Islamic Studies

Class Five



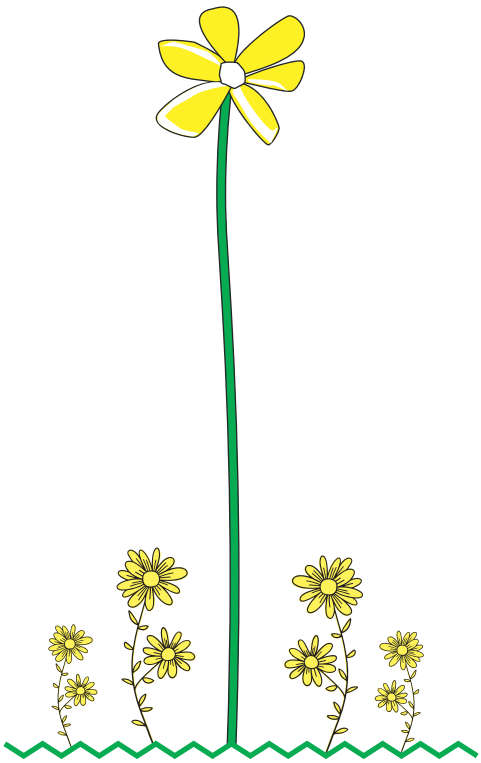
National Curriculum and Textbook Board, Bangladesh

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Islamic Studies

Class Five

(Experimental Edition)



National Curriculum and Textbook Board, Bangladesh

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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 globalization, the psychological state of children has been given special consideration. Considering the needs and opinions of stakeholders in the changed context, necessary revisions were made in 2025 to the National Curriculum 2021 (Primary Level). In this light, textbooks for grades one to four have already been revised, and the textbook for grade five has been developed.

The textbook is the most important component of curriculum implementation. Prioritizing 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. Careful attention has been paid to the diverse curiosities and cognitive capabilities of 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 children. At the same time, it will facilitate their acquisition of desired skills, adaptability, patriotism, and moral values.

During the preparation of the textbook *Islamic Studies* for class five, the continuity of the previous classes has been maintained. Generally, children above ten years of age study in class five. Considering the age, according to the curriculum, vertical and horizontal arrangement of the learning contents has been made in the textbook. In the preparation of textbooks from class one to class five, efforts have been made so that students may be able to meet their basic learning needs through the attainment of essential knowledge, subject-based skills, attitudes and values. In the textbooks of all five classes, there is continuity of informative and descriptive writings.

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, finalization, and coordination. Thoughtful opinions and suggestions from all concerned for improving the textbook will be considered with importance.

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بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

Chapter One

Aqaid and Ibadat

The Almighty Allah and His Oneness

Let us observe the created world around us. Now let us discuss which of the creations below operate according to a single law in an orderly manner.

Moon	Sun	Earth
Day	Night	Seasons
Planets	Stars	Constellations

Surely, we have noticed that all the creations mentioned above follow the same law. Every day, the sun rises in the east and sets in the west. Day follows night and night follows day again. Regarding seasons, after summer comes the rainy season, then autumn, late autumn, winter and spring. There is no exception to this sequence. They all follow the same rule. Who has created this law for them? Who is behind this order in the animate world ?



Picture: Nature and animate world created by the Almighty Allah

All these have been created by the Almighty Allah. Our earth is just a small part of this vast universe. Huge planets, stars, galaxies and nebulae exist in this universe. Each of these is operating in an orderly manner. Behind this order is the Almighty Allah. He alone controls this universe. As a result, there is no disorder here; rather, there is unity in everything.

We see various things around us: beautiful flowers and fruits, plants, trees and animals, etc. Besides, there are rivers and streams, hills and mountains, forests and jungles, seas and oceans, etc. There are many objects and creatures that we cannot see with the bare eyes. All these belong to the animate world. These did not come into existence on their own; they were created by the Creator. Around us, there are various animals and birds. The crow is a very familiar bird to us. The crow always caws; it never sings like the cuckoo. Again, cows, goats, dogs and cats all make sound in their own ways. Have we ever wondered why this happens? Why does one animal not make the sound of another? Why is there no exception to this rule or order?

The reason behind all these is the Almighty Allah. He alone is the Creator and Controller of everything. The order and discipline of the universe are His gifts. If there were more than one controller of these, various kinds of disorder would occur. The Almighty Allah says–

لَوْ كَانَ فِيْهِمَآ اٰلِهَةٌ اِلَّا اللّٰهُ لَفَسَدَتَا

Transliteration: Law kana fihima alihatun illallahu lafasadata

Translation: If there were many Ilahs (worthy of worship) besides Allah in the heavens and the earth, both would have been ruined. (Sura Al-Ambiya, Ayat: 22)

By thinking a little carefully, we will be able to understand this. For example, if the Creator and Regulator of the universe were more than one, one would want the sun to rise in the east, while another would want it to rise in the west. Again, another might have wanted it to rise in the south or north. As a result, disorder would occur. If there were multiple controllers, the beautiful and orderly state of the universe would be destroyed. In reality, this does not happen. This situation clearly proves that there is only one Controller of the universe. He is the Almighty Allah. He is the Creator, Controller and Sustainer of everything. Everything goes by His command and law. He is the One and Unique.



Picture: The beautiful earth created by the Almighty Allah

The Almighty Allah is one and unique in His essence, attributes and deeds—this belief is called Tawhid. Tawhid (تَوْحِيْدٌ) is an Arabic word meaning monotheism. Tawhid is the fundamental basis of faith. Its significance is to believe that the Almighty Allah is the only One worthy of worship. In governing this universe, He has no partner or equal. None can rise to His status. He possesses perfection in every aspect. The Almighty Allah describes His oneness in the Holy Qur'an, Sura Al-Ikhlas, saying–

قُلْ هُوَ اللّٰهُ اَحَدٌ	اَللّٰهُ الصَّمَدُ	لَمْ يَلِدْ وَلَمْ يُوْلَدْ	وَلَمْ يَكُنْ لَّهٗ كُفُوًا اَحَدٌ

Transliteration: Qul huwa allahu ahad. Allahus Samad. Lam yalid wa lam yulad. Wa lam yakul lahu kufuwan ahad.

Meaning: (O Prophet) Say: He is Allah, the One. Allah is Self-Sufficient, free of all needs. He neither begets nor is He begotten. And there is none comparable to Him. (Sura Al-Ikhlas, Verses: 1–4)

Belief in Tawhid, or the oneness of the Almighty Allah, teaches us to be united as creations of one Allah. It inspires us to live together in harmony. One Allah has created us. He alone is our Lord. We all worship only Him. Such awareness brings among us the motivation to be united. As a result, we are inspired to live unitedly as one community. Therefore, we should establish belief in the oneness of Allah. Inspired by this awareness, we will live together in harmony with one another.

A. Let us reflect on the Tawhid (oneness) of the Almighty Allah by observing the order and laws of the created world. Which things help us understand that Allah is One and Unique? Let us write them in the table below. Let us do the task individually.

1.
2.
3.
4.
5.

B. Let us make a list identifying the aspects of Allah's Tawhid in the light of Sura Al-Ikhlas. Let us do the task in pairs.

1.	
2.	
3.	
4.	
5.	

C. Let us discuss in groups how we can practice the awareness of the Almighty Allah's Tawhid in our daily life. Then, let us write the ways in the table below.

1.	
2.	
3.	
4.	
5.	

Shirk

In the previous lesson, we learnt about Tawhid, or the oneness of Allah. The opposite of Tawhid is Shirk. In this lesson, we will learn about Shirk. Shirk (الشِّرْك) is an Arabic word. It means associating partners with Allah or believing in multiple creators or objects of worship. Associating anyone with the Almighty Allah in worship, or attributing any of His qualities to others, is Shirk. Shirk means considering anyone equal to Him in any aspect. A person who commits Shirk is called a Mushrik (مُشْرِكٌ).

Shirk is of two types: Major Shirk and Minor Shirk. Major Shirk is openly and clearly worshipping someone other than the Almighty Allah. For example: idol worship, asking

anything from a dead person, believing in superstitions or magic, practicing fortune-telling and believing in fortune-telling, etc. Minor Shirk is subtly associating someone with the Almighty Allah. For example, doing Riya, means the acts of worship to show off, or swearing by someone's name other than Allah.

The Almighty Allah is our Creator and Sustainer. We enjoy only the blessings He provides. Therefore, associating anyone with the Almighty Allah is an extremely hateful act. Shirk is a very detestable crime. Among all forms of injustice in the world, the worst is Shirk. The Almighty Allah says–

إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ

Transliteration: Innash Shirka lazulmun 'azeem.

Meaning: Surely, Shirk is a great injustice (a grave wrongdoing). (Sura Luqman, Ayat: 13)

In this verse, Shirk is described as the greatest injustice. Giving someone's right to another is injustice. Therefore, the essence of this verse is that Ibadat is the sole right of the Almighty Allah. But the one who commits Shirk associates others with this right of the Almighty Allah. Hence, Shirk is extreme injustice. Almighty Allah does not forgive the sin of associating partners with Him.

To protect mankind from Shirk, the Almighty Allah sent countless prophets and messengers throughout the ages. All the earlier prophets and messengers instructed their communities to avoid Shirk. The Great Prophet Muhammad (S.) himself also instructed us to abstain from Shirk.

The famous Companion Hazrat Abu Hurairah (R.) narrated– "The Prophet (S.) said, Avoid the seven great destructive sins. The people enquire, O Allah's Messenger (S.)! What are they? He said, "To join others in worship along with Allah, to practice sorcery, to kill the life which Allah has forbidden except for a just cause, (according to Islamic law), to eat up Riba (usury), to eat up an orphan's wealth, to give back to the enemy and fleeing from the battlefield at the time of fighting, and to accuse, chaste women, who never even think of anything touching chastity and are good believers." (Sahih Bukhari)

Through committing Shirk, people worship many gods. They consider their own god the greatest. In this way, they become divided into different communities. As a result, disputes arise among them. They get involved in quarrels, fights and similar conflicts. Thus, they oppress one another. For this reason too, Shirk is a great injustice. The consequences of Shirk are terrible. It destroys human unity, peace and stability. For protection from Shirk, the Prophet (S.) has instructed us to seek refuge with the Almighty Allah and to recite the following dua–

اَللّٰهُمَّ اِنِّیْ اَعُوْذُبِكَ اَنْ أُشْرِكَ بِكَ وَ اَنَا أَعْلَمُ وَ اَسْتَغْفِرُكَ لِمَا لَا أَعْلَمُ

Transliteration: Allahumma inni a‘uzubika an ushrika bika wa ana a‘lamu wa astaghfiruka lima la a‘lamu.

Meaning: O Allah! I seek refuge in You from knowingly associating partners with You and I ask Your forgiveness for what I do unknowingly. (Musnad Ahmad)

We will certainly stay away from Shirk. We will not do anything that involves Shirk intentionally. If Shirk occurs by mistake, we will repent, turn away from it and seek forgiveness from the Almighty Allah. By staying away from Shirk in this way, we will remain on the path of Tawhid. Then we can become beloved to the Almighty Allah. Our worldly life and the Hereafter will be blessed.

A. Let us discuss Shirk and make a list of actions that are associated with Shirk. Let us do the task in pairs.

1.	
2.	
3.	
4.	
5.	

B. Let us prepare a list of actions to stay away from Shirk in daily life. Let us do the task in groups.

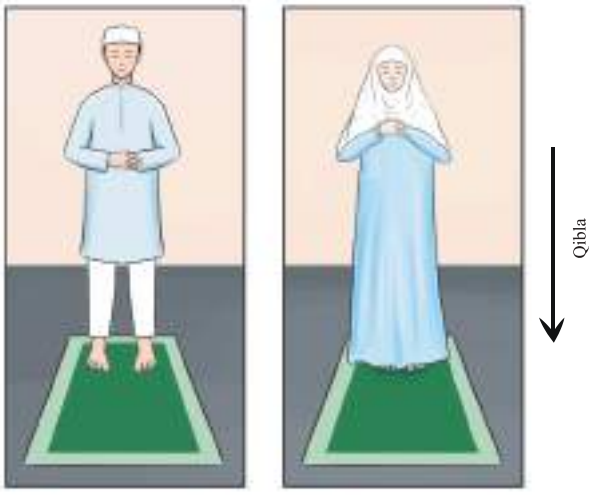
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Salat

In class four, we learnt what Ibadat is. We learnt about Salat- its introduction, Ahkam, Arkan and the method of its performing. In this lesson, we will learn about the Wajibs of Salat, Tashahhud, Du'a-e-Qunut and the Du'a of Munajat.

Wajibs of Salat

There are some Farz and Wajib acts for performing Salat. The Farz acts are called Ahkam and Arkan. These acts are 13 in number. We learnt about them in detail in Class Four. In this class, we will learn about the Wajibs of Salat.



Picture: Performing Salat

Wajib (وَاجِب) is an Arabic word. It means an obligatory act. The Wajibat of Salat are fourteen in number. They are as follows–

1. Reciting Sura Al-Fatiha in every Rak'at.
2. Reciting another Sura along with Sura Al-Fatiha, or at least three short verses, or one long verse.
3. Maintaining the sequence (Tartib) between the Farz and Wajib acts.
4. Standing straight after Ruku'.
5. Sitting straight between the two Sijda.
6. In Salat consisting of three or four Rak'ats, sitting to recite Tashahhud after the second Rak'at.
7. Reciting Tashahhud in both sittings of Salat.
8. Reciting the Qur'an by the Imam aloud in the first two Rak'ats of Farz Salat of Maghrib and 'Isha, in Farz Salat of Fajr and Jumu'ah and in the two Eid Salats; and reciting it silently in other Salats.

9. Reciting Du'a-e-Qunut in the third Rak'at of Witr Salat.
10. Saying six additional Takbirs in the two Eid Salats.
11. In Ruku' and Sijda, waiting at least the time required to recite one Tasbih.
12. There are fourteen verses in the Holy Qur'an which require Sijda when recited or heard. Performing Sijdat-e-Tilawat if such a verse is recited in Salat or heard.
13. Ending the Salat with Salam.
14. Performing Sahu Sijda in the final sitting if any Wajib act is missed by mistake.

The Wajibs of Salat are below the Farz in status. In terms of importance, the position of Wajib is immediately after Farz. However, if any of these acts is intentionally left out, the Salat is not valid.

A. Let us discuss the Wajibs of Salat by looking at posters or pictures. Let us do this task in pairs.

B. Let us prepare a list of the Wajibs of Salat. Let us do this task individually.

1.	
2.	
3.	
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6.	
7.	
8.	
9.	
10.	
11.	
12.	
13.	
14.	

C. Let us practice the Wajibs of Salat with teacher's guidance. Let us do this task in groups.

Tashahhud

One must recite the Tashahhud to perform Salat (prayer). Tashahhud (التَّشَهُّد) is an Arabic word meaning testimony. It is also known as At-Tahiyyatu (التَّحِيَّاتُ) which means greetings or salutations. A person performing Salat recites the Tashahhud while sitting in the second and final Rak'at. By reciting the Tashahhud, the performer of Salat declares the glory of the Almighty Allah. Through it, he also sends salam to the Great Prophet (S.) and the righteous servants of the Almighty Allah.

Tashahhud

Tashahhud	Transliteration	Meaning
التَّحِيَّاتُ لِلّٰهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ	Attahiyyatu lillahi was salawatu wattayyibatu	All greetings, prayers and good words are for Allah.
السَّلاَمُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ	Assalamu 'alaika ayyuhan nabiyyu wa rahmatullahi wa barakatuhu	O Prophet! Peace, mercy and the blessings of Allah be upon you.
السَّلاَمُ عَلَيْنَا وَعَلٰى عِبَادِ اللهِ الصَّالِحِينَ	Assalamu 'alaina wa 'ala 'ibadillahis salihin	Peace be upon us and upon the righteous servants of Allah.
أَشْهَدُ أَنْ لاَ إِلٰهَ إِلاَّ اللهُ	Ashhadu alla ilaha illallahu	I testify that there is no Ilah (worthy of worship) but Allah,
وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُه وَرَسُوْلُه	Wa ashhadu anna Muhammadan 'abduhu wa rasuluhu	and I testify that Muhammad is His servant and Messenger.

A. Let us recite the Tashahhud correctly with meaning together with the teacher. Let us do this task in groups.

Du‘a-e-Qunut

During Salat, various Du‘as are recited and one of them is Du‘a-e-Qunut. This Dua is recited in the Witr prayer, which can be offered at any time from after ‘Isha prayer until the last part of the night. In the third Rak‘at of Witr, Du‘a-e-Qunut is recited after the Qur’an recitation (Qirat). Qunut (اَلْقُنُوْتُ) is an Arabic word. It means modesty or obedience. The purpose of reciting Du‘a-e-Qunut is to seek help, forgiveness and blessings from the Almighty Allah while standing in Salat. In this lesson, we will learn to recite Du‘a-e-Qunut with correct pronunciation.

Du‘a-e-Qunut

Du‘a-e-Qunut	Transliteration	Meaning
اَللّٰهُمَّ إِنَّا نَسْتَعِينُكَ وَنَسْتَغْفِرُكَ	Allahumma inna nasta‘eenuka wa nastaghfiruka	O Allah! We seek Your help and ask Your forgiveness.
وَنُؤْمِنُ بِكَ وَنَتَوَكَّلُ عَلَيْكَ	Wa nu’minu bika wa natawakkalu ‘alayka	We believe in You and put our trust in You.
وَنُثْنِي عَلَيْكَ الْخَيْرَ	Wa nusnee ‘alaykal khaira	And we praise You for all good.
وَنَشْكُرُكَ وَلَا نَكْفُرُكَ	Wa nashkuruka wa laa nakfuruka	And we are grateful to You and do not deny You.
وَنَخْلَعُ وَنَتْرُكُ مَنْ يَفْجُرُكَ	Wa nakhla‘u wa natruku maiyyafjuruka	And we renounce and abandon those who disobey You.
اَللّٰهُمَّ إِيَّاكَ نَعْبُدُ وَلَكَ نُصَلِّي	Allahumma iyyaka na‘budu wa laka nusalli	O Allah! We worship You alone and perform Salat for You alone.
وَنَسْجُدُ وَإِلَيْكَ نَسْعٰى	Wa nasjudu, wa ilayka nas‘a	And we prostrate to You and towards You we strive and hasten.

وَنَحْفِدُ وَنَرْجُوْا رَحْمَتَكَ وَنَخْشٰى عَذَابَكَ	Wa naḥfidu wa narju rahmataka wa nakhsha ‘azabaka	We prepare ourselves to obey You, hope for Your mercy and fear Your punishment.
إِنَّ عَذَابَكَ بِالْكُفَّارِ مُلْحِقٌ ۔	Inna azabaka bil kuffari mulhiq	Surely, Your punishment will befall the disbelievers.

A. Let us recite Du‘a-e-Qunut correctly with meaning together with the teacher. Let us do this task in groups.

Du‘a of Munajat

Munajat (مُنَاجَاة) is an Arabic word. It means speaking secretly, asking, praying and expressing one’s needs and gratitude to the Almighty Allah. The Almighty Allah is our Creator, Sustainer, Provider and Protector. We should express our needs and gratitude to Him. The best way to ask from Him is through Munajat. Munajat is an important act of worship. The moments after the Farz Salat are the most suitable time for the acceptance of Du‘a. Therefore, we should make Du‘a to the Almighty Allah after performing Salat. Many Du‘as of Munajat are mentioned in the Holy Qur’an and Hadith. In this lesson, we will learn some simple Du‘as of Munajat with correct pronunciation.



Picture: Munajat to the Almighty Allah

Du‘a-1

رَبَّنَآ اٰتِنَا فِي الدُّنْيَا حَسَنَةً وَّفِي الْاٰخِرَةِ حَسَنَةً وَّقِنَا عَذَابَ النَّارِ

Transliteration: Rabbana atina fiddunya hasanatanw wa fil akhirati hasanatanw wa qina ‘azabannar.

Meaning: O our Lord! Grant us good in this world and good in the Hereafter and save us from the punishment of the Fire. (Sura Al-Baqara, Ayat: 201)

Du‘a-2

رَبَّنَا ظَلَمْنَآ اَنْفُسَنَا وَاِنْ لَّمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُوْنَنَّ مِنَ الْخٰسِرِيْنَ

Transliteration: Rabbana zalamna anfusana waillam taghfir lana wa tarhamna lanakunanna minal khasireen.

Meaning: O our Lord! We have wronged ourselves and if You do not forgive us and have mercy on us, we will surely be among the losers. (Sura Al-A‘raf, Ayat: 23)

Du‘a-3

رَّبِّ ارْحَمْهُمَا كَمَا رَبَّيٰنِيْ صَغِيْرًا

Transliteration: Rabbir hamhuma kama rabbayani saghira.

Meaning: O my Lord! Have mercy on them (my parents) as they brought me up when I was small. (Sura Al-Isra, Ayat: 24)

Du‘a-4

رَّبِّ زِدْنِيْ عِلْمًا

Transliteration: Rabbi zidni ‘ilma.

Meaning: O my Lord! Increase me in knowledge. (Sura Taha, Ayat: 114)

A. Let us recite the Du‘as of Munajat correctly with meaning together with the teacher. Let us do this task in groups.

Sawm

Introduction to Sawm

Sawm is one of the five pillars of Islam. The Arabic word Sawm (الصَّوْم) means 'to abstain.' In Persian, Sawm is called Roza. Sawm or Roza means abstaining from food, drink and all acts that invalidate the fast from Subh-e-Sadiq (dawn) until sunset.

Types of Sawm

There are different types of Sawm. For example-Farz, Wajib, Sunnah, Mustahabb and Makruh. The Sawm in the month of Ramadan is Farz. If someone makes a vow to fast, it becomes Wajib to fulfill. Fasting on the days of Ashura and Arafah is Sunnah. Six fasts in the month of Shawwal are Mustahab.
There are two Farz acts of Roza: making the Niyyat and abstaining from food and drink.

Causes of Breaking Sawm

Roza is broken through certain actions. While observing Sawm, some notable acts that break the fast are:
1. Eating or drinking intentionally.
2. Eating something mistakenly, then thinking the Roza is broken and intentionally eating more.
3. Swallowing anything the size of a chickpea taken out from between the teeth.
4. Vomiting intentionally.
5. Taking medicine intentionally.
6. Breaking the Roza before sunset, thinking the time of Iftar has arrived, etc.

Acts to Perform While Observing Sawm

Various Hadiths mention that greater rewards are earned through Ibadat in Ramadan. Therefore, during this month, the acts of Ibadat we may perform with devotion are:

1. Making the Niyyat;
2. Performing Tarawih prayer;
3. Taking Sahri and Iftar;
4. Observing I'tikaf;
5. Seeking Laylatul Qadr;
6. Arranging Iftar for others;
7. Paying Fitra;
8. Reciting the Holy Qur'an;
9. Reciting the Kalima;

10. Performing Nawafil Ibadat;
11. Giving Sadqa (charity);
12. Praying for attaining Jannat;
13. Seeking protection from Jahannam, etc.

Importance of Sawm

Performing Sawm in the holy month of Ramadan is Farz. In this month, the Almighty Allah has commanded performing Sawm for every adult and healthy person. Regarding the purpose of Sawm, the Almighty Allah says in the Holy Qur'an–

يَا أَيُّهَا الَّذِينَ اٰمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ

Transliteration: Yaa ayyuhallazina aamanu kutiba ‘alaikumus siyamu kama kutiba ‘alallazina min qablikum la‘allakum tattaqun.

Meaning: O believers! Fasting has been ordained for you, as it was ordained for those before you, so that you may attain Taqwa (piety). (Sura Al-Baqara, Ayat: 183)

From this Ayat, it is understood that the main purpose of observing Sawm is to attain Taqwa. Taqwa (تَقْوَىٰ) is an Arabic word. It means fear or abstention. To refrain from all kinds of sinful acts fearing the Almighty Allah is Taqwa. The Prophet (S.) said– "If a person does not avoid lying and acting accordingly, there is no need for him to abstain from food before Allah." (Sahih Bukhari)

By observing Sawm for a long month, practice of Taqwa is done, and refraining from sins and greed becomes easy. It is an excellent way of self-restraint and self-purification. During Sawm, a believer refrains from evil habits, desires and greed. During Sawm, one has to give up lying, cheating, hatred, enmity, backbiting, gossiping, smoking, etc. Therefore, even outside Ramadan, it becomes easy to give up these sinful deeds and bad habits. For this reason, the Prophet Muhammad (S.) has described Sawm in Hadith as a shield for self-protection. Sawm is dedicated only to the Almighty Allah. Therefore, its reward will be given by Allah Himself. In a Hadith-e-Qudsi, the Almighty Allah has declared regarding the reward of observing Sawm– "Sawm is for Me alone and I Myself will give its reward." (Sahih Bukhari)

Through observing Sawm, people become compassionate towards one another. By giving up food, the wealthy can understand the hardships of the poor living without food or with very little food. They can experience what the pain of hunger is. Then they become compassionate towards the poor. They help them and give charity and alms. Observing Sawm requires a lot of patience. Therefore, the month of Ramadan is called the month of patience. And as a reward for this patience, Jannat has been promised. Therefore, in hope of attaining the closeness of the Almighty Allah, we will observe Sawm with proper devotion and sincerity.

A. Let us make a list of the different types of Sawm. Let us do this task in pairs.

1.	
2.	
3.	
4.	
5.	

B. Let us make a list individually of things to avoid and things to do while observing Sawm.

Things to avoid while observing Sawm	Things to do while observing Sawm

C. Let us make a poster introducing Sawm. Let us do the task in groups.

Zakat

Introduction to Zakat

Zakat is one of the five pillars of Islam. Paying Zakat is an important act of Ibadat in Islam. It has many benefits. Through it, the pleasure of the Almighty Allah is attained. The soul is purified. Proper distribution of wealth in society is ensured. Poverty is alleviated and social solidarity is maintained. Economic stability is established.

Zakat (الزَّكٰوة) is an Arabic word. It means growth, purification and sanctification, etc. If wealth equal to the Nisab amount remains in the ownership of a Muslim for a full year, Zakat must be paid. In this context, Almighty Allah says–

وَأَقِيمُوا الصَّلَوٰةَ وَآتُوا الزَّكٰوةَ وَأَقْرِضُوا اللّٰهَ قَرْضًا حَسَنًا

Transliteration: Wa aqimus Salata wa atuz Zakata wa aqrizullaha qarzan hasana.

Meaning- Establish the Salat, give Zakat and give Allah a Qarz-e-hasana (benevolent lending).(Sura al Muzzammil, Ayat: 20)

Whoever gives Zakat, the Almighty Allah increases his wealth. And whoever receives Zakat, his wealth also increases. For this reason, one meaning of Zakat is growth. The Almighty Allah purifies and sanctifies both the soul and wealth of the Zakat giver. For this reason, another meaning of Zakat is purification.

Nisab of Zakat

Paying Zakat is Farz or mandatory upon every wealthy Muslim. For this, he must possess wealth equal to the Nisab amount. Nisab is an Arabic word. It refers to the minimum amount of wealth which, if possessed, makes Zakat Farz upon a Muslim. After possessing wealth equal to the Nisab amount, if it stays with a person for a full year, then he has to pay Zakat on that wealth. Zakat must be given if the following types of wealth reach the Nisab amount-

1. Gold, silver, cash and jewellery;
2. Domestic animals;
3. Crops produced on land;
4. Trade and business goods;
5. Acquired wealth, etc.

Different types of wealth have different Nisab for Zakat. In the case of gold, the Nisab of Zakat is seven and a half tola.' In the case of silver, the Nisab is 'fifty-two and a half tola.' If this amount of gold or silver is possessed, Zakat must be paid. If the value of money or trade goods exceeding the necessary amount equals the value of 7.5 tola of gold or 52.5 tola of silver, then Zakat must be given.
One-fortieth of wealth equal to the Nisab amount must be given as Zakat. That is, for every 100 taka, Zakat is 2.5 taka. Zakat on produced crops, other goods, animals, etc., must also be given at the prescribed rate.

Masarif (heads of expenditure) of Zakat

To whom do we give Zakat? Zakat cannot be given to all classes of people. Because Zakat is the right of the poor and destitute in the wealth of the rich, as ordained by the Almighty Allah. The Almighty Allah says–

وَفِي أَمْوَالِهِمْ حَقٌّ لِلسَّائِلِ وَالْمَحْرُومِ

Transliteration: Wafi amwalihim haqqul lissaili wal mahrum.

Meaning: And in their wealth (of the rich) is the right of the poor and deprived. (Sura Al-Zariyat, Ayat: 19)

The Almighty Allah has ordained eight categories of Zakat receiver in Ayat no. 60 of Sura At-Tawbah in the Holy Qur'an. These categories are called 'Masarifuz Zakat'. Masarif is an Arabic word. It means the heads of expenditure. The Masarif or categories of Zakat are –

1. A Faqir person (who has a small amount of wealth but it is not enough to meet his family expenses);
2. A Miskin person (who has no wealth at all, a destitute person);
3. A person engaged in the collection, distribution and management of Zakat;
4. A new Muslim person, to be attracted to Islam or to be strengthened in faith;
5. For the liberation of slaves or servants;
6. A person in debt;
7. A person engaged in the path of the Almighty Allah;
8. A traveller (even a wealthy person, if his travel expenses are exhausted, Zakat can be given to him).

Benefits of Paying Zakat

There are various benefits of paying Zakat. Zakat has an impact on the personal, social and economic life of both the giver and the receiver. The important benefits of giving Zakat are-

1. Zakat purifies wealth;
2. Zakat eradicates poverty;
3. Zakat increases production;
4. Zakat removes economic inequality;
5. Zakat establishes peace in society, etc.

Through Zakat, financial assistance is provided to poor and needy people. Through it, their poverty is alleviated. Moreover, it increases brotherhood and harmony between the rich and the poor. On receiving Zakat, the poor are able to meet their essential needs. And thus theft, robbery and other crimes in society decrease. As a result, peace, order and economic stability are maintained in society. The pleasure and nearness of the Almighty Allah are attained. Mental peace, happiness and prosperity increase. In this way, Zakat brings various benefits for both the giver and the receiver.

A. Let us discuss Zakat and prepare a list of its benefits. Let us do the task in groups.

Benefits of Zakat
1.
2.
3.
4.
5.

Hajj

Introduction to Hajj

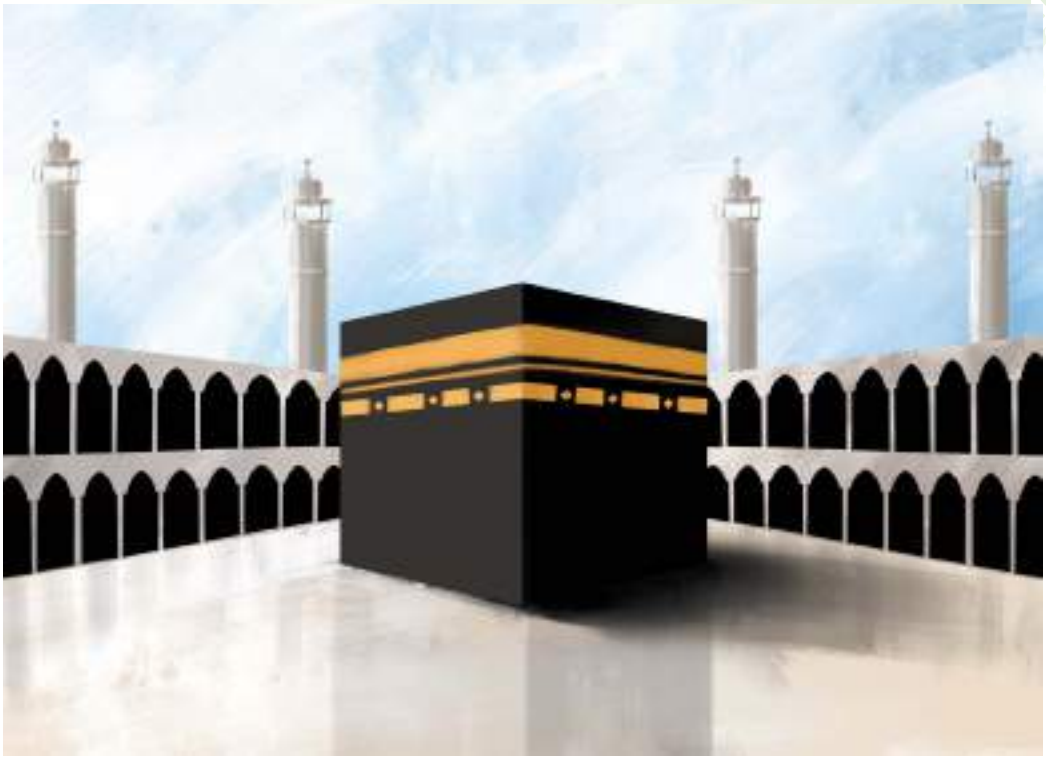
The lexical meaning of the word Hajj (الحَجُّ) is to intend, to desire. Performing a visit to the Ka'ba (House of Allah) and the related places in the prescribed manner during the specified days of the month of Zul Hijjah for the purpose of attaining the pleasure of Allah is called Hajj.

Hajj is one of the five pillars of Islam. Hajj is an important Farz Ibadat. It is obligatory once in the lifetime upon every healthy, adult, mentally sound and financially capable Muslim male and female. A financially capable person is one who can bear the travel expenses for Hajj, excluding the necessary expenses of the family, until returning from Hajj. In this regard, the Almighty Allah says–

وَلِلّٰهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ اِلَيْهِ سَبِيْلًا

Transliteration: Wa lillahi 'alannasi hijjul baiti manistata'a ilaihi sabila.

Meaning: For the sake of Allah, Hajj to this House is obligatory for those among the people who have the ability to reach it. (Sura Ali Imran, Ayat: 97)



Picture: The holy Ka‘ba

The Activities of Hajj

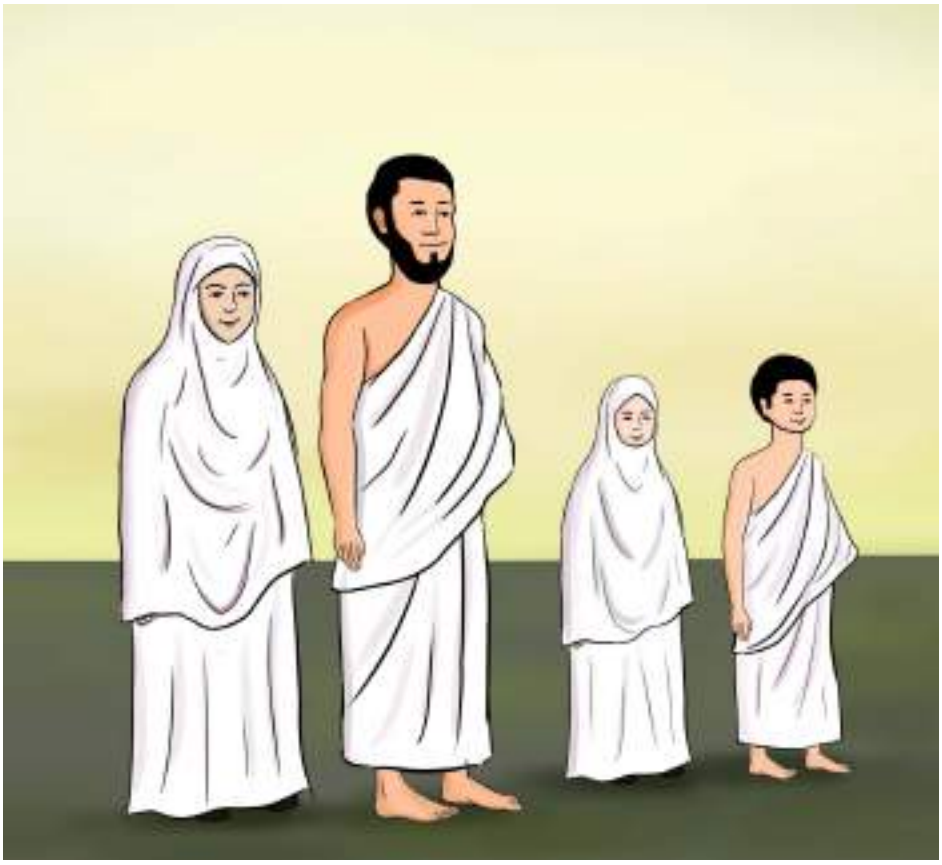
There are three Farz acts of Hajj, such as–

1. Entering into Ihram.
2. Staying at the field of Arafat on the 9th of Zul Hijjah.
3. Performing Tawaf-e-Ziyarat (circling the Holy Ka‘ba seven times after performing Qurbani and shaving of head on the 10th of Zul Hijjah until sunset on the 12th of Zul Hijjah).

There are six Wajib acts of Hajj, such as–

1. Staying at the place Muzdalifa (staying for some time at a place namely Muzdalifa on the way back from the Arafat to Mina).
2. Throwing pebbles aiming at the devil consecutively at three designated places at Jamarat on the 10th, 11th and 12th of Zul Hijjah.
3. Shaving the head or cutting the hair short after Qurbani.
4. Performing Sa‘i (running) between the two hills, Safa and Marwa.
5. Performing the Farewell Tawaf (it is wajib for those living outside Makka).
6. Offering Qurbani (in the case of Hajj with Umra).

The first Farz act of Hajj and Umra is to enter into Ihram. It is a must to put on Ihram before crossing the Miqat, the designated boundary points. The word Ihram comes from the Arabic word Haram, which means to make something Haram (forbidden) upon oneself. Ihram involves prescribed clothing and some rules and regulations. To enter into Ihram, men must wear two unstitched pieces of white cloth, while women must wear modest and comfortable clothing.



Picture: The prescribed clothes of Ihram

A person performing Hajj or Umra, while in the state of Ihram, makes certain actions forbidden for himself. These include cutting the hair, fingernails, or mustache, using perfume, wearing stitched clothing and killing any living creature.

The recitation of Talbiya should be started as soon as one enters into Ihram. Talbiya should be recited aloud by men and in low voice by women. The Talbiya is to utter 'Labbayk'. The word Labbayk means 'I am present'. By reciting the Talbiya, the person performing Hajj or Umra declares his pledge to appear before the Almighty Allah and pray for His mercy. The words of Talbiya are–

Talbiya	Transliteration	Meaning
لَبَّيْكَ اللّٰهُمَّ لَبَّيْك	Labbayka Allahumma labbayk	I am present, O Allah! I am present.
لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْك	Labbayka la sharika laka labbayk	I am present, You have no partner, I am present. .
اِنَّ الْحَمْدَ، وَالنِّعْمَةَ، لَكَ وَالْمُلْكَ	Innalhamda wanni'mata laka walmulk	Surely all praise, blessings and kingdom belong to You.
لَا شَرِيكَ لَكَ	la sharika laka.	You have no partner.

Reciting the above words is called reciting the Talbiya. During Hajj or Umra, this Talbiya must be recited with devotion all the times.

The religious and social importance of Hajj is immense. By performing Hajj, the pleasure of the Almighty Allah is achieved. The performer of Hajj becomes as innocent as a newborn child. One of the mentionable benefits of Hajj is that the brotherhood is created through it. Hajj is the grand gathering of world Muslims. Every year, millions of Muslims from different parts of the world gather to perform Hajj. Hajj teaches Muslims to get united forgetting all the differences of rich and poor, caste and tribe and nationality. During Hajj, kings and subjects, masters and servants all are present for same purpose before the court of the Almighty Lord. As a result, Hajj teaches them equality, mutual harmony and sense of discipline. By learning lessons from Hajj, we will be inspired by the sense of universal brotherhood.

A) Let us discuss Hajj by watching videos or pictures. Let us do the work in groups.

Qurbani

Introduction to Qurbani

Qurbani is an important worship in Islam. The Arabic word Qurbun (قُرْبٌ) or Qurban (قُرْبَانٌ) has been transformed into the Persian word Qurbani (قُرْبَانِيْ).This worship has to be performed during Eidul Azha. The word Qurbani means 'to sacrifice'. That means slaughtering a specific type of animal in the name of the Almighty Allah for His pleasure and for gaining closeness to Him is called Qurbani.

Qurbani was prevalent from the age of the first man Hazrat Adam (A.). There was also the provision of Qurbani during the time of all subsequent prophets. The Almighty

Allah has also prescribed this provision for us. Hazrat Ibrahim (A.) is the father of the Muslim nation. He wanted to sacrifice his beloved son, Hazrat Ismail (A.), by the command of the Almighty Allah. Therefore, Qurbani is intimately connected with the virtuous memory of Hazrat Ibrahim (A.).

Hazrat Ibrahim (A.) was instructed in a dream to sacrifice Hazrat Ismail (A.) in the path of Allah. He shared his dream with Hazrat Ismail (A.) and sought his opinion. In response, Hazrat Ismail (A.) said, "Father! Do as you have been commanded. By Allah's will, you will find me among the patients." Then Hazrat Ibrahim (A.) took Hazrat Ismail (A) to a place called Mina to carry out the Qurbani and laid him on the ground. At that moment, the Almighty Allah said to Hazrat Ibrahim (A.), "O Ibrahim! You have indeed fulfilled the command given in the dream." Allah then sent a Halal animal to be sacrificed in place of Hazrat Ismail (A.). Since then, Muslims have been sacrificing Halal animals every year.

There are some certain rules for Qurbani. It must be performed on the day of Eidul Azha and the two following days, that is on the 10th, 11th and 12th of Zul Hijjah. However, it is better to perform the Qurbani on the first day. There are some certain categories of animals for Qurbani. These are camels, cows, buffaloes, goats, sheep and rams of a specified age. The Qurbani's animal must be healthy and defectless. It is essential to have the pure intention at the time of Qurbani. The animal must be slaughtered according to the proper rules. It is Sunnah to say 'Bismillahi Allahu Akbar' while slaughtering. It is better to divide the meat of Qurbani into three parts: one part for the family of the performer of Qurbani, one part for relatives and friends and one part for the poor and needy. A cow, buffalo or camel can be sacrificed on behalf of up to seven people. On the other hand, a goat, sheep or ram is sacrificed on behalf of one person only.

The importance of Qurbani in Islam is very immense. It has religious, social and financial importance and significance. Some of the significant teachings of Qurbani are as follows:

1. Demonstrating obedience to the Almighty Allah: Qurbani teaches us to show obedience to Allah. It reminds us that we should do our all actions in accordance with the will and command of the Almighty Allah.

2. Purification of soul: Through Qurbani, we learn to do the supreme sacrifice for the pleasure of the Almighty Allah. By this, our souls are purified. Greed and pride are removed.

3. Mentality of sacrifice: Through Qurbani, we learn how to sacrifice our beloved possessions for the pleasure of the Almighty Allah. This mentality teaches us to work for the greater interest instead of selfishness.

4. Sense of responsibility towards society: The meat of Qurbani has to be distributed among the poor and distressed. Through this, our awareness about the duty and responsibility towards the society is increased. It awakens generosity and sense of fellow feelings within us.

Qurbani has many other importance and significance. Therefore, special emphasis has been given to Qurbani in Islam. Through Qurbani, the Almighty Allah mainly tests people's Taqwa (Allah fearing). Neither the blood, meat, nor skin of the sacrificed animal reaches to Allah; rather, it is

the Taqwa and devotion of heart that reaches to Him. The Qurbani becomes meaningful only when humane qualities are awakened by renouncing greed and lust, envy and hatred, pride and the like.

We will strive to develop ourselves into virtuous people being enlightened by the teachings of Qurbani.

A) Let us write about the teachings of sacrifice of Qurbani in real life. Let us do the work individually.

Recitation of the Holy Qur'an

The Holy Qur'an is the message of Allah. It is essential for every Muslim to recite this book correctly and to understand it. If the Holy Qur'an is not recited correctly, meaning may be changed. The Almighty Allah will be displeased with us for this. As a result, we will become sinners. Because of the incorrect recitation of the Holy Qur'an in Salat, our Salat will not be valid. Therefore, we will learn the rules of proper recitation by studying Tajweed. We will always try to practice them while reciting the Holy Qur'an.

There are many rewards for reciting the Holy Qur'an. Hence, it is our religious duty to learn the Holy Qur'an in a correct manner. By learning Tajweed, we can know the rules and regulations of reciting the Holy Qur'an correctly.

Tajweed

Tajweed (تَجْوِيْدٌ) is an Arabic word. The literal meaning is 'to beautify'. That means, to recite the letters of the Holy Qur'an correctly and beautifully. Tajweed is the method of reciting the Holy Qur'an correctly and accurately. There are various subject matters of Tajweed, such as, Makhraj, Ghunnah, Ikhfa, Idgham, Izhar, etc. In the following discussion, we will learn about these in detail with examples.

It is essential to recite the Qur'an according to the rules of Tajweed. The Almighty Allah has instructed us to recite the Holy Qur'an slowly and clearly. He says in the Holy Qur'an–

وَرَتِّلِ الْقُرْاٰنَ تَرْتِيْلًا

Transliteration: Warattilil Qur'ana tartila.

Meaning: Recite the Qur'an slowly and clearly. (Sura Al-Muzzammil, Verse: 4)

Instructing us to recite the Holy Qur'an in a melodious voice, the Great Prophet (S.) says– "Beautify the Qur'an with your voices." (Sunan Ibne Majah)

If the Qur'an is not recited according to Tajweed, there is a possibility that its meaning may be altered. Therefore, following the rules of Tajweed we must strive to recite the Qur'an correctly and in a melodious voice.

A) Let us write a paragraph about Tajweed. Let us do the task in groups.

Makhraj

Makhraj (اَلْمَخْرَجُ) is an Arabic word which means 'place of articualtion'. Every language's alphabet has specific pronunciation rules. The Arabic letters also have pronunciation rules. The place of pronunciation of Arabic letter is called Makhraj.

Each Harf or letter is pronounced from distinct place of the mouth. Some Harfs are pronounced from the tongue, some Harfs are from the palate, some from the teeth, some from the lips, some from the larynx, etc. The place from where a letter is pronounced is called the Makhraj of that letter.

The 29 Arabic letters are pronounced from a total of 17 Makharij. These 17 Makharij are located in five main areas of the mouth, such as, 1. The empty space of the mouth (Zawof); 2. The throat (Halq); 3. The tongue; 4. Both lips and 5. The nasal cavity.

The Makharij from which the 29 Arabic letters pronounced are:

Makhraj 1: From the beginning of the throat (Halq) – Hamzah (ء) , Ha (ہ) are pronounced;

Makhraj 2: From the middle part of the throat (Halq) – 'Ayn (ع), Ha (ح) are pronounced;

Makhraj 3: From the end part of the throat (Halq) – Ghayn (غ), Kha (خ) are pronounced;

Makhraj 4: The base of the tongue touching the upper palate – Qaf (ق)) is pronounced;

Makhraj 5: From the root of the tongue, extending a little forward, along it touching the upper palate – Kaf (ك) is pronounced;

Makhraj 6: From the middle of the tongue touching the middle of the upper palate – Jim (ج), Shin (ش), Ya (ى) are pronounced;

Makhraj 7: The edge of the root of the tongue has to be placed along the base of one of the front upper teeth and thus – Doad (ض) is pronounced;

Makhraj 8: The edge of the front of the tongue touching the base of one of the upper frontal teeth - Lam (ل) is pronounced;

Makhraj 9: The tip of the tongue touching along the upper palate - Nun (ن) is pronounced;

Makhraj 10: The back of the front of the tongue touching along the upper palate - Ra (ر) is pronounced;

Makhraj 11: The tip of the tongue touching the roots of the two upper front teeth – Ta (ت), Dal (د), Toa (ط) are pronounced;

Makhraj 12: The tip of the tongue touching on the end of the two lower front teeth – Jha (ز), Sin (س), Sowad (ص) are pronounced;

Makhraj 13: The tip of the tongue touching the tip of the two upper front teeth – Sa (ث), Zal (ذ), Zoa (ظ) are pronounced;

Makhraj 14: The tip of the two upper front teeth touching the wet part of the lower lip – Fa (ف) is pronounced;

Makhraj 15: With two lips – Ba (ب), Mim (م), Wao (و) are pronounced;

[Ba (ب) is pronounced with the wet part of both lips and Mim (م) is pronounced with the dry part of both lips. While pronouncing Wao (و) the two lips should be rounded with a slight opening in the middle.]

Makhraj 16: The letters of Madd from the empty space of the mouth – Alif (ا), Wao (و), Ya (ي) are pronounced;

Makhraj 17: Through nose with a nasal sound Ghunnah is pronounced, such as- Inna (انّ), Summa (ثم), Anna (انّ).

It is very much important to know about the place of articulation of every Arabic letter. Through this, we can recite the Holy Qur'an with the correct pronunciation of the Arabic letters. We can also perform Salat and other worships correctly. Knowing the Makhraj is also important for speaking and delivering speeches in Arabic properly. Therefore, after knowing about the Makhraj we will try to practice it in reciting the Holy Qur'an.

A) Let us make a list the names of any five Makhraj or places of pronunciation. Let us do this task in groups.

1.	
2.	
3.	
4.	
5.	

Ghunnah

To recite the Holy Qur'an correctly, it is necessary to know about Ghunnah. This is an important rule of Tajweed. In this rule, certain specific Arabic letters are pronounced through the nose. Ghunnah (اَلْغُنَّةُ) is an Arabic word which means a sound pronounced using the nose. The sound that emanates from the root of the nose is called Ghunnah. It is pronounced mostly like the chandrabindu in Bengali. Ghunnah holds immense importance in reciting the Holy Qur'an. Reciting the Holy Qur'an by following the Ghunnah creates a melodious and correct sound. It makes the message of the Holy Qur'an enchanting. We will try to recite the words of the Almighty Allah correctly by applying Ghunnah at the proper places during recitation.

We have already learnt that there are a total of 29 Arabic letters. Among them, Mim (م) and Nun (ن) are the letters of Ghunnah. When these two letters carry Tashdeed, they must be pronounced through nose. During Ghunnah, the sounds of Mim (م) and Nun (ن) should be prolonged through the nose for a duration equal to one Alif.

Classification of Ghunnah

There are three types of Ghunnah, such as-

1. Wajib Ghunnah
2. Mim Sakin Ghunnah
3. Nun Sakin Ghunnah or Tanween Ghunnah

1.Wajib Ghunnah

Wajib Ghunnah is the recitation of Ghunnah when there is Tashdeed above Nun or Mim.

For example: اَنَّ, هُمَّ

2. Mim Sakin Ghunnah

Mim Sakin Ghunnah is the recitation of Ghunnah when there is ب (Ba) or م (Mim) after Mim Sakin. For example: رَبَّهُمْ بِهِمْ

3. Nun Sakin Ghunnah or Tanween Ghunnah

After Nun Sakin and Tanween, when any of the 15 letters of Ikhfa comes, Ghunnah is performed.

Rules of Mim Sakin

There are three rules of Mim Sakin, namely:

a) Ikhfa (إِخْفَاءُ): If there is the letter ب (Ba) after Mim Sakin, it must be read making Ikhfa with Ghunnah. For example:

وَمَا هُم بِمُؤْمِنِينَ

b) Idgham (إِدْغَامٌ): If there is the letter م (Mim) after Mim Sakin, it must be recited with Idgham Gunnah. For example:

فِي قُلُوبِهِم مَرَضٌ

c) Izhar (إِظْهَار): If any letter other than ب (Ba) or م (Mim) comes after Mim Sakin, it must be read making Izhar or clearly without Ikhfa or Ghunnah. For example:

أَلَمْ نَشْرَحْ	لَمْ يَكُنْ

Rules of Nun Sakin or Tanween

There are four rules of Nun Sakin or Tanween, namely:

a) Iqlab
b) Idgham
c) Izhar
d) Ikhfa

We will learn in detail about the rules of Nun Sakin or Tanween in the next lesson.

A) Let us make a chart of five words that contains the use of Ghunnah with two letters of Ghunnah. Let us do the task in groups.

1.	
2.	
3.	
4.	
5.	

Iqlab

Iqlab is an Arabic word. It means 'to change'. The letter of Iqlab is ب (Ba). When this letter comes after Nun Sakin or Tanween, reading the Nun Sakin or Tanween changing into م (Mim) with one Alif Ghunnah is called Iqlab. For example: سَمِيعٌ بَصِيرٌ (Sami'um Basir).

Idgam

Idgam (اِدْغَامٌ) is an Arabic word. It means 'to read combinedly'. If there is any of the six letters of Idgam (ي – ر – م – ل – و – ن) after Nun Sakin or Tanween, reading that letter combining with the Nun Sakin or Tanween is called Idgam. As a result of Idgam, Tashdeed is used with the letter after Nun Sakin or Tanween (ّ). For example:

مِنْ مِّثْلِهٖ (Mim Mislihi). Here, the letter ن (Nun) is combined with the next letter م (Mim).

For the convenience of memorizing, the six letters of Idgam can be read- يَرْمَلُوْنَ (Yarmalun) together.

Kinds of Idgam

There are two kinds of Idgam, such as–

1. Idgam-e-Ba-Ghunnah (with Ghunnah)
2. Idgam-e-Bela-Ghunnah (without Ghunnah)

There are four letters of Idgam-e-Ba-Ghunnah, such as- ي–م – و – ن
There are two letters of Idgam-e-Bela-Ghunnah, such as- ر–ل

1.Idgam-e-Ba-Ghunnah: Idgam-e-Ba-Ghunnah is to read combinedly with Ghunnah. If any letter of ي–م – و – ن comes after Nun Sakin or Tanween, it is to be read with Ghunnah using Tashdeed. For Example:- مَنْ يَّشَاءُ (Maiyyasha'u).

2.Idgam-e-Bela-Ghunnah: Idgam-e-Bela-Ghunnah is to read without Ghunnah. If any letter of ر–ل comes after Nun Sakin or Tanween, it is to be read without Ghunnah using Tashdeed. For Example: مِنْ رَّبِّكَ (Mir Rabbika).

A) Let us practice after making a chart of 5 words containing Idgam. Let us do the task in groups.

1.	
2.	
3.	
4.	
5.	

Izhar

Izhar (اِظْهَارٌ) is an Arabic word. It means 'to read clearly'. Terminologically, if there is one of the six letters of Izhar (ء ه ح خ ع غ) after Nun Sakin or Tanween, then reading Nun Sakin or Tanween clearly without Ghunnah according to its Makhraj is called Izhar. For example: عَلِيْمٌ حَكِيْمٌ (Aleemun Hakeem)

The examples of the letters of Izhar after Nun Sakin–

مِنْ خَيْرٍ	مِنْ خَوْفٍ	مِنْهُمْ	اَنْعَمْتَ

The examples of the letters of Izhar after Tanween–

عَزِيْزٌ عَلَيْهِ	عَذَابٌ اَلِيْمٌ	عَلِيْمٌ حَكِيْمٌ

If the rules of Izhar are followed properly, the recitation of the Holy Qur'an becomes beautiful and meaningful. The true meaning of the Holy Qur'an can be understood. The beauty and melody of the Holy Qur'an's recitation is increased. Therefore, in order to recite the Holy Qur'an correctly, it is very much important to know the rules of Izhar and practice them. We will recite the Holy Qur'an by following these rules properly.

A) Let us practice making a chart of five words containing Izhar. Let us do the task in pairs.

1.	
2.	
3.	
4.	
5.	

Ikhfa

Ikhfa (اِخْفَاءٌ) is an Arabic word. It means 'to hide or to conceal'. There are 15 letters of Ikhfa, such as–

ك	ق	ف	ظ	ط	ض	ص	ش	س	ز	ذ	د	ج	ث	ت

When any of the Ikhfa letters comes after Nun Sakin or Tanween, the Nun Sakin or Tanween should be recited hiding inside the nose with Ghunnah. For example: (اِنْ كُنْتُمْ (In-kuntum), عِنْدَ (Inda), مِنْ شَرِّ (Min-sharri), etc.

The examples of Ikhfa of Nun Sakin:

مُنْذِرِيْنَ	مِنْ تَحْتِهَا	مِنْ سِجِّيْلٍ	مِنْكُمْ

The examples of Ikhfa of Tanween:

نِعْمَةٍ تُجْزٰى	ذَرَّةٍ شَرًّا	ظِلًّا ظَلِيْلًا

A) Let us practice after making a chart of three words of each of Ikhfa of Nun Sakin and Tanween. Let us do the task in groups.

Ikhfa of Nun Sakin	Ikhfa of Tanween
1.	
2.	
3.	

Sura Al-Kawsar

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

Sura Al-Kawsar	Transliteration	Meaning
اِنَّاۤ اَعۡطَیۡنٰکَ الۡکَوۡثَرَ	1.Inna a‘ṭaynakal kawsar.	1. Surely, I have granted you Al-Kawsar.
فَصَلِّ لِرَبِّکَ وَ انۡحَرۡ	2.Faṣalli lirabbika wanḥar.	2. So pray to your Lord and offer sacrifice.
اِنَّ شَانِئَکَ ہُوَ الۡاَبۡتَرُ	3. Inna shani’aka huwal abtar.	3. Indeed, your enemy is the one who shall be without posterity.

The Significance of Sura Al-Kawsar:

Sura Al-Kawsar is the 108th Sura of the Holy Qur’an, which is located in the 30th Para (part). There are one Ruku and three verses in this Sura. This Sura was revealed in Makka. The meaning of Al-Kawsar is ‘infinite blessings’.This Sura is also called Nahar.

During the revelation of Sura Al-Kawsar, the Sahabis (Companions) saw a gleam of a smile on the face of the Messenger of Allah. Sura Al-Kawsar is the good news of endless blessings in this world and the Hereafter. From this Sura, one can know about ‘Hawz-e-Kawsar’, which will be bestowed upon the Great Prophet (S.) on the Day of Judgement.

A) Let us recite the Sura Al-Kawsar with correct pronunciation with the teacher/ listening to the audio/ watching the video. Let us do this activity in groups.

Exercise - 1

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

(a) What can we understand from the order of the created world?

1. The Oneness of Allah
2. Familiarity with the created world
3. Rules and regulations
4. Mystery of creations

(b) What does Tawhid mean?

1. Belief in Angels
2. Belief in the Oneness of Allah
3. Belief in Rasul (S.)
4. Belief in the Hereafter

(c) What is it called to make someone a partner in the attributes of the Almighty Allah?

1. Kufr
2. Fisq
3. Shirk
4. Enemy

(d) Which one is the Farz of Hajj?

1. To perform Qurbani
2. To enter into Ihram
3. To shave the head
4. To perform Sa‘i

(e) When is Tashahhud recited in Salat?

1. In the second and the last Rak‘at
2. In the first and the second Rak‘at
3. In the third and the fourth Rak‘at
4. In every Rak‘at

(f) What does Du‘a-e-Qunut teach us?

1. Politeness and humbleness
2. Modesty and obedience
3. Cooperation and sympathy
4. Cordiality and mercy

(g) How many Wajibs are there in Salat?

1. 12
2. 13
3. 14
4. 15

(h) Which act invalidates Sawm?

1. Performing I‘tikaf
2. Making Niyyat
3. Eating and drinking willingly
4. Taking an oath

(i) Which Ibadat should we perform to eliminate economic inequality?

1. To perform Salat
2. To observe Sawm
3. T0 perform Hajj
4. To give Zakat

(j) From which place should the letter Hamzah (ء) be pronounced?

1. From the forepart of the tongue
2. From the middle of the tongue
3. From the beginning of the throat
4. From the end of the throat

2. Fill in the blanks:

a) The created world runs ---------- according to the command of the One and Unique Allah.
b) The Farz acts of Salat are called ---------- and Arkan.
c) Through Zakat, ---------- assistance is provided to poor people.
d) The main purpose of observing Sawm is to attain ---------- .
e) The letter ‘Ayn (ع) is pronounced from the ---------- of the throat.

3. Match the right column with the left:

Left Column	Right Column
a. Considering anyone	proclaims the greatness of the Almighty Allah.
b. By reading Tashahhud, the performer of Salat	to perform Hajj once in lifetime.
c. It is Farz for every adult, healthy and financially capable Muslim man and woman	a specific system of pronunciation for its alphabet.
d. Every language has	it is necessary to know about Ghunna.
e. In order to recite the Holy Qur’an correctly,	it must be recited with Ghunna.
	equal to Allah is called Shirk.

4. Choose the correct /incorrect statement:

a) In Ṣalat, reciting Sura Al-Fatiha in every Rak‘at is Wajib. (correct /incorrect)
b) Through Munajat, one can express one’s needs to the Almighty Allah. (correct /incorrect)
c) Learning the Qur’an correctly is our social responsibility. (correct /incorrect)
d) Through giving Zakat, purification of the soul is attained. (correct /incorrect)
e) Hajj teaches the purification of wealth. (correct /incorrect)
f) The place of articulation of a letter is called Makhraj. (correct /incorrect)

5. Answer the following questions in brief:

a) What can we know about the Almighty Allah by observing the order of the created universe?

b) What is meant by Shirk?

c) Write the names of five acts of Ibadat.

d) Why is it necessary to learn Tajweed?

e) Write the names of two Farz acts of Hajj.

f) How many places of articulation are the 29 Arabic letters pronounced from?

g) Which place of articulation is the letter Qaf (ق) pronounced from?

6. Answer the following questions in detail:

a) Describe five creations that operate according to the fixed rule.

b) Give an explanation of Tawhid.

c) Describe the significance of Sawm.

d) Write a paragraph about the importance of Zakat.

e) Discuss about Hajj.

f) Write a paragraph about the lessons of sacrifice of Qurbani in real life.

g) Make a list of the types of Ghunna.

h) Write about your actions, being inspired by the greatness of sacrifice of Qurbani.

Chapter Two

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

Hazrat Daud (A.)

Hazrat Daud (A.) was born in the tribe of Bani Israel in Bethlehem of Palestine. In childhood he used to graze sheep. From that time he was courageous and prudent. The fame of his merit and courage spread out with the increase of his age. He was appointed as the commander of the army of King Talut because of his courage. His war strategy was extraordinary. During his tenure as the commander of the army, he defeated the tyrant ruler Jalut. Being impressed by his heroism, King Talut married off his daughter to Daud (A.). After the death of King Talut, he was appointed King of the Bani Israelites.

He administered the kingdom with justice. There was much prosperity during his rule. He founded courts at the various places of his kingdom for ensuring fair justice. He appointed faithful and experienced persons as judges. He appointed Allah-fearing and trustworthy persons as the keepers of the treasury.

Hazrat Daud (A.) was a Messenger and Prophet of Islam. The divine book Zabur was revealed upon him. The Almighty Allah says–

وَاٰتَيۡنَا دَاوٗدَ زَبُوۡرًا

Transliteration: Wa ataina Dauda Zabura.

Meaning: We gave Zabur (the divine book) to Daud. (Sura Bani Israel, Verse: 55)

He began to preach religion by the command of the Almighty Allah. His voice was very sweet. He used to recite the Zabur. People and other animals used to gather around him to listen to his sweet recitation. He could understand the language of animals and birds and talked to them. Most of the time he used to devote himself to the Ibadat (worship) of the Almighty Allah. He used to sleep less at night. He used to perform Ibadat almost whole night. Besides, he used to observe fasting every alternative day. Hazrat Sulaiman (A.) was one of his children. He became king and Messenger after Hazrat Daud (A.).

Ideals of Life

Hazrat Daud (A.) possessed innumerable virtues. Virtues like honesty, justice, modesty, Allah-fearing, piety and gratefulness to the Almighty Allah assembled in him. In spite of facing lots of trials and tribulations, he remained steadfast in his faith in the Almighty Allah. He did not use to take any honorarium from the royal treasury. He used to make armour with his own hands; he used to maintain his family by the income of selling that.

While praising Hazrat Daud (A.), the Great Prophet (S.) says– "None ever eats the best food other than earned by his own hands. The Messenger of the Almighty Allah Daud (A.) used to eat food earned by his own hands." (Sahih Bukhari)

Hazrat Daud (A.) was very compassionate to mankind. He used to roam in disguise to see the condition of the people with his own eyes. He would try to solve the needs and complaints of the people after listening to them. He was sympathetic to the people. He used to give priority to the demands of the people. This quality made him very popular to the people. For this, he obtained much respect and appreciation from the people. He was very modest and had no pride in him. He lived a simple life. He used to convey his gratitude to the Almighty Allah for each of his achievements.

We can follow the ideals and virtues of Hazrat Daud (A.) in different spheres of our life. We can develop firm trust and conviction to the Almighty Allah by following his ideals. We can offer our Ibadat to the Almighty Allah properly. We can follow the path directed by the Almighty Allah in all works. We can convey our gratitude to the Almighty Allah for our various achievements. We can always be honest in our words, deeds and behaviour with our parents, siblings, relatives and neighbours. We can do our own work ourselves. We can be modest and humble in our behaviour with others. Thus, we can be successful in worldly life and Hereafter by following the noble virtues of Hazrat Daud (A.).

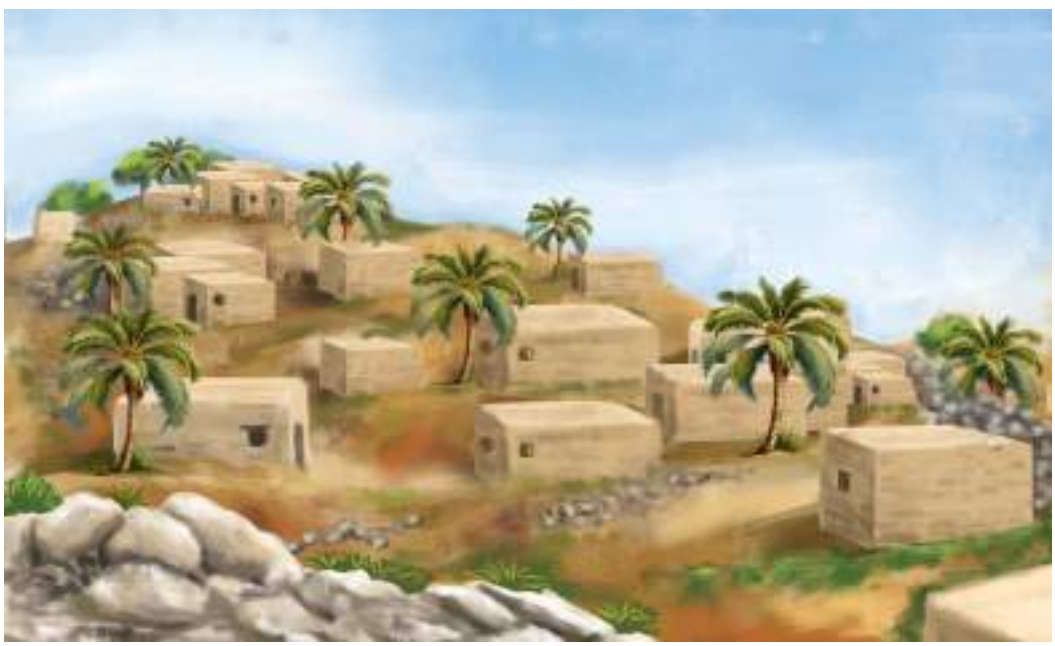
A) Let us prepare a paragraph after discussing the ways of life of Hazrat Daud (A.). Let us do the task in pairs.

B) Let us make a list of the work we will do following the ways of life of Hazrat Daud (A.). Let us do the task in groups.

1.
2.
3.
4.
5.

Hazrat Isa (A.)

Hazrat Isa (A.) was a Messenger and Prophet. The divine book Injil was revealed upon him. He was born in the tribe of the Bani Israel in Bethlehem of Palestine about two thousand years ago. The name of his mother was Mariam (A.). He was extraordinarily wise and kind.



Picture: The ancient Bethlehem

Hazrat Isa (A.) spread out the loyalty to One and Only Allah, mercy, love and the messages of peace among the people of his tribe. His teachings touched the hearts of the people. But he had to face the opposition of the then Jewish leaders. Despite that he remained steadfast to his goals. The Almighty Allah gave him Mujija (miraculous power) so that he could perform his duties perfectly. For example, healing the patients of vitiligo and leprosy, giving life to the dead, giving eyesight to the born blind and feeding many with a little amount of food etc. Moreover, he could speak while in the cradle.

During the time of Hazrat Isa (A.), the people of his tribe had forgotten the Almighty Allah. He called upon them to perform Ibadat (prayers) of the Almighty Allah. He advised them to give up all sinful acts and unjust works, but the people did not accept his advice. They started doing enmity with him. They even plotted to kill him. One day they sent men to kill Hazrat Isa (A.), but failed. Then the Almighty Allah lifted Hazrat Isa (A.) alive to the sky with his boundless power. He will return to the world before Qiyamat (the Day of Judgement) and kill the Dajjal. He will stay in the world for forty years and preach religion as a follower of our beloved Prophet (S.). Thereafter, he will die a natural death and will be laid down to rest beside the grave of the Great Prophet (S.).

Ideals of life of Hazrat Isa (A.)

Hazrat Isa (A.) possessed innumerable qualities. He had profound faith and trust in the Almighty Allah. He was well known for his mercy, love, modesty and service towards all the living beings of the world. He was sympathetic to the poor and who were living in pains and sufferings. He cured the sick. Once he met with a leper. Seeing his pains and sufferings, he touched him. Immediately, the leper got cured. He did not want anything in return, any appreciation or recognition for serving others.

He was modest, humble, kind and forgiving. He was merciful to the sinners and hateful to the sin. He used to forgive those who would repent sincerely after committing a crime. He gave the highest priority to serve the mankind. He used to motivate his followers to practice this virtue in their daily lives.

The ideals and teachings of Hazrat Isa (A.) are worth following for us. We can practice his profound trust and obedience to the Almighty Allah alongside other great qualities. We can be sympathetic to all human beings; can try to relieve their sorrows and sufferings; can serve the ailing patients; can love all men in the world with utmost sincerity; can forgive an offender if he repents; can help and cooperate with the neighbours; can wish for peace and prosperity of all in all circumstances.

A) Let us write a paragraph after discussing the ways of life of Hazrat Isa (A.). Let us do the task in pairs.

B) Let us make a list of things we will do ourselves following the ways of life of Hazrat Isa (A.). Let us do the task in groups.

1.
2.
3.
4.
5.

The Great Prophet Hazrat Muhammad (S.)

Hazrat Muhammad (S.) was the greatest and the last of all Prophets. He was born in 570 A. D. in the Quraysh tribe in Makka of Arabia. His father's name was Abdullah and mother's name was Amina. After losing his parents in his childhood, he faced with sorrows and sufferings. He became well known to all because of his honesty, truthfulness, faithfulness and trustworthiness since his boyhood. For this reason, all called him 'Al-Amin' (Trustworthy). At present, millions of people have been following the ideals of Islam to the path shown by him. In the previous class, we have learnt about the life of the Great Prophet (S.) from his birth to the adolescent period. In the present lesson, we will learn about his life span from youth to the end.

Youthful Life

The Great Prophet (S.) used to think of establishing peace in Arabia since his young age. An incident occurred at that time. The need for renovation of the Holy Ka'ba arose. The Quraysh started altogether the renovation of the Holy Ka'ba. But a dispute and quarrel broke out among them about the placing of Hajr-e-Aswad (black stone). Each of the tribes wanted to have the opportunity and honour to set the stone on the wall of the Holy Ka'ba. The possibility of breaking out of a war became imminent because of this. In these circumstances, an old man named 'Umaiya bin Mugira' gave a proposal. The proposal was that the person who would enter the Holy Ka'ba first in the early hours of the next morning would resolve the dispute. At the dawn of the next morning, the Great Prophet (S.) entered the Holy Ka'ba first before all. Being glad, all gave him the responsibility to resolve the dispute. He laid a piece of cloth and put the stone on it with his own hands. Then he asked the heads of the tribes to hold the four sides of the cloth and carry the stone to the appropriate place. All took the stone along with the cloth to the appropriate place. After that, the Great Prophet (S.) set the stone on the wall of the Holy Ka'ba with his own hands. All were pleased to have the honour of setting the stone. Thus, all were saved from an unavoidable war.

There lived a learned and rich woman in Arabia at that time. Her name was Khadiza Binte Khuyilid. She was searching for a faithful person to look after her business. Being infromed about the honesty and faithfulness of Hazrat Muhammad (S.), she handed over him the responsibility of her own business. Taking the responsibility, the Great Prophet (S.) travelled to Syria and returned to Makka after making a huge profit in business. Hazrat Khadiza (R.) proposed to marry Hazrat Muhammad (S.) being impressed by his honesty, faithfulness, farsightedness and work skills. With the mediation of his uncle Abu Taleb, their marriage was accomplished. Hazrat Muhammad (S.) was twenty-five and Hazrat Khadiza (R.) was forty years old at the time of their marriage.

The Ideals of His Young Age

Hazrat Muhammad (S.) was a symbol of the highest moral virtues and values. Forgiveness, generosity, patience, tolerance, honesty, truthfulness, kindness and greatness were reflected in his character. His ideals of life are worth imitating and worth following. For following the ideals of Hazrat Muhammad (S.), the Almighty Allah Himself says in the Holy Qur'an–

لَقَدْ كَانَ لَكُمْ فِيْ رَسُوْلِ اللّٰهِ اُسْوَةٌ حَسَنَةٌ

Transliteration: Laqad kaana lakum fi Rasulillahi uswatun hasana

Meaning: There is indeed a perfect model for you in the Messenger of Allah (Sura Al-Ahzab; verse:21)

Hazrat Muhammad (S.) was the best ideal for humanity. His ideals and teachings inspire millions of people across the world to follow the best moral virtues. He earned reputation for his knowledge, well behaviour and justice before receiving prophethood. He had profound affection for the opressed and deprived people of the society. He was merciful and generous to the orphans, the widows and the poor. Once he found that an old woman was carrying a heavy load who was in great pains. Hazrat Muhammad (S.) himself carried the load to the house of the woman.

Receiving Prophethood

From his young age, Hazrat Muhammad (S.) used to think for the liberty and peace of mankind. The people of Arabia were indulged in idolatry, Shirk (polytheism), dispute and quarrel. He used to engage himself in meditation on these matters in the cave Hera of Jabal-e-Nur Mountain near Makka. In 610 A.D., when he was in meditation in the cave Hera, Hazrat Jibrael (A.) brought to him the Wahi (revelation) of the Almighty Allah. He was then forty years old. From that time until his death, he received the Wahi from the Almighty Allah. The Holy Qu'ran was revealed upon him.

After receiving Prophethood, the Great Prophet (S.) called upon the people of Makka to embrace Islam. At the beginning, he started to preach Islam secretly. At that time a few numbers of people embraced Islam responding to his call. His wife Hazrat Khadiza (R.) was the first to embrace Islam. Then, among the men Hazrat Abu Bakar (R.) and among the boys Hazrat Ali (R.) were the first to embrace Islam.



Picture: The Cave of Hera

Hijrat (Migration) to Madina

The influential men of Makka started opposing the Great Prophet (S.) when he began to preach Islam in public following the instructions of the Almighty Allah. They started to oppress his followers. His wife Hazrat Khadiza (R.) and his uncle Abu Taleb died in 619 A.D. Despite the grief of losing his beloved and the oppression by the Kafirs (disbelievers), he kept calling upon the people of Makka to the path of Islam. Then he went to Taif to preach Islam. The people of Taif injured his holy body leaving it bleeding. But he forgave them without cursing. The Great Prophet (S.) was very shocked at the mistreatment of the people of Makka and Taif.

In 621 A.D., the Great Prophet went to Mi'raj (ascension) for the purpose of gaining the closeness of the Almighty Allah. On the night of 26th of Rajab, he went to Baitul Mukaddas from Masjidul Haram (Holy Ka'ba). His journey is called Isra (night journey). Then he went to Mi'raj from there. Passing through the seven skies, he reached to gain the closeness of the Almighty Allah. This time, he got instructions from the Almighty Allah to perform prayers five times a day. After this event, the Great Prophet (S.) began to preach Islam being encouraged by the new inspiration.

When the opposition and oppression by the people of Makka was on the rise, the Great Prophet (S.), with the signs of the Almighty Allah, decided to make Hijrat (migration) from Makka. At first, he directed the Muslims to migrate to Abyssinia in order to protect themselves. There the emperor of Abyssinia Najjashi gave shelter to the Muslims. This was the first Hijrat of the Muslims. The number of Muslims began to increase day by day. Therefore, the Quraysh of Makka decided to kill Hazrat Muhammad (S.). Under these circumstances, the Great Prophet (S.) got instructions from the Almighty Allah to make Hijrat to Madina. He made Hijrat to Madina in 622 A.D. Those who made Hijrat to Madina at the instructions of the Great Prophet are called 'Muhajir' (immigrant). After the Hijrat, the people of Madina provided shelter to the Great Prophet (S.) and his Companions. Those who gave shelter are called 'Ansars'(Helpers). The Hijrat to Madina is a epoch-making in the history of Islam. Later on, the counting of Hijri year began based on this year of Hijrat.

After coming to Madina, the Great Prophet (S.) established a welfare state. He formulated a charter for the state, which is known as 'Madina Charter'. The safety and peaceful coexistence of all people irrespective of religions have been guaranteed in the charter.

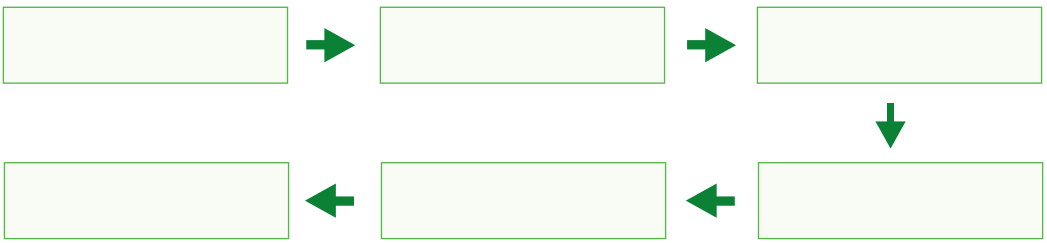
Even after the Hijrat, the Great Prophet (S.) and his Companions continued to fall victims to the threats and conspiracies of his opponents. As a result, the provision of Jihad was revealed and a number of battles with the enemies were fought. The Battle of Badr, the Battle of Uhud, the Battle of Khandaq are a few examples.

In 628 A.D. or in the year of 6th Hijri, the Quraysh obstructed the Great Prophet (S.) and his Companions when they wanted to go to Makka to perform Umra. For the sake of peace, he made a treaty or agreement with them which is known as the 'Treaty of Hudaybia'. Afterwards, impressed with the beauty of Islam countless people embraced Islam in groups. But the Quraysh cancelled the treaty within two years. In 630 A.D. or in the 8th Hiji, in the month of Ramadan, the Great Prophet (S.) conquered Makka with ten thousand Companions without any bloodshed. After that, he declared general amnesty for the people of Makka.

In 632 A.D. or in the 10th Hijri, the Great Prophet (S.) along with more than one lac of his Companions performed Hajj. It was the last Hajj of his life. That is why, it is called the 'Farewell Hajj'. This time he gave a historic sermon or address at the Ground of Arafat of Jabal-e-Rahmat. This is called the 'Sermon of Farewell Hajj'. In this sermon, he emphasized on the importance of justice, abolishing usury system, equity, solidarity of Muslims and following the Qur'an and Sunnah etc. He fell sick after a few days of the Farewell Hajj and he died in 632 A.D. or on the 12th of Rabiul Awal.

We will always follow the ideals of the Great Prophet (S.) in our lives; will perform our duties with honesty and faithfulness; will stand by the helpless, oppressed and the suppressed; will keep trust and faith in the Almighty Allah in all adversities; will always work with patience for justice; will show the highest level of tolerance to the people of different religions in the light of Madina Charter; will behave compassionately with our classmates of different religions. Thus, we will follow the ideals of the Great Prophet (S.) through different actions.

A) Let us make a flow chart mentioning chronologically different events of youthful days of Hazrat Muhammad (S.). Let us do the task individually.



B) Let us make a list of work we will do following the ideals of youthful days of Hazrat Muhamad (S.). Let us do the task in groups.

1.
2.
3.
4.
5.

C) Let us write a paragraph on the prophethood of Hazrat Muhammad (S.) by discussing in pairs. Let us do the task in pairs.

D) Let us make a poster on the teachings of the Great Prophet (S.) after discussing Hijrat watching pictures and videos. Let us do the task in groups.

Hazrat Usman (R.)

Hazrat Usman (R.) was born in 573 or 576 A.D. in the Umayyad clan of the Quraysh tribe of Makka. His father's name was Affan and his mother's name was Arwa. From young age, he was well known for his kindness, modesty and honesty. He was one of the earliest Companions of the Prophet (S.) to embrace Islam. Because of his marriage to two daughters of the Great Prophet (S.), he was known as 'Junnurain' or 'Owner of Two Lights'. Hazrat Usman (R.) was a man of many qualities. He was famous for his charity, philanthropy and generosity. He used to donate his wealth to help Muslims and serve the needy and the distress. For this reason, he was given the title 'Ghani'. The word 'Ghani' means rich.

Ideals of Life

Hazrat Usman (R.) did various welfare works for Islam and for the common people. He built mosques and dug water wells for the benefit of the common people. He provided financial assistance to the poor, orphans and widows. Once during a severe water crisis in Madina, the people faced great hardship. Their only source of water was a well called 'Bir-e-Ruma'. The owner of the well was not willing to open it to everyone. He demanded an additional price for taking water from the well. As a result, it was not possible for many to take water. Hazrat Usman (R.) came to know about this plight of the people. He purchased the well from the owner for 20 thousand dirhams and opened it to the people. As a result, the people got rid of the sufferings and plight because of water.



Picture: Water well

Hazrat Usman (R.) was appointed Khalifa in 644 A.D. He was the third Khalifa of the Khulafa-e-Rashidin. He was elected Khalifa after the second Khalifa, Hazrat Umar (R.). There was prosperity in the Muslim Empire during his reign. Because he administered the affairs of the empire with justice, efficiency and compassion. The people respected him as a just and benevolent ruler.

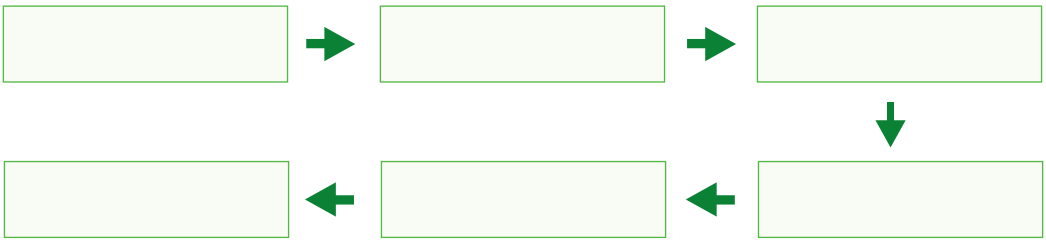
The significant contribution of Hazrat Usman (R.) to Islam was the compilation of the Holy Qur'an. During his Khilafat, the Muslim Empire expanded greatly. At that time, variations were seen in the Qirat (recitation) of the Qur'an among Muslims in different regions. As a result, Hazrat Usman (R.) took the initiative to introduce a standard version to maintain uniformity in the recitation of the Qur'an. He formed a committee consisting of wise and knowledgeable companions to ensure the accuracy of the compilation process. This committee prepared a final compilation on the basis of the copy of the Holy Qur'an compiled by Hazrat Abu Bakr (R.) after examining reading styles. All copies of the Holy Qur'an were subsequently prepared following that compilation. For this reason, he is called 'Jami'ul Qur'an' or the compiler of the Qur'an. He was martyred in 656 A.D. while reciting the Holy Qur'an.



Picture: Holy Qur'an

Hazrat Usman (R.) was humble, modest and selfless. He treated everyone, rich or poor, helpless or powerful, with kindness and respect. He was a unique example of justice and piety. His generosity, modesty and devotion to Islam are worth following for us. Being inspired by his ideals, we can also provide financial assistance and cooperation in public welfare works. We can behave simply, kindly and respectfully with everyone. We can adopt the ideals of honesty and fairness in our words, actions and behaviour.

A) We learnt about the ways of life of Hazrat Usman (R.). Now let us create a flow chart mentioning various events of his life successively. Let us do the task individually.



B) Let us prepare a poster of the things we will do ourselves by following the ideal life of Hazrat Usman (R.). Let us do the task in groups.

Poster

Hazrat Ali (R.)

Hazrat Ali (R.) was the fourth Khalifa of Islam. He was born in 600 A.D. in the Hashim clan of the Quraysh tribe of Makka. He was the son of Abu Talib, the uncle of the Great Prophet Hazrat Muhammad (S.). His mother 'Fatima Binte Asad' was a pious and respected woman. From his childhood, he grew up in the family of the Great Prophet (S.) and his wife Hazrat Khadija (R.). He was deeply influenced by the teachings of the Great Prophet (S.). He was the first among the adolescents to embrace Islam. He was only ten years old at that time. He was one of the famous Companions of the Great Prophet (S.). Hazrat Ali (R.) made tireless efforts in the service of Islam. In 624 A.D. or in the 2nd Hijri, his marriage with Hazrat Fatima (R.), the daughter of the Great Prophet (S.) was accomplished.

Ideals of Life of Hazrat Ali (R.)

Hazrat Ali (R.) participated in different battles with the Great Prophet (S.). He played a leading role in many battles of the early era of Islam, including the Battle of Badr, the Battle of Uhud and the Battle of Khandaq. He earned praise from the Great Prophet (S.) for his bravery and military skills. For his special heroism in the Battle of Badr, the Great Prophet (S.) gifted him a sword called 'Zulfiqar'. When he conquered the well-protected Qamus fort in Khaibar, the Great Prophet (S.) bestowed upon him the title of 'Asadullah' (the Lion of Allah). His such contributions played a supportive role in the protection and expansion of the Muslim state.

In 628 AD or in the 6th Hijri, a 10-year treaty was signed between the Muslims of Madina and the Quraysh tribe of Makka, which is known as the 'Treaty of Hudaibiyah'. As a result of this treaty, Muslims got opportunity to perform Hajj in Makka. Hazrat Ali (R.) played an important role as the writer of this treaty.

Hazrat Ali (R.) served as an advisor and counselor to the three previous Khalifas. As Khalifa, he paid his attention to justice, equality and the welfare of the people. He initiated several reforms to remove social injustice and meet the needs of the helpless and weak.

Hazrat Ali (R.) was a strict follower of justice and fairness. His favorite armour was lost in the battle of Siffin. One day, he saw a non-Muslim selling the armour in the market of Kufa and asked him to return it. The man refused to give it to him. Hazrat Ali (R.) could have taken it by force; but he did not do that. He filed a complaint against the man in the court of the Qazi in compliance with law. The Qazi asked Hazrat Ali (R.) to provide evidence regarding the armour. He could not provide any evidence that would be acceptable to the Qazi. As a result, the Qazi ruled in the non-Muslim man's favour. Ali (R.) accepted it without any word. This incident surprised the man very much. Later, he admitted that the armor did not belong to him. When Hazrat Ali (R.) went to the battle of Siffin, the armour fell off his camel and he picked it up. Therefore, the real owner of the armour was not he but Hazrat Ali (R.). This incident had a deep impact on the man. After a few days, the man embraced Islam, impressed by the teachings of Islam and the justice of Hazrat Ali (R.).

Hazrat Ali (R.) was a treasury of knowledge. He was one of the best knowledgeable persons of that time. There is a collection of his poems called 'Diwan-e-Ali'. In addition to his military skills, he was also famous for Islamic law and religious knowledge. The Great Prophet (S.) praised his qualities.

Hazrat Ali (R.) was very humble and selfless. Anyone could easily go to him and seek for his help. His ideals of life are worth imitating and worth following for us. By following his ideals, we can dedicate ourselves to the service of Islam. We can show respect for honesty and justice. We can behave humbly and selflessly with everyone. We can support the helpless and the weak.

A. Let us write a paragraph mentioning various events in the life of Hazrat Ali (R.). Let us do the task individually.

B. Let us make a list of the things that we can do ourselves by following the ideals of Hazrat Ali (R.). Let us do the task in groups.

1.
2.
3.
4.
5.

Hazrat Fatima (R.)

Hazrat Fatima (R.) was the youngest daughter of the Great Prophet (S.) and Hazrat Khadiza (R.). She was born in Makka in 605 A.D. From her young age, she possessed good character, piety, knowledge and prudence. Her title was 'Sayyidatun Nisa'.

After the Great Prophet (S.) had received prophethood, Hazrat Fatima (R.) embraced Islam along with her mother and other sisters. As she grew up, she helped her father Hazrat Muhammad (S.) in his religious work. She also played an important role in spreading the message of Islam. She used to console the Great Prophet (S.) during his hardships and persecutions standing beside him.

She migrated to Madina in 622 A.D. In 624 A.D., the Great Prophet (S.) married off her to Hazrat Ali (R.). She did all the household chores in her husband's family with her own hands. Hazrat Ali (R.) and Hazrat Fatima (R.) had four children named Hasan, Hussain, Zaynab and Kulsum. The Great Prophet (S.) loved them very much.

Ideals of Life

Hazrat Fatima (R.) possessed extraordinary qualities. She was renowned for her piety and devotion to the Almighty Allah. She used to seek the guidance and mercy of the Almighty Allah in all aspects of life. She used to spend most of her time in the remembrance of the Almighty Allah.

Hazrat Fatima (R.) was well known for her sympathy for the helpless. She often used to provide various kinds of help to the poor and helpless. She used to donate food, clothes and other necessary things generously to the needy. Once a poor Arab old man came to her for help. There was nothing in the house to give him. Then she took off her own necklace and gave it to the old man. For the sake of the pleasure of the Almighty Allah, she gave up all her own comforts and luxuries.

Hazrat Fatima (R.) had faith and trust in the Almighty Allah during hard times too. She tolerated many hardships throughout her life. She faced all the problems with infinite patience. Such examples of Hazrat Fatima (R.) inspire the believers even today.

Hazrat Fatima (R.) played a special role in the field of Jihad. In the Battle of Uhud, when the Great Prophet (S.) was injured in his face and in various parts of his body, blood started flowing. Hazrat Fatima (R.) then set fire to a mat of date leaves and applied the ashes to the wound to cure it.

The contribution of Hazrat Fatima (R.) to Islam is immense. The Great Prophet declared her the leader of the women in Jannat for her contribution. In every aspect of her life, including her words and behavior, she used to follow the ideals of the Great Prophet (S.).

That is why, she has been called the true embodiment of the Great Prophet (S.). She passed away a few days after the demise of the Great Prophet (S.).

Hazrat Fatima (R.) was a shining and noble woman and a source of inspiration for the Muslims. Her piety, compassion and patience are worth imitating for us. We will always live according to her ideals. We will keep patience in times of trouble. We will keep ourselves devoted to the service of Islam. We will do our own work. We will keep patience in face of financial adversity and hardship.

A) We came to know about the ways of life of Hazrat Fatima (R.). Now let us write a paragraph mentioning various incidents of her life in sequence. Let us do the task individually.

B) Let us make a poster with the list of the things that we can do ourselves following the ideals of life of Hazrat Fatima (R.). Let us do the task in groups.

Poster

Exercise - 2

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

(a) Which divine book was revealed to Hazrat Daud (A.)?

1. The Qur'an
2. The Injil
3. The Zabur
4. The Tawrat

(b) Where was Hazrat Isa (A.) born?

1. Egypt
2. Bethlehem
3. Qatar
4. Saudi Arabia

(c) Because of which quality was the Great Prophet (S.) called Al-Amin?

1. Honesty
2. Truthfulness
3. Trustworthiness
4. Tolerance

(d) In which year did the Holy Prophet (S.) make Hijrat (migrate) to Madina?

1. In 622 A.D.
2. In 623 A.D.
3. In 624 A.D.
4. In 625 A.D.

(e) Who was known as the 'Junnurain' or the possessor of the two lights?

1. Hazrat Abu Bakr (R.)
2. Hazrat Usman (R.)
3. Hazrat Umar (R.)
4. Hazrat Ali (R.)

(f) Whose title is 'Sayyidatun Nisa'?

1. Hazrat Ruqayya (R.)
2. Hazrat Zaynab (R.)
3. Hazrat Fatima (R.)
4. Hazrat Ayesha (R.)

(g) Whose title is 'Asadullah'?

1. Hazrat Abu Bakr (R.)
2. Hazrat Usman (R.)
3. Hazrat Umar (R.)
4. Hazrat Ali (R.)

2. Fill in the blanks:

a) Hazrat Ali (R.) was very ---------- and modest.
b) Following the ideals of Hazrat Usman (R.), we can also provide financial ---------- to the welfare of the people.
c) Following the ideals of the Great Prophet (S.), we will perform our duties with honesty and ----------.
d) Hazrat Usman (R.) was the ---------- Khalifa of the Khulafa-e-Rashidin.
e) Hazrat Daud (A.) was very humble and had no ---------- in him.
f) Following the example of Hazrat Fatima (R.), we will keep ---------- in the midst of financial adversity and hardship.

3. Match the right column with the left:

Left Column	Right Column
a. King Talut married off	we will serve the sick.
b. The Treaty of Hudaybiah is	the youngest daughter of Hazrat Khadiza (R.).
c. Compilation of the whole Qur'an was done by	declared a general amnesty.
d. Following Hazrat Isa (A.)	a peace treaty.
e. Hazrat Fatima (R.) is	his daughter to Hazrat Daud (A.).
	Hazrat Usman (R.).

4. Choose the correct /incorrect statement:

a) Hazrat Daud (A.) was born in the Quraysh tribe of Arabia. (Correct/Incorrect)

b) 'Al-Amin' was the title of Hazrat Isa (A.). (Correct/Incorrect)

c) The ideal of Hazrat Usman (R.) was to do public welfare work. (Correct/Incorrect)

d) In 624 A.D., Hazrat Muhammad (S.) went to Miraj. (Correct/Incorrect)

e) We can be trustworthy by following the ideals of Hazrat Muhammad (S.). (Correct/Incorrect)

5. Answer the following questions in brief:

a) Who was Hazrat Daud (A.)?

b) Mention two ideals of Hazrat Isa (A.).

c) Write down two ideals of Hazrat Usman (R.).

d) Why did the Great Prophet (S.) gift the sword named Zulfiqar to Hazrat Ali (R.)?

e) Who are called Muhajirs?

6. Answer the following questions in detail:

a) Describe the ideals of life of Hazrat Isa (A.).

b) How can we practice the youthful ideals of Hazrat Muhammad (S.)? Explain.

c) What are the things we will do by following the ideals of Hazrat Ali (R.)? Prepare a list of them.

d) Mention five things to learn from the ideals of life of Hazrat Fatima (R.).

Chapter Three

Achieving Moral and Humane Qualities

Self-Sacrifice

We live in a society. Many other people live with us in a society. We follow some rules and social values while living in society. The qualities that are built within us from this are moral and humane qualities. Honesty, fairness, tolerance, etc. are examples of moral qualities. Again, modesty, affection, forgiveness, etc. are examples of humane qualities. We have to acquire these qualities to maintain peace and order, good relations and harmony in society. Practicing and excercing humane qualities like self-sacrifice, mutual respect, tolerance, patriotism, sympathy, selflessness, etc. help us to become real human beings. We all should practice moral and humane qualities. In this lesson, we will learn about an important moral and humane quality 'self-sacrifice'. Giving up something of one's choice for others is called self-sacrifice. Generally, sacrifice means giving up something for someone. Giving up what one needs for the good or happiness of others is called self-sacrifice. Islam gives instructions for self-sacrifice. The Messengers and Prophets whom the Almighty Allah has sent to teach mankind throughout the ages have set the ideals of self-sacrifice. The Great Prophet (S.) and his Companions have set various examples of self-sacrifice.

There are instructions in various places of the Holy Qur'an about self-sacrifice. These instructions motivate us to be generous, compassionate and to give up our own interests for the well-being of others. The Almighty Allah says–

لَنْ تَنَالُوا الْبِرَّ حَتّٰى تُنْفِقُوْا مِمَّا تُحِبُّوْنَ ۚ وَمَا تُنْفِقُوْا مِنْ شَيْءٍ فَاِنَّ اللّٰهَ بِهٖ عَلِيْمٌ

Transliteration: Lan tanalul birra hatta tunfiqu mimma tuhibbuna wama tunfiqu min shayin fainnallaha bihi 'alim.

Meaning: You will never attain good reward until you spend of what you love and whatever you spend, Allah is Knowing of it. (Sura Ali-Imran, verse: 92)

In this verse, it has been instructed to set example of good deeds and true self-sacrifice by donating beloved thing. When this verse was revealed, the famous Companion Hazrat Abu Talha (R.) ran to Hazrat Muhammad (S.), and said, "O Messenger of Allah! Allah has commanded us to spend from the things that are dearest to us. 'Bayruha' is my dearest garden. I donated Bayruha for Allah." The Messenger of Allah (S.) said, "Give it to one of your close relatives." Then he gave the garden to Hassan bin Sabit and Ubayy bin Ka'b. (Sahih Muslim)

The Great Prophet (S.) has set many examples of self-sacrifice in his life. When he went to preach Islam in Makka, the Quraysh stopped him and allured him to give various valuable worldly privileges in return. He refused those. He even placed his life at risk for the sake of Islam. He left his beloved homeland for preaching Islam. He worked tirelessly for the establishment of Islam giving up his comforts and luxuries. Despite being the Head of the state of Madina, he lived a very simple life. He would make sacrifices for his family and fulfill the needs of the society by reducing his own needs. He dedicated himself to establish the rights of the weak and the deprived of the society. Through these works, he set a unique example of self-sacrifice.

Inspired by the ideals of the Great Prophet (S.), his Companions also set a great example of self-sacrifice. Hazrat Abu Bakr (R.) was a Companion of the Great Prophet (S.) and the first Khalifa of Islam. He donated his wealth for Islam selflessly. A significant battle in 630 A.D. was the Battle of Tabuk. A lot of money was needed to bear the expenses of the war. In this war for the sake of Islam, Hazrat Abu Bakr (R.) brought all his belongings and presented them to the Prophet (S.). Hazrat Umar (R.) donated half of his wealth. Hazrat Usman (R.) donated 900 camels, 100 horses, about 5.5 kg of gold coins, about 29 kg of silver coins and took on the expenses of ten thousand soldiers.

Inspired by the examples of the Great Prophet (S.) and his Companions, we will participate in various self-sacrificing activities. Self-sacrifice brings positive results in personal and social life. The pleasure of the Almighty Allah is earned as a result of self-sacrifice. Self-sacrifice awakens our sense of moral and social responsibility and plays a role in the welfare of society. Therefore, we will extend our helping hands to those who are the destitute and helpless and are inflicted with sufferings. We will sacrifice our own interests for the welfare of others and give priority to the preferences, needs, opinions, etc. of others in various fields.

A) Let us make a list of deeds of self-sacrifice by discussing the examples of the Great Prophet (S.) and his Companions. Let us do the task individually.

1.
2.
3.
4.
5.

B) Let us perform a role-play of self-sacrifice in the light of the examples set by the Great Prophet (S.) and his Companions. Let us do the task in groups.

C) Let us make a list of the benefits of self-sacrifice in the light of Islam. Let us do the task in pairs.

Mutual Respect

Mutual respect is respecting and valuing each other; being respectful of each other's opinions, feelings and rights. As a result, good relationship is developed among the people. A compassionate attitude is created among everyone in society.

Mutual respect is a humane quality. As human beings, it is our responsibility to respect each other. People of every profession of society have respect. Therefore, it is necessary to behave respectfully towards everyone, young and old, in society. Every person of society has to be respected according to his or her own position. Along with this, it is necessary to give importance to their opinions. Through this, we can increase mutual respect. Good qualities such as respecting each other as human beings, prioritizing the likes and dislikes of others, not treating anyone badly, etc. are also part of respect.

We live in family with everyone, young and old. Respect for each other brings happiness to the family. Parents are our dearest ones. It is our responsibility and duty to show respect to them. They bring up us with great love and affection. They get hurt severely if they are disrespected.

Arrogant and boastful people do not practice mutual respect. As a result, people do not like them. The Almighty Allah too does not like them. In the Holy Qur'an, the Almighty Allah says–

إِنَّ اللّٰهَ لَا يُحِبُّ مَنْ كَانَ مُخْتَالًا فَخُوْرًا

Transliteration: Innallaha la yuhibbu man kana mukhtalan fakhura.

Meaning: Surely Allah does not like one who is arrogant and boastful. (Sura An-Nisa, Verse: 36)

The Great Prophet (S.) himself practiced respecting the elders. He also instructed us to be respectful towards the elders. Many of his Hadiths also urge us to show respect to parents, relatives and people from all walks of life. The Great Prophet (S.) said– "He who does not love the young and does not respect the old is not from us." (Jami 'Tirmizi)

The Companions of the Great Prophet (S.) also respected each other. All the Companions had deep respect and loyalty towards the first Khalifa, Hazrat Abu Bakr (R.). The companions trusted in the justice of the second Khalifa, Hazrat Umar (R.). Even as a Khalifa, Hazrat Umar (R.) used to give special status to Ibne Abbas (R.), because of his expertise in Tafsir.

Inspired by the Holy Qur'an, Hadith and the ideals of the Companions, we will practice mutual respect. We should respect each other as human beings; care for good and bad feelings of others; not to behave badly with anyone; listen to others carefully. We will always respect our parents and elders. We will be respectful and caring to all. We will be good in our behaviour with our relatives, classmates and neighbors; greet (offer

salam) the elders; show affection and love to the younger ones; be polite and respectful to all; respect the teacher; and follow their instructions. We will not do anything that hurts them. In this way, we will practice the quality of mutual respect in our work and behavior.

A) Let us make a list of acts to do mutual respect with classmates, family and everyone outside the family in the light of the instances of the great Prophet (S.) and his Companions. Let us do this task in groups.

1.	
2.	
3.	
4.	
5.	

B) Let us create a scenario of mutual respect through role-play reflecting on the example of the life of the Great Prophet (S.) and his Companions. Let us do this task in groups.

C) Let us make a list of how we can practice mutual respect with everyone in our daily lives from the examples of the Great Prophet (S.) and the Companions. Let us do this task in pairs.

1.	
2.	
3.	
4.	
5.	

Tolerance of Others' Opinion

In Bengali, 'Tolerance of Others' Opinion' refers to *Paramata Sahishnuta. Paramata* means the opinion of others. *Sahishnuta* means tolerance. *Paramata Sahishnuta* or tolerance of others' opinion is the mindset of showing tolerance towards different opinions, beliefs, cultures and perspectives. It refers to respecting the opinions of others. That is, showing tolerance towards others' attitudes, opinions or beliefs even if one does not agree with them is called tolerance of others' opinion. People of different classes, professions and religions live in society. Everyone has the freedom to express their opinions. We will show tolerance towards the opinions of others.

Islam places special importance on tolerance. All people are the creation of the Almighty Allah. Therefore, being tolerant towards people's opinions is one of the teachings of Islam. The Holy Quran has given instructions not to hurt the religious beliefs and feelings of others. The Almighty Allah says–

وَلَا تَسُبُّوا الَّذِيْنَ يَدْعُوْنَ مِنْ دُوْنِ اللّٰهِ فَيَسُبُّوا اللّٰهَ عَدْوًا بِغَيْرِ عِلْمٍ

Transliteration: Wa la tasubbullajina yaduna min dunillahi fayasubullaha 'adwam bighayri 'ilmin.

Meaning: Do not revile those whom they call upon besides Allah. For they will revile Allah in enmity without knowledge. (Sura Al-An'am, Verse: 108)

One of the 99 names of the Almighty Allah is Al-Halim. Al-Halim means Tolerant, Forgiving, Patient, Forbearing, etc. The Almighty Allah does not punish His servant immediately after he commits a sin. He gave him time to repent. It is on of the teachings of Islam is to show toleranc towards others' opinion inspired by Allah's such attribute.

The Great Prophet (S.) used to seek the opinions of his Companions on various issues and encourage them to express their own opinions. During the Battle of Uhud, the opinion of some of the Companions of the Great Prophet (S.) including himself was to stay inside the city of Madina and fight; but Hazrat Hamza (R.) and the relatively young Companions expressed their opinion in favor of going outside the city and fighting in an open field. He accepted their opinion instead of giving priority to his own opinion and fought against the Quraysh in the field of Uhud outside Madina. This incident reveals the attitude of the Great Prophet (S.) to give importance to the opinions of others. Following his example, the Khalifas of the Great Prophet (S.) were also sympathetic to the opinions and beliefs of others during their reigns. There are numerous examples of this in history. Once Hazrat Umar (R.) said that it is better if the amount of Mahr for women is not excessive. Then a woman disagreed with his statement. Hazrat Umar (R.) withdrew his opinion and accepted the woman's opinion as correct.

The benefits of tolerance are many. It is undoubtedly one of the best humane qualities. Peace, harmony and order are preserved in society when people possess this quality.

Conflict and violence are reduced. Solidarity between different communities increases. Everyone can live together. Cordiality and harmony are created among all. People of different ideologies live in society. Peace is established if there is tolerance towards opinions and ideals of all people regardless of race, religion and caste.

The importance of tolerance for a beautiful and happy life is immense. No matter how annoying others' words are, we must maintain the patience to tolerate them. If the freedom of expression is obstructed, chaos arises in society. Therefore, Islam has urged to show a tolerant attitude towards freedom of expression.

We will show respect for the opinions and views of others, inspired by the ideals of Islam. Our parents, brothers and sisters, relatives, neighbors, classmates and friends may disagree with us on any matter. We will listen to their logical opinions with patience. We will not engage in unnecessary arguments, quarrels and disputes with them. We will try to learn about their opinions through rational discussions. We will also present our opinions through rational discussions. We will try to listen carefully to the opinions and views of others. We will sympathize with the opinions and feelings of others even if their opinions and feelings do not go with our own. We will not engage in dispute if someone disagrees with our opinions. We will try to be tolerant. In this way, we will follow the principles and ethics of Islam for tolerance.

A) Let us make a list of the benefits of tolerance by discussing the examples of the Great Prophet (S.) and his Companions. Let us do the task individually.

1.	
2.	
3.	
4.	
5.	

B) Let us present through role-playing how we can practice tolerance in our family and social life. Let us do the task in groups.

C) Let us explain how we can practice tolerance in our daily lives in the light of the examples of the Great Prophet (S.) and his Companions. Let us do the task in pairs.

Patriotism

The land where a person is born or permanently resides is his homeland. By loving his homeland, he works for its welfare. Loving one's homeland and its people and working for their welfare is patriotism. Patriotism is a great virtue.



Picture: Children holding the national flag

The beloved birthplace of the Great Prophet Muhammad (S.) was the holy city of Makka. He loved the city of Makka very much. He also loved the people of Makka very much. He used to call them to follow the path of truth and justice. He took various steps to work for the welfare of his country and society; but in the early days of preaching of Islam, the people of Makka started oppressing him brutally. They got involved in a plot to kill him. Then, on the commands of the Almighty Allah, he left his native land, Makka and migrated to Madina.

It was very painful to him to leave his birthplace during the Hijrat. He continued to look back at Makka with tearful eyes and said in a sorrowful voice–

"What a holy and good city you are!
How dear you are to me.
If my people had not driven me out from you
I would not have lived anywhere else except you."

(Tirmiji)

From this Hadith, we came to understand that the Great Prophet (S.) had deep affection and love for his homeland. His patriotism is worth imitating and worth following for us.

The Messengers and Prophets before Islam also loved their countries. They wished the well-being of their countrymen. Hazrat Ibrahim (A.) prayed to the Almighty Allah for the welfare of his descendants and his homeland, saying–

رَبِّ اجْعَلْ هٰذَا بَلَدًا اٰمِنًا وَّارْزُقْ اَهْلَهٗ مِنَ الثَّمَرٰتِ مَنْ اٰمَنَ مِنْهُمْ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ

Transliteration: Rabbij'al haza baladan aminaw warzuq ahlahu minas samarati man amana minhum billahi wal yawmil akhiri.

Meaning: My Lord! Make this land a secure city. Provide its people with fruits, whoever of them believes in Allah and the Last Day. (Sura Al-Baqarah, Verse: 126)

We also get lesson about patriotism from this supplication of Hazrat Ibrahim (A.).

Our homeland is Bangladesh. Inspired by patriotism, many people of this country have sacrificed their lives in various movements and struggles for the independence, sovereignty and welfare of the country. Their sacrifice inspires us to be patriotic. It inspires us to love our country and work for the welfare of the country. It teaches us to be responsible towards the country and society. The importance of patriotism is immense in maintaining the social unity and solidarity of the country. Patriotism inspires us to obey the laws of our country and to establish justice, equality and human rights.

Inspired by patriotism, we can contribute to the development of the country. We can play a role in preserving the natural and social resources around us. We can plant trees and do environment-friendly agriculture. Patriotism teaches us to maintain a pollution-free environment. It teaches us to love and behave responsibly towards people, the nature and the animate world.

Inspired by patriotism, we will do the following works for the welfare of the country–

a. We will sincerely fulfill the responsibilities and duties entrusted to us;
b. We will do our study attentively;
c. We will obey the law and order of the country;
d. We will refrain from corruption and injustice by adopting honesty;
e. We will help the poor and helpless and serve the sick;
f. We will plant trees and take care of them;
g. We will not throw garbage everywhere;
h. We will not waste national resources like water, electricity and gas.

We will contribute to the development of our homeland by developing these good habits.

A) Let us write the importance of patriotism in the light of Islam in the table below. Let us do the task individually.

1.
2.
3.
4.
5.

B) Let us make a list of the roles we will play in conserving the natural and social resources around us. Let us do the task in groups.

1.
2.
3.
4.
5.

C) Let us do a role-play on responsible behaviour that shows love for the country. Let us do the task in pairs.

Exercise - 3

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

(a) What is self-sacrifice?

1. Seeking one's own benefit
2. Seeking the good of others
3. Giving up something one likes
4. Thinking only of oneself

(b) What kind of quality is mutual respect?

1. Humane
2. The best
3. Natural
4. Moral

(c) How will you practice the quality of tolerance (of others' opinion) with your friend?

1. By disagreeing with him
2. By showing respect for his opinions and views
3. By ignoring his opinion
4. By discouraging him from giving his opinion

(d) What task will we do after being motivated by patriotism?

1. We will obey the law and order of the country
2. We will find the faults and shortcomings of the people of the country
3. We will ignore the country's failures
4. We will accept the misfortunes of the country

(e) What are the benefits of mutual respect?

1. Philanthropy
2. Charity
3. Patriotism
4. Good relationship

2. Fill in the blanks:

a) Self-sacrifice helps us to become real ----------.

b) Every person in society has to be ---------- according to his own position.

c) We will ---------- with the opinions and views of others.

d) Being motivated by patriotism, we will maintain a ---------- environment.

e) Mutual respect is to respect and to ---------- each other as human beings.

3. Match the right column with the left:

Left Column	Right Column
a. Giving up one's favourite things	we will behave respectfully.
b. The Messengers and the Prophets	we can contribute to the development of the country.
c. Regardless of young and old	we will abide by the others' opinions.
d. Inspired by patriotism,	have set ideals of self-sacrifice.
e. Even if we do not agree with the opinion of others,	is called self-sacrifice.
	we will show respect for their opinions.

4. Choose the correct /incorrect statement:

a) Practicing moral and humane qualities is very important. (Correct/Incorrect)

b) Self-sacrifice brings suffering and hardship to life. (Correct/Incorrect)

c) Not everyone is equally respectable as a human being. (Correct/Incorrect)

d) It is our sole duty to love our country and work for the welfare of the country. (Correct/Incorrect)

e) Patriotism motivates us to establish equality and human rights. (Correct/Incorrect)

5. Answer the following questions in brief:

a) What is self-sacrifice?
b) Write down two examples of self-sacrifice.
c) Write down two benefits of tolerance of others' opinions.
d) Write down two examples of practicing mutual respect in the family.
e) What is patriotism?

6. Answer the following questions in detail:

a) Make a list of the benefits of self-sacrifice.
b) Give a description of four activities related to mutual respect.
c) How will you practice tolerance of others' opinion in the light of the examples of the Great Prophet (S.) and his Companions?
d) Write a paragraph on the importance of patriotism.
e) How will you conserve natural and social resources inspired by patriotism?

Chapter Four

Religious Harmony

Introduction to Religious Harmony and Its Importance

Harmony means cordiality, amity, peaceful coexistence, etc. Religious harmony is peaceful living of the people of different religions together in the society. Religious harmony brings peace and stability among people of different religions. Bangladesh is a country of religious harmony. In this country, people of different religions including the Muslims, the Hindus, the Christians, the Buddhists live in harmony.

Islam inspires us to uphold harmony and justice, regardless of religion or caste. There are important directions in the Holy Qur'an and Hadith in this regard. Justice is an important aspect for religious harmony. In order to ensure justice for all people, the Almighty Allah says in the Holy Qur'an–

وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ عَلٰٓى اَلَّا تَعْدِلُوْا ۭاِعْدِلُوْا هُوَ اَقْرَبُ لِلتَّقْوٰى

Transliteration: Wala yazrimannakum shana'anu qawmin 'ala alla ta'dilu i'dilu hua aqrabu littaqwa.

Meaning: Do not let the enmity of any people moved you to deviate from justice. Act justly! That is near to piety. (Sura Al-Ma'idah, Verse: 8)

Inspired by this teaching of the Holy Qur'an, we will strive to establish religious harmony. We will demonstrate justice, kindness, good behavior, compassion and empathy towards people of all religions. We will not make negative comments about their religious beliefs and religious ceremonies. We will behave courteously and politely with them. Thus, we will maintain religious harmony through various activities.

A) Let us write down the teachings of the Holy Qur'an about religious harmony. Let us do the task in groups.

1.
2.
3.
4.
5.

The Charter of Madina and Religious Harmony

The Charter of Madina

The Great Prophet Hazrat Muhammad (S.) took various measures to establish peaceful coexistence among the people of different religions. One of the most significant steps was the formulation of the 'Charter of Madina.' Through this, he build up communal harmony among the Muslims, the Jews, the Christians and the Idolators living in Madina.

Before the Hijrat of the Great Prophet (S.), people of different religions, including the Jews, the Christians and the Idolators, were living in Madina. For a very long time, there had been disagreements, conflicts, killings and wars among them. In this situation, a delegation from Madina invited the Great Prophet (S.) to come to Madina as their leader and arbitrator. Later on, in 622 A.D., he made Hijrat (migration) from Makka to Madina.

After the Hijrat to Madina, the Great Prophet (S.) observed that for the peace and stability of the city, it was necessary to build unity and peaceful coexistence immediately among the people of different religions. For this reason, he formulated the Charter of Madina.

The Charter of Madina is attributed by various names, such as Sahifat al-Madina, Dustur al-Madina, Kitab al-Rasul, Misaq al-Madina etc. As a result of this charter, peaceful coexistence was established among the people of all religions. Everyone pledged to live together in harmony as one community. As a result, people of every religion gained the right to practice their own religion.

Rights of the People of Different Religions Described in the Charter of Madina

The Charter of Madina, formulated by the Great Prophet (S.), contains 47, or according to some opinions, 57 or even 63 articles. In these articles, the fundamental and humane rights of all the people of different religions living in Madina were ensured.

Five important articles of the Charter of Madina are–

1. This is a document issued by the Great Prophet Muhammad (S.), on the basis of which the mutual relations of the Muslims and the non-Muslims—whether they are followers of it or would engaged in works or dealings with them—will be determined. All of them together will be regarded as one community, one society and one state.

2. Whoever a Mu'min (believer) grants protection in the name of Allah, that protection will be recognized and applicable all. If even the weakest among the Mu'min promises someone safety, it will be obligatory for all Mu'mins.

3. Among the Jews, those who will become allies of the Mu'mins (believers) shall not be subjected to oppression and no help shall be given to their enemies.

4. The Jews of Banu ‘Awf together with the Mu'mins (believers) shall be regarded as one community. The Jews will have their own religion and the Muslims will have their own.

5. The Jews of Banu Salaba would have the same rights as the Jews of Banu ʿAwf. But whoever commits injustice or commits treachery brings evil only himself and for his family.

Among the rights described in the above clauses, the notable ones are–

1. Granting the right to the Jews, the Christians, the Idolators etc., alongside the Muslims to preserve their own ethnicity, society and culture;

2. Including the followers of different religions as members of the same nation alongside the Muslims;

3. Granting every person the right to practice their own religion;

4. Ensuring the protection of life, honor and property of all;

5. Granting everyone the freedom to practice their own religion. Not to convert anyone by force;

6. Providing the right to resolve the dispute for people of different religions according to the principles of justice;

7. Granting the right to assistance and protection for the weak and the helpless of all religions.

Thus, various rights for people of different religions are ensured in the Charter of Madina. As a result, good relations and peaceful coexistence among the different religious communities of Madina are ensured.

The Charter of Madina inspires us to protect the rights of people of different religions and to live in peaceful coexistence with them. We will practice the teachings of the Charter of Madina in our daily lives. We will be tolerant of the opinions and feelings of the people of all religions. We will refrain from actions that harm their religion, life, property, or honour. We will extend help and cooperation to our classmates of different religions.

A) Let us prepare a list of rights of the people of different religions described in the Charter of Madina. Let us do the task in pairs.

Serial	Rights of people of different religions described in the Charter of Madina
1.	
2.	
3.	
4.	
5.	

B) Let us show a scenario of peaceful coexistence with the people of different religions through role-play. Let us do the task in groups.

Exercise - 4

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

(a) What is the meaning of religious harmony?

1. Living of the people of different religions not in harmony
2. Showing contempt towards people of different religions
3. Peaceful coexistence among people of different religions
4. Maintaining harmony only among the Muslims

(b) How does the Holy Qur'an direct us to treat people of different religions?

1. To behave with hostility
2. To establish justice
3. To convert others forcefully
4. To make negative remarks about others' religion

(c) Which one of the following is not a teaching of the Charter of Madina?

1. Freedom to practice one's own religion
2. Not forcing anyone to convert
3. Security only for the Muslims
4. Maintaining religious harmony

(d) According to the teachings of Islam, how should we behave towards people of different religions?

1. Non-cooperative
2. Compassionate
3. Contemptuous
4. Hostile

(e) What are the things we should do to maintain communal harmony?

1. Mock others' religious ceremonies
2. Help and cooperate with people of different religions as much as possible
3. Not to respect the people of different religions
4. Avoid the people of different religions

2. Fill in the blanks:

a) Bangladesh is a country of ---------- harmony.

b) We will behave courteously and ---------- towards people of other religions.

c) ---------- is an important aspect for religious harmony.

d) According to the Charter of Madina, Muslims and non-Muslims were considered as one ---------- .

e) We will extend help and ---------- to our classmates of different religions.

f) We will be ---------- of the opinions and feelings of the people of all religions.

3. Match the right column with the left:

Left Column	Right Column
a. Religious harmony increases compassion and cooperation	to build up religious harmony.
b. Islam encourages us	should be provided with religious freedom and security.
c. The Great Prophet (S.) formulated the Charter of Madina	among people of different religions.
d. Both the majority and the minority citizens	to build up a participatory society with all communities.
e. The core teaching of the Charter of Madina is	to protect one's own interest.
	to uphold religious harmony.

4. Choose the correct /incorrect statement:

a) The Holy Qur'an states that justice is close to Taqwa. (correct /incorrect)
b) In the Charter of Madina, only the rights of the Muslims were recognized. (correct /incorrect)
c) For religious harmony, we should treat only the Muslims well. (correct /incorrect)
d) Social cohesion can be built up by ensuring overall security for people of different religions. (correct /incorrect)
e) The Charter of Madina does not inspire us to protect the rights of the people of different religions. (correct /incorrect)
f) Islam does not permit the destruction of places of worship of different religions. (correct /incorrect)

5. Answer the following questions in brief:

a) Write two other names of the Charter of Madina.
b) How many articles are there in the Charter of Madina?
c) What are the three things to be done to maintain communal harmony?
d) Write down three activities for peaceful coexistence with the people of different religions.
e) Write down two sentences on the importance of cooperation with the people of different religions.
f) Write down three ways of maintaining peaceful coexistence with your classmates of different religions.

6. Answer the following questions in detail:

a) Discuss the directions mentioned in the Holy Qur'an on religious harmony.
b) Describe four rights of people of different religions as narrated in the Charter of Madina.
c) Explain what our attitude should be to maintain religious harmony.
d) Write down in four sentences, how you will maintain peaceful coexistence with the people of other religions.
e) What steps will you take to ensure the peaceful participation of the people of different religions in a social event?

Chapter Five

Love for Animate World and Nature

Importance of Animate World

The vast nature and diverse animate world lie around us. All of these are the creations of the Almighty Allah, the Most Merciful. In this regard, Almighty Allah says–

وَمِنْ اٰيٰتِهٖ خَلْقُ السَّمٰوٰتِ وَالْاَرْضِ وَمَا بَثَّ فِيْهِمَا مِنْ دَآبَّةٍ ؕ وَهُوَ عَلٰى جَمْعِهِمْ اِذَا يَشَآءُ قَدِيْرٌ

Transliteration: Wa min ayatihi khalqus samawati wal ardi wa ma bassa fihima min dabbatin; wa huwa ‘ala jam‘ihim iza yasha’u qadir.

Meaning: And among His signs is the creation of the heavens and the earth and all living beings He dispersed throughout both. And He is Most Capable of bringing all together whenever He wills. (Sura Ash-Shuraa, Verse: 29)

In the Holy Qur’an, there are nearly 200 verses that mention the animate world. Several Suras are even named after different animals, such as: Sura Al-Baqarah (the cow), Sura Al-An‘am (cattle), Sura An-Nahl (the bee), Sura An-Naml (the ant), Sura Al-Ankabut (the spider) and Sura Al-Fil (the elephant) etc. It is clearly understood that as the creation of the Almighty Allah, the importance of animate world is immense.

Every living being on the earth in some ways or other are important for the environment. All plants and animals are interdependent. Each species of plant and animal has its own distinct role. Around us, there are many types of domestic animals. The Almighty Allah has created those for our benefit. In this regard, the Almighty Allah says–

وَالْاَنْعَامَ خَلَقَهَا ۚ لَكُمْ فِيْهَا دِفْءٌ وَّمَنَافِعُ وَمِنْهَا تَاْكُلُوْنَ

Transliteration: Wal an‘ama khalaqaha lakum fiha dif’un wa manafi‘u wa minha ta’kulun.

Meaning: And He created the cattle for you as a source of warmth, food and many other benefits. (Sura An-Nahl, Verse: 5)

The Importance of Biodiversity for the Survival of Human Beings

Biodiversity is necessary for the survival of mankind. We obtain our necessary food, medicines, timber and raw materials for various industries from the animate world. From plants, we get food crops, raw materials for medicines, cotton, timber etc. From animals, we obtain fish, meat, dairy products, leather, honey etc. The wood we use for building houses, making furniture, producing fuel and paper also comes from trees. In short, for our food, clothing, shelter, education and health protection, we are directly or indirectly dependent on biodiversity.

The Importance of Biodiversity in Maintaining Environmental Balance

Biodiversity plays a special role in maintaining the balance of the environment. Waterbodies like rivers and streams, canals and wetlands, ponds, haor and baor significantly contribute to environment conservation. Besides, importance of these waterbodies is immense in keeping the environment cool, preventing floods during the rainy season, alleviating urban waterlogging, meeting the demand of water and wash away the waste.



Picture: Biodiversity is necessary to maintain environmental balance.

The Importance of Biodiversity in Preventing Environmental Pollution

Maintaining the balance of biodiversity is essential for preventing environmental pollution. The role of plants is indispensable in maintaining the supply of oxygen to the environment and ensuring adequate rainfall. Sufficient water is stored in the river and waterbodies through rainfall. Fish and other aquatic plants grow properly there. We need rainfall also for agriculture. All of these are blessings from the Almighty Allah. In this regard, He says–

وَهُوَ الَّذِیۡۤ اَنۡزَلَ مِنَ السَّمَآءِ مَآءً ۚ فَاَخۡرَجۡنَا بِهٖ نَبَاتَ كُلِّ شَیۡءٍ فَاَخۡرَجۡنَا مِنۡهُ خَضِرًا

Transliteration: Wahuallazi anzala minassama'i ma'an fa akhrajna bihi nabata kulli shay'in fa akhrajna minhu khadhira.

Meaning: And He is the One Who sends down rain from the sky causing all kinds of plants to grow producing green stalks. (Sura Al-An'am, Verse: 99)



Picture: River and the nature

Bangladesh is abundant with biodiversity. Its canal and bils, haors and baors, sea and rivers, ponds and waterbodies are home to various species of fish, aquatic animals and plants. These are vital for our livelihood. Therefore, we must be careful and responsible in protecting biodiversity.

The Great Prophet (S.) took care of plants. Inspired by his ideals, the Companions (Sahaba) also looked after plants. When Hazrat Abu Bakr (R.) sent out an army to battle, he instructed them not to cut down trees, destroy agricultural land or kill animals.

Deforestation damages biodiversity. As a result, climate disasters, floods, cyclones, tidal surges and other natural calamities occur. A reduction in plants leads to decrease of oxygen levels. It also causes droughts and insufficient rainfall. Birds help to maintain environmental balance alongside enhancing natural beauty. But during the winter season, hunters capture migratory birds and sell them in the market. We must be careful of the lives and safety of migratory birds and other animals. In all cases, actions harmful to biodiversity must be avoided.

A) Let us write a paragraph on the importance of biodiversity in the light of the Holy Qur'an, the Hadith and the ideals of the Companions (Sahaba). Let us do the task in groups.

Compassion and Love for Humans and Animate World

The humans, the animate world, the nature and the Earth all are the creations of the Almighty Allah. Just as saving human life is a virtous deed, taking care of animals, birds, and plants is also a virtous deed. The animal world is always engaged in human welfare. Islam directs us to show compassion towards animals and plants. Therefore, all living beings must have the right to get care and kindness.

The Holy Qur'an and the Hadith emphasize the importance of conserving biodiversity. If any species becomes endangered or its existence is threatened, special efforts must be made to protect it. During the deluge in the time of Prophet Nuh (A.), the Almighty Allah directed to preserve all living creatures. Regarding this, He says–

اِذَا جَآءَ اَمۡرُنَا وَفَارَ التَّنُّوۡرُ قُلۡنَا احۡمِلۡ فِيۡهَا مِنۡ كُلٍّ زَوۡجَيۡنِ اثۡنَيۡنِ

Transliteration: Iza ja'a amruna wafarattanuru kulnahmil fiha min kulli zawjainisna'in.

Meaning: And when Our command came and the oven burst (with water), We said (to Nuh), "Take into the Ark a pair from every species along with your family. (Sura Hud, Verse: 40)

The Great Prophet (S.) was a strong advocate for safeguarding the rights of birds and animals. He instructed people to refrain from killing them unnecessarily. He said– "Whoever unjustly kills a sparrow or a smaller bird, Allah will question him about it on the Day of Judgment." (Sunan-e-Nasa'i)

Hazrat Abdullah Ibne Mas'ud (R.) narrated that once we were travelling with the Messenger of Allah (S.). When he moved a little ahead of us, we saw a red bird. There were two chicks with it and we caught both the chicks. At that moment, the mother bird struck on the ground with her wings. By this time the Great Prophet (S.) returned and asked, "Who has harmed these bird's chicks? Let them set free." The Great Prophet (S.) also noticed an anthill that we had burned. He asked, "Who set this fire?" We replied that we did. He said, "No one can punish with fire except its Lord." (Riyad us-Salihin)



Picture: Bird chicks in the nest with the mother bird nearby

According to the environment scientists, at least 25% of a country's land should be forest. Because, the major reason for the environmental disasters is the lack of sufficient forest. The Prophet (S.) with his own hand planted and took care for trees. He encouraged the Sahaba emphasizing the benefits of tree plantation. He said– "If a Muslim plants a tree or grows crops and a person, bird, or animal eats from it, it will be counted as an act of charity (sadaqah) for the one who produced it." (Sahih Bukhari)



Picture: Students planting saplings in the schoolyard

The Great Prophet (S.) was very conscious and careful about preventing water wastage. Once the Great Prophet (S.) was passing by renowned Sahabi Hazrat Sa'd (R.) while he was performing ablution (wudu). The Prophet (S.) said, "Sa'd, why are you wasting water?" He (Sa'd) replied, "Can water be wasted even in ablution?" The Prophet (S.) said, "Yes, even if you are beside flowing water (using too much water of river is even considered waste)." (Sunan Ibne Majah)

These examples from the life of the Great Prophet (S.) and his Companions inspire us to show love and be responsible towards human, the animate world, the nature and the earth.

Actions to Do Out of Love for Humans, Animate World, the Nature and the Earth

If we do not care for and conserve the environment, disasters will occur on earth. In the Holy Qur'an, the Almighty Allah says–

ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ اَيْدِى النَّاسِ

Transliteration: Zaharal fasadu fil barri wal bahri bima kasabat aidin nas

Meaning: Evil has spread throughout the land and the sea as a result of what people have earned. (Sura Ar-Rum, Verse: 41)

Therefore, we will strive to do the following acts to conserve the animate world, the nature and the earth out of love–

1. Preventing environment pollution;
2. Preventing wastage of water;
3. Planting trees more and taking proper care of them;
4. Farming through natural methods;
5. Preventing the wastage of resources;
6. Using natural resources properly;
7. Taking proper care of plants and animals around us;
8. Refraining from killing animals unnecessarily;
9. Refraining from causing suffering to birds and animals;
10. Raising awareness among the people of our own area about caring for plants and animals.

A) Let us prepare a paragraph about the ideals of the Great Prophet (S.) and the Companions (Sahaba) in conserving the animate world. Let us do the task individually.

B) Let us make a list of acts we will do out of love for animate world and the nature. Let us do this task in groups.

1.	
2.	
3.	
4.	
5.	

Exercise - 5

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

(a) Which one of the following Suras is named after an animal?

1. Sura Al-Fil
2. Sura Al-Ma'un
3. Sura Quraysh
4. Sura Al-Ikhlas

(b) From which creation of the Almighty Allah do we get oxygen?

1. Plants
2. Birds and animals
3. Hills and mountains
4. Rivers and streams

(c) What is it considered if crop produced from a planted tree is eaten by any living being?

1. Benevolent loan
2. Reward
3. Charity (Sadaqah)
4. Zakat

(d) Which work should we do to conserve the animate world, the nature and the earth?

1. Drawing pictures of plants and animals
2. Watching videos of natural scenery
3. Taking care of plants and animals
4. Listening stories about living beings

(e) What should we do if we see a hungry cat?

1. Express sorrow
2. Provide it with food
3. Walk away
4. Stand silently

(f) What will happen if environment is not taken care of?

1. The Earth will become more beautiful
2. Living standards of human being will improve
3. Environment pollution will increase
4. The number of plants, birds and animals will increase

2. Fill in the blanks:

(a) To prevent environmental pollution, it is essential to maintain balance of ---------- .

(b) The Great Prophet (S.) himself used to take ---------- of trees.

(c) To conserve the environment, we should regularly take ---------- of trees.

(d) To conserve the animate world, we should not ---------- animals unnecessarily.

(e) Out of love for the animate world and the nature, we will ---------- them.

3. Match the right column with the left:

Left Column	Right Column
(a) In the Holy Qur'an, there are about	an act of reward (sawab).
(b) When plants are decreased	caring for plants and animals.
(c) Make people of our own area aware of	a good habit.
(d) Taking care of animals and plants is	200 verses that mention the animal world.
(e) Harmful acts against biodiversity	oxygen level drops.
	must be avoided.

4. Choose the correct /incorrect statement:

(a) To prevent environment pollution, it is essential to maintain the balance of biodiversity. (Correct/ncorrect)

(b) Trees have no role in causing rainfall. (Correct/ncorrect)

(c) Thre is no connection between preventing water wastage and conservation of biodiversity. (Correct/ncorrect)

(d) If the environment is not cared for and preserved, disasters occur on earth. (Correct/ncorrect)

(e) The Prophet (S.) instructed to refrain from harming animals and birds unnecessarily. (Correct/ncorrect)

5. Answer the following questions in brief:

(a) Write down the names of five creations of the Almighty Allah that He made for our benefit.

(b) What benefits do we get from the plants created by the Almighty Allah?

(c) What instructions did Abu Bakr (R.) used to give at the time of sending army to battle?

(d) What activities can be carried out in schools to conserve the environment?

6. Answer the following questions in detail:

(a) Explain the importance of biodiversity as the creation of the Almighty Allah.

(b) Describe an event from the life of the Great Prophet (S.) that shows his love for the animate world.

(c) Make a list of eight acts worth doing to conserve the animate world and the nature.

(d) Describe what we can learn from the lives of the Sahaba about conserving biodiversity and the nature.

The End

Academic Year 2026, Class Five–Islamic Studies

Do not find fault with others.
–Al Quran



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