Islamic Studies

Class Six



National Curriculum and Textbook Board, Bangladesh

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Islamic Studies

Class Six

Revised for the year 2026

National Curriculum and Textbook Board, Bangladesh

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Preface

The importance of formal education is diversified. The prime goal of modern education is not to impart knowledge only but to build a prosperous nation by developing skilled human resources. At the same time, education is the best means of developing a society free from superstitions and adhering to science and facts.To stand as a developed nation in the science and technology-driven world of the 21st century, we need to ensure quality education. A well-planned education is essential for enabling our new generation to face the challenges of the age and to motivate them with the strength of patriotism, values, and ethics. In this context, the government is determined to ensure education as per the demand of the age.

Education is the backbone of a nation and a curriculum provides the essence of formal education. Again, the most important tool for implementing a curriculum is the textbook. The National Curriculum 2012 has been adopted to achieve the goals of the National Education Policy 2010. In light of this, the National Curriculum and Textbook Board (NCTB) has been persistently working on developing, printing, and distributing quality textbooks. This organization also reviews and revises the curriculum, textbook, and assessment methods according to needs and realities.

Secondary education is a vital stage in our education system. This textbook is catered to the age, aptitude, and endless inquisitiveness of the students at this level, as well as to achieve the aims and objectives of the curriculum. It is believed that the book written and meticulously edited by experienced and skilled teachers and experts will be conducive to a joyful experience for the students. It is hoped that the book will play a significant role in promoting creative and aesthetic spirits among students along with subject knowledge and skills.

It is important to introduce the basic customs of one's religion to make religious education closer to real-life, and to develop moral and humane values. **Islamic Studies** for Class VI has been developed to create positive behavioral change of the students by developing their knowledge, skills, and attitudes. Keeping in mind all the aspects, the textbook has been written to make students honest, objective, tolerant, liberal, moral and being inspired by democratic values, patriotism and secularism. They will be empathetic towards all, irrespective of family, society, race, caste and religion.

It may be mentioned here that due to the changing situation in 2024 and as per the needs, the textbook has been reviewed and revised for the academic year 2026. It is mentionable here that the last version of the textbook developed according to the curriculum 2012 has been taken as the basis. Meticulous attention has been paid to the textbook to make it more learner-friendly and error-free. However, any suggestions for further improvement of this book will be appreciated.

Finally, I would like to thank all of those who have contributed to the book as writers, editors, reviewers, illustrators and graphic designers.

October 2025

Professor Robiul Kabir Chowdhury
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بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

Chapter One

Aqaid (اَلۡعَقَائِدُ)

Aqaid is an Arabic word. It's plural meaning is beliefs. It's singular term is Aqida (اَلۡعَقِیۡدَۃُ) which means belief. Belief or faith in the fundamental aspects of Islam is called Aqaid. It means to keep faith in Allah, Prophets and Messengers, Angels, Akhirat, Taqdir, Heavenly Books, etc.

At the end of this chapter we will be able to –

- describe the idea of Aqaid.
- explain the idea with significance and importance of keeping faith in Tawhid (monotheism).
- recite with correct pronunciation and explain Kalima Tayyiba and Kalima Shahadat with meaning.
- recite with correct pronunciation and explain Iman-e-Mujmal (the synopsis of faith).
- explain Al-Asmaul Husna and refer to a few attributes of Allah.
- explain the idea and the necessity of Risalat.
- analyse the idea, importance and phases of Akhirat.
- analyse the importance of Aqaid in developing morality.

Lesson 1

Tawhid (اَلتَّوۡحِیۡدُ)

Meaning of Tawhid

Tawhid (تَوۡحِیۡدُ) is an Arabic word. In English, this means monotheism. Tawhid or monotheism is to believe that Allah is One and the Only. He is the Only One to create, sustain and provide livelihood. He is the only Deity (Ilah). He is free from all kinds of errors or shortcomings. Such faith in Allah is called Tawhid. Allah Ta'ala says–

قُلۡ ھُوَ اللّٰہُ اَحَدٌ ۚ اَللّٰہُ الصَّمَدُ ۚ لَمۡ یَلِدۡ ۙ وَلَمۡ یُوۡلَدۡ ۙ وَلَمۡ یَکُنۡ لَّہٗ کُفُوًا اَحَدٌ ۚ

Meaning: Say, He is Allah, He is One and the Only. Allah is not depended on anyone, everyone is depended on Him. He begets not, nor is the begotten. He is compared to none. (Surah Al-Ikhlas Ayat: 1-4)

Identity of Allah

Allah is One and the Only. He is not only the one as an entity but also unique in attributes. It means, Allah the Almighty is One. He has no Parallel. He is not begotten by anyone, nor is anyone begotten by Him.

Allah is also unique in respect of qualities. He possesses all the excellent qualities. He is Eternal, Ever alive, and the truth. He creates, sustains, protects,

rewards, punishes, etc. He has no partner. None is equal or comparable to Him. Nothing can be compared to His qualities. He himself is His comparison.

Significance of Tawhid

We can see various kinds of things around us. There are beautiful fruits, flowers, trees, creepers, animals, birds, etc. Besides, there are rivers, creeks, hills, mountains, woods, forests, oceans and seas. Furthermore, we have the vast sky, the sun, the moon, the stars, the planets, etc. There are organisms and objects that we cannot see with bare eyes. All these are parts of the creation. These could not have been created without a creator. A creator must have created these. And that Creator is Almighty Allah. He has created everything all by Himself. He did not need any assistant. Everything comes into being as soon as He says, كُنْ that is,'Be'. He has created everything in the universe for the welfare of mankind. Humans derive benefits from these by applying their wisdom and intelligence. Therefore, man should express gratefulness to his Creator. He should be loyal to only Allah and worship Him. None can be made His partner in the matter of worship. Welfare and success in this worldly life and life in the hereafter can be achieved through obedience to Tawhid or monotheism.

Importance of Faith in Tawhid

The most important thing in Aqaid is the belief in Tawhid or monotheism. The main basis of Iman and Islam is Tawhid. All the messengers and prophets have made the invitation of Tawhid. All of them have declared that Allah is One and Unique. Nothing can be compared to Him. Belief in Tawhid provides welfare for man in this world and those who have faith in Tawhid will be awarded Jannat in the Hereafter.

Instance of Belief in Tawhid

All of us have heard the name of Ibrahim (AS). He was a prophet and a messenger. He was born in a pagan family. His father was the priest of a temple. The people of His time did not believe in monotheism or Tawhid. Rather, they used to worship idols. They also worshipped their king Nomrud. Hazrat Ibrahim (AS) did not do those things. He thought that neither idols nor Nomrud could be the creator of anything because Nomrud himself and the idols themselves could be destroyed. Therefore it was not right to worship any of them.

Thus, He continued to think about the Creator. First, he thought that the stars in the sky, the moon, the sun, etc. were the Creators of mankind. But when these objects disappeared one after another, He realised that they could not be the Deity of mankind. Because none of those was permanent. They set or disappear. So, the One who has created everything and is conducting everything smoothly

should be the Deity, the Lord. So, he developed belief in that unseen entity and established His faith in Tawhid. Thus, Hazrat Ibrahim (AS) bore testimony to monotheism (of Allah) through observing various creations in the universe.

Therefore, the meaning of Tawhid is monotheism. Allah is One and Unique in His entity and attributes. We shall believe in Tawhid and act in accordance with that. We shall not set up anything as partners of Allah.

The Teachings of Tawhid

The very first and main point of Aqaid is Tawhid. Tawhid refers to believing that Allah is One and Unique, and not associating anyone with Him. We can learn the following from Tawhid:

1. I will believe in Allah Ta'ala as One and Only and will not associate anyone with Him.
2. We will worship only Allah; we will not worship anyone except Him.
3. Allah has created us and created all things of this earth for us. For this, we will always thank Allah.
4. Allah the Almighty is the only saviour from dangers. So, we will always pray to Allah for help to get rid of dangers.
5. We will learn the attributive names of Allah and try to be attributed with them.
6. Allah Ta'ala is always watching us and taking account of all our deeds so we will always do good deeds and avoid injustice, oppression and all kinds of sins.

Lesson 2

Kalima Tayyiba (كَلِمَةٌ طَيِّبَةٌ)

لَآ اِلٰهَ اِلَّا اللهُ مُحَمَّدٌ رَّسُوْلُ اللهِ

Pronunciation: La-Ilaha Illallahu Muhammadur Rasulullah.

Meaning: There is none to be worshipped but Allah and Muhammad (Sm.) is the messenger of Allah.

Significance

The meaning of Kalima Tayyiba is 'the holy sentence'. It is the main basis of Tawhid, Iman and Islam. Nobody can make his or her entry into Islam without accepting this Kalima. This Kalima has two parts.

First Part: لَآ اِلٰهَ اِلَّا اللهُ (La-Ilaha Illallah)

Meaning: There is no person to be worshipped but Allah. That is, only Allah is worthy of worship in the world. Nobody else can be worshipped except Allah.

The moon, the sun, the stars, the hills, the mountains, tigers, lions, kings and emperors– none is worthy of worship. Rather, their Creator Allah is the only Deity. None, other than He is to be worshipped. Even, there can be no partner of

Task: The students of the class will be divided into two groups. One group will speak about the nature and significance of Tawhid. The other group will speak about the importance of Tawhid with an example.

Him in the matter of worship. The Arabic word 'La-Ilaha' means there is no Deity or Ilah. And the word 'Illallah' means except Allah. This part of the Kalima has been started with a negative. This is very significant. Before putting something good in a container, we empty it so that nothing impure gets mixed with the good or pure. An example will make the whole thing clear. Suppose, there is some water in a glass. What will you do if you want to pour some milk into that glass? First, you will pour out the water from that glass, won't you? Then you will pour the milk into the glass. If you pour milk when there is water in the glass, the milk and water will get mixed. As a result, the quality of milk will be spoilt. Similarly, a holy heart is required for faith in Tawhid. This means, at first all kinds of wrong and faulty beliefs must be removed. Exactly this is done with the help of 'La-Ilaha'. Then belief in Allah is established through 'Illallahu'.

When our dear Prophet (SW) started to preach Islam in the city of Makkah, the people of that place were idol worshipers. They used to worship various idols, the sun, the moon, the trees, the hills, the mountains, etc. For this reason, the Prophet (SW) invited people of this Kalima. As a result, the people of Arabia put their faith in Allah by purging their hearts of idolatry.

Second Part: مُحَمَّدٌ رَّسُوْلُ اللهِ (Muhammadur Rasulallah)

Meaning: Muhammad (SW) is the messenger of Allah. That is, Muhammad (SW) is the prophet and messenger sent by Allah. It is equally essential to have faith in this second part like the first part. Besides having faith in the monotheism of Allah, faith has to be placed upon the great Prophet Muhammad (SW) because we got the identity of Allah through Him. He has brought Allah's message to us. He has taught us the distinctions between good and bad; truth and falsehood. He has not taught these all by Himself. Rather, He has taught these according to the command of Allah. So, we must believe that Hazrat Muhammad (SW) is the chosen one by Allah. He is a prophet and a messenger and the message that He brought contains the proper guidelines and regulations for leading human life.

Kalima Tayyiba is the main basis of faith (Iman). Therefore, we shall read this Kalima correctly. We shall believe in it by understanding its meaning and conduct all our affairs in life according to it.

Task: Students will write Kalima Tayyiba with meaning on a big sheet of paper at home and will present it before the class.

Lesson 3

Kalima Shahadat (كَلِمَةُ شَهَادَةٍ)

اَشْهَدُ اَنْ لَّآ اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ وَاَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهٗ وَ رَسُوْلُهٗ

Pronunciation: Ashhadu Al La-Ilaha Illallahu Wahdahu La-Sharika Lahu, Wa Ashhadu Anna Muhammadan Abduhu Wa Rasuluhu.

Meaning: I testify that there is indeed no Deity but Allah. He is One and He has no partner. I also testify that Muhammad (SW) is His servant and Messenger.

Significance

Kalima Shahadat is the 'word of testimony'. That means, testimony to Iman is given with this Kalima. We bear testimony to the oneness of Allah and the Risalat of Muhammad (SW). Allah has created us. He is our Lord. He gives us sustenance, maintains us and gives us various kinds of bounties. Things like light, air, water, food are all His gifts. So, we should express our gratitude to Him. On the other hand, Hazrat Muhammad (SW) is the prophet and messenger of Allah. He has introduced Allah to us. He has taught us the difference between the truth and falsehood. He has given us the guidance to enter Jannat. So, it is also essential to be loyal to Him in all our works and to express our love for Him. We can do both these duties through Kalima Shahadat. Besides, we can express our gratitude to Almighty Allah and demonstrate our faith in Muhammad (SW).

Like Kalima Tayyiba, Kalima Shahadat is also divided into two parts.

First Part: اَشْهَدُ اَنْ لَّآ اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ (Ashhadu Al La-Ilaha Illallahu Wahdahu La-Sharika Lahu)

Meaning: I testify that there is no other Deity than Allah. He is One and He has no partner.

With this saying, testimony is given to Tawhid. That is, with this Kalima, we bear testimony to the faith that Allah is One and Unique. He is One in entity and attributes. He is Incomparable and He has no partner.

Second Part: وَاَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهٗ وَ رَسُوْلُهٗ (Wa Ashhadu Anna Muhammadan Abduhu Wa Rasuluhu)

Meaning: I also testify that indeed Muhammad (SW) is Allah's servant and messenger.

With this part of the Kalima, recognition is given to the Risalat of Hazrat Muhammad (SW). That is, we admit that Hazrat Muhammad (SW) is a prophet and messenger sent by Allah. He himself is not Allah, nor is He a part of Allah. Rather, He is a favourite servant of Allah. He, too, used to worship Allah.

But His special feature is that He was the best prophet and messenger chosen by Allah. He has conveyed Allah's message to us.

One of the main expressions of Iman is Kalima Shahadat. With its help man gives expression to his own faith. Therefore, we shall utter this Kalima correctly and act according to its inner meaning.

Task: Students will read out Kalima Shahadat with meaning to one another from the memory.

Lesson 4

Iman-e-Muzmal (اِيْمَانٌ مُجْمَلٌ)

اٰمَنْتُ بِاللّٰهِ كَمَا هُوَ بِاَسْمَآئِهٖ وَ صِفَاتِهٖ وَقَبِلْتُ جَمِيْعَ اَحْكَامِهٖ وَاَرْكَانِهٖ -

Pronunciation: Amantu Billahi Kama Hua Bi Asmaihi Wa Sifatihi Wa Qabiltu Jami'a Ahkamihi Wa Arkanihi.

Meaning: I have faith in Allah, Who is exactly as He is with all His names and attributes. And I do accept all His commandments and all that He has enjoined on us.

Significance

The meaning of the word Iman is faith and Muzmal means brief. Therefore, Iman-e-Muzmal means faith in brief. In brief, Iman-e-Muzmal means to have faith in Allah and pay allegiance to Him. Through this expression, we fully accept Allah's authority and commandments.

Allah is One and Unique. He is Incomparable. Nothing is to be compared to Him. Again, nothing or nobody else is like Him. His entity is exactly like Himself. No human being can imagine His entity, size and shape. He must be believed exactly as He is. He has beautiful names and all the excellent attributes. He has all the qualities to the highest degree. We have to believe in these names and qualities.

He has laid down various rules and regulations for the welfare of human beings. The prophets and messengers have conveyed these to human beings. These rules and regulations formulated by Allah give success and freedom to man kind. Peace in this world and in the Hereafter can be attained by following these. So, we shall always abide by these rules and regulations. We shall avoid things and actions that are prohibited by Allah.

We shall read Iman-e-Muzmal correctly. We shall accept it earnestly by understanding its meaning and shall abide by Allah's commandments and restrictions in all conditions and actions of life.

Task: Students will write down Iman-e-Muzmal with meaning in the class and read it to one another.

Lesson 5

Al-Asmaul Husna (اَلْاَسْمَآءُ الْحُسْنٰى)

Al-Asmaul Husna is an Arabic word. Al-Asma means names. Husna means beautiful. So, Al-Asmaul Husna means beautiful names. The beautiful names of Allah are collectively known as Al-Asmaul Husna. In the Holy Quran, Allah Ta'ala says-

وَلِلّٰهِ الْاَسْمَآءُ الْحُسْنٰى فَادْعُوْهُ بِهَا

Meaning: To Allah belong the beautiful names. So, call Him by all those names (Surah Al-A'raf, Ayat: 180).

Allah possesses all the attributes. For example, He is the Creator, the Provider of sustenance, the Forgiving, the Merciful, the Forbearing, the Omniscient, the Hearer of all things, the Possessor of all knowledge, the Omnipotent, the Sustainer, etc. There is no quality that He does not possess. Each of these qualities has separate names. These are attributes. These attributes are called Al-Asmaul Husna. Many attributes of Allah are mentioned in the Holy Quran. We know about 99 attributes of Allah. But in fact, there is no end to His attributes. They are countless. However, these ninety nine attributes are the most significant ones.

These qualities or attributes reveal the identity and distinctiveness of Allah. For example, Allahu is Khaliq. The meaning of Khaliq is Creator. So, from this attribute we understand that the Creator of this universe is Almighty Allah. In this way, we can know about the distinctiveness of Allah properly from the

attributes. So, it becomes easier for us to understand and abide by the orders of Allah. We shall try to acquire these virtues of Allah. Our character will be beautified by them. Then everyone will love us. Allah will love us too.

Allahu Malik (اَللّٰهُ مَالِكٌ)

Allah is the Lord of all that we have. The meaning of Malik is possessor. He is the Lord of the sky, the earth, the moon, the sun, the satellites, the planets, the mountains, the hills, the trees, the plants and everything else. Everything is guided by Him. Nothing can disobey His order. He is also the Lord of beasts, birds and insects. Everything on earth-big or small, is within His lordship.

Allah is also the Lord of human beings. Our life and death is under His control. He is also the real Lord of our wealth and everything. In a word, Allah is the Lord of everything that exists in the universe. Allah is also the Lord of Qiyamat and the Hereafter. Jannat and Jahannam also belong to him. He is also the Lord of the Doomsday. In fact, all that exists in the universe belongs to Almighty Allah.

Allahu Karim (اَللّٰهُ كَرِيْمٌ)

Karim is an Arabic word. It means kind, generous, etc. Allah is very Great and Merciful. Virtues like generosity, kindness, love, affection, tolerance, forgiveness are parts of His entity. Allah is Infinite. So, His love, forgiveness, tolerance, etc. are unlimited. When someone among us shows mercy or forgiveness, we regard him as great. We praise him as an idealistic person. But we cannot even imagine how much kind, generous and forgiving Allah is. This is because His entity is Infinite. He is Generous and Kind to all His creation. Light, air, water, the moon, the sun, the animals, the hills, the rivers, the earth, the sky—all are the bounty of Allah. He freely distributes his bounties without expecting any return. This is because He is the Greatest and Infinite entity. He is Generous and Merciful to all His creations. There is no limit to His greatness. All should express gratitude for His kindness, love and generosity.

We ourselves shall also behave generously and with kindness in keeping with His great attributes. We shall be noble both in words and deeds in real life.

Allahu Alim (اَللّٰهُ عَلِيْمٌ)

Alim is an Arabic word. This means omniscient. It indicates somebody who knows everything or who is the possessor of all knowledge. Allah is Alim. He is the source of all knowledge and His knowledge is unlimited. His knowledge

cannot be measured. Nothing is beyond His knowledge. He is in full knowledge of what is in the heavens and on earth. He knows about all our words and actions. He also knows what we think about. Even what we imagine or dream is not beyond His knowledge. In the Holy Quran, Allah says—

وَاللّٰهُ عَلِيْمٌ ۢ بِذَاتِ الصُّدُوْرِ ○

Meaning: Allah is in full knowledge of what is in the heart (Surah Al-e-Imran, Ayat: 154).

In fact, Allah's knowledge is unlimited. Nobody can deceive Him. He knows even about tiny ants or about what is happening at the bottom of the sea or in the space. All in all, His knowledge encompasses everything. Therefore, we shall always remember this. We shall not do anything that dissatisfies Allah.

Allahu Hakim (اَللّٰهُ حَكِيْمٌ)

Hakim is an Arabic word meaning wise, prudent, ingenuous and dexterous. As an attribute of Allah, Hakim means Allah is very Prudent, Dexterous, Ingenuous, and Wise. He has been governing the universe with great prudence and immaculate dexterity since time immemorial exactly as He created this universe with perfection. The stars in the sky, the moon, the sun, the rivers, clouds, light, air, fire, water, flowers, fruits, trees, creepers, life, death, taste, smell, beauty—whatever and wherever we look at, we can see an immaculate ingenuity everwhere. That is why, Almighty Allah says—

"I created the seven heavens in stages. You will not find any defect in the creation of Allah the Merciful. Look at my creation again. Do you find any fault in it?" (Surah Al-Mulk, Ayat: 3).

Realising the great wisdom of Allah, we shall have faith in Him and shall remember Him in humble reverence. We shall be thoughtful seeing the wisdom and great perfection prevailing in His creation. We shall have interest in science and technology. Side by side, having firm faith, we shall be inquisitive and science–loving. We shall try to do our works perfectly after completing our studies properly and timely. As a result, our life will be fruitful and successful.

Task: Students will write down four attributes of Allah with meaning and show it to their class teacher.

Lesson 6

Risalat (اَلرِّسَالَةُ)

The Arabic word Risalat means message, news, letter or conveyance of message or news. The duties and responsibilities that the Messengers carry out are called Risalat. Allah has sent prophets and messengers giving them various responsibilities. For example, inviting people to the cause of Allah, preaching the true religion, encouraging them to follow the path of truth and justice, preaching the message of Allah, etc. In a word, all these responsibilities of the messengers are called Risalat.

In the study of Aqaid, Risalat comes next to Tawhid. In this case, Nubuwat and Risalat are almost synonymous.

Identity of Prophets and Messengers

Prophets and messengers are the ones sent by Allah or chosen by Him. Allah has chosen them to carry out the responsibilities of Nubuwat and Risalat. One who does the duties of Nubuwat is a Nabi or Prophet. On the other hand, one who carries out responsibilities of Risalat is a Rasul or a messenger.

The prophets and messengers are dear servants of Allah and are sent by Him. None of them was a part of Allah or His son. Rather, Allah selected them from among human beings. They possessed special honour and dignity. They were innocent and sinless. They always did virtuous and righteous deeds. They did not do unfair and obscene activities. They possessed excellent character.

The prophets and messengers revealed the identity of Allah to human beings. They invited mankind towards Allah the Great. They taught the truth and fairness to human beings. They conveyed Allah's message and commandments to them. They practically taught people how to live by the orders of Allah. They always wished welfare for mankind.

The difference between Prophets and Rasuls

There are differences between prophets or Nabis and Rasuls or messengers. Those to whom heavenly books were revealed were Rasuls and those to whom no heavenly book was revealed were Nabis. The Nabis preached the religion their predecessors had preached. Allah has sent many Nabis and Rasuls to the world. Nabis and Rasuls have come for each and every community. Allah Ta'ala

says–

وَرُسُلًا قَدْ قَصَصْنَاهُمْ عَلَيْكَ مِنْ قَبْلُ وَرُسُلًا لَمْ نَقْصُصْهُمْ عَلَيْكَ

Meaning: You have heard about many Rasuls whom I sent you have not heard many Rasuls about whom I did not tell you (Surah An-Nisa, Ayat: 164).

In the holy Quran or in any reliable Hadits, their number is not specified. In this regerd, we will keep our faith in all the Prophets and Rasuls sent by Allah. The first Nabi was Hazrat Adam (AS). And our dear Prophet Hazrat Muhammad (SW) was the last and the best prophet and messenger. No prophet or messenger came to the world after him and none will come in future.

The Necessity of Sending Prophets and Messengers

Almighty Allah has sent prophets and messengers to mankind for various reasons. Some of them are mentioned below:

- Prophets and messengers have preached the oneness of Allah to mankind.
- They invited us to Allah and to the true religion.
- It is the prophets and messengers who taught the difference between good and bad, fair and unfair.
- They taught human beings the goodness and the soundness of character.
- They showed the way to Jannat and taught how to avoid the punishment of Jahannam.
- They conveyed the heavenly books to people.
- They practically taught people how to carry out the commandments of Allah.

Importance of Faith in Risalat

The importance of faith in Risalat is baundless. Risalat comes after Tawhid in order of importance. Nobody can be a believer without having faith in Risalat, that is, in prophets and messengers. This is because prophets and messengers have introduced Allah to us and conveyed His message to us. Lack of faith in them means lack of faith in Allah and his message. So, one of the important elements of belief is to have faith in Risalat.

Prophets and messengers were the dear servants and messengers of Allah. Allah has sent them for the guidance of mankind. We shall have faith in all the prophets and messengers sent by Almighty Allah. We shall honour the messages revealed through them. We shall lead our life in the way Hazrat Muhammad (SW) has shown us.

Task: Students will write down the necessity of sending Prophets and Messengers and show it to the teacher.

Lesson 7

Akhirat (اَلْاٰخِرَةُ)

Akhirat means the life hereafter. Life on the earth is the worldly life and the life that comes after it is called the life Hereafter. In Arabic this is called Akhirat. The life after death is called Akhirat. There is a start of life in Akhirat but there is no end to it. In the afterlife, One will either be rewarded with Jannat or punished in Jahannam.

Importance of Faith in Akhirat

We must have faith in Akhirat after our faith in Tawhid and Risalat. Nobody can be a believer without having faith in Akhirat. Belief in Akhirat helps a person to acquire a sound character and makes him or her righteous. This is because the person who believes in Akhirat knows that in the Hereafter man will be given the return for what he or she does in this world. There, everyone will have to account for the deeds of this world. The person who does good deeds will be rewarded in the Hereafter. Ever-peaceful Jannat will be his abode. On the contrary, the person who commits sins and does unfair deeds will be punished in the Hereafter. He will burn in the fire of the hell. So, if a person believes in the Hereafter, he or she is encouraged to do good works and refrains from doing bad deeds. In this way, belief in Akhirat leads a man to the path of welfare.

It is said, 'The world is the cornfield of the life Hereafter.' As a person sows in the cornfield, so does he or she reap. For instance, if one cultivates paddy, one reaps paddy and if one cultivates wheat, one reaps wheat. If the cultivation is done properly, the harvest is good. On the contrary, if one does not cultivate the land out of idleness, one does not reap anything. The case with this world and the life Hereafter is the same. If we do good deeds in this world and abide by the orders and restrictions of Allah, we shall get good results in the Hereafter. If we move about according to our sweet will and do unfair and sinful acts, we shall face severe punishment in the life Hereafter. So, we shall have to prepare ourselves in this world for the endless life in the Hereafter.

The Stages of Akhirat

There are several stages of Akhirat or the life Hereafter. These are the Grave, the Qiyamat and the Hashr.

The Grave

The first stage or level of the life Hereafter is the grave. It is also called the Alam-e-Barzakh. This life starts immediately after death. This life in the grave continues up to Qiyamat or Hashr. In this regerd Allah Ta'ala says–

وَ مِنْ وَّرَآئِهِمْ بَرْزَخٌ إِلٰى يَوْمِ يُبْعَثُوْنَ ○

Meaning: And there will be Barjakh till the final Judgement Day (Surah Al-Muminun, Ayat:100).

After death, a human being is placed in the grave draped in 'Kafon' – a white unstitched piece of cloth. At this stage, two angels appear. Their names are Munkar and Nakir. They ask three questions to the deceased. These are, 'Who is your Lord?' 'What is your religion?' and 'Who is your messenger?' Even those who are not buried cannot avoid these questions.

Those who believe in Allah in the worldly life and abide by the instructions of the messenger will be able to answer these questions. Their graves will be peaceful. On the contrary, those who do not have faith in Allah and do not go by the religion will not be able to answer these questions. They will be full of remorse at that time. The life in the grave will be very painful for them.

Qiyamat

Qiyamat means Doomsday. In this world, there will be a time when people will forget Allah. There will be nobody to utter His name. That time Allah will destroy the world. Hazrat Israfil (AS) will blow the trumpet at His command and the cataclysm will take place. Whatever is there in the world will be destroyed. Hills and mountains will be floating in the air like lumps of cotton. All the wealth from under the earth will come out. Everything will be turned upside down. Neither any animal nor any matter will be left. Only Allah will prevail. None other than He will exist This state is termed as Qiyamat

Hashr

The meaning of the word Hashr is gathering, crowd, pressure, etc. Only Allah will continue to exist long after the Qiyamat. He will again give life to all living beings. At His order, Hazrat Israfil (AS) will blow the trumpet for the second time. As a result, all living beings will become alive again. This is called resurrection after death. This time, an angel will summon everybody. As a result, everyone will gather in a large ground. This is called Hashr. Allah will take into account the sins and virtues of all. Every human being will have to account for their deeds to Allah that time. That day, the sun will be very near overhead. People will continue to sweat for scorching heat. Even many will be

swimming in the sweat. There will be no shadow or shade on that day except for the shade of the 'Arsh' or throne of Allah, the Lord of the worlds. The believing virtuous will get a place in the shade of the throne. They will be given their book of deeds in their right hand. All records of sins and virtues of this world will be written in the book of deeds. The sinners will receive their book of deeds in their left hands. After that, Allah will start His great judgement. This will be the day of last judgement. On this day, Almighty Allah will be the only judge. The prophets, messengers and angels will be the witnesses on this day. Limbs of human beings will also bear testimony. Our dear Prophet Hazrat Muhammad (SW) will intercede for his followers on that day.

Sins and virtues will be weighed out in the field of Hashr on a scale called Mizan. Those who will find their balance of virtues heavier will enter Jannat. They will enjoy various kinds of bounties of Jannat. They will get whatever they want there. Those who will find the balance of sins heavier in the Mizan will be the inhabitants of Jahannam. Jahannam is a place of great pains. There, they will be burnt in the fire but will never die. Rather, they will continue to suffer.

Akhirat is the unending life after death. There, sins and virtues of man will be taken into account. The virtuous will enter Jannat. On the contrary, sinners will suffer the punishment of Jahannam. Therefore, we shall believe in Tawhid, Risalat and Akhirat in this world and abide by the commandments and prohibitions of Allah. We shall do fair and righteous deeds. Only then we shall be able to achieve the ever-peaceful Jannat.

Task: Students will prepare a flow chart of the phases or levels of the hereafter.

Lesson 8

Aqaid And Morality

Aqaid means having faith in the main tenets of Islam like Tawhid, Risalat, Akhirat, etc. Morality is the exercise of principles, that is, practice of excellent codes of conduct, becoming modest and decent, possessing good character, etc. Ignoring inappropriate and indecent matters is also a part of morality.

Morality and abiding by principles are very important in human life. A person without principles is like a beast. A beast does not have any sense of morality. It can do whatever it likes. It does not care about good or bad. It understands only its own gains. Similar is the case with a person without principles. He or she does not abide by rules, regulations, norms and commandments. He does not act ethically. Rather, he harms others for his or her own gains. Falsehood, cheating, lying, calumny, etc. are manifested in his character. He creates different types of anarchy in the society. As a result, none in the society believes or loves such a person.

On the contrary, a sense of morality turns a person into a real human being. A man or woman of principle gets love and respect in the society. Everybody honours him or her.

The link between Aqaid and morality is very deep. Aqaid or the Islamic beliefs teaches morality to human beings. The person who believes in the elements of Aqaid properly, is sure to have a beautiful character. He always leads his life according to strict principles and has high ideals. He always shuns unfairness, oppression and obscenity. He or she never approves corruption. Rather, he tries to resist corruption from entering the society.

The foremost element of Aqaid is Tawhid. Tawhid is monotheism. It means believing Allah to be the One and the Only. He is the Creator and Lord of everything. It also means to believe that He is the possessor of all the authority. A person having such faith in Tawhid can never do anything immoral because he knows that his Creator is Allah, the Lord of the world. He is always observing him and is keeping an account of all his activities. Therefore, he or she always leads his or her life according to the dictates of Allah by keeping away from all unfair deeds, oppressions and sins.

After Tawhid comes Risalat. Risalat is the belief in prophets and messengers. They are the chosen servants of Allah. They were the best human beings. They were sinless and had high moral character. So, people believing in Risalat are influenced by the character of prophets and messengers. They try to emulate their deeds and characteristics. Boastful deeds and activities are never seen in them.

Faith in Akhirat is one of the main elements of Aqaid. Akhirat is the life Hereafter. Worldly life is not the end of human life. Rather, a new life will start right after death. That is the life in Hereafter. That life has beginning but no end. So, that is infinite and permanent. There, human beings will have to account for their activities in this world. One who does good and virtuous deeds will receive eternal peace in Jannat. On the other hand, one who does unfair and sinful acts will face severe punishment in the Hereafter and his address will be Jahannam. Therefore, belief in the Hereafter inspires human beings to do good deeds in the worldly life. One does good deeds, gets along decently with all and acquires a sound character in the hope of success and peace in the Hereafter. On the contrary, people give up doing bad and obscene deeds out of fear of punishment in the Hereafter. He or she keeps away from unfair, oppression and sinful works. In this way, man exercises morality due to belief in the Hereafter.

Therefore, the role of Aqaid in the acquisition of morality is very important. We shall have firm belief in Tawhid, Risalat and Akhirat. We shall exercise morality in the worldly life and shall never go for immoral activities. Only then we can achieve success in this world and in the Hereafter.

Task: All the students of the class will select 4 students from amongst them. They will discuss the lessons they have learnt from this part and tell the students about them. Finally, a list will be developed by all the students.

New Words

Ilah – Lord, Deity.

Mabud – Worthy of worship/One who is worshipped.

La-Sharik – One who has no partner.

Deen – Religion, way of life.

Arsh – the seat of Allah.

Ummat – followers or the companions. For example, we are the Ummat of Hazrat Muhammad (Sm.); the companions.

Dawat – invitation. Invitation towards Allah and Islam is called Dawat.

Sample Questions

Multiple Choice Questions

1. What is the meaning of the word Mujmal?
   a) Faith
   b) Brief
   c) Detailed
   d) Message

2. Belief in the Hereafter makes people-

i. Respected in society

ii. Helps them obey the commands and prohibitions of Allah the Almighty

iii. Encourages them to be truthful

Which of the following is correct?

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

Read the following description and answer question no 3 and 4:

'A' and 'B' are two friends. 'A' is a brilliant student in their class. He claims that he knows all the news about the solar system. He can tell when an earthquake will occur on Earth. His friend 'B' brings more tiffin from home and eats with poor classmates. He teaches weak classmates to read. He helps his classmates by lending them his books, notebooks, paper and pens when needed.

3. Which aspect of Asmaul Husna has been violated in the activities of 'A'?
   a) Allahu Malikun
   b) Allahu Karimun
   c) Allahu Alimun
   d) Allahu Hakimun

4. As a result of 'B's action, he will –

   i) be respected in society
   ii) stay away from injustice
   iii) become influential in society

Which of the following is correct?

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

Creative questions

'A' and 'B' went to the Sundarbans with their father after the annual examination. They were fascinated by the beautiful scenery of the trees, deer and seashore of the Sundarbans. They thought that nature was created alone. Their father, Mr. 'C', is a businessman. He talks to the employees of his shop with a smile. Even if someone commits a crime or damages something, he does not abuse anyone. Rather, he gives them a chance to correct themselves.

   a) What is the creed?
   b) Explain the verse "Allah is well aware of what is in the hearts".
   c) Which belief is the idea of 'A' and 'B' contradicting? Explain.

d) Identify the quality of Asmaul Husna that is revealed in the character of Mr. ‘C’ and analyze its significance.

Short-answer questions

1. Explain the statement ‘There is no god but Allah’.
2. Why should we praise Allah the Almighty?
3. Why is it important to believe in the Messenger? Explain.
4. Explain the verse ‘And before them will be a barrier until the Day of Resurrection.’

Chapter Two

Ibadat (اَلْعِبَادَةُ)

Ibadat is to accept the subjection of Allah and to pay allegience to Him. It means abiding by all the commandments, prohibitions, prescripts and regulations of Allah. One performs Salat, Sawm, etc. for peace in the Hereafter. It is a part of Ibadat to start every worldly action by uttering Bismillah.

At the end of this chapter we will be able to –

- describe the concept, significance and classifications of worship (Ibadat).
- explain the concept of unholiness and holiness and the necessity of remaining holy.
- describe the ways of being holy.
- assert the idea of the guidelines, regulations, time table of Salat (Namaz) and idea of Fard, Wajib, etc.
- describe the reasons for which Salat (Namaz) is nullified.
- have a conception of Sijdah Sahu and Sijdah Tilawat and describe their importance.
- explain the significance of Salat in maintaining cleanliness, punctuality, discipline, devotion and creating sense of regulations and equity.

Lesson 1

The Conception and Significance of Ibadat

Ibadat (عِبَادَةٌ) is an Arabic word meaning submitting to the servitude of Allah. Ibadat or worship is the sub-jection of and allegiance to Allah. According to the Islamic terminology, Ibadat means to abide by all the commandments and restrictions or prohibitions of Allah. As Salat, Soam, Jakat, Hajj, etc. are Ibadat, so are every work of life done following by Islamic rules and regulationes also Ibadat.

Almighty Allah has created us and He sustains us. He is our Lord and we are His servants. Our life and death is at His mercy. He has adorned this universe very beautifully for us. The sky, the earth, the moon, the sun, flowers, fruits, the rivers and creeks are all created for us. We enjoy all these. We have been created as the best creation. Gratitude has to be expressed after enjoying the unlimited bounties of Allah. Ibadat is to express gratitude for the bounties and lead our life according to the commandments of Allah. We shall abide by His orders and worship only Him.

Almighty Allah has created everything for mankind. He has created the Jinn and the human being for His worship and subjection. In this regard, Allah proclaims in the Quran Majid–

وَمَا خَلَقْتُ الْجِنَّ وَ الْاِنْسَ اِلَّا لِيَعْبُدُوْنِ ○

Meaning: And I didn't create the Jinn and mankind except to workship me (Surah Az-Zariyat, Ayat: 56) .

The great Prophet (SW) said about Ibadat, 'Wherever you stay, be afraid of Allah and if you unwillingly commit anything wrong, immediately do a righteous deed. Then the good deed will cancel out the evil one. Besides, behave well with others ' (Tirmizi).

We shall do good deeds and advise others to do so. Both the parties will get equal virtues for that. In this regard, the great Prophet (SW) says, 'Anybody who will give the advice or the guidance for a good work, will get virtues equal to the one that does the work ' (Muslim). There are some fixed worships for us like Salat, Sawm, Hajj, Zakat, etc. We will perform these exactly as our Prophet (SW) performed them and told us to perform. If one leads his life in this way, peace, discipline and compliance will be established in the society and respect and devotion for one another will increase.

Classification of Ibadat

Ibadat may be divided into three classes: 1. Ibadat-e-Badani, or physical worship. 2. Ibadat-e-Mali or worship involving wealth or money. 3. The worship in combination of Ibadat-e-Mali and Ibadat-e-Badani. The worship which is

performed with the limbs of the body is called Ibadat-e-Badani. For example, saying the prayers five times a day and fasting in the month of Ramadan are Ibadat-e-Badani. Physical worship is the most important of all the worships. The worship that is carried out with the help of money is called Ibadat-e-Mali; for example, paying Zakat and making charities of various other kinds. There is another type of worship besides these two kinds of worship. Both the body and money are required for such worships; for example, Hajj, Jihad, etc.

Since Allah has created us only for worshipping Him, we should be absorbed in His worship all the while. Now the question may arise whether it is possible to worship all the time. Yes, it is possible to worship round the clock or for twenty four hours. For example, if we start taking food uttering 'Bismillah', we shall be receiving the blessings of Allah as long as we continue to eat. If we start reading uttering 'Bismillah' our study will be regarded as worship as long as we do so. If we start going to school uttering 'Bismillah', we will be protected from all sorts of danger on the way to school by Allah. If we help a blind man who is not able to cross the road all by himself, it will be regarded as an act of worship by Allah. In this way, we can be absorbed in worship all the time. Allah becomes pleased if we worship Him. Our worldly life becomes happy through worship. Absolutely peaceful Jannat is achieved in the Hereafter. And Allah becomes annoyed with them who neither worship nor lead their lives in the way He has instructed. They do not get peace in the world. Even in the Hereafter, they will have to suffer from severe punishment of Jahannam.

Task : Students will be divided into groups and make a list of such activities as may be regarded worship, excluding the discussions in the textbook.

Lesson 2

Najasat (اَلنَّجَاسَةُ)

'Najasat' is an Arabic word. It means impurity. It is the opposite of Taharat or holiness.Things that come out of the body and make the body impure or, or the things that makeother pure things impure because of coming in contact with them are called najasat or impurity. Such as: stool-urine, blood, alcohol etc. Due to najasat, body, clothes and the things we use become unclean. In this case, it is very important to sanctify.

Allah says in the Holy Qur'ans-

وَاِنۡ كُنۡتُمۡ جُنُبًا فَاطَّهَّرُوۡا

Meaning: If you are in a state of unhotiness then purify yourselves (Surah al-Ma'ida, Ayat : 6).

Types of Najasat

There are two types of impurity. 1. Najasat-e-Hakiki or real impurity 2. Najasat-e-Hukmi or unreal impurity.

Najasat-e-Hakiki: Najasat-e-Hakiki refers to all the unclean objects and animals that are naturally impure and Islamic law declares them unclean. Human beings dislike all those unclean things. Such as: urine, toilet, blood, etc. Islam instructs to stay away from these.

Najasat-e-Hukmi: Najasat-e-Hukmi are all those impurities which are not seen but in Islamic law they are considered as najasat or impure. Such as: breaking of ablution, need of taking bath etc. It is mentioned here that it is important to keep the body clean from both types of impurity.

Ways to purify oneself from impurity:

Allah Himself is holy, so He loves the person who achieves holiness and the holy thing. It is important to attain holiness, both external and internal. The ways to attain holiness according to Islamic law are -

1. Ablution: In order to purify the body, ablution is to wash the face, two hands (with elbow), two feet (with ankle) and to rub the head according to the rules of Shari'ah with pure water is called Wazu. The water with which Wazu is performed must be pure and sacred. For example, a river, canal, pond, well, fountain, tube well or water supplied in the city.

2. Bath: Washing the entire body with pure and sacred water following specific rules is called Bath. Bathing purifies the entire body.

3. Tayammum: When water is not available or the patient is unable to use water due to illness, achieving purity by wiping the face and hands with soil or earth-like objects is called Tayammum.

Islam places great importance on the purity of the mind. Renowned Islamic scholars have identified some basic diseases of the mind. They are greed, ambition, anger, lying, backbiting, stinginess, arrogance, Ria (showing off), and Hasad (jealousy). If one stays away from these sins, it is possible to achieve

purity of the mind. Apart from this, purity of the mind can be achieved by properly performing the Fard, Wajib, Sunnah, and Mustahab of Islam. If a believer, along with worship, eats halal food, avoids haram, recites the Quran, and always remembers Allah, then his heart will remain pure. Now we will learn the rules of ablution, bath, and tayammum in order to remain pure.

Task : Students will be divided into groups of four or five and each of the groups will prepare a list of real and unreal unholiness in the form of a table and present it before the class.

Lesson 3

Holiness (اَلطَّهَارَةُ)

The Arabic word for holiness is 'Taharatun'. Holiness may be attained by performing ablution or taking bath. It is necessary to become holy for worship. Prayers are not to be performed in a state of unholiness. Worship is not accepted in an unholy state. In this regard, the holy Prophet (SW) said, 'Prayers are not accepted without purity and charity is not acceptable if made with illegally acquired wealth' (Muslim).

The body remains sound if its purity is maintained. The mind also remains fresh. It becomes easier to concentrate on studies and all sorts of activities. Allah too loves those who attain purity. In this regard, Allah says–

وَاللّٰهُ يُحِبُّ الْمُطَّهِّرِيْنَ ○

Meaning: And Allah loves those who remain pure properly (Surah At-Tawba, Ayat: 108).

The Prophet (SW) of Allah was an incomparable example of holiness and cleanliness. He emphatically asked his followers to acquire holiness and particularly encouraged them to do so. In this regard the great Prophet (SW) said, 'Holiness is a part of faith (Iman)' (Muslim).

Kinds of Holiness

Holiness is of two types. 1. Internal Holiness. 2. External Holiness.

Internal Holiness

Internal holiness is the term for keeping the heart free from all sorts of Shirk, Ria, Gibat, etc.

External Holiness

Keeping the body holy with the help of ablution, bath, etc. is called external holiness. Sharia is the criterion for holiness and unholiness. None has the right to create any variation in this regard on the basis of his or her own idea, intelligence, knowledge or liking. Only those things which have been declared holy by the Sharia are really holy. And those things which have been branded as unholy by the Sharia are unholy. Therefore, holiness has to be attained according to the laws of Sharia. No criterion of holiness or unholiness should be set up with the help of one's own conception or taste. In this regard Allah says–

مَا يُرِيْدُ اللّٰهُ لِيَجْعَلَ عَلَيْكُمْ مِّنْ حَرَجٍ وَّ لٰكِنْ يُّرِيْدُ لِيُطَهِّرَكُمْ

Meaning: Allah does not desire to impose any inconvenience on you. Rather, He wants to make you pure (Surah Al-Maida, Ayat: 6).

Task: Students will be divided into groups and they will make a list of the ways of remaining holy after discussing amongst themselves. Finally they will make a presentation of the list before the class.

Lesson 4

Ablution (اَلْوُضُوْءُ)

Wazu is the Arabic word. It means holiness, purity, cleanliness and brightness. The literal meaning of ablution is to wash four particular organs with water. In the Islamic terminology, cleaning specific parts of the body with the help of pure water to attain holiness in accordance with the rules of Sharia is ablution.

Importance of Ablution

Describing the importance and necessity of ablution, the Holy Quran says–

"Those who have accepted the faith should remember that before you stand for prayers you must wash your faces, your hands up to the elbow, rub your hair with your wet fingers and wash your feet up to the ankles "(Surah Al-Maida, Ayat: 6).

Performing ablution properly keeps the mind and limbs of the body fresh. Concentration in worship also increases. In this connection the great Prophet (SW) says, 'I shall be able to recognize my followers on the day of judgement.' One of companions of the Prophet (SW) (Sahabi) said, 'How will you recognize us in the midst of crores of people?' The merciful Prophet (SW) replied, 'Their faces, hands and feet will glitter on that day due to ablution. Thus I will be able to recognize my followers' (Bukhari and Muslim). So, in order to get the rewards and dignity out of ablution, we must perform the act properly. If ablution is performed correctly, the prayers of both the Imam and Muktadis become absolutely correct. On the contrary, prayers are not complete if the ablution is not properly performed.

Rules for Ablution

First of all, both the hands must be washed up to the wrists after making a mental pledge for attaining purity and uttering Bismillah. Then the mouth is to be washed three times taking water with the right hand. If one is not fasting, one has to wash the mouth with gargling three times. After that, the nostrils must be cleaned with water for three times. Then the whole face has to be washed in such a manner that not even the slightest part of it remains dry. If the beard is dense, Khilal has to be performed. Thereafter, both the hands must be washed upto the elbows. If there is anything like a wristwatch on the arm, or a ring on the finger it has to be moved about in such a manner that water reaches every point. After that, Maseh must be performed with wet hands. At the time of performing Maseh, the inner part of the three fingers other than the thumb and the index finger must be used to Maseh the region starting from the frontal hair line to the last limit of the first quarter of the head. Then the palms of the two hands have to be drawn from the start of the hair line behind the head upto the limit of a quarter. After that, the outer side of the three fingers other than the index and the thumb must be used to Maseh the neck. After the Maseh, the two feet upto malleoli has to be washed properly so that not even the slightest part remains dry. Every act of ablution has to be done in sequence one after another. That means one part of the body has to be washed exactly after the other. It cannot be done intermittently or with pauses.

The Fard of Ablution

The Fard (compulsions) of ablution are four in number. If any of these four is omitted, ablution will not have been performed properly.

1. Washing the face once.
2. Washing the hands upto the elbow once.
3. Rubbing one/fourth of the head with the fingers (Maseh).
4. Washing both the feet upto the malleoli once.

Reasons for Discontinuance of Wazu

1. If anything is exuded through the pathway of urination or bowel excretion.
2. If anything comes out of and drips down from any part of the body other than the pathway of urination or excretion of bowel (for example, blood, pus, etc.).
3. If anything like blood, pus food, etc. other than spit or cough comes out from the mouth or mouthful of vomiting occurs.
4. If much blood comes out with spit.
5. If one falls asleep on the back, on the side or leaning against something.
6. If one becomes unconscious.
7. If one becomes mad.
8. If one becomes addicted.
9. If one laughs aloud during Salat.

Task: Every student will practice performing the ablution using the materials for ablution or suggestively.

Lesson 5

Taiyammum (اَلتَّيَمُّمُ)

Taiyammum is an Arabic word. Its meaning is to make an intent or wish to do something. In Islamic terminology, with a view to attaining holiness performing Maseh of the face and both the hands upto the elbow with pure soil or anything pure like that (for example, stone, limestone, sand, etc.) is called Taiyammum. Taiyammum may be performed instead of both ablution and bathing. The allowance for attaining purity with the help of Taiyammum is a special favour given to the Ummat-e-Muhammadi for attaining holiness. In fact, the proper way to acquire purity is by using water. Allah has provided his servants with adequate water on earth. Despite that, in certain situations, water may be unavailable or use of water may be the cause of aggravating an ailment or even death. Under such circumstances, Allah has given the permission to acquire holiness by using soil. In this connection Allah says, "And if someone amongst you fail to procure water, perform Taiyammum with pure soil and rub your face and hands with your fingers. Allah does not want to afflict you, rather He wants to make you pure and complete His bounties to you so that you may be grateful to Him" (Surah Al-Maida, Ayat: 6).

The Fard of Taiyammum

There are three Fard or compulsions of Taiyammum.

1. To make a will or intent for acquiring purity.
2. To perform Maseh of the whole face with pure soil.
3. To perform Maseh of both the hands upto the elbow with pure soil.

Rules for Performing Taiyammum

First of all, utter'Bismillahir Rahmanir Rahim' after making the intent or will. Then extend the palms of the two hands a little bit and smear them with clean objects like soil, stone, limestone or sand and perform Maseh on the whole of the face once. Touch the clean object again with both the hands and perform the Maseh upto the elbow of the hands. If there is anything like a watch on the hand, that object has to be removed for making the Maseh in the area beneath that.

Reasons for Discontinuation of Taiyammum

The reasons for which ablution is discontinued holds equally good for Taiyammum. The reasons for which bathing becomes Wajib cause Taiyammum

to be discontinued. As soon as water becomes available, the validity of Taiyammum is over. If Taiyammum is performed due to any disease, its validity is over as soon as one recovers from it.

Task: Every student will practise the process of performing Taiyammum in the class according to the direetion of their teacher.

Lesson 6

Bath (اَلْغُسْلُ)

'Ghusl' is an Arabic word. It means washing. According to the terminology of Islamic Sharia, washing of the whole body with water with the purpose of attaining purity and the satisfaction of Allah is called Ghusl or bathing.

The Fard of Bathing

The Fard of bathing are three in number.

1. Rinsing the mouth with gargling.
2. Reaching water upto the soft zone inside the nose.
3. Washing the whole body with water.

Rules of Bathing

First of all, both the hands will have to be washed properly upto the wrists after taking water in the right palm. Then anything impure stuck up in any place of the body has to be cleaned. After that, ablution has to be performed properly. At the time of rinsing the mouth, water has to reach right into the throat and inside the nose. After performing the ablution, water has to be poured on the head in such way that water should reach the roots of hair. Thereupon, the whole body has to be washed after pouring water first on the right shoulder and then on the left shoulder so that no part of the body remains dry. At last, the feet have to be washed. Finally, the whole body must be wiped up with a piece of cloth or a towel and dry clothes have to be put on.

Task: Students will engage themselves in a debate on the topic, 'The only way to attain purity is to take bath.'

Lesson 7

Salat (اَلصَّلٰوۃُ)

Salat is an Arabic word. Its lexical meaning is prayer, mercy and seeking forgiveness etc. According to Islamic terminology, worshipping Allah in a specific way and at fixed times with Arkan and Ahkam is called Salat or Prayer. The best way to show subjection to Allah is prayer. Prayer or Salat stands second in importance among the pillars of Islam. The Hadith says, 'Islam is founded on five pillars. These are – to bear testimony to the fact that there is no Deity but Allah and Hazrat Muhammad (SW) is His servant and messenger, to establish Salat, to pay Zakat, to perform Hajj and to fast during the month of Ramadan' (Bukhari and Muslim).

In the holy Quran Majid, Allah says–

وَاَقِيْمُوا الصَّلٰوۃَ وَاٰتُوا الزَّكٰوۃَ

Meaning: And establish Salat and pay Zakat (Surah Al-Baqara, Ayat: 43).

Prayer prevents people from doing unfair deeds. Allah proclaims in the Quran–

اِنَّ الصَّلٰوۃَ تَنْهٰى عَنِ الْفَحْشَآءِ وَالْمُنْكَرِ ؕ

Meaning: Surely prayers (Salat) prevent human beings from doing obscene and evil deeds (Surah Al-Ankabut, Ayat: 45).

One who performs prayers will achieve dignity in this world. And in the Hereafter, he will achieve Jannat. In this regard the great Prophet (SW) says, 'Salat is the key to heaven.' As a person having a key to any room can enter there easily, anyone establishing Salat can easily enter Jannat. Therefore, Salat is a very important worship. The sins of a believer are absolved through Salat. Rasulullah (SW) says, 'What do you think of this? If there is a river flowing past the homestead of anyone of you and if he takes a bath five times a day in that, will there be any dirt left on his body?' The Sahabis (RA) said, 'No dirt will be left.' Rasulullah (SW) said, 'This is the analogy of five times of prayer which cancels out all the sins' (Bukhari and Muslim).

The great Prophet (SW) also said, 'The person who safeguards his Salat will have it as light, document and salvation on the day of judgement. But the person who fails to safeguard Salat will not find light, document and salvation in the form of Salat on the day of the judgement. In the Hashr, he will be with Karun, Feraun, Haman and Ubai Ibn Khalf ' (Ahmad and Darimi).

Besides, there are some other significances of Salat which are described below in brief:

- Salat stands next to Iman in Islam.
- To forsake Salat intentionally is Kufr.
- Salat is the pillar of Islam.
- At the time of His death, the last advice of the Prophet (SW) of Allah was about Salat and womenfolk

Task: The students will divide into groups and debate on the motion 'The familly plays the main role in making a person regular in Salat.'

Lesson 8

Time table of Salat (أَوْقَاتُ الصَّلٰوةِ)

It is the order of Allah for us to say the prayers on time. It is a compulsion (Fard) to say prayers punctually. In this regard Allah says–

إِنَّ الصَّلٰوةَ كَانَتْ عَلَى الْمُؤْمِنِيْنَ كِتٰبًا مَّوْقُوْتًا ○

Meaning: Surely it is a compulsion on Mumins to say their prayers on time (Surah An-Nisa, Ayat: 103).

Time table of Salat

Fajr: The time for saying the Salat of Fajr starts with the Subhe Sadik and continues upto the sunrise. Subhe Sadik means the time of the appearance of the line of light that is visible in the eastern sky. This light increases gradually and ultimately results in the sunrise. The Prophet (SW) says, 'The time for Fajr prayers is the time between Subhe Sadik and the sunrise' (Muslim).

Zuhr: The time for Zuhr prayer starts as the sun tilts in the western sky after midday. The time for Zuhr prayer prevails upto the time the shadow of an object is not more than twice its size plus 'Chhaya Asli'. By 'Chhaya Asli' we understand the minimal shadow that any object has normally at midday. For example, a piece of stick with a length of one cubit has a Chhaya Asli of two inches at midday. When the shadow of the stick will be two cubits and two inches, the time for Zuhr prayers will be finished (Tirmizi).

Asr: The time for Asr prayer starts with the end of the time for Zuhr prayer and lasts upto sunset. However, it is an act of Makruh to say the Asr prayer when the golden rays of the sun assume a yellow hue. Allah says, "Take due care of all the prayers and particularly the middle prayer" (Surah Al-Baqara, Ayat: 238).

Magrib: The time for Magrib prayer starts at sunset and continues as long as the red hue persists in the western sky. The time of Magrib prayers is very short. So, it is better to perform the prayer as soon as the time starts.

Isha: The time for Isha prayer starts when the time for Magrib prayer ends and continues upto the Subhe Sadik. But it is better to perform this prayer before midnight. It is an act of Makruh to say this prayer after midnight (Tirmizi).

Witr: The real time for saying Witr prayer is the late hours of the night. But it may be performed along with Isha prayers but it cannot be performed before the Isha prayers (Tirmizi).

Task: The students will write the importance of saying Salat in five sentences and show it to their teacher.

Lesson 9

Rules for Performing Salat

Every work has its specific rules or guidelines to be followed. Best results can be obtained if the work is done according to the guidelines. Salat is an important form of worship. It is very important to perform this worship in the way shown by the great Prophet (SW). In this connection, the great Prophet (SW) said, 'Perform your prayers in the manner you saw me to do so' (Bukhari).

Any kind of error in saying prayers lessens its importance. The worshipper incurs sins for that. Salat is to be performed with humble surrender and devotion. Allah does not accept Salat if performed for show or in an absent mind. In this connection, Allah says–

"It is a matter of regret for those performers of Salat who are inattentive and perform Salat for show" (Surah Al-Maun, Ayat: 4-6).

At the time of performing prayers, one has to be certain about the fact that no condition of the prayer is omitted. One has to be fully attentive towards Allah in a holy state of the body and the mind. One has to remember that one is standing before Allah and He is observing him or her.

There are some differences between Salat consisting of two, three and four Rakats. These differences are described below:

Rules for Performing Salat Consisting of two Rakats

We shall stand facing the Qibla, uttering the Niyat intention and then raising both hands upto the earlobes we should utter 'Allahu Akbar' and lock our hands under the navel. However, women will rais their hands upto their shoulders and lock their hands on their chests keeping the right hand on the backside of the left hand. Uttering the Niyat silently will do but it is better to pronounce it in a low voice. After that, we shall read 'Sana'. Then we shall read Sura Fatiha uttering 'Auzu Billahi Minash Shaytanir Rajim, Bismillahir Rahmanir Rahim.' After reading Sura Fatiha we shall say 'Amin' silently. Then, we shall read at least one big or three small Ayats of any Sura. Then we shall bend on Ruku reading 'Allahu Akbar'. On Ruku we shall read 'Subhana Rabbial Azim' at least thrice. After that, we shall come to

standing posture reading 'Sami Allahuliman Hamidah'. While standing we will say 'Rabbana Lakal Hamd'. Then we shall go to prostration (Sijdah) uttering 'Allahu Akbar'. While in prostration we shall read 'Subhana Rabbial A'la' at least thrice and sit straight saying 'Allahu Akbar'. We shall go for the second prostration uttering 'Allahu Akbar'. During this prostration as well, we shall utter, 'Subhana Rabbial A'la' three times. After that, we shall stand straight saying 'Allahu Akbar'. Thus the first Rakat will come to an end. In the second Rakat, we shall read 'Bismillahir Rahmanir Rahim' and Sura Fatiha and then read one, two or three Ayats of a Sura depending on the size of the Ayats. After that, we shall go to the Ruku and Sijdah and then sit straight. Having read Tashahud, Darud and Dua Masura we shall turn our heads towards right and then towards left uttering 'Assalamu Alaikum Wa Rahmatullah'. In this way, the Salat consisting of two Rakats will come to an end.

Rules for Salat Consisting of three Rakats

Tashahud has to be uttered after the second Rakat in a Salat consisting of three Rakats. Then one has to stand erect and read Sura Fatiha after uttering Bismillahir Rahmanir Rahim. No other Sura is to be read after that. After that, Ruku and Sijdah have to be performed as before. After Sijdah we shall read Tashahud, Darud and Dua Masura and conclude Salat saying Salam while turning the head towards the right and then towards the left.

Rules for Salat Consisting of four Rakats

After the second Rakat of a four Rakat Salat, only Tashahud is to be uttered. Then one has to stand up for the third Rakat. Now, Sura Fatiha has to be read after pronouncing Bismillahir Rahmanir Rahim. Thereupon, one will have to stand up for the fourth Rakat after performing Ruku and Sijdah. Like in the third Rakat, one will have to read Sura Fatiha, perform Ruku as well as Sijdah and read Tashahud, Darud and Dua Masura in the sitting posture before turning the head to the right and to the left to offer Salam and then conclude Salat. If the Salat is Wajib, Sunnat or Nafl, some other Sura has to be read with Sura Fatiha in the third and the fourth Rakats.

Task: Students will practice the performing Salat according to the rules in the class with the help of teaching materials. The teacher will help them to do so.

Lesson 10

Fards of Salat (فَرَائِضُ الصَّلٰوةِ)

There are some essential prerequisites for Salat (Namaz) to be correct or free from imperfections. If anyone of them is omitted, either intentionally or unintentionally, the Salat will be nullified. In total, there are thirteen Fard or obligatory steps in Salat. Seven of them are to be observed before the start of a Salat. These are called Ahkam of Salat.

1. The body must be clean and unsullied.
2. Apparels must be clean.
3. The place for worship must be clean and unsullied. At least from the place of the standing to the place of Sijdah.
4. The Satr must be covered. For men, the part of the body from the knee to the navel is the Satr while for women it means the whole body except feet, face and wrists.
5. Facing the Qibla. Salat has to be performed facing the Qibla. In places, where the Qibla is undetectable or there is no way to know the Qibla Prayers must be said determining the Qibla based on one's strong sense.
6. The proper time for Salat.
7. Making the will or intention. This must be made for every particular prayer. The intention may be made in one's mother tongue.

Six obligations to be observed during Salat. These are called Arkan of Salat.

1. Takbir-e-Tahrima: This means one has to start the prayer saying Allahu Akbar.
2. Performing Salat in standing position. If one is unable to perform Salat standing he/she may sit. But if he/she is unable to sit even one has to perform lying with the help of gestures.
3. Reciting Sura or Ayats.
4. Performing Ruku.
5. Performing Sijdah.

6. The last sitting posture: The sitting posture in which Tashahud, Darud and Dua Masura are uttered is called the last sitting posture.

Task: Students will write down the short headings for Ahkam and Arkan of Salat on a poster paper. Then they will make a presentation of the poster before the class.

Wajib of Salat

By Wajib of Salat we understand such important matters that are to be corrected by Sijda-e-Sahu if any one of them is left mistakenly. But if any of these is left out intentionally the Salat is nullified and it has to be performed again.

Wajib of Salat are fourteen in number:

1. Reading Sura Fatiha in every Rakat.
2. Reading any Sura or a part of a Sura with Sura Fatiha.That means if the Ayats are small, read at least 3 Ayats and if the Ayat is long, read at least one Ayat.
3. Maintaining the sequence of Ruku, Sijdah and Ayats of Tilawat.
4. Observing the pillars (Rukun) of Salat properly.
5. Standing upright after performing Ruku.
6. Sitting straight between the two Sijdas.
7. Sitting down for reading Tashahud in the first sitting posture after two Rakats in a Salat consisting of three or four Rakats.
8. Reading of Tashahud.
9. For the Imam to recite aloud and to recite silently wherever it is due.
10. Reading Dua Kunut in the prayer of Witr.
11. Performing Tilawat Sijdah if any Ayat involving Sijdah is recited.
12. Placing both the palms and knees on the ground at the time of performing Sijdah.
13. Uttering additional six Takbirs in both the Eid prayers.
14. Concluding Salat uttering Assalamu Alaikum Wa Rahmatullah.

Task: Students will get divided into groups and each of the groups will write down the Wajibs of Salat on a poster paper and make a presentation before the class.

Sunnat of Salat

Besides Fard and Wajib, the Prophet (SW) of Allah used to perform some rites or works in the Salat but did not insist to be performed like Fard and Wajib by us. These are called Sunnat. Although the Salat is not nullified or Sahu Sijdah is not to be performed if these are omitted, these should be followed because the Prophet (SW) himself performed Salat like this and told others to perform in this manner. The Prophet (SW) said, 'Perform your prayer as you have seen me to perform' (Bukhari).

The 21 Sunnats of Salat are as follows:

1. For men to raise both the hands upto the ear and for women to raise their hands upto their shoulders at the time of uttering Takbir-e-Tahrima. 2. To keep the fingers of both hands spread and facing the Qibla at the time of uttering Takbir. 3. To place the right hand on the left hand after making the will. Men should place the hands under the navel and the women should place their hands over their chests. 4. Not to lower the head while uttering Takbir-e-Tahrima. 5. For the Imam to utter the Takbir aloud. 6. To read Sana. 7. To read Auzu Billah. 8. To read Bismillah before Sura Fatiha in every Rakat. 9. To read Sura Fatiha only in the third and fourth Rakat in the Fard prayer. 10. To say Amin after Fatiha. 11. To utter Sana, Auzu Billah and Amin silently. 12. To utter Takbir at the time of shifting from one Ruku to another. 13. To read Tasbih in Ruku and Sijdah. 14. To keep the head and the waist straight and to get hold of the knee with the fingers of both the hands in the Ruku. 15. For the Imam to utter 'Sami Allahu-liman Hamidah' and the Muktadi to utter 'Rabbana Lakal Hamd' coming to stand after Ruku. 16. To place the knees frist then both the hands, after that the nose, and at last the forehead at the time of performing the Sijdah. 17. At the time of going to the sitting posture, first the left leg is to be laid down on the floor and the right leg is to be kept straight. 18. To raise the index finger while pronouncing the sound 'La' of 'La-Ilalaha' in Tashahud. 19. To read Darud after Tashahud in the last sitting. 20. To read Dua Masura or any Dua of that sort after Darud. 21. To turn the head to the right first and then to the left for Salam.

Task: Students will get divided into groups and each group will write down the Sunnats on posters and present it to the class.

Mustahabs of Salat

There are certain acts in the Salat which bring virtues if they are observed. If they are omitted, no sin results. These are called Mustahabs. A few Mustahabs of Salat are given below:

1. To keep the gaze fixed on the place of Sijdah while in the standing position. 2. To keep the gaze on the feet during the Ruku, on the nose during the Sijdah and on the lap in the sitting posture. 3. The need of sneezing, yawning and coughing should be kept under control as much as possible. 4. To recite from the Quran in a calm and composed way. 5. To place the head in the space between the two hands during Sijdah. 6. To read small Suras during the Magrib prayer. 7. To read the Tasbih more than thrice (five, seven, nine, etc. times) while performing Ruku and Sijdah when Salat is prayed individually.

The Reasons for Nullification or Abrogation of Salat

At the beginning of Salat, we make an intent or will and tie our hands uttering 'Allahu Akbar'. This is called Takbir-e-Tahrima. To do anything other than performing Salat after uttering this Takbir is illegal or Haram. If anybody does so, the prayer will be nullified. We should know for ourselves which acts nullify Salat. The reasons for nullification of Salat are given below:

1. To offer or to respond to Salam while performing Salat. 2. To talk during the Salat. 3. To eat something. 4. To drink something. 5. To laugh. 6. To cry loudly for some danger or affliction. 7. To make an expression of pain due to agony or disease. 8. To look at the Quran for reciting. 9. To turn the face away from the direction of the Qibla. 10. To do any work with both the hands. 11. For the Muktadis to stand ahead of the Imam. 12. If Sijdah is performed in an unclean place. 13. If anything is prayed for worldly life. 14. To cough time and again for nothing. 15. To omit any Fard of Salat. 16. To say 'Alhamdulillah' at some good news. 17. To say 'Innalillah' at some bad news. 18. To utter 'Alhamdulillah' after sneezing. 19. To say 'Yarhamukallah' in response to sneezing. 20. To point out anybody else's mistake other than that of the Imam. 21. To commit Aml-e-Kasir (i.e., to do any such work that makes people think that the person is not offering Salat).

Reasons for Salat to be Makruh

There are some acts which, even if they do not nullify the Salat, lessens virtues. These are called Makruh. A list of some such acts are given below:

1. Twisting and bending of fingers without any reason while in Salat. 2. Performing Salat bareheaded out of idleness. 3. Tucking up clothes to protect them from getting dusty. 4. Toy with apparels, buttons, beard, etc. for nothing. 5. Performing Salat wearing dirty or obscene clothes. 6. Performing Salat repressing urine or bowel. 7. Looking to and fro while in Salat. 8. Placing the two arms upto the elbow on the soil during the Sijdah. 9. Standing inside the Mehrab of the Imam. 10. Putting on clothes with pictures of creatures printed on it. 11. Standing behind alone leaving space in the line in front. 12. Offering Salam in gesture. 13. Performing Sijdah with the touch of only nose or only fore head on the ground. 14. For the Imam alone to stand on an elevated place with out any reason. 15. Sitting cross-legged on the ground for no reason. 16. Performing Salat with the eyes closed. 17. Bending or crouching for Ruku without completing Tilawat. 18. Raising the feet from the ground at the time of Sijdah. 19. Counting Rakats, Ayats or Tasbih with the help of the fingers. 20. Keeping anything in the mouth that hampers Tilawat.

Restricted times for Salat

There are prohibitions for performing Salat at three points of time:

1. Right at the time of sunrise. 2. Right at midday. 3. At sunset, but if the Salat of Asr could not be performed for some reasons that day, it can be offered at that time but will be an act of Makruh.

Makruh times for Performing Salat

1. Till the sunrise after the Fajr Salat.
2. Till sunset after Asr Salat.
3. If any Salat other than the Sunnat due at that time is performed when it is time for Fajr Salat.
4. To start Praying when the Takbir for Fajr Salat is being uttered.
5. To start any prayer while the Imam is delivering the Khutba of Jumma prayer.
6. To perform Isha prayer after midnight.

Task: Students will be divided into groups, write down the reasons for Salat to be Makruh and present those before the class.

Lesson 11

Sijdah (اَلسَّجۡدَۃُ)

Sijdah is an Arabic word. It means bowing the head down. According to Islamic terminology, it is called Sijdah when servants of Allah place their heads on the ground for attaining His satisfaction.

Kinds of Sijdah

Fard Sijdah: The Sijdah which are performed regularly during Salat are called Fard Sijdah.

Wajib Sijdah: The Sijdah which is offered when any act of Wajib is omitted by mistake or when an Ayat of Sijdah is uttered, is called Wajib Sijdah.

Mustahab Sijdah: The Sijdah which is performed when some bounty is received or when freedom from danger is achieved or for expressing gratefulness to Allah is called Mustahab Sijdah.

Sijda-e-Sahu: Sijda-e-Sahu means the Sijdah offered for correcting the mistakes. Sijda-e-Sahu are the couple of Sijda's which are performed in the last sitting posture for correction when some Wajib is omitted mistakenly from the Salat.

Guidelines for Performing Sahu Sijdah

Turn the head towards the right with Salam after reading Tashahud in the last sitting posture of the Salat. Then perform two Sijda's like that in Salat uttering 'Allahu Akbar' and read Tashahud, Darud and Dua Masura. After that conclude Salat turning the head on both the sides for Salam. The great Prophet (SW) says about Sijda-e-Sahu, 'I am a human being like you. I tend to forget exactly as you do. So, remind me when I forget something. When someone among you makes a mistake or has a doubt about anything in the Salat, he will have it corrected after a serious thought. Then you will complete your prayer on the basis of that and perform two Sijda's after offering Salam' (Bukhari and Muslim).

Reasons for Sijda-e-Sahu to be Wajib

1. If any Wajib of a Salat is omitted mistakenly. 2. If there is some delay or gap in performing the acts of Salat one after another (for example, if there is quite a bit of gap or pause before reciting a Surah after Fatiha). 3. If there is some delay

in performing any Farj. 4. If the sequence of the rites of Salat is violated (for example, if Sijdah is performed before Ruku). 5. If some Farj is observed more than once in place of once. 6. If the form of any Wajib is changed or altered (for example, if any recital is made loudly instead of silently or if any recital is made silently instead of loudly).

It is to be remembered that if the first sitting posture is missed out and that is detected before standing back, one has to sit down and complete the siting posture. On the contrary, if the mistake is detected after standing up, the standing position has to be retained and the Sahu Sijdah has to be performed after the Salat is over.

Task: Students will write down why Sijda-e-Sahu becomes Wajib and they will present it to the class after writing down in the form of a table.

Lesson 12

Sijda-e-Tilawat (سَجْدَةُ التِّلَاوَةِ)

There are some Ayats in the Holy Quran which necessitates performing of Sijdah as soon as it is heard or recited. If anybody fails to perform the Sijdah he or she will be a sinner. According to the Hadith, when somebody performs Sijdah on hearing the Ayat involving Sijdah, the devil starts wailing sitting beside and says, 'Alas! The children of Adam were ordered to perform Sijdah and they are now claimants of Jannat. On the contrary, I was ordered to perform Sijdah and now I am an inmate of Jahannam by refusing to do so.' (Muslim)

Guidelines of Sijda-e-Tilawat

This Sijdah has to be performed standing with the face towards Qibla and going to Sijdah with uttering 'Allahu Akbar' after making the intent or will of Sijda-e-Tilawat. Then one has to stand up saying 'Allahu Akbar' after performing the Sijdah. There is no need to read Tashahud or turn the head for Salam. Just one Sijdah will do for Sijda-e-Tilawat.

The Four Conditions of Sijda-e-Tilawat

1. Taharat or becoming pure. 2. Covering Satr. 3. Facing Qibla. 4. Making a wish or intent of Sijda-e-Tilawat.

The Occasions of Sijda-e-Tilawat

1. Surah Al-A'raf, Ayat: 206; 2. Surah Raa'd, Ayat: 15; 3. Surah An-Nahl, Ayat: 50; 4. Surah Bani Israil, Ayat: 109; 5. Surah Maryam, Ayat: 58; 6. Surah Al-Hajj, Ayat: 18,77; 7. Surah Al-Furqan, Ayat: 60; 8. Surah An-Naml, Ayat: 26; 9. Surah Sajdah, Ayat: 15; 10. Surah Swad, Ayat: 24; 11. Surah Ha-Meem-As-Sajdah, Ayat: 38; 12. Surah An-Najm, Ayat: 62; 13. Surah Al-Inshikak, Ayat: 21; 14. Surah Al-Alaq, Ayat: 19.

Task: Students will be divided into groups, write the occasions for Sijda-e-Tilawat with the names of the Suras and Ayats in the form of a table and present it before the class.

Lesson 13

The Moral Education of Salat

Salat (Namaz) is a significant form of worship in Islam. The element of morality is specifically connected with it. If Salat is performed according to the guidelines of Islam, the prescript of Allah is abided by. On the other hand, there is an improvement in the sense of morality of a person. And if morality of a person is improved, he will attain honour and dignity in worldly life and he will find peace and happiness in the Hereafter.

Some aspects of morality connected with Salat are given below:

Cleanliness

A person who performs Salat has to be neat, clean and holy. A person who rises up from bed early in the morning and says Fajr prayers must perform ablution because attaining holiness is one of the prerequisites of Salat. For example, as Allah says—

وَاِنۡ كُنۡتُمۡ جُنُبًا فَاطَّهَّرُوۡا ؕ

Meaning: Attain holiness if you are unholy (Surah Al-Maida, Ayat: 6).

The Prophet (SW) has instructed us to perform Miswak before the prayer. If the teeth are cleaned in the proper way, bad breath disappears. One can also stay safe from illness. He said, 'Had it not been difficult for my followers, I would have instructed them to perform Miswak before every Salat' (Ibnu Majah).

In order to say prayers, one has to perform ablution five times a day which helps one to keep important parts of his body clean. It is an incomparable way to keep the nose, face, eyes, teeth and clothings clean. If the body and clothings of a devotee is clean, they do not cause any trouble to other devotees. Rather, they feel comfortable to stand with one another with a decent and sound frame of mind. This lesson of cleanliness can be learnt from Salat.

Task: Students will be divided into groups and each group will compose a paragraph on the role of Salat in acquiring cleanliness and present it before the class.

Punctuality

Salat teaches us strict discipline and punctuality. A believer has to perform Salat five times a day at specific times. This develops a sense of punctuality in him. The congregational prayers are held at a specific time. If anybody fails to attend prayers timely with the congregation, he is deprived of the virtues that can be attained by praying with the congregation. As Salat is held after regular intervals, one cannot be negligent about the time. Rather, a believer has to be prepared all the time to respond to the call for Salat. In the Holy Quran Allah says–

إِنَّ الصَّلٰوةَ كَانَتْ عَلَى الْمُؤْمِنِيْنَ كِتٰبًا مَّوْقُوْتًا ○

Meaning: Surely it is obligatory for the believers to perform Salat at fixed times (Surah An-Nisa, Ayat: 103).

Praying five times everyday at fixed times inspires a believer to be punctual and to realise the importance of time. He or she doesn't waste time. He or she gets accustomed to do his duties timely with other members of the society.

This makes him or her punctual and responsible. Today's child is the leader of the nation in the years to come. If every Muslim becomes punctual and responsible about his duties through saying his prayer five times a day, he or she will surely become a precious asset for the nation. By praying at specific times a day a Muslim will learn the lessons of doing his duties timely at his working place. He will not lay aside any work for the next day. Rather, he will complete a work in time by dint of hard labour. The army of the country lays importance on punctuality. Soldiers serving in this department have to rise from the bed and put on uniforms to take part in the exercise or assignment as soon as

the bugle is sounded at a fixed time. They are taught such discipline and punctuality so that they can protect the country from possible attacks of the enemy. Whereas, they may not have to face such a difficult time in their whole service life. But the Muslims are always engaged in doing their duties. They must go on trying their best to fight the dishonest and evil forces existing all around them. Almighty Allah calls His believing servants to Salat five times a day through Azan. Responding to this call, the soldiers of Allah are to rush to the mosque and prove that they are always prepared to abide by the commandments of Allah.

Task: The students will divide into groups and debate on the motion–'Punctuality is what adorns one with honor in the worldly life.'

Discipline

Discipline means specific rules and regulations. As man is a social being, the importance of disciplined life is unlimited. A driver has to abide by certain rules in driving his vehicle on the road. If these rules are violated, there would be a strong possibility of accidents. Similarly, human life is also subject to specific rules and regulations. He or she may face massive damage by leading life without discipline. On the contrary, all the members of the society will remain safe if everyone leads a disciplined life. It is Salat which teaches us this lesson.

Be it an individual prayer or a congregational one, a devotee has to turn towards the Qibla. All have to stand together in a line at a fixed time in order to perform a congregational prayer. Sense of discipline and allegiance to the leader is developed among the Muslims by performing the Salat in this way. Salat teaches us to solve a problem in the society by putting our heads together.

Task: The students will be divided into teams and discuss that a man firm in performing Salat is also disciplined at work.

Attentiveness or Concentration

One of the ways of attaining nearness to Allah is to perform the prayer attentively. The servants of Allah can gain satisfaction by making their petitions and prayers to Allah. Allah also accepts the prayers of His servants. So the devotees must stand in the prayer with humbleness. For example, in the Quran Majid Allah says–

"You will stand before Allah with humbleness" (Surah Al-Baqara, Ayat: 238).

The mind of a person in Salat often strays here and there but he or she cannot even feel that. This happens because human mind is accustomed to roaming about the world of imagination. The mind does not remain fixed if a work is not done with great attentiveness. Besides, the Satan is the open enemy of man. He pushes different thoughts into the mind of a devotee in order to spoil his or her Salat. So the devotee cannot concentrate on Salat. For this reason, the devotee has to be humble and attentive (Khushu and Khuzu) and perform his Salat with concentration. According to the Holy Quran, "Believers who are humble in their prayers have surely succeeded" (Surah Al-Mu'minun, Ayat: 1,2).

Task: Students will be divided into groups and discuss on the topic 'Attentiveness is the only way to make Salat acceptable to Allah.'

Orderliness

Salat gives us the training of orderliness. Welfare of mankind depends on this training. The qualities that man acquires through this training are given below:

1. Human beings get accustomed to doing his duties to his Lord.
2. Salat makes a clear demarcation between the loyal and the heretic in the society.
3. Salat builds up a person as a complete and ideal Muslim and helps him to be firmly established in Islam.
4. It makes the character of a servant of Allah even stronger.

Salat removes the weaknesses of human character. Salat is to be enjoined on children at the age of seven. If they show negligence to prayers, they should be given physical punishment if necessary to make them habituated to prayers at the age of ten. Nobody can evade the responsibility of saying prayers. A believer must offer his Salat, in whatever condition he may be.

The person who says his prayers earnestly according to the guidelines, will certainly be a responsible, disciplined and ethical person. Such a person will be able to play a significant role in establishing orderliness and justice in the society.

Equality

Devotees saying their prayers shoulder to shoulder in a line stand in front of Allah with the same aim and purpose. All the Muktadees show their allegiance to the Imam. At that time there remains no difference between the rich and the poor; the noble and the beggar; the ruler and the subject and the high and the low. In the mosque there is no fixed place for anybody other than the Imam and the Muazzin. This is an embodiment of the sense of fraternity and equality in Islam. Members in the society help one another. They come forward united to solve any problem and manage to find out peaceful and acceptable solutions.

This lesson of equality and fraternity builds up in a believer a sense of sympathy, responsibility, and cooperation for the members of other religions in the society. As a result, class discriminations in the form of the high and the low, the rich and the poor, etc. disappear and an incomparable equality is established in the society. This is why conflict and dispute of any kind cannot exist in the society and an ideal society is formed.

Task : Forming different groups students will make a list of lessons of orderliness and equality which result from Salat.

Sample Questions

Multiple Choice Questions1. What is the reason for breaking ablution?

a) When a bath is obligatory

b) As soon as water is available

c) When a large amount of blood comes with the spit

d) As soon as an illness is cured

2. The reason for making Sajdah Sahu obligatory is-

i) Not maintaining continuity in performing the prayer

ii) Omitting an obligatory prayer unintentionally

iii) Not performing an obligatory prayer

Which of the following is correct?

a) i and ii

b) i and iii

c) ii and iii

d) i, ii and iii

Read the following description and answer question no 4 and 5:

'A' and 'B' are two friends. They went on a summer vacation to a hilly area and climbed to the top of a hill. It was time for Asr prayer but there was no water available anywhere in the hill. Then 'A' took a piece of hard soil and performed the prayer after purifying himself. On the other hand, his friend 'B' performed the prayer without using water or a piece of hard soil.

3. 'A' - How did he perform the prayer?

a) Wudu

b) Tayammum

c) Taharat

d) Sijda-e-Sahu

4. In the actions of 'B'-

i) The fardh of prayer was violated

ii) The wajib of prayer was violated

iii) The rules of prayer were violated

Which of the following is correct?

a) i and ii

b) i and iii

c) ii and iii

d) i, ii and iii

Creative Questions

3) Mr. 'A' prays every day when the call to prayer is given. He fasts the entire month of Ramadan. Mr. 'A's friend Mr. 'B' Harun Sahib is an industrialist. He takes a break of 30 minutes every day to pray in his organization. Whenever the call to prayer is given, he prays in the mosque with all the officers and employees of his organization. Mr. 'B' prays regularly in the mosque while staying at home.

a) What is najasat?

b) 'Salat is the key to Paradise.' Explain.

c) What type of worship does Mr. 'A' perform? Explain.

d) Identify the lesson of prayer that emerges in Mr. 'K's activities and explain its importance.

Short-answer questions

1. 'I have created jinn and mankind only for My worship'? Explicate the verse.
2. Why is it important to be pure from impurity?
3. Why is it important to perform the obligatory prayer? Elucidate.
4. Explain the statement 'Prayer is the pillar of Islam'.
5. How does prayer establish equality among people? Illustrate.

Chapter Three

The Learning of the Quran and the Hadith

The Quran Majid happens to be the holy words of Almighty Allah, while the sayings, deeds and silent consent of the great Prophet Hazrat Muhammad (SW) are called the Hadith. The Quran Majid and the Hadith are the two main sources of Islamic Shariah. The great Prophet (SW) said, 'I am leaving two objects with you. If you hold onto these, you will never be misguided. These two are the holy book of Allah (Al-Quran) and the Sunnat of His Rasul'(Muslim)

At the end of this chapter we will be able to –

- describe the distinctiveness and importance of Al-Quran.
- explain the importance and merits of Tilawat of Al-Quran.
- explain the identity and importance of Tajweed and learn Makhraj to recite Al-Quran correctly.
- quote from memory five particular Suras of Al-Quran with background (Shan-e-Nujul), summary and their moral teachings.
- tell with meaning three Ayats related to prayer (Munajat).
- describe the introduction to Hadith, its importance and state two Hadiths related to moral qualties with meanings and teaching.
- read, tell and explain with meaning two Hadiths related to prayer (Munajat).
- describe the introduction and importance of moral and human values in the light of the Hadith.

Lesson 1

The Distinctiveness of Al-Quran

Identity

The Quran Majid is the last and the best heavenly scripture. It comprises of the words of Almighty Allah. Allah revealed this holy book on the last Prophet Hazrat Muhammad (SW) for the guidance of mankind. The identity and attributes of Allah, faith and all elements of Islam have been described in it. It contains the sum and substance of knowledge and seience. This book also shows mankind the way to success.

This book comprises of the words of Allah. It is unchanged and uncorrupted upto this date. Nobody has been able to change even a single Nukta, Alphabet, Word or Harkat of it, nor will anyone be able to do so in future because Allah himself preserves this book.

Revelation of Quran Majid

Al-Quran was revealed on the last prophet and messenger Hazrat Muhammad (SW). It is preserved in a highly conserved chest called 'Laohi Mahfuz.'

Our dear Prophet Hazrat Muhammad (SW) was born in the city of Makkah in Arabia. People of that region were idol worshippers. Fighting and dispute were common in those days. The great Prophet (SW) did not like these things. He thought that all human beings have just one Creator and if they led their lives in the way shown by Him there would be peace. He used to remain absorbed in meditation in the cave of Hera for this. He was granted Nabuwat at the age of forty. Allah revealed the Al-Quran to him through Jibrail (AS). At this time the first five Ayats of Surah Al-Alaq of the Al-Quran were revealed. Later, various Ayats of the Quran were revealed in keeping with requirements. In this way, it took twenty three years for the completion of the revelation of this holy book on the great Prophet (SW).

The Characteristics of Al-Quran

Al-Quran is the last heavenly book. Allah has revealed a total of one hundred and four heavenly books. Among them one hundred are small scriptures. These are called Sahifa. The remaining four are broad heavenly books. These are the Tawrat, the Zabur, the Injil and the Quran. The Al-Quran is the last heavenly book. No book will be revealed after this one.

The Quran Majid is the best holy book. Various elements of religion have been described in it. In this book, there are guidelines for the solutions of the problems that occur in human lives. The main teachings of the previous heavenly books are also included in it. Therefore, Al-Quran is the best holy book.

Al-Quran comprises of the words of Allah. Its inner significance and language are unique. This is the greatest miracle (Mujiza) of the great Prophet (SW). Nobody has been able to compose anything equal to even its smallest Sura and will never be able to do that.

The Importance of Al-Quran

The Al-Quran is the treasure-trove of all knowledge. It consists of Allah's identity, the description of His virtues, His authority and the description of His bounties. The condition of the creation of human beings has been described in the Quran. The solar system, the heavens and the earth, the planets, the hills, the mountains—all have been mentioned in this book. The events occurring during the lifetime of previous peoples, description of the prophets and messengers, the condition of the virtuous and the sinner, etc. are given in the Al-Quran.

In the Al-Quran, various kinds of commandments, guidelines, rules and laws have been described. It differentiates between the truth and falsehood. How man can attain peace in the world and in the life hereafter has also been described in the Al-Quran. Al-Quran is the last and the best heavenly book. In this book all sorts of knowledge regarding religion have been compiled. It is our duty to acquire knowledge about the Al-Quran. Therefore, we shall read the Al-Quran and acquire various kinds of knowledge from it.

Lesson 2
Tilawat of the Quran (تِلَاوَةُ الْقُرْاٰنِ)

Introduction

Tilawat is an Arabic word. It means to read, to study, to recite, etc. Reading from the Holy Quran is called Tilawat of the Quran.

Al-Quran was revealed in Arabic. So it must be read in Arabic. For this, one has to recognise Arabic alphabets and letters to read this holy book. Reciting from the Al-Quran decently and in correct Arabic pronunciation is called Tilawat of Quran.

It is worth mentioning that the original meaning of the Quran is 'read', 'studied'. This means something that has been read. Al-Quran is the mostly read holy book in the world. This is why this book is called the Quran. The Muslims recite from the Quran in Tilawat five times a day in their prayers. Besides this, we recite from the Quran in Tilawat different times.

Importance of Tilawat from the Quran

The importance of reciting from the Quran Majid is profound. It is a holy book. The guidance for the welfare of human beings has been given in it. So, we should recite from the Quran more and more. We shall be able to know about the prescripts and prohibitions of Allah by reciting from the Quran. It is better to recite from the Quran with a proper understanding of it.

Our dear Prophet (SW) and his companions (Sahabis) used to recite from the Quran everyday and act according to the prescripts in the book. It is very essential to learn to recite from the Holy Quran because we have to read from the Quran in the Salat. Salat or Namaz cannot be performed correctly without reciting from the Quran. Therefore, we shall learn to recite from the Quran with importance and faultlessness and shall recite from it everyday.

The Fajilat of Tilawat from the Holy Quran

Great are the blessings of reciting from the Holy Quran. Reciting from the Quran Majid is the best form of 'Nafl' worship. Allah becomes pleased if the Quran is recited. The peace from Allah descends upon the room in which the Quran is recited. According to a Hadith of the great Prophet (SW) , one can get ten virtues (Neki) in exchange of every letter recited from the Holy Quran. So, it is clear that reciting from the Quran is an act which is full of blessings. Therefore, we shall recite from the Quran more and more.

Nazira Tilawat

Reciting the Al-Quran looking at it is called Nazira Tilawat. It is also an excellent form of prayer. Be it from the memory or by looking at it – whatever the way, reading of the Quran Majid brings virtues. Reciting from the Quran also brings peace of mind. The soul is purified. On the day of Qiyamat, the Quran will intercede for those who recite from the Quran Majid in the worldly life.

Lesson 3

Tajweed (اَلتَّجْوِيْدُ)

Introduction of Tajweed

The meaning of the word Tajweed is to excel or make beautiful. Tajweed is the term for reading the Ayats of the Al-Quran in a beautiful and correct style. That means, the rules of reciting every letter of the Al-Quran correctly in accordance with Makhraj and Sifat is called Tajweed.

Some of the Arabic letters are to be read at a low pitch (more bass), while others are to be read at a comparatively high pitch (more treble). This particular feature or pronunciation is called Sifat. For example, ت (ta) and ط (twa) are pronounced from the same location. But their Sifat is different. Of these two letters, ط (twa) is to be pronounced heavily (high pitch) and ت (ta) is to be read at a low pitch. Makhraj is the area from which a sound is pronounced. For example, ه (ha) and ح (ha) – these two letters are to be pronounced from different areas. To recite the Quran with proper Makhraj and Sifat in a decent manner is called Tajweed.

Importance of Tajweed

To read Quran in accordance with Tajweed is Wajib or essential. If the Quran is not recited according to Tajweed, one will incur sin. If the Al-Quran is not read properly at times its meaning is altered. Besides, Salat also does not find

fulfilment due to incorrect Tilawat. For example, in Sura Ikhlas, we have, "قُلْ هُوَ اللّٰهُ اَحَدٌ: Say (O Prophet)! He is Allah; One and Unique." Here the word قُـلْ means say. But if ق (Kaf) is pronounced with wrong Makhraj like كُلْ the meaning is distorted. Because, the word كُلْ means eat. As a result, the meaning of the Al-Quran is distorted which is not valid (Jayez) in any way. About the importance of correct and decent recitation of the Quran, Allah says—

وَرَتِّلِ الْقُرْاٰنَ تَرْتِيْلاً ○

Meaning: Recite from the Quran slowly and distinctly (Surah Al-Muzzammil, Ayat: 4).

It is the dictate of Allah to read the Quran with Tajweed and the merit of reciting the Quran correctly is significent. Rasulullah (SW) said—

خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْاٰنَ وَ عَلَّمَهُ

Meaning: That person among you is the best who learns from the Quran himself and teaches it to others (Bukhari).

Therefore, we should recite the Holy Quran with Tajweed on a regular basis.

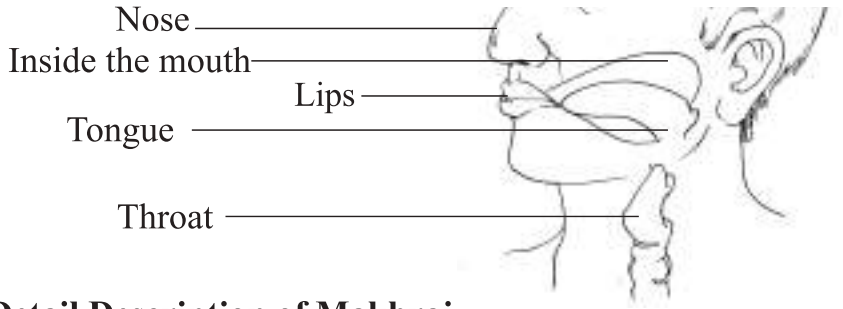
Lesson 4

Makhraj (اَلْمَخْرَجُ)

Introduction

The meaning of the word Makhraj is 'the place of release or pronounciation.' The areas of the mouth from which the Arabic letters are pronounced are called Makhraj. There are twenty nine Arabic letters. These are pronounced from seventeen places of the mouth. These seventeen places are called Makhraj. So, the total number of Makhraj is seventeen. These seventeen Makhraj in turn are located in five areas of the mouth. 1. Empty space inside the mouth or Jaof. 2. Throat or Hulq, 3. Tongue, 4. Both lips, 5. Base of the nose. The Location of Makhraj are shown below with the help of a chart.

The Part of Mouth	Number of Makhraj
1. Empty space inside the mouth or Jaof	01
2. Throat or Hulq	03
3. Tongue	10
4. Both lips	02
5. Base of the nose	01



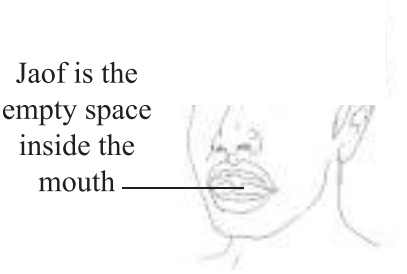
Detail Description of Makhraj

1. The first Makhraj is Jaof. Jaof is the empty space inside the mouth. Three letters are pronounced from this area.

   (a) Alif (ا) when it is preceded by Jabr. For example: بَا

   (b) Wao (و) with Jazm when it is preceded by a Pesh. For example: بُوْ

   (c) Yea (ي) with a Jazm when it is preceded by a Jer. For example: بِيْ



These three letters are pronounced in the air from the vacant space inside the mouth. The tongue, teeth, lips, the throat – none of these are used in the process. These are called letters of Madd. This means that at the time of reading, these are to be given the length of an Alif.

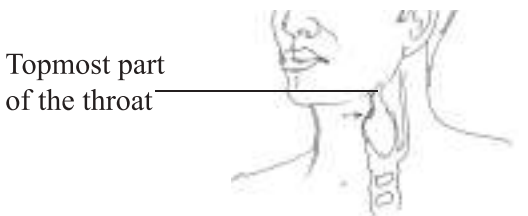
2. Two letters are pronounced from the bottom part of the throat. These two are Hamza (ء) and Ha (ہ). For example: أَ أُ إِ ہٗ



3. Two letters are pronounced from the middle part of the throat. These two are Ha (ح) and Ayeen (ع). For example: أَعْ - أَحْ

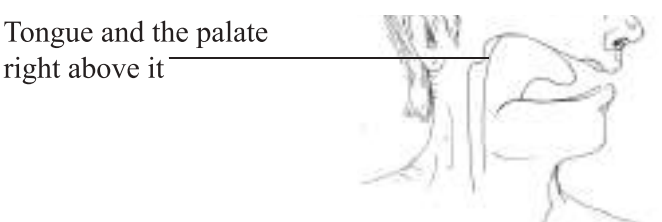


4. Two letters are pronounced from the upper part of the throat. These are Kha (خ) and Gaiin (غ). For example: أَغْ - أَخْ



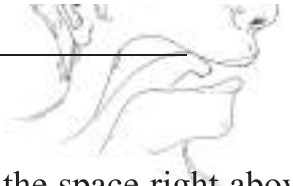
The six letters mentioned above are pronounced from the throat or the empty space named Hulq. This is why these six letters are called the letter of the throat or Hulqi.

5. The fifth Makhraj is the base of the tongue and the palate right above it. One phoneme or letter is pronounced from this place. It is Qaaf (ق). For example: أَقْ



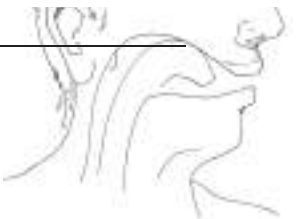
6. The place a small upper part of the base of the tongue and the space right above it on the palate. Kaaf (ك) is pronounced from here. For example: أَكْ

The tongue and the space right above it on the palate



7. The middle part of the tongue and the space right above it on the palate. Three letters are pronounced from it. These are Jim (ج), Shin (ش), Yea (ي). For example: أَجْ ـ أَشْ ـ أَيْ

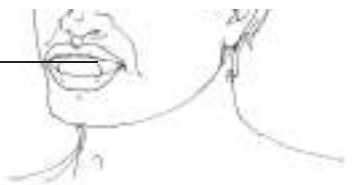
Middle tongue and the space right above it on the palate



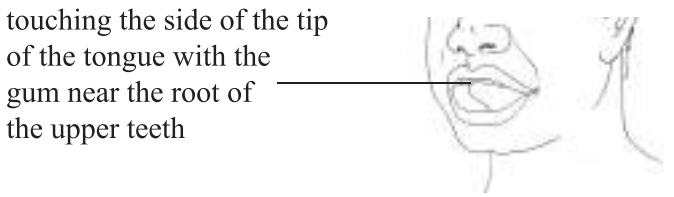
8. The eighth Makhraj is from the lateral side of the tongue and the gum of the upper molar of teeth. The letter Doad (ض) is pronounced with the connection of these two parts.

To pronounce this letter, the lateral part of the tongue has to be touched with the gum of the upper molar teeth. For example: أَضْ

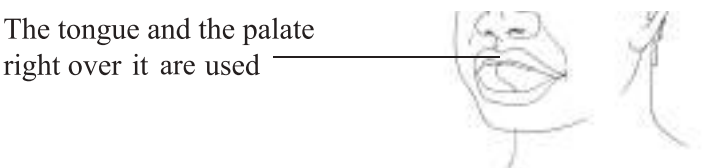
The tongue has to be touched with the gum of the upper teeth



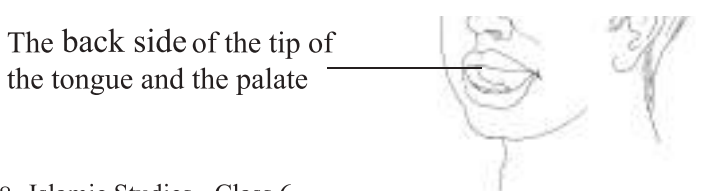
9. One letter is pronounced by touching the side of the tip of the tongue with the gum near the root of the upper teeth. This is Lam (ل). For example: أَلْ



10. The tip of the tongue and the palate right over it are used to pronounce the letter Noon (ن). For example: أَنْ



11. The back side of the tip of the tongue and the palate right over it are used to pronounce Ra (ر). For example: أَرْ



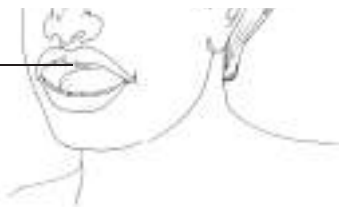
12. Three letters are pronounced from the tip of the tongue and the root of the frontal upper teeth. These are Ta (ت), Dal (د) and Twa (ط). For example: أَطْ - أَدْ - أَتْ

The tongue and the root of the frontal upper teeth

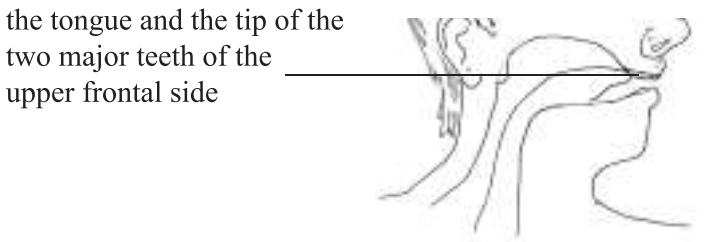


13. The tip of the tongue and the tip of the two teeth of the lower frontal teeth and a little bit of the upper teeth are used to pronounce three letters. These are Za (ز), Sin (س) and Swad (ص). For example: أَصْ-أَسْ-أَزْ

The tip of the two teeth of the lower frontal teeth and a little bit of the upper teeth are used

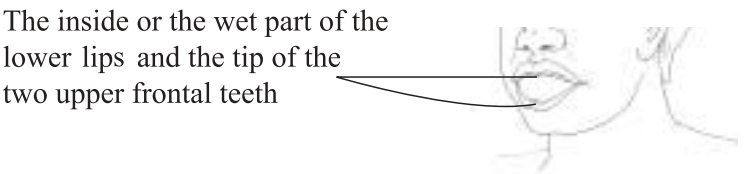


14. The tip of the tongue and the tip of the two major teeth of the upper frontal side. The letters pronounced from here are Sa (ث), Zal (ذ), Zoa (ظ). For example: أَظْ - أَذْ - أَثْ



The ten Makhraj mentioned above (from no. 5 to 14) are connected with the tongue.

15. The inside or the wet part of the lower lips and the tip of the two upper frontal teeth. Fa (ف) is pronounced from this Makhraj. For example: أَفْ



16. The two lips. Three letters are pronounced from here. For example:

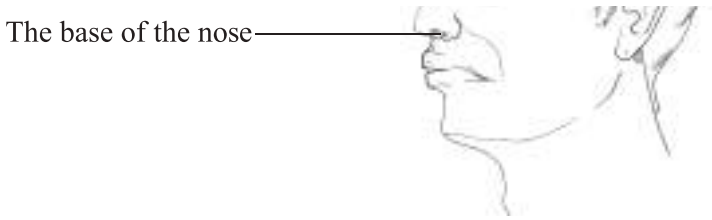
(a) Ba (ب) is pronounced from the inside part of the lower lips. For example: أَبْ

(b) Mim (م) is pronounced from the dry outer part of the lips. For example: أَمْ

(c) The two lips do not meet to pronounce Wao (واو). Rather, both the lips open up in a round way like a half bloomed flower and the letter is pronounced through the gap. For example: أَوْ



17. The last Makhraj is the base of the nose. The Gunnahs are pronounced from here. For example, the Noon (ن) with Jazm is sometimes concealed and pronounced from the base of the nose. This is also the Makhraj for the Noon (ن) with Tashdid. For example: إِنَّ ـ مِنْ شَرِّ



A very important lesson of Tajweed is Makhraj. The letters must be pronounced from its particular Makhraj. Therefore, we shall learn the Makhraj of the letters and practice regularly.

Task: The students will–

a. prepare a poster with the twenty nine Arabic letters.

b. prepare a list of seventeen Makhraj.

Word Meaning

Laohi Mahfuz	-	the preserved chest.
Hedayet	-	guidance; to give guidance to true religion.
Haraf	-	letter.
Nukta	-	the dots used over or below on in the middle of an Arabic letter is called a Nukta. For example: ن ـ ب ـ ت
Harkat	-	Zabar, Zer and Pesh are called Harkat.
Ayat	-	Each of the sentences of the Al-Quran are called an Ayat.
Jibrail (As.)	-	one of the main angels. He used to come to the prophets and messengers with Allah's revelations.

Mu'jiza	-	miraculous events or things, especially shown by prophets and messengers.
Nazil	-	revealed.
Kalam	-	words or sayings.
Sahaba	-	the companions of Hazrat Muhammad (SW). Those who saw the great Prophet (SW) with full faith and died with full faith are called Sahabas.
Nafl	-	optional, additional to Farj.
Jayez	-	legal, the opposite of illegal.

Some Suras of Al-Quran with Meaning and Background

Lesson 5

Surah Al-Fatiha (سُوْرَةُ الْفَاتِحَةِ)

The first Surah of the Al-Quran is Surah Al-Fatiha. The meaning of the word Fatiha is introduction, preface, opener, etc. As the Quranul Karim starts with this Surah, it is named Surah Al-Fatiha. It is called Fatihatul Qitab or Fatihatul Quran meaning the preface of the Qitab or Quran.

This is a Makki Surah. That means, before the Hizrat of Rasulullah (SW) this Surah was revealed in the city of Makkah. This is the first full-fledged Surah to be revealed. The number of its Ayats is seven. Surah Al-Fatiha is the most important Surah of the Quran. It has many names. Some of them are:

1. **Suratul Hamd (The Surah of praise):** The Almighty Allah has been praised in this Surah.
2. **Ummul Quran (Mother of Quran):** This Surah is the substance of the Holy Quran.
3. **Suratus Salat (Surah of Salat):** It is indispensible to read this Surah at the beginning of Salat. No Salat can be performed correctly without this Surah.
4. **Suratush Shifa (The Surah for cure from diseases):** Cure from diseases can be attained through this Surah.
5. **Suratud Dua (The Surah of supplication):** A petition of human being made to Allah with the help of this Surah.

Word Meaning

اَلْحَمْدُ	- all praise.	نَعْبُدُ	- we pray.
رَبِّ	- Lord, Sustainer.	نَسْتَعِيْنُ	- we seek for help.
اَلْعٰلَمِيْنَ	- the whole creation, the universe.	اِهْدِنَا	- show us the way.
مٰلِكِ	- the Lord, the monarch.	صِرَاطَ	- way, path.
يَوْمِ الدِّيْنِ	- the day of judgement, the day of retribution.	اَنْعَمْتَ	- you have shown mercy.
		اَلْمَغْضُوْبِ	- anger.
اِيَّاكَ	- of only you.	الضَّآلِّيْنَ	- gone astray.

Translation

○ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

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

۝ اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ

1. Praise be to Allah, the Lord of the universe.

۝ الرَّحْمٰنِ الرَّحِيْمِ

2. Most Gracious, Most Merciful.

۝ مٰلِكِ يَوْمِ الدِّيْنِ

3. Master of the Day of Judgement.

۝ اِيَّاكَ نَعْبُدُ وَ اِيَّاكَ نَسْتَعِيْنُ

4. We worship only you and seek help from you alone.

۝ اِهْدِنَا الصِّرَاطَ الْمُسْتَقِيْمَ

5. Show us the straight path.

۝ صِرَاطَ الَّذِيْنَ اَنْعَمْتَ عَلَيْهِمْ

6. The way of those on whom you have bestowed your grace.

۝ غَيْرِ الْمَغْضُوْبِ عَلَيْهِمْ وَلَا الضَّآلِّيْنَ

7. Not the path of those who have earned your anger and not that of those who have gone astray.

Explanation

Surah Al-Fatiha is the most important Surah of the Al-Quran. The substance of the whole Quran has been given in this Surah. In the first three Ayats, the praise of Allah has been sung. In the last three Ayats the prayer and petitions of human beings to Allah are conveyed. In the middle Ayat, the praise of Allah and the prayer to Him have been simultaneously made.

Allah is worthy of all praise and gratitude because He is the Creator of everything. He is the Lord and Sustainer of the universe. Everything in the universe is sustained at His mercy and by His blessings. Everybody enjoys His bounties. He is not the Lord of this world only but also of the hereafter. The Qiyamat, the Hashr, Mizan, Jannat, Jahannam– everything is subject to him. He is the only judge on the day of last judgement. Only He has the authority to reward the virtuous and punish the sinners. Therefore, all praises and prayers are due to Him only. There is no partner or partners with Him in this.

In the first three Ayats, Allah's unlimited power and authority has been referred to. In the middle Ayat, it is stated that man will worship only Him and seek help from Him only. Because only he is the one worthy of worship. There is none else to help us.

In the last three Ayats of this Surah, human being's prayers and petitions to Allah have been conveyed as Allah is the Creator and controller of everything. It is only He who can show us the right path. He knows well which path is correct and which one is incorrect. Therefore, man should seek for the way to truth from Him. Mankind should pray to Allah for the guidance to tread a path trodden by his dear servants, prophets and messengers. They should pray for the strength to avoid the path which is trodden by the cursed ones and the ones who have been led astray.

Moral Education

Almighty Allah is One, Unique and the Lord of everything. All praise of the universe is due to Him only. It is He who guides man to the correct path. Therefore, we shall hymn His praise at dawn and dusk. We shall always worship Him and pray to Him only for guidance to the right path. At the same time, we shall refrain from treading the path of those who went astray and were wrongdoers.

Task: Each of the students will read out Surah Fatiha with meaning to his/her classmates beside him/her.

Lesson 6

Surah An-Nas (سُوْرَةُ النَّاسِ)

Surah An-Nas is the last Surah of Al-Quran. It is the 114th Surah of the Holy Quran. This Surah was revealed in the city of Madinah. It has six Ayats.

The word اَلنَّاسُ (An-Nas) has been used five times in this Surah. The Surah has been named after this very word. Almighty Allah has been praised in Surah Al-Fatiha. Thereafter, guidance to the straight path has been sought from Him. Then, in the other Surahs, mankind has been given guidance to the correct path. But Satan wishes to lead mankind astray from the straight path. For this reason, in this last Surah, prayer has been made to Allah for shelter from the evil one. In this manner, coherence has been preserved in the Holy Quran from the beginning to the end.

Word Meaning

قُلْ - say.

اَعُوْذُ - I seek shelter, I pray for refuge.

رَبِّ - Rab, Sustainer, Lord.

اَلنَّاسِ - man, mankind.

مَلِكِ - owner, King, ruler.

اِلٰهِ - Mabud, the Deity, Lord.

شَرِّ - loss, injury.

اَلْوَسْوَاسِ - whisperer.

اَلْخَنَّاسِ - concealed evil.

يُوَسْوِسُ - he whispers.

صُدُوْرِ - breasts, hearts.

اَلْجِنَّةِ - Jinn.

Translation

○ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

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

۞ قُلْ اَعُوْذُ بِرَبِّ النَّاسِ

1. Say, I seek shelter in the Lord of Mankind.

۞ مَلِكِ النَّاسِ

2. The King (or Ruler) of Mankind.

   ۙ اِلٰهِ النَّاسِ

3. The Lord of Mankind.

   ۙ مِنۡ شَرِّ الۡوَسۡوَاسِ ۙ الۡخَنَّاسِ ۙ

4. From the harm of the self concealed evil instigator (Devil/Shaitan).

   ۙ الَّذِیۡ یُوَسۡوِسُ فِیۡ صُدُوۡرِ النَّاسِ

5. One who whispers in the hearts of mankind.

   ۙ مِنَ الۡجِنَّۃِ وَ النَّاسِ ۧ

6. From among Jinn and mankind.

Explanation

In the Ayats of Surah An-Nas, there are two kinds of discussions. The first three Ayats describe three attributes of Almighty Allah. These three are Rab, Malik and Ilah. These mean that only Allah is the Rab, Malik and Ilah of mankind. None other than He possesses these three qualities. Human being are is His servant. Therefore, in all conditions man should turn towards Allah. In this way, in the first part of the Surah shelter has been sought to Allah after a description of three of His qualities.

In the second part of the Surah, Allah's shelter has been sought from the whisperings of Satan. Satan is the open enemy of mankind. Openly and in concealment, in awaken state and in slumber, he whispers evil to mankind. It is his job to whisper evil into man's heart and lead him astray. He whispers evil into man's heart so that they may be made to forget Allah and refrain from praying to Him. Satan exists not only among the Jinn, but also among mankind. Satan in the form of man also misleads others and leads them away from religion. It is impossible to stay safe from these evil ones without Allah's shelter. Therefore, this Surah teaches us to seek shelter to Allah to protect us from all sorts of evil and whispers of Satan.

Moral Education

Almighty Allah is our Sustainer. He is our Lord. All that we possess are his bounties. He is the Lord of the world. Therefore, we shall always abide by His

orders and commandments. We shall be safe from the whispers of Satan because Satan induces mankind to commit unfair, immoral and obscene acts. Therefore, if one can stay safe from the whispers of Satan, one can be safe from immoral acts as well.

Task: Each student will tell the one sitting next to him about the meaning and moral education of Surah An-Nas.

Lesson 7

Surah Al-Falaq (سُوْرَةُ الْفَلَقِ)

Surah Al-Falaq is the 113th Surah of Al-Quran. It was revealed in Madinah. The number of Ayats in this Surah is five. The last word of the first Ayat of this Surah is اَلْفَلَقِ (Falaq). This Surah has been named Al-Falaq from this word.

There is a deep relationship between Surah Al-Falaq and Surah An-Nas. In both the Surahs Allah's shelter has been sought from the harm of many things. The reason for the revelation for these two Surahs are as follows:

On one occasion, a Jew named Labid Ibnul A'asam cast a spell of magic on the Prophet (SW). Labid took the help of his daughters to do this. They collected a strand of hair of the Prophet (SW) and cast the spell by making eleven knots with it. As a result, the Prophet (SW) became sick. The Prophet (SW) was in sufferings due to the spell of magic. In this circumstance, Allah revealed these two Surahs. There are a total of eleven Ayats in these two Surahs. When a breath was blown on each of the knots after reading each Ayat of the Surah, the influence of magic was nullified. Then Rasulullah (SW) came round completely.

Word Meaning

اَلْفَلَقِ	- morning, dawn.	وَقَبَ	- to deepen, to spread.
مِنْ	- from.	النَّفّٰثٰتِ	- the blowing women, those who blow.
خَلَقَ	- He has created/ created things.	اَلْعُقَدِ	- knots, ties.
غَاسِقٍ	- dark of the night.	حَاسِدٍ	- one who is jealous, envious.
إِذَا	- when.	حَسَدَ	- he became jealous, envious.

Translation

○ بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

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

۞ قُلۡ اَعُوۡذُ بِرَبِّ الۡفَلَقِ

1. Say (O Prophet), I seek shelter in the Lord of the Dawn.

۞ مِنۡ شَرِّ مَا خَلَقَ

2. From the evil of created things.

۞ وَمِنۡ شَرِّ غَاسِقٍ اِذَا وَقَبَ

3. From the evil of Darkness as it overspreads.

۞ وَمِنۡ شَرِّ النَّفّٰثٰتِ فِی الۡعُقَدِ

4. From the evil of the blowers in knots (black magicians).

۞ وَمِنۡ شَرِّ حَاسِدٍ اِذَا حَسَدَ

5. And from the mischief of the envious when he envies.

Explanation

In this Surah, direction to seek Allah's shelter from injurious objects has been given. In its first Ayat, shelter has been sought from Allah, the Lord of the dawn. In essence, Allah is the source of all power. He has created everything in the universe. It is He who converts the night into the day and the day into the night. He is one who brings forth the morning, the evening and again the dawn. It is He who gives protection from all evils. Therefore, at the very beginning of the Surah, shelter from Allah has been sought.

In the subsequent Ayats, Allah's shelter has been sought from the mischief or loss caused by various things. Allah has created everything on earth. Among His creations there are many ferocious, poisonous and mischievous creatures. These have been created to test human beings. Almighty Allah is the Protector from the evil of these. In the depths of the night, many kinds of dangers may come upon us. For example, Jinn, Satan, thieves, dacoits or an enemy may attack us. From these evils too, Almighty Allah is the Protector. Apart from these, Allah is the

Protector from the magic of both man and woman as well as from the jealousy of the jealous. In these Ayats, Allah's protection has been sought from all the things.

Moral Education

Allah is our Lord. He has complete control over everything. Therefore, in all kinds of danger we shall seek His help. We shall seek His shelter from all mischievous things. At the same time, we shall refrain from acts of jealousy, casting magic spell, doing harm to others, etc.

Lesson 8

Surah Al-Humazah (سُوْرَةُ الْهُمَزَةِ)

Surah Al-Humazah is the 104th Surah of Al-Quran. This Surah was revealed in Makkah. The number of Ayats in it is nine. The Surah has been named after the word Humazah in the first Ayat of it. We shall learn the Surah by heart with meaning and act according to the teachings of it.

Word Meaning

وَيْلٌ - sufferings, destruction.

كُلِّ - every, all.

هُمَزَةٍ - secret criticiser/defamer, scandal-monger.

لُمَزَةٍ - open criticiser/defamer, back-biter.

جَمَعَ - he/she has gathered/saved, piled up.

مَالًا - wealth, property.

عَدَّدَهٗ - he has counted.

يَحْسَبُ - he thinks/he counts.

اَخْلَدَهٗ - that has made immortal, permanent.

كَلَّا - never.

لَيُنْۢبَذَنَّ - he will surely be thrown into.

اَلْحُطَمَةِ - Hutamah–the name of a Jahannam.

مَآ اَدْرٰىكَ - Do you know?

نَارُ - fire.

تَطَّلِعُ - it will devour.

اَلْاَفْـِٕدَةِ - the hearts.

مُّؤْصَدَةٌ - surrounded by.

عَمَدٍ - pole, pillar.

مُّمَدَّدَةٍ - prolonged, lengthened.

Translation

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ ○

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

وَیۡلٌ لِّکُلِّ ہُمَزَۃٍ لُّمَزَۃِۣ ۙ ○

1. Woe to every scorner and back-biter.

الَّذِیۡ جَمَعَ مَالًا وَّعَدَّدَہٗ ○

2. One who piles up wealth and counts it again and again,

یَحۡسَبُ اَنَّ مَالَہٗۤ اَخۡلَدَہٗ ۚ ○

3. Thinking that his wealth will make him immortal.

کَلَّا لَیُنۡۢبَذَنَّ فِی الۡحُطَمَۃِ ۖ ○

4. By no means! He will surely be thrown into the crusher.

وَمَاۤ اَدۡرٰىکَ مَا الۡحُطَمَۃُ ؕ ○

5. And what will make you know what the crusher is?

نَارُ اللّٰہِ الۡمُوۡقَدَۃُ ۙ ○

6. (It is) the Fire of (the wrath of) Allah kindled (to a blaze).

الَّتِیۡ تَطَّلِعُ عَلَی الۡاَفۡـِٕدَۃِ ؕ ○

7. The fire which reaches the hearts.

اِنَّہَا عَلَیۡہِمۡ مُّؤۡصَدَۃٌ ۙ ○

8. It shall be made into a vault over them.

فِیۡ عَمَدٍ مُّمَدَّدَۃٍ ع ○

9. In columns outstretched.

Shan-e-Nuzul

Umayia Ibnu Khalf, Walid Ibnu Mugira and Akhnas Ibnu Shuraik used to be engaged in calumny and slander against the great Prophet (SW) and the believers. They had immense greed for money. Almighty Allah revealed this Surah declaring the serious consequences of their evil acts.

Explanation

Surah Al-Humazah may be divided into two parts. The first part consists of the first three Ayats while the second part consists of the next six Ayats. Three grave sins have been described in the first three Ayats. In the second part, the punishment for such sins has been declared.

The acts of sin mentioned in this Surah are:

a. Criticise someone behind his/her back. It is also called Gibat. This is a very heinous act. In another Ayat of the Al-Quran, Almighty Allah has compared this act to be equal to eating the meat of one's dead brother.

b. Criticise somebody in his/her presence. This is also an act of great sin like secret calumny or criticism in absence. A person feels insulted at this. At times quarrel, strife or even fighting occur due to this.

c. To gather wealth and count it again and again. In a word, this is called greed for money or overmuch temptation for income. People who have greed for money start earning in many illegal ways and become miserly. They do not care for the rights of the poor and the sufferer. They do not perform the Farj worships like Zakat, Hajj, etc. Rather, they pile up wealth and think that such wealth will make them immortal.

In the second part of the Surah, the punishment for three extremely heinous acts has been described. Gibat, criticism and greed for money are all evil deeds. These are major sins (Kabira Gunah). Man will have to account for these in the Hereafter. The idea that money will make man immortal is not correct. Rather, all men will have to die. Then Allah will take into account everybody's deeds. Those who do these three heinous acts on earth, will receive serious punishment in the Hereafter. Their abode will be the Jahannam named Hutamah. The limbs of such persons will be burnt in the blaze of Hutamah. Even their hearts will be burnt in that fire. Nothing will escape from the blaze of that fire.

Moral Education

The moral education of Surah Al-Humazah is very significant. Three dangerous sins have been mentioned here. These are Gibat (to engage in calumny in somebody's absence), to criticise someone in his presence and to have greed for money. All these three are immoral and unethical deeds. Nobody with a sound character can do such works. A man or woman of principle must be free from these defects. Therefore, we shall keep ourselves free from these faults. We shall never criticise others and shall not have greed for money. Rather, we shall be satisfied with whatever wealth Allah has given us and spend according to our needs.

Lesson 9

Surah Al-Asr (سُوْرَةُ الْعَصْرِ)

Surah Al-Asr is the 103rd Surah of Al-Quran. It was revealed in Makkah. The number of Ayats of this Surah is only three. In this Surah, Allah has made a vow of Asr or eternal time. That is why this Surah has been named as Al-Asr. This is one of the smallest Surahs in the Holy Quran. But the significance of this Surah is great. Imam Shafiyee (R.) said, 'If man only thought about this Surah it would be enough for them ' (Ibn Kasir). That means if one can understand the meaning and significance of this Surah, one can achieve the way to success here and in the Hereafter. So, we shall learn this Surah with meaning. Then, we shall understand its significance and act according to that.

Word Meaning

وَ - promise, vow, oath.

اَلْعَصْرِ - time, era, eternal time.

اِنَّ - indeed, certainly.

اَلْاِنْسَانَ - man.

خُسْرٍ - harm.

اِلَّا - except, besides.

اَلَّذِيْنَ - those who.

اٰمَنُوْا - those who have accepted faith.

وَعَمِلُوا - those who implemented or accomplished Amal.

الصّٰلِحٰتِ - those who have acted righteously.

وَتَوَاصَوْا - those who have advised one another.

اَلْحَقِّ - the truth.

اَلصَّبْرِ - patience.

Translation

○ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

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

۝ وَالْعَصْرِ ۙ

1. An oath by time.

۝ اِنَّ الْاِنْسَانَ لَفِيْ خُسْرٍ ۙ

2. Surely man is in loss.

۝ اِلَّا الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ وَتَوَاصَوْا بِالْحَقِّ ۙ وَتَوَاصَوْا بِالصَّبْرِ ۧ

3. Except those who have established Faith, and do righteous deeds, and join together in the mutual teaching of truth, and patience.

Shan-e-Nuzul

Walid Ibnu Mugira, As Ibnu Owail, Aswad Ibnu Muttalib and some other idolaters used to say that Muhammad (SW) was indeed in a loss. In this connection, Allah revealed this Sura to disprove their statement.

Explanation

In the very first Ayat, of Surah Al-Asr, Allah vows by eternal time. Time is valuable to human life because worldly life is temporary. Man has to take preparations for life in the hereafter within this time. Therefore, time must be used properly. Those who make good use of time in this world and do virtuous deeds will succeed in the hereafter. So, Allah warned the human race by vowing like this.

In the second Ayat, Allah has told us about the general condition of human race. He says that indeed the human race is among those who are in a state of loss. This is because they do not make proper use of time and do not abide by the commandments and prohibitions of Allah. Those who lead their lives according to their own sweet will are all in state of loss.

In the third and last Ayat, Allah has mentioned four deeds that can protect His servants from such loss. That means those who among men do these four acts will not be losers. Rather, they will attain success. And those who will not do these works in the world will surely be in great loss. These deeds are to have faith, to do honest deeds, to give advice about truth and to have patience.

The first two of these works are personal. That means one must have faith at first. He or she must have faith in Tawhid, Risalat and Akhirat. Then the second act is to do good works. We will have to carry out the responsibilities Allah has given us. On the contrary, we have to refrain ourselves from such acts as Allah has prohibited. So, paying allegiance to Allah in every way is called deeds of virtue.

The last two of the four works are social works. That means, these two works cannot be done alone. The first of these are giving truthful advice to people, that is, to call people to the path of truth. That also means to encourage them in good works and restrain them from doing wrongdeeds. The second and the last of our social responsibilities is to give advice of patience to people. Dangers and

sufferings are also from Allah. Mankind is tested through these. So, there should be no frustration and hopelessness in such cases. Rather, one has to be patient and has to pray for help from Allah. Thus, giving advice of patience to one another is a very important work.

Moral Education

All of us want to achieve success. None wants to be in failure or loss. Therefore, we shall have faith in Allah and do deeds of virtue. We shall not do any act of wrongdoing, oppression and immorality. At the same time, we shall call all our brothers, sisters, friends, relatives and neighbours towards truth and beauty. We shall encourage them to attain sound character and morality. We shall have patience in danger and adversity. We shall never turn to wrongdoings and immoral acts out of frustration.

Task: The students of the class will be divided into two groups. One of the group will recite Surah Al-Asr from memory and the other group will speak about the explanation and moral education in the Surah. Then they will exchange roles and repeat the task.

Lesson 10

Three Ayats for Supplication (Munajat) with Meaning

We need many things to live on earth. We have to struggle a lot to get these things. We cannot get anything without the mercy of Allah. Almighty Allah is our Lord. He gives us everything. All the bounties of this world and the hereafter are gifts from Allah. Therefore, we must pray only to Allah for getting something. Praying to Allah is called Munajat. Allah Himself has taught us to offer prayers (Munajat). There are many Ayats of Munajat in the Al-Quran. Only three of these Ayats are mentioned below. We shall learn these Ayats and know the meanings and pray to Allah through these Ayats.

Ayat 1 رَبَّنَآ اٰتِنَا فِي الدُّنْيَا حَسَنَةً وَّفِي الْاٰخِرَةِ حَسَنَةً وَّقِنَا عَذَابَ النَّارِ ○

Meaning: O our Lord! Provide us with welfare on earth and in the hereafter and protect us from the punishment of fire (Surah Al-Baqara, Ayat: 201).

Worldly life is not the end of human existence. The life hereafter follows it. The hereafter is permanent. That has beginning but no end. To have welfare in both these lives is the real success. We want peace and happiness in worldly life. We

also want salvation in the hereafter. The greatest success is to achieve exemption from the chastisement of the hereafter. All of these well being and success of mankind rest in the hands of Allah. Allah grants these things to human beings. We shall pray to him for this. Allah has given man this lesson in the Ayat mentioned above. This supplication (Munajat) is very important for getting all sorts of felicity or well-being in the Hereafter.

Ayat 2

رَبِّ ارْحَمْهُمَا كَمَا رَبَّيَانِيْ صَغِيْرًا ○

Meaning: O my Sustainer! Be merciful towards them for the way they have brought me up in the childhood (Surah Bani Israil, Ayat: 24).

Parents are the most near ones to their children. They bring their children up with great affection and care. They store food for their children even by starving. They provide comfort for their children at the expense of their own sufferings. Particularly in the infancy, they rear us up with great care. All people are very helpless in infancy. It cannot stand on its feet, take food by itself or move about. They cannot speak even. Parents are the greatest support for human beings at this stage. They rear their babies up with loving care and protection at this stage. So, all of us should obey our parents. We should listen to what they say. We should pray to Allah for them. In this Ayat Allah has taught us to pray for our parents. We shall learn this Ayat with meaning. Then we shall recite this Ayat and pray to Allah for our parents so that He provides them with well-being and mercy.

Ayat 3

رَبِّ زِدْنِيْ عِلْمًا ○

Meaning: O my Sustainer! Let me progress in knowledge (Surah Taa-haa, Ayat: 114).

In this Ayat, prayer has been made for increasing knowledge. It is obligatory for every Muslim to acquire knowledge because we can know Allah better with the help of education and knowledge. We can know about His prescripts and commandments. We can build ourselves up as true human beings through acquiring knowledge. It is also important to acquire knowledge for success in life. Therefore, we shall acquire education properly and never show negligence in acquiring knowledge. And at the same time, we shall pray to Allah for increasing our knowledge because Allah is the Lord of everything. He gives knowledge to human beings. Therefore, we must pray to only to Him for the enhancement of our knowledge.

Task: The learners will raise both their hands for supplication together and read out these three Ayats with meaning from memory.

Lesson 11

Al-Hadith (اَلْحَدِيْثُ)

Hadith is an Arabic word which means words, saying, etc. The words, deeds and approvals of the great Prophet (SW) are called the Hadith.Whatever our dear Prophet (SW) said is Hadith. All that he did are also Hadiths. The works which his companions (Sahabis) did in front of him but were not prohibited by him, and were rather given silent approval by him, are also Hadiths. The other name for the Hadith is Sunnah.

The Sahabis used to compile or preserve all kinds of Hadiths of the Prophet (SW). Whatever He said was used to be learnt by heart by them. They used to do all the works exactly as they were done by the Prophet (SW). After that, they used to convey those to their family members, near ones, friends and acquaintances. In this way, Hadiths were preserved during the lifetime of the great Prophet (SW). After the death of the Prophet (SW), his companions used to have study circles (Majlish) for teaching the Hadith. People from faraway used to come to them for learning Hadith. Later on, the Muhaddis wrote down all the Hadiths of the Prophet (SW). They compiled many books of Hadith. In this way, we have got the Hadiths of our Prophet (SW).

The Importance of Hadith

The status of Hadith is very high in Islam. The second source of Islamic guidelines is the Hadith and its first source is the Al-Quran. Therefore, the position of the Hadith is just second after the Al-Quran. The Hadith is like the explanation of the Al-Quran. In the Al-Quran Allah has given many guidelines for mankind. After that, He had explained those to men through the Prophet (SW). The following example will make the whole thing clear. We have been asked to perform Salat in the Al-Quran. But we have not been told how to perform it– whether to perform it alone or together, how many Rakats, at what time, how to perform Ruku, Sijdah, etc. We get these things through the Hadith. The Prophet (SW) of Allah has given us these guidelines. He gave us practical demonstration of Salat by performing for himself. Had there been no Hadith, we would never have learnt about these things. Therefore, the Hadith comes second only after the Quran in order of importance

Hazrat Muhammad (SW) was the messenger of Allah. He was the messenger for mankind. We get the identity of Allah through him. He showed us the right path by the instruction of almighty Allah. He ordered men to perform righteous deeds and to

refrain themselves from evil deeds. These commandments and prohibitions are called Hadiths.

Holy Hadiths are very important for us. Almighty Allah has said, Accept what the Rasul gives you and refrain from doing what he prohibits (Surah Al-Hashr, Ayat: 7).

Therefore, we shall study the Hadiths of the Prophet (SW). We shall understand the meanings of those and act accordingly. We shall abide by his Hadiths and refrain from doing the prohibited works.

Lesson 12

Two Hadiths Regarding Moral Virtues with Meaning

Principle and morality are essential for human life. Principle means to be honest in words and deeds and to behave decently and humbly. It also means not to do any oppression and not to be involved in obscene activities. A man without principle is like a beast. Everybody in the society hates a person who doesn't act according to principle. On the other hand, everyone likes a man of principle. Everybody respects him and honours him. Our dear Prophet Hazrat Muhammad (SW) was the embodiment of finest principles. He always maintained principles and ideals. Even the enemies praised him for excellent character and principles.

In the Hadiths, we find that the great Prophet (SW) gave teachings of morality and principle to his followers. Two Hadiths related to such principles are given below. We shall learn these and know their meanings. We shall act according to the principles of the Hadith.

Hadith 1

لَا دِيْنَ لِمَنْ لَّا عَهْدَ لَهٗ

Meaning: The person who doesn't keep his promises has no religion, i.e. he is not religious in the true sense of the term (Shu'abul Iman).

Education

A significant part of morality and ethics is to keep promises. We make various oaths at different times. It is very important to keep these promises and oaths. If we do not keep the promises and oaths, mistrust is created. Disputes occur and

peace is disturbed. Therefore, it is essential to keep promises for social peace. In Islam, emphasis has been laid on the need to keep promises. The great Prophet (SW) himself always kept his promises. Breaking promises is not the sign of a real religious person. So a person who is truly religious will always keep his promises. He will never break promises or oaths. Therefore, we shall never break vows, oaths or promises. Rather, we shall try to fulfil all the promises in life. Only then we can be truly religious.

Hadith 2

وَاِيَّاكُمْ وَالْكَذِبَ فَاِنَّ الْكَذِبَ يَهْدِىْ اِلَى الْفُجُوْرِ وَاِنَّ الْفُجُوْرَ يَهْدِىْ اِلَى النَّارِ (بخارى و مسلم)

Meaning: Keep away from falsehood because falsehood takes people towards sin. Sin in turn takes one upto Jahannam (Bukharı̇ and Musliṁ).

Education

Falsehood is the opposite of the truth. Falsehood means to hide true words, actions. Nobody believes a liar. Nobody loves him. Nobody helps or cooperates a liar. The great Prophet (SW) was absolutely truthful. He never told a lie in his whole life. He has ordered man to speak the truth and to reject falsehood because falsehood is the root of all sins. Falsehood takes man towards sins. When lies are told after acts of sin, they are not sometimes detected. As a result, a liar continues to do sins. But Allah sees and knows everything. Lies cannot be told to Him. Rather, He keeps an account of all the sins of earth. He will pass judgement on all these in the field of Hashr.

As falsehood takes man towards sins and since the punishment for sins is Jahannam, we shall give up telling lies and shall always speak the truth. By doing so, we shall be saved from the punishment of Jahannam.

Task: Students will be divided into two groups. One of the group will tell the two Hadiths regarding moral virtues. The other group will speak on the teachings of those two Hadiths. Then, in turn, the first group will speak about the teachings and the second group will tell the two Hadiths from memory.

Lesson 13

Two Hadiths Related to Munajat with Meaning

The great Prophet Hazrat Muhammad (SW) was the greatest teacher of mankind. He used to lead people to the way of all kinds of welfare. He has also showed what kind of lifestyle will lead them to success in worldly life as well as in the hereafter. He has taught many supplications (Munajat) for the well-being of his followers (Ummat). These supplications are compiled in the Hadiths. Two such Hadiths related to supplication are given below. We shall learn these two Hadiths by heart and pray to Allah with the help of these.

Hadith 1

اَللّٰهُمَّ اغْفِرْلِیْ ذُنُوْبِیْ وَخَطَئِیْ وَعَمَدِیْ (طبرانی)

Meaning: O Allah! Forgive my sins, my faults and my intentional wrongdoings (Tabarani).

We commit different kinds of sins by our words and actions. These sins, big or small; intentional or unintentional, will be the cause of our punishment in the hereafter. So, it is necessary to seek forgiveness from Allah regarding these sins because Almighty Allah has the authority to forgive. Therefore, we shall always seek forgiveness from Allah for our sins and our faults through this Hadith.

Hadith 2

اَللّٰهُمَّ اِنِّیْ اَسْئَلُكَ عِلْمًا نَافِعًا وَّرِزْقًا طَیِّبًا (ابن ماجة)

Meaning: O Allah! I pray for useful wisdom and holy sustenance (Ibnu Majah).

Food and knowledge are very important for mankind. Islam has commanded us to take Halal and holy food and acquire knowledge that is useful in the real sense of the term. For both these, we have to pray to Allah. Through this Hadith our dear Prophet (SW) has taught us how to seek these two things from Allah. We shall learn this supplication (Dua) and pray (Munajat) through this.

Task: Students will pray for their well-being raising their hands and tell the two Hadiths of this lesson with meaning.

Lesson 14

The Hadith in Establishing Moral and Human Values

Endeavour to uphold humanity, ethics and ideals are called moral and human values. The need for these values is extremely important for building up an ideal society. Moral and human values build up sound character in human beings. As a result, man achieves honour and dignity in the society. If everybody practises these values, peace is established in society.

On the contrary, if there are no moral and human values in the society, peace is disturbed. Corruption, terrorism, theft, robbery, highjacking, cheating, etc. spread all around. Cultivation of the noble virtues, like kindness, affection, unity, love, etc. disappears. Human being suspect one another. As a result, different types of anarchy is created and peace is disturbed.

The Hadiths of the great Prophet (SW) play a very important role in establishing moral and human values in the society. We have been introduced to the Hadiths in the Previous lesson. We can come to know about the sayings and deeds of our dear Prophet (SW) through Hadiths. We can understand how He behaved with people. We can know about His excellent character. By reading Hadiths, we can know what guidelines He has left for us.

In Hadiths, our dear Prophet (SW) has instructed us about various moral and human behaviours. He has encouraged us to cultivate the qualities like kindness, forgiveness, equality, friendship, fraternity, love, cooperation among one another. On the contrary, he has forbidden us to tell lies, cheat, steal, rob, abuse and laugh at others. Jealousy, hatred, boastfulness, pride, flattery, etc. are also bad habits. These are conflicting with human ideals. These destroy moral values. The great Prophet (SW) has instructed us to refrain from these things as well. He has said—

اِيَّاكُمْ وَالْحَسَدَ فَاِنَّ الْحَسَدَ يَاْكُلُ الْحَسَنَاتِ كَمَا تَاْكُلُ النَّارُ الْحَطَبَ (اَبُوْدَاوُدِ)

Meaning: You should refrain from jealousy because jealousy destroys righteous deeds exactly as fire burns out wood (Abu Daud).

We can attain sound character by cultivating the noble virtues and keeping away from the evil habits. This helps us to protect our moral and human values. In this way, the lessons of Hadith builds us up as persons with high moral and human values.

In the Hadith, the character and biography of the great Prophet Muhammad (SW) has been described. Our dear Prophet (SW) was the possessor of excellent character. Allah Himself has told the Prophet (SW) –

وَإِنَّكَ لَعَلٰى خُلُقٍ عَظِيْمٍ ○

Meaning: And Surely you are the possessor of a noble character (Surah Al-Qalam, Ayat: 4).

The great Prophet (SW) was the best possible human being. He always exercised moral and human qualities. One of his titles was Al-Amin. The meaning of Al-Amin is faithful, trustworthy and truthful. He always spoke the truth and maintained honesty in both words and deeds. If anybody left anything in His custody, He would return it to him. He never told lies, broke promises or betrayed anyone. As a result, His enemies also called Him Al-Amin, or faithful.

So, it is clear that, there was every kind of good qualities in the Prophet's (SW) character. e was forgiving, kind, hospitable and soft spoken. He never indulged in unfair and obscene deeds. Obscene activities and conversation were never seen in Him. Throughout His life, He taught people about soundness of character practically. The ideals of the Prophet (SW) are glaring examples of upholding of moral and human values. If we follow the characteristics of our dear Prophet (SW), moral and human values will never be violated by us. Rather, we shall be able to be genuine human beings. Corruption and animal features will be removed from our character. The ideals of our holy Prophet (SW) are beautifully preserved in Hadiths. These act as guidelines for human beings. We shall know them by reading Hadiths and act accordingly.

Sample Questions

Multiple-choice questions

1. Which Surah is the last Surah of the Quran?

a) Surah Al-Falaq

b) Surah An-Nas

c) Surah Al-Humazah

d) Surah Al-Asr

2. The moral teaching of Surah Al-Fatiha is-

i) Allah is the owner of all creation

ii) Worship is only for Allah the Almighty

iii) Following the behavior of wrongdoers

Which of the following is correct?

a) i and ii

b) i and iii

c) ii and iii

d) i, ii and iii

Read the following description and answer questions 3 and 4:

Sabiha and Maliha are two friends. While reciting Surah Fatiha in Maghrib prayer, Sabiha did not pronounce ح and ع correctly. On the other hand, Maliha recites Surahs Nas, Falaq and Humaza of the Quran in a beautiful voice every morning. Her madrasa teacher Father was happy to gift her a pen as her recitation was as per the rules.

3. Which rule did Sabiha not follow in recitation?

a) Tajweed

b) Sifat

c) Nazira recitation

d) Makhraj

4. As a result of the fact that Maliha's recitation of the Quran has highlighted -

i. Prayers will be performed correctly

ii. Allah's commandments will be followed

iii. Social norms will be followed

Which of the following is correct?

a) i and ii

b) i and iii

c) ii and iii

d) i, ii and iii

Creative Questions

Scenario-1

Mr. 'A' is a believer. He always keeps himself busy in good deeds. When someone is in trouble, he is the first to come forward to help them.

Scenario-2

Kalam Sahib is a businessman. He asked his office manager to give him the account of a full year's income and expenditure. If the manager makes a mistake, he forgives him and asks him to re-present the account correctly. He provides houses for his poor relatives, arranges for medical treatment and gives charity to the underprivileged people of the area.

a) What is a hadith?

b) Explain the hadith ‘He who does not keep his promise has no religion’.

c) Which Surah’s teaching is reflected in scenario 1? Explain.

d) Which Surah's teachings are reflected in Scenario-2? Give reasons in support of your opinion.

Short-answer questions

1. Why is the Quran called the best book?
2. Why is it necessary to know the teachings of Surah An-Nas? Elucidate.
3. Explicate the verse “O my Lord! Enrich me with knowledge.”
4. Why is Hadith called the second source of Islamic way of life? Illustrate.
5. Why is it important to establish moral and human values among people in society?

Chapter Four

Akhlaq (اَلْاَخْلَاقُ)

Almighty Allah has sent human beings to the world as the best creation. Decent behaviour (Akhlaq) is necessary for human beings to retain this superiority. The interactions, movements and characteristics which find expression in a person's daily activities are collectively called Akhlaq. This is not confined only to dealings with fellow human beings. Rather, good manners and behaviour should be maintained while dealing with animals, birds, trees, and the environment.

Man is a social being. He lives in a family in the society. At times, his manner (Akhlaq) is praiseworthy and at other times it is considered condemnable. Praiseworthy manners are called Akhlaq-e-Hamidah or good conduct. On the contrary condemnable manners are called Akhlaq-e-Zamimah.

The praiseworthy manners are truthfulness, good dealings with parents, respecting teachers, relatives, classmates. Akhlaq-e-Hamidah also means respect for the elders and affection for the youngers.

Akhlaq-e-Zamimah or condemnable manners are telling lies, getting engaged in calumny, to misappropriate deposits, utter abuses, sever ties with relatives etc. Every human being should acquire Akhlaq-e-Hamidah and give up Akhlaq-e-Zamimah. We shall attain Akhlaq-e-Hamidah and give up Akhlaq-e-Zamimah.

At the end of this chapter we will be able to –

- describe the conception of Akhlaq.
- explain in the light of Islam the concetion of Akhlaq-e-Hamidah and explain the importance of Akhlaq-e Hamidah.
- explain the conception of Akhlaq-e-Zamimah or misconduct, its consequences and the ways to avoid them.
- describe the conception and bad effects of smoking and drug addiction.
- grow interested in behaving well with others and refrain ourselves from indecent manners and encourage the near ones to be restrained.
- develop the will power to avoid the social loss and health risk caused by smoking and drug addiction.

Lesson 1

Akhlaq-e-Hamidah (اَلْاَخْلَاقُ الْحَمِيْدَةُ)

Akhlaq-e-Hamidah or praiseworthy manner is very important in the life of a human being. Friendship between persons is created and retained by decent manners. Mutual exchanges become easier. Life becomes full of blessings. That is why, the great Prophet (SW) spoke about the importance of sound character, 'The heaviest thing in favour of believers on the scales on the day of the Qiyamat will be the excellent character ' (Tirmizi).

The great Prophet (SW) also said, 'The person who has a sound character is the dearest to me among you ' (Bukhari and Muslim).

Almighty Allah has given innumerable bounties to human being. Among those, sound character is an excellent bounty. The best model for learning soundness of character is that of the great Prophet (SW) . He was the symbol of a perfect sound character. Regarding this Allah says–

لَقَدْ كَانَ لَكُمْ فِيْ رَسُوْلِ اللهِ اُسْوَةٌ حَسَنَةٌ

Meaning: Of course for you there is the best ideal in the character of the Prophet of Allah (Surah Al-Ahzab, Ayat: 21).

The virtues related to good manners have been completely reflected in the character of the Prophet (SW) . In this regard, the Prophet (SW) of Allah declares–

إِنَّمَا بُعِثْتُ لِأُتَمِّمَ مَكَارِمَ الْاَخْلَاقِ

Meaning: I have been sent to give completeness to excellent virtues of character (Musnad Ahmad).

The whole life of the Prophet (SW) is an imitable example for us. We shall make our lives beautiful by following the lifestyle of our Prophet (SW) .

Task: The students will get themselves divided into a few groups. Then they will prepare a chart of good and bad habits and show it to their teacher.

Lesson 2

Truthfulness (اَلصِّدْقُ)

The Arabic word for truthfulness is Sidq (صِدْقٌ). It means honesty, truthfulness in speaking, bearing testimony, etc. Truthfulness means the quality of expressing an event authentically. A person who has this noble virtue is called Sadiq (صَادِقٌ) or truthful. Everybody loves and honours a person who tells the truth. A truthful person gets honour in the worldly life as well as absolute bliss in the hereafter. Our dear Prophet (SW) was well known as a truthful and faithful person since his boyhood. That is why everybody called him Al-Amin and honoured him. He did not tell a single lie in his whole life. Even his sworn enemies could not call him a liar. Nobody believes a person who does not tell the truth. About truthfulness the great Prophet (SW) says—

فَإِنَّ الصِّدْقَ طَمَأْنِيْنَةٌ وَإِنَّ الْكَذِبَ رِيْبَةٌ

Meaning: Truth is satiety and Falsehood is suspicion (Tirmizi).

About the utility of truthfulness the great Prophet (SW) says, 'You must be truthful because truthfulness leads one towards virtues and virtues lead one towards the heaven.' In the Holy Quranul Karim, the truthful have been assured of Jannat.

هٰذَا يَوْمُ يَنْفَعُ الصّٰدِقِيْنَ صِدْقُهُمْ ؕ لَهُمْ جَنّٰتٌ تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ خٰلِدِيْنَ فِيْهَآ اَبَدًا ؕ

Meaning: It is that day when the truthful will be benefited for the honesty. For them there is Paradise below which flow rivers, therein, they shall be the permanent dwellers (Surah Al-Maida, Ayat: 119).

An excellent example of truthfulness is seen in the life of the great saint Hazrat Abdul Kadir Jilani (R.). Then he was a tender-aged boy. He started for Baghdad to acquire education. His mother instructed him to always tell the truth. On the way to Baghdad, a gang of robbers fell upon their caravan. The gang searched each and everybody in the caravan. At the time of the search, the leader of the robbers asked, 'Boy, do you have anything with you?' He fearlessly said, 'I have got forty gold coins.' To verify his words the gangster ordered him, 'Where are the golden coins? Show us.' The boy showed that the coins were kept stitched

inside the sleeve of his coat. The robbers were astonished to see his honesty. They told, 'We would never have found out the coins for the way these were hidden. Why did you tell us?' The boy answered, 'I told you because you asked me. My mother has told me to tell the truth always.'

Charmed at the honesty of Abdul Kadir, the robbers started to repent about their activities. Giving up robbery, they decided to lead their lives honestly. Thus, truthfulness shows us the way to freedom and welfare.

Our vow: We shall always speak the truth.

[The teacher will tell the students other small incidents of this kind and inspire the students to tell about such happenings.]

Task: What would have gone wrong if Abdul Kadir had hidden the truth? The students will write down the answer and show it in the classroom.

Lesson 3
Duty Towards Parents

In this beautiful world parents are our nearest ones. Their contribution to our life is the greatest. At the time, of our birth we were helpless. We could not even tell anybody about our own needs. Our parents gave us absolute affection and brought us up. They take care of us round the clock during our ailment. They arrange proper education for us. Parents are the best gifts from Allah for us. They always wish us well-being and prosperity. There is none nearer than parents on earth. Therefore, we have some duties towards parents.

Duties

It is Wajib (duty) on us to abide by the orders of our parents. At the same time, it is our responsibility to take care of them. Regarding this, Allah says in the Holy Quran—

وَقَضٰى رَبُّكَ اَلَّا تَعْبُدُوْٓا اِلَّآ اِيَّاهُ وَبِالْوَالِدَيْنِ اِحْسَانًا ؕ

Meaning: Your Sustainer has ordered that you will not worship anybody else other than Him and behave well with your parents (Surah Bani Israil, Ayat: 23).

Children should take care of the parents all the more when they are old. They should not use harsh words with them, nor should they say anything or do any work that hurts them. They should talk to them showing honour and respect.

Regarding this Allah says–

اِمَّا يَبْلُغَنَّ عِنْدَكَ الْكِبَرَ اَحَدُهُمَآ اَوْ كِلٰهُمَا فَلَا تَقُلْ لَّهُمَآ اُفٍّ وَّلَا تَنْهَرْهُمَا وَقُلْ لَّهُمَا قَوْلًا كَرِيْمًا ○

Meaning: If any one or both of your parents reach the old age, never utter an expression of irritation or do not shout at them. Talk to them with honour (Surah Bani Israil, Ayat: 23).

We should always pray for them to Allah like this–

رَبِّ ارْحَمْهُمَا كَمَا رَبَّيٰنِيْ صَغِيْرًا ○

Meaning: O my Sustainer! Please be merciful towards my parents as the way they took care of us in our childhood (Surah Bani Israil, Ayat: 24).

It is the duty of the children to arrange for their livelihood. In this regard, Allah says–

قُلْ مَآ اَنْفَقْتُمْ مِّنْ خَيْرٍ فَلِلْوَالِدَيْنِ وَالْاَقْرَبِيْنَ

Meaning: Say, Whatever you spend of wealth is (to be) for parents and relitives (Surah Al-Baqara, Ayat : 225).

It is our responsibility to behave nicely with our parents. The Messenger of Allah (peace be upon him) said to a companion who asked for permission to go to war–

فَالْزَمْهَا فَإِنَّ الْجَنَّةَ تَحْتَ رِجْلَيْهَا

Meaning: Stay with your mother. Paradise lies beneath her feet (Nasayee).

When parents become financially helpless due to old age or any other reason, it is the duty of their children to support them. In our country, there is a law called the Parents Maintenance Act 2013 regarding this matter. According to this law, children must ensure the maintenance of their parents, live with them in the same place, regularly check on their health and provide necessary medical care and attention.

The great Prophet (SW) also said, 'The satisfaction of Allah consists in the satisfaction of the father. And the dissatisfaction of Allah consists in the dissatisfaction of the father' (Tirmizi).

Success in the Hereafter may be achieved if duties towards parents are carried out properly. Parents are the best blessing for us. We shall behave well with them. We shall never disobey them. We shall pray for them.

Task: Students will be divided into a few groups and will prepare a list of duties towards parents.

Lesson 4

Duty Towards Relatives

The word 'relative' (atmio) has been derived from the word soul (atma). Anybody related to the soul is called a relative. When people become intimate in life, they are relatives. In the perspective of Islam those who are primarily eligible for getting rights after parents and children are the relatives. For example, brothers and sisters, uncles, aunts, father-in-law, mother-in-law and other intimate ones.

In the Islamic society, one has many duties towards the relatives exactly as one has duties towards parents. Those who are elders among the relatives should be shown respect and honour and those who are younger should be shown affection and love. One has to behave very well with the relatives. We should behave courteously with our relatives regardless of their being rich or poor. Essential help should be provided to the poor relatives. In this regard, Allah says—

وَاٰتَى الْمَالَ عَلٰى حُبِّهٖ ذَوِى الْقُرْبٰى

Meaning : Reghteousness is in one who gives his wealth, inspite of love for it, to relatives (Surah Al-Baqara, Ayat: 177).

If the relatives suffer from any disease, they must be given care and nursing. They must be kept in contact in dangers and adversity. Allah Himself orderes us to behave properly with the relatives.

وَبِالْوَالِدَيْنِ اِحْسَانًا وَّبِذِى الْقُرْبٰى

Meaning: Behave well with your parents and also behave excellently with your close relatives (Surah An-Nisa, Ayat: 36).

He also says—

اِنَّ اللّٰهَ يَاْمُرُ بِالْعَدْلِ وَالْاِحْسَانِ وَاِيْتَاۤئِ ذِى الْقُرْبٰى

Meaning: Allah orders you to establish justice, to be decent to one another and to carry out the rights of the relatives (Surah An-Nahl, Ayat: 90).

The relatives cannot be hurt in any way. Relationships must not be severed with them. Regarding this the Prophet (SW) says—

لَا تَنْزِلُ الرَّحْمَةُ عَلٰى قَوْمٍ فِيْهِمْ قَاطِعُ رِحْمٍ

Meaning: A community where there are people who sever relationship with their relatives, is not blessed with mercy by Allah (Baihaqi).

But the relatives cannot be helped or assisted if they do any evil deed. Rather, it is our responsibility to stop them from doing anything wrong. If one behaves lovingly with the relatives, it brings benefit on earth. The Prophet (SW) says, 'The person who wishes that his livelihood and lifetime will be increased, should behave decently with the relatives' (Bukhari and Muslim).

We shall all behave well with our relatives and give them their due share. We shall help them in their predicaments and assist them in all their fair activities.

Task: Students will make a list of how to behave well with the relatives.

Lesson 5

Duty Towards Neighbours

Man is a social being. We live in the society. Many other people live around us. Those who live around us are our neighbours. Our Prophet Hazrat Muhammad (SW) has said, 'Forty homesteads in front and behind, on the left and the right—are all neighbours.'

People living around us either permanently or temporarily are called neighbours. Even those who journey together may be termed as neighbours.

Duties

We are Muslims. All those who live around us—the Hindus, the Buddhists, the Christians– are all our neighbours. It is our duty to behave well with our neighbours. In this regard, the Prophet (SW) says—

خَيْرُ الْجِيْرَانِ عِنْدَ اللهِ خَيْرُهُمْ لِجَارِهٖ

Meaning: That person who is good to his neighbours is the best to Allah (Tirmizi).

Neighbours must be given cooperation in danger. The great Prophet (SW) further says,

'The person who spends the night in comfort with a hungry neighbour nearby has not belived in me completely' (Darimi).

It is necessary to keep track of neighbours when they are sick or in adversity. None should find out the minor faults of the neighbours and it is our moral obligation not to give them any sort of pain and not to behave unjustly with them. In this regard, the Rasulullah (SW) says—

لَا يَدْخُلُ الْجَنَّةَ مَنْ لَّا يَأْمَنُ جَارُهٗ بَوَائِقَهٗ

Meaning: The person whose neighbours are not safe from his or her torture and indecent behaviour will not enter Jannat (Muslim).

The rights of one neighbour are like a holy deposit (Amanat) to another. This custody must be kept safe. Every neighbour, irrespective of caste, creed and class should be paid equal honour.

It falls within the duties of a neighbour to convey Salam to another neighbour and to invite them to meals. It is also a part of the responsibilities to exchange gifts. Hatred cannot be shown to them and they cannot be thought mean or negligible. Regarding the right of the neighbours, the great Prophet (SW) says, 'The right of a neighbour is that if he falls ill, you will nurse him. If he dies you will go upto the graveyard with his dead body and take part in the funeral. If he is in need, you will lend him money. If he fails to provide himself with cloth, you shall provide him with the same. If you find any good news of him, congratulate him. If he is endangered, share his sorrows with sympathy. Do not build your home higher than his so that he may not be deprived of open air. Even, the smell of your food should not raise hunger in him and cause pain. If it happens so, send him a little from your food' (Tabarani).

You must behave decently even if the neighbour is needy, poor or a labourer. You must respect their profession and stand by them in sorrows and happiness. You must also address them with honour.

We shall live with our neighbours in harmony. We shall stand beside them in well and woe. We shall not qurrel with them.

Task: In groups, students will write five sentences on the good effects of keeping good relation with neighbours and show it to their teacher.

Lesson 6

Respect to Elders and Affection to Youngers

One of the most admirable features of human character is his or her ability to respect the elders and to have affection for the younger ones. A person who respects the elders and shows affection for the youngers is an ideal person. Our dear Prophet (SW) used to honour the elders and love the youngers. He always tried to meet the loving demands of the children.

The importance of loving the elders and giving affection to the youngers is great. Through this, the youngers learn to respect the elders and the elders love and show affection to the youngers. As a result, a blissful condition is created in the society. The great Prophet (SW) says–

لَيْسَ مِنَّا مَنْ لَّمْ يَرْحَمْ صَغِيْرَنَا وَلَمْ يُوَقِّرْ كَبِيْرَنَا

Meaning: The person who does not show affection to the youngers and does not respect the elders is not to be considered my follower (Ummat) (Tirmizi).

Saying Salam to the elders, showing honour to them, talking with courtesy, helping the elders in their works, abiding by their orders, and advice and to make room for the elders by standing up are all moral and human responsibilities.

By showing honour to the elders, one can acquire special virtues and achieving Jannat will become easier for them. It is the responsibility of the elders to show affection to the youngers and to encourage them in noble deeds. This broadens the minds of the younger ones.

The Prophet (SW) said, 'If any young man shows respect to any old man in consideration of his age, Allah will arrange somebody to show respect to him in his old age' (Tirmizi).

Task: Students will get divided in groups of four or five and will write down the duties of the youngers on a poster paper and present it to the class.

Lesson 7

Good Manners with Classmates

Man is a social being. He has to work with others in the society. There are many others studying in the school with us. Those who study with us in the same class are classmates. We have warm and sweet relationship with our classmates. Our classmates are like our siblings. We care for the convenience and inconvenience of one another in the school. If any of our classmates falls ill, it is our duty to nurse him or her. If necessary, we should help him or her to get to the doctor. If anybody is without essential things like books, exercise books, pen, pencil, etc. we should lend him those things. If any of our classmates is sad, dejected or worried, we should try to remove the depression. We must behave well with our classmates. They must be addressed with decent words.

We must refrain from such expressions as would make one feel mean. We must show respect to one another. Bitter words must not be exchanged among classmates. We must refrain ourselves from such behaviour as may hurt someone. If someone falls in any kind of danger, we must try to help him. If somebody is in anguish, we must console him or her. We shall not call anyone by teasing names and shall not harass anybody. We must not try to put anybody to shame by finding faults with him or her.

We feel happy at the happiness of our classmates and feel sorry at the ill news of any. We should advise him or her to have patience. If we hear about somebody's good news, we share it with him or her

If we behave well with the classmates, the environment in the class and that of the school remains good. It is very essential for good education.

Task: Students shall get divided into small groups and prepare a list of the duties towards classmates.

Lesson 8

Akhlaq-e-Zamimah (اَلْاَخْلَاقُ الذَّمِيْمَةُ)

The meaning of Akhlaq-e-Zamimah is bad behaviour or reprehensible behaviour. These are some ill manners that make a person mean, base, vulgar and subject to criticism. Falsification, calumny, speaking ill of others, abusing others, etc. are Akhlaq-e-Zamimah. These are to be avoided. Almighty Allah has strictly forbidden us to behave in such a way. In the Holy Quran, Allah says–

وَلَا تَلْبِسُوا الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُوا الْحَقَّ وَاَنْتُمْ تَعْلَمُوْنَ ○

Meaning: Do not make a mixture of truth and falsehood and do not conceal the truth consciously (Surah Al-Baqara, Ayat: 42).

In this regard, the Prophet (SW) says, 'On the day of judgement that person who is avoided by people in the fear of harm will be held in the lowest esteem' (Bukhari and Muslim).

Our dear Prophet (SW) was free from bad habits of all sorts. He never told lies or abused anyone. He did not break his promise or deceive anyone.

We shall follow all these ideals of the Prophet (SW).

Our oath is–

- We shall never tell lies.
- We shall never break promises.
- We shall never deceive others.
- We shall never speak ill of others in his or her absence.

Lesson 9

Falsehood (اَلْكِذْبُ)

Falsehood is the mother of all sins. Distorted presentation of an incident or situation is called falsification. A person who tells lies or distorts an incident is called a liar.

Telling lies is a heinous crime. It is at the root of all sins. Sinful acts start from telling lies. Cheating fraudulence, misappropriating others properties – all these are immoral and anti-social activities that spring from lies. The society in which lying increases gradually proceeds towards destruction.

Telling lies is a culpable behaviour. Nobody loves a liar or believes him. Nobody comes forward to help him in danger. All hate him. Nobody attaches any importance to his words. As a result, life becomes unbearable to such a person in this world. Almighty Allah becomes very displeased with him. That is why, the place for him in the hereafter will be in the Jahannam. In this regard, the great Prophet (SW) says—

إِيَّاكُمْ وَالْكَذِبَ فَإِنَّ الْكَذِبَ يَهْدِيْ إِلَى الْفُجُوْرِ وَإِنَّ الْفُجُوْرَ يَهْدِيْ إِلَى النَّارِ

Meaning: You must refrain yourself from telling lies. Because lies lead you to sins and sins drive you to Jahannam (Muslim).

It is our duty to give up falsehood and lies. If we can give up telling lies, we can protect ourselves from all kinds of sins. Even the angels of mercy get away from liars. The great Prophet (SW) says, 'When a servant of Allah tells lies, the angels go far away due to its stench ' (Tirmizi).

Our dear Prophet (SW) never told lies. He never took advantage of lies or deception even if it went against His interest.

Task: Students will get divided into a few groups and prepare a poster on the usefulness of truthfulness and the abuses of falsehood. Then they will present it before the class.

Lesson 10
Gibat or Slander (اَلْغِيْبَةُ)

Gibat is a social offence. To speak of someone's faults in his or her absence is called Slander or vilification (Gibat). Gibat is a despicable and heinous acts. It is a major sin (Kabira Gunah). It is a duty of every Muslim to refrain himself from this. The Prophet (SW) said, 'Do you know what Gibat is?' People presently said, 'Allah and his Rasul knows well.' Rasul (SW) said, Gibat is to speak such things about your brother as he dislikes. He was asked, if what is said for one's brother holds good for him, is it still slander? The Prophet (SW) said, 'If what you say holds good for him, it will be Gibat or vilification and if what you say doesn't apply to him, it will be Buhtan (slander or calumny)' (Muslim).

Gibat is a condemnable act. For this practice hatred and enmity are created among people. Many kinds of anarchy including quarrels and disputes result in the society due to this evil. Slander or calumny has been compared to eating the flesh of one's dead brother in the Holy Quranul Karim. Allah says—

"Do not criticise one another in absence. Will someone among you like to eat the meat of your dead brother? You surely won't like that " (Surah Al-Hujurat, Ayat: 12).

Listening to slander is an act of sin which is equal to slandering. It is our duty to restrain someone if he or she is found engaged in slandering. Slander and calumny will gradually die down or disappear from the society in that case.

We must always remain free from slandering because it is not legal or valid under any circumstances. If someone is engaged in calumny or vilification, he has to compensate for that. He must get the forgiveness of the one who has been slandered. And if it not possible to get his forgiveness due to the fact that he is dead, forgiveness has to be sought from Allah through supplication. The Prophet (SW) said, 'Undoubtedly one way of compensating for vilification is that you must pray to Allah like this: 'O Allah!' Forgive my sins and his/her sins.'

The wealth, life and honour of one Muslim are sacred to other Muslims. As slandering or vilification ruins the honour of another Muslim, it is illegal (Haram) in Islam. Slandering is a graver offence than adultery. The Prophet (SW) said, 'Calumny or vilification is more serious offence than adultery' (Al-Muzamul Aosat).

Task: The Students will get divided into groups and make a chart of the works which fall into the category of calumny or vilification. Then they will present it before the class.

Lesson 11

Abuse (اَلسَّبُّ)

To abuse someone is to call him or her by bad names, to use filthy words, to scold or to use obscene or indecent words. To use a language which exposes meanness or hatred is also abuse. It is a condemnable act to abuse someone or call him or her names. The Holy Quran says, "It is an immoral act to call someone by bad names after accepting the faith (Iman)" (Surah Al-Hujurat, Ayat: 11).

Human beings are civilised; no man or woman should abuse others. There might be difference of opinion in the society. There may even be misunderstanding or even bitter exchange of words. But even then one should not abuse others using obscene or indecent words. It is a very bad act to utter obscene words. One who abuses or uses obscene words is hated in the society. Nobody likes him. He is not acceptable to the society. Nobody makes friendship with him.

Our dear Prophet (SW) prohibited us to call names or to abuse anybody. He said–

سِبَابُ الْمُسْلِمِ فُسُوْقٌ وَ قِتَالُهٗ كُفْرٌ

Meaning: It is sin to abuse Muslims and it is atheism (Kufri) to kill them (Bukhari and Muslim).

Even if someone calls you names, you should not abuse him in response.

On one occasion, a man came to the great Prophet (SW) and said, 'O the prophet of Allah! A member of our community abuses me but his social status is lower than mine. Is there any bar on my taking revenge for it?' The Prophet (SW) said, 'Whoever abuses each other are both devils. They call each other liars and blame each other ' (Bukhari & Muslim). Regarding abuses the Prophet (SW) also said that, it is a great sin to abuse parents.The companions (Sahabis) said, 'O the Prophet of Allah! Is there any such base creature who abuses his or her own parents?' He said, 'One who abuses the parents of others, in return gets abuses for his or her parents ' (Bukhari & Muslim). It is proven from this Hadith that to abuse the parents of others is like abusing one's own parents. Do not abuse in response to abuse. This will put the abuser into shame and remorse. Abusing or calling names is not at all a good work. Therefore, we shall keep away from such an obscene action.

Task: Students will get divided into a few groups and each group will make a list of the harmful sides of abuses.

Lesson 12

Smoking and Drug Addiction

Allah has created human beings as the best creation in this beautiful world. He has created various kinds of things for the welfare of human beings. But Allah has made some of these things legal or valid (Halal) food and has declared those as illegal or invalid (Haram) which are not good for man. In this connection, Allah says, "Take good and holy things that I have given you as sustenance" (Surah Al-Baqara, Ayat: 172).

In spite of the prohibitions from Allah and his Prophet (SW), there are people who get addicted to taking various kinds of harmful and illegal things due to bad company or bad counsel. Consequently, great damage is done to the person himself, his family and his society.

Drug addiction and smoking are harmful for human beings. These are addictive things. That is why these are prohibited. In this regard, the Prophet (SW) said—

كُلُّ مُسْكِرٍ خَمْرٌ وَكُلُّ خَمْرٍ حَرَامٌ

Meaning : Everything that intoxicates is considered wine, and all wine is forbidden (Muslim).

Smoking

Smoking is one of the worst habits of man. It includes smoking pot (hukkah), bidi, cigar and cigarette. These cause physical damage as well as wastage of money. Allah does not like those who waste money. He or she is termed as a sibling of the devil.

Almighty Allah declares—

اِنَّ الْمُبَذِّرِيْنَ كَانُوْٓا اِخْوَانَ الشَّيٰطِيْنِ ط

Meaning: Indeed one who wastes money is the sibling of devil (Surah Bani Israil, Ayat: 27).

Allah further says, "Indeed Allah does not like a squanderer." 'Smoke' cannot be categorised as food. It does not satisfy hunger or thirst. It benefits in no way, rather it causes grave physical harm and causes great wastage of money. In order to meet such a wasteful habit, a smoker creates economic crisis in his family. He or she misbehaves with relatives. To arrange money for this wasteful habit, one resorts to various illegal means. As a result, social anarchy is created. Crimes increase in the society. Another heinous side of smoking is that it spreads a bad smell causing irritation to others. It is against human rights as well.

The great Prophet (SW) said, 'No one should enter a mosque with bad breath' (Nasai).

If one has bad breath, it irritates others in the mosque. In the same way, a smoker causes sufferings to others in public transportations and various sorts of gatherings which is prohibited in Islam.

Experts say, 'Smoking is like taking poison' because there is poison in it. Poisons like nicotine slowly drag one to death. Smoking creates various diseases in the human body. For example, pneumonia, asthma, bronchitis, tuberculosis, lung cancer, gastric, anorexia, heart diseases, etc. Smoking pollutes the environment. Ladies, children, or whoever comes in contact with a smoker is harmed. Experiments reveal that if the amount of nicotine contained in two cigarettes is injected into one's body, he or she will definitely die.

Smoking hampers worship. The bad breath of a smoker disturbs the worship of other worshippers.

Addiction to Drugs

Generally the taking of food and drink items which distorts intelligence and reduces wisdom, cause adverse reaction in the body and the mind are called drug addiction. In this regard, Hazrat Umar (RA) said—

'Things that destroy wisdom and intelligence are drugs' (Bukhari).

The great Prophet (SW) also says—

'A small amount of the thing which causes addiction when taken in a large amount is also prohibited' (Tirmizi).

Among the things causing addiction are, wine, raw wine, opium, hashish, hemp, cannabis, marijuana, heroin, morphine, cocaine, pethedine, addictive, energy wines, various kinds of alcohol, etc. Some of these are used for medicine, but their use for addiction is prohibited.

Almighty Allah has said, "Indeed, wine, gambling, idolatry and using arrow for fortune telling are acts of the unholy Satan. You should keep away from these. Hopefully you will be successful" (Surah Al-Maida, Ayat: 90).

The bad effects of drug materials are dangerous for human life. Although drugs give joy or energy for the time being, their harmful sides are extremely for-reaching and all-devouring. As a result of addiction, an addict gets involved in stealing, robbery, hijacking, fighting, killing and other kinds of social crimes. Besides, addicts suffer from malnutrition, anorexia, thinness of body, damage of liver and kidney, weight loss, damage of respiratory tract, etc. They get attacked with coughing, tuberculosis, etc. quite easily.

An addicted person becomes indifferent to various kinds of worship including Salat and fasting. He remains sick all the time. Addiction to drugs keeps the addicts away from the remembrance of Allah and that is why he will have chastisement in the hereafter. The great Prophet (SW) said, 'A drug addict will not enter Jannat' (Darimi).

Task: Students will make a list of the bad effects of smoking to hang it in the board of the classroom.

Sample Questions

Multiple-choice questions

1. What is the meaning of the word Hamidah?

a) To be followed

b) Condemnable

c) Exemplary

d) Praiseworthy

2. Backbiting results in-

i) The person will go to hell

ii) Social disorder will be created

iii) State affairs will be disrupted

Which of the following is correct?

a) i and ii

b) i and iii

c) ii and iii

d) i, ii and iii

Read the following description and answer question no 3 and 4:

Mr. 'A' is the chairman of Kutubpur Union. He builds houses for the poor on his own. He gives jobs to the unemployed in his business. He helps them with money in times of trouble. On the other hand, Mr. 'A's friend Mr. 'B' bears all the expenses of the maintenance and education of his sister Shahela's children after her husband dies.

3. Which quality of Akhlaq-e-Hamidah has been revealed in Mr. 'A's actions? Explain.

a) Truthfulness

b) Duty to the neighbor

c) Duty to relatives

d) Love for the younger ones

4. The quality of Akhlaq-e-Hamidah that has blossomed in the activities of Mr. 'B', as a result of which his-

1. Life will increase

ii. Social respect will increase

iii. Peace in this world will be achieved

Which of the following is correct?

a) i and ii

b) i and iii

c) ii and iii

d) i, ii and iii

Creative Questions

1)

'A' and 'B' live in the same neighborhood. One day 'A' started shouting 'fire, fire'. When everyone came to help him, he went home laughing. One day 'B' came from the office and found his mother suffering from a severe fever. He immediately poured water on his mother's head and gave her food and medicine. Within a short time, 'B's mother recovered.

a) What is Akhlaqe-e-Jamimah?

b) 'Truth is tranquility and false is doubt.' Explain.

c) Which aspect of Akhlaqe-e-Jamimah has come to the fore in 'A's actions? Elucidate.

d) Identify the quality of Akhlaqe-e-Hamida that has come to the fore in 'B's actions and explain its significance.

Short-Answer Questions

1. Why is it important to respect elders and love younger ones?
2. Why is it necessary to maintain good relations with classmates? Explain.
3. Why is backbiting not permissible? Explicate.
4. Why are drugs dangerous to human life? Clarify.
5. Why is it necessary to refrain from swearing? Illustrate.

Chapter Five
Ideal Biography

By ideal biography, we understand the lifestyles of great persons that can build up our life and make it beautiful. Many such great men have made their advent to this world. Their lifestyles are models for other people. We can build up decent, disciplined and successful life by picking up qualities like social service, non-communal attitude, self-sacrifice, forgiveness, tolerance, patriotism, etc. from their character.

At the end of this chapter we will be able to—

- explain the features of an ideal biography.
- describe the identity, honesty, truthfulness, social duties, pacifism, democratic values and other good qualities of character of the great Prophet Hazrat Muhammad (SW).
- describe the identity of Hazrat Abu Bakr (RA) and his contribution to the charity, sacrifice and good governance.
- mention the contribution of Hazrat Umar Faruq (RA) to establish equality, democratic consciousness, partiotism and rule of law.
- describe the identity of Hazrat Khadija (RA) and her characteristic sage and excellence, including her charity and sympathy.
- describe the identity of Imam Abu Hanifa (R.) and his contribution to Fiqh Scripture.
- describe the identity of Hazrat Abdul Kadir Jilani (R.) and the great qualities of his character, including his love for humanity.

Lesson 1

The Life of Hazrat Muhammad (SW)

Condition of the Arabs

At the time of the Prophet's (SW) birth, the condition of Arabia was horrific and notorious. The people of that place were involved in various kinds of sin. They used to worship gods and goddesses instead of one Allah. The whole of Arabia was engrossed in barbarism and worship of nature. Although, they were quiet advanced in poetry, music and oratory, they had fallen behind in morality. There was human trading in the markets. The lives of the slaves depended on the whims of the masters who tortured them inhumanly. Except for a few exceptions, women had no social rights or dignity. Even tender girls were buried alive. Under such circumstances, Allah sent Hazrat Muhammad (SW) to guide people to the right path. Many prophets and messengers had come to the earth before him. Our Prophet (SW) was the last to come. He is the last and the best Prophet– the Prophet for the whole world.

His Birth and Identity

Hazrat Muhammad (SW) is our dear Prophet. He was born in Makkah on the twelfth of Rabiul Awal (20th April, 570 AD). His father's name was Abdullah and mother's name was Amina. His father Abdullah died when Hazrat Muhammad (SW) was in his mother's womb. After his birth, he was named Muhammad and Ahmad.

Characteristics of the Great Prophet and the Predictions of Priest Buhaira

The responsibility of bringing up of the child Muhammad (SW) was given to a maid wife named Halima of the Banu Sa'd tribe in Arabia. She brought him upto five years of age like her own child with love and affection. After that, Muhammad (SW) returned to the lap of his mother Amina. He started to grow up in the boundless love and care of Amina. But even his mother's love did not continue for long as she died when he was six years old. At such a tender age, he became an orphan losing both his father and mother. Then He was all on his own– a lonely and helpless boy. A maid named Umme Aiman handed him over to his grandfather, Abdul Muttalib, who started to take care of Him with great love and affection. When He was eight years old, his grandfather passed away too. Then he continued to be brought up by his uncle Abu Talib, whose family was in want. He

used to help his uncle in his business and tend sheep. All the good qualities were manifested in his character. He used to keep himself free from pride, wastefulness and uttering meaningless and immoral words. He also kept away from finding fault with others and putting others to shame. He always talked jovially and used to feel pity when somebody was in agony. He spent his wealth unhesitatingly for the welfare of men. He was truthful. His relatives as well as non-relatives used to call him Al-Amin. In a word, he was a helping friend of all creatures on earth.

When Hazrat Muhammad (SW) was twelve years two months and ten days old, his uncle Abu Talib started for Syria on a business tour with him. When they reached Basra, they met a Christian priest named Buhaira. He could recognize Muhammad (SW) as the last and the best messenger. The priest told Abu Talib to send him back to Makkah because the Jews might harm him. In keeping with the advice of Buhaira, his uncle sent his dear nephew back to Makkah with some servants.

The Great Prophet's (SW) Role in Establishing Peace

The war of Fija started from gambling in the fair of Okaj and continued for five years at a stretch. Many people were killed in the war. The great Prophet (SW) was very agonised seeing the bloodshed and fighting. He started to think how peace could be established. At last, he formed a peace organization called 'Hilful Fuzul' with the help of some peace loving youths. Through this organization, he started to try to put an end to the spitefulness, fighting and dispute in the Arab society. Quite a bit of peace returned to the society due to his efforts. Fraternity among the people and amity is established among tribes. His name spread far and wide. As a result, his relatives as well as non-relatives awarded him the title, 'Al-Amin'.

The Quraish tribe took up the work of the renovation of the house of Qaba. The renovation work was complete, but a dispute broke out among them over the placement of Hajre Aswad (Black Stone). This dispute spread among the tribes. Everybody wanted to participate in the noble deed of placing the black stone. Nobody was ready to make any concession to others. As a result, a conflict was about to start and the tribes started to take preparation for a battle. At last, a decision was made that whoever would enter the Qaba first the next morning would be the one to settle the disputes. Whatever he would suggest was to be accepted by all. Hazrat Muhammad (SW) was found to enter the house of Qaba before anybody else the next morning. Seeing this, everybody expressed joy and said, 'Al-Amin has come. The right decision will be made.' Hazrat Muhammad

(SW) spread a bed sheet and placed the stone in the middle of it. Then he called the leaders of all the tribes and asked them to catch hold of the bed sheet. All of them carried the stone with the help of the sheet and Hazrat Muhammad (SW) placed the stone in the wall of the Qaba with his own hands. Thus the nation was saved from a fierce battle and everybody was happy to carry the stone.

The Nabuwat and the Reaction of the People of Arabia

Hazrat Muhammad (SW) used to think about the emancipation of mankind and peace since his boyhood. This thinking was deeper when he reached his youth. After his marriage with Hazrat Khadija (RA), he stepped up his pursuit and meditation. He used to remain absorbed in meditation in the cave of Hera, not far from Makkah. He always thought how he would free the human race from idolatry, fire worship and polytheism (shirk). He absorbed in meditation for fifteen years in cave of Hera. Somtimes, he went to this home, again returned to the cave of Hera and got absorbed in meditation. At last, he attained Nabuwat on 27th Ramadan of 610 AD at the age of forty.

After receiving Nubuwat, he invited people to the One and the Only Allah. The Kafirs (nonbelievers) of Makkah resisted this. So, he started to invite people to Islam secretly. The influential circles in Arabia always opposed him. They tortured Hazrat Muhammad (SW) and his followers in various ways. Hazrat Muhammad (SW). bore their tortures with great patience and continued to invite people to pay allegiance to Allah and to be committed to worship. Thus Hazrat Muhammad (SW) removed the superstitions in the Arabian society and established peace.

Lesson 2

The Life of Hazrat Abu Bakr (RA)

Identity

Hazrat Abu Bakr (RA) was the first Khalifa of Islam. He was born in 573 AD in the Taim clan of the famous Quraish tribe of Makkah. His boyhood name was Abudllah and titles were Siddiq and Atiq. His father's name was Usman, nickname Abu Kuhafa and mother's name was Salma, nickname Ummul, Khair. They accepted Islam at the hands of Hazrat Muhammad (SW). Hazrat Abu Bakr (RA) was younger than Hazrat Muhammad (SW) by three years. As they were of the same age Hazrat Muhammad (SW) had deep friendship with Hazrat Abu Bakr (RA). He was the father of Ummul Muminin, Hazrat Ayesha (RA) and so he was the father-in-law of Hazrat Muhammad (SW) .

Acceptance of Islam

Hazrat Abu Bakr (Ra.) was the first among men to accept Islam. He had deep faith in the Prophet (SW). On one occasion, he went to Yemen on business. Returning to Makkah he heard that Hazrat Muhammad (SW) claimed himself a Prophet and was preaching Islam. He appeared before the Prophet and accepted Islam reading Kalima-e-Shahadat.

Character and Qualities

Hazrat Abu Bakr (RA) spoke less. He was brave, patient, prudent and farsighted. He had unswerving faith in Hazrat Muhammad (SW). He was the only one to unhesitatingly believe the flight of Miraj of the Prophet (SW). That is why he was given the title Siddiq. He was unparallel in honesty, piety and generosity. He dedicated himself to the service of the sufferers and the afflicted. That is why he was regarded as a very influential and dignified personality in the Arab society.

He was very polite and gentle kind of person. Tears would run down from his eyes at the time of reading the Quran. The contribution of Hazrat Abu Bakr Siddiq (RA) in the service of Islam was incomparable. He gave away all that he had for Islam. He spent for building the Masjid-e-Nabbi, the house of Hazrat Muhammad (SW) and the Tabuk Expedition. He purchased innumerable slaves including Hazrat Belal (RA) and set them free.

Preaching Islam

After accepting Islam, Hazrat Abu Bakr Siddiq (RA) took part in preaching Islam with Hazrat Muhammad (SW). He invited the tribes around Makkah to Islam. During the Hajj, he used to visit various tents and invite the people there to accept Islam. Many Sahabis including the distinguished youths of the Quraish tribe Usman (RA), Zubair (RA), Abdur Rahman Ibnu Ouf (RA), Sa'd (RA) and Talha (RA) accepted Islam.

Hijrat to Madinah

Hazrat Abu Bakr Siddiq (RA) was the companion of Hazrat Muhammad (SW) at the time of Hijrat. The Prophet (Sm.) received the orders for Hijrat and told Hazrat Abu Bakr Siddiq(RA). about it. After hearing from the Prophet (SW), Hazrat Abu Bakr Siddiq (RA) could not sleep at night waiting for the Prophet (SW) to call him for making the Hijrat. At the dead of one night, he responded to the call of Rasul (SW) and both started for Madinah. On the way, they took shelter in the cave of a mountain named Saor to save themselves from the enemy. From there, they completed the Hijrat to Madinah later on.

Election as a Khalifa

After the death of Hazrat Muhammad (SW), Hazrat Umar (RA) and other Sahabis consulted among themselves and elected Hazrat Abu Bakr (RA) as the first Khalifa of the Muslim world on 8th June, 632 AD. Many problems were created among the Muslims after the death of the Prophet (SW). At this time, some people made the claim to prophethood falsely while some others refused to pay Zakat and some gave up Islam. Hazrat Abu Bakr Siddiq (RA) controlled all these anarchies with iron hand and established peace. The battle of Yamama started in 633 AD. In this battle, many Hafiz and Kari became martyrs. At this time, he instructed Zayed Ibnu Sabith (RA) to collect and preserve the verses of the Holy Quran. Having been commanded Zayed Ibnu Sabith (RA) collected the verses of Quran written on barks of trees, bones and hides of animals as well as on smooth stones.

Ofat or Death of Hazrat Abu Bakr

Hazrat Abu Bakr Siddiq (RA) died on the 23rd August, 634 AD. He was buried in the room of Hazrat Ayesha (RA) beside Hazrat Muhammad (SW) in Madinah.

After the death of Rasul (SW), Hazrat Abu Bakr (RA) played an extraordinary role in safeguarding Islam. His ideals are worth following and emulating for every human being.

Task: Students will make a placard and write down two qualities of Hazrat Abu Bakr Siddiq (RA) on it.

Lesson 3

The Life of Hazrat Umar Faruq (RA)

Identity

Hazrat Umar Faruq (RA) was the second Khalifa of the Muslim world. He was born in an ancient clan of the Quraish tribe in 583 AD. His nickname was Abu Hafs and his father's name was Khattab and mother's name was Hantama. He was given the title Faruq (the distinguisher of truth and falsehood) after accepting Islam. In his boyhood he tended camel. In his early youth he was expert in warfare, wrestling, oratory and family trees. He was one of the seventeen literate persons at the time of the Nubuwat of Hazrat Muhammad (SW).

Acceptance of Islam

Before accepting Islam Hazrat Umar Faruq (RA) stood against Islam under the leadership of Abu Jahl. He used to carry out torture and oppression on the Muslims. Even when his maid servant accepted Islam, he did not desist himself frorn torturing her. Once he set out for killing Hazrat Muhammad (SW) with a bare sword. On the way he met Nayeem Ibn Abdullah. Nayeem said, 'Where are you going Umar?' He angrily replied, 'I am going to kill Muhammad.' Hearing this Nayeem said, 'Try to control your family members first. Your sister Fatima and her husband Sayeed have accepted Islam." Outraged, he went to his sister's home. His sister and her husband were reading Sura Taa-Haa from the Holy Quran at that time. Although Umar's presence created panic among them, they did not move away from the spirit of Iman (faith). On being questioned by Hazrat Umar (RA), they informed him that they were reciting from the Quran. Being angry at the reply, he started to strike them. As blood started to stream from his sister's body, he felt pity for her. Hazrat Umar (RA) said to them, 'Show me what you were reading.' In reply his sister said, 'I was reading from the Quran. It cannot be touched in unholy condition.' When he came after purifying himself, he was allowed to read from the Quran Majid. This brought about a change in his ideas. He expressed his eagerness to go to the prophet for accepting Islam. At that time, the Prophet (SW) was staying in the house of Hazrat Arkam (RA) at the foot of the Safa hills. Hazrat Umar's (RA) appearance with a bare sword in his hand created panic among the Sahabis. Hazrat Umar (RA) told Hazrat (SW) in trembling voice, 'O the Prophet of Allah! Teach me about Islam. The sword with which I started for chopping off your head, will be used for killing the enemies of Islam at the hands of Umar.' Hazrat Umar (RA) accepted Islam from Hazrat Muhammad (SW). Basically his acceptance of Islam was the result of a supplication of Hazrat Muhammad (SW). The Prophet (SW) prayed for him saying, 'O Allah! Create the willingness in either Umar Ibn Hisham (Abu Jahl) or Umar Ibnul Khattab to accept Islam and strengthen it.'

Election as Khalifa

After the death of Abu Bakr Siddiq(RA), the first Khalifa of Islam, Hazrat Umar (RA) was elected the second Khalifa of Islam in 634 AD in keeping with the last wish of the first Khalifa. The selection was supported by a majority of Sahabis.

Administrative System

After the election of Hazrat Umar (RA) as the Khalifa, the expansion of Muslim Empire continued. At that time Rome, Persia, Syria, Egypt and Palestine were included in the Muslim Empire. In ruling the empire, he followed the principles of the Prophet (SW). To him everybody was equal in the eye of the law. He did not even hesitate to punish his son Abu Shama for drinking wine. He was very strict in establishing justice. At the same time, he was very soft and sympathetic about the sufferings of people. He used to go out at night to see the condition of his subjects with his own eyes. Whenever there was a need, he even carried foodstuff on his shoulders for distribution among the poor and suffering people. During his reign, there was no want or indigence in the empire. Tremendous improvement was made in the agricultural sector. He introduced the postal system and established a realistic administration based on equality and justice. He introduced the Hijri year. He built innumerable mosques, schools, bridges, roads and hospitals. He also had a lot of canals dug for availability of water. It was during his time that population census was introduced. For the sake of justice, he used to take from the Bait-ul-Mal exactly the amount of cloth as was allocated. Besides, it was a rare incident for a ruler to set a servant up on the camel and take up the rope in his own hand and walk. Historian Hitti says, 'In brief, it may be said that Hazrat Umar's (RA) simplicity and sense of duty was the ideal of his life. Sense of justice and earnestness was the motto of his rule.'

His Qualities

Hazrat Umar (RA) used to lead a very simple life. In spite of being the ruler of half of the world, he had no bodyguard and a seat of date leaves was his throne. Service was his motto of life. Most of his time was passed in worship. Worldly greed and glamour did not touch him. There was a wonderful combination of sternness and tenderness in him.

Martyrdom

In the tenth year of the glorious rule of Hazrat Umar (RA), he was performing the Salat of Fajr in Masjid-e-Nabbi one morning. At that time, he was seriously injured by a stab from a poisoned dagger of fire worshiper Abu Lulu , a servant of Kufa's ruler Hazrat Mugira (RA). On the third day of his injury, Hazrat Umar (RA) accepted martyrdom on Wednesday (3rd November) 27th Jilhaj, of Hijri 23rd at the age of 63. Hazrat Ibnu Masud (RA) said, 'I have a feeling that when Hazrat Umar (RA) left the world, he took with him nine tenth of knowledge (Ilm)' (Tabarani). We shall follow the great ideals of Hazrat Umar (RA) and build our lives accordingly.

Task: Students will write down a short note on justice and good governance of Hazrat Umar (RA).

Lesson 4

The Life of Hazrat Khadija (RA)

Identity

Hazrat Khadija (RA) was the first wife of the great Prophet (SW). She was born in 556 AD in a family named Abdul Uzza of the famous Quraish tribe. Her father was Qhuailid Ibnu Asad-one of the richest persons of Arabia. Her mother was Fatima Binte Zayed. She was one of the most famous women in the history of the world. In terms of relationship, she was of the same lineage where the Prophet (SW) was born. Her title was, Tahira (Virtuous). She was well known in the whole of Arabia for having inherited vast wealth.

Getting Known to Hazrat Muhammad (SW) and her Marriage with Him

Hazrat Khadija (RA) had to hire people for running her business. Coming to know about the honesty, trustworthiness and faithfulness of Muhammad (SW) , she requested him to look after his business. The great Prophet (SW) took charge of her business. He went to Syria on a business tour with merchandise. Hazrat Khadija (RA) received huge benefit from this business trip.

She came to know about his honesty, trustworthiness and elevated character after his return from Syria. Charmed at the extraordinary features of Muhammad's (SW) character, she proposed getting married to him. At that time, Hazrat Muhammad's (SW) was twenty-five years old, while Hazrat Khadija (RA) was forty. The marriage ceremony was held with the consent of the Prophet's (SW) uncle Abu Talib and in exchange of a dower of twenty camels. After the marriage, Hazrat Khadija (RA) handed over the responsibility of all her assets on the Prophet (SW) and gave him the permission to spend from the assets as he liked. The Prophet (SW) started to give in charity freely among the poor and the suffering people.

Their Children

The Prophet's (SW) three sons, Kashim, Abdullah and Tahir, and the four daughters, Hazrat Jainab, Rukyia, Umme Kulsum and Fatima (RA) were born of Hazrat Khadija (RA). But the sons passed away in their childhood. The Prophet (SW) was greatly shocked at this.

Accepting Islam

Hazrat Khadija (RA) was the first person to accept Islam. When the holy Prophet (SW) reached home panic-stricken after receiving Nubuwat in the cave of Hera, Hazrat Khadija (RA) understood the condition of her husband and intelligently consoled him by saying, 'There is nothing to worry. Allah will not let you down. Because you have maintained relationship with the relatives, helped them, entertained guests and helped those who are in crisis.' Then Hazrat Khadija (RA) took him to Waraka Ibnu Nowfel, an expert of heavenly books. Hearing everything about the happenings in the cave of Hera, Waraka said, 'There is nothing to be afraid of. He (Jibrail) is the 'Namus' who was sent to Musa (AS).' Later on, when the great Prophet (SW) started to preach Islam by the commandment of Allah, Hazrat Khadija (RA) was the first to accept Islam. She died ten years after the Nubuwat in the month of Ramadan. The great Prophet (SW) was heavily shocked at her death.

Her Qualities

In spite of being born in the era of Jahiliat, Hazrat Khadija (RA) was honest in character. She never joined in any unfair or obscene works. She had great love for the Prophet (SW). She used to give courage and encouragement to Hazrat Muhammad (SW) in preaching Islam. Allah was pleased with her as she had given away her wealth for the sake of Islam. Her devotion to her husband was incomparable. Whenever the Prophet (SW) went out, she used to wait expectantly for him. Whenever the Prophet (SW) returned home disappointedly, Hazrat Khadija (RA) gave him consolation with sympathy and provided him with courage.

Supremacy

The great Prophet (SW) said, 'Hazrat Khadija (RA) is the best lady in the world' (Bukhari). On one occasion, Hazrat Jibrail (AS) told the prophet about Hazrat Khadija (RA), 'Give her glad tidings from her Lord (Allah) and my behalf and give her the good news of Jannat.' (Bukhari and Muslim). It is also described that, once the Prophet (SW) said in reply to a complaint of Hazrat Ayesha (RA), 'Allah has not given me any nobler lady than Khadija (RA). She believed me at a time when all called me a liar. When everybody disappointed me in times of my danger, she gave me monetary help' (Musnad-e-Ahmad). In another Hadith, Anas describes, 'The Prophet (SW) said, four ladies have more dignity than all other women of the world. They are Hazrat Maryam (AS),

Hazrat Khadija (RA), Hazrat Fatima (RA) and Hazrat Asia (AS).' If the women of today followed the ideal of Hazrat Khadija (RA), their family and social life would be much more beautiful.

Task: Prepare a list of the excellent virtues of Hazrat Khadija (RA)

Lesson 5

The Life of Imam Abu Hanifa (R.)

His Birth and Identity

Imam Abu Hanifa (R.), the founder of Hanafi Majhab was born in 80 Hijri (700 AD) in the Iraqi city of Kufa. His real name was Noman and his father's name was Sabit. But he is better known as Abu Hanifa.

Childhood

Imam Abu Hanifa (R.) had extraordinary merit from his birth. He became a Hafiz of the Holy Quran at a very early age. He acquired profound knowledge of the Quran, the Hadith and Fiqh. He acquired knowledge from Muhaddis and Fakih Hammad (R.). He earned his livelihood by dealing in cloth.

Contribution

Imam Abu Hanifa (R.) was the best expert in the field of Fiqh. He formed a Fiqh editing panel consisting of the best experts of Fiqh so that men could easily and correctly follow the teachings of Sharia. The 'Kutube Hanafia,' consisting of about eighty three thousand Masala, was written under his guidance and editing. Imam Abu Hanifa framed rational and simple Fiqh combining the Quran, the Hadith, Ijma and Kias. For this reason, his Fiqhs are very favourite to the Muslims. The number of followers of his Majhab is the highest in the world. Imam Abu Yousuf (R.), Imam Muhammad (R.), Imam Zufer (R.) and the famous Muhaddis Imam Ibnu Mubarak (R.) etc. were his disciples.

Imam Shafiye (R.) said about him, 'human race belongs to the family of Imam Abu Hanifa (R.) when it comes to Fiqh.' As a human being Imam Abu Hanifa (R.) was a noble worshipper and Muttaki. There was a wonderful combination of words and deeds in him. There was no greed or lust in his life. He used to lead a very simple and ordinary life.

When the Abbasi Khalifa Al Mansur offered him the post of Chief Justice, he firmly turned it down. He had to undergo physical punishment and imprisonment for this. He accepted martyrdom inside the jail due to poisoning by Khalifa Al Mansur in 150 Hijri (767 AD).

We shall know more about Imam Abu Hanifa (R.) and shall build up our life decently after knowing about Fiqh.

Task: Students will make a list of the reasons behind the popularity of Imam Abu Hanifa (R.) in the field of the study of Fiqh.

Lesson 6

The Life of Hazrat Abdul Kadir Jilani (R.)

Hajrat Abdul Kadir Jilani (R.) was born at the Iranian town of Jilani in 470 Hijri (1077 AD). He is called Jilani on the basis of the place of his birth. His surname is Abu Saleh, and his titles are Muhiuddin, Qutub-e-Rabbani etc. His father's name was Abu Saleh Musa. He was a descendent of Imam Hasan (RA), the Son of Hazrat Fatima (RA). His mother's name was Ummul Khair Fatima. She was a descendent of Imam Hussain (RA). This is why Hazrat Abdul Kadir Jilani (R.) is considered to be Awlad-e-Rasul.

This great saint was quiet, composed, gentle and thoughtful from his boyhood. He learnt the Quran by heart in his boyhood. Having finished his primary education at the age of 18th, he proceeded to Baghdad for having higher studies there. He received higher education on the Hadith, Fiqh, Usul, Theology, Logic, History and Philosophy from Nizamia Madrasa-e-Tafsir.

That Hazrat Abdul Kadir Jilani (R.) would be a different kind of person and a great sage as well as a great saint was understandable from a simple event in his boyhood. It is described that he refrained himself from taking milk by taking his mouth away when his mother tried to suckle him in the month of Ramadan.

After receiving education in Shariah, Hazrat Abdul Kadir Jilani (R.) started visiting the places of the Sufis and Darvishes in Baghdad. He got introduced to Saint Hazrat Hammadan (R.) and received knowledge about Sufism from him.

Hazrat Abdul Kadir Jilani (R.) went away from the civilization in spiritual pursuits for 25 years. He returned towards the end of 521 Hijri and started to preach religion.

Many scholars gathered to receive religious knowledge from Hazrat Abdul Kadir Jilani (R.). He used to make speeches at the local Eidgah every Wednesday. As the number of audience grew larger, the Eidgah was extended and a resting place for way-farers (Musafirkhana) was set up.

Towards the end of his life, he delivered Khutba and Fatwa during daytime. He used to fast throughout the year except for the prohibited five days.

He was sympathetic towards the poor. While he was a student in Baghdad, a crisis set in there. He distributed his gold coins among the needy and went without food himself. We can understand his feelings towards the helpless from these words–he used to say, 'It is a matter of pity that you have a store of food for the whole day while your neighbours are starving. Your faith (Iman) will remain incomplete if you do not want for others what you want for yourself.'

This noble sage is better known as 'The great saint.' He passed away at the age of 90 in the year 561 Hijri. His mausoleum is located in Baghdad. We shall build up our life in accordance with the ideals of Hazrat Abdul Kadir Jilani (R.), always tell the truth and render help as well as service to the needy and the afflicted.

Task: Students will make a list of the noble qualities of Hazrat Abdul Kadir Jilani (R.).

Sample Questions

Multiple Choice Questions

1. Which person set the example of riding his servant on the back of a camel and holding the rope of the camel himself on the way to Jerusalem?

a) Hazrat Umar Farooq (RA)

b) Hazrat Abu Bakr (RA)

c) Hazrat Uthman (RA)

d) Hazrat Imam Abu Hanifa (RA)

2. Imam Abu Hanifa (RA) -

i) Introduced the laws of Sharia based on reason

ii) Was persecuted by the ruler

iii) Was the father of Sufism

Which of the following is correct?

a) i and ii

b) i and iii

c) ii and iii

d) i, ii and iii

Read the following description and answer question no 3 and 4:

Mr. 'A' and Mr. 'B' live in the village of Rupnagar. In this village, groups 'C' and 'D' are involved in a conflict over domination. One day, a young man is seriously injured in the conflict. Seeing this scene, peace-loving Mr. 'A' is worried. He establishes an organization called 'P' with some young men to eliminate the conflict in the area. On the other hand, the richest man in the

village, Mr. 'B', distributes all his income among the poor villagers. He lives in a thatched house and spends most of the day engaged in worship.

3. Which great man's work is similar to that of Mr. 'B'?

a) Hazrat Umar Farooq (RA)

b) Hazrat Abu Bakr (RA)

c) Hazrat Usman (RA)

d) Hazrat Imam Abu Hanifa (RA)

4. The historical events in your textbook that Mr. 'A's organization has in common with the one he mentioned were:

i) The Prophet (PBUH) became known to all as a believer

ii) The establishment of good relations between all tribes

iii) A great spread of Sufism

Which of the following is correct?

a) i and ii

b) i and iii

c) ii and iii

d) i, ii and iii

Creative Questions

Scenario-1

Mr. 'A' is a religious person. He donates generously to establish maktabs, mosques and madrasas in the area. All the people of the village deposit their savings with him without any worries. He clears the debts of the poor people of the village. When the poor people of the village are sick, he takes them to the hospital.

Scenario-2

Mr. 'B' is the daughter of a rich business family. She always wears a veil. After marriage, she gives all the responsibilities of the business to her husband. 'B' also helps the poor and helpless without any hesitation. She gives comfort and courage to her husband with sympathy in his troubles.

A. What is Hilful Fuzul?

B. Why is Abu Bakr (RA) called Siddiq? Explain.

C. Which great man's actions are similar to those of Mr. 'B'? Describe in the light of your textbook.

D. Identify the similarities between Mr. 'B's actions and the actions of the Muslim scholar in your textbook and analyze its importance in the life of a Muslim woman.

Short-answer questions

1. Why is the Holy Prophet (PBUH) called Al-Amin? Explain and write.
2. Why is Khadija (RA) called the best woman?
3. Why is Hazrat Imam Abu Hanifa (R.) called the father of Fiqh?
4. Why is the life philosophy of Hazrat Abdul Qadir Jilani (RA) worth following?

The End

2026 Academic Year

Class Six : Islamic Studies

অশান্তি যুদ্ধ হতেও গুরুতর।

– আল কুরআন



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