

Islamic Studies

Class Four



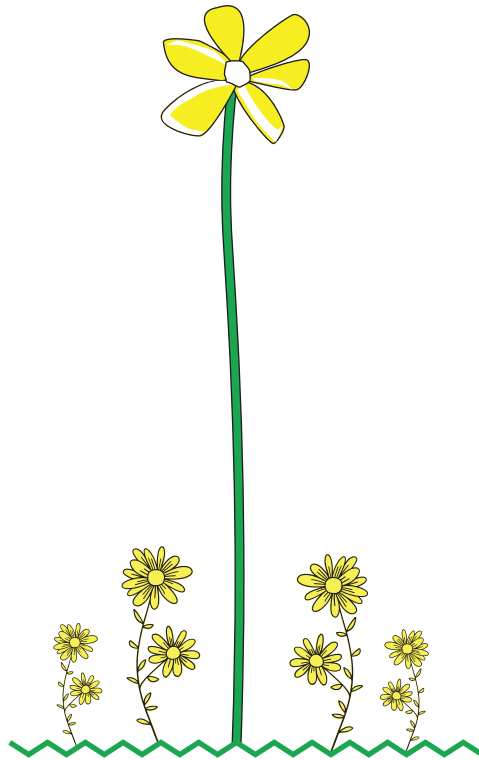
National Curriculum and Textbook Board, Bangladesh

**Prescribed by National Curriculum and Textbook Board
as a textbook for Class Four from the academic year 2026**

Islamic Studies

Class Four

(Experimental Edition)



National Curriculum and Textbook Board, Bangladesh

Published by
National Curriculum and Textbook Board, Bangladesh
69-70, Motijheel Commercial Area, Dhaka 1000

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Experimental Edition : September, 2025

Design

National Curriculum and Textbook Board, Bangladesh

For free distribution by the Government of the People's Republic of Bangladesh

Printed by:



Preface

Primary education bears paramount importance in national life. Equal opportunities have been created for all children in the country to receive quality primary education irrespective of ethnicity, socio-economic status, physical and mental limitations, or geographical location. A key objective of primary education is to foster humanitarian values, follow a curriculum and textbooks tailored to the local environment and resources, and create a joyous and congenial school environment to facilitate the physical and mental development of children.

In light of the National Education Policy 2010, the National Curriculum and Textbook Board (NCTB) has adopted an integrated curriculum to make primary education more contemporary. Curricula of different countries have been reviewed and teaching learning values have been incorporated in the context of Bangladesh. This has provided a practical foundation for making education more life-oriented and effective. In the context of globalisation, the psychological state of children has been given special consideration. Considering the needs and opinions of the stakeholders in the changed context, necessary revisions were made in 2025 to the National Curriculum 2021 (Primary Level). In this light, textbooks for Class One to Three have already been revised, and the textbook for Class Four has been developed.

The textbook is the most important component of curriculum implementation. Prioritising this, the NCTB is always diligent in developing textbooks for every level and grade. In the writing and editing of each textbook, the curriculum's goals and objectives have been focused upon. Careful attention has been paid to the diverse interests and cognitive capabilities of the children. Special importance has been given to textbook development to ensure that teaching-learning activities become a joyful experience. It is hoped that each textbook will contribute to the balanced psycho-physical development of the children. At the same time, it will facilitate their acquisition of desired skills, adaptability, patriotism, and moral values.

In developing the *Islamic Studies* textbook for Class Four, continuity with previous grades has been maintained. In developing the textbooks from Class One to Class Four, efforts have been made so that the students can meet their fundamental learning needs by acquiring essential knowledge, subject-based skills, attitudes, and values. In the textbooks of all four grades, the continuity of informative and descriptive writings has been maintained.

This textbook has been developed and revised under the direct supervision of the Primary Curriculum Wing of the National Curriculum and Textbook Board. Sincere thanks and gratitude are extended to all the class teachers, teacher-trainers, pedagogues, curriculum specialists, subject experts, artists, and graphic designers who contributed their intellect and labour at various stages of the textbook's development, rational evaluation, finalisation, and coordination. Thoughtful opinions and suggestions from all concerned for improving the textbook will be considered with importance.

September 2025

Professor Rabiul Kabir Chowdhury

Chairman (Additional Charge)

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

First Chapter

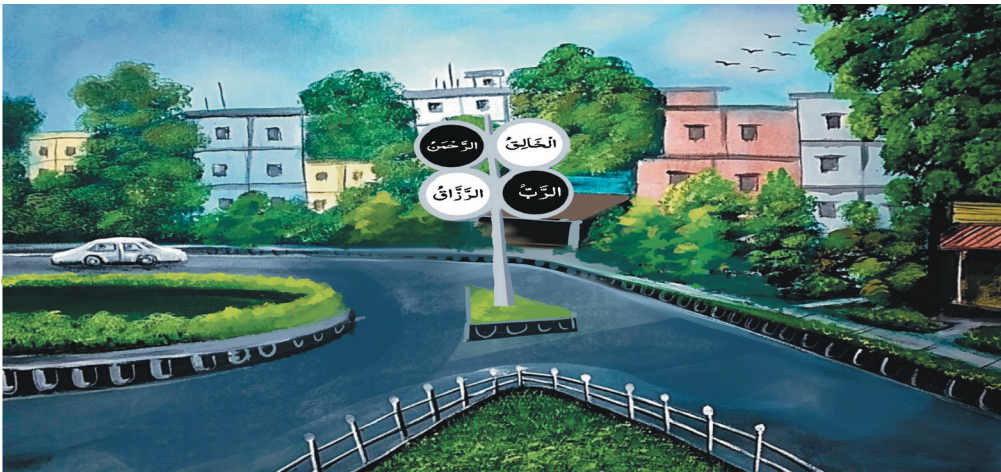
Aqaid and Ibadat

Aqaid (عَقَائِدُ) is an Arabic word. It is a plural term and its singular is Aqidah (عَقِيدَةٌ). The word Aqidah comes from Aqada (عَقَدَ), which means 'to tie firmly.' The firm belief that is held in the heart is called Aqidah. Basically, Aqidah is the firm faith in the fundamental issues of Islam. In this chapter, we will learn about some important aspects of Aqaid and certain acts of Ibadat.

The Most Beautiful Names of the Almighty Allah

The Almighty Allah is our Creator. He has created not only us but also the whole universe. He provides us with everything necessary for our upbringing and livelihood. He has many attributive names. Through these names we attain the identity of the Almighty Allah. Besides, we can also know about His grace upon us.

The name 'Allah' (اللَّهُ) is the Zati or essential name of the Almighty Allah. Usually, we call upon Him by this name. He has many other names besides this name. Those are Sifati or attributive names. These names are called 'Al-Asmaul Husna' (الْأَسْمَاءُ الْحُسْنَى). It means 'the Most Beautiful Names'. Our beloved Prophet Muhammad (S.) said regarding Allah's beautiful names— "There are ninety-nine names of Allah, one less than a hundred; whoever will memorise them will enter heaven." (Sahih Al-Bukhari)



Picture: Plaque inscribed with the attributive names of the Almighty Allah



Among the attributive names of the Almighty Allah are Al-Khaliq (The Creator), Ar-Rabb (The Sustainer), Ar-Razzaq (The Provider of Sustenance), Al-Qadir (The All-Powerful), As-Sami'u (The All-Hearing), Ar-Rahman (The Most Merciful), Al-Ghaffar (The Most Forgiving), As-Salam (The Peace Giver), Al-Jabbar (The Compeller), Al-Hakim (The All-Wise), Al-Hamid (The Most Praiseworthy), Al-'Aziz (The Almighty), Al-Wahhab (The Most Generous), Al-Barr (The Benefactor), etc.

Now we shall learn about the significance of some Sifati (attributive) names of the Almighty Allah-

Al-Khaliqu (الْخَالِقُ)

Khaliqu (خَالِقٌ) means the Creator. The Almighty Allah is the Creator of all things of the universe. This earth is His creation. On this earth, there are human beings, plants and trees, hills and mountains, rivers and streams, seas and oceans, animals and birds, fruits and flowers, forests and many other things. It is He Who has created everything.



Picture: The nature and living world created by the Almighty Allah

Ar-Rahmanu (الرَّحْمَنُ)

Rahmanun (رَحْمَنٌ) means the Most Merciful. The Almighty Allah is very merciful to all His creations. There is no comparison to His infinite mercy. He keeps us alive with fruits, crops, light, air, clouds, rain and water. These gifts of the Almighty Allah are for everyone. No one on the earth is deprived of His mercy and generosity.



Ar-Rabbu (الرَّبُّ)

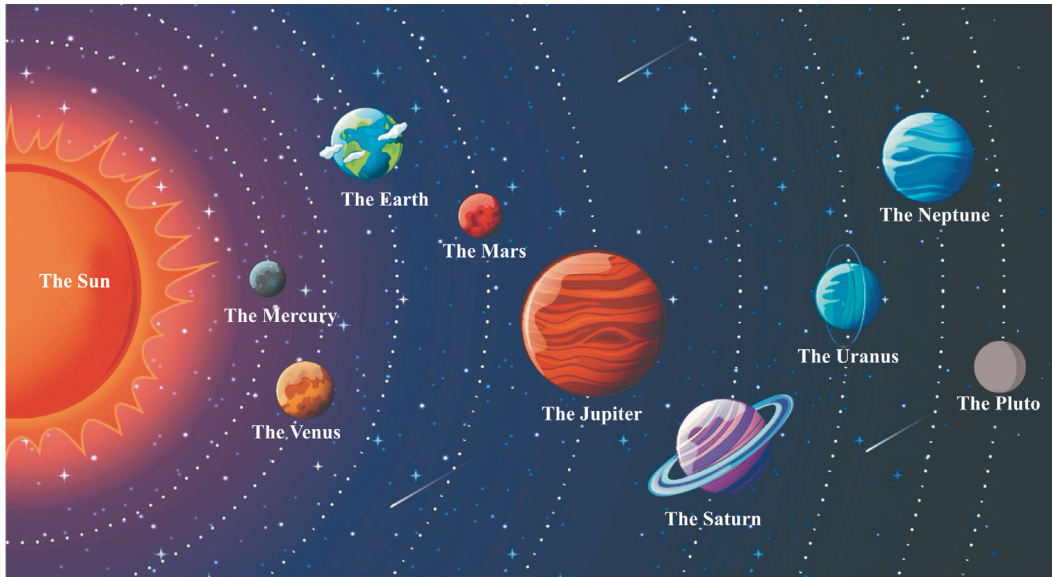
The word Rabbun (رَبٌّ) means the Sustainer. The Almighty Allah sustains the entire creations with light, air, food, water, etc. He bestows upon us everything we need in our lives.

Ar-Razzaqu (الرَّزَّاقُ)

Razzaqun (رَزَّاقٌ) means the Provider of provision. Everything we drink and eat is provision. We eat rice, fish, meat, milk, eggs, fruits, vegetables and many other delicious foods. All these are provisions given by the Almighty Allah. Basically, all the elements necessary for life are provisions, such as- healthiness, wealth, property, etc. The Almighty Allah is not only our Provider of sustenance, He also provides provision to animals, birds, plants and living beings. The Almighty Allah is the Provider of all living beings.

Al-Qadiru (القَدِيرُ)

Qadirun (قَدِيرٌ) means All-Powerful. There is no one else as powerful as Him. He can do everything according to His will; nothing is beyond His power. It is He Who controls the alternation of day, night and seasons. By His command, the moon and the sun, the planets and the stars move in their orbits. He is the absolute Controller of all things, including light, air, fire and water.



Picture: The moon, the sun, the planets and the stars are guided in their orbits by the command of the Almighty Allah.



Al-Basiru (البَصِيرُ)

Basirun (بَصِيرٌ) means the All-Seeing. The Almighty Allah sees everything. He sees what we do in public. He also sees what we do in secret. There is nothing beyond His sight.

As-Sami‘u (السَّمِيعُ)

Sami‘un (سَمِيعٌ) means the All-Hearer. The Almighty Allah hears everything. He hears what we say openly. He also hears what we say secretly. He also hears what we say in our hearts. Nothing is hidden from Him.

Al-Halimu (الْحَلِيمُ)

Halimun (حَلِيمٌ) means the Most Forbearing. In our daily lives, we often commit crimes. But the Almighty Allah does not punish us immediately for this. He gives us a chance to repent. He Himself is tolerant and loves tolerance. He does not like restlessness and anger. So we should also be forbearing.

Al-Maliku (الْمَالِكُ)

Malikun (مَالِكٌ) means Allah is the Lord. The Almighty Allah is the Owner of everything. He is the Owner of everything in the universe, including the heavens and the earth, the moon and the sun, the planets and the stars, the mountains and the hills. He is the Owner of our wealth, possessions, life and death.



Picture: Light, air, rivers, trees, sky and earth are all gifts from the Almighty Allah.



Al-Karimu (الْكَرِيمُ)

Karimun (كَرِيمٌ) means the Most Dignified. The Almighty Allah is the One Who is entitled to all respect in the universe. His dignity is very great.

Al-Ghafuru (الْغَفُورُ)

Ghafurun (غَفُورٌ) means the Most Forgiving. If we repent of our sins and sincerely ask the Almighty Allah for forgiveness, He forgives whom He wills. The Almighty Allah loves those who forgive.

As-Salamu (السَّلَامُ)

Salamun (سَلَامٌ) means the Peace Giver. Those who obey the order of the Almighty Allah, He grants them peace in this world and the hereafter. No one can grant peace in the universe except the Almighty Allah.

In addition to these names, there are many other Sifati (attributive) names of Allah. His identity is revealed very beautifully in these names. We can learn about His qualities and implement those in our lives. For example, one of the names of Allah is Rahmanun or the Most Merciful. Being influenced by this quality of Allah, we can show mercy to everyone. His another name is Rabbun or the Sustainer. Inspired by this attributive name, we can take care of the creations. In this way, being inspired by the qualities of Allah, we can do good deeds. Allah says in the Holy Qur'an—

وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا ۖ وَذَرُوا الَّذِينَ يُلْحِدُونَ فِي أَسْمَائِهِ ۚ

Transliteration: Wa lillahil asmaul husna fad'uhu biha; wa zarullazina yulhiduna fi asmaaihi.

Meaning: And there are the most beautiful names for Allah. So call upon Him by those names and avoid those who distort His names. (Sura Al-A'raf, verse: 180)

So we will call upon the Almighty Allah by His beautiful names and show our deep devotion to Him. We will learn about His countless favours to us from these names and express our gratitude to Him. We will strengthen our Iman.

We can learn about the grace of the Almighty Allah upon us through His attributive names. He has created us and bestowed the sky, air, water, plants and food for us. He provides sustenance, manages shelter, gives peace, forgives and gives dignity. Seeing all these, we should express our gratitude to the Almighty Allah. We can express our gratitude for His Nia'mat (blessings) in various ways. For example, showing Shukriya (gratefulness) to Him sincerely, worshipping Him more and more, increasing obedience to Allah, using the amenities given by Him appropriately,



helping others, being patient in times of trouble, always remaining satisfied to His grace, performing Salat regularly, doing good deeds and obeying the commands and prohibitions of Allah.

A. Let us discuss seeing the pictures or posters with Zati (essential) and Sifati (attributive) names of the Almighty Allah. Let us do the work in pairs.

B. Let us write the Zati name of the Almighty Allah. Then let us make a list of His five Sifati names along with their meanings. Let us do the work individually.

Serial	The attributive names of Allah	The meaning of attributive names
1.		
2.		
3.		
4.		
5.		

C. Let us write the ways to express Shukriya (gratitude) to Allah by observing the Ni'amats (amenities) of the Almighty Allah. Let us do the work in groups.

The amenities of Allah	The ways to express Shukriya
1.	
2.	
3.	
4.	
5.	



Iman-e-Mufasssal

Iman (إِيمَانُ) means faith. And Mufasssal (مُفَصَّل) means detail. Iman-e-Mufasssal is a detailed description of the aspects of faith. Every Muslim has to have faith (Iman) on several basic aspects. Those aspects are mentioned in detail in Iman-e-Mufasssal.

Iman-e-Mufasssal	Transliteration	Meaning
أَمَنْتُ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ	Amantu billahi wa malaikatihi wa kutubihi wa rusulihi	I believe in Allah, His Angels, His Books, His Messengers,
وَالْيَوْمِ الْآخِرِ وَالْقَدَرِ خَيْرِهِ وَشَرِّهِ مِنَ اللَّهِ تَعَالَى	wal yawmil akhiri wal qadri khairihi wa sharrihi minallahi ta'ala	(I also believe in) the Last Day and the Taqdir (fate) that all good and bad are from Allah the Most High
وَالْبَعْثِ بَعْدَ الْمَوْتِ.	walba'thi ba'dal mawt	and (I believe in) the resurrection after death.

To be a believer, it is essential to believe in the seven fundamental aspects mentioned above. These fundamentals of faith have been defined through the Holy Qur'an and Sunnah.

A. Let us practise the Iman-e-Mufasssal with the teacher in chorus with correct pronunciation.

B. Let us discuss the meaning of Iman-e-Mufasssal and the seven fundamental aspects of Iman mentioned in it. Let us do the work in groups.



Ibadat

Introduction to Ibadat

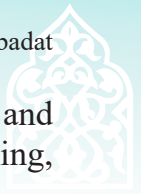
Ibadat (العبادة) is an Arabic word. It means to obey, to accept servitude and to act according to the instructions of the Master. In Islamic terminology, following all the commands and regulations of Allah in all activities of life is called Ibadat.

The main Ibadats in Islam are–

1. Salat
2. Sawm
3. Zakat
4. Hajj

Apart from these, there are other Ibadats also. There are commands in the Holy Qur'an and Hadith to follow them. For example–

1. Respecting and serving parents;
2. Behaving well with all people;
3. Showing kindness to living beings, nature and the earth;
4. Respecting the elders and showing affection to the younger;
5. Speaking the truth always;
6. Serving the sick;
7. Keeping promise or upholding pledge;
8. Entertaining the guest;
9. Helping someone in distress;
10. Removing harmful objects from the road;
11. Reciting the Holy Qur'an;
12. Starting work by saying Bismillah;
13. Exchanging greetings of Salam;
14. Doing business with honesty;
15. Performing charity and other good deeds.



In summary, all activities performed in daily life, obeying the commands and prohibitions of Allah, are considered Ibadat. On this basis, studying, eating, walking, sleeping and so on are also Ibadat.

Importance of Ibadat

When a person performs Ibadat, Allah becomes pleased. He has created us only for His worship. In the Holy Qur'an, He says—

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

Transliteration: Wa maa khalaqtul jinna walinsa illaa liya'budoon.

Meaning: And I did not create the jinn and mankind except to worship Me. (Sura Az-Zariyat, Ayat: 56)

In our personal, familial, social and national life, the importance of Ibadat is immense. In personal life, Ibadat soothes our souls and brings peace to our hearts. Through Ibadat, we can practise punctuality and discipline and learn to uphold morality and human values. Ibadat inspires us to practise good behaviour.

Ibadat develops moral values among family members. When everyone performs Ibadat together, goodwill and harmony prevail in the family. For this, peace and a friendly atmosphere exist in the family. Thus mutual affection, love and bonds grow stronger.

Ibadat establishes unity and brotherhood in society. Zakat, Sadaqah (charity) and Qurbani help eradicate poverty from society. They also help to maintain peace and order. Through these acts, Muslims come forward to help one another.

By paying Zakat, the love for the country is expressed. When Zakat is given, poverty and class differences are removed from society. This brings welfare to the country.

We will perform Ibadat regularly. We will also encourage others to do the same. If someone performs Ibadat by our encouragement, we will get the same reward like him. The Great Prophet (S.) said— “Whoever guides someone to a good deed will have a reward similar to the one who does it.” (Sahih Muslim)



A. Let us write the importance of Ibadat in daily life. Let us do this work in groups.

Importance in Personal Life	
Importance in Familial Life	
Importance in Social Life	
Importance in National Life	

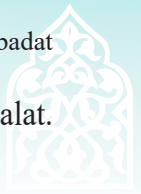
Ahkam and Arkan of Salat

The Farz (obligatory) of Salat are 13 in total. There are seven Ahkam and six Arkan. The obligatory tasks before starting Salat are called Ahkam. The obligatory tasks inside Salat are called Arkan.

Ahkam of Salat (أَحْكَامُ الصَّلَاةِ)

Before starting Salat, the Ahkam (rules or conditions) must be fulfilled. If the Ahkam are not properly maintained, Salat will not be valid. These tasks are—

1. The body must be pure. For this, Wuzu, Tayammum, or Ghasl must be performed depending on the situation.
2. The dress must be pure.
3. The place of performing Salat must be pure.
4. Satar (covering of private parts) must be covered. Satar for men is from the navel to below the knees and for women, the whole body except the wrists, feet and face.



5. Facing the Qibla, that is, turning the face towards the Holy Ka'ba while performing Salat.
6. Performing Salat at the prescribed time.
7. Making the Niyyat (intention) for Salat at its prescribed time.

Arkans of Salat (أَرْكَانُ الصَّلَاةِ)

The Arkan of Salat (pillars of Salat) must be performed from its beginning to the end of Salat. These are:

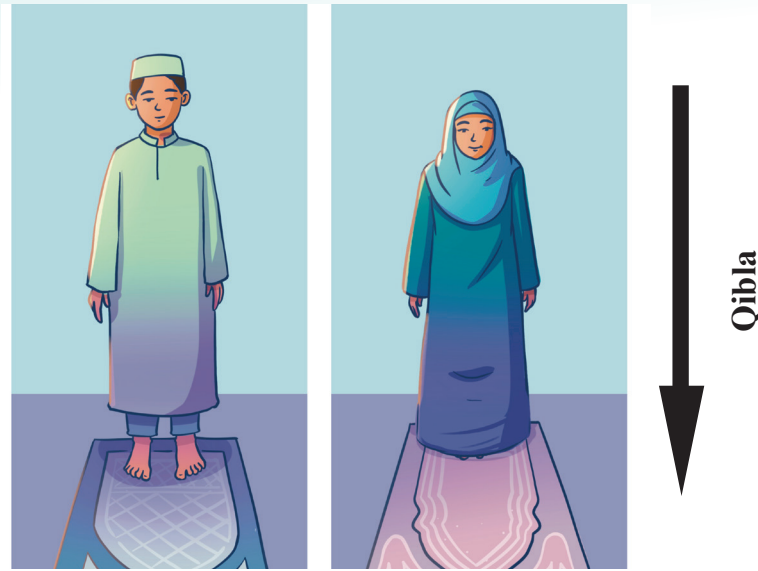
1. Takbir -e-Tahrima, that is, starting the Salat by saying 'Allahu Akbar';
2. Performing Salat with standing position. If unable to stand, it can be performed in sitting position. If unable to sit, it can be performed lying down with gestures;
3. Reciting Sura Al-Fatihah along with any other Sura or part (at least three short Ayats or one long Ayat) of the Holy Qur'an;
4. Performing Ruku (bowing) in every Rak'at;
5. Performing two Sijda (prostrations) in every Rak'at;
6. The last sitting posture (sitting after the last Sijda in the last Rak'at, for as long as it takes to recite the Tashahhud).

Rules for Performing Salat

Among the five pillars of Islam, Salat (prayer) is the most important act of worship. In Islam, after faith (Iman), Salat holds the highest position. Performing Salat five times a day is obligatory (Farz) for every Muslim. There are specific rules and regulations for performing Salat. The Great Prophet (S.) himself performed Salat and demonstrated the correct way to perform it. He said—“**Pray as you have seen me praying.**” (Sahih Bukhari)

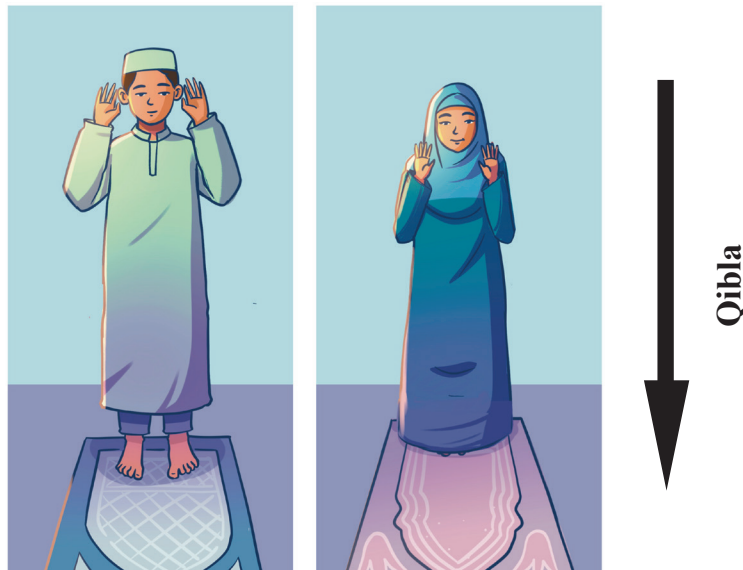
To perform Salat, we will follow the steps below:

1. Perform Wuzu (ablution).
2. Wear clean/pure clothes.
3. Stand upright on a clean place facing the Qibla (our Qibla is the Ka'ba, located in the city of Makka).



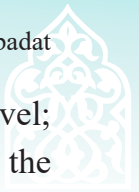
Picture: The method of standing facing the Qibla at the beginning of Salat.

4. We will make the Niyyat or intention (saying it silently in the mind is sufficient; saying it aloud is not necessary).
5. We will begin the Salat by saying 'Allahu Akbar' (saying 'Allahu Akbar' in this way at the beginning of Salat is called Takbir -e-Tahrima).

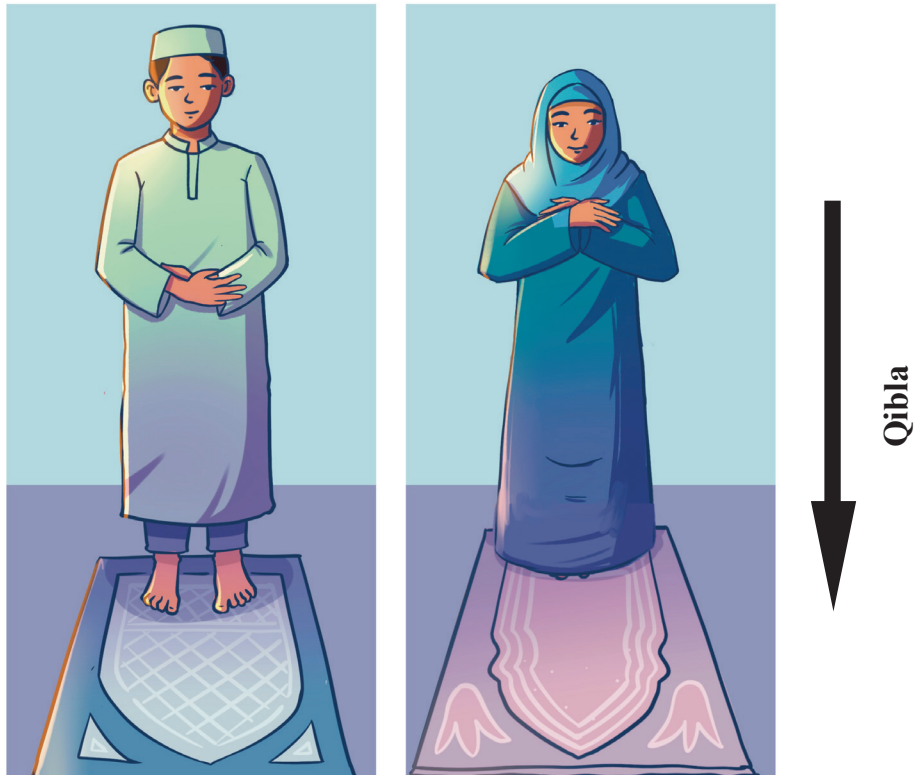


Picture: The method of raising the hands while saying 'Takbir-e-Tahrima'

6. At the same time with the Takbir, boys will raise both the hands up to the ears. Girls will raise both the hands up to the shoulders.



7. We will fold both the hands. Boys will place the left palm on or below the navel; the right palm on top of the left wrist. Girls will fold their hands on the chest; the right hand will be placed over the left hand.



Picture: Method of Folding Hands for Boys and Girls

8. Then we will recite the Sana. Sana means ‘praise’. Reciting Sana in Salat is Sunnah. Sana is –

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ، وَتَبَارَكَ اسْمُكَ، وَتَعَالَى جَدُّكَ، وَ لَا إِلَهَ غَيْرُكَ

Transliteration: Subhanaka Allahumma wa bihamdika wa tabarakasmuka wa ta‘ala jadduka wa la ilaha ghayruk.

Meaning: O Allah! I declare Your purity and praise You. Your name is full of blessings and full of goodness. Your Majesty is the Most Exalted. There is no Ilah (worthy of worship) except You.

9. We will recite **أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ** (A‘udhu billahi minash-shaytanir-rajim’) and **بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ** (Bismillahir Rahmanir Rahim).



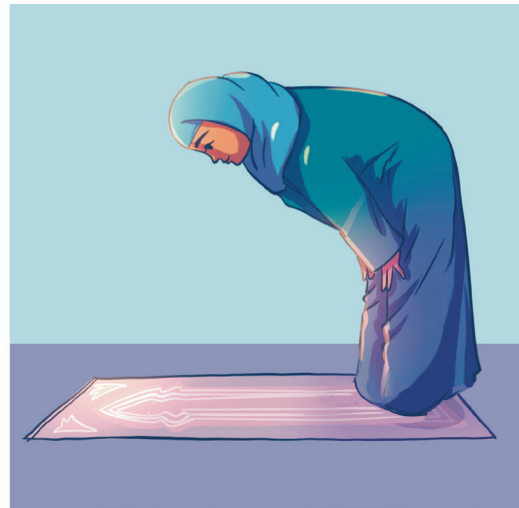
10. We will recite Sura Al-Fatihah. Then we will recite another complete Sura or part of a Sura.

11. We will go into Ruku while saying 'Allahu Akbar' (الله أكبر). In Ruku, we will recite at least three times سُبْحَانَ رَبِّيَ الْعَظِيمِ (Subhana Rabbiyal 'Azeem, meaning: **I declare the holiness of my Magnificent Lord.**)

Rules of Ruku

In Ruku, both the hands should be placed on the knees in such a way that the head, back and waist are aligned straight. Elbows should be kept away from the ribs.

Qibla



Picture: Method of Performing Ruku

Girls will place the left ankle in line with the right ankle. Then they will bend the head and place the fingers of both the hands on the knees, keeping the fingers together. They will keep the elbows close to the ribs and bend the head just enough so that the hands reach the knees.

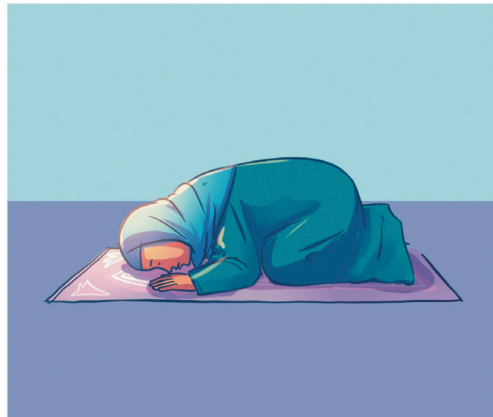
Then we say سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ (Transliteration: Sami'a Allahu liman hamidah; **Meaning:** "Allah hears the one who praises Him") and then stand up straight. While standing, we say رَبَّنَا لَكَ الْحَمْدُ (Transliteration: Rabbana lakal hamd; **Meaning:** "O our Lord! All praise is for You"). Then say اللهُ أَكْبَرُ (Transliteration: Allahu Akbar) and go into Sijda (prostration).



Rules for performing Sijda (Prostration)

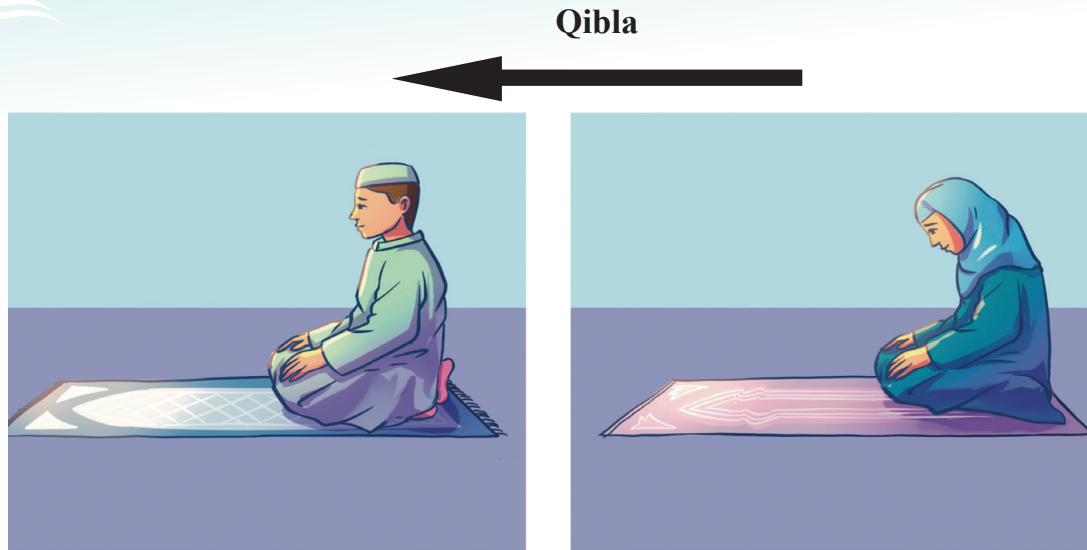
First, we place both knees on the ground and then place both the hands. After that, we place the head between the hands, keeping the nose and forehead on the ground. During Sijda, the fingers of both the hands should be kept together and facing the Qibla. Both feet should be kept upright. However, girls should not keep their feet upright; they will place both feet to the right on the ground. Sijda should be performed with the whole body in alignment.

Qibla



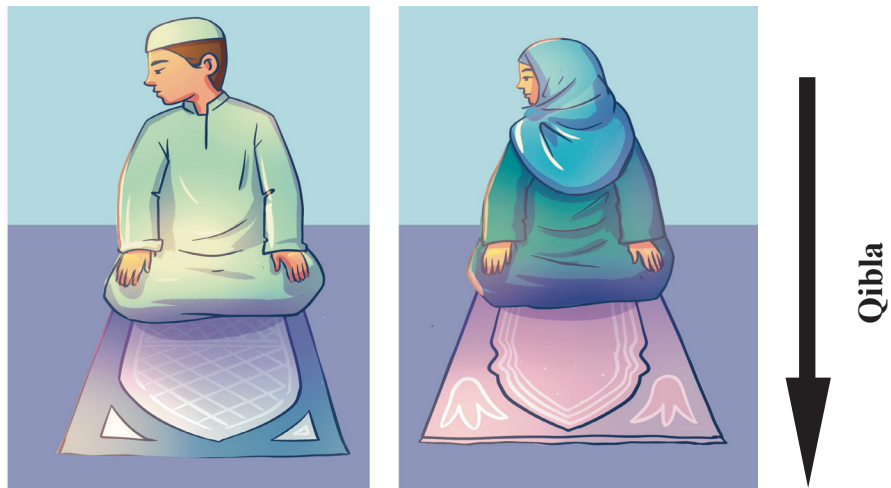
Picture: Method of Performing Sijda for Boys and Girls

In Sijda, we need to recite at least three times **سُبْحَانَ رَبِّيَ الْأَعْلَى** (**Transliteration:** Subhana Rabbiyal A'la; **Meaning:** "I declare the holiness of my Highest Lord"). Then we sit up straight saying **اللَّهُ أَكْبَرُ** (**Transliteration:** Allahu Akbar) and placing both the hands on the knees. Next, we say **اللَّهُ أَكْبَرُ** (**Transliteration:** Allahu Akbar) and perform the second Sijda, reciting the Tasbih as before. After that, we stand up straight saying **اللَّهُ أَكْبَرُ** (**Transliteration:** Allahu Akbar). In this way, the first Rak'at will be completed. Then the second Rak'at will begin. In the second Rak'at, just like in the first Rak'at, Sura Al-Fatihah and another Sura or part of a Sura should be recited as usual. Then we perform Ruku and Sijda and sit up straight. After that, recite the Tashahhud, Durud and Du'a -e- Ma'sura. Then turn the face first to the right and then to the left to conclude the Salat by saying Salam. The words of Salam are **السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ** (**Transliteration:** Assalamu 'Alaikum wa Rahmatullah; **Meaning:** "Peace and Allah's mercy be upon you"). In this way, two-Rak'at Salat will be completed.



Picture: Method of Sitting for Boys and Girls While Reciting Tashahhud

If the Salat consists of three or four Rak'ah, after reciting the Tashahhud, we must stand up saying **اللَّهُ أَكْبَرُ** (Transliteration: Allahu Akbar). After that, we complete the third and fourth Rak'ah in the same way as before. If it is a Farz Salat, then in the third and fourth Rak'ah, there is no need to recite another Sura along with Sura Al-Fatihah. But if it is a Wajib or Sunnah Salat, in the third and fourth Rak'ah, another Sura must be recited along with Sura Al-Fatihah. In the final sitting, we recite the Tashahhud, Durud and Du'a Ma'sura as usual. Then, we first turn the face to the right and then to the left, saying the words of Salam **السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ** (Transliteration: Assalamu 'Alaikum wa Rahmatullah). In this way, the Salat will be completed.



Picture: Method of Turning the Face for Salam at the End of Salat



A. Let us make a list of the Ahkam and the Arkan of Salat. Let us do this work in groups.

Ahkam of Salat	Arkan of Salat
1.	1.
2.	2.
3.	3.
4.	4.
5.	5.
6.	6.
7.	

B. Let us practise Salat in the correct way by observing the teacher or by watching pictures or videos. Let us do this work individually.

Recitation of the Holy Qur'an

The Holy Qur'an is the divine book revealed to the Great Prophet Muhammad (S.). It is the last of the four main divine books. It is obligatory to recite from the Holy Qur'an in Salat. Therefore, it is necessary to learn the Qur'an correctly. The Great Prophet (S.) said– “The best among you is he who learns the Qur'an and teaches it to others.” (Sahih Bukhari)



Picture: The Holy Qur'an



Just as Bengali has আ-কার, ই-কার, উ-কার, Arabic has Jabar, Zer and Pesh. In Arabic, these are called Harkats. These Harkats are pronounced by using them above or below the letters. If a Harkat is used twice above or below a letter, it is called Tanween.

Two Jabars $\underline{\text{J}}$, two Zers $\underline{\text{Z}}$ and two Peshes $\underline{\text{P}}$ are called Tanween. Nun Sakin (نْ) is hidden inside Tanween. That is, out of two Jabars, two Zers and two Peshes, the first one is Harkat (Jabar, Zer, Pesh) and the second one is نْ (Nun Sakin) . For example: $\underline{\text{J}}\underline{\text{Z}}\underline{\text{P}}$

Academic Year 2026



A. Let us read Arabic letters with correct pronunciation using Tanween (two Jabars ۞).

اَ	بَ	تَ	ثَ	جَ	حَ
اِ	بِ	تِ	ثِ	جِ	حِ
اُ	بُ	تُ	ثُ	جُ	حُ
اَ۞	بَ۞	تَ۞	ثَ۞	جَ۞	حَ۞
اِ۞	بِ۞	تِ۞	ثِ۞	جِ۞	حِ۞
اُ۞	بُ۞	تُ۞	ثُ۞	جُ۞	حُ۞

B. Let us read Arabic alphabets with correct pronunciation using Tanween (two Zers ۞).

اَ	بَ	تَ	ثَ	جَ	حَ
اِ	بِ	تِ	ثِ	جِ	حِ
اُ	بُ	تُ	ثُ	جُ	حُ
اَ۞	بَ۞	تَ۞	ثَ۞	جَ۞	حَ۞
اِ۞	بِ۞	تِ۞	ثِ۞	جِ۞	حِ۞
اُ۞	بُ۞	تُ۞	ثُ۞	جُ۞	حُ۞



C. Let us read the Arabic alphabets with correct pronunciation using Tanween (two Peshes َ).

ح	ج	ب	ا	ب	ا
س	ز	ر	د	د	ا
ع	ظ	ط	ض	م	ش
م	ل	ك	ق	ن	س
		ي	و	ه	ن

Usage of Jazam

When a letter has no Jabar, Zer or Pesh, a sign is used to connect it with the previous letter. This sign is called Jazam. The letter with Jazam (^) is called Sakin. There are different shapes of Jazam. For example: ^ ^ ^

The letter with Jazam has to be pronounced in conjunction with the previous letter. If we add the letter Nun with Jazam with the letter Mim with Harkat, the pronunciation will be:

مَنْ (Mim Nun Jabar) = man

مِنْ (Mim Nun Zer) = min

مُنْ (Mim Nun Pesh) = mun

A. Let us read the letters with Jazam with correct pronunciation.

هُمْ	قُمْ	مِنْ	فِي	قُلْ	كُنْ
تَوْمٌ	صَوْمٌ	فَتْحٌ	نَصْرٌ	فَيْلٌ	حَمْدٌ
تَقْدِيرٌ	مَسْجِدٌ	اَكْبَرُ	كُرْسِي	اَزْهَارُ	كُنْتُمْ



B. Let us pronounce correctly the letter without Jabar, Zer or Pesh using Jazam connecting to previous letter.

حَمْدٌ	قَوْلٌ	حَرْفٌ	فِعْلٌ	إِسْمٌ
--------	--------	--------	--------	--------

Use of Tashdeed (تَشْدِيد)

In Bengali, a letter is written in combined form to pronounce it twice. For example- আল্লাহ

Here, two 'ল' are joined together to form 'ল্ল'.

What will be the pronunciation if the following letters are added?

আ+ব+বা	
আ+ম+মা	
ম+ক+কা	

In the chart above, in Bengali, we see that a letter is used twice in a word to form a word. Similarly, in Arabic, a letter is used twice to form a word. In Arabic, if a letter is pronounced twice together, the symbol (ّ) is used. The symbol is called Tashdeed.

The letter with Tashdeed is pronounced jointly. For example- اَنَّ (Anna). In this word, two Nuns are pronounced jointly using Tashdeed above Nun.

A. Let us pronounce the letter with Tashdeed correctly.

رَبَّ	ثُمَّ	مَسَّ	حَقَّ
ظِلَّ	ظَنَّ	مَنَّ	إِنَّ
عَلَّمَ	سَبَّحَ	كَذَّبَ	صَدَّقَ
تَفَكَّرَ	تَعَلَّمَ	مَزَّقَ	بَلَغَ



B. Let us read the words without Harkat using Tashdeed with correct pronunciation.

ثم	حق	ان	اب	رب
جبار	صديق	رزاق	محمد	الله

Use of Madd (مَدُّ)

In Arabic, some letters need to be elongated to read. This elongated reading is called Madd. For example- مَآ، لَيْسَ، وَالْمَ etc. There are three letters of Madd, namely - Alif (ا), Waw (و) and Ya (ي).

1. If there is Alif (ا) after Jabar (ج), it has to be pronounced with a length of one Alif. For example- جَا
2. If there is Ya Sakin (ي) after Zer, it has to be pronounced with a length of one Alif. For example- زَيْ
3. If there is Waw Sakin (و) after Pesh, it has to be pronounced with a length of one Alif. For example- زُو

A. Let us practise the words with Madd seeing the chart or watching the videos.

لَا	مَا	خَا	تَا
كِي	مِي	لِي	فِي
لُو	مُو	سُو	قُو

In some cases, two symbols are used for Madd. For example:

1. Three Alif Madd = (~)
2. Four Alif Madd = (ٓ)

The letter that has such a symbol ~ above it is pronounced elongating a little more (three Alifs), such as- وَلَا أَنْتُمْ عِبْدُونَ مَا أَعْبُدُ

The letter that has such a symbol ٓ above it is pronounced elongating more (four Alifs), such as- دَاآبَةُ



B. Let us practise Madd prolonging three Alifs.

هَؤُلَاءِ	يَا أَيُّهَا	وَبِمَا أُنزِلَ
-----------	--------------	-----------------

C. Let us practise Madd prolonging four Alifs.

ضَالًّا	أُولَئِكَ	جَاءَ
---------	-----------	-------

There are some other symbols of Madd, such as-

1. Upright Jabar (ـِ)

If there is such a symbol ـِ above a letter, that letter has to be pronounced prolonging one Alif, such as- طِهْ

D. Let us practise Madd with upright Jabar.

أَدَمَ	بَلَى	عَلَى	ذَلِكَ
--------	-------	-------	--------

2. Upright Zer (ـَ)

If there is such a symbol ـَ under a letter, that letter has to be pronounced prolonging one Alif, such as- بِهْ

E. Let us practise Madd with upright Zer.

مِثْلِهِ	لِي	هَذِهِ	بِهِ
----------	-----	--------	------

3. Reverse Pesh (ـَ)

We know that the shape of Pesh is like this ۞. The reverse Pesh is written like this ۞. If there is reverse Pesh above a letter, that letter has to be pronounced prolonging one Alif, such as- لَهُ

F. Let us practise Madd with reverse Pesh.

رَسُولُهُ	رَحْمَتُهُ	إِنَّهُ	مَعَهُ
رَسُولُهُ	رَحْمَتُهُ	إِنَّهُ	مَعَهُ



Sura Al-Quraysh

Number of Ayat: 4

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Sura Al-Quraysh	Transliteration	English Translation
لَا يَلْفُ قُرَيْشٍ ۝	Liila-fi Qurayshin	As the Quraysh are accustomed,
إِلَّا فِيهِمْ رِحْلَةَ الْشِّتَاءِ وَالصَّيْفِ ۝	Ila-fihim riḥlatash shitai wassaif	Accustomed to their journeys in winter and summer.
فَلْيَعْبُدُوا رَبَّ هَذَا الْبَيْتِ ۝	Falya'budu- rabba hazaal bayt	So let them worship the Lord of this House.
الَّذِي أَطْعَمَهُمْ مِنْ جُوعٍ وَأَمَّنَهُمْ مِنْ خَوْفٍ ۝	Allazi- at'amahum min ju'in wa- mannahum min khawf	Who has fed them against hunger and made them safe from fear.

Significance of Sura Al-Quraysh

Sura Al-Quraysh is the 106th Sura of the Holy Qur'an. This Sura has one Ruku and four verses. It was revealed in Makka.

In this Sura, the Almighty Allah reminds the Quraysh of His blessings upon them. He commands them to express gratitude to Him and perform worship. The Quraysh were the custodians of the House of the Almighty Allah, the Ka'ba. For this reason, they were honoured. They used to travel to different regions of Arabia for trade. Because they were the custodians of the Ka'ba, the other tribes of Arabia did not attack them. They did not create any obstacles to or dangers on their trade routes. This was a special blessing from the Almighty Allah. In this Sura, the Quraysh are commanded to worship Him as a sign of gratitude for these blessings.

A. Let us recite Sura Al-Quraysh aloud with correct pronunciation following the teacher by watching the video or listening to the audio. Let us do this activity in groups.



Exercise - 1

1. Put a tick mark (✓) on the correct answer:

(a) Which one of the following is the Zati (essential) name of the Almighty Allah?

- | | |
|-------------|-------------|
| 1. Al-Qadir | 2. Al-Basit |
| 3. Al-Halim | 4. Allah |

(b) How many Sifati (attributive) names of the Almighty Allah are there?

- | | |
|--------|--------|
| 1. 99 | 2. 100 |
| 3. 101 | 4. 102 |

(c) Which one of the following is a Ahkam of Salat?

- | | |
|--|-------------------------------------|
| 1. To perform Ruku in every Rak‘at | 2. To perform Sijda in every Rak‘at |
| 3. To perform Salat at its prescribed time | 4. To sit for the final Tashahhud |

(d) Which one of the following is the letter of ‘Madd’?

- | | |
|-------------|-------------|
| 1. Alif (ا) | 2. Qaf (ق) |
| 3. Ha (ح) | 4. ‘Ayn (ع) |

(e) How can one be adorned with ‘Ar-Rahman’, one attributive name of Allah?

- | | |
|------------------------------------|-------------------------------|
| 1. Through caring for the creation | 2. By forgiving the wrongdoer |
| 3. By practising patience | 4. By showing mercy to all |

(f) Through which act of worship can we contribute to poverty alleviation in society?

- | | |
|-----------------------------|---------------------------------------|
| 1. Reciting the Holy Qur’an | 2. Showing mercy to all living beings |
| 3. Entertaining the guests | 4. Giving Zakat |

(g) What do we say to begin Salat?

- | | |
|------------------|----------------|
| 1. Alhamdulillah | 2. Subhanallah |
| 3. Allahu Akbar | 4. Bismillah |

(h) Which one is used to pronounce an Arabic letter twice together?

- | | |
|------------|-------------|
| 1. Jazam | 2. Tashdeed |
| 3. Tanween | 4. Sakin |



- (i) What is the necessity of following the attributes of the Almighty Allah in one's life?
1. To be influenced by Allah's attributes
 2. To know about Allah's attributes
 3. To call upon Allah by His attributive names
 4. To attain success in the hereafter
- (j) What is the most important reason for learning to recite the Holy Qur'an correctly?
1. Melodious recitation
 2. Essential for performing Salat
 3. To keep the meaning accurate
 4. To pronounce the words correctly

2. Fill in the blanks:

- a) 'Al-Asmaul Husna' means -----.
- b) Iman-e- ----- is the detailed description of the articles of Iman.
- c) Helping someone in distress is also -----.
- d) If a Ya with Jazam comes after a Zer, it should be stretched by the length of ----- Alif.
- e) Reciting the Holy Qur'an in Salat is -----.

3. Match the right column with the left:

Left column	Right column
a. In the most beautiful names of the Almighty Allah,	so we should be patient.
b. It is not enough to read the Holy Qur'an correctly,	who learns the Qur'an and teaches it to others.
c. The Almighty Allah loves patience,	we can strengthen our Iman.
d. Through worship,	it must also be accurate.
e. The best among you is the one	we can practise punctuality and discipline.
	His attributes are reflected very beautifully.



4. Choose the correct/incorrect statement:

- a) We can perform good deeds by being inspired by the qualities of the Almighty Allah. (Correct/Incorrect)
- b) Iman-e-Mufasssal is a brief description of the aspects of Iman. (Correct/Incorrect)
- c) If there is an erect Zer under any letter, it must be pronounced as long as three Alifs. (Correct/Incorrect)
- d) By giving Zakat, class discrimination can be eliminated. (Correct/Incorrect)
- e) There is no need to follow specific rules to read the Holy Qur'an correctly. (Correct/Incorrect)

5. Answer the following questions in brief:

- a) Write two attributive names of the Almighty Allah with their meanings.
- b) Mention a message from Hadith about learning and teaching the Holy Qur'an.
- c) Write two aspects of Iman-e-Mufasssal.
- d) Write one Arkan and one Ahkam of Salat.
- e) Mention two deeds you can perform being inspired by the qualities of the Almighty Allah.
- f) Write two examples of Ibadat.
- g) Through which Ibadat do the Muslims come forward to help one another?

6. Answer the following questions in detail:

- a) Write the meanings and significance of four attributive names of the Almighty Allah.
- b) Describe the importance of Ibadat in daily life.
- c) Write in order the seven aspects of Iman-e-Mufasssal.
- d) Write the rules for performing a Salat consisting of two Rak'at in a flowchart.
- e) Describe the use of Jazam with examples.
- f) Write the significance of Sura Al-Quraysh.
- g) Write a paragraph about the importance of reciting the Holy Qur'an correctly.



Second Chapter

The Ideal Lives of Nabi, Rasul and Companions of the Prophet Muhammad (S.)

Hazrat Ibrahim (A.)

Birth and Identity

Hazrat Ibrahim (A.) was a Prophet. He achieved fame for his devotion and obedience to the Almighty Allah. His nickname was ‘Abul Millat’ or ‘the Father of the Muslim Nation’ and ‘Abul Ambia’ or ‘the Father of the Prophets’. Many Prophets were born from his descendants. Hazrat Musa (A.), Hazrat Isa (A.) and Hazrat Muhammad (S.)—all came from his lineage. He was a beloved servant of the Almighty Allah. That is why, he is called ‘Khalilullah’ or ‘Friend of Allah’.

Hazrat Ibrahim (A.) was born in the ancient city Babel of present-day Iraq. His father was Azar. An idol-worshipper Azar was a professional sculptor of idols. At that time people all over the world had forgotten the Almighty Allah. They worshipped the stars of the sky and the idols they had made. They used to seek guidance from the astrologers or fortune-tellers to know the good and evil. They believed in the words of the astrologers wholeheartedly.

Hazrat Ibrahim (A.) was strongly against worship of idol from his childhood. He observed that the moon, the sun and the stars rise and set every day in the same way. Idols are made by human hands. Therefore, they cannot be worshiped as gods. Even the king of the country is an ordinary person like us. Why should people bow down before them? Why should they fear their power? Why should they serve them as slaves? Seeing all these, Hazrat Ibrahim thought who is the creator of the universe? Who guides the moon, sun and everything in the world? Thinking deeply, he declared, there is one and all powerful creator behind all of these. After thinking deeply, he that announced behind all these creations there is one Almighty creator.

Receiving Prophethood

When Hazrat Ibrahim (A.) received Prophethood, Namrud was the king of the country. He was a very cruel and oppressive ruler. After receiving Prophethood, Hazrat Ibrahim (A.) first called upon his father and then his close relatives and others to obey the One Allah. The people of his own tribe started conspiracy against him. They complained to the King of that country, Namrud. But Hazrat Ibrahim



(A.) remained steadfast to the truth. The court of King Namrud decided that Hazrat Ibrahim (A.) should be burnt to death. Ibrahim (A.) was not at all shaken by their terrible decision. Finally, King Namrud made a huge fireplace to burn him to death. And he threw him into that burning furnace. By the command of the Almighty Allah, the fire became cool. Hazrat Ibrahim (A.) was not harmed in any way. In this regard, the Almighty Allah says—

قُلْنَا يَا نَارُ كُونِي بَرْدًا وَسَلَامًا عَلَىٰ إِبْرَاهِيمَ

Transliteration: Qulna ya-naru kuni bardaw wa salamān ala-ibrahim.

Meaning: I ordered, “O fire! Be cool and safe for Ibrahim! (Sura Al-Anbiya, Verse: 69)

After being saved from the fire, Hazrat Ibrahim (A.) started inviting people to the path of the Almighty Allah again. The level of oppression against him was increased further. After that, he travelled to different regions years after years and preached religion. In this way his youthhood passed.

Having a Child and Being Tested by the Almighty Allah

Hazrat Ibrahim (A.) did not have any child until he was 86 years old. So he used to pray to the Almighty Allah, "O my Lord! Grant me a righteous child." The Almighty Allah accepted his prayer and bestowed him with a son in his old age. Hazrat Ibrahim (A.) named him Ismail. One day, Hazrat Ibrahim (A.) left his infant son Ismail and his mother Hajera in Makka by the command of the Almighty Allah. At that time, Makka was a desert valley surrounded by uninhabited mountains. Mother Hajera was running here and there in search of water. At that time, by the infinite power of the Almighty Allah, water started flowing from the ground. The ‘Zamzam Well’ was created. Seeing the abundance of water, people came and started living there. Gradually, a settlement of people developed there.

Meanwhile, Ismail (A.) reached at the period of adolescence. Then the Almighty Allah wanted to test Hazrat Ibrahim (A.). He saw in dream thrice in a row that the Almighty Allah was ordering him, “Sacrifice your beloved thing in My name.” Hazrat Ibrahim (A.) sacrificed a camel. But even then he saw the same dream, “Sacrifice your beloved thing in My name.”

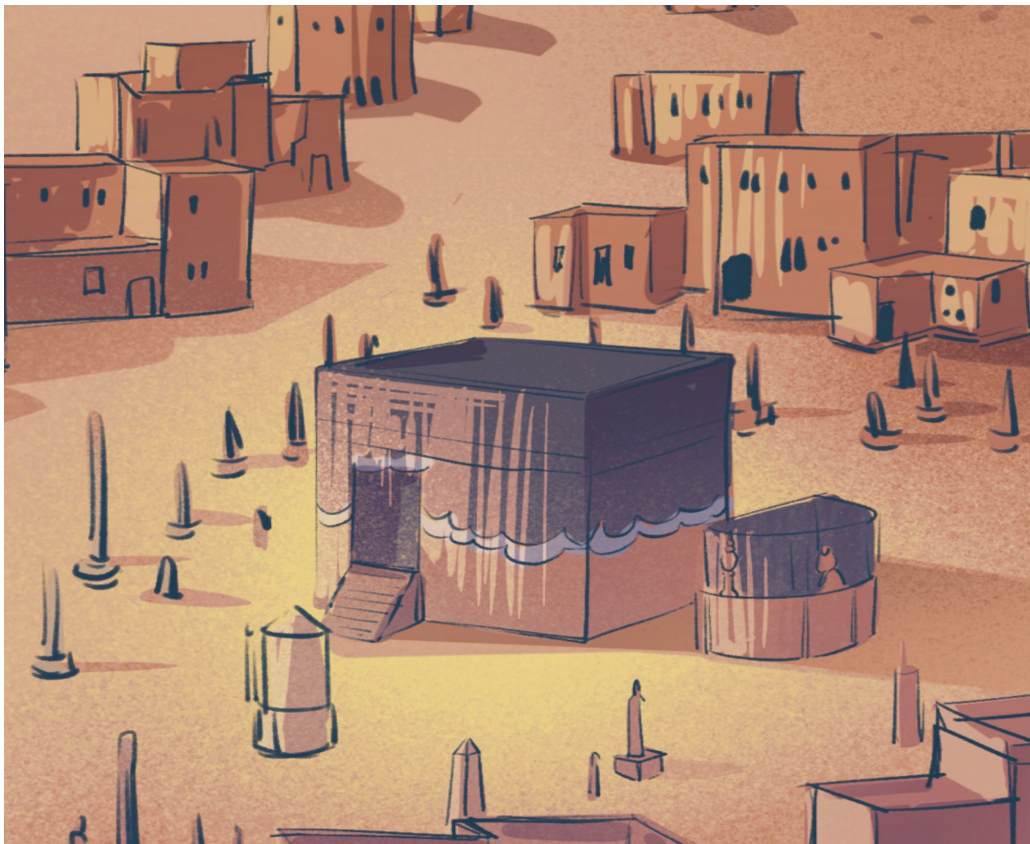
Whatever is shown to the prophets in dreams is also a revelation or a command from the Almighty Allah. Hazrat Ibrahim (A.) understood that the Almighty Allah was ordering him to sacrifice his beloved son Ismail. Then he decided to sacrifice Ismail. He said to Ismail, "I saw in my dream that, I am sacrificing you. Now what



is your opinion?" Ismail replied, "Do what you have been commanded. By Allah's will, you will find me among the patient." Then he laid down Ismail on the ground to sacrifice. At that time, the Almighty Allah said to Hazrat Ibrahim (A.), "O Ibrahim! You have truly fulfilled the order got in the dream." Then the Almighty Allah sent a halal animal to be sacrificed instead of Hazrat Ismail (A.). Since then, the Muslims have been sacrificing halal animals every year.

Reconstruction of the Ka'ba

The first house of worship in the world is the 'Ka'ba'. Hazrat Adam (A.) built this House. The Ka'ba was damaged in a great flood during the time of Prophet Hazrat Nuh (A.). By the order of Allah, Hazrat Ibrahim (A.) and Hazrat Ismail (A.) rebuilt it. When the construction of the Ka'ba was completed, Hazrat Ibrahim (A.) invited people of the world to perform Hajj. That is why the Muslims from all over the world come to Makka every year to perform Hajj.



Picture: The Ka'ba



The Ideals of Life of Hazrat Ibrahim (A.)

Hazrat Ibrahim (A.) was one of the most exemplary role models for the people of world. He used to call for obedience to One Allah. As a result, he faced opposition from his own family and from King Namrud. During this time, he was subjected to various kinds of torture and oppression. Despite all these hardships, he remained patient and continued his religious activities. His example of patience is rare in human history. The Almighty Allah says in this regard in the Holy Qur'an:

إِنَّ إِبْرَاهِيمَ لَحَلِيمٌ أَوَّاهٌ مُنِيبٌ

Transliteration: Inna Ibrahima Lahalimun Awwahum Munib.

Meaning: Truly, Ibrahim was forbearing, tender-hearted and ever turning 'to Allah'. (Sura Hud, verse: 75)

Hazrat Ibrahim (A.) was loyal to the Almighty Allah. He demonstrated his loyalty by sacrificing his own son Ismail (A.) at the command of the Almighty Allah. He was famous for his generous hospitality. He would warmly welcome the guests to his home and provide them with food and shelter.

Things we can follow from the life of Hazrat Ibrahim (A.)–

- We will obey the One Allah in all circumstances.
- We will prioritise the pleasure of the Almighty Allah above all else.
- We will be patient in any danger and trust in the Almighty Allah.
- We will never be despair of the mercy and grace of the Almighty Allah.
- We will be loving, kind and generous towards others.
- We will treat everyone well, including family members and friends and take care of them.
- We will always follow the path of the truth and never compromise with lies.
- We will welcome the guests warmly and entertain them.



A) Let us prepare a paragraph discussing the life and character of Hazrat Ibrahim (A.). Let us do it in pairs.

--

B) Let us prepare a list of things we do or can do ourselves, following the life of Hazrat Ibrahim (A.). Let us do it discussing in groups.

1.
2.
3.
4.
5.



Hazrat Musa (A.)

Birth and Identity

Hazrat Musa (A.) was a Messenger and Prophet. His brother Hazrat Harun (A.) was also a Messenger. The name of His tribe was 'Bani Israel'. In ancient times, the title of the kings of Egypt was Fir'awun. One of the Fir'awuns was Walid, also known as Rameses II. He was very greedy and arrogant. In order to make his rule permanent, he closed all the educational institutions. As a result, people forgot the pursuit of knowledge and religious practices. He took advantage of that situation and claimed himself as the 'Lord'. At that time, there were two main tribes in Egypt. One of them was the Qibti tribe and the other was the Bani Israel. The people of the Qibti tribe were loyal to Fir'awon. On the other hand, the Bani Israel believed in Tawhid (Monotheism). The tyrant Fir'awon and his loyal Qibti followers continued to oppress the Bani Israel.

One night Fir'awon had a strange dream. Interpreting the dream, the soothsayers told him that a boy would be born among the Bani Israel who would be the cause of his destruction as well as of his reign. Fir'awon was terrified by this. He issued a decree throughout the kingdom that all male children born in the Bani Israel should be killed. According to Fir'awon's order, many newborn children of the Bani Israel were killed at that time.

In such a situation, Hazrat Musa (A.) was born. His mother, fearing Fir'awon, put her baby boy in a wooden chest and set it to float in the river. By the power of the Almighty Allah, the chest floated to the quay of Fir'awon's palace on the banks of the river. Seeing the adorable baby, Fir'awon's wife Asiya picked him up in her arms. She took the baby to the palace to bring up. But at that time, baby Musa (A.) was not sucking anyone's breast milk. Incidentally, through Fir'awon's wife, Musa's own mother was appointed as his milk-mother. Then, by the unlimited grace of the Almighty Allah, Musa (A.) started sucking his own mother's milk. In this way, baby Musa (A.) started being raised in his own mother's arms.

Leaving Egypt and Marriage

Once, in his youth, Hazrat Musa (A.) saw a Qibti servant of Fir'awon torturing a Bani Israelite man. To save the man, he punched the Qibti man. As a result, the man



died. Fir'awon pronounced a sentence against Musa (A.) on the charge of murder. Upon learning of this incident, Hazrat Musa (A.) left Egypt and went to Madyan. There he met Prophet Shuaib (A.). Impressed by his efficiency and character, Shuaib (A.) married off his eldest daughter to Musa (A.). He spent there for ten years.

Receiving Prophethood

Ten years later, Hazrat Musa (A.) left Madyan for Egypt with his wife Safura. On the journey, he was in great need of fire. Seeing light from a distance, he went near Mount Tur in search of fire. During this time, he received Prophethood in the holy valley called 'Tuwa' at the foot of the mountain. The Almighty Allah said to him—

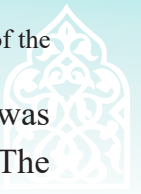
وَأَنَا اخْتَرْتُكَ فَاسْتَمِعْ لِمَا يُوحَىٰ

Transliteration: Wa Ana Akhtartuka Fasatami Lima Yuha.

Meaning: I have chosen you, so listen to what is revealed: (Sura Ta-Ha, verse: 13)



Picture: The Historic Mount Tur



Then Hazrat Musa (A.) spoke directly to the Almighty Allah. That is why he was awarded the title 'Kalimullah'. It means 'the one who speaks with Allah'. The Almighty Allah ordered Hazrat Musa (A.) to go to Fir'awon and invite him to Islam. He along with his brother Hazrat Harun (A.) went to Egypt and invited Fir'awon to religion. Then Hazrat Musa (A.) performed a Mujiza or miraculous event given by Allah in front of Fir'awon. After that, Hazrat Musa (A.) repeatedly called Fir'awon to believe in the Almighty Allah alone and to obey only His commands.

The Destruction of Fir'awon and His Army

Fir'awon did not accept the invitation of Hazrat Musa (A.) to the religion. He vowed to kill Hazrat Musa (A.). Hazrat Musa (A.) came to know Fir'awon's intention and was secretly leaving Egypt with the Bani Israel. Upon hearing this news, Fir'awon chased them with his army. Hazrat Musa (A.) and his followers arrived at the bank of the Nile. In front of them was the Nile while Fir'awon's army was behind. At that time, at the command of the Almighty Allah, Hazrat Musa (A.) struck the water with his stick.



Picture: The picturesque Nile River



Then, by the infinite power of the Almighty Allah, the water of the river went aside. Twelve roads were made in the river for the twelve tribes of the Bani Israel. Hazrat Musa (A.) crossed the river safely with his followers. Fir'awon and his army pursued Hazrat Musa (A.) along the road that had been made inside the river. When they reached the middle of the river, the road disappeared into the water of the river. Fir'awon drowned along with his army. In this way, the Almighty Allah saved Musa (A.) and the Bani Israel and destroyed the oppressor Fir'awon and his army.

The Ideals of Life of Hazrat Musa (A.)

Hazrat Musa (A.) was a very honest, brave and righteous Prophet. He devoted himself wholeheartedly to the path of the Almighty Allah. He opposed the most powerful ruler of Egypt to preach the religion of the Almighty Allah and free the Bani Israel from slavery. He stood against Fir'awon at the risk of his life despite hundreds of adversities. He worked for the welfare of the oppressed and persecuted people throughout his life. He was never shaken by dangers and difficulties. He always relied on the Almighty Allah. He was never despaired of the mercy of the Almighty Allah.

By following his life, we can rely on the Almighty Allah in times of trouble and adversity. He stood firm on the path of truth and justice against the tyrant Fir'awon and his army. We too will stand firm on the path of truth and justice in our lives. He was patient even in the face of many hardships and adversities. We too will be patient in times of trouble and adversity. He faithfully performed his duties and responsibilities despite various obstacles and dangers. We too will perform our duties and responsibilities properly.

A) Let us prepare a paragraph discussing the life and character of Hazrat Musa (A.). Let us do it in pairs.



B) Let us make a list of things we do or can do ourselves, following the life of Hazrat Musa (A.). Let us do this discussing in groups.

1.
2.
3.
4.
5.

The Great Prophet Muhammad (S.)

The Almighty Allah has sent countless Messengers and Prophets throughout the ages. The last and the greatest of them is Hazrat Muhammad (S.). He was a great teacher and role model for mankind. It is through him that the Almighty Allah has perfected Islam. In this chapter, we will learn about the Great Prophet Muhammad (S.) from his birth to adolescence. Particularly, his role to form ‘Hilful Fuzul’ along with the objectives of this organisation.

Birth and Identity

The Great Prophet Muhammad (S.) was born on Monday, 12th Rabi'ul Awwal, 570 CE, in the noble Quraysh tribe of Makka. His father's name was Abdullah and his mother's name was Amina. His grandfather Abdul Muttalib named him Muhammad or the ‘praised one’. Another of his famous name is Ahmad, which means the ‘most admirer’ or ‘worthy of praise.’

A few days after his birth, Hazrat Halima took charge of his upbringing. She was his milk-mother. A few months before the birth of the Great Prophet (S.), his father Abdullah passed away. When he was six years old, his mother Amina also passed away. Then, the orphan Muhammad (S.) was taken care of by his grandfather Abdul Muttalib. But two years later, his grandfather Abdul Muttalib also died. After that, the child Muhammad (S.) was brought up by his uncle Abu Talib. His uncle loved him very much.



He was truthful from his childhood. That is why everyone loved and trusted him. Everyone called him 'Al-Amin' and 'As-Sadiq'. Al-Amin means trustworthy and As-Sadiq means truthful.

The Adolescent Prophet (S.)

From his adolescence, the Great Prophet (S.) was patient, hardworking and calm in nature. He always used to help people. He was respectful to the elders. He loved and adored the younger ones. He never lied. He never abused anyone. He never quarrelled with anyone. He never harboured hatred or jealousy. He lived in harmony with all. He helped the elders in small household chores. While living in the family of his uncle Abu Talib, he did housework and grazed camels and sheep in the fields.

He maintained friendship and harmony with the shepherd boys. He also helped his poor uncle in his business. Once he went to Syria with his uncle's business caravan. During this time, the caravan met a Christian priest named 'Bahira' or Buhaira. The priest Bahira predicted that he would be the Prophet of the future. Bahira warned the Prophet's (S.) uncle Abu Talib about his safety. Because enemies could harm him at any time. As a result, Abu Talib sent Muhammad (S.) back to Makka.

Formation of Hilful Fuzul

From his adolescence, the Great Prophet (S.) was aware of the rights of others. He used to feel the sufferings of others. He protested against injustice. If anyone had any difficulty, he would try to remove it. He would help and cooperate with the helpless and the oppressed people as much as possible.

When the Great Prophet (S.) was about 14-15 years old, the Banu Qays tribe unjustly attacked the Quraysh tribe. This battle was fought over gambling at the famous Ukaz fair in Makka. Many people were killed in this five-year-long war. It is known as 'Harbul Fijar' or 'Unjust War'. The Quraysh tribe won this war. The Great Prophet (S.) was upset by the horrors of the war. He started thinking about how to maintain peace and order in the country; how to maintain good relations between different tribes; how to help the helpless. He formed a voluntary service organisation with some enthusiastic young men. He named this organisation 'Hilful Fuzul', which means oath for welfare.



The Great Prophet (S.) in consultation with some great people determined the objectives of the voluntary service organisation as follows:

- 1) To make every effort to eliminate unrest in the country;
- 2) To make every effort to protect the lives, property, honour and dignity of foreign peoples;
- 3) To help the poor, weak people and helpless;
- 4) To strive to protect the weak of the country from the hands of oppressors and wrongdoers;
- 5) To try to establish good relations between different tribes;
- 6) To ensure the safety of travellers.

Through this service organisation, the Great Prophet (S.) tried to alleviate the suffering of the poor, orphans and oppressed people.

A) Let us prepare a paragraph discussing the adolescent life of Hazrat Muhammad (S.). Let us do it in pairs.

--

B) Let us make a list of the things we do or can do ourselves following the actions and ideals of Hazrat Muhammad (S.) during his adolescence. Let us do it in groups.

1.
2.
3.
4.
5.



Hazrat Umar (R.)

Birth and Identity

Hazrat Umar (R.) was born in approximately 583 AD in the Hejaz region of Makka, in the 'Adi' clan of the Quraysh tribe. His nickname was Abu Hafs. His father's name was Khattab and his mother's name was Hantama. He was the second Khalifa among the Rightly Guided Khalifas. He was given the title of 'Khalifatul Muslimeen'. He was educated, decent and of honest character. He was just and extremely brave.

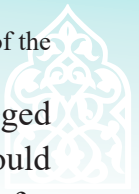
The Event of Embracing Islam

In his early life, Hazrat Umar (R.) was one of the deadliest enemies of Islam. Once he set out with an open sword to kill the Great Prophet (S.). On the way, he came to know that his own sister Fatima and brother-in-law Saeed had embraced Islam. He became extremely angry and rushed towards his sister's house. When he went to his sister's house, he found his sister and brother-in-law reciting the Holy Qur'an. He was fascinated by their recitation of the Holy Qur'an and was amazed by their steadfast devotion to Islam. This brought about a change in his mind. He became eager to embrace Islam. Without delay, he went to the majlis of the Great Prophet (S.) and embraced Islam. After embracing Islam, he firmly declared that he would now offer prayers in front of the Ka'ba openly, not in secret. Hazrat Umar's (R.) conversion to Islam was a kind of victory for the Muslims.

The Muslims made Hijrat (migration) to Madina due to the persecution of the infidels in Makka. Most of the Muslims migrated at night to avoid the eyes of the enemies of Islam. But Hazrat Umar (R.) was not afraid of the enemies of Islam. He migrated openly in the day time. He participated bravely in various battles for the safety of Islam and the Muslims. After the death of the Great Prophet (S.), he proposed Hazrat Abu Bakr (R.) as the khalifa considering him more qualified. He expressed his loyalty to him. Everyone accepted this decision. In this way, he made an important contribution to the establishment of the Islamic Khilafat.

Period of the Khilafat

Hazrat Umar (R.) became the second Khalifa after the death of Hazrat Abu Bakr (R.). He was one of the greatest rulers in the world. During his Khilafat, almost all the parts of Roman and Persian empires came under the control of the Muslims.



Here is an event during the conquest of Jerusalem. The Muslim troops besieged Jerusalem. The enemy Christian commanders made a condition that they would surrender if the Khalifa arrived in Jerusalem in person. Khalifa Umar (R.) set out for Jerusalem with a camel and a servant. Umar (R.) would ride the camel for a while and then the servant would pull the rope. Again, the servant would ride the camel for a while, and the Khalifa would pull the rope. When they reached Jerusalem, the servant was on the camel and the Khalifa was pulling the rope. The Christian commanders were eagerly waiting for Khalifa Umar. Thinking that he (servant) was the Khalifa, they greeted the servant. Then the servant said that actually the one holding the camel's rope was the Khalifa. Everyone present was amazed by this incident. There is no such a greater example of generosity, equity, amity, modesty and simplicity in any head of state in the history of the world.

There is another example of Hazrat Umar's (R.) generosity. One day, a man complained that no one was able to make a shirt with the cloth given to the people from the Baitul Mal. But, the Khalifa was wearing a shirt made of that cloth. Where did the Khalifa get the extra cloth? Then the Khalifa's son Abdullah replied, "I gave my father the part of my cloth that I received from the Baitul Mal. He made his shirt by combining those two pieces of cloth". This shows that during his Khilafat, he ensured accountability of his work before the general people.

The Ideals of Life of Hazrat Umar (R.)

Hazrat Umar (R.) was a devoted follower of Islam. He sacrificed his wealth to the propagation and spread of Islam. He fought bravely as a Companion of the Great Prophet (S.) in various jihads.

Hazrat Umar (R.) was an exemplary figure. He was a great model of equality and humanity. His character had a wonderful combination of softness and firmness. He was uncompromising in the application and observance of the law. He was also compassionate to the sufferings of the people. He used to roam around in disguise late at night to know about the happiness and sorrows of the common people. He carried sacks of food on his shoulders to the hungry children.

The Khalifa employed his wife to serve a Bedouin woman when she was in labour pains. Such an example of service to the people is rare in the history of the world. He was aware of performing his duties. If even a dog in his kingdom died of hunger, he



considered himself responsible to Allah as the Khalifa. He used to sit with the domestic servants and eat the same food. He did not discriminate against them in any way. Even if an ordinary man pointed out any of his mistakes, he would happily accept it.

Hazrat Umar (R.) was an expert in Islamic law. He always stood for justice. The Great Prophet (S.) bestowed upon him the title of 'Faruq' or 'the one who distinguishes between truth and falsehood'. His judicial system was impartial and perfect. In his eyes, there was no difference between the rich and the poor, friend and foe. He severely punished his own son Abu Shahma for the crime of drinking alcohol.

Hazrat Umar (R.) used to carry out all the important tasks of the state in consultation with his colleagues. He was careful not to create precedence where the son of the Khalifa would become the next Khalifa. Therefore, before his death, he firmly declared that his own son Abdullah Ibne Umar (R.) would not be eligible to assume the position of Khalifa.

A) Let us write a paragraph discussing the life and character of Hazrat Umar (R.). Let us do it in pairs.

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B) Let us make a list of the things we do or can do ourselves following the life of Hazrat Umar (R.). Let us do it in groups.

1.
2.
3.
4.
5.



Hazrat Ayesha (R.)

Birth and Identity

Hazrat Ayesha Siddiqa (R.) was born in Makka in 613 AD. She was the wife of the Prophet Muhammad (S.). Therefore, she is called 'Ummul Mu'minin' or the Mother of the Believers'. Her father was the first Khalifa of Islam, Hazrat Abu Bakr Siddique (R.) and her mother was Umme Rumman Binte Amir (R.).

Biography of Hazrat Ayesha (R.)

Hazrat Ayesha (R.) started her studies with her father. She was very talented. Whatever she heard once, she would immediately memorise it. She would sit on her father's lap and listen to the recitation of the Holy Qur'an. Later, she used to intone the Qur'an by herself. She could memorise the verses of the Holy Qur'an as soon as she heard it. She could recite traditional Arabic poems, proverbs, etc. by heart after listening.

Her mother appointed female teachers to teach her domestic skills. She gradually became proficient in sewing, cooking, etc. She was married to the Prophet (S.) in 620 AD.

Hazrat Ayesha (R.) loved to play in her childhood. Once she was playing with toys. The Great Prophet (S.) saw her toys. Among them was a horse with two wings. The Great Prophet (S.) asked, 'What is this?' She replied, 'a horse.' The Great Prophet (S.) asked, 'What are those two things on top of the horse?' Ayesha (R.) said, 'Two wings.' The Great Prophet (S.) said, 'Do horses also have wings?' Ayesha (R.) replied, 'O Messenger of Allah; Have you not heard that Hazrat Sulayman's (A.) horse had many wings?' The Great Prophet (S.) laughed a lot after hearing this answer.

Hazrat Ayesha (R.) participated in military campaigns with the Prophet (S.) at various times. She led the medical support team on the battlefield with female Companions. She cared for the wounded on the battlefield. She performed the duty for delivering food and water to the war camps. When the Muslim soldiers were almost defeated in the Battle of Uhud, she gave water to the wounded soldiers even at great risk. She acquired extraordinary expertise and skills in various branches of knowledge related to Islam. The Companions of the Prophet (S.) used to consult her on various issues of Sharia. She was also the narrator of many Hadiths.

The Ideals of Life of Hazrat Ayesha (R.)

Hazrat Ayesha (R.) was a model of best ideals. She had a very soft heart. Not any needy person would return empty-handed after coming to her house. Ayesha (R.) had an open hand regarding charity.



One day, Hazrat Ayesha (R.) was fasting. There was nothing in the house except a loaf of bread. At that time, a woman beggar came to her and asked for some food. She called her maidservant and asked her to give the bread to the beggar. The maidservant replied, “If you give this bread to the beggar, what will you eat for iftar in the evening?” Then Ayesha (R.) said, “Give her the bread right now, we will see what happens later.” In the evening, someone sent some food to Ayesha's (R.) house. Then she said to the maid, “Look, the Almighty Allah has sent me something better than the donated bread.”

The range and depth of Hazrat Ayesha's (R.) knowledge was unparalleled. She had a deep knowledge of Islamic Sharia. Hazrat Ayesha (R.) was not only a good orator, her poetic talent was also commendable. She passed away in Madina at the age of 66. She was buried in the graveyard called ‘Jannatul Baqi’ in Madina.

Hazrat Ayesha (R.) was very pious. She spent most of the nights and days engaged in prayers. She regularly performed various Nafal prayers along with Farz and Sunnah prayers. She considered herself as a very ordinary person.

A) Let us write a paragraph discussing the practices of life of Hazrat Ayesha (R.). Let us do it in pairs.

--

B) Let us make a list of the things we do or can do ourselves following the practices of life of Hazrat Ayesha (R.). Let us do it in groups.

1.
2.
3.
4.
5.



Exercise - 2

1. Put a tick mark (✓) on the correct answer:

(a) What was the title of Hazrat Ibrahim (A.)?

- | | |
|---------------|----------------|
| 1. Waliullah | 2. Khalilullah |
| 3. Kalimullah | 4. Nabiullah |

(b) 'Hilful Fuzul', formed by the initiative of Hazrat Muhammad (S.), was-

- | | |
|-------------------------------------|---------------------------|
| 1. A war | 2. A business enterprise |
| 3. A voluntary service organisation | 4. Organisation of a fair |

(c) How can we follow the example of Hazrat Ibrahim's (A.) self-sacrifice?

- | | |
|---|--|
| 1. Putting yourself above others | 2. Give more to yourself and less to others. |
| 3. Giving up the most beloved thing for Allah | 4. Only wishes for our own well-being |

(d) Which is the ideal of Hazrat Musa (A.) to be followed?

- | | |
|--|---|
| 1. To be shaken by danger or adversity | 2. To protect one's own interests |
| 3. To Stand for truth and justice | 4. To Support the strong against the weak |

(e) How can we follow the ideals of Hazrat Muhammad's (S.) adolescence?

- | | |
|---|------------------------------------|
| 1. Promoting one's own nobility | 2. Acting arrogantly with children |
| 3. Maintaining modesty and etiquette in speech and action | 4. Ignoring the weak and helpless |

(f) What is the ideal to follow from Khalifa Umar (R.)?

- | | |
|---|---|
| 1. Showing off the splendour of power | 2. The distinction between the ruler and the subject |
| 3. Equal dignity of ruler and servant as human beings | 4. Discrimination in showing respect to the rich and the poor |

(g) What is the ideal from Hazrat Ayesha (R.) to be followed?

- | | |
|--------------------------------------|------------------------------------|
| 1. Praise yourself | 2. Piety and modesty |
| 3. Gaining worldly fame and prestige | 4. Prioritising your own interests |

2. Fill in the blanks:

a) Hazrat _____ (A.) is called Khalilullah or friend of Allah.

b) Hazrat Musa (A.) was very honest, brave and _____ a prophet.

c) The Great Prophet (S.) was of _____, hardworking and calm in nature.

d) The Prophet (S.) used to _____ the wrong things from his adolescence.

E) We will try our best to remove _____ from the country.

f) Eating meals with domestic workers is a good example to be followed _____.

**3. Match the right column with the left:**

Left column	Right column
a. Lessons from the life of Hazrat Ibrahim (A.) is	from the hands of tyrants and wrongdoers.
b. Hazrat Musa (A.)	used to meditate in the cave of Hera.
c. I will try to protect the weak of the country	to obey the Almighty Allah in all circumstances.
d. In danger and Hazard	the one, who distinguishes between truth and falsehood.
e. Hazrat Umar (R.) was	was a Prophet and Messenger.
f. On the battlefield, Hazrat Ayesha (R.)	we will be patient.
	served the wounded.

4. Choose the correct/incorrect statement:

- a) Hazrat Ibrahim's (A.) nickname was Abul Millat or the Father of the Muslim nation. (Correct/Incorrect)
- b) The Great Prophet Muhammad (S.) is called As-Sadiq (Truthful). (Correct/Incorrect)
- c) Hazrat Musa (A.) avoided the torture and oppression of Fir'awon. (Correct/Incorrect)
- d) Hazrat Umar (R.) not used to be accountable to the general public. (Correct/Incorrect)
- e) Hazrat Ayesha (R.) was a symbol of best ideals. (Correct/Incorrect)

5. Answer the following questions in brief:

- a) Why did the Almighty Allah call Hazrat Ibrahim (A.) Khalilullah?
- b) Why did Hazrat Musa's (A.) mother float him in water?
- c) Which one was the first House of worship in the world? Who built it?
- d) Write three good qualities of the life of Hazrat Umar Faruq's (R.)
- e) What should we do and who should we rely on if we get sick?

6. Answer the following questions in detail:

- a) Describe four things that can be done by following the life example of Hazrat Ibrahim (A.).
- b) Write a paragraph about the life of Hazrat Musa (A.).
- c) Describe how you will follow the ideals of adolescent Hazrat Muhammad (S.) in your life.
- d) Write about four things that you can do following the life style of Hazrat Ayesha (R.).



Chapter Three

To Acquire Moral and Human Qualities

Good-Evil and Justice-Injustice

Let us look at a list of some tasks.

1. Speaking the truth	10. Using abusive language
2. To be miserly	11. Patience, forgiveness and charity
3. Cheating	12. Blaming others for one's own mistakes
4. Benefiting others	13. Respecting parents and elders
5. Lying	14. Cooperating in evil deeds
6. Worshipping Allah	15. Keeping promises
7. Wasting	16. Planting trees
8. Doing good deeds and refraining from evil deeds	17. Stealing
9. Making false accusations	18. Showing kindness to animals

Now, from the list above, let us separate which actions are good and which are bad and write them in the table below.

Good Deeds	Evil Deeds



From the above list, we have learned that some actions are beneficial, while others are harmful to us. When someone talks to us with smiles, helps us in times of trouble, shows compassion, we feel good and that is beneficial for us. On the other hand, when someone cheats, abuses, or slanders us, we feel bad and that is not beneficial for our welfare. Actions that are helpful for us and morally right are good actions. On the other hand, actions that are harmful to us and morally wrong are bad actions. It is mentioned in the Hadith about good deeds and bad deeds– “A man asked the Great Prophet (S.), “O Messenger of Allah! When I do a good deed, how can I know that I have done a good deed. And when I do a bad deed, how can I know that I have done a bad deed.” The Great Prophet (S.) said, “When your neighbours say that you have done a good deed, then you have done a good deed. And when they say that you have done a bad deed, then you have done a bad deed.” (Sunan Ibne Majah)

The actions that please the Almighty Allah and bring benefit to people are good deeds or righteous deeds. For example, worshipping the Almighty Allah, obeying the parents and teachers, speaking the truth, doing good to others, doing good deeds and refraining from evil deeds, being patient, forgiving people, performing charitable work to the needy and the poor, respecting parents and the elders, treating everyone well, keeping one’s words, etc.

The actions that displease the Almighty Allah and bring harm to people are evil deeds or wrongdoings. For example, disobeying parents and teachers, lying, harming others, behaving badly, being wasteful, being misery, quarrelling, being jealous, blaming others, finding faults with others, backbiting, cooperating in evil deeds, deceiving others, giving less in weight, stealing, robbing, etc.

Islam emphasises doing righteous deeds and refraining from evil deeds. The Almighty Allah says about this–

تَعَاوُنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوُنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ

Transliteration: Ta‘awanu ‘alal biriri wattaqwa wala Ta‘awanu ‘alal ismi wal ‘udwan.

Meaning: Cooperate with one another in goodness and righteousness and do not cooperate in sin and transgression. (Sura Al-Ma‘idah, verse: 2)



The Almighty Allah also says—

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

Transliteration: Famai ya‘mal misqala zarratin khairai yarah. Wamai ya‘mal misqala zarratin sharai yarahu.

Meaning: Whoever does an atom’s weight of good will see it and whoever does an atom’s weight of evil will see it also. (Sura Al-Zilzal, verses: 7-8)

The Prophet Muhammad (S.) ordered good deeds and forbade evil deeds. He said—
“Whoever removes the hardship of a believer in this world, Allah will remove his hardship on the Day of Judgement. Whoever removes the hardship of a person in distress, Allah will remove his hardship in this world and Hereafter. Whoever conceals the faults of a Muslim, Allah will conceal his faults in this world and the Hereafter. Whoever helps his fellow brother, Allah will help him.” (Sahih Muslim)

The Companions of the Great Prophet (S.) used to do good deeds inspired by the ideals of Islam. During his Khilafat, the second Khalifa of Islam, Hazrat Umar (R.), used to roam in the streets of Madina at night to inquire about the condition of common people. One night, he was walking on the street. Suddenly, he heard a voice from a house on the side of the street. An old woman was telling her daughter, “Today, the camel’s milk has decreased. You cannot earn much money by selling such a little amount of milk. So, mix some water with the milk.” The old woman’s daughter replied, “Mother, didn’t you hear that Khalifa Umar (R.) forbade to mix water with milk?” The mother said, “Ah! Is the Khalifa watching us now? He may be sleeping in his house now. You can mix water with the milk without any worries.” Hearing this, the daughter said, “Mother, the Khalifa or his people may not be here. But the Almighty Allah is watching everything. What shall I answer to Him?” Hazrat Umar (R.) heard these words from the outside of the house. He was impressed by the girl’s honesty.

Umayyad Khalifa Umar bin Abdul Aziz (R.) was an ideal ruler. He is called ‘Second Umar’ because of his similar character traits to the second Khalifa of Islam, Hazrat Umar (R.). He lived like an ordinary man. He was a very humble and gentle person. He always worked for the welfare of people. He was devoted to knowledge. Since childhood, he used to follow the laws of the Almighty Allah perfectly. After being elected as the Khalifa, he used to rule the state according to the laws of the Almighty Allah. During his Khilafat, he did many benevolent deeds. During his reign, all citizens, both the Muslims and non-Muslims, lived in happiness, peace and security.



Inspired by the various examples mentioned above, we will do good and righteous deeds. We will refrain from evil and unjust deeds. We ourselves will do our work. We will not leave today's work for tomorrow. We will always speak the truth. We will listen to our parents. We will get along with our classmates. We will help them in various tasks. We will treat our relatives and neighbours well. We will exchange greetings with our parents and elders and we will follow their advice. We will always stand for justice. We will not cheat anyone. We will not tell lies. We will not quarrel with others. We will not take other people's things without asking. We will return the borrowed things on time. If we do these things, the Almighty Allah will be pleased and will reward us in the Hereafter.

A) Let us discuss good and bad or right and wrong by watching at pictures or videos and make a list. Let us do this in groups.

Good or righteous deeds	Evil or wrongdoing

B) Let us make a list of good deeds and the practice of justice in the light of the events of Hazrat Umar (R.), the daughter of Dairymaid and Hazrat Umar Ibne Abdul Aziz (R.). Let us do it alone.

--

C) Let us do a roleplay of a good deed. Let us do it as a group.



Generosity

Generosity is a human and moral quality. Generosity is the act of treating others well, being polite, showing compassion and kindness, etc. Generosity is a quality that encourages people to do good to others selflessly. A generous person spends his valuable time, money and resources for others without expecting anything in return.

A generous person selflessly benefits others. He gets joy and satisfaction by helping others. Therefore, everyone likes him and builds good relationships with him. His physical and mental condition remains good and he becomes happy and satisfied in life.

Some acts of generosity are—

1. Performing charitable work to the helpless and the poor;
2. Showing kindness and good behaviour towards others;
3. To provide assistance and support to the elderly, weak and sick people;
4. Demonstrate modesty in speech and action;
5. Be tolerant towards people of other religions;
6. Demonstrate tolerance to others' opinion;
7. Not showing hatred or contempt towards others, etc.

Islam is a religion of humanity, generosity and magnanimity. In Islam, generous acts are especially encouraged. The Almighty Allah says in the Holy Qur'an about the generous nature of righteous people—

وَيُطْعِمُونَ الطَّعَامَ عَلَى حُبِّهِ مِسْكِينًا وَيَتِيمًا وَأَسِيرًا
إِنَّمَا نُطْعِمُكُمْ لِوَجْهِ اللَّهِ لَا نُرِيدُ مِنْكُمْ جَزَاءً وَلَا شُكْرًا

Transliteration: Wa yut'imunat ta'ama 'ala hubbihi miskinan wayatiman wa asira. Innama nut'imukum liwajhillahi la nuridu minkum jaza'an wala shukura.

Meaning: They feed the poor, the orphans and the captives, seeking the pleasure of Allah, despite their need. And they say, “We only feed for the pleasure of Allah. We ask from you no reward or gratitude for this”. (Sura Ad-Dahhr, Verses: 8-9)



The Prophet (S.) said– “Feed the hungry, visit the sick, clothe the unclothed and free the captive.” (Sahih Bukhari)

The Great Prophet (S.) also showed generosity towards the non-Muslims. He treated non-Muslim neighbours well. He ate their food and fed them too. He showed tolerance towards their opinions. He gave them the right to practise their respective religions. He did financial transactions with them. He gave security to their homes and businesses, including their lives and property. He provided allowances to helpless non-Muslims from the state treasury. He made an agreement with all the Muslims and non-Muslims of Madina, protecting their interests, which is known as the ‘Charter of Madina’. He gave every citizen their fair rights and instructed the Companions to implement them.

The Great Prophet (S.) used to visit even a non-Muslim when he gets sick and inquire about his health. He used to instruct people to behave well, regardless of their religion or caste. Hazrat Asma (R.) said– “When the Quraysh made a treaty with the Great Prophet (S.), at that time my mother came with her father. I asked the Great Prophet (S.), my mother has come, she is a non-Muslim, should I treat her well? He said, Yes. Treat your mother well.” (Sahih Bukhari)

The Great Prophet (S.) left a unique example of generosity, forgiveness and magnanimity during the conquest of Makka. The people of Makka treated him inhumanly. When the level of oppression increased, he left his beloved homeland Makka and migrated to Madina at the behest of the Almighty Allah. After the conquest of Makka, he forgave them all. He did not take revenge on anyone.

Generosity is an important teaching of Islam. We can show generosity towards others through various actions. We can donate money to the helpless and poor people. We can stand by others in their distress. We can treat them well. We can speak to everyone with smile. We can show modesty in words and deeds. We can be tolerant towards the words, deeds, behaviour and religious beliefs of others. We can behave patiently with our classmates. We can show tolerance towards the words, deeds, behaviour and religious beliefs of classmates of other religions. We can come forward to help the elderly, sick and people with special needs. In this way, we can serve people through various acts of generosity.



A) Let us make a list of work regarding kindness watching pictures or videos and discussing the examples of the Prophet (S.) and his Companions. Let us do it in pairs.

1.	
2.	
3.	
4.	
5.	

B) Let us make a list how we can practise of kindness in our everyday life

1.	
2.	
3.	
4.	
5.	

C) Let us do a roleplay an act that demonstrates generosity in real life. Let us do it in groups.



Philanthropy

Philanthropy is doing good to others. Helping others in times of trouble. Working for the welfare of others. Philanthropy can be done by giving money and labour, distributing knowledge or doing good to others in any other way. If one of our friends does not bring a notebook or pen to school, we can lend him a notebook or pen. This will benefit him. We can help a blind or old person cross the road. This can save him from danger. In this way, we can benefit others through various works. Philanthropy benefits others. Again, it increases harmony and amity between each other.



Picture: Boy helping blind man cross the road

Islam places special emphasis on philanthropy. There are provisions for the benefit of the needy such as Karz-e-Hasana (benevolent loan), Zakat, Sadaqah (charity), etc. The Almighty Allah says—

مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا فَيُضْعِفَهُ لَهُ وَلَهُ أَجْرٌ كَرِيمٌ

Transliteration: Manzallazi yuqrizullaha qarzan hasanan fayuda‘ifahu lahu walahu azrun karim.

Meaning: Who is there who will lend Allah Karz-e-Hasana (a benevolent loan), so that He will increase it for him and there is a honourable reward for him. (Sura Hadid, verse: 11)



Our lives and wealth are the gifts from the Almighty Allah. Encouraging us to spend our lives and wealth in the path of the Almighty Allah for the benefit of people, the Almighty Allah says—

إِنَّ اللَّهَ اشْتَرَى مِنَ الْمُؤْمِنِينَ أَنْفُسَهُمْ وَأَمْوَالَهُمْ بِأَنَّ لَهُمُ الْجَنَّةَ

Transliteration: Inna Allahashtara minal mu'minina anfusahum wa amwalahum bi'annalahlmul jannah.

Meaning: Allah has indeed purchased from the believers their lives and wealth in exchange for Paradise. (Sura At-Tawbah, verse: 111)

The Great Prophet (S.) was a benefactor. He used to be happy by doing good to people. He used to feel pain in the sufferings of others. On the other hand, he used to forgive those who hurt him. He did not complain to anyone about this. He used to encourage people to feed the hungry, take care of the sick, etc. It is narrated in a Hadith—

“On the Day of Judgment, Allah the Almighty will say, "O son of Adam, I was sick but you did not serve me. I asked you for food but you did not feed me. I asked you for water but you did not give me water". The servant will say, "O my Lord! You are the Lord of the universe. How can I serve you, feed you, give you water to drink?" In response, the Almighty Allah will say, "If you had served My sick servant, I would have been served. If you had fed My hungry servant, I would have been fed. And if you had given water My thirsty servant to drink, I would have been given water to drink." (Sahih Muslim)

The Companions of the Great Prophet (S.) also set an example of charity. Hazrat Abu Bakr (R.) used to make free the slaves with his own money who were oppressed because of their conversion to Islam. One of them was Hazrat Bilal (R.). He brought all his wealth to donate in the battle of Tabuk. When the Great Prophet (S.) asked him, what have you left for your family? He replied, Allah and His Prophet are sufficient for them.

During the Khilafat of Hazrat Umar (R.), there was a famine. He swore that he would not eat ghee and meat until the situation was normal. After a few days, his servant bought milk and ghee for forty dirhams. But on knowing the price, Hazrat Umar (R.) said to the servant, “You have bought it at a very high price, donate it. I do not like waste.” Then he lowered his head and thought for a while and said, “If I do not experience the plight of the people, how can I understand their problems?”

We will not only think about ourselves. We will come forward in times of need and distress for others. At home, we will help our parents with their work. We will



look after our younger siblings. We will serve the elderly and the sick. We will take care of cows, goats, poultry and other domestic animals and birds. We will help keep homes, schools and their surroundings clean. We will help my classmates understand lesson. We will donate to the poor. We will serve the sick. We will help the blind or the elderly cross the road. We will help with information if someone wants to know an address. We will answer other people's questions nicely. If any of our friends, relatives or neighbours get sick, we will visit them and serve them. We will give water to thirsty people. We will plant trees and take care of them. We will remove thorns, dirt, rubbish, pieces of brick etc that create obstacles to people's path. Doing good to others also benefits us. Charity increases people's life span, saves them from premature death and removes pride. Therefore, we will try to do good to others through various good deeds.

A) Let us make a list of philanthropic deeds in the family, school or society by watching at pictures or videos and discussing the examples of the Prophet (S.) and his Companions. Let us do it in groups.

1.
2.
3.
4.
5.

B) Let us make a list of practices of daily life following the examples of philanthropy of the Prophet (S.) and the Companions. Let us do it individually.

1.
2.
3.
4.
5.

C) Let us show a roleplay of the philanthropic deeds of people worthy of imitation in the light of Islam. Let us do it in groups.



Patriotism

Patriotism means loving one's country and working for its welfare. A patriotic person fulfils the responsibilities and duties assigned to him from his position correctly. He considers the interests of the country greater than his own interests. He prioritises the interests and needs of the country above everything else. He highlights the good aspects of his country to the people of other countries. If necessary, he does not hesitate to give his life for his homeland. Islam has given importance to patriotism. The Almighty Allah has asked every Prophet to preach his message in his mother tongue. Therefore, love for the mother tongue is an important teaching of Islam and indication of patriotism.

The Great Prophet (S.) loved his homeland Makka very much. For the welfare of the inhabitants of Makka, he invited them to Islam. But many of them did not accept Islam at first. At the command of the Almighty Allah, he migrated to Madina. During the migration, he looked back at Makka repeatedly, and said in a tearful voice— **“O Makka, how beautiful you are! I love you very much. If my own people had not expelled me, I would never have left you.”** (Mishkatul Masabih)

Patriotism is very important for the welfare of the country. The teachings of Islam inspire us with patriotism. Each of us has responsibilities towards our country and nation. We all have to fulfil our respective responsibilities properly. We will love our country. We will work for the welfare of the country. We will conserve the natural and social resources of the country. Sunlight, wind, water, coal, gas, plants and mineral resources are natural resources. We will be aware of the conservation of natural resources. We will plant more trees and take care of them. We will never waste resources. We will not keep electric lamps, fans, televisions, computers, refrigerators, ACs, gas stoves and water taps unnecessarily. We will use electrical appliances such as energy-saving lamps, fans, refrigerators, ACs etc. Those who have cars will walk or use bicycles as much as possible instead of using cars. We will use environment-friendly jute and cloth bags instead of polythene bags. We will not use additional paper or waste it. We will be economical in using natural resources.

Schools, libraries, hospitals, places of worship, markets, playgrounds, roads, bridges, etc are social resources. We must be careful in using all types of resources. We will not draw pictures on school chairs, tables, benches and walls. We will not break tables, chairs and benches. We will not break branches of trees unnecessarily. We will not tear leaves. If we take books from the school library, we will read them carefully. We will not tear the pages of books; we will not throw dirt and



spit everywhere. We will not throw litter on the streets. We will be aware of the conservation of natural and social resources. We will not waste resources. It is a great joy to be able to work for the welfare of the country. Those who work sincerely for the welfare of the country and the nation are respected in the eyes of society. They are also dignified in the eyes of the Almighty Allah.

A) Inspired by the story of the Great Prophet Muhammad (S.), let us write about the importance of patriotism. Let us do it individually.

--

B) Let us make a list of ways to conserve the natural and social resources around us. Let us do it in pairs.

1.
2.
3.
4.
5.

C) Let us make a list of how to behave responsibly while loving the country. Let us do it in groups.

1.
2.
3.
4.
5.



Exercise - 3

1. Put a tick mark (✓) on the correct answer:

(a) Which is a moral quality?

- | | |
|-------------|-----------------------|
| 1. Stinging | 2. Speaking the truth |
| 3. Cheating | 4. Wasting |

(b) Which is a human quality?

- | | |
|-----------------------------|-------------------------|
| 1. Charity | 2. Keeping Promises |
| 3. Prioritising own opinion | 4. Aiding in evil deeds |

(c) How can we show generosity?

- | | |
|---|--------------------|
| 1. Demonstrating tolerance for all opinions | 2. Avoiding others |
| 3. Acting according to what others say | 4. Helping others |

(d) How can we do charity?

- | | |
|--------------------------------------|--|
| 1. Not showing compassion for others | 2. Protesting injustice |
| 3. Speaking the truth | 4. Helping the blind and the elderly people cross the road |

(e) You consider patriotism important because it-

- | | |
|-----------------------------------|---|
| 1. helps in obtaining citizenship | 2. motivates to fulfil responsibilities towards the country |
| 3. brings business opportunities. | 4. paves the way for becoming a leader |

2. Fill in the blanks:

- a) Actions that bring benefit to people are -----work.
- b) I will share ----- with my parents and elders.
- c) After the conquest of Makka, the Great Prophet (S.) ----- everyone.
- d) If you benefit others, you -----yourself.
- e) We will be ----- in using natural resources.

**3. Match the right column with the left:**

Left column	Right column
a. Examples of good work are:	can help needy people by giving loans.
b. Generosity is a quality that	philanthropy can be done.
c. Through 'Karj-e-Hasana' we	to speak the truth, to do good deeds, to be patient and to forgive.
d. Helping classmates understand lesson	the interests and needs of the country should be given priority.
e. For patriotism above all	encourages people to selflessly benefit others.
	for the benefit of needy people.

4. Choose the correct/incorrect statement:

- a) Wasteful spending is a bad thing. (Correct/Incorrect)
- b) A generous person looks after his own interests. (Correct/Incorrect)
- c) Charity increases people's lifespan. (Correct/Incorrect)
- d) Philanthropy cannot be achieved by distributing knowledge. (Correct/Incorrect)
- e) A patriot puts the interests of the country above his own interests. (Correct/Incorrect)

5. Answer the following questions in brief:

- a) What is meant by good deeds and bad deeds?
- b) What is generosity?
- c) How can one do philanthropic deeds?
- d) What did the Great Prophet (S.) say while looking towards Makka during the Hijrat?
- e) Give two examples of patriotic acts.

6. Answer the following questions in detail:

- a) Identify good and bad deeds with examples.
- b) Describe generosity based on the examples of the Great Prophet (S.) and his Companions.
- c) Write a paragraph about ways to conserve natural resources inspired by patriotism.
- d) Make a list of charitable activities in the family and school.
- 6) Describe in the light of Islam why it is important to be inspired by patriotism.



Chapter Four

Religious Harmony

Importance of Religious Harmony

Religious harmony is the maintenance of good relations among the people of all religions in a society. Through this, peaceful coexistence among the people of different religions is ensured.

Religious harmony plays a very important role in maintaining good relations among the people of different religions. It also helps to avoid conflict with the people of different religions. If religious harmony is maintained, tolerance and mutual respect grow among all. The attitude of help and cooperation increases among all.

Islam gives importance to religious harmony. Islam instructs people of different religions to coexist peacefully. It encourages them to cooperate in various activities. Giving command to all human beings to adopt justice, the Almighty Allah says—

لَا يَنْهَكُمُ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ
يُخْرِجُوكُمْ مِنْ دِيَارِكُمْ أَنْ تَبَرُّوهُمْ وَتُقْسِطُوا إِلَيْهِمْ

Transliteration: La-yanhaakumullahu anil-lajina lam yuqatilukum fiddini wa lam yukhrijukum min diarikum un tabarruhum wa tuqsitu ilaihim.

Meaning: Allah does not forbid you from dealing kindly and justly with those who have not fought against you on account of religion or driven you out of your homes. (Sura Al-Mumtahinah, verse: 8)

The Great Prophet Muhammad (S.) and his Companions maintained religious harmony with the non-Muslims. The Great Prophet (S.) formulated ‘Madina Charter’ to protect the rights of the Muslims, Jews and the idolaters of Madina. This Charter ensured mutual cooperation among them. Hazrat Abu Bakr (R.), the first Khalifa of Islam, also showed tolerance towards the non-Muslims. During his reign, he guaranteed the safety, freedom and protection of places of worship to the followers of different religions. Other Companions of the Great Prophet (S.) also maintained religious harmony with the non-Muslim communities.



Our homeland Bangladesh is known as a country of religious harmony. People of different religions live in this country. Along with Islam, some practise Hinduism, some Buddhism and some Christianity. People of all religions live together. Inspired by the traditions of our country, we will also maintain harmony with the people of different religions. We will build up good relations with them. We will talk to them with a smiling face. We will help them in the time of distress. We will ensure justice for them. We will not say or do anything that hurts religious feelings.

A) Let us make five sentences describing the importance of religious harmony. Let us do the work individually.

Importance of Maintaining Religious Harmony
1.
2.
3.
4.
5.

Good Behaviour with the People of Different Religions

Good behaviour with the people of different religions is to treat them kindly and sympathetically; not to impose one's religion and religious practices and rituals on them; to ensure security of places of worship, holy places, rituals, life and property, honour and dignity and residence; not to speak ill of them or use abusive and derogative language about them; to establish moral and social relations and promote harmony without discriminating against them on the basis of religion.

People of different religions live around us. It is our moral duty to treat them well. As a result of this, a strong social bonding is developed among all; doubts and conflicts are removed; a stable and peaceful society is established.



Islam encourages good behaviour with the people of different religions. It instructs to behave compassionately with the people of all religions. In the Holy Qur'an, the Almighty Allah says—

لَا إِكْرَاهَ فِي الدِّينِ

Transliteration: La-ikra-ha fid-din.

Meaning: There is no compulsion in religion. (Sura Al-Baqarah, verse: 256)

In the light of this verse, it is understood that no one can be forced or compelled to be converted to religion. Everyone will be able to practise their own religion freely.

The Great Prophet (S.) has encouraged to show kindness, compassion and behave respectfully towards all people regardless of religion, caste or creed. He has said—
“The best among you are those who are best in conduct.” (Sahih Bukhari)

The Great Prophet (S.) always demonstrated generosity towards people of different religions. He made treaties with non-Muslims to establish peace. The Great Prophet (S.) made the Treaty of Hudaibiyah with the Quraysh tribe. As a result, peaceful relation was established between the Muslims and the Quraysh tribe. He did not like to deteriorate relations with non-Muslims. He said— “Beware! If anyone wrongs a (non-Muslim) person under treaty or deprives him of his rights or forces him to do something beyond his capacity or takes something from him without his permission, I will be a plaintiff against him on the Day of Judgment.” (Sunan Abu Dawud)

In this Hadith, the Great Prophet (S.) has given due protection to the rights of people of different religions.

The Great Prophet (S.) was also tolerant towards the worship of people of other religions. Once, at a place called Najran, a delegation of Christians came to the Great Prophet (S.). When it was time for their worship, he gave them complete freedom to worship in their own way.

The Companions of the Great Prophet (S.) were also respectful to the rights of people of different religions. The second Khalifa, Hazrat Umar (R.), after the conquest of Jerusalem, declared that the lives, property, churches and crosses of the non-Muslims were guaranteed. No one would live in their churches or destroy them. No one would take anything from their property. No compulsion would be exercised on them in matters of religion and no harm would be done to any of them.

The examples of the Great Prophet (S.) and his Companions inspire us to become careful about the rights of the people of different religions. We will maintain good relations with them. We will show tolerance to them. We will speak to them in



respectful language. We will extend a helping hand to the needy among them. We will cooperate with them in various tasks. In this way, trust and faith will increase among all. Peace and stability will be established in the society.

A) Inspired by the lesson of the verse 256 of Sura Al-Bakarah, let us make a list of good behaviour towards the people of different religions. Let us do the work in groups.

List of Good Behaviour towards the People of Different Religions
1.
2.
3.
4.
5.

B) Let us make a list of ways how to be careful of practicing the rights of people of different religions. Let us do the work in pairs.

1.
2.
3.
4.
5.



Peaceful Coexistence with the People of Different Religions

Peaceful co-existence means living in harmony and amity despite different religions; allowing others to express and practise their religious beliefs freely; showing tolerance towards each other; maintaining good relations; cooperating with one another, etc. Through peaceful coexistence, it is possible to build a peaceful society based on unity, compassion and mutual respect.

Islam guides peaceful co-existence with the people of different religions. It inspires us to be just in our behaviour.

The will and signs of the Almighty Allah are reflected in the diversity of different nations, communities and culture. With regard to religion, each of us should not make any compulsion to the followers of different religions. Rather, our duty is to fulfil their right (Haq) and to highlight the beauty of Islam by competing for good deeds while remaining steadfast in own religion. In the Holy Qur'an the Almighty Allah says—

وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَكِنْ لِّيَبْلُوَكُمْ فِي مَا آتَاكُمْ فَاسْتَبِقُوا الْخَيْرَاتِ

Transliteration: Wa lau sha-Allahu laza-alakum ummatau wahidatau walakin liyabluwakum fi-ma atakum fastabiqul khairat.

Meaning: And if Allah had willed, He could have made you one nation, but He wants to test you with what He has given you. So, compete in good deeds. (Sura Al-Ma'idah, verse 48)

The Great Prophet Muhammad (S.) used to behave compassionately with the people of different religions. People of different religions lived in Madina. He took the initiative to establish peaceful and cooperative relations among all. He formulated the Madina Charter for the welfare of people of different religions including the Muslims. As a result of his teaching, an ideal society was established in Madina. Peaceful coexistence, harmony and cooperation were ensured among all.

The Companions of the Great Prophet (S.) were also caring towards people of different religions. The second Khalifa of Islam Hazrat Umar (R.) conquered the city of Jerusalem. There, while he was inside a church, it was time for prayer. The priest of the church requested the Khalifa to pray inside the church. But he refused. He said that if he prayed inside the church, then in the future others would use the church as a mosque. Saying this, he prayed outside the church. In this way, Hazrat Umar (R.) protected the rights of people of other religions.



The ideals of Islam inspire us to live in peaceful coexistence. We can live in peaceful coexistence with the people of different religions in various ways. We can be responsible in our speech, behaviour and dealings with them. We can develop trust, faith and sincerity by cooperating with them in various activities. In this way, we can build good social relations with them. Thus, we can ensure peaceful coexistence.

A) Let us make a list of ways of peaceful coexistence with the people of different religions through discussion. Let us do the work in groups.

Ways of Peaceful Coexistence with the People of Different Religions	
1.	
2.	
3.	
4.	
5.	

B) Let us do a roleplay of peaceful coexistence with classmates of different religions in the light of the ideals of the Great Prophet (S.) and his Companions. Let us do the work in groups.



Exercise - 4

1. Put a tick mark (✓) on the correct answer:

- (a) What has been said in Islam regarding the treatment of people of different religions?
- | | |
|--------------------|------------------|
| 1. Non-cooperative | 2. Compassionate |
| 3. Neglectful | 4. Hostile |
- (b) In which Sura is it stated- 'there is no compulsion in religion'?
- | | |
|--------------------|--------------------|
| 1. Sura Al-Baqarah | 2. Sura Al-Kafirun |
| 3. Sura Al-Fatihah | 4. Sura An-Naas |
- (c) According to the ideals of Islam, how should a Muslim coexist with the people of different religions?
- | | |
|------------------------------|--|
| 1. By acting sympathetically | 2. By creating arguments and disagreements |
| 3. By neglecting them | 4. By imposing one's own religion |
- (d) Towards the worship of non-Muslims, we will–
- | | |
|------------------|---------------------|
| 1. Be intolerant | 2. Be irresponsible |
| 3. Be hateful | 4. Be tolerant |
- (e) According to the teachings of Islam, what should be your behaviour in peaceful coexistence with the people of other religions?
- | | |
|---|---------------------------|
| 1. Be intolerant of dissent | 2. Be kind and respectful |
| 3. Emphasise the propagation of your own religion | 4. Avoid all relationship |

2. Fill in the blanks:

- a) Religious harmony is the maintenance of ----- among the people of all religions.
- b) Bangladesh is known as a country of -----.
- c) Islam gives ----- to religious harmony.
- d) The Great Prophet Muhammad (S.) was also ----- to the worship of other religions.
- e) We will ----- to the work of people of different religions.
- f) In matters of conversion to religion, no one can be ----- to convert.

**3. Match the right column with the left:**

Left column	Right column
a. If religious harmony is maintained	people live peacefully.
b. Even though they are of different religions	there is no compulsion.
c. In matters of religion	we will extend our helping hands.
d. Towards the needy people of different religions	tolerance and mutual respect among all will increase.
e. Islam, with the people of other religions,	asks to maintain distance.
	encourages peaceful coexistence.

4. Choose the correct/incorrect statement:

- a) Religious harmony helps in establishing good relations among people of different religions. (Correct/Incorrect)
- b) Tolerance should not be shown towards the people of different religions. (Correct/Incorrect)
- c) Hazrat Abu Bakr (R.) guaranteed the safety of places of worship for the people of different religions. (Correct/Incorrect)
- d) Islam encourages to become compassionate towards the people of different religions. (Correct/Incorrect)
- e) Sincerity does not increase by cooperating with the people of different religions. (Correct/Incorrect)
- f) Islamic teaching is to give dignity to people of all religions. (Correct/Incorrect)

5. Answer the following questions in brief:

- a) What is meant by religious harmony?
- b) Why is it necessary to behave compassionately with the people of different religions?
- c) Why did the Great Prophet (S.) formulate the Madina Charter?
- d) How did Hazrat Umar (R.) ensure the rights of people of different religions?
- e) Why did Hazrat Umar (R.) not agree to offer prayers inside the church?

6. Answer the following questions in detail:

- a) Describe the ideals of the Great Prophet (S.) about the peaceful coexistence with the people of different religions.
- b) Write down the ways of good behaviour with the people of different religions.
- c) Make a list of ways of peaceful coexistence with the people of different religions.
- d) Describe the importance of religious harmony.



Chapter Five

Love for Animate World and Nature

The Creations of the Universe in the Welfare of Mankind

The Almighty Allah has created everything in the heavens and on the earth. He has employed the entire creation for the welfare of mankind. In the Holy Qur'an the Almighty Allah says—

وَسَخَّرَ لَكُم مَّا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ جَمِيعًا مِّنْهُ اِنَّ فِيْ ذٰلِكَ لَآيٰتٍ لِّقَوْمٍ يَّتَفَكَّرُوْنَ

Transliteration: Wa sakhkhara lakum ma fis-samawati wa ma filarthi jamiam-minhu; inna fi ja-lika laaya-til liqawmi yatafakkarun

Meaning: And He has subjected to you all that is in the heavens and the earth. Indeed, surely in this are signs for a people who reflect. (Sura Al-Jasiah, verse: 13)

In the sky there are the moon, the sun, clouds and winds, etc. On the earth, there are fruits, rivers and streams, trees, mountains, etc. It is understood from the above verse that the Almighty Allah has employed these all for the benefit of mankind.



Picture: Nature and Rain



One of the wonderful creations of the Almighty Allah is the sun. It is the most important source of energy for the survival on earth. The sun gives light and heat to the earth. Without its light, no plant can survive. No animal can survive without plants. Plants intake harmful carbon dioxide and purify the air. They provide us with oxygen we need. They provide us with food, wood, fuel, medicine, etc. These are essential for our survival and wellbeing. The Almighty Allah pours down water from the sky. He says—

وَاللَّهُ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا

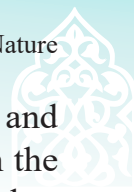
Transliteration: Wallahu anzhala minas samai ma-an fahya bihil arda ba'da mawtiha.

Meaning: And Allah sends down rain from the sky. Then He revived the earth with it after its death. (Sura An-Nahl, verse: 65)

Water is a very valuable resource. The Almighty Allah has given water as a priceless blessing for life. The need for water to sustain our lives is immense. We drink water. We use it in agriculture. With the help of water, fruits are produced for our livelihood. We need water from rivers, canals, streams, seas and oceans for survival.



Picture: Source of Water



We get milk and meat from the animals like cows, goats, buffaloes, camels and sheep, which provide us with nutrition. They also help us in farming. Even the small pests or insects are beneficial to us. We get honey from beehives. Besides, bees help in pollinating flowers. Fruits or crops are produced from flowers and we take them as food.

Thus, the Almighty Allah has created countless creatures and objects for our welfare. Everything is His grace and gifts to us. There are signs in this for us. We will express our gratitude to Him for these gifts. We will obey His commands or rules.

a) Let us discuss in the light of the words of the Holy Qur'an the issues of being engaged in the welfare of mankind, and prepare a paragraph. Let us do the work in groups.



Love for the Creation of the Almighty Allah

It is our duty to be caring to the universe and take care of it. We are the Khalifas or representatives of the Almighty Allah on earth. Our duty is to take care of the life and nature of the universe. We need to nurture them for our own wellbeing.

It has been encouraged in Islam to be careful about and to take care of the universe. In the pre-Islamic era, animals were cruelly killed. No attention was paid to their food and sound health. They were forced to work mercilessly. They were not given any rest. They were punished pitilessly. The Great Prophet (S.) ordered us to be kind to them. One day he was passing by a camel. The camel was very hungry. He said to his Companions– **“Fear Allah regarding these speechless animals. Ride them when they are healthy and strong and feed them well.”** (Abu Dawud)



Picture: Planting and caring for trees



A Hadith describes a man who went to heaven by showing love for the universe.

The mentioned Hadith is: The Great Prophet (S.) said– “While walking along the road, a man felt very thirsty. He went down to a well and drank water. Then he came out and saw a dog panting. It was licking the ground with thirst. He thought that the dog was also thirsty like him. He went down to the well. He filled his socks with water and came up and gave the dog water to drink. The Almighty Allah accepted his deeds and forgave his sins.” The Companions said, “O Messenger of Allah! Will we be rewarded even if we do good to four-legged animals?” He said, “There is a reward in doing good to every animal.” (Sahih Bukhari)

Planting trees is useful for the wellbeing of the world. Islam encourages us to plant and take care of trees. Planting trees is a charitable act. The Great Prophet (S.) said– “Whoever plants a tree and patiently looks after it and protect it until it bears fruit, even if every fruit of it is rotten, the Almighty Allah will reward him with a good deed.” (Musnad Ahmad) He also said: “Whoever plants a tree, the Almighty Allah will reward him with an equal to the fruit of that tree.” (Musnad Ahmad)

Emphasising the importance of tree plantation, the Great Prophet (S.) said in another Hadith– “If a Muslim plants a tree, or produces a crop, and a person, bird or animal eats from it, it will be considered as charity for the one who produced it.” (Sahih Bukhari)

The universe is a blessing or grace of the Almighty Allah. These creations in the universe constantly meet our needs. They contribute to our wellbeing. As representatives of the Almighty Allah, it is our sacred duty to love, to take care and to protect these creations of the universe.

We can fulfil this duty through various actions. For example–

1. Taking care of the birds and animals around us;
2. Taking care of them, providing with food, drink and shelter as much as possible;
3. Showing kindness to animals;
4. Preventing waste of resources and ensuring proper use;
5. Participating in environmental protection;
6. Planting trees and replanting them where they are cut out of necessity;
7. Preventing deforestation;



8. Keeping our surroundings clean and free from pollution;
9. Not throwing garbage everywhere;
10. Taking part in the cleanliness activities.



Picture: Students participating in the school yard cleanliness activity

A) Let us plant trees and take care of them in the garden/rooftop garden/ tubs of the school in the light of Hadith of the Great Prophet (S.). Let us do the work in pairs.

List of what we will do for planting trees and caring for them
1.
2.
3.
4.
5.

B) Let us do a roleplay showing kindness to living beings by watching pictures or videos. Let us do the work in groups.



Exercise - 5

1. Put a tick mark (✓) on the correct answer:

(a) What will it be considered if a Muslim produces crops and man and animals eat them?

- | | |
|---------------------|-------------|
| 1. Charity (sadaka) | 2. Business |
| 3. Reward | 4. Prize |

(b) Why is biodiversity important for the world?

- | | |
|----------------------------|--|
| 1. It causes food shortage | 2. It maintains balance of the environment |
| 3. It makes people lazy | 4. It destroys life |

(c) Through what actions the love for the creations of the universe of the Almighty Allah can be demonstrated?

- | | |
|-----------------------------------|---|
| 1. By deforesting | 2. By killing harmful animals |
| 3. By throwing garbage everywhere | 4. By keeping our surroundings clean and pollution free |

(d) How will we perform the responsibilities as the representatives of the Almighty Allah?

- | | |
|---|---|
| 1. By establishing dominance on the world | 2. By ruling the world |
| 3. By acquiring wealth | 4. By showing kindness to the living beings |

(e) How will we express our gratitude to the Almighty Allah for His bountiful Grace?

- | | |
|---------------------------------------|--|
| 1. By using his creations for benefit | 2. By serving his creations |
| 3. By obeying His rules | 4. By showing kindness to creations of the universe. |

2. Fill in the blanks:

a) One of the wonderful creations of the Almighty Allah is -----.

b) We get honey from -----.

c) ----- is helpful for the welfare of the world.

d) Loving, taking care and protecting the creations of the Almighty Allah is our sacred -----.

e) We will express our ----- to the Almighty Allah for His blessings.

**3. Match the right column with the left:**

Left column	Right column
a. The sun	encourages us to plant trees and care for them.
b. For our welfare the Almighty Allah	to take care of them is our duty.
c. Islam	to become careful about providing shelter
d. To become careful about creations of the universe and	has created countless living beings and things.
e. We will keep our surroundings	gives light and heat to the earth
	clean and free from pollution.

4. Choose the correct/incorrect statement:

- a) The Almighty Allah has created rivers and streams, trees and mountains for the welfare of mankind. (Correct/Incorrect)
- b) There is virtue in doing favour to every animal. (Correct/Incorrect)
- c) We can take care of nature even by throwing garbage everywhere. (Correct/Incorrect)
- d) Too much good of the world cannot be done through tree plantation. (Correct/Incorrect)
- e) It is our duty to show love to the creations of the Almighty Allah in our personal life. (Correct/Incorrect)

5. Answer the following questions in brief:

- a) Mention the names of five creations of the Almighty Allah.
- b) How can kindness and love be shown to the living beings?
- c) What measures shall we take to prevent environmental pollution?
- d) Why should we love the creation of the Almighty Allah?

6. Answer the following questions in detail:

- a) What is the role of the creations of the universe for the welfare of human beings? Describe.
- b) Showing love to biodiversity is very important. Explain in the light of Hadith.
- c) Make a list of what you will do to plant and care for trees.
- d) Why is it important to perform duties to the creations of the universe? Express your feelings about it.

 **The End** 

Academic Year 2026, Class Four–Islamic Studies

Strive together towards all that is good.
– Al Quran



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