًا غُفْرَةً
مَا تَقَدَّمَ مِنْ ذَنْبٍ

Meaning: ‘The person who observes fasting during Ramadan with hope and faith, their previous sins are forgiven.’ (Bukhari) Prophet Muhammad (peace be upon him) further states, ‘One who stays awake during the nights of Ramadan, engaging in worship (performing Tarawih prayers), his past sins are forgiven. (Bukhari)

In this month, Allah Almighty has blessed His servants with Laylatul Qadr, which is better than a thousand months. The Prophet (peace be upon him) says, ‘Whoever stays up in prayer on the Night of Qadr, seeking reward with faith and hoping for its blessings, will have all their past sins forgiven.’ (Bukhari)

On the Day of Judgment, the fasting individuals will request Allah’s recommendation for their release. Sawm will say, ‘O Protector! I have kept them away from food and desires during the days of Ramadan. Therefore, accept my recommendation regarding his release.’ The Quran will say, ‘I have kept them awake at night, abstaining from sleep. Accept my recommendation regarding them.’ Both recommendations will be accepted, and they will be granted entry into Jannah. (Bayhaqi)

In this manner, Allah ta’ala has assured the forgiveness of sins for His servants through fasting, Tarawih prayers, and the Laylatul Qadr. No matter how unjustly we act, Allah’s mercy is even more extensive. Therefore, during Ramadan, we will observe fasting appropriately, engage in additional voluntary worship, and seek repentance so that we can have our sins forgiven. Whoever attains the month of Ramadan but fails to have their sins forgiven, there is hardly anyone more unfortunate. Willfully abandoning fasting is a kabira gunah (major sin). Severe punishment awaits those who abandon fasting. If someone abandons a single day of fasting, they cannot attain the equivalent

reward of a fasting day in Ramadan, even if they were to observe fasting throughout their entire life. Therefore, we will engage in increased worship during the month of Ramadan and be fortunate to receive Allah ta'ala's endless mercy and blessings.

Individual Work

'Making the Habit of Performing the Ibadats in Ramadan, Purifying Ourselves'
 (Make a list of the Ibadats you perform/will perform in the month of Ramadan in the light of the above mentioned title.)

The Ibadats I have performed in the month of Ramadan	The Ibadats I will perform in the month of Ramadan
Pray five times a day in congregation.	Will recite Quran with meaning.

The Significance of Laylatul Qadr

Qadr means esteemed, honoured, and fortunate. We can refer Laylatul Qadr as a revered night or the night of divine destiny. Allah, the Lord of the Universe, has bestowed several special blessings upon the ummah (community) of His beloved Habib, Prophet Muhammad (peace be upon him), with Laylatul Qadr being one of the foremost. It is the most excellent night of the year. Regarding the significance of this night, Allah ta'ala states,

لَيْلَةُ الْقَدْرِ خَيْرٌ مِّنْ أَلْفِ شَهْرٍ

Meaning: 'The Night of Glory is better than a thousand months.' (Surah Al-Qadr, verse: 3)

The person who remains awake on the night of Laylatul Qadr for worshipping, Allah ta'ala rewards him with the swab of performing Ibadats for a thousand month. Rasulullah (peace be upon him) says, 'Whoever worships during the night of Qadr with faith and expecting reward, his previous sins will be forgiven.' (Bukhari)

On this night, Jibrail (As) along with numerous angels descends to the world with the message of mercy, blessings, and peace from Allah ta'ala. They pray for Allah's mercy upon the worshippers who stay awake in devotion throughout the night. The continuous flow of Allah's mercy remains uninterrupted until the break of dawn. It is on this night when Allah ta'ala determines the fortunes of individuals for the coming

year. He accepts the supplications of His servants and fulfills their desires. He accepts the repentance of those who seek it. Regardless of the magnitude of one's sins, if they sincerely seek Allah's forgiveness, He pardons their sins and honors them.

The Quran Majid is the greatest of all heavenly books. Allah ta'ala revealed the entire Quran Majid on this night from Lauh-e-Mahfuz to the sky of the world. By the command of Allah, Jibrail (As) would bring revelations from there and present them to Rasulullah (peace be upon him) as needed. It is due to the Quran Majid that Allah ta'ala has bestowed such great honour upon this night. Allah, the Exalted, says,

إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةٍ مُّبَرَّكَةٍ إِنَّا كُنَّا مُنذِرِينَ

Meaning: 'Indeed, We sent it down on a blessed night, for We always warn.' (Surah Ad-Dukhan, verse: 3)

Seeking Laylatul Qadr

Allah ta'ala has not specified the Night, rather He has kept it hidden, so that His servants may engage in more and more worship. Rasul (peace be upon him) has advised to search for the Laylatul Qadr in the last ten nights of Ramadan. It is also mentioned in the Hadith regarding the odd nights of the last ten days. Abdullah ibn Abbas (Ra) and Imam Abu Hanifa (Ra) and many renowned scholars have identified the night of Laylatul Qadr on the 27th night of Ramadan.

It is incumbent upon us to stay awake and engage in abundant worship during the last ten nights of Ramadan, so that we are not deprived of the blessings and mercy of this auspicious night under any circumstances. There is no other unfortunate individual who is deprived of the blessings and mercy of Laylatul Qadr.

Ibadats of Laylatul Qadr

Hazrat Ayesha Siddiqa (Ra) wanted to know about the prayer of Laylatul Qadr from Rasulullah (peace be upon him). He taught her the following prayer:

اللَّهُمَّ إِنَّكَ عَفُوٌ تُحِبُّ الْعَفْوَ فَاغْفِرْ عَنِّي

Meaning: 'O Allah! Surely, You are forgiving, and You love to forgive. Therefore, forgive me.' (Tirmidhi)

The last ten days of Ramadan is the time for Itikaf. If we perform Itikaf at this time, we can engage ourselves in worshipping for ten consecutive days, therefore the possibility to attain more blessings of Laylatul Qadr increases.

The more one engages in worship, the more rewards they will receive. We will perform Tarawih prayers during these nights, recite the Noble Quran as much as possible, engage in Tasbih (praising Allah), engage in Jikr (remembrance of Allah), perform Tahajjud prayers, and read durood upon the Prophet Muhammad (peace be upon him). We will pray for our parents and loved ones, seek forgiveness for the residents of the graves. In this way, we will engage in worship until the Fajr prayer, so that Allah, the Almighty, may forgive all our sins in our lives.

Writing Reflection Diary

'I have learned the significance of Laylatul Qadr, the Ibadats of Qadr I will perform.' (You will fill up the fixed table from home in the light of the above mentioned title. In this case, you may seek assistance from members of your family, classmates, or teachers.)

I will perform the prayers of Lailatul Qadr:

- 1.
- 2.
- 3.
- 4.

Let us discuss about Laylatul Qadr, and perform Ibadats accordingly.

- 1) Do we know Lailatul Qadr by any other name?
- 2) How many years are in a thousand months?
- 3) Do you any worship during the last ten days of Ramadan, you will get the benefits of Laylatul Qadr?
- 4) Make a plan for the worship of Lailatul Qadr and act accordingly.

Sawm for Obtaining Purification

There exists a profound relationship between taqwa and fasting. Taqwa is an Arabic word. It means staying away from injustice and fearing Allah. To abstain from forbidden deeds that distance one from Allah is called taqwa. Due to taqwa, individuals keep themselves away from prohibited actions. On the other hand, fasting, as prescribed by Allah, involves refraining from consuming food and fulfilling biological needs for a specified period of time, even though these actions are permissible. Therefore, fasting is a form of worship that is elevated by the presence of taqwa. Without taqwa, the observance of fasting is not possible. Because, the one who fasts could easily indulge

in eating if they did not fear Allah ta'ala. However, by having fear of Allah, they stay away from consumption throughout the day. Allah ta'ala has commanded us to observe fasting so that we may embrace the practice of taqwa. Allah the Great says,

يَا أَيُّهَا الَّذِينَ آمَنُوا 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)

Sawm (Fasting) has three dimensions. If we adequately adhere to these dimensions in observing Sawm during the month of Ramadan, we can become complete Muttaqi (pious individuals).

Firstly, the fasting persons abstains from food and fulfilling their biological needs. Through this, the Nafs (lower self) becomes weaker, reducing a person’s inclination towards unjust actions and making self-control easier. As a result, the fear of Allah becomes strong in the mind of the fasting person.

Secondly, during the month of Ramadan, the fasting person observes fasting during the day and performs Tarawih prayers at night. This way, they remain engaged in worship throughout the day and night. Hunger prevents the body from inclining towards unethical deeds. Therefore, fasting obstructs the path of Satan and helps individuals avoid sins. Everyone remains spiritually uplifted through worship, and immoral activities decrease in society. Fasting individuals do not engage in indecent speech or actions. Rasulullah (peace be upon him) said, ‘Fasting is a shield. So, let no one of you behave indecently or foolishly. If someone verbally abuses or fights with you, say, ‘I am fasting.’ (Bukhari)

Thirdly, by observing fasting for one month in Ramadan, the fasting person develops the habit of abstaining from prohibited food and sinful actions. They begin to taste the natural pleasure of worshipping Allah, and their enthusiasm for worship increases. The fasting person keeps food in front of them but does not eat it. This way, fasting teaches patience. Rasulullah (peace be upon him) said, ‘Fasting is half of Sabr (patience).’ Since most unjust actions are driven by fulfilling biological needs and desires, fasting keeps individuals away from such actions. Fasting makes it easier to remember Allah.

The temptation of Satan cannot lead a fasting person astray. He adheres to the commandments and prohibitions of Allah ta'ala in every aspect of his life. In this way, the fasting person becomes a beloved servant of Allah ta'ala.

Sawm shows us the path of taqwa. Through taqwa, ikhlas is cultivated in worship. Ikhlas means performing worship solely to please Allah ta'ala. Allah ta'ala accepts sincere worship and rewards it abundantly. The opposite of ikhlas is ria or showing off.

Ria destroys the essence of worship.

It is unfortunate but true that there are many people in our society who observe fasting, but are unable to refrain from telling lies and engaging in unjust actions. Regarding them, the Prophet Muhammad (peace be upon him) states,

مَنْ لَمْ يَدْعُ قَوْلَ الزُّورِ وَالْعَمَلَ بِهِ فَلَيْسَ لِلَّهِ حَاجَةً
فِي أَنْ يَدْعُ طَعَامَهُ وَشَرَابَهُ

Meaning: ‘Those who do not abandon their falsehoods and actions contrary to their words do not benefit Allah by giving up their food and drink during fasting.’ (Bukhari)

If a student fails to actively engage in classroom activities, they will be unable to acquire knowledge, In the same way, even if one abstains from food and drink throughout the day, if one does not abstain from lying and obscenity, one does not get any reward for fasting. Rasulullah (PBUH) said-

رُبَّ صَائِمٍ لَيْسَ لَهُ مِنْ صِيَامِهِ إِلَّا الْجُوعُ وَرُبَّ قَائِمٍ
لَيْسَ لَهُ مِنْ قِيَامِهِ إِلَّا السَّهْرُ

Meaning: ‘Many fasting people do not receive any benefit other than experiencing hunger. Many performers of night prayer (Tahajjud) do not gain any benefit other than staying awake at night.’ (Ibn Majah)

In many verses of the Quran Majid, Allah ta’ala has commanded to obtain taqwa. Because a Muttaqi is the noblest person to Allah ta’ala. The Holy Quran state, ‘Surely the most noble of you in the sight of Allah is the most righteous among you.’ (Surah Huzurat, verse: 13) Fasting in the month of Ramadan plays the most important role to obtain this taqwa.

Eid-ul-Fitr

Eid means joy, happiness, celebration etc. Fitr means to break the fast. Literally, Eid-ul-Fitr means the festival of breaking the fast. It is celebrated on the first day of the month of Shawwal. Allah ta’ala has fixed the first day of Shawwal for the observer of fast as a day of celebration as a reward for fasting for a month. The Prophet Muhammad (peace be upon him) witnessed the people of Madinah engaging in specific two days of festivity and recreation after migrating to Madinah. The Prophet (peace be upon him) inquired about these two days, asking what they were for. They replied, ‘We used to indulge in festivities and recreational activities during the days of ignorance.’ At that

moment, the Prophet (peace be upon him) states, ‘Surely, Allah has given you in place of these two days, better days: Eid al-Adha and Eid-ul-Fitr.’ (Abu Dawood)

Group Work

‘The things to do and the things not to do on the day of Eid’

Make a list of the things to do and things not to do on the day of Eid in the light of the mentioned title discussing in different groups as per your teacher’s direction.

Things to do on the Eid day	Things not to do on the Eid day
To wear beautiful dress.	Not to use fireworks and firecrackers.

Things to do on the Eid-ul-Fitr

On the day of Eid al-Fitr, it is obligatory to perform the Eid prayer. The preferable way to perform the Eid prayer is to offer it in an open field or at the Eidgah. However, it is also permissible to perform the Eid prayer in the mosque. Islam has given importance to the celebration of festivals, promoting unity and brotherhood. Even the needy and less privileged should be able to celebrate the occasion, for which Allah ta’ala has made it obligatory to give Sadaqa tul-Fitr (charity) to capable individuals. Sadaqa tul-Fitr should be given before the Eid prayer. If it is not possible to give it on time, it must be given later. But delaying it would be a sin.

Some recommended practices on the day of Eid include:

1. Performing ablution before going to the Eidgah.
2. Having some food before going to perform the Eid prayer. Rasulullah (peace be upon him) used to have an odd number of dates before going to offer the Eid prayer.
3. Wearing clean and decent clothing, using perfume or scented oils, and applying kohl in the eyes before going to the Eidgah.
4. Walking to the Eidgah to attend Eid prayer, if possible.
5. Reciting the Takbeer aloud before and during the Eid prayer. The Takbeer can be recited in various ways, but commonly, the following Takbeer is recited:

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ لَا إِلَهَ إِلَّا اللَّهُ
 وَاللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ وَلِلَّهِ الْحَمْدُ ○

Pronunciation: ‘Allahu Akbar, Allahu Akbar, La ilaha illallahu wallahu akbar, Allahu Akbar wa lillahil hamd.’

Meaning: ‘Allah is the greatest, Allah is the greatest. There is no deity worthy of worship except Allah, and Allah is the greatest. All praise belongs to Allah.’

6. Going to the Eidgah by one route and returning home by a different route. Prophet Muhammad (peace be upon him) used to return home after Eid prayer by a different path.
7. Taking children to the Eidgah. Prophet Muhammad (peace be upon him) used to bring the children of his household with him for the Eid prayer.
8. Listening to the sermon after the prayer. It is necessary to listen to the sermon, and leaving without listening would be sinful.

Celebrating the Joy of Eid

Eid is not mere an Islamic ritual or festival, it holds hidden secrets within its festivities. It is very important to perceive this. On the day of Eid, it is appropriate to exchange greetings and inquire about the well-being of neighbours, relatives, and friends. The companions of the Prophet (peace be upon him) used to exchange the greeting ‘Taqabbalallahu minna wa minkum,’ which means ‘May Allah accept our good deeds.’ We can also exchange greetings by saying ‘Eid Mubarak’ or ‘Eid-ukum Sa'id’ (May your Eid be blessed). We should arrange good foods on Eid day according to our capabilities, have our own meal, and invite relatives, friends, and neighbours.

To celebrate the joy of Eid, we can also arrange sports activities approved by Islamic Shariah . The Hadith mentions the companions of the Prophet (peace be upon him) playing a stick game and enjoying themselves on Eid day. Alongside the celebrations, we should seek forgiveness from Allah for our sins. Because no one is as unfortunate as the one whose sins are not forgiven in Ramadan. Once, on the day of Eid, Abu Huraira (Ra) visited Umar Faruk’s (Ra) house and saw him weeping with closed doors. Abu Huraira (Ra) asked, ‘O Amir al-Mu'minin! People are celebrating, and you are weeping?’ Umar Faruk (Ra) replied, ‘If they knew what I know, they would not be able to celebrate.’ When he said this, he began to weep again and said, ‘If their deeds (fasting, prayers, and worship) are accepted, they can celebrate. But if their deeds are rejected, they should weep. And I do not know whether my deeds have been accepted or not.’

Therefore, we must not forget Allah amidst the joy of Eid. We will not engage in any actions disliked by Allah and His Rasul (peace be upon him). During the celebration of Eid, we will maintain dignity in clothing, appearance, and conduct. Even if we wear new clothes, we will not show arrogance. If we do not have new clothes, we will wear clean and tidy garments and express gratitude to Allah. On Eid day, we will make

supplications to Allah ta'ala for ourselves, our families, and loved ones. We will visit the graves of our deceased loved ones, perform prayers, and seek forgiveness for them. Above all, we will strive to eliminate mutual aggression, hatred, and ill feelings and bind ourselves together in unity and faith.

Home Work

‘The art of Practicing the Teachings Sawm’

To incorporate the teachings/significance of Sawm into your real life and daily activities, devise a plan for conducting discussions and practice.

(To create the mentioned project plan, you can seek assistance from your parents, guardians, or individuals knowledgeable in religious studies.)

The Teachings of Sawm	The way I will practice	Things which have been practiced	Comment (Guardian)
Brotherhood	I will help someone needy.		

Zakat (الزكوة)

Dear Learner, Zakat is one of the fundamental five pillars of Islam. It is an economic worship. We have learned about it in the previous classes. In this lesson, we will delve further into the conditions for Zakat to become obligatory, the religious significance of Zakat, the consequences of not paying Zakat, the nisb for Zakat, and the rules for calculating Zakat. Now, let's begin our experience by hearing an Islamic incident related to Zakat.

Homework

Share the experience of the Islamic incident related to Zakat you have heard/ learned with the elder members of your family/classmates. Write their opinions/ comments regarding the incident/story.

.....
.....

Introduction to Zakat

Zakat (الزكوة) means purity and growth. It is also used to refer to abundance, blessings, and so on. By giving Zakat, the giver's impurities of the heart are removed, and their wealth becomes sanctified. Hence, its meaning is purity. Additionally, Allah ta'ala blesses the wealth of the Zakat giver. As a result of giving Zakat, the purchasing power in society increases, and the overall economic situation improves. Thus, through the means of giving Zakat, wealth also grows. Therefore, another meaning of Zakat is growth.

In Islamic terminology, Zakat is the portion of a wealthy person's wealth that is prescribed by Allah to be given in a proper manner to the needy, helpless, poor, destitute, and deprived individuals. Allah commands to pay Zakat by directing in the Quran,

○ وَأَقِيمُوا الصَّلَاةَ وَأُتْوِا الزَّكُوَةَ

Meaning: 'Establish prayer, pay zakat.' (Surah Al-Baqarah, verse: 43)

The Prophet Muhammad (peace be upon him) says,

أَدُّوا زَكُوَةَ أَمْوَالَكُمْ

Meaning: 'Give the Zakat of your wealth.' (Tirmidhi)

Conditions for Zakat Being Farz

Zakat is also mandatory like Salat. But zakat is not mandatory for all. Rather, there are some conditions for zakat being farz. The conditions are as follow:

1. **To Be a Muslim:** The first condition for the obligation of Zakat is being a Muslim. Because Zakat is an ibadat. And it cannot be obligatory for a disbeliever or a non-Muslim. Therefore, Zakat is not obligatory upon a non-Muslim. Only when a person embraces Islam, he is required to give Zakat. Mu'adh ibn Jabal (Ra) reported that the Rasulullah (peace be upon him) sent him to Yemen and said, 'Indeed, you are going to a nation from the People of the Book, so let the first thing to which you invite them be the testimony of the unity of Allah and the prophethood of Muhammad. If they accept that, then inform them that Allah has obligated upon them five time prayers during the day and night. If they accept that, then inform them that Allah has obligated upon them the Zakat which will be taken from their rich and given to their poor.' (Bukhari and Muslim)
2. **To Own the Nisab Amount of Wealth:** The requirement for Zakat arises when a Muslim possesses a minimum amount of wealth, which is equivalent to 7.5 tola of gold or 52.5 tola of silver, or wealth of equal value. If a Muslim individual does not have the minimum amount of wealth (Nisab) with them, Zakat is not obligatory upon him. This determination is based on the guidance of the Prophet Muhammad (peace be upon him), who established this specific amount of wealth as the threshold for the obligation of Zakat. (Hidayah)
3. **When the surplus wealth of requirement is Equal to Nisab :** For the livelihood of one's own family, the necessary resources including items such as food, clothing, housing, utensils, transportation, agricultural tools, educational materials, and so on, apart from the remaining wealth must be equal to nisab. After meeting these essential needs throughout the year, only the surplus wealth should be subjected to the obligation of Zakat. Allah the Almighty says, 'And they ask you, O Muhammad, what they should spend. Say, 'The excess beyond needs.' (Surah Al-Baqarah, verse: 219).
4. **Not to Be in Debt:** One of the important conditions for zakat being farz is to be free from debt. Zakat is not obligatory on a person who is in debt. However, if a person has wealth equal to or exceeding the Nisab amount after repaying the debt, then he must pay Zakat on the remaining wealth. To calculate Zakat, the amount of wealth obtained by taking loans for meeting the needs of oneself and the family must be excluded. However, if a loan is taken for the purpose of business or commercial development, such as constructing a factory, giving on rent, selling, or constructing a house, or for any other type of business expansion, then that loan will not be considered as a debt for Zakat calculation.

Due to this type of loan, Zakat cannot be reduced. (Mushannaf of Abdur Rajjak)

5. **Wealth Owned for a Year:** One of the important conditions for the obligation of paying Zakat is to possess a minimum amount of wealth for one year. Therefore, if the minimum amount of wealth does not remain constant for a full year, Zakat is not obligatory on it. Hazrat Aisha (Ra) reported that she heard the Rasul (peace be upon him) say, ‘There is no Zakat on any wealth until a year has passed.’ However, this condition does not apply to agricultural produce, minerals, and similar items for which Zakat is applicable.
6. **To Be Mentally Sound:** One of the essential conditions for being Zakat obligatory is to be conscientious and mentally sound. Zakat is not applicable to someone who is not mentally sound or insane.
7. **To Be Mature:** The giver of Zakat must be mature. Zakat is not mandatory for someone before being mature.
8. **To Be Free:** The giver of Zakat must be a free person. Zakat is not mandatory to someone who is dependent or not free.

In addition to fulfilling the obligatory duty of Zakat, it is necessary to enhance one's wealth through Zakat and have complete ownership of the assets.

Group Work

‘If Zakat becomes obligatory upon me/us, why should I/we fulfill the obligation of Zakat Correctly?’

Present your own thoughts on why you should give Zakat (if it becomes obligatory) in relation to the given title.

Religious Importance of Zakat

Zakat is an obligatory act of worship for Muslims. It is the third pillar among the five pillars of Islam. The Messenger of Allah (peace be upon him) said, ‘The foundation of Islam is built upon five:

1. to testify that there is no Illah worthy of worship except Allah and that Muhammad is the Messenger of Allah;
2. to establish the prayer;
3. to give Zakat;
4. to perform Hajj; and

5. to observe fasting in the month of Ramadan.' (Bukhari)

Every capable and independent Muslim, both male and female, is required to give Zakat. When Zakat is given, Allah Almighty blesses their wealth and, in return, grants them endless rewards in the hereafter. In Hadith-e Qudsi, Allah says, 'O children of Adam! Spend in My cause, and I shall spend on you from My treasures without limit.' (Bukhari and Muslim).

In numerous verses of the Quran, along with the act of offering prayers, the importance of giving Zakat is emphasized. Those upon whom Zakat is obligatory must definitely fulfil their obligation to give Zakat. The matter of paying Zakat was of utmost importance to the esteemed companion Abu Bakr (Ra). He declared war against those who refused to pay Zakat. Anyone who denies this obligation becomes a disbeliever. In this regard, Allah the Almighty says,

وَوَيْلٌ لِّلْمُشْرِكِينَ الَّذِينَ لَا يُؤْتُونَ الزَّكُوْنَ
وَهُمْ بِالْآخِرَةِ هُمْ كُفَّارُونَ

Meaning: 'For the disbelievers, destruction is only for them; those who do not give Zakat, they are disbelievers in the Hereafter.' (Surah Ha Mim As Sajdah, verses: 6-7)

People love their wealth more. Therefore, they work day and night to acquire wealth. That is why Allah tests believers through their beloved possessions and wealth. Allah wants to see who obeys Him and who is unyielding. Allah has declared, 'Surely your wealth and your children are a test for you.' (Surah At-Taghabun, verse: 15) A believer donates their wealth in order to fulfill Allah's command.

The purpose of giving Zakat is not only assistance and cooperation. Its purpose is to purify the human heart. When a Muslim voluntarily gives Zakat, he expresses gratitude to Allah for his wealth and possessions. As a result, love is born in his heart, and he attains inner peace. In the Holy Quran, Allah ta'ala says, 'Take from their wealth charity to purify and bless them, and pray for them—surely your prayer is a source of comfort for them. And Allah is All-Hearing, All-Knowing.' (Surah At-Tawbah, verse: 103)

Group Work

'Allah ta'ala blesses the wealth of the Zakat giver'

(In the light of the above mentioned title, present yourselves in different panel/group as per your teacher's direction.)

The Consequences of Not Paying Zakat

Zakat is a mandatory directive for believers from Allah the Great for the betterment of society. Therefore, it is the duty of every Muslim to fulfil this obligation by paying Zakat in accordance with the commandments of Allah. The giver of Zakat will be rewarded with abundant blessings from Allah in this world and the hereafter. And for those who reject Zakat, there is a severe punishment in store.

A person who rejects Zakat and do not pay it is a great sinner. Such individuals will have to suffer the severe punishment of Hellfire. Allah ta'ala says in this regard,

وَالَّذِينَ يَكْنِزُونَ الْذَّهَبَ وَالْفِضَّةَ وَلَا يُنفِقُونَهَا
فِي سَبِيلِ اللَّهِ فَبَشِّرُهُمْ بِعَذَابٍ أَلِيمٍ

Meaning: ‘Give good news of a painful torment to those who hoard gold and silver and do not spend it in Allah’s cause.’ (Surah At-Tawbah, verse: 34).

Allah ta'ala also says, ‘The Day will come when their treasure will be heated up in the Fire of Hell, and their foreheads, sides, and backs branded with it. It will be said to them, ‘This is the treasure you hoarded for yourselves. Now taste what you hoarded!’ (Surah At-Tawbah, verse: 35)

The above verse indicates the mention of the severe punishment for not giving Zakat, implying that the punishment is a consequence of their actions. When wealth is accumulated without paying Zakat, that wealth becomes the cause of their punishment on the Day of Judgment. In this verse, the mention of scorching their foreheads, sides, and backs with the accumulated wealth signifies that miserly individuals do not want to spend in the cause of Allah and hesitate to give charity when asked. Or when one expects Zakat, they first frown their eyebrows and then pass by the person without offering anything. If even then they are not forgiven, they are shown the back as a sign of disapproval. Hence, the specific mention of punishment regarding these three body parts is emphasized (Kurtubi).

The Prophet Muhammad (peace be upon him) repeatedly warned the believers about the grave consequences of not paying Zakat. Rasulullah (peace be upon him) said, ‘The one who possesses gold and silver but does not pay his Zakat will be made to wear bracelets of fire on the Day of Resurrection. These bracelets will be heated in the fire of Hell and will burn his forehead, sides, and back. Whenever they cool down, they will be heated again. This will happen for a day the duration of which is equal to fifty thousand years. The punishment will continue until the judgment of the person is

completed, and then he will either proceed towards Paradise or Hell' (Muslim).

In another narration from Hazrat Abu Huraira (Ra) states, Rasulullah (peace be upon him) says, 'Whoever Allah has bestowed wealth upon but he does not pay its Zakat, on the Day of Resurrection his wealth will be transformed into a bald-headed poisonous snake with two fangs, coiling itself around his neck. The snake will hold him by the sides of his mouth and say, 'I am your wealth, I am your accumulated treasures.' (Bukhari)

Rasulullah (peace be upon him) also says, 'The person who fails to pay the Zakat on his camel will find, on the Day of Judgment, that the camel has become stronger than the entire world, and it will strike him with its hooves, crushing its owner. Similarly, the person who neglects to fulfill the obligation of sheep will find himself that it has become stronger than the world, and it will trample upon its owner and attack by its horns.' (Bukhari)

Those who do not pay zakat being miser are given bad tidings. The Prophet Muhammad (peace be upon him) said, 'A generous person is close to Allah, close to Paradise, close to the servants of Allah, and far from Hell. On the other hand, a miserly person is far from Allah, far from the servants of Allah, and close to Hell. Moreover, an ignorant generous person is more beloved to Allah than a knowledgeable, miserly worshipper.' (Tirmidhi)

Zakat is one of the essential ways to ensure the equitable distribution of wealth. Therefore, it is our duty to contribute Zakat ourselves and encourage others to pay Zakat as well. This will help reduce the disparity between the rich and the poor in society and establish peace and harmony.

Group Work

'Each Capable Muslim Should Pay Zakat in a Proper Way'

(Present yourselves in groups after discussing the importance of paying Zakat in a proper way in the light of the mentioned title.)

The Nisab of Zakat

Nisab (نِصَابٌ) is an Arabic word. It means the fixed amount. In the terminology of Islamic Shariah , the determined amount of wealth required for the obligation of Zakat is called 'Nisab'. In other words, 'Nisab' refers to the minimum threshold or quantity of wealth necessary for the obligation of Zakat. At the end of the year, after managing necessary expenses of livelihood, if an individual possesses wealth equal to or exceeding the Nisab amount, he is referred to as the Sahib-e-Nisab or the owner of

Nisab. It is upon the Sahib-e-Nisab that the obligation of Zakat becomes farz.

Nisab amounts to fifty two and a half (52.5) tolas of silver (about 613 grams) or seven and a half (7.5) tolas of gold (about 88 grams) or its equivalent. This amount is calculated by adding surplus money after deducting all expenses from the individual's gross income and his/her previous savings and inherited assets will be added. If the Nisab amount is assets including cash, bank deposits and business goods, gold, silver, shares, bank notes, stocks, partnership business, provident fund etc. then he has to pay Zakat at the rate of 2.5%. However, the nisab and rate of zakat on agricultural products, livestock and mineral resources are different.

If someone possesses an amount of wealth equal to or greater than the Nisab for a period of one year, it is obligatory for them to pay a portion of its value as Zakat, which is one part out of forty. The amount for Zakat is calculated as 2.5% of the total wealth. However, if the wealth is less than the Nisab, Zakat does not need to be given. Also, if the duration of one year is not completed, Zakat is not required.

The Nisab of Harvest and Fruit Yield

According to the opinion of Imam Abu Hanifa (Ra), it is wajib to pay Ushr on all crops produced from the land, including rice, wheat, barley, and other crops, whether they are in small or large quantities. This Ushr should be paid on the entire yield produced from the land, whether it is irrigated by flowing water or rainwater. The evidence provided by Imam Abu Hanifa (Ra) is the statement of the Prophet (peace be upon him) : whatever is produced from rainwater is subject to the obligation of Ushr. (Musnad Ahmad)

According to the opinions of Imam Abu Yusuf and Muhammad, if the quantity of the harvested crop is five Wasaks, then the obligation of Ushr arises. One Wasak is equal to sixty Saa, and one Saa is equivalent to 3270.60 grams, or slightly more than 3 kilograms and 270 grams. Their evidence is based on the statement of the Prophet (peace be upon him):

لَيْسَ فِيمَا دُونَ خَمْسَةِ أَوْ سُقِّ صَدَقَةٌ

Meaning: 'There is no obligatory charity (Sadaqah) in less than five Wasaks.' (Muslim)

The Nisab of Mineral Resources

One fifth or 20% of Gold, silver, iron, copper, lead, and other similar mineral substances are to be paid as zakat. The Prophet Muhammad (peace be upon him) says,

وَفِي الرِّكَازِ الْخُمُسُ

Meaning: ‘In the case of buried treasures, one-fifth part as zakat is obligatory.’ (Tirmidhi)

The Nisab of Domestic Animals

Cattle, buffalo, camel, sheep, goat, and other similar livestock differ in terms of the prescribed quantity for Zakat and the rate at which Zakat is applied. If the number of cattle or buffalo is thirty, the Zakat obligation is applicable. In the case of camels, the Zakat obligation arises when their number reaches five. For sheep, goats, or similar animals, the Zakat obligation arises when their number reaches forty.

Rules for Zakat Calculation

Zakat is an obligatory economic act of worship. It is required to give Zakat for the individuals who meet the threshold of Nisab once a year. From a specific day of the current year to the same day of the following year, the calculation of income and expenses must be made to pay Zakat. There are no specific restrictions on choosing this day. It can be determined on any day of any month. Generally, for the convenience of record-keeping, some people choose a day in the first month of the Hijri calendar, such as Muharram. On the other hand, many people fix the month of Ramadan in hopes of more blessings. However, once a person becomes the owner of the Nisab amount of wealth, they must start calculating the Zakat from that point onwards. Regardless of the chosen month, the calculation must be done meticulously. According to the saved records, if the Nisab amount of wealth remains stable for a whole year, Zakat must be given; otherwise, it is not required. Considering the lunar year is ideal for Zakat calculation.

On the day when one's Nisab completes a full year, he is required to calculate the total wealth eligible for Zakat. This includes cash, business assets, precious metals, money deposited in banks, and other valuable assets, as well as funds invested in provident funds, savings certificates, and various other accumulated assets. The Zakat must be paid at a rate of one-fortieth or 2.5% of the total amount of wealth accumulated and converted into money.

When calculating the Zakat, if the amounts of gold and silver are not individually equal to or exceed the Nisab, then their values should be combined and calculated. If the combined value of gold or silver reaches the Nisab amount, Zakat must be given on it. In this case, the calculation should be based on the value of the asset that benefits the poor and needy the most.

A person who is in debt must pay zakat on the remaining wealth if it reaches the nisab amount, after deducting the amount borrowed from the total assets/money. We can understand the calculation of zakat better through the following example:

Let us understand the calculation of Zakat through an example:

Begum Tahmina is the owner of a Nisab amount of wealth. After completing one year, at the end of the year, he has cash amounting to 55,000 Taka, business assets worth 230,000 Taka, a bank deposit of 35,000 Taka, and he possesses 5 tolas of gold and 10 tolas of silver. The value of gold is 90,000 Taka per tola and the value of silver is 10,000 Taka per tola. Now, how much Zakat will Begum Tahmina pay?

Serial	Name of Wealth	Amount of Wealth
1.	Cash	55,000 Taka
2.	Business Assets	2,30,000 Taka
3.	Bank Savings	35,000 Taka
4.	Gold ($5 \text{ Bhory} \times 90000$)	4,50,000 Taka
5.	Silver ($10 \text{ Bhory} \times 10000$)	1,00,000 Taka
6.	Miscellaneous	25,000 Taka
	Total Wealth	8,95,000 Taka

Now, the amount of Zakat-eligible assets owned by Begum Tahmina-

Total Wealth	8,95,000 Taka
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Begum Tahmina should give Zakat: At a rate of 2.5% of 6,450,000 Taka, which amounts to 22,375 Taka (only Twenty two thousand three hundred and Seventy fiveTaka).

Group/Pair Work

Karim Saheb has 3 tola of gold, 20 tola of silver and 4 lakh taka in the bank. Determine the amount of Zakat of Karim Saheb by discussing in pairs/groups according to the teacher's instructions.

Hajj (الحجُّ)

Hajj is an Arabic word. Its literal meaning is to desire, intend, or make a solemn resolution to perform the journey to the Baytullah. Hajj is a religious pilgrimage performed on specific days of the month of Dhul-Hijjah with the intention of seeking nearness to Allah Ta'ala. It

involves assuming the state of ihram (sacral consecration) on designated days, performing the Tawaf (circumambulation) around the Ka'bah, standing at Arafah and Muzdalifah, walking between Safa and Marwah hills, and other rituals associated with worship. Hajj is a physical and financial worship and is one of the five pillars of Islam.

Performing Hajj once in a lifetime is obligatory for capable individuals. If someone performs Hajj more than once, it will be considered as a voluntary act. Rejecting the obligation of Hajj is considered disbelief (kufr). Hazrat Abu Huraira (Ra) narrated that one day the Messenger of Allah (peace be upon him) addressed us in a speech, saying, ‘O people! Hajj has been made obligatory upon you, so perform Hajj.’ A person asked, ‘O Messenger of Allah, is it obligatory every year?’ He remained silent and repeated the question three times. Then the Messenger of Allah (peace be upon him) said, ‘If I say ‘yes,’ it would become obligatory every year.’ (Muslim)

Since humans can pass away at any time, it is extremely important not to delay the obligation of performing Hajj. The Messenger of Allah (peace be upon him) said, ‘Whoever desires to perform Hajj, should hasten to do so.’ (Abu Dawood) If someone has the obligation of performing Hajj and does not fulfill it due to any reason before their death, it becomes necessary to perform Hajj on their behalf. The heirs are responsible for ensuring that the deceased person's Hajj is performed. If they fail to fulfill this duty, the deceased person will be considered sinful.

The historical background of Hajj

Makkah al-Mukarramah, a historic city steeped in the memories of Allah's chosen Prophets, is known as ‘Ummul Qura’ or the Mother of Cities in the Noble Qur'an. The first house built for the purpose of worshiping Allah Ta'ala, called the Ka'bah, was established here. Over time, this sacred place turned into an uninhabited desert. The worship of Allah Ta'ala was discontinued there. Prophet Ibrahim (As) was a highly esteemed and noble prophet. He was born in Iraq. In accordance with the guidance of Allah Ta'ala, Prophet Ibrahim (As), left his wife Hajera and their infant son Ismail (As) in the uninhabited desert near the Ka'bah with a limited supply of food and water for a few days. Hazrat Hajera had unwavering trust in Allah. She knew for certain that Allah Ta'ala would provide them with the best sustenance.

When Prophet Ibrahim (As) had to leave his dear son and wife alone, he prayed to Allah. This prayer is described in the Noble Qur'an by Allah Ta'ala as follows: ‘Our Lord! I have settled some of my offspring in a barren valley, near Your Sacred House, our Lord, so that they may establish prayer. So make the hearts of people incline towards them and provide them with fruits, so perhaps they will be thankful.’ (Surah Ibrahim, verse: 37)

Allah Ta'ala accepted the prayer of Prophet Ibrahim (As). When Ismail (As) and his mother had run out of provisions, Ismail (As) became thirsty and hungry. His mother, Hajera, climbed

the Safa and Marwa hills, looking in all directions to see if any caravan was passing by. They could have obtained some water then. However, she didn't spot anyone. She repeated this act of running between Safa and Marwa seven times. As they couldn't find water, Hajera returned to her son Ismail (As) and was astonished to witness a miracle. Right beside Ismail (As), water began to gush out from the ground, forming a clean flowing spring. This spring is the famous Zamzam Well. Hajera provided water for her son Ismail (As) and also drank from it herself, feeling satisfied. They both expressed their gratitude to Allah Ta'ala.

Through the availability of water, their food-related problems were resolved. In the desert, water scarcity is severe. Wherever there is water, birds can be seen flying, even from a great distance. Many caravans started to go there in search of water. They would offer Hazrat Hajera (Ra) some food and drink as a gift after collecting water. This is how human settlement began there. One caravan from the Jurham tribe, under the permission of Mother Hajera (Ra), started residing there. Gradually, more people settled in the city of Makkah. Everyone held great respect for Prophet Ismail (Ra) and Mother Hajera because it was due to them that Allah Ta'ala provided the arrangement of cool water in the sandy terrain.

When Ismail (As) reached his youth, Allah Ta'ala commanded Prophet Ibrahim (As) to sacrifice his beloved son, Ismail (As). Obeying the order of Allah Ta'ala and seeking His satisfaction, Prophet Ibrahim (peace be upon him) prepared to sacrifice his son Ismail (As). Both the father and son successfully passed the test set by Allah Ta'ala.

The Almighty Allah, being pleased with both the father and son, commanded the reconstruction of the Ka'bah. He designated the location of the Ka'bah for Prophet Ibrahim (peace be upon him). The Great Allah said, 'And remember when We assigned to Abraham the site of the House, 'Do not associate anything with Me in worship and purify My House for those who circle, stand, and bow and prostrate themselves.' (Surah Al-Hajj, verse: 26)

Prophet Ibrahim (As) reconstructed the Ka'bah with the assistance of Ismail (As), he then supplicated to the Almighty Allah, saying:

رَبَّنَا تَقْبِلُ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ

Meaning: 'Our Lord! Accept from us. You are indeed the All-Hearing, All-Knowing.' (Surah Al-Baqarah, verse: 127)

According to the command of Allah, Prophet Ibrahim (As) invited people to perform the rituals of Baytullah and Hajj. The Quran Majid states that-

وَأَذْنُ فِي النَّاسِ بِالْحَجَّ يَأْتُوكَ رَجَالًا وَ عَلَى كُلِّ ضَامِرٍ
 يَأْتِينَ مِنْ كُلِّ فَجَّ عَمِيقٍ

Meaning: ‘Call all 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)

From various parts of the world, the believers of Islam would come to perform the rituals of Baytullah. Baytullah became the center of prayer to Allah the Almighty. After the passing of Prophet Ibrahim (As), Prophet Ismail (As) became a prophet. He was entrusted with the responsibility of maintaining the Ka'bah. In this way, they continued the lineage of upholding the principles of the Ka'bah. However, over time, people started to forget the greatness of Allah and deviate from the path. They erected 360 idols inside the Ka'bah and initiated idol worship. They introduced various distorted practices in the observance of Hajj. They would perform Tawaf around the Ka'bah while being naked, and they would stay in Muzdalifah instead of staying in Arafat to maintain their aristocracy. At that time, however, the Quraysh tribe held the authority over the Ka'bah and the principles of Hajj. They enjoyed special status in the Arabian Peninsula and other lands due to their responsibility for upholding the principles of Baytullah. Among them, there were a few individuals who despised idol worship. They were called ‘Hanif’ or devoted worshippers of Allah. They did not engage in idol worship but followed the example of Prophet Ibrahim (As) and performed Hajj. Our beloved Prophet Muhammad (peace be upon him) was born into such a family. From a young age, he detested idol worship. After the conquest of Makkah, the Messenger of Allah (peace be upon him) purified the Ka'bah from idols and reinstated the rituals of Hajj according to the guidance of Prophet Ibrahim (peace be upon him).

The Benefits of Hajj

Hajj is considered one of the greatest acts of worship in the life of a Muslim. It is narrated from Abu Huraira (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) was asked, ‘Which deed is the best?’ He replied, ‘To believe in Allah and His Messenger.’ Then he was asked, ‘What comes next?’ He said, ‘To strive in the cause of Allah (Jihad).’ Again he was asked, ‘What comes next?’ He said, ‘Accepted Hajj (Pilgrimage).’ (Bukhari)

Allah Ta’ala accepts the Hajj of a person and forgives all their sins, granting them entry into Paradise. The Prophet (peace be upon him) says, ‘Maintain continuity between Hajj and Umrah, for they remove poverty and sins just as the bellows remove impurities from iron, gold, and silver. And the reward for an accepted Hajj is nothing but Jannah.’ (Tirmidhi)

Prophet Muhammad (peace be upon him) further says,

مَنْ حَجَّ هَذَا الْبَيْتَ فَلَمْ يَرْفُثْ وَلَمْ يَفْسُقْ رَجَعَ كَمَا وَلَدَتْهُ أُمُّهُ

Meaning: ‘Whoever performs Hajj in this House (Ka'bah) and does not commit any indecent act or commit any sin, will return from Hajj as sinless as a newborn child, just as his mother gave birth to him in a state of purity.’ (Bukhari)

The importance of Hajj

Regarding the obligatory nature of Hajj, Allah Ta’ala says,

وَأَتِمُّوا الْحَجَّ وَالْعُمْرَةِ لِلَّهِ

Meaning: ‘And Complete the pilgrimage and minor pilgrimage for Allah.’ (Surah Baqarah, verse: 196)

The continued existence of Baytullah (the House of Allah) and the performance of Hajj by the believers serve as evidence of their continued presence in this world. As long as there are believers on Earth, the Day of Judgment will not occur. The Messenger of Allah (peace be upon him) states,

لَا تَقُومُ السَّاعَةُ حَتَّىٰ لَا يُحَجِّ الْبَيْتُ

Meaning: ‘The occurrence of the Day of Judgment will not take place as long as the Hajj of Baytullah continues to be performed.’ (Bukhari)

If someone sets out with the intention of performing Hajj but dies before being able to fulfill it, Allah will reward them with the virtues of Hajj. The Prophet (peace be upon him) says, ‘Whoever sets out for Hajj, Umrah, or Jihad in the cause of Allah and passes away on the way, Allah will grant them the rewards of a pilgrim, a performer of Umrah, or a warrior in His cause.’ (Baihaqi)

The Prophet (peace be upon him) emphasized the importance of performing Hajj for capable individuals. He said, ‘Whoever has the ability to perform Hajj but does not do so due to clear poverty, oppressive rulers, or debilitating illness, then let them die as a Jew or a Christian. There is no benefit for them in their death as a Muslim.’ (Darimi)

The significance of Hajj

Hajj is the fifth pillar of Islam. Through the journey of Hajj, we are able to experience

the manifestation of Allah's guidance, which strengthens our faith. It increases our consciousness of Allah and enhances our reverence for His guidance. Allah Ta'ala has mentioned the honor associated with His guidance by saying:

وَمَنْ يُعَظِّمْ شَعَائِرَ اللَّهِ فَإِنَّهَا مِنْ تَقْوَى الْقُلُوبِ ○

Meaning: 'Whoever honors the symbols of Allah, it is certainly out of the piety of the heart.' (Surah Al-Hajj, verse: 32)

Hajj is a means of attaining spiritual purification. It redirects people from injustice and indecency towards the path of Allah. Individuals repent and seek forgiveness from Allah for their sins. The white garments of Ihram remind them of death. It helps people realize their vulnerability. Therefore, we witness a fundamental transformation among people who have returned from Hajj.

Hajj is the proof of equality in Islam. Hundreds of thousands of Hajis, all dressed in the same attire, proclaim 'Labbaik Allahumma Labbaik' in unison, indicating their presence at the court of Allah. In the sight of Allah, everyone is equal, and this fact is clearly evident in the pilgrimage of Hajj. Through Hajj, the unity and brotherhood among Muslims are strengthened. Despite differences in country, language, and way of life, everyone diligently performs the rituals of Hajj and supports one another. An unparalleled atmosphere of excitement is created. People from different parts of the world have the opportunity to interact with each other and discuss solutions to their problems. The Imam of Hajj delivers instructive speeches at the plain of Arafat, which serve as guidance for the Muslim Ummah in the coming year.

A believer performs Salah (prayer) towards the Ka'bah every day. During the journey of Hajj, they have the opportunity to visit the Ka'bah in person. They also have the opportunity to perform the blessed rituals of the Prophet Muhammad (peace be upon him). The visit to these revered places deeply impacts the hearts of individuals. Therefore, after returning from Hajj, a faithful person begins to advance on the path of Allah consistently.

Individual/Pair Work

In the light of the teacher's discussion today, the students will write the significance of Hajj in their notebooks (individually/paired).

The obligations of Hajj

There are three obligations of Hajj:

1. Making the intention for Hajj and wearing Ihram.
2. Ukufe Arafa, which refers to spending some time at the plain of Arafat from the

- Zuhr prayer of the 9th of Dhul-Hijjah until dawn of the 10th of Dhul-Hijjah.
3. Performing Tawaf which means circumambulating the Ka'bah, anytime between dawn of the 10th of Dhul-Hijjah and sunset of the 12th of Dhul-Hijjah.

The Wajibs of Hajj

1. Making the intention for Hajj and wearing Ihram before crossing the Miqat boundary.
2. Staying at the plain of Arafat from the Zuhr prayer until sunset on the 9th of Dhul-Hijjah.
3. Staying at Muzdalifah on the way from Arafat to Mina, from the Fajr prayer on the 10th of Dhul-Hijjah until before sunrise.
4. Performing Sa'i (going between Safa and Marwah) or running between them.
5. Stoning the Jamrat (Satan) with pebbles on the 10th, 11th, and 12th of Dhul-Hijjah.
6. Shaving the head or cutting a portion of the hair.
7. Performing Tawaf Al-Wida' (Farewell Tawaf) for Hajjis who have come from places other than Makkah.
8. Offering Qurbani (sacrifice) as an expression of gratitude for Hajj pilgrims performing Tamattu' or Qiran Hajj.

The Sunnats of Hajj

The following are the Sunnah practices of Hajj-

1. Performing Ghusl (bathing) before wearing Ihram. If not possible, performing Wudu (ablution) is sufficient.
2. Reciting Talbiyah frequently and abundantly.
3. Observing Tawaf-e-Qudum (Arrival Tawaf) for those coming from outside of Makkah.
4. Walking briskly during the first three circuits of Tawaf, resembling the courage of a soldier.
5. The Imam should deliver three sermons (Khutbah). He delivers the first Khutbah in Makkah on the 7th of Dhul-Hijjah, the second Khutbah before the Zuhr prayer on the 9th of Dhul-Hijjah in Arafah, and the third Khutbah after the Zuhr prayer on the 11th of Dhul-Hijjah in Mina.
6. Traveling from Makkah to Mina on the 8th of Dhul-Hijjah and performing the five obligatory daily prayers there from Zuhr to Fajr until the 9th of Dhul-Hijjah.
7. Departing from Mina to Arafah after sunrise on the 9th of Dhul-Hijjah with the intention of reaching Arafah.
8. Performing Ukufe Arafa (bathing) before entering Arafah or staying in Arafah.

9. Departing from Arafah after the Imam's departure from the plain of Arafah.
10. Performing Fajr prayer on the 10th of Dhul-Hijjah after spending the night in Muzdalifah, and departing before sunrise with the intention of reaching Mina.
11. Spending the nights of the 10th, 11th, and 12th of Dhul-Hijjah in Mina for the stoning of the pillars known as Jamrat.
12. Maintaining the order of stoning the pillars on the 11th, 12th, and 13th of Dhul-Hijjah.
13. Staying for a while at a place called 'Muhassar' on the return path from Mina.

Writing Reflection Diary

How the Farz, Wazib and Sunnah of Hajj are performed

Now fill in the table below with the guidance of your teacher.

Serial	Practices of Hajj	Activities
1.	Farz	
2.	Wajib	
3.	Sunnat	

Conditions for Hajj Being Farz

There are five conditions for obligatory Hajj. They are as follows:

1. **Being a Muslim:** The first condition for Hajj to be obligatory is being a Muslim.
2. **Being Mature:** Hajj is not obligatory for children who have not reached the age of maturity. However, if they perform Hajj, they will be rewarded for it. After reaching the age of maturity, if they have the physical and financial ability, they must perform Hajj again.
3. **Having mental capacity:** Hajj is not obligatory for individuals who lack mental capacity.
4. **Being free:** Hajj is not obligatory for someone who is enslaved or under someone's authority.
5. **Having physical and financial capability:** Hajj is obligatory for a person

who can afford the necessary expenses for the journey to Makkah and back, taking care of the essential expenses of their family and dependents, and is physically healthy. Allah the Almighty says,

وَلِلّٰهِ عَلٰى النّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا

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

If a financially capable person is unable to travel for Hajj, they may perform Hajj through someone else as a representative. This type of Hajj is called "Badal Hajj". However, if someone's journey for Hajj is not safe, then it will not be obligatory for them to perform Hajj.

If a female intends to perform Hajj, she must be accompanied by her husband or a male mahram. In Islamic Sharia, mahram refers to close relatives with whom marriage is prohibited. For example, father, uncle, maternal uncle, brother, son, etc. The Prophet Muhammad (peace be upon him) said, ‘A woman should not travel except with a mahram.’ (Bukhari)

The Miqat of Hajj

Mikat Introduction: The designated locations for wearing Ihram are called Mikat. Before crossing these locations on the way to Hajj or Umrah, Ihram must be worn. The Prophet (peace be upon him) specified five places as Mikat based on regions. The following are the designated places for Mikat or wearing Ihram. Those who perform Hajj through air, water, or land routes are also required to assume the state of Ihram.

1. Yalamlam

Yalamlam is a valley located 92 kilometers from Makkah. It is the Mikat for residents of Yemen and those coming from that direction. It is also the Mikat for pilgrims coming from Bangladesh, India, and Pakistan. Since Bangladeshi pilgrims currently travel by air, those who go directly to Baytullah (Makkah) from Dhaka wear Ihram before boarding the flight. However, those who initially go to Madinah are not required to wear Ihram from Dhaka.

2. Jul-Julaifa

Al-Juhfa is the Mikat for pilgrims coming from Madinah Munawwarah and those traveling from that direction to Makkah Sharif. Currently, it is known as

Abiar Ali or Beer Ali. Those who go to Madinah before performing Hajj also wear Ihram from Al-Juhfa.

3. Yatim Iraq

The Mikat for residents of Iraq and those traveling from that direction. It is a valley.

4. Juhfah

The Mikat for residents of Egypt, Syria, and those coming from that direction to Makkah Mukarramah. It is a deserted village called Rabagh. There is no problem if Ihram is worn after reaching Rabagh.

5. Karnul Manazil

It is the Mikat or the place for Ihram for residents of Najd and those traveling from that direction. It is currently known as 'As-Sayl.'

People residing within the boundaries of the mentioned five Mikats such as Jeddah, Bahrah, Taif, and the residents between Taif and Makkah, including foreign workers, can wear Ihram from their own homes for Hajj. If they wish, they can also wear Ihram from any place outside the boundaries of the Haram, including any location on the entire 'hill' outside the boundaries of the Haram. The area outside the boundaries of the Haram is called 'hill.' Those residing within the Haram can wear Ihram for Hajj from their own homes, and for Umrah, they can go to any place outside the boundaries of the Haram and wear Ihram.

When intending to perform Hajj or Umrah, it is not permissible to bypass the Mikat without wearing Ihram. If someone bypasses the Mikat without Ihram, they must return to the Mikat to wear Ihram, and then proceed. If it is not possible to return to the Mikat, then Ihram must be worn from wherever they are. In that case, they must offer a penalty by performing animal sacrifice (Dam).

Rules of Performing Hajj

During the age of ignorance, various superstitious customs were prevalent in the performance of Hajj. For example, they considered it extremely disrespectful to enter their homes through the door until they completed the Hajj pilgrimage. Therefore, they always entered their homes through the back door. Prophet Muhammad (peace be upon him) abolished these customs. After Hajj became obligatory, Prophet Muhammad (peace be upon him) taught his companions the rules of performing Hajj. Now let's learn the rules of performing Hajj.

Ihram

Ihram is an Arabic word that means prohibition. Ihram refers to the formal intention of performing Hajj. It is called Ihram when the pilgrim wears the designated clothing of Ihram and makes the intention for Hajj from the specified location called Miqat. You must stay away from prohibited actions of Hajj while wearing Ihram. From the first day of the Islamic month of Shawwal until the 9th day of the Islamic month of Dhul-Hijjah, one can enter into the state of Ihram from the designated Miqat at any time. If Ihram is worn before or after this period, Hajj cannot be performed. After performing ablution (wudu) and taking a ritual bath (ghusl), two voluntary units of prayer (nafl salah) are performed before wearing Ihram. For men, Ihram consists of two unsown white sheets to be worn. Women should wear their normal clothing but keep their faces uncovered. Men recite the Talbiyah three times in a loud voice, while women recite it silently. The Talbiyah is as follows:

لَبَيْكَ اللَّهُمَّ لَبَيْكَ - لَبَيْكَ لَا شَرِيكَ لَكَ لَبَيْكَ -
 إِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ وَالْمُلْكَ - لَا شَرِيكَ لَكَ

Meaning: ‘Here I am at Your service, O Allah, here I am. Here I am at Your service, You have no partner, here I am. Verily all praise, grace, and sovereignty belong to You. You have no partner.’ (Bukhari)

After reciting the durood, one should supplicate according to their own wishes. It is recommended to supplicate after wearing Ihram. Apart from the intention of Hajj and Umrah, if someone (who resides outside of Mecca) intends to perform the worship of Baytullah (the Ka'bah), they must also enter the state of Ihram from the designated boundary point (Mikat).

Tawaf-e-Qudum

Tawaf-e-Qudum means the arrival Tawaf. When the pilgrims residing outside of Mecca enter Mecca, they first go to the Ka'bah and perform the Tawaf, which is known as Tawaf-e-Qudum or arrival Tawaf. Performing Tawaf-e-Qudum is a recommended Sunnah. Hajjis residing in Mecca do not need to perform Tawaf-e-Qudum because they are already in Mecca and can perform Tawaf at any time. Similarly, those performing Umrah do not need to perform Tawaf-e-Qudum separately because Umrah's Tawaf is considered equivalent to Tawaf-e-Qudum.

When the Ka'bah Sharif becomes visible, one should recite ‘Allahu Akbar’ and ‘La ilaha illallah.’ Tawaf starts from Hajar-e-Aswad. If possible without causing inconvenience to other Muslims, one should kiss Hajar-e-Aswad; otherwise, one should face it and recite ‘Allahu Akbar’ and ‘La ilaha illallah.’ One should praise Allah Ta'ala and send blessings upon the Prophet (peace be upon him) after kissing Hajar-e-Aswad. Kissing Hajar-e-Aswad is a recommended Sunnah, and it is obligatory to avoid causing

inconvenience to any Muslim.

Tawaf must be performed outside of Hatim. During the first three circuits, one should perform Ramal. Ramal means walking swiftly with the shoulders raised. If one gets caught in the crowd during Ramal, they should walk normally. When they find an empty space, they should resume Ramal. The remaining four circuits should be completed at a normal walking pace. During Tawaf, men should keep the upper part of their right shoulder uncovered with the cloth. This is called Iztiwaa. Touching the Yamani corner with the right hand at each circuit is recommended. Drinking water from Zamzam well at the end of Tawaf is recommended. It is also good to drink water while facing the Ka'bah and say 'Bismillah' before drinking and 'Alhamdulillah' after drinking.

Performing Salat at the Maqam Ibrahim

The Prophet Muhammad (peace be upon him) performed two Rak'ahs of prayer behind the Maqam Ibrahim after completing the seven circuits of Tawaf around the Ka'bah. (Bukhari) Although performing the Tawaf is Nafl, offering the two Rak'ahs of prayer is Wajib. The Prophet Muhammad (peace be upon him) said, 'Let the performer of Tawaf offer two Rak'ahs of prayer after every seven circuits.' (Musannaf Ibn Abi Shaybah) It is best to offer the prayer as close as possible to the nearest point of the Maqam Ibrahim. If that is not possible due to the crowd, the prayer can be offered at any place in the Haram area. Offering supplications after praying behind the Maqam Ibrahim is excellent.

Sai

Sai means to walk quickly, to move swiftly, to cross a path. After performing Tawaf-e-Wida, it is necessary to perform Sai between Safa and Marwa hills. Sai begins from Safa hill and ends at Marwah hill. When moving towards Safa hill, one should face the direction of the Ka'bah and recite 'Allahu Akbar, La ilaha illallah' and send blessings upon the Prophet Muhammad (peace be upon him), raising both hands in supplication. At the place called Batnul-Wadi, which is now marked by a green sign, one must run. If running is not possible due to the crowd, then one should walk briskly. However, women are allowed to walk naturally while crossing the path. Performing Sai is obligatory.

Nafl Tawaf

At this time, it is permissible to perform Nafl Tawaf as many times as desired. However, there is no specific provision for performing Nafl Sai in Islamic Shariah, so it is not necessary to perform Sai. After each Nafl Tawaf, it is necessary to perform two Rakat Salah at Maqam Ibrahim. The Prophet Muhammad (peace be upon him) said about the virtues of Nafl Tawaf, 'With each step of Tawaf, Allah forgives one sin, writes one good deed, and increases the status by ten degrees.' (Musnad Ahmad)

7th Dhul-Hijjah

On the 7th of Dhul-Hijjah, after the Zuhra prayer, the Imam delivers a sermon regarding the obligations of the pilgrims. It is necessary for the pilgrims to listen attentively to the sermon and act accordingly.

8th Dhul-Hijjah

On the 8th of Dhul-Hijjah, after sunrise, the pilgrims will proceed to Mina before Zuhr prayer. However, those who will perform Hajj Tamattu, meaning those who have already performed Umrah and released themselves from Ihram, will bind Ihram on this day. According to the Sunnah, they should perform ablution, wear the Ihram garments, and enter Baytullah to bind Ihram. It is recommended for them to bind Ihram in Masjid al-Haram, but Ihram can be bound from any place within the Haram boundary. During the journey to Mina, they should continue reciting Talbiyah. From the 8th to the 9th of Dhul-Hijjah, it is recommended to perform the five daily prayers.

9th Dhul-Hijjah

After offering the Fajr prayer on the 9th of Dhul-Hijjah, the pilgrims will proceed to the plain of Arafat with the intention of staying there until sunrise. If someone is unable to go to Mina, they should directly proceed to Arafat. However, due to not following the Sunnah of the Prophet (peace be upon him), their action will be considered wrong. They should stay with other people in the plain of Arafat and should not stay separately as it shows arrogance. There is a greater chance of supplication being accepted when praying in congregation. If the sun sets before reaching the Arafat plain, the Imam will combine Zuhr and Asr prayers together in one congregational prayer. It is Makruh to perform any Nafl prayers between Zuhr and Asr, so Nafl prayers should not be performed. The Imam will deliver a sermon before the congregational prayer, where he will describe the rules and prohibitions of Hajj and discuss issues and solutions of the Muslim Ummah. He will emphasize the unity and harmony of the Muslim Ummah and give directive speeches. Then the Imam will lead everyone in supplication. The Prophet Muhammad (peace be upon him) used to spread his hands and make supplications on the plain of Arafat, as if a destitute person is praying for food. Being present in the plain of Arafat is the most important obligatory act of Hajj. Whoever binds Ihram and stays in the Arafat plain has completed Hajj. If, for any reason, someone cannot be present in Arafat at the specified time, they can be present in the Arafat plain on the night of the 9th or a little while before Subh Sadiq (true dawn) of the 10th. However, Hajj will be invalidated if they fail to be present in the Arafat plain. During the time of being present in the plains of Arafat, one should try to position oneself facing the Qibla, while staying close to the Jabal-e-Rehmat. And they should stay away from the Batne Urana. This is because the Messenger of Allah (peace be upon him) said, ‘All places in Arafat are a place of presence, but you should ascend from there towards the elevated plain.’ (Muwatta Malik)

After sunset, the Hajis will return to Muzdalifah and spend the night there. If one leaves the boundaries of Arafat before sunset, daam will be obligatory for them. However, there is no inconvenience in waiting for a while after sunset to disperse the crowd. Upon reaching Muzdalifah, the Imam will lead the Maghrib and Isha prayers together in a single Iqamah. During this time, it is not permissible to perform any voluntary prayers between the two obligatory prayers. If someone performs the Maghrib prayer in Arafat,

they should repeat the Maghrib prayer before Fajr. Except for Wadi Muhassasar, one can stay anywhere in Muzdalifah.

10th Dhul-Hijjah

In Muzdalifah, it is necessary to offer Fajr prayer at the beginning of its prescribed time while it is still dark. After that, the Imam will lead everyone in supplication. Before dawn, it is necessary to proceed towards the mina. It is recommended to spend some time in Muzdalifah from Subh-e-Sadiq until before sunrise. The entire Muzdalifah area, except for the designated place called Wadi Muhassasar, is permissible for staying. In Mina, there are three pillars representing Satan. Upon reaching Mina, on this day, only the Jamratul Aqaba or the Big Satan is targeted for stoning with seven pebbles. It is recommended to bring 70 pebbles from Muzdalifah for stoning. The pebbles should be the size of grams so as not to harm others. After stoning the pillars, the sacrifice is performed. Sacrifice is Mustahab for those who perform only Hajj and Wajib for those who perform both Hajj and Umrah. After the sacrifice, the head is shaved and the Ihram is removed. Shaving the head is preferable, but if only hair is cut, it is also permissible. The method of cutting the hair is to cut a finger-length from the front. For women, a little hair is cut from the front. From then on, normal clothing can be worn, and all other activities can be carried out, but not everything is permitted.

Then, on the 10th, 11th, and 12th of Dhul-Hijjah, it is necessary to perform Baytullah's Tawaf before sunset. It is known as Tawaf-e-Ziyarat. Performing Tawaf-e-Ziyarat is Farz. Performing Tawaf-e-Ziyarat after sunset on the 12th is Makruh. If someone delays in performing Tawaf-e-Ziyarat, they must perform Dam. If someone has not performed Tawaf-al-Qudum before, they should perform Raml during the first three rounds. However, if someone has already performed Tawaf-al-Qudum, they should not perform Raml. If someone has not performed Sa'i before, they should perform Sa'i after Tawaf-al-Ifadah. After performing Tawaf-e-Ziyarat, one should stay in Mina on the 11th and 12th of the month. It is Makruh not to stay in Mina on these days.

On the 11th and 12th of Dhul-Hijjah, after noon, seven stones will be thrown at each of the pillars in Mina, totaling 21 stones. At the time of stone throwing, where everyone stands, they will stand and recite "Allahu Akbar" and "La ilaha illallah" and send blessings upon the Messenger of Allah (peace be upon him) and make supplications. On the 11th of Dhul-Hijjah, after the Zuhr prayer, the Imam will deliver a sermon at Masjid al-Khaif in Mina, and it is appropriate for everyone to listen to the sermon. If someone wants to return to Makkah after throwing the stones on the 12th, they may do so. Upon returning from Mina, on the 13th, after noon, again, seven stones will be thrown at each of the three pillars, totaling 21 stones. The Messenger of Allah (peace be upon him) stayed in Mina on the 13th. It is a Sunnah to perform the ritual of 'Abtah' at a place called 'Abtah' when returning from Mina to Makkah. The Messenger of Allah (peace be upon him) performed 'Abtah' at this place.

Tawaf-al-Wida

Performing Tawaf al-Wida' or Farewell Tawaf is obligatory for the pilgrims who are performing Hajj from outside Makkah, before returning to their homeland. Through this, the rituals of Hajj are officially concluded. However, any Nafl Tawaf performed after the 12th day of Dhul-Hijjah is considered as Tawaf al-Wida'. After performing the Farewell Tawaf and staying in Makkah, it is recommended (Mustahabb) to perform Tawaf again when returning from Makkah.

Homework

Create a list of religious and social significance/educational tasks related to Hajj.

In this case, you can seek the assistance of a family member who is knowledgeable about religious matters.

Religious significance of Hajj	Social significance of Hajj
Sin forgiven	Mutual friendships among Muslims

The Underlying Significance of Hajj Practices

We have faith in Allah Ta’ala and His Messenger without seeing them. During the time of Hajj, we can directly witness Allah's manifestations, including the sacred Ka'bah. As a result, our piety increases. Besides, every action of Hajj has its underlying significance. Let us learn about it.

Wearing Ihram

In the state of Ihram, a pilgrim dedicates themselves to Allah. They wear two unsown white sheets, just like the garments of a poor and destitute person, and present themselves at the Ka'bah Sharif. They cannot wear anything else apart from these garments. Hence, the pilgrim is reminded of death. Just as a person leaves this world leaving everything behind. Additionally, due to Allah Ta’ala’s command, the state of Ihram keeps the pilgrim away from various lawful things, helping them stay away from prohibited actions even after completing Hajj. Ihram encourages a person to repent. It brings about the realization that even birds and animals, when they enter the designated Haram area, remain safe during specific times. If we turn back to Allah’s mercy, surely He will forgive us.

Performing Sa'i

Prophet Hazrat Hajera (May Allah honor her) ran between the hills of Safa and Marwah to find water. Hence, we perform Sa'i in remembrance of Hazrat Hajera (May Allah honor her). Allah Ta'ala says about Safa and Marwah,

إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ

Meaning: ‘Indeed, Ḫafa and Marwah¹ are among the symbols of Allah’ (Surah Al-Baqarah, verse: 158)

Kissing the Hajar-e-Aswad

Hajr-e-Aswad is a stone from Paradise. By kissing it, a person’s sins are forgiven. However, the underlying purpose is to express complete obedience to the Prophet Muhammad (peace be upon him). Therefore, Hazrat Umar (RA) once said when he kissed the Hajar-e-Aswad, ‘I know for sure that you are just a stone. You cannot bring any harm or benefit to anyone. If I hadn’t seen the Prophet (peace be upon him) kissing you, I would never have kissed you either.’ (Bukhari, Muslim)

Performing Salah at Maqam-e-Ibrahim

Allah Ta’ala tested His Prophet Hazrat Ibrahim (AS) multiple times and he passed each test. Therefore, Allah has instructed us to embrace the ideal of Hazrat Ibrahim (AS). Allah Ta’ala says, ‘You already have an excellent example in Abraham and those with him’ (Surah Al-Mumtahanah, verse: 4) Hazrat Ibrahim (AS) made a supplication to Allah after the construction of the Ka’bah, and Allah accepted his prayer. Hence, we are instructed to perform Salah at Maqam-e-Ibrahim. Allah says,

وَاتَّخِذُوا مِنْ مَقَامِ إِبْرَاهِيمَ مُصَلًّى

Meaning: ‘You may’ take the standing-place of Abraham² as a site of prayer.’ (Surah Al-Baqarah, verse: 125) We will supplicate at Maqam-e-Ibrahim with sincerity, and surely Allah will accept our prayers.

Staying at Arafah and Muzdalifah

When believers gather in Arafah and Muzdalifah, a sense of true brotherhood awakens among them. They are all equal there. Everyone wears the same attire and recites the Talbiyah. By spending the night in the open field, pilgrims’ hearts become tender for the poor and the underprivileged.

Stoning of Shaytan

According to the command of Allah, when Ibrahim (AS) was taking Ismail (AS) to sacrifice him in Mina, Shaytan attempted to tempt Prophet Ibrahim (AS), Prophet Hajera (AS), and Prophet Ismail (AS). However, each of them stoned Shaytan and repelled him. In remembrance of this, we symbolically stone Shaytan. The main purpose of stoning Shaytan is so that we can survive in every aspect of life without succumbing to Shaytan's temptations.

Prohibited Acts during Hajj

After donning the ihram, a Hajji surrenders themselves to Allah. At that point, certain permissible actions become prohibited for them. For example, if they begin the prayer by saying the Takbir Tahrima, all other actions become forbidden until the completion of the prayer. Similarly, from the moment the ihram is donned until it is removed after completing Hajj, certain actions are prohibited. They are as follows:

1. Speaking or engaging in indecent conversation or acts.
2. Engaging in any prohibited actions or sinful behavior according to Islamic Shariah. Such actions are already prohibited, but they become even more strictly prohibited during the state of ihram.
3. Engaging in arguments or disputes with anyone. Allah Ta'ala says,

فَلَا رَفَثَ وَلَا فُسْقَ وَلَا جِدَالَ فِي الْحَجَّ

Meaning: ‘Whoever commits to ‘performing’ pilgrimage, let them stay away from intimate relations, foul language, and arguments during pilgrimage.’ (Surah Al-Baqarah, verse 197)

4. Hunting animals or assisting others in hunting. Allah Ta'ala says,

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْتُلُوا الصَّيْدَ وَأَنْتُمْ حُرُومٌ

Meaning: ‘O you who have believed, do not kill game while you are in the state of ihram.’ (Surah Al-Ma'idah, verse 5)

5. Wearing stitched clothing for men. Therefore, wearing Punjabi, pajamas, and socks is prohibited. However, carrying a waist bag is permissible. Women can wear stitched clothing.
6. Covering the head and face for men. Therefore, wearing pagri (turban) or topi (cap) is prohibited. However, women can cover their heads and keep their faces unveiled.

7. Using perfumes or wearing scented clothing. The use of scented soap is also not allowed.
8. Applying oil.
9. Cutting nails, trimming hair, or shaving the beard. Even trimming or plucking fur is not allowed. However, there is no problem with unintentionally breaking hair while bathing or combing. However, it is inappropriate to pluck or pull hair in the state of ihram.

Errors during the Performance of Hajj and Methods of Correcting Them

During the performance of Hajj, unintentional mistakes or violations of rules can occur. In Islamic terminology, these are called ‘jinayat’ (mistakes). Among these mistakes, some are major while others are minor. Additionally, there are certain matters that fall within the general level, for which no expiation is required.

To address the errors or importance and insignificance of certain subjects during Hajj, there are several provisions. They are as follows: Dam (penalty), Budnah (sacrifice), and Sadqa (charity). Dam refers to sacrificing a sheep, goat, or cow. In the case of a cow, buffalo or camel, one-seventh of it is given as Dam.

If someone mistakenly neglects a mandatory act of Hajj or Umrah, or commits a prohibited action while in the state of Ihram, then they must offer Dam. Sometimes, multiple Dam may be required. This is because, in the state of Ihram, a person performing Qiran Hajj (combining Hajj and Umrah) offers two Dam even before performing Umrah. This is due to the intention for both Hajj and Umrah being made together by the individual performing Qiran Hajj.

Role-playing

According to the teacher's instructions, present the various activities of Hajj through role-play.

Chapter Three

Studies of the Qur'an and the Hadith

Dear Learners,

Surely you all know that the great book Al-Qur'an is the eternal word of Allah Ta'ala. Through Jibreel (A.S.) Allah the Almighty revealed it to our last and greatest Prophet and Messenger Hazrat Muhammad (peace be upon him). Al Qur'an is the most read book in the world. Muslims all over the world recite this book. We recite the Qur'an in Salah. Like the 6th and 7th class, you will come to know some surahs of the Holy Qur'an and some sayings of the hadith in this chapter. You should regularly recite the Qur'an with understanding, know the sayings of the hadith and act accordingly. So let's start the discussion.

The Qur'an and the Hadith are the two main sources of Islamic Sharia. The Holy Qur'an is a divine book for the guidance of mankind. The Hadith Sharif is a commentary book on the Qur'an. All the rules of Islamic Shariah are derived from these two sources. The basic principles of all aspects of human life are described in the Qur'an Majeed and the Hadith Sharif. All the rules of Islam have been formulated in the light of these principles. Therefore, to know about Islam, one must acquire knowledge about the Qur'an Majeed and the Hadith Sharif.

Introduction to the Holy Qur'an

Qur'an is an Arabic word. It means reading, reciting. Muslims all over the world recite this book. We recite the Qur'an in Salah. The Qur'an is called Qur'an because it is recited more.

Al-Qur'an is etymologically the inspired word of Allah Ta'ala. It was revealed through Jibreel (A.S.) to the last Prophet and Messenger Hazrat Muhammad (peace be upon him). It is written as book, preserved in Laohe Mahfuz. Allah Ta'ala revealed the Qur'an as a light for the guidance of mankind. It is the source of knowledge and science as well as one of the means of gaining virtues. It is a valid and clear evidence of the Prophethood and Message of Rasulullah (peace be upon him). There is no holier book than this under the heavens and on the earth. No intrusion has ever occurred in this book, nor will there be in the future. Allah Ta'ala Himself has taken the responsibility for its preservation. As a result, it will remain unaltered until the Day of Resurrection. This miracle of Al Quran has been proven many times over the ages. The words of Allah Ta'ala:

إِنَّا نَحْنُ نَزَّلْنَا الْذِكْرَ وَإِنَّا لَهُ لَحَفِظُونَ

Meaning: 'It is I who revealed the Qur'an and indeed I am its preserver.' (Surah al-Hijr, verse: 09)

Al-Qur'an is a prestigious, respected and scientific book. It is differentiator of truth and falsehood. There is no room for doubt. It is a guidance book for the Allah-fearing people. We have to read, understand and obey the Qur'an. This is because the Qur'an is our way of life. It gives us findings of the path from darkness to light. It teaches us to distinguish truth from falsehood, right from wrong. Allah the Almighty has made Al Quran easy for us. People of all languages can read and memorize the Qur'an. As a result, many students are memorizing the holy Qur'an (Hafez-e-Quran) every year.

Different Names of the Holy Quran

The Holy Quran has multiple names in the light of its various features. They bear the high status and superiority of Al-Qur'an. A few prominent names are discussed here:

- Al Furqan (Differentiator):** Al Qur'an is the differentiator of truth and falsehood. The criteria for distinguishing truth from falsehood are stated in the Holy Qur'an. Hence it is called Al Furqan.
- Al Kitab (Written):** The reason it is named Al Kitab is because it is a written book and it has been recorded through purely reliable people.
- Az Zikr (advice, discussion):** The reason why the Qur'an is named Az Zikr is that Allah Ta'ala has discussed various orders, advices and prohibitions of the servant's life and has given instructions about the duties and responsibilities of the servant.
- At Tanzil (Revealed):** This Qur'an was revealed from Allah Ta'ala; hence its name At Tanzil.
- Al Burhan:** The meaning of the word Burhan is very clear. This book is a clear proof against the infidels.

6. **An Noor:** An Noor means light, bright. The Holy Quran will be a light for the reciter.
7. **Ash Shifa:** Quran Majeed is as shifa or cure for sick patients.
8. **Al Huda:** Al Huda means guidance. The Qur'an Majeed is a guide for the Allah-fearing people.
9. **Al Maweza:** This is the book of advice for those who want to receive advice.
10. **Ar Rahmah:** Ar Rahmah means kindness, mercy. The Quran is a mercy for the people of the world.
11. **Al Aziz:** Al Aziz means the Mighty. The great book Al Quran is a mighty book.
12. **Al Mubin:** The meaning of Mubin is obvious. All aspects of human life are clearly mentioned in the Quran.
13. **Al Bashir:** Bashir means the giver of good news. The Qur'an is the giver of good news for the believers.
14. **An Nazir:** Nazir means the one who/which shows fear.

The Qur'an has been given various names to reveal its enduring miracles. We will know the names of the Holy Quran and learn to recite the Holy Quran.

Makki Surah and Madani Surah

We find two types of names of surah in Al-Qur'an-ul-Kareem. Namely: Makki and Madani Surah. Surahs are divided into two parts considering the time of revelation. Now we will know the identity and characteristics of Makki and Madani Surah.

Introduction to Makki Surah: The Surahs that were revealed before the migration of Rasulullah (peace be upon him) from Makkah to Madinah are called Makki Surahs.

The number of Makki Surahs is 86.

Introduction to Madani Surah: The suras that were revealed after the migration of Rasulullah (peace be upon him) to Medina are called Madani Surahs.

The number of Madani Surahs is 28.

Features of Makki Surah

1. The discussion of Tawheed and Risalat is prominent in the Makki Surahs.
2. In these surahs, the description of Qiyaamat, Jannat and Jahannam i.e. the Hereafter is prominent.
3. In Makki Surahs, the identity of shirk and kufr is described and their futility is proved.

4. In these surahs various questions of polytheists and infidels have been answered.
5. The Makki surahs contain stories of evil deeds like massacres of the early polytheists and infidels, taking away the wealth of orphans, burying daughters alive etc.
6. Its words organizations are powerful, poignant and heart-pounding.
7. It contains the general principles of Shariah.
8. In it, well-known matters are presented through oath.
9. Makki surahs are generally short in size and the verses are relatively short.
10. These surahs describe the success of the previous prophets and the sad consequences of those who disobeyed them.
11. The word **يَأَيُّهَا النَّاسُ** (meaning - 'O mankind') is mentioned in the Makki Surahs.

Features of Madani Sura

1. Madani Surahs contain clear descriptions of the rules of Shari'ah, Fardh (obligations), Wajeebs (compulsions), etc.
2. It describes the misguidance of the people who were given Book (Book from Allah) and the corruption they brought into their Book.
3. Madani surahs mention the identity of the hypocrites and the conspiracy of the hypocrites.
4. Personal, family, social, national, international and cultural principles are described in these surahs.
5. It describes the provisions of all economic activities including mutual transactions, inheritance laws, trade and commerce, buying and selling.
6. The verses of Madani Surahs are comparatively long.
7. These surahs describe the rituals of worship, Salat, Sawm (fasting), Hajj, Zakat etc.
8. In Madani Surahs, the Jews and the Christians have been called to Islam.
9. Madani Surahs deal with judicial system, penal code, Jihad, foreign policy etc.
10. In Madani surahs, the saying like **يَأَيُّهَا الَّذِينَ آمَنُوا** (meaning- 'O believers') is mentioned.
11. Narratives regarding halal and haram have gained prominence.

Group work:

The students will present the characteristics of Makki and Madani surahs on poster paper.

Characteristics and Importance of Al-Quran

The Qur'an Majeed has been revealed with a message of guidance for the mankind of all ages. So this Qur'an has some unique features, due to which it is the best. Now we will know those wonderful features of Al-Qur'an, through which its greatness will also become clear.

The various ummahs of the previous ages changed the divine book sent to them and the teachings of their Prophet to suit themselves and caused various distortions. Al-Qur'an is the only book which is free from all distortions and errors. It has been revealed as the complete code of life. The principles of all the problems and needs of the human beings in the present and the future have been delineated in the Quran. Allah says:

وَنَزَّلْنَا عَلَيْكَ الْكِتَبَ تِبْيَانًا لِكُلِّ شَيْءٍ

Meaning: And we have revealed the Book to you as a clear explanation of everything. (Surah An-Nahl, verse: 89)

From the time the Qur'an was revealed until now, many people have slandered it as human creation, poetry, magic, etc. In this, Allah Ta'ala has challenged them and all those who will have such thoughts until the future, 'If you have any doubts about what I have revealed to My servants, then bring a surah similar to it, and if you are truthful, then call those who you think help you instead of Allah. (Surah al-Baqarah, verse: 43) This is a great miracle of the Qur'an. No human being has been able to compose anything similar to the Qur'an till today. Despite all efforts, they were bound to say, 'No, this is not the word of a man.'

Al-Qur'an is the last and greatest heavenly book with solutions to all problems till the Day of Resurrection. After this no other book will be revealed and there will be no need. Before this, the Tawrat, Jabur, and Injil, three great heavenly books and 100 sahifahs were revealed to various prophets and messengers for the guidance of the human being. It is universally recognized to all that none of them are now in force in an unaltered state. However, the Qur'an confirms the revelation of all those books and contains the essential teachings of those books.

Al-Quran is the main source of knowledge and science. In this great book, grammar, law, mathematics, medicine, astronomy, physics, chemistry, philosophy, anthropology, history, literature, logic, rhetoric, Faraiz (the science of wealth distribution), calendar and all the necessary knowledge related to life are described. It is said about astronomy, 'And they (planets-stars) are each traveling in space in their own orbits.' (Surah Yasin, verse: 40). Recitation of Al-Qur'an soothes and satisfies one's heart. Every time it is recited, its recitation inspires the person with new consciousness and thoughts of well-being. It can be said as example that before accepting Islam, Omar Ibn Khattab (RA) was an enemy of Islam. But he was so moved by his sister Fatima's recitation of the Qur'an that he immediately ran to Muhammad (peace be upon him) and embraced Islam.

Al Quran is able to solve all the problems of human life. The solution to all problems including personal, family, social, national, international, political, economic, etc. is clearly given in the Holy Quran. Allah says:

مَا فَرَّطْنَا فِي الْكِتَبِ مِنْ شَيْءٍ

Meaning: 'I have not omitted anything in this book.' (Surah Al-An'am, verse: 38)

The wider and deeper the identity and characteristics of the Qur'an are known, the more faith and the love for the Qur'an increase and the desire to practice it develops. Dear students, let us study the Quran more and more and build our lives in its light. May Allah bless us all with ability (taufique). Allahumma Amin.

Group work

The students will discuss the wonderful features and greatness of the Holy Quran in groups and present them on poster paper.

Writing Reflective Diary (Home work)

How can I/we practise the guidance of the Qur'an and Hadith?

(Be divided into groups/panels based the given title as directed by the teacher and discuss as well as present.)

Tazweed

The word Tazweed means 'to beautify'. Reciting the letters of the Quran beautifully. Tazweed in Islamic terms is the recitation of each letter of the Qur'an Majid from its original Makhraj (place of pronunciation) and Sifat. Reciting the Qur'an with proper observance of gunnah, por and barik, madd and other rules is called Tazweed.

It is obligatory to recite the Qur'an with the help of Tazweed. Because if the Quran Majeed is not recited correctly, then its meaning becomes different. Allah the Almighty says about recitation with Tazweed:

وَرِتِيلُ الْقُرْآنَ تَرْتِيلًا

Meaning: 'Recite the Qur'an slowly and clearly.' (Surah Al-Muzammil, verse: 04)

Reciting one letter in place of another, increasing any letter, decreasing any letter and reciting Jer, Jabar, Pesh by changing are serious mistakes. Salah is cancelled for such mistakes.

If the Qur'an is not recited according to Tazweed, the reciter will be guilty of sin and the prayer will not be rightly performed. On the other hand, if the Qur'an is recited correctly, the servant will have great honour and dignity, and it will intercede for the servant on the Day of Resurrection. It is narrated in the hadith:

إِقْرِءُوا الْقُرْآنَ فَإِنَّهُ يَأْتِي يَوْمَ الْقِيَامَةِ شَفِيعًا لِّأَصْحَابِهِ

Meaning: 'Read the Qur'an because surely it will intercede for its reader on the Day of Resurrection.' (Muslim)

It is narrated from Hazrat Abdullah Ibn Masood (RA), Rasulullah (SAW) said, 'Whoever reads a letter from the Book of Allah Ta'ala, he will receive a good reward and a good reward will be given tenfold.' I don't say م is a letter but rather ل is a letter, ل is a letter and م is a letter.' (Tirmidhi)

Reciting the Qur'an Majid and understanding its meaning is our real duty. It is the greatest Nafal Ibadat. The Prophet (peace be upon him) declared the recitation and teaching of the Qur'an Majeed as a dignified act. It is mentioned in the hadith-

خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ

Meaning: 'The best among you is the person who learns the Qur'an himself and teaches it to others.' (Bukhari)

In class VI and VII we have learned about several rules of Tazweed. In this class we will learn about the rules of Nun Sakin and Tanbin and the rules of Mim Sakin.

Description of Nun Sakin and Tanbin

A Nun (ن) Sakin on it (س) and is pronounced together with the preceding letter is called a Nun Sakin (س). Nun Sakin cannot be pronounced separately. For example, Nun Sakin (س) combined with Mim will be Min (مِنْ).

When two jabar (جَابَ) two jer (جَرَ) and two pesh (جَهَ) are used above or below a letter are called Tanbin.

Tanbin is not pronounced without being joined to another letter. For example: - (بَيْ), (بَيْنَ), (بَعْدَ) the actual forms are (بُنْ) (بَعْنَ) (بَعْدَ).

Rules for reading Nun Sakin and Tanbin: There are four rules for reading Nun Sakin and Tanbin. Namely:

1. Izhar (إِذْهَانٌ)
2. Iqlab (إِقْلَابٌ)
3. Idgam (إِدْغَامٌ)
4. Ikhfa (إِخْفَاءٌ)

Here we will learn about these rules with examples.

1. **Izhar** (إِذْهَانٌ) : Its literal meaning is to clarify, demonstrate.

Terminological meaning is, if any one of the six letters of Halki comes after Nun Sakin and Tanbin, it must be pronounced clearly.

The letters of Izhar are six. Namely: ح خ غ ه ه ه these are also called Halki letters.

Example of Nun Sakin	Example of Tanbin
مَنْ عَلِمَ	عَزِيزٌ حَكِيمٌ
نُعْ	حَفَظَ
Here after Nun Sakin comes ح	Here after Tanbin comes ح
مَنْ أَمَنَ	كُفُواً أَحَدُ

2. **Iqlab** (إِقْلَاب) : Its literal meaning is to change. The letter of Iqlab is ba (ب). If the letter (ب) comes after Nun Sakin and Tanbin, the said Nun Sakin and Tanbin is changed by Mim (م) and pronounced by lengthening it as one Alif. It is called Iqlab. For example:

Example of Nun Sakin	Example of Tanbin
من بعْدِي	إِنَّهُ عَلَيْهِ بِذَاتِ الصُّدُورِ
نُ + ب Here after Nun Sakin comes ب	مُ + ب Here after Tanbin comes ب

3. **Idgam** (إِدْغَامٌ) : Idgam means reading together, putting together. The letters of Idgam are six namely ي، ر، م، ل، و، ن together they are called earmalun (يَرْمَلُونَ). According to Tazweed Shastra, after Nun Sakin and Tanbin, if there is any one of the six letters of Idgam, reading together with Nun Sakin and Tanbin is called Idgam.

As a result of Idgam, Tashdid (ـ) is added with the next letter of Nun Sakin or Tanbin.

Idgam is of two types. Namely:

- (a) **Idgam with Gunnah** : If any one of the 4 letters (م، ن، و، ي) of Idgam comes after Nun Sakin and Tanbin, that Nun Sakin and Tanbin is pronounced together with Gunna along with its next letter. This is called Idgam. Its other name is Idgam Nakis.

Example of Nun Sakin	Example of Tanbin
مَن يَتَّفَرِّعُ	قَوْمٌ مُسْرِفُونَ،
يُ + ي Here after Nun Sakin comes ي	مُ + مـ Here after Tanbin comes مـ
مِن وَالِ، وَإِن نَكْثُوا	بُكْرَةً وَأَصِيلًا

Here, Ya (ي), Mim (م), Nun (ن) and Wa (و) have come after Nun Sakin and Tanbin. Thus the Nun Sakin and Tanbin will be pronounced together with Ya, Mim, Nun and Wa and they will be lengthened as one Alif.

(b) **Idgam without Gunnah:** If any one of the two letters (ر ل) of Idgam comes after Nun Sakin and Tanbin, the said Nun Sakin and Tanbin will be pronounced with its next letter without Gunnah. And this is called Idgam without Gunnah. Its other name is Idgam Kamil.

Example of Nun Sakin	Example of Tanbin
مِنْ رَبِّكَ	غَفُورٌ رَّحِيمٌ
نُ + ر Here after Nun Sakin comes ر	رُ + ل Here after Tanbin comes ل

In the two examples above, Nun Sakin and Tanbin are followed by Ra (ر) and Lam (ل). In this case Nun Sakin and Tanbin will be read together with them. But there will be no Gunnah.

It is noted that in order for Nun Sakin and Tanbin to be Idgam, there must be the letter of Idgam at the beginning of a different word after Nun Sakin and Tanbin. If the letter of Idgam is followed by Nun Sakin and Tanbin in the same word, it is not Idgam.

For example: (دُنْيَا، بُنْيَانٌ، صِنْوَانٌ، قِنْوَانٌ)

In the above examples, wa and ya occur in the same word after Nun Sakin and Tanbin. So it would not be Idgam.

4. **Ikhfa (إِخْفَاءً):** Ikhfa means to conceal. Terminologically, if any letter of Ikhfa occurs after Nun Sakin and Tanbin, that Nun Sakin and Tanbin is pronounced with the nasal connection and lengthening it by one Alif. This is called Ikhfa.

ت ث ج د ذ ز س ش ض ط ظ ف ق ك 15 letters of Ikhfar. Namely:

Example of Nun Sakin	Example of Tanbin
لَنْ تَفْعَلُوا	خَيْرًا كَثِيرًا
نُ + ت Here after Nun Sakin comes ت	كُ + ئ Here after Tanbin comes ئ
مِنْ جُوعٍ	مَكَانًا سُوئِي

We will know and learn the rules of Nun Sakin and Tanbin and recite the Qur'an Majeed following the rules.

Group Work

The students will recite from the Holy Quran using the rules of Nun Sakin and Tanbin. The teacher will listen to the recitation and evaluate them.

Mim Sakin

Mim Sakin: If there is sakin (س) on the letter Mim (م) it is called Mim Sakin (مس).

Mim Sakin can be read in three ways. Namely:

1. Ikhfa (إِخْفَاءٌ)
2. Idgam (إِدْغَامٌ)
3. Izhar (إِظْهَارٌ)

1. **Ikhfa (إِخْفَاءٌ)**: Ikhfa means to conceal. (ب + م) If the letter 'ba' (ب) occurs after Mim Sakin, it is recited with gunnah. This is called Ikhfa.

During the pronunciation of this type of Mim Sakin, the two lips meet together and a little gunnah is lost, the letter Mim is pronounced lightly and it is recited with one Alif length. Such a reading is called Ikhfaye Shafawi.

Example: تَرْمِيْهُم بِحَجَّارَةٍ

Here Mim Sakin is followed by the letter 'ب' and should be read with gunnah.

2. **Idgam (إِدْغَامٌ)**: Idgam means reading together. (م + م) If there is an active mim after mim sakin (مس), then the said Meem Sakin is pronounced together with the next Meem with Gunnah. This is called Idgam.

In this case, whether there is Tashdid on the next Mim of Mim Sakin or not, Tashdid should be recited as a gunnah.

Example: الَّذِي أَطْعَمَهُم مِنْ جُوعٍ، إِنَّهَا عَلَيْهِم مُؤْصَدَةٌ

3. **Izhar (إِظْهَارٌ)**: Izhar means to clarify. (any letter other than ب and م) If any of the remaining twenty-seven letters except 'Ba' (ب) and 'Mim' (م) occurs after Mim Sakin, it is uttered clearly. This is called Izhar of Mim Sakin.

Example: لَهُمْ فِيهَا، أَلَمْ نَجْعَلُ، الْحَمْدُ

In the above examples, Mim should be pronounced clearly.

We will know and learn the rules of Mim Sakin and recite the Qur'an Majeed according to the rules.

Homework

In the house, you will practise rightly the prescribed Surahs of the textbook.

(In this case, you can inform your family members about the Tazweed rules.)

Some Surahs of Quran with Meaning and Background

Surah Al-Qawsar (سُورَةُ الْكَوْثَرِ)

Surah Al-Qawsar is the 108th Surah of the Quran. It was revealed in Makkah. Its verse number is 3. Surah Al-Qawsar is named after the last word of the first verse of this Surah Al-Qawsar.

Shane Nuzul (Reason behind Revelation)

When Qasim or Ibrahim, the son of Rasulullah (SAW) died in childhood, the disbelievers of Makkah began to mock him as (الْأَبْيَضُ), or one without any child. Among them, the name of As Ibn Wael is particularly noteworthy. When Rasulullah (SAW) was discussed in front of him, he used to say, Oh, leave him alone, he is not a matter of concern because he is extinct. After his death there will be no one to pronounce his name. In view of this, Surah Al-Qawsar was revealed. (Ibn Kasir, Mazhari)

Word Meaning

Word	Meaning	Word	Meaning
إِنَّ	Certainly me	وَانْحِرْ	and you sacrifice
أَعْطَيْنَاكَ	have bestowed upon you	إِنْ	Certainly
الْكَوْثَرُ	Kawsar or abundant of everything	شَانِئَكَ	the one who hates you

Word	Meaning	Word	Meaning
فَصَلِّ	So you offer prayer	هُوَ	he
لِرَبِّكَ	to your Lord	الْأَبْتَرُ	is cut off and exterminated from any goodness

Translation

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ	In the name of Allah, the Gracious, the Most Merciful.
إِنَّا أَعْطَيْنَاكَ الْكَوَافِرَ	Indeed, We have granted you 'O Prophet' abundant goodness.
فَصَلِّ لِرَبِّكَ وَانْحِرْ	So pray and sacrifice to your Lord 'alone'
إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ	Only the one who hates you is truly cut off 'from any goodness'.

Explanation

At the beginning of Surah Kawsar, Allah the Almighty has given the good news of giving Kawsar i.e. all the well-beings of this world and the hereafter to Rasulullah (SAW). Kawsar means house of kawsar. The house of Kawsar is a fountain of paradise, the edges which are of gold, the bottom of which is of pearls, the soil of which is more fragrant than Mishk, the water of which is sweeter than honey.

In gratitude for this great reward, he was instructed to do two things. Those two are Salah and Qurbani. The disbelievers used to abuse Rasulullah (SAW) as abtar or degenerate because he did not have a son. In response to this, it is said that those who call Rasulullah (peace be upon him) degenerate just because he had no sons, are ignorant of his true status. The hereditary offspring of Rasulullah (SAW) will also continue till the Day of Resurrection, even if it is from the side of the daughter. On the one hand, the words of the enemies have been refuted; on the other hand, it has been said that those who call you degenerate are actually degenerate.

Teachings

1. Rasulullah (SAW) is the most beloved and respected one to Allah Ta'ala.
2. On the Day of Judgment Rasul (PBUH) will be the owner of the house of kawsar. He will make his beloved Ummah drink water from here.
3. Those who will not follow the teachings of the Prophet will not be fortunate enough to drink the water of Kawsar.
4. As Salah is one of the physical acts of worship, similarly Qurbani is one of the financial acts of worship.
5. The consequences of opposing the Holy Prophet (PBUH) are very serious.

Group work

The students will recite Surah Al Qawsa with the teacher. Then they will write the meaning of the surah in the notebook and show it to the teacher.

Surah Al-Maun (سُورَةُ الْمَاعُونَ)

Surah Al-Maun is the 107th Surah of Al-Quran. Its number of verses is 7. Its first three verses were revealed in Mecca, while the rest were revealed in Madinah. The word Al-Maun (الْمَاعُونَ) is there at the end of this surah, and it has been named after it.

Shane Nuzul (Reason behind Revelation)

Abu Jahl had an orphan son under his guardianship with whom he misbehaved. The first three verses of the Surah were revealed about it. Those who have been referred to in verses four to six of the Surah are the class of hypocrites who did not exist in Makkah. After arriving at Madinah, these types of people were found who prayed for showing people. The last four verses were revealed about the public prayer of the hypocrites of Madinah.

Word Meaning

Word	Meaning	Word	Meaning
أَرَأَيْتَ	Have you seen?	الْمِسْكِينُ	the needy
أَلَّذِي	him	فَوَيْلٌ	so sorrows and sufferings
يُكَذِّبُ	He denies	لِلْمُصَلِّيْنَ	for the one who performs salat
بِالدِّيْنِ	Deen or the Day of Recompense	أَلَّذِيْنَ	who
فَذِلَّكَ	This is he	هُمْ	they
يَدْعُ	He drives away rudely.	عَنْ صَلَاتِهِمْ	about their prayer
الْيَتِيمَ	The orphans	سَاهُونَ	indifferent
وَلَا يَحْضُّ	and he does not inspire	يُرَاءُونَ	they show
عَلَى	on/upon	وَيَمْنَعُونَ	and they abstain from
طَعَامٍ	food	الْمَاعُونَ	household essentials

Translation

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ	In the name of Allah, the Gracious, the Most Merciful.
أَرَأَيْتَ الَّذِي يُكَذِّبُ بِالدِّيْنِ	Have you seen the one who denies the final Judgment?
فَذِلَّكَ الَّذِي يَدْعُ الْيَتِيمَ	That is the one who repulses the orphan,

وَلَا يَحُضُّ عَلَى طَعَامِ الْمِسْكِينِ ۝	and does not encourage the feeding of the poor.
فَوَيْلٌ لِلْمُصَلِّيْنَ ۝	So woe to those hypocrites who pray
الَّذِيْنَ هُمْ عَنْ صَلَاتِهِمْ سَاهُوْنَ ۝	yet are unmindful of their prayers;
الَّذِيْنَ هُمْ يُرَاءُوْنَ ۝	those who only show off,
وَيَمْنَعُوْنَ الْمَاعُوْنَ ۝	and refuse to give even the simplest aid.

Explanation

The use of interrogative words at the beginning of this surah creates interest in the next part. Allah Ta'ala addressed Rasulullah (SAW) and said, 'Have you seen him who denies the religion and the Day of Judgment?' In this surah, the punishment of hell is described as the consequence of mentioning some of the evil nature of the two worst classes, the disbelievers and the hypocrites.

The disbelievers deny the Day of Recompense. In particular, As Ibn Wael is meant here. A believer does not deny the Day of Judgment. That is why the person who denies the Day of Judgment is mentioned first. The disbelievers mistreated orphans. Despite his having ability, he did not give food to the poor and encourage others to give.

The second category is the hypocritical and twofaced community, especially Abdullah Ibn Ubai Ibn Sulul. The second part of this Surah mentions their evil characteristics. They used to perform salah to show people, did not give zakat, did not help anyone with small things of daily use. These works are naturally reprehensible and of serious sin. If anyone does these things out of disbelief, his punishment is eternal hell.

Teachings

1. Denying the Day of Recompense or the Day of Judgment is a heinous crime; it cannot be the work of a believer but it is the work of the disbelievers and the hypocrites.
2. Helping the orphans and the needy without driving them away as much as possible.
3. Encouraging the family, relatives, friends and neighbours to help the orphans and the needy.
4. Laziness should not be practised in Salah.
5. Salah should not be performed to show people.
6. There are terrible consequences for those who are neglectful in Salah.
7. Don't be stingy in lending daily necessities.

Group work

Students will make a colourful poster by writing what to do in personal life in the light of Surah Al Maun.

Surah Quraysh (سُورَةُ قُرَيْشٍ)

Surah Quraysh is the 106th Surah of the Quran. It was revealed in Makkah. Its number of verses is 4. Surah Quraysh is named after the last word of the first verse of this Surah Quraysh.

Shane Nuzul (Reason behind Revelation)

The Holy Kaaba is located in the city of Makkah. The Quraysh were responsible for the care and maintenance of this house. They were traders. Their trading caravans travelled to Syria in summer and Yemen in winter. And because of the duty of care of the Holy Kaaba, they could safely trade in Yemen and Syria. They were also saved from Abraha's attack. They got all these blessings only because they took care of the house of Kaaba. So, referring to their blessing, this Surah was revealed calling them to worship Allah, the Lord of this house.

Word Meaning

Word	Meaning	Word	Meaning
لِأَيْلِفِ	to make them secure	هَذَا	this
قُرَيْشٍ	for the Quraysh	الْبَيْتِ	house
الْفِهْمِ	secure for them	الَّذِي	who
رِحْلَةً	travelling	أَطْعَمَهُمْ	He has given them food
الشِّتَاءِ	winter	مِنْ	from
الصَّيْفِ	summer	جُوعٍ	hunger
فَلَيَعْبُدُوا	Therefore, let them offer their prayer	أَمْنَهُمْ	He has saved them
رَبًّ	Lord	خَوْفٍ	fear

Translation

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ	In the name of Allah, the Gracious, the Most Merciful.
لِأَيْلِفِ قُرَيْشِ	1. At least for the favour of making Quraysh habitually secure
الْفِهْمِ رِحْلَةُ الشِّتَاءِ وَالصَّيْفِ	2. Secure in their trading caravan to (Yemen) in the winter and (Syria) in the summer—
فَلَيَعْبُدُوا رَبَّ هَذَا الْبَيْتِ	3. Let them worship the Lord of this Sacred House,
الَّذِي أَطْعَمَهُمْ مِنْ جُوعٍ وَأَمْنَهُمْ مِنْ خَوْفٍ	4. Who has fed them against hunger and made them secure against fear.

Explanation

Makkah was a barren desert. There was no cultivation. There was no garden from which fruits could be obtained. Food was brought there from outside. So Quraysh used to travel abroad for commercial purposes. From there they used to collect the necessary food. The livelihood of the Makkans depended on it. The Quraysh were the custodians of the Kaaba. As a result, they were the right ones to get respected. No one stopped their import and export trade. They were safe from the fear of robbers and enemy attacks. Allah Ta'ala commanded the people of Makkah to express their gratitude by mentioning these blessings.

The dignity of the Quraysh

Allah Ta'ala has honoured Quraysh in seven respects:

- (1) Rasul (peace be upon him) from among them;
- (2) Prophethood occurs among them;
- (3) Supervision of the Kaaba;
- (4) Performing the duty of giving water to the pilgrims
- (5) Allah helped them against the army of elephants.
- (6) After the said event, Quraysh did not worship anyone except Allah Ta'ala for ten years.
- (7) Allah Ta'ala has revealed a separate Surah about them in the Qur'an in which no one but they have been discussed.

Teachings

1. Allah Ta'ala favoured the Quraysh with safety on their business trips.
Allah is the owner of security.
2. Security can be obtained by entering the house of Allah.
3. Allah Ta'ala has blessed the Quraysh with countless blessings.
4. Giving thanks for the blessings received.
5. Worshiping Allah the Great.

Group work

The students will recite Surah Al Quraysh correctly. Then they will discuss the teachings of this Surah among themselves.

Surah Al-Qariyyah (سُورَةُ الْقَارِيَّةِ)

Surah Al-Qariyyah is the 101st surah of Al-Quran. It was revealed in Makkah. Its verse number is 11. It is named Surah Al-Qariyyah from the first word of this Surah Al-Qariyyah. The word قَرْعٌ means to hit hard so as to make a loud noise and one who hits hard is called قَارِعٌ Here this word means Doomsday or catastrophe.

Shane Nuzul (Reason behind Revelation)

The nature of the disbelievers was to deny the Hereafter. This surah was revealed in the context of the denial of the Day of Judgment and accountability of the hereafter by the disbelievers and polytheists of Makkah.

Word Meaning

Word	Meaning	Word	Meaning
الْقَارِعَةُ	Striking Disaster	ثُقلَتْ	will be heavy
وَمَا أَذْرَاكَ	Do you know?	مَوَازِينَةُ	scale
يَوْمَ	that day	فَهُوَ	he
يَكُونُ	will be	فِي	in
النَّاسُ	human beings	عِيشَةٌ	life
كَالْفَرَاشِ	like moths	رَاضِيَةٌ	satisfactory
الْمَبْشُوشِ	scattered	خَفَّتْ	will be light

Word	Meaning	Word	Meaning
وَتَكُونُ	and will be	فَأُمُّهُ	his place
الْجِبَالُ	the mountains	هَاوِيَةٌ	the hell named abyss
كَالْعِهْنِ	like colourful wool	مَا هِيهُ	what is that
الْمَنْفُوشِ	carded	نَارٌ	fire
فَأَمَّا	then	حَامِيَةٌ	scorching/burning

Translation

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ	In the name of Allah, the Gracious, the Most Merciful.
الْقَارِعَةُ	1. The Striking Disaster!
مَا الْقَارِعَةُ	2. What is the Striking Disaster?
وَمَا أَدْرِكَ مَا الْقَارِعَةُ	3. And do you know what the Striking Disaster is?
يَوْمَ يَكُونُ النَّاسُ كَالْفَرَاشِ الْمُبَثُوثِ	4. It is the Day people will be like scattered moths,
وَتَكُونُ الْجِبَالُ كَالْعِهْنِ الْمَنْفُوشِ	5. and the mountains will be like carded wool.
فَأَمَّا مَنْ ثَقَلَتْ مَوَازِينُهُ	6. So as for those whose scale is heavy with good deeds,
فَهُوَ فِي عِيشَةٍ رَّاضِيَةٍ	7. they will be in a life of bliss.
وَأَمَّا مَنْ خَفَّتْ مَوَازِينُهُ	8. And as for those whose scale is light,

فَامْهُ هَاوِيَةٌ	9. their home will be the abyss.
وَمَا أَدْرِكَ مَا هِيَةٌ	10. And what will make you realize what that is?
نَارٌ حَامِيَةٌ	11. It is a scorching Fire.

Explanation

In this Surah, the horror of the Day of Judgment has been highlighted. The heavens will be shattered on the Day of Judgment. The earth will be shaken. The mountains will fly like cotton. The stars will fall down. The moon and the sun will lose their light. At the blowing of Israfil's horn, all people will gather from their graves to the arena of the Day of Judgment. Everyone will continue to gather like a stream in fear. On that day, the mountains will be uprooted. The pieces of the mountains will fly into space. Allah Ta'ala will prepare the scales for measuring deeds. The weight of the deeds will be twice. Once weighed, the difference between the believer and the disbeliever will be determined. The scale of the believer will be heavy and the scale of the unbeliever will be light. Then the difference between good deeds and bad deeds among the believers will be the second weight. During the second time, the deeds of the believers will be measured. He whose good deeds outweigh his bad deeds will have a happy life. And he whose good deeds will be light, his abode will be hell called Habiya. The intensity of the fire will be severe and terrible.

Teachings

1. The Earth and the life on Earth are very transient.
2. Allah Ta'ala is in control of everything in this world and He will destroy everything with the effect of catastrophe.
3. Deeds done with sincerity will be heavy on the scales; on the other hand, deeds without sincerity will be light.
4. The activities of the human beings will be taken into account in the field of judgment.
5. Bad deeds are the reason for going to hell.

Group work

The students will recite Surah Al Qariyyah correctly. Then they will discuss the teachings of this Surah among themselves.

سُورَةُ الْزِّلْزَالِ (Surah Jiljal)

Surah Al Jiljal is the 99th Surah of Al Quran. It was revealed in Madinah. Its number of verses is 8. It is named Surah Al Jiljal from the last word Jiljal in the first verse of this Surah. Rasulullah (SAW) declared Surah Jiljal to be half of the Qu'an.

Shane Nuzul (Reason behind Revelation)

It was the practice of the disbelievers to repeatedly ask Rasulullah (SAW) about the time of the Hereafter and the Day of Resurrection. This has been mentioned in various surahs of the Holy Quran. In response to their question, Allah Ta'ala revealed this Surah describing the signs of Qiamah.

There were two persons at that time. One of them despised giving a small amount. Others considered the sins of lying, backbiting and looking with evil purpose to be light. He thought the punishment of hell will be only for the big sins. The last two verses were revealed in view of their misconception.

Word Meaning

Word	Meaning	Word	Meaning
إِذَا	when	أُوحِيَ	will order
زُلْزَلٌ	will be shaken	يَصُدُّرُ	will come out/will be brought out
الْأَرْضُ	the earth	أَشْتَاتًا	differently/separately
وَأَخْرَجْتُ	through out	لَّيْرُوا	so that they can be shown
أَثْقَالَ	burdens/contents	أَعْمَالَهُمْ	their deeds
وَقَالَ	and he will say	فَمَنْ	then he
الْإِنْسَانُ	human beings	يَعْمَلُ	if it is done
مَا لَهَا	what happened with it	مِثْقَالَ	the amount

Word	Meaning	Word	Meaning
يَوْمَئِنْ	that day	ذَرَّةٌ	atom
تُحَدِّثُ	will describe	خَيْرًا	good deeds
أَخْبَارٌ	all the news	يَرَهُ	he will see (the good deeds)
رَبَّكَ	your Lord	شَرًّا	evil deeds

Translation

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ	In the name of Allah, the Gracious, the Most Merciful.
إِذَا رُزِّلَتِ الْأَرْضُ زِلْزَالَهَا	1. When the earth is shaken in its ultimate quaking,
وَأَخْرَجَتِ الْأَرْضُ أَثْقَالَهَا	2. and when the earth throws out all its contents,
وَقَالَ الْإِنْسَانُ مَا لَهَا	3. and humanity cries, 'What is wrong with it?'
يَوْمَئِنْ تُحَدِّثُ أَخْبَارَهَا	4. on that Day the earth will recount everything,
بِأَنَّ رَبَّكَ أَوْحَى لَهَا	5. having been inspired by your Lord to do so.
يَوْمَئِنْ يَصُدُّرُ النَّاسُ أَشْتَاتًا لِّيُرُوا أَعْمَالَهُمْ	6. On that Day people will proceed in separate groups to be shown the consequences of their deeds.
فَمَنْ يَعْمَلُ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ	7. So whoever does an atom's weight of good will see it.
وَمَنْ يَعْمَلُ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ	8. And whoever does an atom's weight of evil will see it.

Explanation

In this Surah, the Day of Judgment is described in a wonderful way. When the earth will be shaken with its own vibration, then the earth will release everything inside it in the form of gold nuggets. Then the person who killed someone for wealth will look at it and say, 'Is it because of this that I committed such a great crime?' The person who broke off relations with his relatives because of money will say, 'Is that why I did this?'

The one whose hand was amputated due to theft will say, 'Was it because of this that I lost my own hand?' Then no one will pay attention to these gold pieces.

The soil will release all the minerals it contains. People will be surprised and afraid to say what happened to this land? Why are you shaking so much? Why is everything out from the inside? On that day, the earth will bear witness to the deeds that people have done on it by the command of Allah. If someone does a good deed with faith, he will see it. He will be rewarded. Good deeds done in the state of Kufr will not be considered in the Hereafter. And if anyone commits even an iota of wrongdoing, he will see it and he will receive his punishment.

Teachings

1. The overall situation will be very dire on the Day of Resurrection.
2. On the Day of Resurrection, the land will bear witness to what people have done.
3. On the Day of Resurrection, people will come out in different groups to give an account of their deeds.
4. On the Day of Resurrection, people will see their small deeds and will be rewarded for them.
5. Even if it is a small amount of good deeds, it cannot be avoided. On the other hand, bad deeds no matter how small they must not be abandoned.

Group work

The students will recite Surah Jiljal correctly. Then they will discuss the teaching of this Surah among themselves.

Ayatul Kursi

Ayatul Kursi is the 255th verse of Surah Baqarah, the largest surah of the Quran Majeed. This is the most important verse of Al-Quran. The word Kursi means seat, throne, empire, majesty, knowledge etc. In this verse, Allah Ta'ala's identity, omnipotence, majesty and superiority have been announced. For this reason, this verse is called Ayatul Kursi.

The Prophet (PBUH) regarded Ayatul Kursi as the best verse. The Holy Prophet (PBUH) said, 'Whoever recites Ayatul Kursi regularly after every obligatory prayer, there is no other obstacle in the way of entering Paradise except death.' That is, immediately after death, he will enter heaven and start enjoying comfort.

In another hadith, the Holy Prophet (PBUH) said that whoever recites Ayatul Kursi in the morning and at bedtime, Allah Ta'ala will protect him from all kinds of dangers. (Tirmidhi)

In another hadith, the Prophet (peace be upon him) asked Ubai Ibn Ka'b, which verse in the Qur'an is the greatest and most important? Ubai Ibn Ka'b replied, that is Ayatul Kursi. Rasul (PBUH) supported it and said, O Abul Munjir! [Nickname of Ubai Ibn Ka'b] Thank you for this good knowledge. By the One in Whose hand is my life. It has a tongue and two lips with which it describes the purity of the holder of the throne. (Ahmad)

Word Meaning

Word	Meaning	Word	Meaning
إِلَهٌ	Ilah, Lord	يَعْلَمُ	He knows
هُوَ	He	أَيْدِيهِمْ	before them
الْحَيُّ	Ever-Living	خَلْفَهُمْ	behind them
الْقَيُّومُ	All sustaining	لَا يُحِيطُونَ	They cannot grasp
لَا تَأْخُذْهُ	(it) does not touch him	شَيْءٌ	things
سِنَةٌ	drowsiness	عِلْمٌ	knowledge
نَوْمٌ	sleep	شَاءَ	He desires
السَّمَوَاتِ	the heavens	وَسِعَ	It encompasses

Word	Meaning	Word	Meaning
الْأَرْضِ	the earth	لَا يَئُودُ	(it) does not tire him
يَشْفَعُ	It will intercede	حَفْظٌ	preservation
عِنْدَهُ	to Him	الْعَالِيُّ	Most High
بِإِذْنِهِ	with His permission	الْعَظِيمُ	the Greatest

Translation

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ	In the name of Allah, the Gracious, the Most Merciful.
اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ	Allah! There is no Ilah worthy of worship except Him, the Ever-Living, All-Sustaining.
لَا تَأْخُذْهُ سِنَةٌ وَلَا نَوْمٌ	Neither drowsiness nor sleep overtakes Him.
لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ	To Him belongs whatever is in the heavens and whatever is on the earth.
مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ	Who could possibly intercede with Him without His permission?
يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ	He fully knows what is ahead of them and what is behind them,
وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ	but no one can grasp any of His knowledge— except what He wills to reveal.

وَسَعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ هـ	His Seat encompasses the heavens and the earth,
وَلَا يَئُودُه حِفْظُهُمَا هـ	and the preservation of both does not tire Him.
○ وَهُوَ الْعَلِيُّ الْعَظِيمُ	For He is the Most High, the Greatest.

Explanation

It is said in Ayatul Kursi, Allah Ta'ala is one, unique. All worship and praise belongs to Him alone. In this verse, it is said that Allah Ta'ala is All-Knowing, Ever-Living, All-Hearing, All-Seeing and All-Speaking. He is the sole ruler of the entire world. He possesses excellence and greatness. No one can speak without His permission. The Omnipotent One who created the entire world. The vastness of the heavens and the earth is nothing to Him. All are His creation and subject to Him. He is above fatigue, sleep, drowsiness etc. In a word, He is the All-Powerful, the Repository of all Powers, the Great, the Greatest.

Teachings of the Verses

1. Allah Ta'ala is one and unique.
2. Allah Ta'ala possesses all the beautiful names and exalted qualities.
3. Many people will be able to intercede on the Day of Resurrection with the permission of Allah Ta'ala.
4. Ayatul Kursi is a shield to escape from the evil of Satan.
5. The reciter of Ayatul Kursi will easily enter Paradise.
6. Only Allah is the owner of the heavens and the earth.

Al-Hadith

Dear students! You must remember, you learned about hadith in the seventh grade. You knew the identity of hadith, the importance of hadith and the identity of some pure hadith books. You know that Hadith is the words, actions and tacit consent of our beloved Prophet Muhammad (PBUH). Basically, Hadith is the interpretation and application of the Holy Quran. You learned about hadith in seventh grade. In this class, you will be able to learn the types of hadiths, character building and two hadiths related to prayer and practise them practically.

The Identity of Al-Hadith

Hadith (حَدِيْثٌ) is Arabic word. Its literal meaning is speech, message or news. In Islamic terms, the sayings, deeds, approvals of Rasulullah (SAW) are called Hadith. That is, what Rasulullah (SAW) said, what he did, what he approved, and all the actions and words of his Companions which he supported are hadiths

Sanad (سَنَدٌ) and Matan (مَتْنٌ) of Hadith

Hadith has two parts. One is sanad (سَنَدٌ) and the other is matan (مَتْنٌ)

Sanad (سَنَدٌ) : The tradition of hadith narrators is called sanad. In other words, the main words of the hadith are the sources and narrations that are narrated in the tradition; so it is sanad in terms of hadith. And the one who narrates hadith is called Rabi or narrator of hadith.

Matan (مَتْنٌ) : The main statement of the hadith is called Matan.

Types of Hadiths based on Sanad

There are two types of hadith in terms of Sanad.

1. Mutawatir (مُتَوَاتِرٌ)
2. Khabar-e-Wahed (خَبَرُ الْوَاحِدِ)

1. Mutawatir (مُتَوَاتِرٌ)

Mutawatir (مُتَوَاتِرٌ) is said to be a hadith which has been narrated by a large number of narrators (Rabi) and it is impossible to agree on the falsehood of all of them and the majority of them is still there from the beginning to the end. For example: إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ This hadith has been narrated from numerous narrators at all levels.

Conditions of Mutawatir (مُتَوَاتِر) Hadith:

4 conditions are desirable for a hadith to be Mutawatir (مُتَوَاتِر):

- (a) Being numerous narrators (Rabi). According to the scholars of Jamhur, a large number of narrators is required for a hadith to be Mutawatir.
- (b) The number of narrators will be so large that it is impossible or unconscionable for all of them to agree on a lie.
- (c) The number of narrators shall be maintained at all times and at all levels. Under no circumstances will the number decrease, but may increase.
- (d) The news must be sensible. For example- the narrator (Rabi) would say, I heard Rasulullah (SAW) say, he said or the narrator would say, I saw Rasulullah (SAW) do so.

2. Khabr-e-Wahed (خبر الواحد)

A hadith whose number of rabies or narrators is slightly less than Mutawatir hadith is known as Khabr-e-Wahed. There are three types of Khabr-e-Wahed. Namely:

(1) Mashhoor (مشهور)

(2) Aziz (عزيز)

(3) Gareeb (غرير)

(1) The word Mashhoor (مشهور) : means famous, declared and published subject or thing. Literally it means that the number of hadith narrators is less than Mutawatir hadith; but those are narrated by at least three or more narrators in every age. They are called Mashhoor Hadith.

(2) Aziz (عزيز) : Aziz means few and rare. Because the number of narrators in this hadith is less and rare compared to Mutawatir and Mashhoor. Another meaning is to be strong or durable. Because it is strengthened and supported by another formula.

In terminological sense, the hadith narrated by at least two rabies in every age, i.e. the number of narrators is not less than two at any level, is called Aziz hadith.

- (3) Gareeb (غَرِيبٌ) : Gareeb means lonely or away from relatives or rare. Terminologically, a hadith narrated by only one rabi at a time is known as a Gareeb Hadith.

Different types of hadith according to Sanad or Rabi's tradition

There are three types of hadith in terms of Sanad or Rabi's tradition. Namely:

- (1) Marfu (الْمَرْفُوعُ) Hadith;
- (2) Mauquf (الْمَوْقُوفُ) Hadith;
- (3) Maktu (الْمَقْطُوعُ) Hadith.

- (1) **Marfu (الْمَرْفُوعُ) Hadith** : A hadith that has been narrated by the Prophet (peace be upon him) is called Marfu Hadith. That is, the hadith in which Rasulullah (peace be upon him) himself has described any word, action or approval of any matter is known as Marfu Hadith.
- (2) **Mauquf (الْمَوْقُوفُ) Hadith** : A hadith that has been narrated by the Companions (RA) is called a Mauquf Hadith. That is, the hadiths that describe the words, actions or approval of the companions are known as mauquf hadiths.
- (3) **Maktu (الْمَقْطُوعُ) Hadith** : A hadith that mentions the words, actions or approval of Tabee'i is known as maktu hadith.

Types of hadith based on Matan:

There are three types of hadith based on Matan. Namely:

- (1) Kawli (قوْلِيٌّ) Hadith
- (2) Fe'li (فِعْلِيٌّ) Hadith
- (3) Takriri (تَقْرِيرِيٌّ) Hadith

- (1) **Kawli (قوْلِيٌّ) Hadith** : The meaning of the word Kawli is talk or sayings. The holy sayings of Rasulullah (SAW) are called Kawli (narrative) hadiths.
- (2) **Fe'li (فِعْلِيٌّ) Hadith** : The word Fe'li means action or work. Those hadiths which describe some action of Rasulullah (SAW) are called Fe'li (related to activities) hadiths.
- (3) **Takriri (تَقْرِيرِيٌّ) Hadith** : The word Takriri means to agree, approve, support.

The approving hadiths of the Holy Prophet (SAW) are called Takriri hadiths. Many times the Companions did something in front of the Holy Prophet (peace be upon him). But Rasulullah (SAW) did not do it himself or prevented it from being done, rather he was silent. Such silence is considered consent. And this type of hadith is called Takriri (permissive) hadiths.

Group Work

Students will divide into several groups and make a chart mentioning the different categories of hadith.

Importance and Necessity of Hadith

Hadith is the second source of Islamic Shariah. The place of Hadith is after Quran. Hadith is a very important and necessary source in establishing the rules and principles of Shariah.

The Qur'an is a revealed ohi from Allah the Almighty. The Quran is recited in prayer. On the other hand, hadith is not recited in prayer. The hadith is unpublished. Because Rasulullah (peace be upon him) himself never said anything fabricated. He used to say only what Allah the Almighty commanded. He used to inform people about various things only after receiving instructions from Him. Almighty Allah says:

وَمَا يَنْطِقُ عَنِ الْهُوَ إِلَّا وَحْيٌ يُوحَى

Meaning: 'And he does not speak from his instinct. That is what is revealed to him.' (Surah An-Nazm: 3-4)

Hadith is an accurate interpretation of Quran. It is impossible to follow Quran without Hadith. In the Qur'an, Almighty Allah has described all the rules and regulations of the Shariah. It describes the rules, principles and instructions of Shariah very briefly. And in order to make these short instructions practical, the Holy Prophet (peace be upon him) made the necessary explanation and analysis. His explanation or analysis is the hadith. For example: Allah Ta'ala has asked us to establish prayer in the Qur'an.

But how to pray, how many times to pray day and night, how many rak'ahs to pray in each time, how to pray each rak'ah, how to start and end the prayers - there are no details in the Holy Quran. Likewise, the Qur'an enjoins the payment of Zakat. However, there is no guidance in the Qur'an about who will give zakat and how much wealth should be given. According to the instructions of Allah, the Holy Prophet (peace be upon him) has

described these rules in detail through Hadith. This is why the importance and necessity of Hadith like Quran is immense.

Above all, a Muslim's birth-death, marriage, divorce, worship, clothing, manners, transactions, trade, war-treaties, personal, family, social, economic, political, international affairs—all the detailed instructions about these we can gain through the Prophet's hadith. That is why Allah Ta'ala says, 'Accept what the Messenger gives you, and abstain from what He forbids you.' (Surah Hashar: 7)

It is very important to obey the Prophet's words and deeds in order to obtain the forgiveness and love of Allah the Almighty. Because the obedience of the Messenger is the name of the obedience of Almighty Allah. Thus Allah is pleased with this. Allah loves him, forgives him. In this context, Almighty Allah says, 'Say, if you love Allah, then follow me, and Allah will love you and forgive your sins.' (Surat al-Imran: 31)

The hadith beautifully illustrates the life philosophy of the Prophet (peace be upon him). Therefore, the necessity of Hadith to know the details of the Great Prophet's life philosophy is undeniable. And there is no alternative to hadith to imitate and follow the Prophet (peace be upon him). On the other hand, obeying and following the Messenger means obeying Allah the Almighty. Obedience to Allah and His Messenger lies in following the hadith. In this context, Almighty Allah says, 'Whoever obeys the Messenger, he obeys Allah.' (Surah An-Nisa, verse: 80)

Al-Quran is the main source of all knowledge and science. And the second source is hadith. Hadith is not only the description of the words and deeds of the Prophet (peace be upon him), it is the collection of teachings and knowledge given by him. He was the greatest teacher of mankind. Almighty Allah has given him the most knowledge. We find that knowledge in Hadith. Hadiths must be followed in order to be firm and steadfast on the guidance given by Allah and shown by Rasul (peace be upon him). The Prophet (peace be upon him) himself pointed to the necessity of hadith and said,

تَرَكْتُ فِينِكُمْ أَمْرَيْنِ لَنْ تَضِلُّوا مَا تَمَسَّكْتُمْ بِهِمَا كِتَابَ اللَّهِ وَسُنْنَةَ رَسُولِهِ

Meaning: I am leaving two things between you, as long as you cling to them, you will not go astray. One is the Book of Allah (Quran) and the other is the Sunnah of His Messenger. (Muatta)

In fact Quran and Hadith are the two main sources of Islamic Shariah. Just as every verse and instruction of the Qur'an guides man to seek the truth and the right path, similarly the Hadith also guides all mankind to the path of justice and peace. Therefore,

the Holy Prophet (peace be upon him) directed the Muslim nation in his last Hajj speech -‘Those who are present here, it is their duty to convey my message to those who are absent’. (Bukhari) It is clearly evident from the above discussion that the importance and necessity of the hadith of the Holy Prophet (peace be upon him) in human life is immense. There is no scope for denying or disregarding the hadith. So we will act according to the hadith of the Prophet and arrange our lives in the light of the hadith.

Activity

The students will write a paragraph about the importance and necessity of hadith in their homework notebooks.

Hadith on Character Building and Prayer

Two character-building hadiths

Dear students! You know that character is the most valuable asset of human life. All the Prophets of the world were sent to perfect the human character. Even Prophet Muhammad (peace be upon him) was sent to teach good character. The Holy Prophet (peace be upon him) said, ‘I have been sent to give perfection of good character.’ So we must have good character. On the other hand, human being can be saved from danger by praying and supplicating to Almighty Allah. One can also be blessed with Allah's infinite blessings. Moreover, through prayer, the servant seeks forgiveness for his sins. There are numerous hadiths of the Prophet (peace be upon him) about this. So let's learn hadiths related to character building and prayer today.

Hadith- 1

خَيْرُ النَّاسِ أَنْفَعُهُمْ لِلنَّاسِ

Meaning: The greatest man is the one who is most useful to mankind. (Ibn Hibban)

Lesson: Self-sacrifice is an important virtue of human character. Almighty Allah loves the benevolent. The Prophet (peace be upon him) himself was philanthropic and encouraged the Ummah to benefit others. In the discussed hadith, the Holy Prophet (peace be upon him) encouraged and inspired people to be kind to other people, to do good at all times in times of danger. But here only worldly or material benefit is not the

objective. Rather, all the ways in which people can be benefited in this world and in the hereafter are intended in this hadith. A person can be benefited in many ways in the world. Such as giving money to the needy, serving the sick and helping the distressed. Similarly, a person can benefit others from the point of view of the Hereafter. This benefit is greater than worldly benefits. Such as showing the right path to someone who has gone astray, introducing the identity of Allah, imparting correct knowledge, encouraging them to be good people etc.

Allah Ta'ala wants our welfare. So when He sees that we are benefiting His other servants, He feels very happy. He himself then fulfils all the needs of the benefactor and brings the philanthropist to the ranks of the best people.

So we will always do our best to help others. We will never harm anyone. Only then we can be considered as the best people in the eye of Almighty Allah.

Hadith- 2

الْمُسْلِمُ مَنْ سَلَمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ

Meaning: 'A true Muslim is one from whose tongue and hands all Muslims are safe.' (Bukhari)

Lessons: Muslims are brothers to each other. They will help each other in times of trouble, will protect his life and property and dignity and save him from the enemy. He will never push others into danger and do no harm and wish no harm.

People can harm others in two ways: by verbally and directly applying force. The lesson of this hadith is that a true Muslim can never harm another in any way. Because harming others is not the teaching of Islam.

You can abuse others with your mouth; you can slander; you can insult one behind one's back. After all, one can defame someone by lying. All the actions are highly reprehensible and contrary to Islamic ideals. On the other hand, by using hand or force, one can destroy another person from beating to destroying his life. But it is forbidden to hurt others for no reason. Whoever kills someone unjustly, he will be in hell.

Therefore, we will never speak bad words about anyone, and we will never use force against anyone unjustly. We will be tolerant to each other. We will be forgiving. Only then can we become true Muslims

Two Hadiths related to Prayer

Almighty Allah is our Creator and Sustainer. He created this universe for our enjoyment and welfare and sent the Prophet (peace be upon him) as a mercy to the world. So he always wished for the welfare of the universe. He used to do good deeds for humans and show the right path to people. He taught us to pray for the blessings of Almighty Allah in this world and in the hereafter. There are numerous hadiths of the Prophet (peace be upon him) related to prayer. In today's lesson we will learn two hadiths of the Prophet (peace be upon him).

Hadith- 1

اللَّهُمَّ طَهِّرْ قَلْبِي مِنَ النِّفَاقِ وَعَمَلِي مِنَ الرِّيَاءِ وَلِسَانِي مِنَ الْكَذِبِ
وَعَيْنِي مِنَ الْخِيَانَةِ -

Pronunciation: 'Alla-humma tahir kalbi minan nifa-ki wa 'amali minar riya-yi wa lisa-ni minal qazibi wa' aini minal khiya-nati fa innaka ta'lamu kha-inatal a'uni wamatukhfis sudur'.

Meaning: O Allah! Purify my heart from hypocrisy, my actions from show, my speech from lying and my eyes from betrayal. You must know eyes that betray and hearts that conceal. (Baihaki)

Hadith- 2

اللَّهُمَّ إِنِّي أَسأُلُكَ الصِّحَّةَ، وَالْعِفَّةَ، وَالْأَمَانَةَ،
وَحُسْنَ الْخُلُقِ، وَالرِّضَى بِالْقَدْرِ -

Pronunciation: Allahumma Inni Aslukas-Sihhata Wal 'Iffata Wahusnal-Khuluqi War-Ridha Bil- Qadri.

Meaning: O Allah! I pray to you for a disposition of good health, chastity, faithfulness, good character and being content with fate. (Baihaki)

The above hadiths are two important hadiths related to prayer. The first hadith teaches prayer for protection from hypocrisy, pretence, lying, betrayal and the second hadith teaches good health, chastity, faithfulness, good character and belief in fate. We will learn two hadiths with meaning and pray to Allah through them. Then Allah will bless us.

Writing Reflective Diary

'The teachings of the Holy Quran and the Hadith with which I will enlighten my life'

In the light of the mentioned title, I will write down the teachings of Al-Qur'an and Hadith that I will practise or follow in my daily life. In this case you can take the help of your family member/classmate/teacher.

Name of Surah/Hadith	Lessons learned from Surah/Hadith	How to practice in real life
Surah Al Maun	Salah cannot be performed to show people around.	I will perform regular prayers on time in the hope of getting God's pleasure.

Chapter Four

Akhlaq

Dear Learners,

By now you have got clear ideas about Akhlaq and its types. In previous classes, some of the Akhlaq-e-Hamidah and Akhlaq-e-Jamimah have been discussed. But it is not enough for us to only know the details of Akhlaq-e-Hamidah and Akhlaq-e-Jamimah, but after knowing, we should implement the Akhlaq-e-Hamidah in our daily life, work, behaviours, manners, transactions etc. And we have to avoid Akhlaq-e-Jamimah. We should always be very conscious and careful so that no Akhlaq-e-Jamimah can infiltrate our nature and behavior and contaminate our daily life. We have to remember, just as Muslims once occupied a high place in the world assembly in science and research, Muslims also set a unique example in the heart of this world in terms of good character and high ideals.

You know, Islam gives the most importance to the good character of people. Islam calls a person with good character as the best human being. Our beloved Prophet Muhammad (peace be upon him) has been confirmed by Allah Ta’ala as a ‘possessor of noble character’. Regarding good character, Rasulullah (SAW) said, 'I have been sent to perfect good character.' We can easily understand the importance of good character from these words of the Holy Prophet (SAW). Therefore, we want to live up to the ideals of the Prophet (peace be upon him) and our other predecessors with great character and become role models of good character and ideals in the world human civilization. We will try and pray for the help of Almighty Allah so that our identity emerges in front of the people of other nations, groups, communities and religions through our high character and ideals.

As a continuation of the previous class, in this class you will learn more about Akhlaq-e-Hamidah and Akhlaq-e-Jamimah. Now let's start the discussion with the content of Akhlaq-e-Hamidah.

Akhlaq-e-Hamida (Admirable Characters)

Charity

Charity is a noble virtue. Giving selfless help to the poor, helpless and needy people of the society is called charity. Synonyms of charity are generosity, donations and magnanimity etc. It is a special means of attaining the love of Allah and people. A charitable person is loved and respected by all.

Different types of people live in society. Some are rich and some are poor. The rich should help the poor. Showing charity and generosity to the poor people of the society is a noble act. Special emphasis has been given in this regard in the Holy Quran and Hadith. Almighty Allah said, 'O believers! Spend from the sustenance that I have given you before the day comes when there is no buying, selling, friendship or intercession. And the disbelievers are the oppressors.' (Surah Al-Baqarah, verse: 254)

Charity is a virtuous act. Allah Ta'ala has promised to give infinite good to the charitable person. Describing the virtues of charity, Almighty Allah says, 'Those who spend their wealth in the way of Allah are like a seed of grain; from it came seven grains, each grain containing a hundred grains. For whomsoever Allah increases it, verily Allah is Bountiful and All-Knowing.' (Surah al-Baqarah, verse: 261)

Charity saves people from Hell and reaches Paradise. A charitable person is nearer to Allah and nearer to Paradise. Far from the fire of hell. In this context, the Holy Prophet (peace be upon him) said, 'Charity is a tree of Paradise. Its branches are spread all over the world. Whoever holds any of these will reach Paradise. And miserliness is a tree of hell. If anyone touches a branch of it, it will lead him to hell.' (Baihaki)

Charity expiates people's sins, appeases the wrath of Allah the Almighty. Danger is removed by charity. Wealth increases and sanctifies. It can be attributed to the virtue of Almighty Allah. Because He Himself is Kind and Benevolent. So He took two names of Kind and Giver among His beautiful names.

Rasulullah (SAW) is the most generous of people. His gifts cannot be compared. Rasul (S.A.W.) was the best giver among people. He was the epitome of charity. Someone asked him for something and he said no, this never happened in his life. He used to donate such amounts that the recipient was amazed. If he had nothing to give to a supplicant, he would promise to give it to him later, and he would fulfil that promise. Sometimes he would also donate by taking loans from others.

Inspired by the ideals of the Holy Prophet (peace be upon him), the Companions also showed the best ideals of charity. They have donated all their ability in the way of Allah with the help of people. During the Tabuk campaign, Hazrat Abu Bakr (RA) donated all his wealth. The Prophet (peace be upon him) said, 'O Abu Bakr! What have you left for your family?' He said, 'I have left Allah and His Messenger for them.' Such instances of generosity of Hazrat Abu Bakr are rare in history.

Relatives and neighbours should be given priority for donating. Donations can be done openly or secretly. But it is better to donate secretly. There is nothing wrong with giving publicly to encourage people to give.

One should never mistreat a person seeking help. Even if you can't give anything, you should talk to him with a smile. Because talking to someone with a smile is also a kind of sadaqah. You should not shock anyone (by reminding him about your charity) whom you have donated. It destroys the virtue of charity.

We will acquire this noble quality of charity. We will always donate as much as possible and will never hesitate to donate. We will play a role in removing the need and poverty from the society.

Group Work

The students will be divided into groups and discuss the virtues of charity.

Frugality

Thrift is an admirable quality of human character. Thrift enriches human life, brings security in personal, family and social life.

Thrift means exercising control/consciousness in spending. Or 'spending according to income'. Frugality is the moderation of expenditure in people's daily life. Not just in terms of spending; rather, there is a command of moderation in speech and walking in Islam.

Thrift lies between the two extremes of waste and miserliness. It is important to be frugal in every aspect of life. Success can only be achieved through frugality. Therefore, the importance of frugality in human life is immense.

True believers are not wasteful in spending, or they do not be stingy. They spend

according to their needs so that they do not need to take from others. Thrift is one of the character traits of a believer.

Allah loves the frugal. All religions encourage frugality. Misery and extravagance are condemned. Thrift increases people's wealth and opens the way to help others.

On the one hand, billions of tons of food are wasted in the world every year. On the other hand, many people in the world spend their days in hunger every day. And to solve this problem, frugality is needed. Again, if we become frugal everywhere like in using electricity, water, gas, etc., then there will be control of wastage in these cases. As a result, the country and nation will be benefited.

Thrift has a great relationship with savings. Increasing the internal resources of the country is important for national development. Wealth can be increased by saving through frugality. The more savings increase, the more prosperous the country's economy will be. Dependency will decrease. The country will go towards development.

Rasulullah (SAW) encouraged to develop the habit of thrift. Because Allah will give a frugal a life free from poverty. Rasul Kareem (peace be upon him) said, 'He who spends moderately is not destitute.' (Musnad Ahmad)

People can become owners of abundant wealth by saving in halal ways through frugality. Islam does not prohibit it. Rather, public welfare work can be done only if there is accumulated money. The system of sadaqa-e-zaria can be introduced. Again, when the saved amount will reach the Nesab, then another great worship like Zakat can be performed.

Our beloved Prophet (peace be upon him) was a shining example of frugality. He used to spend according to his needs for himself and his family. He used to donate excess wealth. We also learn frugality from the biographies of Mu'min-Muttaqis. Giving good news to the frugal person, Rasulullah (SAW) said, 'Good news for the one who is guided to Islam, he has sustenance according to his needs and he is satisfied with it'. (Tirmidhi)

Thrift saves people from greed, extravagance, luxury, miserliness, laziness and comfortability. So we all will be frugal in all aspects of life. Then our life will be beautiful, happy and prosperous.

Individual work/Pair work

Make a list of areas in your life where and how you will practise generosity and frugality.

(According to the teacher's instructions, you individually/in pairs identify and present the applications of generosity and frugality in daily life.)

Dignity and Rights of Persons with Disabilities

People with disabilities are an integral part of society. It is obligatory for a believer to show compassion and respect for disabled people. Pushing them into danger is forbidden in Islam. Rasulullah (SAW) said, 'Cursed is he who leads the blind astray'. (Musnad Ahmad)

According to the 'Rights and Protection of Persons with Disabilities Act, 2013', disability means any long-term or permanent physical, mental, intellectual, developmental or sensory impairment or disadvantage of any person and the reciprocal effect of attitudinal and environmental barriers to the person, due to which the person cannot participate in the society on the basis of equality and full effectiveness.

Superstitions about Disability

There are many superstitions in our society about children with disabilities. For example, disabled children are the result of the parents' sins or curses; there is the influence of Jin or demons on disabled children; parents' ignorance is responsible for the birth of disabled children; such children are born due to the mother's fault; disabled children are a curse for the family, society and country, etc. People with disabilities and their families are ridiculed in our society. Allah Ta'ala forbids such behaviour and says,

يَأَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخِرُ قَوْمٌ مِّنْ قَوْمٍ عَسَى أَنْ يَكُونُوا خَيْرًا مِّنْهُمْ
 وَلَا نِسَاءٌ مِّنْ نِسَاءٍ عَسَى أَنْ يَكُنَّ خَيْرًا مِّنْهُنَّ

Meaning: 'O believers! Let no man mock another man; For the mocked may be better than the mocker, and let no woman mock another woman; For he who is mocked may be better than the mocker.' (Surah Al-Hujurat, verse: 11)

Many thoughts of parents are there about people with disabilities. What will the

neighbours say, what will the relatives think? Thinking about this, they are never taken out of the house. They are kept under house-arrest. These prejudices must be removed so that the development of disabled children is not hindered.

Status of Persons with Disabilities

Persons with disabilities deserve dignity and respect. Dignity means being treated with respect, honesty and courtesy. The status of a disabled person is very high in the eyes of Allah Ta'ala. Rasulullah (SAW) gave special status to the disabled people. When he left Madinah, he appointed the blind Companion Abdullah Ibn Umm Maktoum (RA) as the temporary ruler of Madinah. Paradise has been declared for the blind. In Hadith Qudsi, Allah Ta'ala says, 'Whoever I took away his two beloved eyes, then he was patient, he thinks it is from Allah and hopes for reward, I will not be satisfied with anything other than Paradise'. (Tirmidhi)

Islam has given exemptions to the observance of Shari'ah regulations for handicapped and disabled persons. Every obligatory provision will depend on their ability. In this context, the Qur'an says,

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا

Meaning: 'Allah does not entrust anyone with a burdensome responsibility beyond his ability.' (Surah Al-Baqarah, verse: 286)

Rights of Persons with Disabilities

Disability is the name of a miserable chapter in human life. Whether due to birth, accident or illness, Islam enjoins support for all types of disabilities.

Rasulullah (SAW) used to fulfil the physical, mental, social and economic needs of disabled people. Following Rasulullah (SAW), the Muslim Caliphs also provided social security for the disabled. They listed the names of helpless and disabled people in the society, arranged a fixed amount of allowance for each, employed one servant to look after every two disabled persons and launched specialized educational institutions and service centres.

In the Muslim social system, it is obligatory to take responsibility for a disabled person. If the state does not fulfil this responsibility or any citizen of the country does not come forward to serve them, then every Muslim in the society will be responsible and guilty for it. In the Hereafter, they must face severe punishment for this.

People with disabilities don't want anyone's mercy, rather they want to live with rights and dignity. They want to stand on their own feet. They want to become self-reliant by acquiring skills. We should change the negative view of society about them ensuring the respect, dignity and rights given to them by Islam. We should try to enable persons

with disabilities to integrate into the mainstream of society through education and training. We will love people with disabilities and give them due respect and support.

Patients' Care

Patient care means visiting the patient, making inquiries, providing necessary care, helping, encouraging, speaking softly and kindly, etc.

It is the duty of the healthy person to serve the patient and it is the right of the patient to receive service. According to the hadith, one of the six duties that a Muslim has towards another Muslim is to serve him when someone is sick.

In case of illness, the sick person becomes helpless. Many times his life is in danger. He can't walk by himself, cannot receive necessary treatment. At this time serving a patient means actually helping to save his life. Nothing can be better than saving a human life.

Allah Ta'ala is pleased with the person who serves the patient. Serving the patient is serving the Almighty. It is described in Hadith Qudsi, 'On the Day of Resurrection, Allah Ta'ala will address the son of Adam and say, 'O son of Adam! I was sick, but you did not serve me.' The servant will say, 'You are the Lord of the whole world. How may I serve you?' Allah will say, 'My servant so-and-so fell ill. If you served him, it would have been like serving me.' (Muslim).

Visiting a sick person is the ideal of the Prophet (peace be upon him). If someone was sick, he would visit him. He used to put his hand on the patient's forehead and inquire lovingly and pray for his recovery. He wanted to know, 'Do you want to eat something?' If the patient asked for any food, he would quickly arrange it. Even if a non-Muslim was sick, he would visit him. Once a Jewish boy fell ill. The Holy Prophet (peace be upon him) went to see him. Sitting near his head, he invited Islam with great compassion. The boy then accepted Islam. Then the Holy Prophet (peace be upon him) said, 'All praise is due to Allah, who saved this young man from the fire of Hell.' (Bukhari)

Once Imam Hasan (R.A.), the beloved son-in-law of the Holy Prophet (S.A.W.), fell very ill. Hazrat Abu Musa Ash'ari (RA) came to see him. Then Hazrat Ali (RA) said, 'When a Muslim goes to see a patient in the morning, seventy thousand angels go with him. Every angel prays for him till evening. A garden is also made for him in Paradise. And if he goes out to see a sick person in the evening, seventy thousand angels go with him. Every angel prays for him till morning and a garden is allotted for him in Paradise'. (Abu Dawud)

However, you should not stay with the patient for a long time while visiting the patient. It makes the patient tired. His family also suffers. However, there is no harm in staying longer if necessary or if the patient or his family is interested. Repeat visits are best to keep the patient happy. It is Sunnah to lay hands on the patient and pray for his recovery. When Rasulullah (SAW) visited a patient, he would touch the patient's forehead with his right hand and say, 'O Lord of mankind! Remove sickness and sorrow, heal, You are the Healer, there is no cure except Your healing, which leaves no disease behind' (Bukhari and Muslim). Particular attention should be paid to the above points while attending to and visiting the patient.

So if someone is sick, we will willingly come forward to help him, take care of him. Especially those who are helpless, orphans and poor, we will inquire about the treatment of them. We will help them with nutritious food and necessary medicine, keep their minds cheerful by saying hopeful words. Only then it will be possible to properly fulfil our responsibility towards the patient.

Writing a Reflective Diary

The way how you have involved/you can involve yourself in the service of a sick person in your family/neighbourhood.

(You will fill a checklist in the light of the mentioned headings. In this case, you can take the help of your parents, classmates or teachers.)

SL	Activities	have done	will do
1.	Reminding parents to take medicines on time when they are sick	✓	
2.	Taking care of the neighbours/relatives / if they are ill.		✓
3.			
4.			
5.			

Showing Respect to Women

Respect for women is one of the great virtues of good character. Islam has not separated men and women in terms of status. Islam has given due rights, respect and dignity to women and held the highest seat of honour. Respecting women means treating women well, giving them the rights and dignity they deserve.

Respect and Dignity of Women in Islam

The status of women means the correct assessment of women in family, social, political, economic, national and international fields. Islam has given due respect and dignity to women in every field. Because in the pre-Islam era, women were the most neglected, insulted, deprived and oppressed. At that time, women were not given due status as human beings. Their social rights were not recognized. They were treated very harshly. Some of them even buried their daughters alive. Giving birth to a girl child was considered a symbol of dishonour.

Islam has given the highest respect to women as mothers to their children. One day a companion came to Rasulullah (peace be upon him) and asked, O Messenger of Allah! Who deserves better treatment from me? He said, your mother. The man said, then who? The Prophet (SAW) said, your mother. Sahabi said, then who? He said, your mother. Sahabi said, then who? He said, Then your father (Bukhari). This shows that the right of the mother over the child is three times more than that of the father. It is indicative of the unique status of women as mothers.

Even as a daughter, the status of women is immense. Islam has given instructions to bring up daughters well. The Prophet (peace be upon him) said, 'Girl child is a symbol of blessing (abundance) and welfare'. There is also in the hadith, 'He who will have three, two or one daughter; and if that person makes his daughter well-educated and married her off to the honest bridegroom, paradise is guaranteed for him'. (Tirmidhi).

Islam has given proper status to women as wives. The Prophet (peace be upon him) said, 'A good wife is a sign of good fortune (Muslim). He also said, 'The best among you is the one who is best to his wife' (Tirmidhi). A woman's status and honour as a wife is equal to that of her husband. It is said in the Holy Quran, 'Just as men have rights over women, women have rights over men'. (Surah Al-Baqarah, verse: 228)

In many families, it is considered that the sons of the family are the 'lights of the family', they will earn and feed the parents, take care of them and the girls will go to the others' house! Therefore, in all matters of eating and drinking, education, everyone pays attention to boys. Islam forbids such behaviour. The Holy Prophet (peace be upon him) declared,

'If a daughter is born to a person, if he does not bury her alive, does not neglect her (in all matters including education) and does not give priority to his son over her, then Allah will enter him to Paradise. (Abu Dawud)

Treating women well is a sign of a believer. Iman is not complete if there is no respect for women. Respect for women can be shown by treating them well. The believers have been given various instructions in this regard in Quran and Hadith. Rasulullah (peace be upon him) described those who are good towards their wives as the best ummah and said-

خَيْرُكُمْ خَيْرُكُمْ لِأَهْلِهِ

Meaning: 'The best among you is the one who is best to his wife'. (Tirmidhi).

In another hadith, Rasulullah (peace be upon him) said, 'Surely that person will be a complete believer. He who has the best character among them and is kindest to his family.' (Tirmidhi)

Islam has made it mandatory to pay dowry (mahar) in marriage as recognition of the dignity of women. But many Muslims do not pay dowry. Some people make partial payments. Some take reverse dowry which is a very bad thing in the eyes of Islam. Allah Ta'ala says in order to pay Mahr,

وَأَنْتُمْ أَنْتُمْ صَدِقُوهُنَّ نِحْلَةً

Meaning: 'And give your women their dowries willingly.' (Surah An-Nisa, verse: 4)

Islam honours women with property inheritance. But in our society, women are neglected in terms of their legacy. Someone gives partial property. Someone writes down all the property for a small amount of money. No one wants to give house, car, gold ornaments, cash etc. They think women do not own immovable property. Others are completely deprived of property. This is the biggest oppression against women which Islam never supports. Islam makes men and women inherit property based on fixed shares. Allah Ta'ala says, 'Men have a share in the property left by parents and relatives, and women have a share in the property left by parents and relatives, be it small or large, a fixed share.' (Surah An-Nisa, verse: 7)

A sense of respect for women is necessary to acquire complete moral and human qualities. Women should be respected from the heart. Besides, it should be proved by

one's behaviour and actions. Allah will be pleased with it. Then we can achieve success in this world and hereafter.

Group Work

List of the ways I will respect women in my family, neighbourhood, school

You make a list as per the teacher's instructions.

The places where I will respect	The ones whom I will respect	The ways I can respect
family	mother, sister	I will help to do household works
Neighbourhood		
In schools		

Patriotism

Love for the land and people of the country is a natural human nature. People of all religions love their country. Islam not only supports this love of people for mother, motherland and mother tongue, but also encourages a true believer to hold them. As Allah Ta'ala has sent every messenger to speak the language of the nation. Patriotism is the love, compassion and attraction of people towards motherland and birth place. This love comes from human heart. People feel this attraction and love for lifelong.

The Ways of Patriotism

The expression of love for the country will be through gratitude to Allah because He is the One who gave us free and sovereign territory. It is our duty to honour those who have sacrificed and contributed to freedom, remember their sacrifice and pray for them.

The main responsibility of the citizen is to obey the constitution of the state, existing laws and regulations, pay regular tax and properly perform the duties assigned to him. Also respecting dissent, practicing one's own culture and values, being patriotic by keeping the integrity and freedom of the state intact, not engaging in terrorism, violence, fighting and chaos are part of patriotism.

A true believer is a true patriot. Therefore, in the light of Islam, patriotism and nationalism motivate people to protect their homeland. Because religion cannot be protected if the

country cannot be protected. The people of the country and their interests cannot be saved.

It is the moral duty of a patriotic citizen to protect the country's biodiversity, environment and environment. Rasulullah (SAW) said, 'If you can predict that it will happen in advance, then plant the sapling of the tree that you have at your hand.' (Adabul Mufrad)

Acts against public interest are corruption, nepotism, adulteration of food, price increase, mixing of harmful chemicals in food etc. Patriotic citizens will refrain from these acts and will try to prevent these acts.

The Importance of Patriotism

Love for motherland is an important part of Islamic values. If the freedom and sovereignty of a country cannot be protected, it is impossible to protect dignity, independence, faith and morals. That is why the importance of patriotism is very important from a religious point of view.

At the time of his departure from Makkah, the Prophet (peace be upon him) said, 'How good you are as a land, how dear you are to me! If my people had not expelled me, I would not have lived elsewhere' (Tirmidhi). After migrating to Madinah, Rasulullah (SAW) often felt anxious to return to Makkah. Allah Ta'ala comforted him and said, 'He Who made the Qur'an (complete code of life) a law for you, He will surely bring you back to your native land.' (Surat al-Qasas, verse: 85)

The companions (RA) loved their country. After migrating to Medina, Abu Bakr (RA) and Belal (RA) had fever. Then the memories of Makkah came in their hearts. At that time they started reciting poems by recalling the scenes of Makkah. Seeing this state of mind of the Companions, Rasulullah (SAW) prayed with all his heart, 'O Allah! As we love Makkah, pour us more love for Madinah than that'.

Everyone has a goal to achieve success in life. Patriotism is one of the means to achieve success. Motherland is a haven of peace for people. The tranquillity that can be found from the Motherland is unique. Nabiji's (peace be upon him) face would glow with joy when he saw the Uhud mountain while returning from a trip. He used to say, 'This Uhud hill loves us, we also love Uhud hill.' (Bukhari and Muslim)

So we will love the country. We will contribute to the welfare of the country by being united.

Decency/Modesty

The literal meaning of decency is refinement, modesty, modification, shyness, humility, gentleness, decorum, elegance in speech and conduct. The manners, speech, movement and dress that are polite, civilized, humble, elegant and sophisticated are known as decency. Modesty is not the name of a single quality. Its scope is very wide. Modesty is a combination of many virtues. Obscenity, shamelessness, fierceness, arrogance, ugliness etc. are the opposite of decency.

The Importance of Decency

Modesty is the foundation of Islamic social order. The importance of decency is immense in building a beautiful society. So Islam teaches people to be elegant, tasteful, humble and modest. In the Holy Qur'an, Almighty Allah has taught us modesty. The advice of Hazrat Luqman to his son on modesty is mentioned in the Holy Quran. He said, 'Don't despise people out of pride. Do not walk arrogantly in the world, because Allah does not like an arrogant person.' (Surah Luqman, verse: 18)

Modesty is absolutely essential to suppress all forms of brutality and vice among people. Because indecent behaviour and pretentiousness awakens latent vices in people. Then people do not hesitate to do any dishonest and unjust act. It is possible to refrain from these injustices only through the practice of modesty.

Modesty keeps people pure from immorality. Because indecency, obscenity and shamelessness open the door of sin in society. As a result there is chaos in the society. To get rid of this condition, Almighty Allah has ordered to maintain modesty in Surah Ahzab of the Holy Quran. Women and men are told to restrain their gaze.

One of the aspects of modesty is shyness. Shyness helps people become modest. The Prophet (peace be upon him) said, 'If you have no shame, then you can do whatever you want'. (Bukhari). He also said-

آل حياءُ خَيْرٌ كُلُّهُ

Meaning: 'The whole of shyness is good'. (Muslim)

Shyness is part of faith. So a believer must be polite, shy and elegant. As the Prophet (peace be upon him) said-

الْحَيَاءُ شُعْبَةٌ مِّنَ الْإِيمَانِ

Meaning: 'Shyness is a branch of Iman.' (Nasa'i)

If one's behaviour is elegant, everyone loves him. On the other hand, if someone's behaviour, speech or dress is indecent, no one likes him. Everyone hates him. That's why Rasulullah (SAW) said, 'Obscenity makes anything bad and shyness makes anything beautiful.' (Tirmidhi)

Another important aspect of decency is maintaining modesty in dress. Modesty is essential for decency. Society is improved by decent living. Mutual friendship and sympathy increases. On the other hand, indecent behaviour creates differences among people, causing degradation of moral character. No one likes a rude person. The Prophet (peace be upon him) said, 'He is the worst among men, from whom people forsake him in order to escape his indecency.' (Bukhari) Allah does not like such people. It is said in the hadith, 'Surely Allah hates the indecent and ugly person.' (Tirmidhi)

So we will practise modesty in every aspect of life. We will take care of the fact that no violence, obscenity, indecency in speech, dress and manners will be shown in any matter. Only then our life will be beautiful and meaningful. Everyone will love us. And there will be a beautiful environment in the society.

Panel Discussion

'Practise patriotism in the light of Quran-Hadith, build a happy and prosperous
Bangladesh'

Not knowing/understanding decency, I modernize myself

(As directed by the teacher, divide into two groups and present the discussion in
the light of the given title.)

Akhlag-e-Jamimah (Reprehensible Characters)

Hatred

Hate means to strongly dislike someone, to look down upon them, to think them inferior and sub-standard. The Arabic word for hatred is al-bugdu (البغض), the opposite of which is الحب or love. Disrespecting others and keeping distance from them is hatred. If you hate someone, you will not tolerate anything. Enmity arises between the two.

Man is the best creature in creation. Allah Ta'ala created man with dignity. But sadly, many in our society respect or hate people for professional and financial reasons. If we look around us, we will see that many people express hatred towards others in their speech and behaviour. For example, many speak disparagingly of shoemakers, rickshaw pullers, van drivers, cleaners, ignore them, even though they are close relatives, do not maintain relations with them just because they are poor.

In the Qur'an, Allah Ta'ala orders people to stay away from hateful and detestable activities, saying, 'O you who believe! No community should mock another community. For they may be better than ridiculers. No woman should ridicule another woman. She may be better than a mocker. And do not blame each other and do not call each other evil names' (Surah Al-Hujurat, verse: 11). In the transitory world, titles, social ranks also decrease or increase. So no one should be hated for these reasons. In most cases, hating someone is followed by shame. It may be that the hated person shames the hater or the hater himself be ashamed to see the improvement of the hated person.

Effects and Consequences of Hatred in Society

Mutual hatred is a very reprehensible aspect of any society. Hatred creates disunity in society, chaos and disorder. Most of the time people hate others because of pride. Arrogant people think themselves superior and speak disgracefully to others and insult them. This is how hatred spreads in society. Allah Ta'ala has reminded people about His creation in the Qur'an so that people do not become arrogant because of their high positions, money and social status. Allah Ta'ala says, 'Did I not create you from water?' (Surah Mursalat, verse: 20).

The spread of hatred hurts both the hater and the hated. He who is hated feels ashamed and humiliated. A hater on the other hand suffers from emotional instability due to hating others. His peace of mind is gone. Hatred does not bring any good but destroys good deeds.

Rasulullah (SAW) said, 'The disease of the ummah before you has been infected among you. That is jealousy and hatred. And hatred destroys (good deeds).' (Tirmidhi)

Rasulullah (SAW) also said-

لَا تَبَاغِضُوا، وَلَا تَحَاسِدُوا، وَلَا تَدَأْبُرُوا، وَكُوْنُوا عِبَادَ اللَّهِ إِخْوَانًا،
وَلَا يَحِلُّ لِمُسْلِمٍ أَنْ يَهْجُرَ أَخَاهُ فَوْقَ ثَلَاثَ لَيَالٍ

Meaning: 'Do not hate one another; do not be jealous; do not plot against one another. Be brothers to one another as servants of Allah. It is not allowed for a Muslim to be separated from his brother for more than three nights.' (Bukhari)

Iblis Satan showed hatred towards Hazrat Adam (A.S.) out of arrogance. So Allah Ta'ala expelled him from Paradise. At Satan's instigation we despise and hate others. We will pray to Allah Ta'ala that we do not hate anyone unjustly. If I ever show hatred towards someone willingly or unwillingly, we will apologize to him.

Our love and hate will be for Allah. Rasulullah (SAW) said, 'He who loves someone for the sake of Allah, and hates someone for the sake of Allah, and gives charity for the sake of Allah and refrains from giving charity for the sake of Allah, his faith is complete' (Abu Dawud). We will love believers and righteous people and we will live with them. We will stay away from those who do evil deeds and help spread evil deeds.

Oppression

Zulum is an Arabic word. It means torture or tyranny. In the general sense, the name of depriving the rightful one of what he deserves is oppression. Depriving someone of their rights, abusive language, torture without crime, unjustly causing financial, physical, mental and dignified damage to someone, making defamatory slander, committing atrocities on the weak, unjustly confiscating the property of others, inflicting torture or pain, not doing justice to anyone., giving false testimony, killing someone unjustly, etc. all belong to the stage of oppression. And the one who oppresses is called oppressor or Zalim.

All forms of oppression are strictly forbidden in Islam. The oppressor is the most despicable and the worst person. In Hadith Qudsi, the Holy Prophet (peace be upon

him) announced, Allah Ta'ala says- 'O my servants! I have forbidden oppression for myself and I have forbidden oppression among you. So do not oppress one another.' (Muslim)

Oppression is a social disease. It has spread all over the family, society and the state. By doing injustice to others, oppressors bring about their own downfall and destruction. Due to tyranny there is chaos all over the world. Peace and harmony are being destroyed. As a result, many dangers come down in the life of a wrongdoer. The Prophet (peace be upon him) said, 'Surely those who wrongfully afflict people, Allah Ta'ala will punish them' (Muslim). And this punishment will be applied even if injustice is done on non-Muslims.

The prayers of the oppressed never fail. So the tears of the oppressed and the curse of the heart cause the downfall of the oppressor. As a result of the cries of the oppressed, severe punishment descends on the oppressors from Allah. Rasulullah (SAW) said, 'The supplications of three persons are not returned from Allah. One. Dua of the fasting person during Iftar. Two. Prayer of the righteous ruler. Three. Prayer of the oppressed.' (Tirmidhi)

Our beloved Prophet (peace be upon him) strongly urges the oppressor to resist his oppression by saying, 'If a person sees an oppressor engaged in oppression and does not resist him with both hands, then Allah will soon cast them all into His severe punishment. (Tirmidhi). The oppressors are really destitute. Rasulullah (peace be upon him) said, 'Do you know who the destitute are among you?' The Companions replied, 'The destitute among us are those who possess no wealth.' At that moment, he said, 'Among my Ummah (community), the destitute are those who, on the Day of Resurrection, will come with their prayers, fasting, and charity, but they had insulted someone, slandered others, wrongfully consumed people's wealth, shed blood, and physically harmed others. As a result of these oppression, on that day, his good deeds will be given to those who were wronged, and then he will be thrown into Hell.' (Muslim)

We should avoid oppression. This is because even though the cruel may commit injustices and continue to live undisturbed, the tormented individuals do not rest; they remain awake. They keep continuing to curse them. Surely, due to the curse of the oppressed, the oppressor faces a dreadful consequence. The effective ways to avoid oppression are to restrain ourselves from greed for power, lust, envy, religious hatred, and anger; to dedicate ourselves in social service, religious service, and humanitarian works; and to remain contented in the clothes, foods and drinks bought money earned through legitimate means.

Islam takes a very strict stance against oppression. It is the duty of every Muslim to refrain from all forms of oppression. In addition, it is essential to abstain from supporting all kinds of oppression.

Theft

Theft is stealing. The profession or work of a thief is theft. Stealing someone else's property or money is called theft.

Causes of Theft

As a result of increasing inequality in society, when the economic balance is disturbed, the disadvantaged people steal in pursuit of hunger. Many steal because of greed. Many times organized gangs take advantage of poor people's financial vulnerability and force them to steal.

Consequences of Theft

Theft is a heinous punishable offence. Due to theft, many sufferings are created in the life of individuals and society. Suddenly losing wealth, the owner of the wealth faces various problems. Everyone suffers from insecurity due to thieves, can't sleep peacefully. With the worry of losing wealth, everyone's peace of mind is lost.

If a thief wants to steal, his crime is not limited to theft. He gets involved in other crimes. Besides, his affinity with the gang of criminals developed. Apart from theft, they are involved in various crimes including robbery, burglary, smuggling, kidnapping, trafficking, drug addiction etc.

Everyone hates a thief. Nobody keeps relation with him. The thief's family members also live a life of humiliation and disgust. Even though he is a close relative, he feels shy to show his kinship with him. Thieves have to face severe punishment in this world and hereafter. A believer can never steal another's wealth. Rasulullah (SAW) said, 'When a thief steals, he is not a believer'. (Bukhari) Stealing is forbidden. If a person deems stealing lawful, he becomes a kafir.

The Role of Islam in Preventing Theft

1. Abiding by the Precepts of Islamic

It is forbidden for every Muslim to interfere with the blood, wealth and honour of another Muslim. We will never take away anybody's wealth, be it big or small, without

telling them. Because once a small thing is stolen, Satan incites him to steal something else. We should practise this belief that Allah knows everything we do.

2. To Establish Equality and Justice in the Society

Islam enjoins the establishment of economic equality and equity by paying Zakat to the poor and needy. Job resources should be arranged for unemployed people. Efforts should be made to rehabilitate homeless people. When economic governance is established in an area, crimes like theft are reduced.

3. Raising Awareness

Many times our wealth is stolen by thieves due to lack of proper storage. We should properly preserve the resources we own. If possible, we may seek technical support to prevent theft. Buying stolen goods is prohibited in Islam. So if we ever suspect that it is a stolen item, then we will refrain from buying it.

4. Exemplary Punishment

If there is no pain of hunger, one who habitually steals should be punished exemplarily. If one is punished, others will refrain from stealing for fear of punishment. Allah Ta'ala says-

وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطُعُوا أَيْدِيهِمَا جَزَاءً بِمَا كَسَبَا نَكَالًا مِنَ اللَّهِ
وَاللَّهُ عَزِيزٌ حَكِيمٌ

Meaning: 'Male thieves and female thieves, cut off their hands, as a result of their deeds and as an exemplary punishment from Allah. And Allah is Mighty, Wise.' (Surah al-Maida, verse: 38)

But it must be remembered that the law cannot be taken into one's own hands. Thieves are often beaten up by public, which is forbidden in Islam. Because in this way many times innocent people are punished based on suspicion. Many people died in public beating. The judge will sentence based on the evidence.

But under no circumstances shall it be permissible to prevent a proven criminal from being punished. Hazrat Ayesha Siddiqa (RA) said- 'When a woman from the tribe of Makhyoum stole, Usama bin Zaid (RA.), the beloved foster son of the Holy Prophet (SAW), spoke to the Holy Prophet (SAW) about her. The Prophet (peace be upon him) said to Usamah (RA), 'Do you recommend the remission of the punishment of the transgressors prescribed by Allah?' Then Rasulullah (SAW) stood up and said in the sermon, 'Surely what destroyed the nations before you was that when a respectable

person among them stole, they would let him go without punishment.' On the other hand, when a weak person stole, he was punished. By Allah, if Fatimah, the daughter of Muhammad (peace be upon him) had stolen, I would have cut off her hand.' (Bukhari)

Islam emphasizes economic governance so that no one steals in the face of scarcity. Umar (RA) used to inquire about the citizens in the middle of the night in disguise, and if necessary, he would deliver food to their homes. Similarly, if someone steals out of hunger, his hand cannot be cut off. Even if there is a famine in an area, a hand cannot be cut off as a punishment for theft. Because then many can steal, who are not really thieves by nature. We should be self-aware and make others aware.

Writing a Reflective Diary

'I keep myself pure by abstaining from Akhlaq-e-Jamimah'

In the light of the mentioned headings, write down in a reflection diary how you keep yourself away from Akhlaq-e-Jamimah in your daily life (family, school). In this case, you can take help of senior members of the family, classmates, teachers.)

Lying under Oath

Dear students! You must have seen some of your friends swear by words saying, By Allah, I did not do this, I did not do that. If such an oath is false, then it is a serious sin. By doing this, a lie is told keeping Allah before.

Again, many swear by education, swear by mother. These are also extremely unfair. One cannot swear in the name of anyone other than Allah. It is seen that many touch the Quran, touch their head or swear by someone's name. According to Islamic law, these are shirk and the greatest sin. The Prophet (peace be upon him) said:

مَنْ حَلَفَ بِشَيْءٍ دُونَ اللَّهِ فَقَدْ أَشْرَكَ

Meaning: 'Whoever swears by anyone other than Allah has committed polytheism.' (Tirmidhi)

Rasulullah (SAW) said, 'Whoever takes the wealth of a Muslim by swearing falsely, he has reserved Hellfire for himself and forbidden Paradise.' A person said, 'O Messenger of Allah! Even if it is an insignificant thing?' He said, 'Even if it is a branch of a tree.' (Muslim)

In Islam, swearing falsely or deceiving people by swearing is a major sin. In a hadith narrated by Hazrat Abdullah Ibn Amr (RA), the Prophet (peace be upon him) said, 'The great sins are associating anyone with Allah Ta'ala, disobeying one's parents, killing someone unlawfully and swearing falsely.' (Bukhari)

You must have seen many shopkeepers in the market swear for selling goods by saying- by Allah I bought it at such a price. In this case, if he swears falsely, i.e. he swears by increasing the price of goods, his situation will be dire on the Day of Resurrection.

The consequences of swearing to deceive people are terrible. Even according to the hadith, hell is reserved for those who swear and paradise is forbidden. As such, it is very important to always be careful for those who take the oath after getting the official and private positions, so that nothing contrary to the oath happens. Rasulullah (SAW) said, 'If someone takes away the rights of a Muslim through a (false) oath, Allah Ta'ala will predetermine Hell for him and forbid Jannah for him.' (Muslim)

So we should refrain from swearing falsely. It should be remembered that Islam does not support unnecessary swearing. And false swearing is strictly prohibited in Islam. An oath may be taken in the name of Allah to express firmness in a matter of truth.

Laziness

Dear students, you must have heard this famous saying - 'Hard work brings wealth, virtue brings happiness, laziness brings poverty, sin brings sorrow'.

Laziness is a negative aspect of human character. Laziness means inactivity. An idle mind is devil's workshop. A lazy person is inactive. A person who is inactive, apathetic or unenthusiastic is called lazy. Allah Ta'ala does not change the state of a community until they change their own state

Hard work is the key to success. A hardworking person succeeds in life. People get what they strive for. On the other hand, a lazy person cannot get change in life. Two ways of lazy people- One is I can't do it, the other is I don't need it. Those who are lazy, have to suffer a lot at the end of their days.

Laziness is the behaviour of hypocrites. The hypocrites are lazy when they stand in prayer. They do not pray on time, do not observe the Arkan Ahkam of Salah properly. Allah, the Exalted, says, 'Their financial aid is forbidden to accept because they disbelieve in Allah and His Messenger, attend Salah lazily and give financial aid unwillingly.' (Surah At-Tawbah, verse: 54)

Laziness brings about the degradation of self and society. Idleness is a threat to the progress of a nation. Idleness eats away a man's veins as rust eats at iron. Laziness is a

major cause of constipation according to medical science. If the lungs are not regularly exercised, they become weak. A lazy person loses breath easily. Making yourself lazy can lead to high blood pressure. Also the risk of heart disease starts to increase.

Idleness means being inactive, running away from work. If you leave work in this way, you have to do many things together in a short time. It does not improve the quality of any work. And many things are not done in the end.

A person who is obsessed with laziness cannot concentrate on work. If you want to achieve something big, you have to move forward by achieving small goals. The most important thing is to love yourself, love your work, and motivate yourself to overcome your laziness.

Another powerful way to overcome laziness is to take inspiration from the lives of successful people. Successful people in the world have succeeded in their lives by working hard. Therefore, to remove laziness, you should read and know the life stories of successful people. They should be followed. This inspiration can also come from people around you or your loved ones.

Laziness disrupts work, adversely affecting the body and mind. As a result people feel depressed. Moreover, lazy people are ridiculed by the society. You have to be diligent to survive from these.

Group work

The students will present their own/family members' success stories of hard work in their lives by referring to examples of failures of lazy people they have seen.

Interest

Interest is a severe curse of modern finance. It makes the rich richer and the poor poorer. It is forbidden in Islam.

The Arabic equivalent of interest is riba (رِبَاح). The extra money collected by the lender from the borrower is called interest. Introducing usury, the Prophet (peace be upon him) said-

كُلْ قَرْضٍ جَرَّ نَفْعًا فَهُوَ رَبًا

Meaning: 'Riba or interest is a loan that brings any profit.' (Jame Sagir

Interest transaction can be done in two ways. Through money and through merchandise. In both types of transactions, the extra charge for time is called interest. Rasul (peace be upon him) mentioned six types of goods in the hadith and said - There is no interest if they are sold in cash with equality. If someone gives more in exchange or takes more, then they both traded with interest. Receiver and provider are equal in this regard.

Usury is a terrible social disease. It pollutes society by spreading strife and hatred. On the other hand, the opposite of usury is halal business, which brings peace to the society. It promotes brotherhood and love between buyers and sellers. They both benefit. Allah Ta'ala has made business lawful and has forbidden usury. The words of the Quran-

ذَلِكَ بِأَنَّهُمْ قَالُوا إِنَّمَا الْبَيْعُ مِثْلُ الرِّبَا وَأَحَلَ اللَّهُ الْبَيْعَ وَحَرَمَ الرِّبَا

Meaning: This is because they say, buying and selling is like interest. But Allah Ta'ala has made buying and selling lawful and usury forbidden. (Surah Al-Baqarah, verse: 275)

The Holy Prophet (peace be upon him) declared usurers, receivers, witnesses, writers and all associated with it to be cursed. He said:

لَعْنَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَكِلَ الرِّبَا، وَمُؤْكِلُهُ،
وَكَاتِبُهُ، وَشَاهِدُهُ، وَقَالَ هُمْ سَوَاءٌ

Meaning: 'The Prophet (PBUH) cursed usurer, receiver, writer and witness of usury-contract. He said, they are all equally guilty.' (Muslim)

The activities of usury bring the slave to war against Allah and His Messenger. Allah Ta'ala has declared war against the receivers of usury. If Rajadhiraj engages in war with Allah, defeat is certain.

A usurer is deprived of all welfare. Interest hardens the heart and rusts it. The usurer's prayer is not accepted. Allah Ta'ala does not accept charity with interest money. The Holy Prophet (peace be upon him) said, 'Allah Ta'ala is pure, He accepts only pure wealth.'

The last verse to be revealed is the verse on Riba or usury. It means that Allah Ta'ala has finally forbidden usury. The verse is-

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَذَرُوا مَا بَقِيَ مِنَ الرِّبَا
إِنْ كُنْتُمْ مُّؤْمِنِينَ ○

Meaning: 'O you who believe, fear Allah and give up what remains of usury, if you are believers.' (Surah al-Baqarah, verse: 278).

Apart from this, there are many losses of interest which cannot be counted out. But it is enough for us to remember that Allah forbids that which contains evil and evil whose ultimate loss is greater than the external gain. So we will save ourselves from interest.

You make a list as per the teacher's instructions.

Akhlaq-e-Jamimah	I avoid	I will avoid	Parents' Comments/ Suggestions
Theft	I do not promote others' writings as my own.	I will not pick up any objects of others left in school or on the way.	If someone accidentally touches something that belongs to somebody else, it should be delivered to the owner.
Oppression			
Interest			

Chapter Five

Ideal Biography

Dear students, in class six and seven you have experienced about the life philosophy of Prophet Muhammad (peace be upon him) and some of the Prophets and Muslim thinkers. Surely you have strengthened your moral values by practising and following their philosophies in your daily life.

In this chapter of class 8, you will learn about the biographies of some other Prophets and Muslim thinkers.

Homework

‘The qualities of my beloved person I follow’

(Write down the qualities of your favourite person in the light of the mentioned title as you follow. The favourite person can be the student’s family member/neighbour/classmate/teacher etc.)

Hazrat Muhammad (SAW)

(From the Migration to the Treaty of Hudaybiyah)

Dear students, you must remember that in the 6th and 7th grades, we have come to know about the life of our beloved Prophet Muhammad (peace be upon him) from his birth, his prophethood, preaching Islam in Makkah despite the persecution-torture-resistance of the infidels-polytheists, going to Mi'raj in pursuit of the meeting of Allah to the migration to Madinah. In this class, we will tell you about the spread of Islam after migration of the Prophet (SAW), formation of Madinah State, engaging in battle of Badr, Ohud, Khandak, war policy of Rasulullah (peace be upon him) and the Treaty of Hudaybiya and its significance.

Migration/Hijrat to Madinah

In 622 AD, the Holy Prophet (peace be upon him) migrated from his native Makkah to Madinah. His close friend Hazrat Abu Bakr (RA) was his companion in Hijrat. On the way to Madinah, they took shelter in the cave of Saor mountain. Incidentally a group of infidels came near Saor Hill. Hazrat Abu Bakr (RA) was worried about the safety of Rasulullah (SAW). Then Nabi Karim (peace be upon him) consoled him and said-

لَا تَحْزُنْ إِنَّ اللَّهَ مَعَنَا

Meaning: Do not worry, surely Allah is with us. (Surah At-Tawbah, verse: 40)

They stayed in the mountain cave for three days. At that time Hazrat Asma (RA), daughter of Hazrat Abu Bakr (RA), used to secretly deliver food for them. After staying here for 3 days, on the 4th day they set out for Yasrib along the unfamiliar route of the Red Sea. After a continuous journey of six days, on Monday, September 22, 622 AD, he reached a place called Quba, a few miles from Yasrib. After staying here for four days, the Holy Prophet (peace be upon him) reached Madinah (Yasrib) on Friday, September 27. In the history of Islam, this journey of the Prophet (peace be upon him) from Makkah to Madinah is called migration or Hijrat. The people of Yasrib were happy with the arrival of the Prophet (peace be upon him) and renamed it Madinahtunnabi or the city of the Prophet.

Importance of Migration to Madinah

The Prophet's (peace be upon him) migration to Madinah is an important historical event. As a result, the conquest of Islam began. The lives of suffering of the Muslims end. The number of followers of Islam continued to grow rapidly. The invitation to Islam reached the surrounding areas. Within a few days, the Holy Prophet (peace be upon him) was able to establish an Islamic society and polity with the Aws, Khazraj, Banu Nazir, Banu Kayka and their friendly tribes of Madinah. He formed a nation by uniting all tribes and communities. As a result, the people of Madinah forgot their quarrels and were inspired by the sense of brotherhood. Thus the Holy Prophet (peace be upon him) was able to establish an ideal state by ensuring the peaceful coexistence of all religions.

Charter of Madinah

Coming to Madinah, the Prophet (peace be upon him) concentrated on building an ideal nation and state. First he gave away the traditional tribal distinctions of the Arabs. He strengthened the bonds of unity and brotherhood between the Ansar and the Muhajirs. He showed tolerance towards other religions and granted religious freedom to all. He signed an international charter with the Muslims, Jews and Pagans of Madinah and surrounding areas to build a prosperous nation and ensure peaceful coexistence of all religions. It is known as The Charter of Madinah in world history. Some of the

important clauses of this charter are as follows:

Charter of Madinah

1. Bismillahir Rahmanir Rahim, this is a written pledge from the Holy Prophet Muhammad (peace be upon him).
2. The pagans, Jews and Muslims of Madinah are all one nation (ummah).
3. Muslims, Jews and other communities will practise their respective religions; no one will interfere with anyone's religion.
4. If any of the signatory communities is attacked by an outside enemy, all the communities of Madinah will collectively resist that attack.
5. The weak and helpless should be protected and helped.
6. From now on, bloodshed, murder, and killing are prohibited in Madinah.
7. Any offense committed by a member of the signatory community shall be treated as a personal offence. Therefore, the community of criminals cannot be held responsible.
8. No one shall make any secret treaty with the Quraysh; nor will they be able to help the Quraysh against the people of Madinah.
9. If anyone fights against the parties of the agreement, the parties will resist it by mutual cooperation and they will maintain consultation and benevolence among themselves.
10. Yasrib shall be considered a protected and holy city for the parties to the treaty.
11. All the parties to the treaty would repel any attack on Yasrib by mutual aid.
12. Consider your neighbour as yourself. No harm can be done to him or any crime against him.
13. Whenever there is a disagreement about something, it should be referred to Allah and His Messenger.
14. Promises are to be kept, not broken.

Importance and Significance of the Charter of Madinah

The Charter of Madinah bears witness to the political foresight of the Holy Prophet (peace be upon him). This charter recognizes religious freedom for all. Through this, the people of Madinah became a united nation and the foundation of the Islamic Republic was laid. He got the opportunity to rebuild Madinah. As a result, the power of the Holy Prophet (peace be upon him) increased and his superiority was proved.

This charter brought great changes in the social, political, religious and civic life of Madinah. As a result, unity was established among the divided Arabs. Instead of civil war and disunity, peace and order returned to Yasrib. Everyone is given equal rights irrespective of caste, creed and tribe. Harmony and brotherhood developed between Muslims and non-Muslims. Peaceful coexistence of all is ensured. Above all, the religious and political power of Islam increased through this charter. The ideals of harmony, brotherhood, absolute tolerance and peaceful coexistence of Islam spread to the people of the world.

Making the Laws of Islam

The beginning of the Prophet's (peace be upon him) life in Madinah was at the time of the introduction of the laws of Islam. At the beginning of Madinah life, the custom of Azan was introduced in 622 AD. In 623 AD, Allah the Almighty fixed Baitullah as Qibla instead of Baitul Muqaddas. In the same year, the provision of fasting for one month of Ramadan was introduced for Muslims. Eid-ul-Fitr and Eid-ul-Azha, the two main religious festivals of Muslims, began to be celebrated in this year. Also in this year the law of Zakat, the third pillar of Islam, was revealed.

Battle of Badr

Background of the Battle of Badr

Even after the migration to Madinah, the conspiracy of the Quraysh of Makkah to destroy Islam by wiping out the Prophet (peace be upon him) and the Muslims continued. After the migration to Madinah, the honour, dignity and power of Rasulullah (SAW) increased. Religious coexistence and social harmony were established in Madinah. Quraysh of Makkah became jealous after seeing all these improvements in Madinah under the leadership of Rasulullah (SAW). As a result, they started hostilities against Muslims and looting around Madinah. Meanwhile, a group of Jews led by the hypocrite Abdullah Ibn Ubay of Madinah engaged in a secret conspiracy with the Quraysh. They planned to destroy/kill the Prophet (peace be upon him) and the Muslims. Besides, Quraysh had trade relations with Syria for a long time. As Rasulullah (SAW) migrated to Madinah, they considered Madinah as a threat to their trade routes. They started preparing for a war to eliminate this threat.

The Holy Prophet (peace be upon him) sent a group under the leadership of Abdullah Ibn Jahash to the outskirts of Makkah to observe the activities of the Quraysh. It was the month of Rajab. Fighting was prohibited during the month of Rajab. But at a place called Nakhla, a scuffle was organized with a group of Quraysh led by Jahash. Amr bin Hazrami, the leader of Quraysh, was killed in this. The Holy Prophet (peace be upon him) reprimanded Abdullah Ibn Jahash for fighting in the forbidden month. The incident of Nakhla increased the tension among the Quraysh. They became desperate for revenge. Finally, they made final preparations to wipe out the Muslims of Madinah.

Meanwhile, rumours spread that Abu Sufyan's trade caravan on its way back from Syria had been attacked by Muslims. Without verifying the truth of the rumour, the Quraysh marched out to battle with 1000 (one thousand) well-armed soldiers led by Abu Jahal. Rasulullah (SAW) got worried after hearing this news. Then Almighty Allah comforted Rasulullah (SAW) by sending a revelation and advised him to prepare for war.

Incidents of the War

The Holy Prophet (peace be upon him) appeared with the Muslim army in the desert of Badr near Madinah. He was accompanied by a group of 313 soldiers including 253 Ansar and 60 Muhajirs. On the other hand, the Kafirs of Makkah had 1000 (a well-armed group of one thousand soldiers). Among them, three hundred were cavalry and seven hundred were with camel regiment. The Holy Prophet (peace be upon him) gave advice and instructions to the soldiers at the beginning of the battle. According to II Hijri 17 Ramadan, on 17 March 624 AD, the battle of Badr took place. Only a troop of 313 armies strong with belief in Allah marched against 1,000 well-armed soldiers.

In the first battle, the leaders of Quraysh, Utba, Shayba and Walid were defeated and killed. Within a short time of the battle, with the help of Almighty Allah, the Muslim soldiers were victorious over the Quraysh. A total of 14 Muslims were martyred including 6 Muhajirs and 8 Ansars. On the other hand, 70 infidels were killed and an equal number of soldiers were arrested.

Magnanimity with Prisoners of War

Rasulullah (SAW) ordered to have an attitude of sympathy with the prisoners of war of Badr. As a result, Muslim soldiers treated prisoners of war generously and humanely. The ones without clothes among them were given clothes. They were provided with food. Finally, the captured Quraysh soldiers were released on ransom. Some prisoners of war were released in exchange for teaching the Muslim boys. Many were even released on promises not to take up arms against Muslims in the future. Such magnanimity towards prisoners of war is rare in the world history.

Importance of the War

A new chapter in the history of the world began with the victory of the Muslims in the Battle of Badr. It was a decisive battle between truth and falsehood. Conquest in this

battle results in the victory of truth over falsehood. The pride of the Kafir-polytheists of Makkah is crushed. The position of Islam was strengthened in Madinah and its surrounding areas. Moreover, the victory of such a small number of Muslim soldiers against a large number of non-Muslim soldiers increased their morale and strength of faith. Ultimately the power and strength of Quraysh was reduced and the power and status of the Holy Prophet (peace be upon him) increased. As a result, people started accepting Islam in groups.

Besides, by getting the weapons, horses, camels and other materials left by the Quraysh, the worldly power of the Muslims strengthened. Muslims exert influence over the scheming hypocrites and Jews in and around Madinah. Above all, Islam became known as an unbeatable power in the heart of Arabia.

Battle of Uhud

Background of the Battle of Uhud

The Quraysh of Makkah could not forget the sadness of the defeat in the Battle of Badr. They became eager to avenge Badr. At this time the poets of Makkah started spreading tension against Madinah in their poems. The Quraysh women continued to incite their men into another frenzy of war. As a result, the Quraysh made all-out preparations for another war to avenge their defeat in the Battle of Badr.

Incidents of the War

In the third year of Hijri, the infidel-polytheists of Makkah headed towards Madinah with 3000 (three thousand) soldiers led by the Umayya leader Abu Sufyan. They camped at the foot of Mount Uhud near Madinah. On receiving the news of Quraysh's raid on Madinah, the Holy Prophet (peace be upon him) prepared a group of 1000 (one thousand) soldiers. On the way, Abdullah Ibn Ubai betrayed and retreated with 300 soldiers. As a result, the Holy Prophet (peace be upon him) faced a huge army of Quraysh with only 700 soldiers. On 23 March 625 AD, both the groups came to a frontal battle. At the beginning of the war, the Quraysh were dispersed by the attack of the Muslim troops. At that time, the Muslim army guarding the pass thought it was a final victory and got busy collecting the booty. On this situation, the cavalry of Quraysh attacked from behind and scattered the Muslim soldiers.

Outcome of the War

70 Muslim heroes were martyred in the battle of Uhud. And only 23 Kafirs died. Disobedience to the leader's orders and lack of discipline led to the defeat of the Muslims in this war. In addition, strong adverse winds and the strategy of the then polytheist leader Khalid bin Walid played a role in the disaster of the Muslims.

Importance of the War

This war was a strong challenge or test of patience and faith of Muslims. Muslims

passed the test of patience and faith through temporary calamities. Although temporarily victorious, the Quraysh did not dare to pursue the Muslims. No Muslims were imprisoned. On the other hand, the Holy Prophet (peace be upon him) sent a group of Muslim soldiers in pursuit of the infidels. This increases the courage and morale of Muslims. Their temporary defeat opened the way to future victory. They were duly informed of the dire consequences of disobeying the leader's orders. They did not make this mistake in any subsequent war.

Battle of Khondok

Background of the Battle of Khondok

Although the Quraysh of Makkah were temporarily victorious in the Battle of Uhud, none of the objectives for which they had fought were achieved. They could not weaken the power, honour and dignity of the Prophet (peace be upon him) in Madinah. Their trade route with Syria was not secure either. Moreover, after the retreat of the Quraysh, the Muslims of Madinah became more powerful and organized. So the Quraysh started preparing for another war to increase their religious, social and commercial advantage. At this time, the Bedouins living in the suburbs of Madinah began to clash with the Quraysh to maintain their plunder. Moreover, after the Battle of Uhud, the tribe of Banu Nazir was expelled from Madinah for treachery and subversive activities. They continued to incite local and neighbouring people against the Muslims. As a result, another war became inevitable.

Preparation for the War

In 627 AD, the three powers like the Quraysh of Makkah, the Bedouins around Madinah and the Jews expelled from Madinah united. They formed a great army of 10,000 (ten thousand) soldiers under the command of Abu Sufyan. Rasulullah (SAW) collected 3,000 (three thousand) soldiers to face the combined attack of these three powers. He convened a consultation meeting with the Companions to deal with the enemy. The decision to dig a trench was taken on the advice of Salman Farsi. The southern side of Madinah was protected by dense palm groves and to the eastern side they had normal relations with the Banu Qurayzah. Therefore, as the north and west sides of Madinah were unprotected and open, trenches were dug on both sides. About 3000 Muhajirs and Ansars worked hard and completed the excavation in a week. Rasulullah (SAW) himself participated in the excavation work.

This battle is called the Battle of the Khondok/Trench as the infidels were dealt with by digging trenches. Besides, this war is also known as the war of Ahzab (Ahzab meaning groups or sects) because different groups of infidels and polytheists joined together and participated in the war against Muslims.

Incidents of the War

The Quraysh army camped on the outskirts of Madinah. They were amazed to see the innovative strategy of the Holy Prophet (peace be upon him) to protect the city of Madinah. The war began on 31 March 627 AD. Abu Sufyan besieged Madinah for 27 days. At that time, the Quraysh army repeatedly failed to cross the trench and attack. Gradually they ran out of food and supplies. Their tents were blown away by the strong storm and wind. As a result, Abu Sufyan was forced to abandon the siege and return to Makkah.

Outcome of the War

The Muslims won this war due to the political foresight of the Holy Prophet (peace be upon him), advanced tactics and successful intelligence. On the other hand, the combined forces of kafirs, polytheists and Jews were defeated. Along with the unity, discipline and strong morale of the Muslims, natural calamities and food shortages are one of the reasons for the defeat of the infidels.

Defeat in this battle ended the pride of the infidels. The weakness of their military power was exposed and their resources depleted. On the other hand, the influence and prestige of the Holy Prophet (peace be upon him) increased manifold. All obstacles to the expansion of Muslim religion and trade were removed. Muslims were able to influence the Jewish and Bedouin tribes surrounding Madinah. As a result, they willingly became allies of Muslims.

The Jews of the tribe of Banu Qurayza were later punished for breaking the covenant and betraying them.

Treaty of Hudaybiya

Context of the Treaty of Hudaybiya

Muslims could not perform Hajj for long 6 years after Hijrah in Madinah. They did not even pay a visit to their beloved homeland. So after the victory in the battle of Khondok, the minds of the Muhajirs became anxious to go home. The Holy Prophet (peace be upon him) could understand the pain in their hearts. So he left for Makkah with 1400 companions to visit the motherland and perform the holy Umrah in the month of Zilqad 628 AD.

Battles were forbidden in the month of Zilqad. Therefore, the Holy Prophet (peace be upon him) hoped that the non-Muslims would not stop them in this month. He and his Companions camped at a place called Hudaybiyah near Makkah. But the Quraysh of Makkah sent a group led by Khalid and Iqrama to block the Muslims.

The Holy Prophet (peace be upon him) informed the Quraysh through Budayl that he would leave only after performing Umrah; there is no other purpose. But the Quraysh did not heed his words. The Prophet (peace be upon him) sent Osman (RA) to them

for discussion. But they arrested Osman (RA) without discussion. Meanwhile, due to the delay of Hazrat Osman's return, there was a rumour among the Muslims that the Quraysh had killed him. So the Muslims took Bayat (oath) to fight till the death at the hands of Rasulullah (SAW) to avenge the killing of Osman (RA). This is what is known in history as Bayatur Redwan. Allah Ta'ala expresses His satisfaction with those who take Bayat in verse 18 of Surah Fatah.

Agreement of the Treaty

The firmness of the Muslims' pledge of allegiance struck fear into the hearts of the Quraysh. They released Osman (RA) and sent Sohail bin Amr to Rasul (peace be upon him) to negotiate a treaty. After discussions, the agreement is executed with the consent of both parties. This is known as the Treaty of Hudaybiya in the history of Islam. The salient terms of the Treaty of Hudaybiya are as follows:

1. Muslims will return to Madinah without performing Hajj this year.
2. Muslims will be able to perform Hajj next year, but cannot stay in Makkah for more than three days. In these three days, Quraysh will leave the city and take shelter elsewhere.
3. When they come to perform Hajj next year, none of them will be able to come armed. But they can only bring celled sword for self-defence.
4. During the Hajj, Muslims must be ensured with the safety of their lives and property.
5. A Muslim staying in Makkah cannot be taken to Madinah.
6. If a Muslim joins the Quraysh side, he will not be turned back. But if any Quraysh joins the group of the Muslims, he must be returned if his guardian wants.
7. Any tribe of Arabia can be bound by a treaty with the Prophet (peace be upon him) or Quraysh.
8. There will be a 10-year cessation of battles between Quraysh and Muslims.

Significance of the Treaty of Hudaybiya

The Treaty of Hudaybiyah is an important event in the history of Islam. Although outwardly it looked like a defeat for the Muslims, it was a great victory for them. In the Holy Qur'an, Almighty Allah calls the Battle of Hudaybiyya as Fathum Mubeen or Open Victory.

As a result of this treaty, Muslims and non-Muslims get a chance to interact. As a result, the infidels and polytheists were attracted to Islam by being impressed by the sincerity, generosity and benevolence of Muslims. They started taking shelter under the shadow of Islam in groups. Heroes like Khalid bin Walid and Amr ibn al-Aas embraced Islam at this time. After this treaty, so many people accepted Islam for which within just 2 years, the Prophet (peace be upon him) was able to conduct an expedition to Makkah with 10,000 companions.

As a result of this treaty, the Holy Prophet (peace be upon him) gained political and religious recognition. His political wisdom and foresight was proved to be a messenger of peace. The Quraysh formally accepted him as their political and religious leader. This treaty declared a 10-year cessation of hostilities, ending the Prophet's (peace be upon him) conflict with his own tribe, the Quraysh. The Holy Prophet (peace be upon him) remained free from the enmity of the Quraysh for the time being and concentrated on spreading Islam without interruption. During this time, he sent ambassadors to the emperor of Rome, the emperor of Persia, Najjashi of Abyssinia etc. and gave invitation to Islam. Responding to his call, many were attracted to Islam.

In short, the Treaty of Hudaybiyah emerged as a new horizon opener for Islam.

Panel Discussion

Present (poster) in group/panel discussion how you would practise the life ideals of the Prophet Muhammad (peace be upon him) (harmony, coexistence, patience, sacrifice) in real life.

Hazrat Ibrahim (AS)

Introduction

After the death of Hazrat Saleh (AS), people indulged in idolatry and star worship instead of Allah the One. Then Allah Ta'ala sent Ibrahim (AS) as a prophet to guide people. He was born in the city of Babel near Basra in western Iraq. His father's name is Azar. He was a famous Prophet and Messenger. He is called Abul Ambia or Father of the Prophets. The descendants of Ishaq (AS), son of his wife Sarah, are known as 'Bani Israel'. The last and greatest Prophet and Messenger Muhammad (peace be upon him) was born in the tribe of Ismail (AS), son of another wife Hajar.

Prophethood and the Invitation to Tawheed

The exact time of prophethood of Ibrahim (AS) is not known. But Allah Ta'ala gave him right knowledge and guidance from childhood. Ten Sahifahs were revealed on him. Ibrahim (AS) saw his people busy worshiping moon, sun, stars, idols etc. In this situation, Ibrahim (AS) very humbly invited them to believe in Allah the One through reason and intelligence. He forbade associating anybody or anything with Allah. He asked them to give up idolatry. But they rejected Ibrahim's invitation. Then he invited King Namrud to faith. Namrud became very angry and decided to kill Ibrahim (AS).

by throwing him in the fire. On the orders of Namrud, Ibrahim (AS) was thrown into the fire with his hands and feet tied. Ibrahim (AS) still trusted in Allah. Allah Ta'ala commanded the fire to cool down for Ibrahim (AS). The burning fire became cool and very comfortable for Ibrahim (AS). The ropes of his hands and feet were burnt. By the grace of Almighty Allah, he came out of the fire safely.

Migration

Fed up with Namrud's torture, Hazrat Ibrahim (AS) decided to leave his native land and spread religion somewhere else by the order of Almighty Allah. He took his wife Sarah and nephew Hazrat Lut with him. He started preaching Din-i-Hanif there by visiting different areas. In this way by inviting people, Ibrahim (AS) settled in Syria or in the western part of Palestine.

Exile of Wife and Son to Makka and Creation of Zamzam Well

Allah Ta'ala gave Ibrahim (AS) the good news of a son in his old age. Hazrat Ismail (AS) was born in the womb of his wife Hajera. At the command of Allah, he left Hajera and Ishmael under a tree near the present Kaaba. He left some water and dates with them.

After a few days, both dates and water ran out. His wife, Hajera, ran to the mountains of Safa-Marwa for water and food. Even after running seven times, she did not get any food or water. Then she returned to Ishmael. She came and saw that the child Ismail was hitting the ground with his feet. And by the power of Allah, water was flowing from there. Hazrat Hajera built a dam to retain the water. She drank the water herself and also made Ismael drink. This is the source of Zamzam well.

Qurbani of Ishmael (AS)

Ishmael (AS) - When he was a boy of 13 or 14 years, Hazrat Ibrahim (AS) was asked to sacrifice his son Ishmael in a dream three nights consecutively. Then Ibrahim said to his son, 'O son! I dream that I am sacrificing you. What do you think now?' Ishmael said, 'O my father! Do as you are ordered.' With his son's consent, Ibrahim (AS) went to the desert of Mina. There he began to sacrifice his beloved son Ishmael.

But by the will of Allah, a sheep was sacrificed in place of Ishmael (AS). It was a great test from Allah Ta'ala. He also passed this test successfully.

Reconstruction of the Kaaba

The angels built the Kaaba first under the order of Allah Ta'ala. During the time of Nuh (AS), the structure of the Kaaba was destroyed in a flood. Later, Almighty Allah ordered Ibrahim (AS) to rebuild the Kaaba. Ibrahim (AS) and Ismail (AS) started the construction of Baitullah. Ismail (AS) helped him by bringing stones. In this way, the construction of the holy shrine was completed.

Attributes and Characteristics

Patience, forbearance, righteousness are among the characteristic qualities of Ibrahim (AS). He possessed the characteristic traits like dependence on Allah, asking for help from Allah in times of danger, persevering on faith in adverse conditions, calling to religion with wisdom etc. were possessed. Apart from these, he was the first to trim his moustache, shave, cut his nails, perform miswak, comb his hair, wash mouth with water, and give water to his nose. He was the first to perform istinja with water, perform circumcision and wear pyjamas. Hazrat Ibrahim (AS) was very famous in hospitality. That is why he is called 'Father of Guests'. Ibrahim (AS) was a very beloved khaleel or friend of Allah.

Death

Hazrat Ibrahim (AS) passed away at the age of 175 or 195 AD. He was buried in Hebron, a village in Canaan. The village is located 10/12 miles from Baitul Muqaddas. At present the place has been named Madinatul Khaleel.

Writing a Reflective Diary

In which aspects of the life of Hazrat Ibrahim (AS), you think, has the glory of sacrifice been reflected?

Write down through discussion/views exchange with family members.

Members of my Family	Comments on the Sacrifice of Hazrat Ibraheem (AS)
Father	He migrated with his wife to preach the monotheism of Allah.
Mother	
Brother	
Sister	

Hazrat Osman (RA)

Birth and Identity:

Hazrat Osman (RA) was the third Caliph of Islam. He was born in 573 AD or 575 AD in the Umayya tribe of the Quraysh dynasty of Makkah. His childhood nicknames were Abu Amr and Abdullah. His titles are 'Junnurain' and 'Jameul Qur'an'. His father's name is Affan and mother's name is Arwah. Osman (RA) was a big businessman and a wealthy person. That is why he was known as 'Osman Ghani'.

Acceptance of Islam

When Hazrat Osman (RA) was 34 years old, Rasulullah (peace be upon him) appeared with the invitation to Islam. Hazrat Osman (RA) had a deep friendship with Hazrat Abu Bakr Siddique (RA). At the call of Hazrat Abu Bakr Siddique, (RA) his mind was inclined towards Islam and he accepted Islam at the hands of Rasul (peace be upon him).

Marriage

He married Ruqayyah and Umm Kulsum, two daughters of Rasulullah (SAW). First, the Prophet (peace be upon him) gave his daughter Ruqaiya in marriage to Hazrat Osman (RA). When Ruqayyah died, Hazrat Osman (RA) married Hazrat Umm Kulsoom. For this reason he was given the title of 'Junnurain' or possessor of two lights. The Prophet (peace be upon him) loved her so much that, after the death of Umm Kulsoom, he said, 'If I had another daughter, I would have married her to Hazrat Osman (RA). The Prophet (peace be upon him) also said, 'Every Prophet will have a friend in heaven, and my friend will be Hazrat Osman (RA).'

One of the First Migrants

After accepting Islam, Hazrat Osman (RA) was tortured by his uncle Hakam in various ways. When the level of punishment began to increase, Rasulullah (SAW) allowed Hazrat Osman (RA) to migrate to Abyssinia along with his wife Ruqayyah. Returning to Makkah after staying there for two years, he migrated to Madinah and met Rasulullah (SAW).

Purchase of Wells and Expansion of Mosques

When the Muhajirs migrated to Madinah, there was a severe shortage of clean water. In Madinah there was a well called 'Bire Rumah' owned by a Jew. Jews used to sell water from this well at high prices. The Muhajirs could not afford to buy and drink water. The Muslims came to the Prophet (peace be upon him) and informed him about the water shortage. The Holy Prophet (peace be upon him) declared, 'Is there anyone among you who will buy this well and make it waqf for the Muslims? Whoever does this, Allah Ta'ala will grant him a fountain in Paradise.' Then Hazrat Osman (RA) bought the well and made it waqf for Muslims.

Also, Hazrat Osman (RA) purchased the land next to the Prophet's Mosque at a high price and donated it for the purpose of expanding the mosque.

Service to Islam

Hazrat Osman (RA) was the first Ohi writer. He devoted himself to the service of Islam with all his wealth. He provided 1,000 dinars in cash, 1,000 camels and 70 horses and one-third of the army to cover the expenses of the Battle of Tabuk. He could not participate in the Battle of Badr only because his wife was ill. Besides, he participated in all the wars held during the lifetime of Rasulullah (SAW). During the Treaty of Hudaybiyah he risked death to negotiate peace with the Quraysh.

Responsibility as Caliph

When the time of death of Hazrat Omar (RA) approached, he entrusted the responsibility of selecting the Caliph of the Islamic Khilafat to an electoral council consisting of Hazrat Osman (RA), Hazrat Ali (RA), Hazrat Jobayer (RA), Hazrat Talha (RA), Hazrat Sa'd Ibn Abi Waqqas (RA) and Hazrat Abdur Rahman (RA). Hazrat Abdur Rahman (RA) withdrew his claim and abstained from voting and went to the houses of each member of the electoral council at night and took their opinions. Hazrat Osman (RA) was elected as Caliph in 644 AD based on the opinion of the majority.

Compilation of Qur'an:

The outstanding achievement of Hazrat Osman (RA) is the compilation of Qur'an Majid. During the time of Hazrat Omar (RA) and Hazrat Osman (RA), the expansion of the Islamic Empire reached far Africa. He formed a committee under the leadership of Zayd bin Sabit (RA) to resolve the inconsistencies in the study and recitation of the Holy Quran in different parts of the empire. This committee compiled 6 more similar copies from the manuscripts of the Quran kept by Hazrat Hafsa (RA). He sent 4 copies to Basra, Kufa, Damascus and Makkah and kept the remaining 2 copies in Madinah. Thus he played an important role in the compilation of the Holy Quran.

Characteristic Qualities

Hazrat Osman (RA) is one of the people with good news in Paradise. He was the son-in-law and cousin of the Prophet (peace be upon him). He was soft hearted, charitable and pious. His eyes were always bright with the fear of Allah Ta'ala. When the Holy Prophet (peace be upon him) discussed the grave, his beard would be wet with tears. The Companions used to ask, 'You do not cry so much even if you hear the discussion of Jannat and Jahannam. But why do you cry so much in the discussion of the grave?' Then he used to say, 'The grave is the first step of the afterlife, if I am in danger here, then I will be in danger in all the next steps.'

He was very charitable and public servant. During his time, many roads, bridges, mosques, houses etc. were built with his money and patronage.

Death

Hazrat Osman (RA) was martyred in 656 AD at the age of 82 after holding the Khilafat for 12 years.

Individual Activity

The works you will practise/follow in real life inspired by the life ideals of Hazrat Othman (R.A.)

Fill up the chart given to you in the class following the mentioned title.

SL	Attributes	The way you will practise/follow
1.	Benevolent	I will help the person in danger according to my ability.
2.		
3.		
4.		

Hazrat Fatima (RA)

Identity

Hazrat Fatima (RA) was the beloved youngest daughter of the Prophet (peace be upon him). Wife of Hazrat Ali (RA). Her surname was Jahra. Her mother was Hazrat Khadija (RA). She was born in 605 AD. Hazrat Fatima (RA)'s physical appearance, speech, nature and behaviour were exactly like that of Rasulullah (SAW). The life of this noble woman is a role model for all Muslim women. She will be the leader of the women of Paradise.

Marriage with Hazrat Ali (RA)

The Prophet (peace be upon him) married Fatimah to Hazrat Ali (RA) in the second Hijri. Hazrat Ali (RA) sold the iron Armor obtained at the Battle of Badr to Osman (RA) for 480 dirhams. He paid the marriage dowry and other expenses with the sale money. Hazrat Ali (RA) had no such furniture. There were no slaves. So Fatima (RA) had to do all

the housework. Blisters broke out on her hands as she worked with a manual mill to husk wheat. Pulling the water full of a pot, her waist got scarred. A total of five children were born in this blessed family of Ali (RA) and Fatima (RA). They are Zainab, Hasan, Hussain, Muhsin and Umm Kulsoom.

Contribution to Hadith

Hazrat Fatima (RA) narrated a total of 18 hadiths. Many famous Companions have narrated hadiths from her. For example- Hazrat Ali, Hazrat Hasan, Hazrat Hussain, Hazrat Ayesha, Umm Kulsoom, Salma, Umm Rafe, Anas bin Malek (R.A.) etc. are notable companions.

Characteristic Features

Hazrat Fatima (RA) was an ideal mother, an ideal wife, an ideal social worker, a truthful and virtuous woman. He prayed at night. He used to fast often.

Charity

Hazrat Fatima (RA) donated a lot to the poor. One day an old Arab Muhajir came to Rasulullah (SAW). The old man said, 'O Messenger of Allah, I am hungry, give me food. I have no clothes, give me clothes to wear. I am destitute, poor, please give me something.' Rasulullah (SAW) said, 'I have nothing to give now. But any good job guidance is worth doing. You go to Fatima's house. She loves Allah and His Messenger, and Allah and His Messenger love her. She donates in the way of Allah.' The old man was sent to Fatima's house. The man told Fatima about his need. But Hazrat Fatima, Hazrat Ali and Rasul (Fatimah) did not eat anything for three days. Hazrat Fatima took the bed of Hasan and Hussain with the skin of sheep and said, 'O person standing outside the door! Take it away I hope Allah will give you something better than this.'

The old Arab said, O daughter of Muhammad (peace be upon him)! I have told you about hunger relief and you are giving me animal skins. What do I do with this skin? Hazrat Fatima heard the old man's words and removed the necklace from her neck and gave it to him. And he said, 'Take it and sell it. I hope Allah will give you something better than this'. Thus she became a follower among people by donating her beloved things.

Generosity

Once Hazrat Fatima (RA) was making flour with a manual mill. Blood was coming out from the wound on Fatimah's hand while turning the handle of the wheel. Then baby Hussain was sitting next to her and was crying with hunger. A companion asked him, O daughter of the Prophet! Your hand is bruised. 'Fidda' (the name of Fatima's maid) is in

your room.' Then Fatimah said, 'Rasulullah (SAW) has ordered me that one day Fidda will do the housework in turn and me another day. Her turn ended yesterday. Today is my turn.

Death

Six months after the death of the Holy Prophet, Hazrat Fatimah passed away in the month of Ramadan in 11 Hijri. According to her will, she was buried at night.

Hazrat Shah Jalal (RA)

Hazrat Shah Jalal (RA) was a Kamel Oli (Complete Oli). He was a guide of hedayet, spiritual saint and preacher of Islam.

Birth and Identity

Hazrat Shah Jalal (RA) was born in Yemen in 1271 according to 671 Hijri. He was brought up there. His father's name is Mahmud. Shah Jalal lost his mother at the age of three months. His father died when he was five years old. Uncle Ahmad Kabir took responsibility for his upbringing.

Childhood

Hazrat Shah Jalal (RA) learned the fundamentals of Islam including Quran and Hadith from his uncle and teacher Ahmad Kabir. Later Shah Jalal was taken by his uncle from Yemen to Makkah. Ahmad Kabir's main aim was to initiate him into Sufism. He taught him Shariat and Marefat (Tasawwuf) there. He also learned Islamic science and religion from the scholars of that time. He acquired great knowledge in all the sciences of Islam.

Preaching of Islam

Hazrat Shah Jalal (RA) was a preacher of Allah's Deen. He left his homeland in 1303 AD according to 703 Hijri and migrated to the Indian subcontinent. The first Muslim Sheikh Borhan Uddin of Sylhet was tortured by Raja Gauragavinda. Following this, Hazrat Shahjalal (RA) arrived in Sylhet with 360 Auliyas. At one stage, a fierce battle took place between him and the tyrannical king Gauragavinda. By the grace of Allah, Hazrat Shah Jalal (RA) and his followers defeated the tyrannical king. His maternal uncle Murshid Syed Ahmad Kabir (RA) gave him a handful of soil. And he said, 'Wherever you get soil like this in taste, colour and smell, you will spread Islam by settling there.' The soil of Sylhet is similar to the soil of Arabia. So Hazrat Shahjalal

(RA) settled in Sylhet. Then he ordered to build a mosque there. He was the first to make the call to prayer loud in the Sylhet area. Then he focused on spreading Islam. It was through him that Islam spread in the Sylhet region. He had an exemplary life. He was kind to both Hindus and Muslims.

Many people accepted Islam at his hands after being impressed by his extraordinary traits of character and miracles. Ibn Battuta, the famous traveller of Morocco, mentioned in his travelogue, ‘Most of the people of this country accepted Islam at his hands’. His contribution to the establishment of Islam and social reform is rare in the subcontinent.

Miracles

The life of Shah Jalal (RA) is full of many miracles. He crossed Surma and Barak rivers with 360 companions standing in prayer. Ibn Battuta himself mentioned several deeds of Shah Jalal (RA) in his travelogue. For example- when Ibn Battuta came to Sylhet to meet him, he found on the way that Shah Jalal (RA) had sent his disciples to greet him. But Ibn Battuta did not send news to him before.

Death

Hazrat Shahjalal (RA) passed away in Sylhet in 740 AH / 1341 AD after being engaged in spreading Islam for 23 years. He was buried there.

Hazrat Shah Jalal (RA) was a wonderful symbol of worship and spiritual pursuit. He fasted throughout the year except on forbidden days and worshiped at night. In the course of time, he became a role model for devoted callers of Islam. May Almighty Allah wet his grave with His mercy, make heaven his abode.

Group/Panel Discussion

Present (poster) in groups/panels how you will practise the life ideals of Hazrat Fatima (RA) and Hazrat Shahjalal (RA) in real life.

Chapter Six

Absolute tolerance

Dear Learners,

In previous classes, you have learned how to coexist and maintain harmony with the people around us. Knowing the direction of Islam regarding this, you must have continued the special practice of these two qualities in your words and deeds. In this class you will learn about absolute tolerance and practice it in your daily activities. You can be absolutely tolerant by respecting the opinions of others and by allowing others to express their opinions.

In addition, not only giving your own opinion, you can express absolute tolerance by giving importance to the opinion of others even if it does not agree with your own opinion. Absolute tolerance is one of the basic human qualities of man. It is a good etiquette. Absence of this quality in human character creates various differences, disunity and turmoil especially in family and social life. Islam always teaches us absolute tolerance. In the light of Islamic teachings, we are determined to become enlightened people by practicing and developing this noble quality in our real life. Before delving into the details of Islam's guidance on absolute tolerance, we will begin our journey through an experience of tolerance as instructed by the teacher at the beginning of this chapter. So let's begin-

Completing the 'Diversity' Table

You will fill the prescribed table from home. In this case, you can take help of your family member/friend/teacher.

What can happen if you force yourself	What will happen if you give importance to the opinion of others
1. There are quarrels and disturbances.	1. Peace prevails.

Absolute tolerance is the freedom of expression of all people living in the society regardless of caste, religion, creed and showing respect and tolerance for the opinions of others. In the eyes of Islam, without being angry or vengeful in someone's words, actions or behavior, performing one's duties with patience, restraint and tolerance and showing respect and tolerance for the opinions of others is absolute tolerance.

Absolute tolerance is one of the characteristics of Prophet Muhammad (peace be upon him). Respect for the others' opinions and tolerance made his character brighter. The Prophet (peace be upon him) and the Caliphs were sympathetic to the opinions and beliefs of others. It has numerous examples in history. The Holy Qur'an lays special emphasis on acquiring the virtue of tolerance.

Islam has given directions for the development of human relations, inter-faith harmony and religious tolerance. Religious sentiments of others should not be hurt in any way. Those who worshiped different gods and goddesses in Makkah once came to Rasulullah (SAW) and said, 'You worship according to our rules for a few days, we will also worship according to your rules.' Hearing this proposal, he showed patience without making any immediate comment. At that time ohi was revealed, 'I am not the worshiper whom you worship. And you are not worshipers of Him whom I worship. Your religion is yours and my religion is mine. (Surah Kafirun, verses: 4-6)

We have before us many shining examples of the great tolerance of the Holy Prophet (peace be upon him). In 622 AD, the Holy Prophet (peace be upon him) migrated from Makkah to Madinah. There he established Madinah state with all irrespective of religion, caste and class, made the Madinah Charter, which is a true example of absolute tolerance.~

At the beginning of the peace treaty of Hudaybiyah in 628 CE, the Quraysh representative objected to writing 'Rasulullah'. The Companions did not accept this proposal at all. But despite being the Messenger of Allah, the Holy Prophet (peace be upon him) crossed out the word 'Rasulullah' with his pen and wrote 'Muhammad Ibn Abdullah' (Muhammad son of Abdullah). Rasulullah (SAW) accepted this proposal only to establish peace. He set a unique example of tolerance.

The noble character of Rasulullah (SAW) was a shining example of generosity, peaceful temper and supreme tolerance. He did not lose his tolerance even though the mockery, torture and persecution of his native, the people of Makkah, reached extremes. The incomparable example of forgiveness that Rasulullah (SAW) showed during the conquest of Makkah and Taif after Hijrah will be written in golden letters in the history of the world. Allah Ta'ala says, 'Good and evil cannot be equal, counter evil with the best; as a result, whoever has enmity with you will become like an intimate friend' (Sura Ha-Mim Sajdah, verse: 34)

Religious tolerance is particularly emphasized in Islam. That is why it is strictly forbidden to impose one's opinion or belief on others. Teaching not to be intolerant

to others' views and beliefs, Almighty Allah says, 'Had your Lord willed, all those on earth would have believed; but will you force people to become believers? (Surah Yunus, verse: 99)

In any social and religious debate, there is a need to present evidentiary, reliable and intellectual arguments. For this reason, Islam has emphasized wisdom and tolerance in interfaith dialogue and the invitation to Islam. In this context, Almighty Allah says, 'Some of the people argue about Allah; they have no knowledge, no guidance, no resplendent book' (Surah al-Hajj, verse: 8).

Therefore interfaith dialogue or criticism should not be addressed without intellectual and documentary arguments.

Write a Reflective Diary

'How I will practice absolute tolerance in real life'

You will make a list based on the mentioned headings. In this case, you can take the help of your family member/classmate/teacher.)

The way we will practice in the family.	The way we will practice in the school

Islam has clear guidelines for decent behavior towards all. Here no distinction is made between followers of Islam and followers of other religions. Because polite and decent address is one of the traits of tolerance, harmony and brotherhood. From the various 'addresses' of Al-Qur'an, we get guidance about decent address. Almighty Allah has declared Himself as the Lord of the universe. Allah the Almighty has addressed all classes of people together in the same language. Sometimes He addressed as 'O human community', sometimes 'O human race', sometimes 'O people of the book'. Addressing all people irrespective of caste, religion, creed and caste, this call of Almighty Allah is undoubtedly a unique teaching of inter-religious harmony and absolute tolerance. This 'decent address' of Islam is a shining example of religious harmony and tolerance. Al-Qur'an's elegant and gracious address to people of other religions touches the human heart.

Modesty in speech and behavior is essential to ensure peaceful coexistence in society. There are clear guidelines for modesty and gentleness in conducting the interfaith dialogue held between Musa (AS) and Pharaoh revealed in the holy Quran.

Above all, Islam encourages freedom of expression, instructs to be tolerant and respectful of other's opinions. But it does not support any extreme opinions and offensive statements. Each religion has its own guidelines.

There are their own ways and methods in practicing religions. In this case, in addition to obeying one's own religion, giving others the opportunity to follow their own religion is the lesson of Islam.

Preparation for Next Session

Dear students!

Write a story/poem/paragraph/drama about how you will practice absolute tolerance in your own life, and bring it to the next session (class). You will create a magazine with your writings, which you will store in your school library or a convenient place. Then you start writing your writings carefully and make magazines as per teacher's instructions.

Guidelines for Creating Magazines

- Surely you have started making magazine as per your teacher's instructions. So let's start by deciding on a nice name for the magazine based on all of our opinions.
- Some of you collect all the texts and add them together as per the instructions of the teacher.
- Arrange the texts in sequence and bind them conveniently with the help of the teacher. (Use the name of your choice for the magazine on the first page (cover page)).
- When the magazine is ready, you will store it in the school library or in a convenient place for all to read or view.





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 Eight

Islamic Studies

পৃথিবীতে বিবাদ-বিশৃঙ্খলা সৃষ্টি করো না

-আল কুরআন

দেশকে ভালোবাসো, দেশের মঙ্গলের জন্য কাজ করো

- 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
১০৯৯ নম্বর-এ (টোল ফ্রি, ২৪ ঘণ্টা সার্ভিস) ফোন করুন



Ministry of Education

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