Islamic Studies

Class Seven



National Curriculum and Textbook Board, Bangladesh

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Islamic Studies

Class Seven

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 VII 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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Contents

Chapter	Title	Pages
One	Aqai'd	1 – 25
Two	Ibadat	26 – 52
Three	Al-Quran and Hadith Studies	53 – 81
Four	Akhlaq	82 – 103
Five	Characteristics of an Ideal Life	104 – 120

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

Chapter One

Aqai'd (اَلۡعَقَائِدُ)

The word "Aqai'd" is plural Its singular word is Aqidah. Which means belief. The meaning of the word "Aqai'd" is faith. The first and foremost pillar of Islam is Aqai'd. To believe in all the key aspects of Islam heart and soul is Aqai'd. A man can adopt Islam when he has a strong belief in every aspect of Aqai'd. In other words, to believe in Tawhid, Risalat, Akhirat, Divine book (Asmani Qitab), Angels, Taqdir etc. is called Aqai'd. He who believes in all these facts, is a Muslim.

At the end of this chapter, we will be able to -

- explain the features, importance and significance of Tawhid;
- describe the introduction bad effects and consequences of Kufr;
- know about the introduction, bad effects and consequences of Shirk;
- say about the ways how to avoid the consequences of Kufr and Shirk on our real life;
- recite Imaan-e-mufassal (a detailed introduction of Imaan or belief) correctly and tell its meaning and explain its significance;
- explain the meanings of some attributive names of Allah;
- describe the ways how to reflect all the virtures related to the attributive names of Allah on our own manner;
- analyse the importance and significance of Risalat;
- know about wahi and explain the importance and neccssity to believe in it;
- describe the importance of belief in Akhirat and introduction of Sirat and Mizan;
- say about the ways of leading moral life by believing in Akhirat;
- analyse the importance of Tawhid in leading a moral life.

Lesson-1
Tawhid (اَلتَّوْحِيْدُ)

Tawhid means oneness/monotheism. To believe in Allah as the One and unique is called Tawhid. It means that Allah is one. He has no partner. He is self-sufficient. He is the Protector, Creator, Sustainer and Provider of foods. He is endless and eternal, nobody or nothing is equivalent to Him. He is the only Ma'bud (worthy of worship). He is the only authority to be praised and worshipped. To believe this by heart and soul is called Tawhid

Importance and significance of Tawhid

Tawhid is the first and foremost aspect of Aqaid. It is Tawhid through which human beings bring faith (iman) and accept Islam. Believing in other aspects of Aqai'd have to be followed by Tawhid. Belief in Tawhid is very important for human beings.

Many prophets and messengers came to this world for guiding mankind. All of them invited mankind towards Tawhid. The key message of all their invitation was "La-ilaha Illallahu (لَا اِلٰهَ اِلَّا اللّٰهُ) " which means "There is none to be worshipped but Allah". There were no prophets but preached the teachings of Tawhid. All the rules and regulations of Islam are based on Tawhid. There is no rule in Islam which opposes Tawhid. We have to perform all Ibadat like Salat, Zakat, Sawm, Hajj etc. for Allah, the Only One. If anyone has to seek anything, he or she has to pray for it only to Allah. This is the teaching of Islam. So, the importance of Tawhid in Islam is unlimited.

Belief in Tawhid brings success for human beings in both the worldly life and Akhirat as Tawhid introduces Allah to all human beings. Human beings can learn about the power and attributes of Allah, the exalted. All human beings will have to be accountable to Allah on the Day of Judgement for their worldly deeds. This is what Tawhid teaches us. If people stay away from unlawful deeds through this teaching, they will achieve success in Akhirat.

Belief in Tawhid is very important in worldly life too. Believers in Tawhid bow down their heads only to Allah, the Almighty. They do not bow down to anything or anybody else. On the other hand, human beings are misled for disbelieving in Tawhid. They bow down heads to trees, beasts, birds, the moon, the sun etc. They worship different statues/idols. As a result, their self-respect is destroyed. Belief in Tawhid arouses self-respect and self-

consciousness in human beings.

Tawhid or belief in Oneness of Allah brings mankind the sense of one nationhood. As a result, man is encouraged in mutual brotherhood and fellow feelings. On the other hand, Shirk or belief in many gods divides mankind into many classes and groups. The result of division of mankind is the cause of clashes. Peace and humanity are hampered for this.

Belief in Tawhid makes a man dependent on Allah, the Almighty. As a result, he/she does not become disappointed or give up hopes in their danger and sorrows. Rather, they depend on Allah, work with full enthusiasm and finally succeed in life. Thus, belief in Tawhid opens the doors of peace, happiness and success in a man's worldly life.

How large this universe is! Our earth is only a small part of it. In this universe, there exist very large planets, stars, the Milky Way, Nebula and the Galaxy. All these are moving in a disciplined way. None of them goes beyond this system. Who has bestowed this system? How beautiful our earth is! There is a vast sky, wide fields, big hills- mountains, flowing rivers and streams, canals, seas and oceans. These were not created automatically. Who is the creator of all these?



Picture of nature

We all love to eat fruits. Mangoes grow in mango trees, blackberry grows in blackberry trees. Have we ever seen mangoes or watermelon grown in jackfruit trees? None of us have ever seen this because in jackfruit trees nothing except jackfruits grow. There are different kinds of beasts and birds around us. The crow is a very familiar bird to us.The crow always says only "Ka Ka".The crow

never sings like the Cuckoo. Again, the cows, the goats, the dogs and the cats have their own voice. Have we ever thought why it happens? Why does not an animal make the sound of the other? Who controls fruits and grains of trees, the activities of beasts and birds?

In fact, Allah, the Almighty is the creator and controller of all these things. The rules and disciplines of the universe are all His gifts. He is the creator of all the things on earth. He is also the controller of everything. He Himself does everything. He does whatever He wants. If there were more than one controller of all these, there would cause chaos of many types. Almighty Allah says in the holy Quran

لَوْ كَانَ فِيهِمَا آلِهَةٌ إِلَّا اللَّهُ لَفَسَدَتَا ج

Meaning: If there were more than one Ilah (or gods) except Allah in the heavens and the earth, both would have been destroyed. (Sura Al-Ambiya; Verse: 22).

We will be able to understand this if we think a little. If there were more than one creator and commander of the great universe, there would be no such discipline. One creator would have liked the sun to rise in the east; the other would have wanted it to rise in the west. Another would have wanted it to rise in the south or in the north. As a result, there would be indiscipline and unrest.

Like this, in mango trees other fruits like jackfruits, blackberries etc. would have grown at different times. As a result, we would have faced difficulties. Actually, if there had been more than one creator, the discipline of the universe would have been destroyed.

In another verse of the Holy Quran Allah, the Almighty says:

وَمَا كَانَ مَعَهُ مِنْ إِلَٰهٍ إِذًا لَّذَهَبَ كُلُّ إِلَٰهٍ بِمَا خَلَقَ وَلَعَلَا بَعْضُهُمْ عَلَىٰ بَعْضٍ ط

Meaning: There is no other god along beside Allah. If there were so, each god would get separated with all their creations and wished superiority over the other. (Sura Al-Maminun; Verse: 91).

Significance of Tawhid or Oneness is revealed clearly in this verse as well. We can understand it by the following example. If there had been more than one creator, they would have been separated with what they had created. For example, the creator of fire would have separated himself with his fire. Then he would have

shown his power by burning everything. The creator of ocean would have shown his power by drowning the whole world. Thus, the creators would have tried to win over others with their own creations. As a result, our existence would have been extinct. Everything of the world would have been destroyed.

All these descriptions prove the fact that Allah is one. And He is Almighty Allah. He is the Creator, Controller and Nourisher of everything. Everything is being controlled by His direction and commands. No creature can disobey these norms. He is One and second to none in all these activities. Just to believe in this heart and soul is Tawhid or oneness of Allah.

We will learn about Tawhid, believe in it and be real believers by realizing its importance and significance.

Group Activity : The students will read the significance of Tawhid, memorize this and write it down in copy and they will show it to their friend sitting next to them.
Home Work : They will make a list of probable changes that might take place in one's personal life and activities for believing in Tawhid.

Lesson-2

Tawhid and Morality

Tawhid means Oneness. To believe in "Allah is the one and second to none in His existence and attributes" is called Tawhid. Allah said:

قُلْ هُوَ اللّٰهُ اَحَدٌ ۚ

Meaning: ("Oh ! Prophet") Say, He is Allah, He is One and second to none (Sura Ikhlas, Verse 01).

Morality means following the good principles. In other words, to follow rules or guidelines in one's speech, and good manners is called morality. The relationship between Tawhid and morality is very profound. The teachings of Tawhid lead a man towards the Islamic morality. The person who believes in Tawhid, generally possesses Islamic moral and humane qualities.

Allah is our creator. He has created us in the best appearance. He takes care of us and nourishes us. All the blessings of the world are bestowed by Him. He saves us from danger. Only he is the worthy of worship. There is no other God except Him. The main reason for creating us is to worship Him. Allah said:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ○

Meaning: " I have created human beings and Jinn only for worshipping Me." (Sura Aj-Zariat, Verse: 56)

Therefore, man should worship Him and thank Him. They should abide by His commands and restrictions in all spheres of their life. So, belief in Tawhid teaches us to be obedient to Allah. It encourages us to develop good and moral qualities for the satisfaction of Allah, the exalted. Thus Tawhid plays a significant role in developing morality .

The main teaching of Tawhid is to believe in Allah as the unique existence. At the same time, we should also believe that Allah is unique in His attributes too. Tawhid introduces us to the different attributes of Allah. For example, Allah Rahman, Rahim, Gaffar, Razzak, Khaliq, Malik, Lord, etc. Allah is unique in all these qualities too. Nobody is equivalent to Him. He is incomparable in all His attributes. It is not possible for a man or a creation to be the complete possessor of those qualities. But a man will practise all these qualities and will develop a good character. This is the teaching of Islam.

All these qualities of Allah are the best stage of morality. When a man practises these qualities, all his works are done according to the moral and ideals. This establishes moral and humane values. In this way Tawhid encourages people to develop all the qualities of Allah.

The other qualities of Allah are that He is a peace Giver, all Hearer, All Wise and the Almighty. He knows everything and has the complete authority over everything. He is the only Master and the Great Justice. All these qualities help mankind to abide by the ethics and ideals. Man can do no evil or unlawful acts if he believes in these. He knows very well that Allah can see all his works. He has to be accountable to Allah. Then Allah will punish him for his evil deeds. The teaching of Tawhid also helps mankind to establish morality.

Tawhid develops self-esteem among mankind. The believers in Tawhid only worship Allah. They accept Allah as their only God or Ilah. It is said in the Holy Quran:

اَللّٰهُ لَآ اِلٰهَ اِلَّا هُوَ ج

Meaning: "He is Allah. There is no Ilah but Him. (Sura Al Baqara, Verse:255)

Therefore, a believer in Tawhid never bows his head down to anybody except Allah. He never submits to anybody else. Rather, he is well-aware of maintaining his self-respect. On the other hand, the nonbelievers rely on and bow down their heads to everything. This is opposite to the human ideals. As a result, it is seen that human beings achieve respect and humane qualities through believing in Tawhid.

We have learnt that Tawhid and Morality are closely related to each other. Tawhid teaches mankind about morality in different ways. The believers in Tawhid were the best ideals of morality in all ages.

We too, will believe in Tawhid firmly. We shall not commit any unlawful acts, tyranny corruption. We shall practise all the humane and moral qualities in all spheres of our life. Allah, the Almighty will be pleased with us. Our life will be nice and peaceful.

Group Activity: Only firm belief in Tawhid can present a strong moral character in a man.The students will discuss the matter in groups in the class and present it.

Lesson -3

Kufr (اَلْكُفْرُ)

Kufr is an Arabic word. It means to deny, to disbelieve, to conceal, to cover etc. In the Islamic terminology, Disbelief in any of the matters of Islam, whether in whole or in part, is called kufr. Anybody involved in Kufr is called Kafir (كَافِرٌ).

Kufr is opposite to Islam. There are many signs of Kufr. For example:

a. To deny the Almighty Allah.

b. To deny other fundamental aspects of Iman, i.e. to disbelieve in the prophets and the messengers (Nabi-Rasul), Divine books (Asmani Qitab), Angels, life Hereafter, Fortune (takdir), Resurrection, Heaven and Hell, etc. is also Kufr.

c. Denying the obligatory acts of worship of Islam is also kufr. Such as prayer, zakat, fasting, Hajj, jihad, veiling, etc.

d. To believe halal things as haram (forbidden) is also Kufr. Similarly, to believe haram things as halal indicates Kufri.For example, if anybody thinks that wine, gambling, interest, bribe, etc. are halal, he/she does kufri.

Bad results and consequences of Kufr

The bad results and consequences of Kufri are very horrible it opposite to morality and human ideals. Because The Almighty Allah is our creator. He is our only provider of foods, cherisher and protector. So by any means, we should not disbelieve in Him nor deny any of His commandments. It is a serious ungratefulness to Him. Through this, arrogance and rebellion against the Merciful Allah Ta"ala is expressed. The consequences of Kafirs' is very horrible. Hell will be the place for the Kafirs in Akhirat. Therein they will suffer very painful and severe punishment. Allah, the Almighty says,

وَالَّذِيْنَ كَفَرُوْا وَ كَذَّبُوْا بِاٰيٰتِنَآ اُولٰٓئِكَ اَصْحٰبُ النَّارِ ج هُمْ فِيْهَا خٰلِدُوْنَ ع

Meaning: Those who disbelieve and deny My signs will be the dwellers of the Hell, they shall live therein forever (Sura Al-Baqara; Verse: 39).

The punishments of the Kufri will be very horrible. If any Kafir person accepts Iman again and sets up faith in all fundamental aspects of Islam, he/ she might escape the punishment. In that case One should be sincerely ashamed of one's kufr thoughts and actions and repent with a pure heart.

So, we shall learn about Kufr and its bad results and keep ourselves away from it. We shall always be cautious. We shall seek shelters to Allah from Kufri.

Group Activity: Student will be divided into two groups. A group will deseribe the indentity of kufr. The other group will deseribe the evils and consequences of disbelief.

Lesson-4
Shirk (اَلشِّرْكُ)

The word 'Shirk' means to share anybody as a partner, an equal partner. In the Islamic terminology to consider anything to be a partner or sharer of the Almighty Allah is called Shirk. To compare anything equal to Allah is also shirk. He who does shirk, is called Mushrik (مُشْرِكٌ) .

Shirk is the opposite to Tawhid. Tawhid is the oneness of Allah. The Almighty Allah is One and second to none- such belief is called Tawhid. On the contrary, Shirk is to consider anyone to be a sharer of the Almighty Allah or to consider anyone to be equal to Allah.

Shirk is mainly of three types. They are-

a) To associate anyone with Allah, The Great as His part. For example, Allah has His father, son or wife to have such belief.

b) To associate Allah's attributes with someone else. For example, to believe in more than one creator. To consider anyone other than Allah as the owner of creation , sustenance , life, death etc.

c) To associate others in the Ibadat of Allah. In other words, to worship others, not for the satisfaction of Allah, such as, to worship fire, or idol.

Bad results and consequences of Shirk

Shirk is the most heinous crime in the sight of Allah Ta'ala. Shirk is the greatest oppression or sin in the world. Almighty Allah says:

إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ ○

Meaning: Surely Shirk is a serious tyranny (Sura Luqman; Verse: 13).

Human beings commit unlawful acts with Almighty Allah through Shirk as Allah, the Almighty is the only creator of all human beings. Only He deserves praise and all worship. When human beings leave Allah and worship other objects through Shirk, it's a heinous crime against Allah.

On the other hand, Shirk is also a humiliating act of mankind because mankind is the best of all creations or Ashraful Mkhluqat. Almighty Allah has created everything for human beings. But the Mushriks through Shirk bow down their head to other creatures. As a result, the self-esteem of human beings is degraded. For these reasons, Shirk is considered as the greatest Zulm (tyranny) in the Holy Quran.

The consequences of Shirk are very terrible. Almighty Allah does not forgive the crime of Shirk. He says

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَٰلِكَ لِمَنْ يَشَاءُ ط

Meaning: Indeed, Allah does not forgive association with Him, but He forgives what is less than that for whom He wills. (Sura An-Nisa; Verse: 116).

We shall have a clear idea of Shirk and its bad effects and always keep ourselves away from this heinous sin. We shall also make our friends and relatives aware of the bad results and tragic consequences of Shirk.

Group Activity: Students will make a list of the activities of Shirk and Show it.
Home Work: Describe the ways of avoiding Shirk.

Lesson-5

Iman-E-Mufassal (اَلْاِیْمَانُ الْمُفَصَّلُ)

اٰمَنْتُ بِاللّٰہِ وَمَلٰٓئِکَتِہٖ وَ کُتُبِہٖ وَرُسُلِہٖ وَالْیَوْمِ الْاٰخِرِ وَالْقَدْرِ خَیْرِہٖ وَشَرِّہٖ مِنَ اللّٰہِ تَعَالٰی وَالْبَعْثِ بَعْدَ الْمَوْتِ

(**Pronounciation:** Amantu billahi wa malaikatihi wa kutubihi wa rasulihi wal yawmil akhiri wal qudri khairihi wa sharrihi minallahi ta'la wal ba'si ba'dal maut.)

Meaning

I believe in–

1. Allah
2. His angels
3. His Divine books
4. His messengers
5. Akhirat (Day of Judgement)
6. Taqdir (Fate)- good fate and bad fate are given by Allah
7. Resurrection after death.

Explanation and Significance

Iman means faith. Mofassal means detailed. Iman-E-Mufassal means detailed faith. The articles of faith have been elaborately described here. It is essential to have faith in all these articles separately. In this sentence seven articles of Iman have been clearly described. A short description of them is given below:

1. **Belief in Allah:** The first aspect of Iman is to have faith in Allah. In the previous class you learnt about Iman-E-Mufassal which tells us how we should believe in Allah. In fact, faith in Almighty Allah is the key to Iman. We shall believe in Tawhid i.e the oneness of Almighty Allah. He is the One and second to none. He is alone and incomparable in His entity and attributes. No body is equal or comparable to Him. He has many beautiful names and attributes. He is the only ma'bud (master). No one is a lawgiver except Him, nor is anyone worthy of worship.

2. **Belief in Angels:** Angels are the special creations of Allah. They are made of Nur (light). They are always engaged in saying Allah's Zikr and Tasbeeh. They are innumerable. They do nothing without Allah's order.

Carrying out Allah's commands is their only duty. Among angels, four are in leading position. They are: 1) Hazrat Jibrail (As.) who conveyed the messages of Allah to the prophets and the messengers. 2) Hazrat Michail (As.) who distributes the livelihood for human beings and other living beings as directed by Allah. 3) Hazrat Azrail (As.) who is called the Angel of Death for the human beings, Jinn and all creature he releases the souls from the body 4) Hazrat Israfil (As.) who is waiting with the trumpet for the command of Allah. Just with the command of Allah he will blow the trumpet. With the first blow the earth and everything on it will be destroyed. On his second blow everybody will be alive again and will be assembled before Allah in the vast field of Akhirat for judgment. Other angels are assigned for different activities to be commanded by Allah.

3. **Belief in Kitabs (Heavenly books):** Almighty Allah revealed many heavenly books. All of these heavenly books are Allah's Kalam i.e. messages. Almighty Allah has sent these kitabs to mankind through the prophets and the messengers. These Kitabs are like lights for mankind. Al Quran is the best and the last of all these Divine books. We should have faith that all heavenly books were revealed from Allah.

4. **Belief in the messengers:** Almighty Allah sent innumerable prophets and messengers throughout the ages for guiding the mankind. They introduced Allah to the mankind. They showed human being the way of truth and justice. They did not do it on their own. Rather, they were assigned by Allah and preached the message of Tawhid. We should have faith in the prophets and the messengers sent by Allah. However, the kitabs and laws of other prophets are not acceptable now. The last and greatest Prophet Hazrat Muhammad (Sm.), is the ideal to be followed untill the Day of Keyamah.

5. **Belief in Akhirat (Day of Judgement):** The life in this world is not the end for human beings. Rather, in Akhirat there is also a life. Life hereafter is Akhirat. This starts just after death. Human beings will enter the heaven for their good deeds in the world and will be given hell (Jahannam) for their evil deeds in the world. Belief in Akhirat is also an important aspect of Iman.

6. **Belief in Taqdir:** We call Taqdir as luck or fate. Everything is predestined by Allah. Almighty Allah Himself is the determiner of Taqdir. Good or bad whatever happens to our fate, only occurs according to the wishes of Allah. Only Almighty Allah knows our Taqdir. So, we would believe in Taqdir and make effort for good luck.

7. **Belief in Resurrection after Death:** Death is an inevitable truth. Every living being has to face death. The day will come when Almighty Allah will destroy everything. Nothing on the earth will be left. Only Almighty Allah will remain. Then Allah will make everyone alive again. To be alive again after death is called resurrection. During that day everybody will be assembled in the field of Hashar and accounted for all worldly activities. We should have faith in rebirth after death. Belief in resurrection is one of the important aspects of Iman.

Belief in each of the above mentioned seven aspects is a must. Not a single of them can be disbelieved. No man can be mumin (believer) if he disbelieves any of them. We would learn the seven aspects of Iman mentioned in Iman Mufassal. We would set up faith in them heartily.

Group Activity: The students will discuss the seven aspects of Iman-E-Mufassal in groups.
Home work: Every student will read out Iman-E-Mufassal with meaning and will listen to each other.

Lesson-6

Al-Asmaul Husna (اَلْاَسْمَآءُ الْحُسْنٰى)

The word 'Asma' means name. The word 'Husna' means the most beautiful. The meaning of the word 'Al-Asmaul Husna' is the most beautiful names. Allah, the Almighty possesses all attributes. He is the creator, cherisher, provider of foods, merciful, compassionate, punisher and unbeatable. He is the All-Hearer, All-Beholder and Almighty. He is the only owner of everything. In the Quran it is said:

لَيْسَ كَمِثْلِهٖ شَيْءٌ ج

Meaning: There is nothing like Him (Sura-Ash-Shura; Verse:11).

Almighty Allah is Incomparable. His qualities are as eternal and self-existent as His existence is. All the attributes of Almighty Allah are expressed through many words and many titles. All these attributes have their own names. These names are collectively called Al-Asmaul Husna. In this lesson we will learn some attributive names of Allah.

Impact

The impact of the attributive names of Almighty Allah on human life is boundless, as these names influence human life from two sides:

Firstly: we can know Almighty Allah through these names. We can learn about His power and qualities. For example, by the name Rahman, Rahim we can understand that Almighty Allah is the All Merciful. With the name Gaffar we can understand that Allah is the most Superb forgiver. So when we commit any sin, we pray to Him and beg His forgiveness. It is only He who can forgive all sins.

On the other hand, He is the Zabbar (the Superb Authority) and Qahhar (the Superb Conqueror). If we always remember these names we can not do any sinful act. We can understand that if we commit any sinful act, He will punish us. Besides, Allah, the Great is our Provider of food, Bestower of Niyamat and most Compassionate. As a result, we can be thankful to Him for the Niyamats we enjoy.

Secondly: The attributive names of Almighty Allah inspire us to attain good qualities. As an example of this, Allah is the most Merciful, we shall also show mercy to everyone. He is the just, we shall be just in all spheres. He is the provider of food, we shall also give food to the hungry people. Allah, the Almighty is forbearing. We too shall be patient in dangers. Thus attributive names of Almighty Allah inspire us to build excellent character.

Allahu Hayyun (اَللّٰهُ حَیٌّ)

The word 'Hayyun' means ever living, one who is living for ever. Allahu Hayyun means Allah is immortal and ever-living. He remains for ever and will remain for ever. When there was nothing, He was still there. Again, He will be there when everything will be destroyed during the Qiyamat. He has no decay, infirmity, disease, weariness, slumber or sleep. No destruction can even touch Him. He is safe from all decay and destruction. Almighty Allah says,

اَللّٰهُ لَآ اِلٰهَ اِلَّا هُوَ ۚ اَلْحَیُّ الْقَیُّوْمُ ۚ لَا تَاْخُذُهٗ سِنَةٌ وَّلَا نَوْمٌ ؕ

Meaning

He Himself is the Allah, there is no ilah but He. He Himself is Alive and Sustainer of others. Neither Slumber and sleep seizes Him. (Sura Al- Baqara; Verse: 255).

We shall learn lessons from these attributes of Almighty Allah. In all our activities we shall remain lively. We shall give up laziness and lifelessness. We shall try not to indulge any fatigue, weariness, slumber and sleep that can leave bad effects on our acts. Only then we shall succeed in life.

Allahu Qiayyumun (اَللّٰهُ قَيُّوْمٌ)

The word 'Qiayyumun' means eternal, everlasting, ever-existing, ever-present, upholder of everything. In Islamic term, the entity which exists for ever to supervise and preserve all creatures, is called Qaiyyum. In other words the entity who is not dependent on anyone but upholder of all entities, is called Qaiyyum. Allahu Qiayyumun means Allah is eternal. He is the upholder of all things. He is the God of the universe. He is present everywhere. Everything of the heaven and earth is under His control. Almighty Allah is ever lasting. He always exists. He Himself is existent and ever lasting. He knows everything. Everything on the earth is controlled by Him. He himself created everything and conducts them skillfully. He is the upholder of everything till Qiammat. He is also the only controller of Akhirat. None but He is ever lasting.

Allahu Azzizun (اَللّٰهُ عَزِيْزٌ)

The word 'Azzizun' means the Superb Victorious. Almighty Allah is the Originator and Owner of all power and authority. His power is infinite. His authority has no limit and boundless. Nobody can encounter His power.

Almighty Allah says :

وَاللّٰهُ عَزِيْزٌ ذُو انْتِقَامٍ ○

Meaning: 'Allah is the superb Victorious, Lord of punishment (Sura Al-e-Imran; Verse: 4).

Almighty Allah has unlimited powerful. Nobody can defeat Him. No one can deceive or cheat Him. Nobody can defeat His strategy or plan. He does whatever He wishes. Nobody has the strength to encounter His majesty or power. He can dishonor and humiliate whom He wishes. He destroyed many powerful persons of the earth with small animals or things. For example, He destroyed Feraun by water, Namrud by mosquito and Abraha by very little birds. No disbeliever could escape His torment or punishment. Nor they will escape in future.

We shall always remember these attributes of Almighty Allah. We shall realize its importance and significance. Then it will be easier for us to do honest deeds.

Allahu Khabirun (اَللّٰهُ خَبِيْرٌ)

Khabirun means All-Aware. Allahu Khabirun means Allah is well-aware of everything, He knows everything. Almighty Allah says:

اِنَّ اللّٰهَ عَلِيْمٌ خَبِيْرٌ ○

Meaning: "Verily Allah knows everything and He gets all the information. (Sura Al Huzurat; Verse: 13).

Almighty Allah knows everything. He is well-aware of every matter. Nothing is unknown to Him. He knows everything whatever we say or do. Even whatever we imagine is known to Him. He knows about things or animals be they small or smaller. He knows also about very little animals in deep seas. He knows about the movements of black ants on black stones in dark nights. He is well-acquainted with those animals like virus, bacter. that cannot be seen without microscope. In a word, nothing in the heavens, the earth and this universe is beyond His knowledge. He knows everything. We shall realize the significance of these attributes of Almighty Allah. We shall always remember that He knows about all of our activities. All of our sins and virtues are not unknown to Him. We shall keep ourselves away from unlawful acts and try to attain His love.

Allahu Saburun (اَللّٰهُ صَبُوْرٌ)

The word Saburun means most patient. Allahu Saburun means Allah is most enduring. His patience has no limit. Almighty Allah has created mankind. He has bestowed many gifts to them. He Himself provides men with food, cherishes them, gives them food and drinks in their hunger and thirst. He gives them shelter from fear and danger. Light, air, moon, sun, water all these are His gifts. He has bestowed everything on this beautiful earth for the welfare of mankind. Despite all these gifts, many people do not believe in Him. They become disobedient to Him. They give up His worship. But Almighty Allah still has patience. He does not stop bestowing gifts (Niyamat). If He would stop light, water for this disobedience, everybody would be destroyed. He does not punish the disbelievers immediately. Rather, He gives them chance. If human beings repent and believe in Him, then He forgives them. If anyone performs any sinful acts again, He waits with patience. If the servants repent again saying 'tauba' He (Allah) forgives again. Allah loves the man who is patient. Allah says-

إِنَّ اللّٰهَ مَعَ الصّٰبِرِيْنَ ○

Meaning: Surely Allah is with those who have patience'. (Sura Al Baqara; Verse: 153).

Allah will give heaven (Jannat) to the people who show patience. Allah says -

وَبَشِّرِ الصّٰبِرِيْنَ ۙ○

Meaning: 'Give good news to the people who have patience' (Sura Al Baqara; Verse : 155)

We also shall practise these attributes of Almighty Allah. We shall forgive those who are our subordinates. We shall not be disappointed in difficulties and dangers, rather we will have patience.'

Group Activity: Describe the impact of the attributive names of Allah in human life.
Home Work: Write five attributive names of Allah with their meanings.

Lesson -7
Risalat (اَلرِّسَالَةُ)

Risalat means message, carrying of news, letter, to send information. In the Islamic terminology, the responsibility of conveying the holy messages of Allah and His identity to mankind is called Risalat.

Almighty Allah is the creator of mankind. He is the only Provider , Protector and Cherisher. But men can not be acquainted with Allah with their own thinking. Using their reasoning and wisdom they can realize the fact that there is a creator of this universe. But they themselves can not learn how He is, what His attributes are, how powerful and mighty He is.

They need guides to know all these. Almighty Allah Himself appointed these guides from among men. They took the responsibility of presenting the real identity of Allah to mankind. They gave a correct concept on Tawhid and Akhirat to the human beings. They conveyed the message of Allah and His commandments and prohibitions to mankind. In one word, all these responsibilities are called Risalat. Those who carried this responsibility are called prophet (nabi) or messengers (Rasul). Allah, the greatest has sent prophets and messengers for every nation to show them the right path. Allah says-

وَلَقَدْ بَعَثْنَا فِيْ كُلِّ اُمَّةٍ رَّسُوْلًا

Meaning : And surely, I have sent a rasul for every nation (Sura An-Nahl, Verse: 36).

The prophets and the messengers are the nominated servants of Allah. They are the best of all human beings. They are innocent. They are the owners of the highest honour and prestige.

Importance and significance of belief in Risalat

To believe in Risalat is a very important aspect of Iman. We have to believe in Risalat and Tawhid simultaneously. Without believing in Risalat one can not be a mumin (believer).

The prophets and the messengers exercised the responsibility of Risalat. They were the linkers between Almighty Allah and mankind. We can learn about Allah accurately through them. They carried the messages of Allah to us. They informed us about the commands, prohibitions, and rules and regulations of Almighty Allah. So believing in prophets and messengers is a must. Disbelieving in them means to disbelieve in all aspects of Iman. Suppose, one of your friends has sent you a message through a person. In this situation you have to believe in the messenger at first. Only then the message brought by him can be believed. The message brought by the messenger cannot be believed unless the messenger himself is believed. This arises many suspicions. As a result, the aim of the messenger is not achieved.

Likewise, the prophets and the messengers are like the bearers of messages. They conveyed the massages of Almighty Allah to mankind. If we deny them or disbelieve in them, the books and messages brought by them will be questioned too. This will also arise doubts about the existence of Allah, Akhirat, Qiamat. So, at first we have to set up faith in them. We must also believe that Almighty Allah has chosen them as the bearers of messages. Only then we will have complete belief in all aspects of Iman equally. So it is clear that belief in Risalat is of unlimited importance. We shall believe in all prophets and messengers. We shall not disbelieve in any one of them. In the Holy Quran, it is said :

لَا نُفَرِّقُ بَيْنَ اَحَدٍ مِّنْ رُّسُلِهٖ

Meaning: 'We do not make any difference among the messengers of Allah' (Sura Al-Baqara; Verse: 285).

This means that we believe in all of them. We don't disbelieve in anyone of them. It is farz to believe in the prophets and the messengers. It is not possible to be a believer without believing in them. Rather, our predecessors did not believe in what our prophets or the messengers said and they were destroyed at the dooms of Allah. Therefore, we shall believe in all the prophets and messengers. We shall lead our life according to the teachings and ideals of Hazrat Muhammad (Sm.)

Group Activity: Describe the importance and significance of belief in Risalat.

Lesson-8

Wahi (اَلْوَحْیُ)

Wahi (Arabic) is an Arabic term. It means gesture, wink, and secret word. Generally, a message secretly sent to anyone is called wahi.

In Islamic terminology, the messages that were revealed from Allah to His prophets and His messengers are called Wahi. As an instance, Almighty Allah revealed Al-Quran to our beloved prophet Hazrat Muhammad (Sm). So, Al-Quran is one kind of Wahi.

Revelation of Wahi :

Almighty Allah sent Wahi to the Prophets and the messengers in different ways. Among those two methods are famous.

a. Through angels: Almighty Allah conveyed His sayings to the prophets and messengers through the angels. For example: Hazrat Jibrail (As.), the angel is the chief wahi-messenger. He came to the prophets and messengers with the messages of Allah.

b. Through Direct speaking: Sometimes, Allah spoke to the prophets and the messengers directly. For example: Allah spoke to Hazrat Musa (As.) on the mountain 'Tur'. Allah also spoke to our beloved prophet (Sm) directly at the night of Miraj.

Kinds of Wahi

Wahi is of two kinds. They are:

a. **Wahi matlu:** It is a kind of Wahi that is recited. For example: The Holy Quran. The Quran Majid is called Wahi Matlu because it is recited in Salat.

b. **Wahi Ghair Matlu:** It means which is not recited. Example: Hadith sharif. Hadith Sharif is not recited in Salat. So, it is called Ghair Matlu.

The sayings, activities and approval of the great prophet (Sm) are called hadith. Hadith is also a part of Wahi as the prophet(Sm) did not say anything on his own rather, he said everything being directed by Allah. Regarding this, Allah says :

وَمَا يَنْطِقُ عَنِ الْهَوٰى ۝ اِنْ هُوَ اِلَّا وَحْيٌ يُّوْحٰى ۝

Meaning: Prophet Muhammad (Sm.) did not say anything of his own desire. Rather, it is a wahi that was sent to him. (Sura An-Najm; Verse: 3-4)

Importance

Wahi is a very important issue. Wahi is revealed directly from Allah. It is irrefutable knowledge. There are no errors or doubts. The messages of wahi are beyond all doubts. Wahi is the origin of all knowledge and science. Almighty Allah bestows mankind with all types of knowledge through Wahi. As the knowledge is revealed from Allah, it is complete and incomparable. We know well about our house. We can tell correctly what things are there in our house and where they are kept. No outsiders can tell it. Likewise, Allah is the creator of the whole universe and He created everything by His own miracle. Everything is being controlled by his directions. He knows well what things are there on the earth and in which condition. He is aware of the past, present and future of everything. So, the message and knowledge he revealed are unquestionable. Nobody can refute such knowledge.

Al Quran and hadith are revealed through Wahi. We can know all rules and regulations of Islam through these. We can get the knowledge of Tawhid, Risalat, Akhirat, heaven and hell, etc. also through these. We could know nothing if these were not there. So, the importance of Wahi is boundless. The belief (Iman) of a man becomes complete by setting faith in Wahi.

Group Activity: All students of the class will be divided into two groups. One group will be telling the meaning and types of Wahi from their memory. The other group will discuss the importance of Wahi. Again, the first group will discuss the importance of Wahi, while the second group will tell the meaning and types of Wahi from their memory.

Lesson-9
Akhirat (اَلْاٰخِرَةُ)

Akhirat means Afterlife. Afterlife is the life after the life of the earth. The life of human being in this world is not the end. Rather, there is another life for mankind and this life is called the life hereafter. Life hereafter is everlasting. It has a beginning but no end. In the holy Quran Allah says -

اِنَّمَا هٰذِهِ الْحَيٰوةُ الدُّنْيَا مَتَاعٌ ز وَّاِنَّ الْاٰخِرَةَ هِيَ دَارُ الْقَرَارِ ۝

Meaning: This life in this world is nothing but a thing for temporary enjoyment. But the life after death (Akhirat) is the permanent abode, no doubt (Sura Mumin, Verse 39).

Importance of belief in Akhirat

Belief in Akhirat is one of the important aspects of Iman. It is essential to believe in Akhirat. A man cannot be a believer without believing in Akhirat.

About the virtues of the believers the Almighty Allah says -

وَبِالْاٰخِرَةِ هُمْ يُوْقِنُوْنَ ۝

Meaning: And they (the muttaqis) have firm belief in Akhirat (Sura Al Baqara, Verse: 4) .

Akhirat is life hereafter. Grave, day of judgement, mizan, sirat, hell and heaven etc. are the different stages of Akhirat. We have to believe in all these stages. None of them has to be disbelieved. It is said that-

اَلدُّنْيَا مَزْرَعَةُ الْاٰخِرَةِ .

Meaning: This world is the field of crops of Akhirat.

This means that this very world is the place for performing activities. Akhirat is the place of enjoying its result. There human beings will not get any chance to do any activity. Rather, human being will enjoy the result according to their activities in this world. The harder the farmers work on their field the better they get their harvest. If paddy is sown, it will produce rice. Again, if anybody sows thorny plants, he /she will get nothing but thorns. Worldly life is also the same. The person who has set up faith and performed good deeds in this world he/she will gain prestige and honour in Akhirat. He/she will dwell in heaven, the everlasting

place of peace. On the contrary, the person who will not believe and do unjust and bad deeds he/she will be punished in Akhirat. His/her abode will be the hell, the place of suffering from punishment. He/she will be burning in the hellfire for ever. No man will die in Akhirat. Everyone will enjoy happiness or suffer from punishment for ever.

Belief in Akhirat makes human life beautiful. A man grows up with good character. Belief in Akhirat keeps a man away from all types of evil deeds. The belief in Akhirat, lets not a man do any type of unjust act, oppression, corruption, falsehood and shameful activities. Rather, he/she becomes eager to always perform good and virtuous deeds. Human beings practise good qualities in this world with the hope of achieving happiness in Akhirat. As a result, peace exists in human society.

So we shall firmly believe in Akhirat. We shall do virtuous acts in worldly life for gaining peace and success in Akhirat. As a result, our worldly life will be peaceful and in Akhirat we shall gain heaven.

Sirat (اَلصِّرَاطُ)

Sirat means way, road, bridge or method. In Islamic terminology Sirat is a bridge built over the hell. The dwellers of the heaven will cross this bridge successfully and enter into the heaven. In Akhirat, every man shall have to cross this bridge. Almighty Allah shall weigh all the activities of all human beings on the day of judgment (Kiamat). Whoever does good deeds with faith, Allah the Almighty will allow him to go to Paradise. The dwellers of heaven will enter heaven (Jannat) passing through the Sirat. The Sirat will be felt differently by different people according to their acts. Some will find Sirat like a vast field. Again, some people who are less virtuous will find Sirat less wide. The believers will pass across the Sirat according to their deeds. Some will pass it at the speed of electricity, some at the speed of storm, some at the speed of horse. Some will run, again some walk through the Sirat and some will crawl over it.

Sirat is a dark bridge. There will be no light except for the believers and the virtues. Therefore, he who will have firm belief and do more virtuous deeds in this world, will find the sirat more lightened. He will cross the sirat easily with the light of his belief (Iman). Among the heaven dwellers, our beloved Prophet Hazrat Muhammad (Sm.) will first cross the Sirat and enter the heaven. Nobody will gain this respect and honour prior to him.

On the other hand, the Sirat will be a terrific place for the hell dwellers. They will find the sirat thinner than a hair and sharper than a sword. There will be no light. Rather, the sirat will be as dark as dark black hair. In such a condition, they will tread on the Sirat. By no means, they will be able to cross the sirat. Rather, their hands and legs will be cut and they will fall into the hellfire.

Allah said about Sirat in the holy Quran, ,,

وَاِنۡ مِّنۡكُمۡ اِلَّا وَارِدُهَا ۚ كَانَ عَلٰى رَبِّكَ حَتۡمًا مَّقۡضِيًّا ۚ

Meaning: There is none of you but will pass over it; this is your Lord's Decree which must be accomplished. (Sura Mariam, Verse: 71).

The great prophet Hazrat Muhammad (Sm.) said:

يُوۡضَعُ الصِّرَاطُ بَيۡنَ ظَهۡرَيۡ جَهَنَّمَ

Meaning: "The Sirat will be built over the hell" (Musnad-e-Ahmad).

We will believe in Sirat and do as many good deeds as we can in this world in order to cross the sirat easily.

Mizan (اَلۡمِيۡزَانُ)

Mizan means scale of balance, measuring scale. In Islamic term, the measuring tool that will be used for weighing the sins and virtues of human beings on the day of judgement, is called Mizan. Allah, the Exalted said:

وَنَضَعُ الۡمَوَازِيۡنَ الۡقِسۡطَ لِيَوۡمِ الۡقِيٰمَةِ

Meaning: "And I will set up a standard of justice on the day of judgement" (Sura Al-Ambia, Verse: 47)

We have certainly seen a scale of balance. It has two scales and a stick in the middle. We measure many things with this scale. Mizan is such a scale. All the deeds of human beings will be measured with these two scales. On one scale there will be all virtues and on the other scale, there will be all sins committed. The person who will find his scale of virtue heavier will gain the heaven. And the person who will find his scale of virtue lighter and the scale of sins heavier will enter the hell. Allah said:

فَمَنۡ ثَقُلَتۡ مَوَازِيۡنُهٗ فَاُولٰٓئِكَ هُمُ الۡمُفۡلِحُوۡنَ ۝ وَمَنۡ خَفَّتۡ مَوَازِيۡنُهٗ فَاُولٰٓئِكَ الَّذِيۡنَ خَسِرُوۡۤا اَنۡفُسَهُمۡ فِىۡ جَهَنَّمَ خٰلِدُوۡنَ ۚ

Meaning: Then those whose scales of virtue are heavy, would reach their goals. And those whose scales are light, put their souls in loss, forever they will remain in the Hell. (Sura Muminun, Verse: 102-103)

The man whose virtuous deeds are heavier on the scales of Mizan will gain success. They will gain heaven. So, we should do as many good deeds as we can.

Our beloved prophet Hazrat Muhammad (Sm.) has taught us many things in order to make our scale of virtues heavier. He said:

اَلْحَمْدُ لِلّٰهِ تَمْلَأُ الْمِيْزَانَ

Meaning: Saying 'Alhamdulillah' fulfills the scale of virtues. (Sahih Muslim)

In another hadith, he said, there are two sentences that are very favourite to Allah, easy to pronounce and heavy in the scale of mizan. These two sentences are:

سُبْحَانَ اللّٰهِ وَبِحَمْدِهٖ سُبْحَانَ اللّٰهِ الْعَظِيْمِ –

Pronunciation: 'Subhanallahi wa behumdihi, subhanallahil Azim'

Meaning: 'The purity and praise are for Allah, He is Great and the most Sacred'

We will learn these two duas and recite more and more. This will make our scale of virtue heavier. Allah will love us and we will gain success in Akhirat.

Group Activity: Write the importance of belief in the Hereafter.
Home Work: Make a list of the stages of the Hereafter.

Exercise

Multiple Choice Questions

1. **What is 'the belief in Allah, the exalted as a unique soul' called?**
   a. Aqaid b. Takwa
   c. Tawhid d. Obedience
2. **Belief in Risalat –**
   i. Helps in achieving the pleasure of Allah
   ii. Makes one interested in following the teachings of the Holy Prophet (PBUH)
   iii. Helps in increasing personal social status

Which one is correct?

a. i & ii b. i & iii
c. ii & iii d. i & ii & iii

Read the following passage and answer questions 3 & 4

Nasir crossed a bridge on his way home from the market with his father. As soon as he was leaving the market, Nasir noticed some people were playing something for money sitting in the position like party celebration. Out of curiosity, when he asked his father about it, he said, "This is gambling." It is forbidden and sinful in Islam.

3. Which stage of the afterlife is highlighted in the statement of Nasir's father's?

a. the grave
b. the resurrection
c. the scale
d. the Bridge over Hell

4. The consequences of the violation of the creed by the actions of the mentioned people are:

i. He will enjoy get punished in Hell.
ii. Peace will be hampered in the society.
iii. Human dignity will be diminished.

Which one is correct?

a. i & ii b. i & iii
c. ii & iii d. i & ii & iii

Creative Question :

(1) Rasel and Sohel are in the same class. Two months before the annual examination, 'Rasel' becomes very ill. One month before the examination, his father dies. 'Rasel' patiently seeks help from Allah and participates in the annual examination. On the other hand, before the examination, 'Sohel' asks for dua from the Imam of the mosque before the examination. After the results are published, he comes to know that he has done badly in the examination. Once he comments, if there was a Creator, I would not have failed.

a) What is revelation/ohi?
b) Why is belief in angels important? Explain.

(2) Anis Mia is a businessman. He gives underweight while selling goods. He thinks that he will not have to be accountable to anyone for this. Anis Mia's neighbour, Mr. Tamal, works in a multinational company. He thinks that honesty or dishonesty in his life depends on the orders of his boss. A few days ago, Mr. Tamal's elder son was arrested for robbery. He was sentenced to prison in the trial.

a) What is Mizan?

b) 'Tawheed and morality complement each other'. Explain.

c) Which fundamental aspect of faith is violated in the actions of Mr. 'Anis'? Explicate.

d) Identify the issue of Aqaid that has emerged in the mindset of Mr. 'Tomal' and analyze its social consequences.

Short Answer Questions

1. 'Tawheed gives people a sense of oneness." Explain.
2. Why is belief in the books of Allah the Almighty important?
3. 'The destiny of everything is in the hands of Allah.' Elucidate.
4. 'Revelation/ohi is the source of all knowledge and science.' Illustrate·
5. Why should there be no distinction between the Prophets?
6. Why should one believe in resurrection after death?
7. Why is the world called the grain-field of the Hereafter?

Chapter Two
Ibadat (اَلْعِبَادَةُ)

"Ibadat" is an Arabic word. It means submission, Serve, obedience, etc. To lead our life in the way instructed by Allah and led by Hazrat Muhammad (Sm.) is called Ibadat. We perform Salat, Fasting, Zakat , Hajj as prayers. Similarly, to perform every act of life according to the Islamic laws is also a part of Ibadat. Allah has created Jinn and human beings for worshipping (Ibadat) Him.

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

- describe the importance of performing Salat-e- jamaat ;
- describe the duties and responsibilities of the Imam and the Muqtadeer ;
- learn about different kinds of Salat, for example- Masbuk, Musafir, Salat for sick people, Jum'a Salat, Salat of Eids, Salat for Janazah, Salat-e-tarabi, Salat-e-tahazzud, Salat-e-Ishraq, etc ;
- explain the spiritual, moral, social importance and significance of Salat ;
- learn about the concept of Sawm, its kinds, and the reasons for breaking the Sawm, makruh, qaza and kaffara of Sawm ;
- describe the concept and importance of Sahari and Iftar and their timings;
- explain the concept and significance of Itiqaf, Sadakatul Fitre, and the rules to perform them ;
- tell about the moral benefit of Sawm and analyse the importance and significance of Sawm in practising restraint, sympathy and tolerance in our real life.

Lesson-1
Salat (اَلصَّلٰوةُ)

Salat is the most important Ibadat among the basic five obligations of Islam. The best means of expressing the obedience and politeness to Allah is Salat. It is the Salat through which the Muslim can gain the closeness to Allah.

Salat is the key to Jannat (Heaven) and the medium to settle spiritual relationship with Allah. Salat keeps man aloof from obscene and misdeeds. Man is endowed with the qualities of discipline, sense of punctualities, dutifulness etc. because of the impact of Salat.

Equality and brotherhood are awakened irrespective of the rich and poor, and the black and the white people for Salat.

Salat-e- Jamaat

Jamaat is an Arabic term. It means to be united or together, etc. In Islamic term, performing Salat by the Muslims together with the Imam at a definite place and at a definite time is called Jamaat.

The importance of Salat-e- Jamaat

Islam has given special emphasis to perform farz Salat in jamaat instead of praying it alone.

وَارْكَعُوْا مَعَ الرّٰكِعِيْنَ ○

Meaning: 'Go to the ruku with all the ruku goers' (Sura Al-Baqara:43).

About the importance of Salat-e-Jamaat, The prophet Muhammad (Sm.) said,"

One can get 27 times sawaab (rewards) if one performs Salat-e-jamaat instead of performing Salat alone." (Bukhari and Muslim). The Prophet Karim (Sm.) loved the man very much who performed Salat-e-jamaat. He never gave up jamaat. Again, if anybody was absent from the jamaat, he used to look for him and became displeased. So, every believer in Islam must perform Salat-e-jamaat in order to gain Allah's satisfaction and to get more sawaab (reward).

Imam: Imam means the leader. The person who leads the prayer is called Imam. In other words, the person who is followed by the Muslims (muktadis) while performing Salat-e-jamaat is called Imam. He who has much knowledge of Islam and can recite Quran properly and nicely and senior by age, is eligible for becoming an Imam. So, a suitable person should be selected as Imam.

The duties of an Imam:

An Imam has to make sure if the qatar(line) in the Salat is straight or not. He has to maintain good accord among the Muslims. He also has to give good advice and perform his duties towards the musalli (firm believers) of Islam. The Imam will refrain himself from jealousy, envy, temptation of evil and other things which are forbidden in Islam. He must consider the fact that some of the participants in the Jama'at may be weak or aged, sick or musafir and as such, he should avoid lengthy Suras. Salat-e-jamaat teaches us to be disciplined, punctual, and obedient to the leader. It removes the disparity between mankind and thus reflects the social unity.

Muktadi

The people who stand behind the Imam and perform Salat-e-jamaat following him, are called muktadi. The muktadi will start their Salat saying" I am performing my Salat standing behind the Imam". In every step of Salat-e-jamaat, the muktadis have to follow the Imam. The muktadi will stand behind the Imam. If there is one muktadi, he will stand slightly behind the right of the Imam. If the Imam makes any mistakes while reciting, the nearest muktadi will correct the mistake. Again, if the Imam makes other kinds of mistakes, for example, sitting instead of standing, standing instead of sitting, then the nearest muktadi will correct him saying "subhanallah". (Bukhari)



After the Salat finishes, the Musallis will exchange greetings. If any of the musallis is absent, they will look for him. If this can be practised regularly, a profound brother-hood will be built. One will help the Imam by correcting him instead of opposing him for his mistakes.

Group Activity: The students will be divided into groups and make a list of the duties of the Imam and muktadis and write them on poster paper with marker.
Home Work: Describe the importance of performing Salat-e-Jamaat.

Lesson-2

Different kinds of Salat

Salat of Musbuq (صَلٰوۃُالْمَسْبُوْقِ)

He who has already missed one or more rak'at in the Salat and performs the rest of the Salat with the imam in the Jamaat, is called Masbuq.

A musbuq has to follow the following rules while completing his prayer:
The musalli will make the niyaat and join the jamaat with the imam, no matter at which stage the imam is. Then following the imam he will go to ruku and sijdah as usual and sit down to read Tashahhud. He should not make salam with his imam. Rather, as soon as his imam completes his first salam, he will stand up to complete the rakat he missed. To complete his own prayer, he will perform

the ruku and sijdah as usual and also then read Tashahhud, Darud, Dua-e-masura and complete his Salat by making salam. With his imam the rakat he gets along with the rukus, are performed. After the ruku, if he stands behind the imam for namaz , he has to perform that rakat..

If a Muktadi misses one, two, three or four rakats, the rules will vary. These are described below:

If the muktadi misses one rakats, he will stand up as soon as the imam makes his salam and perform one rakat salat alone as usual.

If the muktadi misses two rakats, after the imam makes salam, he will stand up and complete the two rakats as usual, for example: the two rakats faraz Salat of Fazr prayer is performed.

If he misses three rakats, he will stand up when the imam makes his salam and then perform one rakat as usual. After this he will sit for reading Tashahhud at the first Baithaking (Qa'dah). Then he will stand up again and perform the two remaining rakats and at the last baithaking (Qa' dah), he will read Tashahhud, Darud, Dua-e-masura and make salam finally.

In the Salat with four, three or two rakats, if the muktadi joins the imam at the last baithaking, the muktadi will stand up as soon as the imam makes his salam. Then he will perform the rakat he missed in such a way that a musalli performs four, three or two rakat Salat individually.

Group Activity: A learner went to the mosque to say his Magrib prayer but joined only one rakat with the imam. How will he complete his remaining rakat? The learners will be divided in groups and discuss it.

Salat of Musafir (صَلٰوۃُ الْمُسَافِرِ)

"Musafir' is an Arabic word. It means traveller. In Islamic term, when a person intends to travel a place which is at least 48 miles or about 78 km away from his home area or city, is called a Musafir. After reaching the destination, until the person intends to stay there at least 15 days, he will be deemed as Musafir. In the Islami shariah, a musafir is allowed to shorten his prayer. This shortening of prayer is called Qasr in Arabic. When one becomes a musafir, he/she has to perform the farz Salat of the Zuhr, Asr and Isha prayer as Qasr. Allah says–

وَاِذَا ضَرَبْتُمْ فِی الْاَرْضِ فَلَیْسَ عَلَیْکُمْ جُنَاحٌ اَنْ تَقْصُرُوْا مِنَ الصَّلٰوۃِ ﷺ

Meaning: ‘When you travel home and abroad, there will be no sin if you

shorten your prayer.' (Sura An- Nisa, Verse 101).

It is a special blessing from Allah for allowing the Musafirs to perform Qasr Salat. The Great prophet (Sm.) laid the emphasis on this kindness saying, "This is a sadaqah, which Allah has bestowed upon you (Musafir). You receive this sadaqah.' (Bukhari and Muslim)

The rules to perform the Salat for the Musafir

A musafir will shorten the four rakat farz Salat (for example, Zuhr, Asr and Isha prayer) to two rakats. The Fazr, Magrib and Wetr prayer has no Qasr. One has to pray these in full.

We should gladly accept all the advantages given by Allah. So, if a musafir willingly performs the farz Salat of Zuhr, Asr, or Isha prayer, he/she will be the sinner for not accepting the advantages given by Allah. But if the imam is Mukim (permanent), then the musafir will follow the imam and perform the Salat completely. Traveling is very tiring. So, Allah has permitted His servants to shorten their Salat.

Group Activity: The learners will make a list of the Salat which will have to be performed in full and also the Salat which will have to be performed as Qasr. Then they will make a poster and present it in the class.

Salat for the Sick (صَلٰوۃُ الْمَرِیْضِ)

Islam has approved an easy rule for the sick or disabled people to perform their Salat when they cannot say their prayer as usual. The Salat which is performed following the easy way is called the Salat for the sick.

The rule to perform Salat by the sick:

It is obligatory for a sick person to perform his Salat when he is in sense. Unless he is completely disabled, he can not leave the Salat regardless of the severity of the disease. If he is utterly unable to stand up for the prayer, he is to offer the prayer in sitting with ruku and sijdah. If he is still unable to perform ruku and sijdah, he will perform the Salat by making symbolic signs. While saying the prayer using the symbolic signs, he has to bend the head a little in ruku and a little more in sizdah.

He has to use the symbolic signs using the head. His Salat will not be granted if he makes the symbolic signs only with the eyes. The sick person has to sit as

usual way. If the patient is too weak to sit, then he has to set his legs towards the Qibla. Instead of keeping the legs straight he has to keep his knees upright. He has to keep his heads raised with the help of a pillow. While lying down he will perform ruku and sijdah by making symbolic signs. If this is not possible, he will lie down with his head towards the north, and facing the Qibla he will perform the Salat using the signs. Again, if this is not possible to perform the Salat in this way, then Salat no longer remains farz for him and is waived.

If anybody is fainted or has lost his sense, and it continues for 24 hours, in other words, for the time of five consecutive prayers or less than that, then after his recovery he has to perform them as missed prayer (Qaza). If it continues for more than the time of five consecutive prayers, then he does not have to perform the Qaza. This proves the fact that Salat is such an ibadat that has been made compulsory to the last limit of ability. Salat can by no means be given up.

Group Activity: The learners will discuss the ways of performing Salat for the sick persons in the class.

Salat-of-Jumu'ah (صَلٰوۃُ الْجُمُعَۃِ)

Salat and Jumu'ah both are Arabic words. Generally, it is called Salat-of-Jumu'ah.

On Fridays, the Salat that is performed at the time of zuhr prayer and in place of it, is called Salat-e-Jumu'ah. Every Friday, Salat-e-Jumu'ah is performed in Jamaat at the Jam-e-mosques.

Importance

Like the five times compulsory prayers, Salat-of-Jumu'ah is farz (must) for every adult, intelligent, independent male Muslims. He, who denies it, is Kafir (non believer). He, who neglects it and avoids this Salat, will become fasik. Allah gives emphasis on the Salat-of-Jumu'ah saying:

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اِذَا نُوْدِيَ لِلصَّلٰوةِ مِنْ يَّوْمِ الْجُمُعَةِ فَاسْعَوْا اِلٰى ذِكْرِ اللّٰهِ وَذَرُوا الْبَيْعَ ط
ذٰلِكُمْ خَيْرٌ لَّكُمْ اِنْ كُنْتُمْ تَعْلَمُوْنَ ○

Meaning: "Believers, when you are called for the Friday prayers, hasten to the remembrance of God and leave your trading. That will be best for you, if you realize it. (Sura Jumu'ah, Verse :9)."

The day of Jumu'ah is the best day of the week. Hazrat Adam (As) was created on this day. On this day, his tawba (forgiveness) was accepted. Qyamat will appear on this day. On this day, our duas are granted. Hazrat Muhammad (Sm) said about this day,

"On Friday, the person who takes a bath, fully cleans himself, are properly adorned and dressed and goes to the mosques for performing Salat-of-Jumu'ah and sits wherever he can without pushing others and sits silently to listen to the sermon of the imam and pray - the Almighty will forgive all the great (sagira) sins he has committed between the two Fridays. (Bukhari)

If one does not perform Salat-of-Jumu'ah will suffer severe punishment. For example: the Great Prophet (Sm.) said "the people who will not perform three Salat-e-Jumu'ah consecutively, their hearts shall be sealed and their hearts will be turned into that of a munafek's one."(Tirmizi)

The way to perform Salat-of-Jumu'ah

After going to the mosque, at first, Salat of Tahyiatul Wazu and Dukhulul Masjid two rakats each have to be performed. Performing four rakat Kablal Jumu'ah before Farz prayer and four rakat Badle Jumu'ah after the Farz prayer is Sunnat-e-Muakkada.

There are two Azans to be recited for Salat-of-Jumu'ah. The first Azan is recited at the minar outside the mosque, and the second Azan is recited when the imam reaches the place where he is to deliver the sermon (khutba).

Before the two rakat Farz prayer of Jumu'ah, the imam shall deliver sermons to remind the Muslims about various teachings of Islam. He shall deliver these sermons while standing. It is wazib to listen to the sermon. It is forbidden to talk or to do something meaningless during this time. After the sermon, two rakat farz Salat has to be performed like other farz Salat with the imam. There is a condition for the farz of Jum'a. Salat-of-Jumu'ah is not granted without jamaat. If anybody cannot perform the Salat in Jamaat, he has to perform the Zuhr Salat. So, Salat-of-Jumu'ah has to be performed during Zuhr time.

Social Education

The people of a locality get together in the Salat-of-Jumu'ah. They can meet each other and exchange greetings. They can get the chance of helping each other in their well and woe. The musallis forget all the jealousy and hostility among them and standing together shoulder to shoulder behind the imam and perform this Salat. This builds harmony, love and brotherhood among every one. The unity among the Muslims becomes stronger. Salat-of-Jumu'ah is an ideal example

which teaches people to get together once a week and to obey the leader's instruction. One develops the quality of becoming neat and clean through having shower, well dressed and sitting on the first row through performing Salat-of-Jumua. It makes people cheerful.

Group Activity: The learners will discuss the methods of perfoming Salat of Jumu'ah in the class.

Lesson-3

Salat of Eid

'Eid' is an Arabic word. This means joy and celebration etc. The Eid day is a great assembly and the national joyous day for the Muslims. The Great Prophet (Sm.) said, 'every nation has a festival day. And our festival is Eid." (Bukhari and Muslim)

There are two Eids in a year. Eid-ul-Fitr and Eid-ul-Adha. On the Eid day, all the muslims go to the Eidgah together and thank Allah by performing two rakat Eid Salat.

Eid-ul-Fitr (عِيْدُالْفِطْرِ)

Eid means joy. And 'Fitr' means sawm or breaking the fast. Eid-ul-Fitr means the joy of breaking the sawm. Being instructed by Allah, the Muslims fast for long one month. After breaking the fast, the Muslims come back to their normal life and make merry. That is why it is called Eid-ul-Fitr. The Muslims celebrate this Eid on the first day of the month of Sawal after the Ramadan. The Muslims thank Allah for enabling them to fast in the month of Ramadan (that was fixed for them) and perform two rakat Wajib Salat for Eid-ul-Fitr.

Importance

We should visit our relatives and neighbours and exchange greetings with them on the Eid day. To our ability we should send different sweetmeats like cake, payesh, shemai etc. to our relative's house. The joy of Eid should be shared with all people regardless of rich or poor. This makes everybody happy. Eid brings good news of endless love and welfare for the people. So, the Muslims must observe the Eid with due respect.

On the Eid day, two things are wajib to be done. 1. Giving the Fitr 2. To perform two rakat Eid Salat with six Takbeers.

The sunnah works on Eid day

1. to take bath
2. using perfume

3. wearing neat and clean dress
4. having sweetmeat before performing Salat
5. to perform the Eid Salat at the Eidgah
6. to keep saying Takbeer while going to the Eidgah
7. to go to the Eidgah on one way and return through another way.

The Taqbeer of Eid : اَللّٰهُ اَكْبَرُ اَللّٰهُ اَكْبَرُ لَآ اِلٰهَ اِلَّا اللّٰهُ وَاللّٰهُ اَكْبَرُ اَللّٰهُ اَكْبَرُ وَلِلّٰهِ الْحَمْدُ

Pronunciation: Allahu Akbar Allahu Akbar la ilaha illallahu wallahu Akbar Allahu Akbar walillahil hamd.

Meaning : Allah is the greatest! Allah is the Greatest! There is none to be worshipped but Allah. And Allah is the Greatest! Allah is the Greatest! and to Allah belongs all praise.

The Social Teachings of Eid:

For mankind Allah, the Great has arranged a gathering on the two days in a year. This makes people forget all sorts of jealousy, rivalry, differences etc., and bonds themselves with love. Through fasting during the Ramadan the rich people can realize the pains of thirst and hunger that the poor people suffer. Then they can extend their hands to help and to show sympathy to the poor. On the whole a peaceful, ideal, society can be built.

Group Activity: The learners will make a chart on the wazib and sunnah works to be done on the day of Eid-ul-Fitr. Then they will write the chart on a poster.
Home Work: Describe the importance of Eid-ul-Fitr.

Eid-Ul-Azha (عِيْدُ الْاَضْحٰى)

Both the words "Eid-ul Adha" are Arabic words. In the general term, it is called the Eid of Qurbani (sacrifice). The festival that is observed by the Muslim nation through slaughtering animals as a symbol of sacrifice, is called Eid-Ul-Adha. This festival is observed on the tenth of the month of Zilhajj. Hazrat Ibrahim (As), the prophet,was prepared to sacrifice his dear son Hazrat Ismail As) in order to fulfill Allah's will and please Him. Ismail (As), the son of Ibrahim (As), came to know that it was desired by Allah and so, he gladly accepted himself to be sacrificed. But in Allah's will, a ram was sacrificed instead of Ismail (As). In remembrance of this incident, the Muslims sacrifice every year. Remembering the incomparable history of the Qurbani, the Muslims take a vow on this day saying: "O, Allah, we are ready to sacrifice even our life for your satisfaction just in the way we are flowing the animal's blood for your satisfaction, "

Importance:

Every Muslim who is financially capable has to perform Qurbani. This is a law made by Allah. Qurbani does not only mean slaughtering the animals but also to take a sincere promise to sacrifice everything in the name of Allah. The faith (Iman) and Takwa are tested through Qurbani. And this Takwa is the soul of Islam. In the holy Quran, Allah said,

لَنْ يَّنَالَ اللّٰهَ لُحُوْمُهَا وَلَا دِمَآؤُهَا وَلٰكِنْ يَّنَالُهُ التَّقْوٰى مِنْكُمْ ؕ

Meaning : "It is your Takwa which reaches Allah, not the flesh and blood of those animals. "(Sura Hajj, Verse: 37)

The Prophet (Sm.) laid emphasis on the Qurbani and said' "The Qurbani is granted before the blood of the animals fall on the ground." (Tirmizi) He added, "one sawaab is gained for each of the hair of the animal to be slaughtered." (Ibne Mazha). Hazrat Muhammad (Sm.) becomes displeased with a person who can afford, but does not perform Qurbani. He said, "he who does not perform Qurbani despite his ability, let him not come to our Eidgah." (Abu Daud). We have to perform Qurbani in order to gain Allah's satisfaction and also to gain endless sawab.

The Mustahab Rules for distributing the meat of Qurbani

The meat of Qurbani is divided into three portions. One portion has to be kept for ourselves, one part has to be sent to our relative's house and one part has to be distributed among the poor people. This gives the poor a chance to take part in the merry made by the rich.

The wajib works of Eid-ul-Adha

1. To perform two rakat Salat along with the extra six takbeers.
2. To give Qurbani. Besides, to read takbir-e-tashriq once after each faraz Salat from the Fazr prayer of 9th Zilhaj to the Asr Prayer of 13th Zilhajj—is also wajib. Men will read loudly and women will read silently.

The sunnah of Eid-ul-Adha is similar to that of Eid-ul-Fitr. The only difference lies in that we should eat something before the Salat during Eid-ul -Fitr but eat something after the Salat and Qurbani is performed .

The rule of performing Salat-ul-Eid

The Eid ul-Adha prayer is performed anytime after the sun completely rises up till just before the entering of Zuhr time. At first, make the Qatar and make the

niyat. Fold your hands after saying Takbir-e-tahrima. Then read sana. Then read extra three Takbirs with the imam. Raise your hands up to your ears at each takbir.

Social Teaching:

We will forget all sorts of differences. We will respect the seniors and love the juniors. We will share our joys and sorrows with each other and build a love and brotherhood among us. We will learn the teaching of love from each other. We will learn the lesson of making our life nice full of love and sympathy. We will learn the lesson of equality.

Group Activity: A learner will show the rules of Salat of Eid-ul-Fitr and Eid-ul-Adha by performing them in the class. The others will note down the mistakes in their copies and then discuss.

Lesson-4

Salatul Janazah (صَلٰوةُ الْجَنَازَةِ)

Introduction:

Both the words "salatul Janazah" are Arabic words. In general term, it is called the Salat or namaz of Janazah. The Salat that is performed before burying the body of the deceased is called Salatul Janazah. In this salat, the body of the deceased must be present and four takbeers are read out. Salatul Janzah is Farze Kifayah. If a few people of the locality perform this Salat, then it is performed on behalf of everybody. Otherwise, all the people of that locality will be the sinners. There is no ruku or sijdah in this Salat.

The importance and significance

Man is mortal. Everyone can not but die one day. The people alive have some duties and responsibilities for a dead person. To bath the dead person, cover him/her with the 'Kafon' (a kind of white cloth) and perform the Salat-e-janazah and bury the dead person into the grave are the sole responsibilities of the people who are alive. Salat-e-Janazah is the dua for the dead person. If a large number of people perform this Salat together and make duas for the dead, the dua is more likely to be granted. So, it is better to have more people in the Salat-e-janazah.

But the janazah should not be delayed by waiting for large people to be gathered. The news of the death should be delivered all around in order to gather many people. We, too, will have to return to Allah one day. This Salat reminds us of this. The prophet (Sm.) said,' He who will perform Salat-e-janazah, will gain

one qirat (sawab) and he who stays until the funeral is done, will gain two qirat (sawab). Each of the qirats is equivalent to Ohud Mountain (Tirmizi).

How to pray

After the body of the deceased has been washed, and covered with the kafan, the Imam will stand in front of the chest of the deceased. The muqtadis will stand behind the Imam Then they will make the niyyat saying, " I am performing the farze kifayah the Salat-e-janazah with four takbeers behind the Imam facing toward the Qibla."

In the first takbeer, the Imam and muqtadis should raise their hands to their ears and fold their hands and then read sana. Then while folding their hands they will say the second takbeer with the Imam. After that they will recite Duroode Ibraheem and read the third takbeers with the Imam and then recite the following dua.

اَللّٰهُمَّ اغْفِرْ لِحَيِّنَا وَمَيِّتِنَا وَشَاهِدِنَا وَغَآئِبِنَا وَصَغِيْرِنَا وَكَبِيْرِنَا وَذَكَرِنَا وَاُنْثَانَا – اَللّٰهُمَّ مَنْ اَحْيَيْتَهٗ مِنَّا فَاَحْيِهٖ عَلَى الْاِسْلَامِ – وَمَنْ تَوَفَّيْتَهٗ مِنَّا فَتَوَفَّهٗ عَلَى الْاِيْمَانِ –

Pronunciation: "Allahum magfir lihayena wa mayitina wa shahidina wa gayibina wa sagirina wa kabirina wa zakarina wa unsana. Allahumma mun ahyaiitahu minna faahyihi alal islami waman tawaf faitahu minna fatawaf fahu alal iman."

After the dua, say Allahu Akbar and now drop the hands and then turn the head both sides for salam. If the deceased is an immature boy, then after the third takbeer, the following dua has to be read.

اَللّٰهُمَّ اجْعَلْهُ لَنَا فَرَطًا وَّاجْعَلْهُ لَنَا اَجْرًا وَّذُخْرًا وَّاجْعَلْهُ لَنَا شَافِعًا وَّمُشَفَّعًا

Pronunciation: "Allahumaj alhu lana faratan was alhu lana azran wa zukhran was alhu lana shafian wa mushaf fa'an.'

If the deceased is an immature girl, then the following dua has to be read:

اَللّٰهُمَّ اجْعَلْهَا لَنَا فَرَطًا وَّاجْعَلْهَا لَنَا اَجْرًا وَّذُخْرًا وَّاجْعَلْهَا لَنَا شَافِعَةً وَّمُشَفَّعَةً

Pronunciation: "Allahummaj alha lana faratan was alha lana azran wa zukran was alha lana shafiata wa mushaf faah.")

The following dua has to be read while putting the dead body into the grave:

بِسْمِ اللّٰهِ وَعَلٰى مِلَّةِ رَسُوْلِ اللّٰهِ

Pronunciation: " Bismillahi waala millati rasulillaah.")

While filling the grave with soil, the following dua is read:

مِنْهَا خَلَقْنَاكُمْ وَفِيْهَا نُعِيْدُكُمْ وَمِنْهَا نُخْرِجُكُمْ تَارَةً اُخْرٰى

Pronunciation: Minha khalaqnakum wafiha nuidukum waminha nukhrizukum taratan ukhra (Sura Ta-ha, Verse 55).

It is the duty of a Muslim to attend the janazah of another Muslim. All the people be it rich with abundant wealth or poor will have to enter the afterlife in the same way. This Salat reminds us of this fact. It is the sole duty of everybody to spend this life in a simple way and to be prepared for death with having a strong belief in Islam.

Group Activity: The learners will be divided into groups and then discuss the importance of Salatul janazah in the class.
Home Work: Describe the way of performing Salatul Janazah.

Lesson-5

Salatut Tarawih (صَلٰوۃُ التَّرَاوِیْح)

The Salat that is performed after the Isha prayer but before the Witr prayer during the month of Ramadan, is called Salatut Tarawih.This Salat is Sunnah-e-Muakkadah. The prophet (Sm.) himself performed this Salat and instructed his companions (shahabas) to perform it.The sunnah Salat can not be performed in Jamaat. But it is sunnah to perform Salat-e-Tarawih in Jamaat. This Salat is altogether twenty rakat.

The rule of performing Salat-e-tarawih

During the month of Ramadan, we perform the Tarawih prayer after the farz and sunnah prayer of Isha but before the Witr. Making the niyat of Tarawih, this Salat is prayed in two rakats and a total number of 20 rak'at has to be performed. We take a break after every four rakats. Then we can read different Tasbihs. We can read the following dua:

سُبْحَانَ ذِی الْمُلْكِ وَالْمَلَكُوْتِ سُبْحَانَ ذِی الْعِزَّةِ وَالْعَظْمَةِ وَالْهَيْبَةِ وَالْقُدْرَةِ وَالْكِبْرِيَآءِ وَالْجَبَرُوْتِ -

سُبْحَانَ الْمَلِكِ الْحَیِّ الَّذِیْ لَا يَنَامُ وَلَا يَمُوْتُ اَبَدًا اَبَدًا - سُبُّوْحٌ قُدُّوْسٌ رَبُّنَا وَرَبُّ الْمَلٰٓئِكَةِ وَالرُّوْحِ -

pronunciation: Subhanazil mulke wal malakute subhanazil izzat-e wal azmat-e wal haibat-e wal qudrat-e wal kibriay-e wal zabaroot-e. Subhanal malikil haiyellazi layanamu walayamutu abadan abada subbuhun quddusun rabbuna warabbul malaikati warruh.

After the Tarabih Salat, Salatul-Witr is allowed to perform in Jamaat.

The importance and significance of Salat-of-Tarawih

The month of holy Ramadan is the month of kindness and blessings. The month of Ramadan is the best time to get rid of the sins. After performing sawm (fasting) for the whole day, when the slaves of Allah perform the twenty rakat Tarawih Salat and weep to Allah and repent for the sins they committed, Allah becomes very pleased with them. The slaves of Allah get such an opportunity only once in a year. So, the slaves of Allah grab this chance and try their best to gain the kindness of their Creator. The Prophet Karim (Sm.) said,

مَنْ قَامَ رَمَضَانَ إِيْمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ

" Allah will forgive previous all the sins of that person who will perform Salat-e-Tarawih with strong belief in order to get reward in the Akhirah." (Bukhari)

Salat-e-Tarawih can be performed with reading short suras. Again, it can be performed wih Khatam-e-Quran too. But we have to keep it in mind that the suras have to be read clearly, steadily and with rhythm as well. It is the best to perform Salat- e-Tarawih in the Jamaat together. This lessens the possibility of making mistakes. During the whole month of Ramadan the Muslims meet one another and exchange greetings which eventually build a love, sympathy, friendship among them.

Activity: "Performing salat-e-Tarawih in Jamat lessens the probability of mistakes" The learners will get into groups and discuss it.

Lesson - 6

Salat-of-Tahajjud (صَلٰوةُ التَّهَجُّدِ)

"Tahajjud' is an Arabic word. It means to wake up from the sleep. The Salat that is performed after getting up from sleep at midnight, is called Salat-of- Tahajjud It is a sunnah work to perform Tahajjud Salat. It is of endless significance. Our Prophet (Sm.) used to perform this Salat regularly and also encouraged his companions or shahabis to perform it. Hazrat Muhammad (Sm.) has put special empahsis on Salat of tahajjud.

Allah, the Exalted says:

وَمِنَ الَّيْلِ فَتَهَجَّدْ بِهٖ نَافِلَةً لَّكَ ۖ

Meaning: Perform Salat of Tahajjud at a certain time of night. This Salat is extra for you. (Sura Bani Israil, Verse: 79)

If our prophet (Sm.) missed the tahajjud Salat due to any reason, he would perform the Qaza for it before noon.

Importance

Allah becomes very pleased with the slaves who wake up from the deep sleep atmidnight and perform Salat of Tahajjud in order to gain Allah's closeness and kindness. The slaves gain spiritual development through Salat of Tahajjud. This Salat widens the path of one's virtuous life.

"They wake up from their beds and pray to their Lord in fear and hope and they spend out of what I have given them. No one knows what is kept hidden for them as a reward for what their good deeds."(Sura As Sijdah: 16-17)

About Tahajjud Salat, Hazrat Muhammad (Sm.) said: "The best Salat is Salat of Tahajjud next to the Farz Salat." (Muslim)

Every believer should make themselves used to perform Tahajjud Salat. Allah will, then be pleased with His slaves.

The rule and timing of performing Tahajjud

Tahajjud Salat is best to be performed at the last part of night. It is a sunnah work to perform Tahajjud Salat.

This Salat has to be performed in pairs of two rakats. It is prayed like the sunnah Salat. It is better to read Darud for several times after Tahajjud Salat is completed. After that Salat-ul-Witr is good to perform .

Group Activity: `Servants of Allah, can get the closeness of Allah through the performance of Salat of Tahajjud. The learners will discuss it in groups.

Lesson- 7

Salatul Ishraq (صَلٰوةُ الْاِشْرَاقِ)

Ishraq Prayer is Sunnah-e-zaida or nafl. This prayer has high merit. The benefits of this prayer have been described in the hadith. One can get many Sawabs from it. Ishraq Salat can be performed from a minimum of 2 rakats up to 4,6,8 rakats. In hadith, Salatul Ishraq is known as Duha Prayer.

Timing

Salatul Ishraq has to be performed after the Fazr prayer. The best way to perform Ishraq prayer is to sit in a place after fazr prayer and recite the Holy Quran, tasbih, tahlil and Darud without any talk or any work. Then we can perform Ishraq prayers when the sun has completely risen. If one cannot follow this, even he can perform Salat ul Ishraq completing some necessary works after fazr prayer. But he will get less sawab.

We will become used to perform this Salat in order to become close to Allah and for more sawabs.

Salat-Ul-Awabin (صَلٰوۃُ الْاَوَّابِیْنَ)

This Salat is also a sunnah-e-zaida. The benefits of Awabin Salat is described in hadith. If we can perform this Salat regularly, we can gain many sawabs.

The rule and timing of performing Salat-ul-Awabin

Salat-ul-Awabin can be performed after the farz and sunnah prayers of the Magrib until the time Isha starts. Salat-ul-Awabin can be performed from a minimum of two rakats up to six rakats. We will become used to perform his sunnah prayer with a hope of gaining more sawabs.

Activity: The learners will make a table about the timings and rakats of Salatul Ishraq and Salatul Awabin. They will make a poster and present it in the class.

Moral Teaching of Salat

Salat is a gift from Allah, the Exalted and it is a blessing for mankind. It keeps mankind away from all sorts of sins, indecency and diversion into the worldly wealth. Salat keeps human beings pure and pious.

Allah says: اِنَّ الصَّلٰوۃَ تَنْھٰی عَنِ الْفَحْشَآءِ وَالْمُنْکَرِ ؕ

Meaning: certainly "Salat keeps mankind away from any indecent and wrong deeds (Sura Ankabut, Verse: 45)".

Salat has a great controlling power. The true Salat performer can not do any misdeeds even in a turmoil or disastrous situation outside the mosque. In fact, Salat monitors the every step of a man. When our weak minds are tempted by the Satan, our conscience reminds us that in a little while we have to go to the mosque and be present to Allah in sijdah.

How can we be present there after doing a misdeed? When this thought becomes stronger in one's mind, one can no longer do any wrong deeds. He gets rid of the temptation by the Satan and comes back to the righteous path. If every Muslim prays five times a day regularly, their morality will certainly improve. They will never do any unlawful acts or wrong deeds while exercising their responsibility towards the society. Rather, they will become an ideal human resource of the nation.

Activity: The moral teaching of Salat makes a man dutiful. The learners will discuss this matter in the class.

The social teaching of Salat

Performing Salat in Jamaat carries much social importance. To perform Salat behind one Imam means to follow the leader. Salat-e-Jamaat removes all sorts of disparity among men. The king and all his men, the rich and the poor, the big and the small, the educated and uneducated, all stand in the same row. This reflects the national unity among the Muslims. If a man performs Salat five times in jamaat everyday, he can know about other's wellbeing, help each other in danger and the brotherhood becomes stronger. He becomes aware of carrying duties of the society. Such a man becomes a responsible citizen of the society and the state, they turn into a precious human resource for the nation.

A man assigned to responsible duties needs training to be aware himself of his duties. And Salat is the training that enables the man to perform his duties properly.

Group Activity: The learners will discuss in group and make a list of the moral teachings of Salat.

Lesson-8
Sawm (اَلصَّوْمُ)

'Sawm' is an Arabic word. It means to abstain away from something. In the Islamic term, to abstain away from food and the pleasure of five sense organs starting from the Subhe Sadiq till sunset with a niyat, is called Sawm. It is farz for the Muslims to fast during the month of Ramadan. He, who denies it, will become Kafir (disbeliever). Rather, the rule of fasting was an essential prayer for the previous disciples. Allah, the exalted says:

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِيْنَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُوْنَ ۙ

Meaning: Oh the believers, fasting is made farz to you as it was prescribed to those before you, so that you may gain Takwa (Sura Al-Baqara, Verse: 183).

Fasting makes men sympathetic to one other. The rich people can realize the pains that the poor people suffer from going hungry or half hungry. As a result, they become encouraged to help the beggars. Man can give up all the bad habits, such as jealousy, rivalry, speaking ill of others, addiction to smoking etc. It is said in hadith,

اَلصِّيَامُ جُنَّةٌ

Meaning: 'Fasting is a shield" (Bukhari)

The shield that defends us in the war against our ill-thoughts is fasting. Through fasting, a good habit of dieting is built up. This cures many diseases. The health also remains fine. About the benefits of fasting, Allah said "Ramadan is such a month when the Holy Quran was revealed, the guidance for mankind, the clear evidence for the guidance and the difference between right and wrong of leading their life. So, whoever among you avails this month, must observe sawm (fast) in this month (Surah Al-Baqara, Verse: 185)". This proves the fact that as the Quran was revealed in the month of Ramadan, this month is very sacred. In the hadith, it is said:

اَلصَّوْمُ لِيْ وَاَنَا اَجْزِيْ بِهٖ

Meaning: "Fasting is only for me. And I myself will give reward for this (Bukhari)." In another hadith, our Prophet (Sm.) said: "There is a gate named Raiyan in the heaven. On the Day of Qyamat, none but those who observed fasting (sawm) will enter through this gate (Bukhari)". He added, he who has a strong faith in Allah and fast in order to get sawab in the day of judgement (akhirat) will have all his little (sagira) sins forgiven.' (Bukhari and Muslim) The Ramadan is a month of patience. And the reward of patience is the heaven. On this month the believers are provided with more and more food. The man, who will feed a sawm observer, will have the sawab as equal as his sawm. But the sawaab of the sawm observer will not be lessened. On the basis of its benefits the month of Ramadan has been divided into three parts. The first part is for Allah's kindness, the second part is for Allah's forgiveness and the third part is for getting rid of the hellfire.

Types of Fasting

There are six kinds of fasting:

1. Farz: It is farz to observe fast during the month of Ramadan and those who deny this are Kafir. It is also farz to observe Qaza (missed) fast.
2. Wajib: If one has made a vow (manot) to observe some fast, it is wajib to do so. If one has made a vow to observe the fast on a particular day, it is essential to do so.

3. Sunnah: The fast which the Holy Prophet, Sallallahu alayhi wa sallam, himself observed or urged his followers to observe, is called Sunnah fast. Ashura fast and, fast of the day of Arafah are sunnah fast.

4. Mustahab: It is mustahab to observe fast on the 13, 14 and 15th day in the Lunar month. To observe fasts on every Monday and Thursday of a week and the six fasts of shawl month are mustahab.

5. Nafl: All fasts except the Farz, Wajib, Sunnah and Mustahab are Nafl fasts.It is Nafl to fast any day except the days on which observing fast is makrooh and haram.

6. Makrooh: There are two types of Makrooh. 1. Makrooh Tahrimi which is haram fasts. For example, on the two Eid days and the 11, 12, and 13th lunar of the month of Zilhajj month. Makrooh Tanjihi , which is the disliked act. For example, fasting on the 9th or 11th of Muharram, but only on the 10th . Because it conforms to the Jews. Similarly, fasting only on saturdays. Because this also conforms to the Jews.

Activity: The learners will make a chart of the religious and moral teachings of Sawm and show it in the class.

Lesson- 9

Sahari (اَلسَّحَرِیُّ)

"Sahari" is an Arabic word. It is derived from the word Shaharun. It means dawn, morning etc. During the month of Ramadan, the meal which we have in order to observe fast, is called Sahari. It is sunnah to have Sahari. Hazrat Muhammad (Sm.) himself used to have Sahari and also urged others to have Sahari. The Prophet (Sm.) said, "To have Sahari is blessings, You all have Sahari."(Bukhari)

Sahari has to be taken before Sub-he-sadiq. But this should not be taken so early that much time remains left after the Sahari. As a result, many go to bed and fall asleep. This makes the Salat qaza.

Iftar (اَلْاِفْطَارُ)

Iftar is an arabic word which means breaking the fast; first meal after sunset during the month of Ramadhan.

While having iftar, we should take oju (ablution) saying Bismillah and finish it saying Alhamdulillah. The following dua can also be read:

اَللّٰھُمَّ لَکَ صُمْتُ وَعَلٰی رِزْقِکَ اَفْطَرْتُ -

Meaning: "O Allah. I have observed fast for you and have taken iftar with the food you provided." (Abu Daud). We will get sawaab If we entertain somebody with iftar while we take iftar. Our Prophet (Sm.) said, the person who will entertain other with iftar will get the sawaab equal to the sawaab the guest will get (Tirmidhi). We will have iftar and entertain other with iftar in order to gain more sawaab and the kindness of Allah.

The reasons that breaks the sawm:

The reasons that breaks the sawm and one fast becomes farz instead of the fast broken are described below:

1. If we eat something forgetfully and think that it has broken the fast and then we eat something willingly.
2. When the water gets into our stomach while we are rinsing.
3. If someone forces you to eating.
4. If one takes the sahari after the subhe sadiq mistakenly thinking that there is still much time left for sahari.
5. If iftar is taken mistakenly thinking that this is the time for iftar.
6. If a mouthful vomiting is done willingly.
7. If one penetrates medicine or something into the rectum.

The reasons when sawm gets makhrooh

There are many reasons for the sawm to become makhrooh. Some of them are described below:

1. If we speak ill of others or do gibat.
2. If we tell lies or behave indecently or rebuke anybody.
3. If water enters into our body while we are gargling.
4. If we don't take Iftar at the proper time.
5. If we put a wet cloth on our body to get rid of the warmth of the body or rinse frequently.

Group Activity: The learners will write the timetable of the Sahri, Iftar and its dua in a chart and present it in the class.

The Qaza of Fast (sawm) and kaffara (قَضَاءُ الصَّوْمِ وَ كَفَّارَتُهُ)

Qaza

If the Sawm is broken due to some unwilling reasons, or it is missed due to some excuse, then one Sawm has to be observed instead of the missed sawm. This is called Qaza Sawm.

Actions that break the Sawm and kaffara is necessary

1. If the person who observes the Sawm falls sick in the month of Ramadan or travels or unable to keep Sawm for other excuses.
2. If you eat at dawn thinking that it is still night. If you take iftar after the sunset thinking that it is evening.
3. If a mouthful vomit is done willingly.
4. If someone forces any person observing Sawm to eating and he/she can not but eat.
5. If water gets unwillingly into your stomach while you rinse.
6. If anybody eats something forgetfully and thinks that fast is broken and he or she eats again.
7. If something even of the size of gram gets out from the teeth and swallowed.

If the Sawm is broken for the actions mentioned above, we have to observe Sawm for the whole day and do the qaza later.

Kaffara (اَلْكَفَّارَةُ)

If you do not observe Sawm willingly and even if you break the Sawm without any reason, both qaza and kaffara are farz.

The rules for kaffara for sawm are as follows:

1. To observe Sawm for two consecutive months.
2. If you are unable to do so, you have to feed 60 beggars to their satisfaction for twice a day.
3. To free one slave.

If one observes the Sawm for the two months but one or two sawms are missed, then the previous Sawms are also broken. You have to start swam from the beginning for the next two months.

Group Activity: The learners will write down the reasons of qaza and kaffara of fasting on different posters and then present it in the class.

Lesson- 10
Itikaf (اَلْاِعْتِكَافُ)

Itikaf is an Arabic word. It means to stay or to confine oneself. In Islam it means to stay in a mosque in the worship of Allah leaving away from family and household chores.

Itikaf is Sunnah-e-Muakkada. If one person does it on part of his local neighbours, it will be granted. But if nobody does it, then everybody will be responsible for this. The itikaf doer separates himself from all the worldly activities to draw closer to Allah. As a result, he stays away from unnecessary gossiping and all sorts of sins. His spiritual relation with Allah becomes stronger. He starts to fear Allah very much because of praying alone in the mosque for a couple of days. So, the luxury of the world can not divert him from praying to Allah. He finds peace in prayer. Itikaf has many benefits. Every year the prophet (Sm.) used to perform itikaf regularly. It is said in the hadith that Hazrat Muhammad (Sm.) used to do itikaf during the last ten days of the month of Ramadan. He performed it until his death. After his death, his wives also followed this rule.

There is a night called Lailatul Qadr in the month of Ramadan. This is a night full of benefits. This night is better than thousand nights. The Prophet (Sm.) ordered to seek the Lailat-ul-Qadr which appears in any of the odd nights that is 21st, 23rd, 25th ,27th and 29th of Ramadan. One might be fortunate to have gained the Lailatul-Qadr if one sits in the Itikaf during this time.

The rules to do itikaf

It is sunnah to do itikaf during the last ten days of the Ramadan. The minimum time for itikaf is at least one day and one night. Besides, the Ramadan month, itikaf which is mustahab can be done at any time. The women can do itikaf at a specific place at her home.

Group Activity: "It is possible to gain the Lailatul Qadr through Itikaf" The learners will discuss this.

Sadaqatul Fitr (صَدَقَةُ الْفِطْرِ)

A certain amount of money or assets one pays to the poor before one starts for the Eid prayer on the day of Eid-ul-Fitr is called Sadakatul Fitr. We pay Sadakatul Fitr in order to make up for our errors of Sawm during the month of Ramadan and to gain the satisfaction of Allah.

Sadakatul Fitr is wajib for every independent Muslim who possesses extra nisab amount of wealth besides his basic needs (if one has seven and a half bhari gold or fifty-two and a half bhari silver or the equivalent money and more than that is called nisab). The guardians will pay the 'Sadakatul Fitr' on behalf of children and slaves.

Significance:

Hazrat Muhammad (Sm.) ordered to pay 'sadakatul Fitr' in the year when fasting is made farz . The Muslims observe fast during the month of Ramadan. They devote themselves to their praying to Allah. Sometimes, we might make some mistakes while doing this. Paying 'Sadakatul Fitr' has been made wajib in order to make up those errors.

If the poor get the Fitr, they can also take part in the joy of Eid. Thus the difference between the rich and the poor is reduced and love and sympathy increase. It is said in the hadith,

فَرَضَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ زَكَاةَ الْفِطْرِ طُهْرَةً لِلصَّائِمِ مِنَ اللَّغْوِ وَالرَّفَثِ وَطُعْمَةً لِلْمَسَاكِيْنِ

Meaning: Rasulullah (Sm.) made Zakat al-Fitr obligatory for the fasting people to cleanse themeslves for idle talk and provide food for the poor.(Abu Daud)

The rules to pay Sadakatul Fitr

The owner of the nisab amount of wealth has to pay the 'Sadaqatul Fitr' before the Salat of Eid-ul Fitr. It can be paid two days before Eid day. But it is better to pay 'Sadakatul Fitr' before starting for the Eidgah for the Eid ul Fitr. If anybody pays after the Eid Salat, it will be granted but he will get less sawab.

The amount of Sadakatul Fitr

About one and three fourth kg wheat or barley or the money equivalent to the price of it has to be paid as Sadakatul Fitr.

Group Activity: The learners will be divided into groups and discuss the significance of 'sadakatul fitr'.

Lesson-11

The Moral Teachings of Sawm (Fasting)

The Muslims carry out the order of Allah, their lord through sawm on one hand, and he improves his morality on the other. Some of the innumerable moral teachings of sawm are mentioned below:

1. Self-restraint

A man has some good qualities and some animal instinct as well. The animal instinct leads him towards the path of autocracy. The autocracy brings lawlessness, conflict, quarrel and chaos in the society. Man needs to control his animal instinct by restraining himself in order to establish peace and security elsewhere in every sphere of life. The evil instinct in man (Nafs) indulges himself to lead his life carelessly and to do all sorts of unlawful acts. The fasting in Ramadan controls all these endless freedom and autocracy and teaches human beings to have their halal meals at a specific time and to stay away from other biological needs. This fasting makes oneself restraint from overeating and autocracy. The training of this whole month fasting helps him to be self-restraint for the whole year.

Group Activity: 'The self-restraint teaching of sawm plays a special role in controlling the bad instinct of human beings." The learners will be divided into groups and discuss it.

2. Sympathy

How will a man who never went without food feel the pain of hunger? Again, the man who was never sick will never feel the sufferings of illness. It has to be kept in mind that no hungry and thirsty beggar is mocked at the door of the rich and wealthy people. This is one of the teachings of Sawm (in other words, the fasting also teaches us to express sympathy and extend our hands of cooperation towards the helpless and hungry people). Every believer, be he rich or poor, king or the subject goes without food from Subhe sadiq until sunset and thus this training helps them realize the pains of hunger. During summer, days are bigger and the weather is very hot. Then the rich people or the poor people whoever they are equally able to realize the stings of hunger. Similarly, when a hungry man appears at the door of the person who is fasting, a feeling of sympathy or kindness will certainly arouse in the heart of the fasting person. The sincerity, compassion and tolerance among the rich and the poor do not increase so much through other ibadat as they do through Sawm.

In order to realize this fact, providing iftar to the person who fasts has thus been given emphasis. A fasting person arranges iftar for another fasting person and this expresses the compassion and sincerity.

Home Work: 'The compassion gained from Sawm helps a man to be sympathetic to the poor". Explain it.

3. Tolerance

Tolerance or patience is a special virtue of a believer in Islam. Human beings are naturally impatient and restless. If a man is likely to get a thing, he becomes impatient to get it. If he is driven by his impulse and does whatever he likes to do, there will likely to be chaos in the society. The ill instinct of human beings can be controlled through tolerance. The one month long practice of sawm is the only means of achieving patience. The person who fasts does not eat anything despite his ability and does not do any unlawful work. He even resists his biological demands. This is an excellent example of patience. If anyone is unable to collect food due to his scarcity, then gaining patience through fasting can be the only support for him. This not only protects the belief towards Islam but also soothes the family and society as well.

Home Work: The learners will write down how they will make use of the teachings of the chapter 'Ibadat' in their future life. They will make a list and write them on a poster.

Exercise

Multiple choice questions

1. Which Ibadat teaches mankind about self-restraint?

a. Salat b. Zakat c. Sawm d. Hajj

2. Through paying Sadakatul Fitr

i. all errors of observing Sawm are removed.

ii. wealth increases.

iii. foods are arranged for poor.

Which one is correct?

a. i b. i &ii c. i & iii d. i, ii & iii

Read the passage and answer questions 3 & 4

In the month of Ramadan, Mr. 'Murad' fasts and leaves for his village home in the morning. Due to the traffic jam, he buys cold water from the fridge of a shop and drinks it in the heat of the afternoon. On the other hand, his son Mr. 'Tanim' goes to the mosque to offer Zuhr prayer. Since he is a little late in reaching the mosque, he can offer one rak'ah of prayer with the Imam.

3. What has been violated by Mr. 'Murad's action?
   A. Fard
   B. Wajib
   C. Sunnah
   D. Nafl
4. What should be done in the case of 'Tanim' –
   i. Standing after the Imam's prayer
   ii. Performing the remaining three rak'ahs
   iii. Offering the prayer in a short form

Which one is correct?

a. i & ii b. i & iii
c. ii & iii d. i & ii & iii

Creative Question :

(1) 'Rafid' is ten years old. He took his food at dawn to seek the pleasure of Allah and did not eat anything else before sunset. His uncle Mr. 'Tariq' stays in the mosque during the last ten days of a particular month and engages in worship. Since he cannot maintain any contact with his family during this time, 'Rafid' always buys things from the market at his uncle's house.

A. What is a Muqtadi?
B. Why is Friday prayer important? Explain.
C. Which basic act of worship has been observed in the activities of 'Rafid'? Elucidate.
D. Identify the topics of your textbook that has emerged in the act of worship of Mr. 'Tariq' and analyze its results.

Short Answer Questions

1. Explain the role of the Imam in prayer.
2. 'Allah's permission to offer shortened prayers for travelers is a great blessing.' Illustrate.
3. 'Harmony and brotherhood are developed in congregational prayer.' Explicate.
4. 'The closeness of Allah is attained through the Tahajjud prayer.' Clarify
5. Indeed, prayer prevents people from indecent and bad deeds.' Explain.
6. 'Fasting is a shield.' Elucidate.
7. Why is Sadaqatul Fitr obligatory? Interpret.
8. 'Fasting teaches people self-control.' Elucidate.

Chapter Three

Al-Quran and Hadith Studies

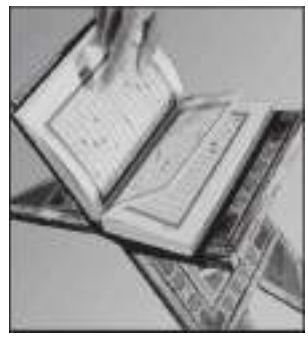
Al-Quran is the holy words of Allah. It is a special blessing for mankind. Allah has revealed Quran to Hazrat Muhammad (Sm.) with a view to leading mankind towards the true and beautiful path. And the holy Prophet Hazrat Muhammad (Sm.) carried this sacred message to mankind. He abided by the rules and regulations given by Allah and taught us too. At the same time, he explained the significance and the connotations of these messages to mankind. All the messages and the activities performed by Hazrat Muhammad (Sm.) are called Hadith. Hadith is a kind of explanation of Al-Quran. It is a must to acquire the knowledge of Al-Quran and Hadith in order to follow the Islamic laws and regulations completely.

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

- explain the introduction and the importance of Al-Quran;
- discribe the ways of revealation, preservation and compilation of Al-Quran;
- recite the Quran accurately according to the wakf' along with Madd and Tajweed;
- memorize the selected five suras of Al-Quran and explain their main theme;
- describe the backgrounds and teachings of the selected suras;
- recite the three verses of Munazats along with their meanings;
- describe the importance of Hadith and the identity of Sihah Sittah;
- identify the ways of leading moral life according to the teachings of the Holy Quran and Hadith;
- recite the three Hadits of Munazat along with their meanings;
- recite the three Hadiths related to the moral qualities along with their meanings;
- analyse the importance of love towards mankind and utmost tolerance in the light of Hadith;
- identify the behaviours and love for mankind and the utmost tolerance in the light of Hadith.

Lesson-1

The Quran Majid



Al-Quran is the holy message of Allah. It is the religious book of the Muslims. Al-Quran is a book of blessings. It is a special gift of Allah for mankind. Allah revealed this Quran to Hazrat Muhammad (Sm.) over the span of nearly 23 years. Among all the Divine Books (Asmani Kitabs), it was revealed last of all. No scripture was revealed after the Quran. Nor any scripture will be revealed in the future. The teachings and codes of this book will remain until the resurrection. It is the origin of guidance for people of all times. People will get peace and honour both in this world and the afterlife if they follow the instructions of the Al-Quran. And in the afterlife they will enter the heaven of eternal peace. Allah, the most High said:

وَهٰذَا كِتٰبٌ اَنْزَلْنٰهُ مُبٰرَكٌ فَاتَّبِعُوْهُ وَاتَّقُوْا لَعَلَّكُمْ تُرْحَمُوْنَ ۝

Meaning: And this is a blessed Book (the Quran) which I have revealed, so follow it and fear Allah (i.e. do not disobey His Orders), that you may receive mercy (Sura Al-Anam, Verse : 155).

Revealation

Allah revealed Al- Quran to our loving Prophet Hazrat Muhammad (Sm.) Al-Quran is well preserved in the 'Laohe Mahfuz' or written on a plaque. 'Laohe Mahfuz' means the reserved tablet. Allah, the most High said:

بَلْ هُوَ قُرْاٰنٌ مَّجِيْدٌ ۝ فِيْ لَوْحٍ مَّحْفُوْظٍ ۝

Meaning: In fact it is a glorious Quran , in well guarded tablet (Sura Buruz, Verse, 21-22). The Quran was first revealed from the 'Laohe Mahfuz' at the night of Lailatul Qadr to 'Baytul Izzah' which is located in the first heaven. It was on Laylat al-Qadr (or the Night of Power). We also call this night 'Shab-E-Qadr. Later, from the first heaven the whole Quran was revealed gradually little by little to our dear Prophet (Sm.).

The great Prophet Hazrat Muhammad (Sm.) was the best and last Prophet. He was born in the Makkah city of Arabia. During his birth, the whole Arabia was immersed into ignorance and barbarism. They used to worship different idols. They were involved in various indecent and unlawful works. The historians termed them as 'Aaiyame Zahilia". Aaiyame Zahilia means "the age of ignorance"

Prophet Karim (Sm.) did not like this ignorance and barbarism of the Arabians. He always looked for the truth and beauty. So he used to meditate in the Hera cave. The verse of the Holy Qur'an was first revealed to the prophet while he was meditating.

He discovered the truth. At that time he was 40 years old. Allah selected him as the last prophet and the last messenger. Being commanded by Allah, angel Gabriel (Jibrael), came to the prophet, with the first five verses of surah "Alaq". This was the first message sent to him. Since then, the great Prophet (Sm.) lived 23 years more. In his lifetime, Allah revealed different parts of the Holy Quran little by little when it was needed. In this way, the whole Holy Quran was revealed over the span of long twenty three years.

The responsibility for the preservation of the Holy Quran

The Holy Quran is the words of Allah. And it is His responsibility to preserve it. He Himself has taken the responsibility of preserving it. Allah said,

إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْاٰنَهُ ۚ

Meaning: Certainly, It is My responsibility to preserve it and to give you (O Muhammad) the ability to recite it (the Quran) (Sura AL - Qiyamah, Verse: 17).

Allah also said, إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ ○

Meaning: Verily It is Me who has sent down the Qur'an and surely I will guard it (Sura Hizr, verse: 9).

Allah Himself is the preserver of the Holy Quran. That is why it has not undergone any changes till present. Nobody can add anything to it. Nor anything can be omitted from it. Every Harqat, Nukta, words and sentences of the Holy Quran is unchangeable.

The Preservation of the Holy Quran

The Holy Quran was first preserved through *Hifz*. Hifz means to memorize. Those who memorize the Holy Quran are called Hafiz. The Arabs had an extraordinary memory. They could remember different things very easily. Perhaps Allah endowed them with such memory in order to memorize the Holy Quran. When any of the verses of the Quran was revealed, Prophet Muhammad (Sm.) first memorized it. Then he told his followers to memorize it. Being inspired and ordered by the prophet, his followers (Shahabi) memorized the Holy Quran. Thus the Holy Quran was preserved in their memory.

The Holy Quran was also preserved through writing. When any verses of the Quran were revealed, the Prophet (Sm.) ordered his followers to write them down besides merely memorizing them. The followers who knew how to write the verses down are called Katebe Ohi or message writers. They were 42 in number. The first message writer shahabi was Hazrat Zaed Ibne Sabit (R). The message writers shahabis were always beside the prophet. As soon as any verse was revealed they wrote it down. During that time, there were no papers or computers as we have today. Therefore, the Holy Quran was used to be written on parchment, scapula, leafstalks of date palms etc. Thus the Holy Quran was preserved.

Compilation of the holy Quran

The Holy Quran was descended in the lifetime of the Prophet. As a result, it was not compiled in the form of a book. Rather, the Quran was preserved through hifz and writing. After the death of the Prophet (Sm.), the Holy Quran was compiled.

After the death of the prophet, Hazrat Abu Bakr Siddiqui (Ra) was nominated as the first Khalifa of Islam. During that time some false prophets appeared. Hazrat Abu Bakr (Ra) fought (Zihad) against those fallacious prophets. The battle of Y amama was such a war. The Muslims won this battle against the false prophet named Mszailama Kazzab. But many hafizes who memorized Quran had died in this war. Fearing that Quran may be lost if the hafizes keep dying in this war, Hazrat Umar (Ra) advised Hazrat Abu Bakr (Ra) the Caliph to authorize the compilation and preservation of the Book in written format. Hazrat Abu Bakr (Ra) then took the initiative for its compilation. He ordered the chief message (ohi) writer Shahbi Hazrat Zayed lbne Sabit (Ra) to write it down. Being ordered by him, Hazrat Zayed lbne Sabit (Ra) collected all Qur'anic verses from texts in the possession of various sahaba. Besides, he took the help of the Hafizes of the Quran too. He verified the reading by comparing with those who had memorized the Qur'an. This way he composed the documentary manuscript of the Holy Quran with the highest awareness. This copy of the Holy Quran was preserved with Abu Bakr (Ra). After his death, it was kept to the second Khalifa Hazrat Umar (Ra). Afterwards, when Hazrat Umar (Ra) died, this was preserved by his daughter Ummul Muminine Hazrat Hafsa (Ra).

Hazrat Usman (Ra) was the third Khalifa of Islam. During his reign, Islamic empire expanded far and wide. Islam had spread in many countries of the world. The Muslims were also very large in number. During this time, different styles

were seen in reciting the Holy Quran in different areas. This even created dispute among the Muslims. Under this circumstance, Hazrat Usman (Ra) consulted with different Shahabas and decided to distribute the unique and proven style of reciting Quran. He then made a committee with the leadership of Hazrat Zayed (Ra). This committee made seven more copies from the original manuscript which was preserved with Hazrat Hafsa (Ra). Afterwards, each copy of the Holy Quran was sent to the different provinces. As a result, the dispute about the style of reciting Quran came to an end. Hazrat Usman (Ra) was called 'Zameul Quran' for his extraordinary contribution to preserving the Holy Quran. Zameul Quran means the Quran compiler.

Group Activity: At the end of this lesson the learners, will learn about the compilation of the Quran and discuss it in some groups and write a summary of this.

Lesson-2

Tajweed (تَجْوِيْدً)

Tajweed is an Arabic word. It means 'to beautify' or 'to make something fine'. In Islamic term, it means reciting the Quran accurately. There are some rules for reciting the Quran, for example: one needs to learn Makhraj, Sifat and Madd, Waqf, gunnah etc. To recite Quran following all these rules perfectly is called Tajweed. In the previous class, we learnt about Makhraj. In this class, we will learn some more rules of Tajweed.

Reciting the Holy Quran has many benefits. It is the best of all 'Nafl' prayers. About reciting the Holy Quran, Hazrat Muhammad (Sm.) said:

مَنْ قَرَاَ حَرْفًا مِّنْ كِتَابِ اللهِ فَلَهٗ بِهٖ حَسَنَةٌ وَّالْحَسَنَةُ بِعَشْرِ اَمْثَالِهَا ◦

Meaning: He who will recite even a single letter from Allah's book, will gain one sawaab (Neki). And one sawaab is equal to ten sawaab (Tirmizi).

While reciting the Quran al Karim, the reciter gets ten sawaabs for each of the letters. For example:

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْمِ

(Bismillahir Rahmanir Rahim) itself has 19 letters in it. So, if someone recites it, she/he gains (19x10) =190 sawaabs.

In a hadith, the great Prophet (Sm.) said, You recite Quran because it will recommend the readers on the Day of Judgement (Muslim).

These fazilats (benefits) can be gained by reciting Quran perfectly and nicely. So, Quran should be recited following the Tajweed. It is Allah's order to recite Quran with Tajweed.

He said,

وَرَتِّلِ الْقُرْاٰنَ تَرْتِيْلًا ۝

Meaning: You recite the Quran slowly and clearly (Sura Al - Muzzammil, Verse: 4).

Without following Tajweed, the recitation of Quran can not be perfect. Again, if the recitation of Quran is not done properly, the prayer (Salat) can not be perfect. Thus the reciter will not gain any sawaab (benefit).

Therefore, we will recite the Holy Quran properly and nicely. That is why we will learn Tajweed. Then we will practise all these rules while reciting the Quran.

Lesson-3

Madd (مَدٌّ)

The word 'Madd' means to lengthen. In the Tajweed term, to read by lengthening the letter (which has an added Harkat) beside the right letter of Madd, is called Madd.

Zer, Zabar and Pesh are called Harkat.

Three letters are Madd letters and they are Alif, Wao and Yea(ا-و-ی)

These three letters are pronounced as Madd letters in the following situations.

When there is a Zabar(ـَ) on the letter before Vacant ا (Alif) for example,بَا .

When there is a Zazm (ـُ) on و (Wao) and a pesh(ـُ) on the letter at its right. For example, بُوْ

When there is a Zazm(ـِ) on ی (Yea) and a Zer (ـِ) under the letter at its right. For example, بِيْ

In the above situations ا-و-ی are considered as Madd letters. That is why; their previous letters have to be read with prolong duration.

Kinds of Madd

There are two kinds of Madd.

1. Madd-e- Asli (Basic)
2. Madd-e- Far'i (Derived)

A brief description of these two is given below

1. Madd-e- Asli (Basic)

When there is no Zazm (ـُ), or Hamza (ء)or Tashdid (ـّ) before or on the right of Madd's letter, it is called Madd-e-Asli. Another name for Asli Madd is Tabai Madd. The prolongation for Asli Madd is equal to one Alif.

One Harkat or one Alif is equal to the time taken to curl one finger.

Example of Madd-e-Asli نُوْحِيْهَا

In this word, there are three kinds of examples of Madd-e-Asli, for example:
a. نُوْ here a Zazm(ـُـ) is put on و (Wao) and a Pesh(ـُـ) on ن (noon)
b. حِيْ here a Zazm(ـُـ) is on ی (Yea) and a Zer (ـِـ) below ح (Ha)
c. هَا here in the preceding haraf of ا (Alif), there is a (ـَـ) Zabr on ہ (Ha)

In the three cases, there is no Zazm (ـُـ) or Hamza (ء) Tashdid (ـّـ) before or after Madd letter ا-ی-و .Therefore, these are Madd-e-Asli. Here, ن-ح-ہ (noon ha, ha) have to be lengthened equal to one Alif.

In the Holy Quran, when there is a steep Zabr (ـٰـ)on a haraf, or a steep Zer (ـٖـ) under the letter or a Pesh (ـٗـ) upside down on a letter, the duration is that of one ا (Alif).

For example

اِلٰهِ النَّاسِ

لِرَبِّهٖ لَكَنُوْدٌ

مَالُهٗ وَمَا كَسَبَ

Here a steep Zabr (ـٰـ) is on ل(Lam), a steep Zer (ـٖـ) below ہ (Ha) and a Pesh (ـٗـ) upside down is on the ہ (Ha). So, these ل-ہ-ہ have to be pronounced with a duration of one ا(Alif)

Madd-e- Far'i (Derived)

Fari means derivatives. The madds which are derived from Madd-e-Asli are called Madd-e-Far'i. In other words, if there is any (ـُـ) Zazm, or hamza (ء) or Tashdid (ـّـ) following a Madd-e letter (haraf) those have a long duration. These ar Madd-e- Far'i .

Example:

a. آٰلْـٰٔنَ in this word, a Zazm (ـُـ) is there on the Madd letter and (لLam) is seen. This is Madd-e fari. So, we will pronounce Hamza a bit longer.

b. جَآءَ-وَمَآ اَدْرٰكَ In these two examples hamza follows Madd letter Alif . So, the Zim (ج) and Mim (م) have to be pronounced longer as Madd-e Fari'

c. وَلَا الضَّآلِّيْنَ-كَآفَّةً in the two examples, Lam (ل) follows Madd letter Alif and Tashdeed (ـّـ) on Fa (ف). This is another kind of Madd-e Fari. So, it has to be read longer.

It is to be mentioned that in many places of Al-Quran, there are signs for all these madds on the letters. For example, the letter which has these symbols (ـٓـ), (ـٰـ) on it, has to be read longer. If this symbol (ـٰـ) is seen on the letter, its prolongation is that of four Alif and for this symbol (ـٓـ)the duration is that of three Alif. For example, اُولٰٓئِكَ-مَآ اَغْنٰى

Group Activity
Make a list on the different kinds of Madds.
Home Work
Write the names of Madds and mention which madds should be prolonged how many Alifs in recitation.

Lesson-4

Waqf (وَقْفٌ)

Waqf is an Arabic word. It means to pause or stop etc. In the Tajweed term, to give a pause if needed while reciting is called Waqf. In terms of tajweed while reciting Quran it refers to give a pause when needed. In other words, the interval between two breathing is called Waqf.

Waqf is very important in the recitation of the Holy Quran. As we cannot hold our breath for long, we have to take breath at a small break. Similarly we cannot recite the whole Quran with one single breath. That is why we have to give a pause between the verses. Such pauses between the verses are called Waqf.

Tajweed is the name of reciting Quran properly and nicely. Therefore, we cannot stop wherever we like while reciting. This destroys the beauty of recitation. Sometimes, this even changes the meanings. So, we have to stop at a fixed place. Our dear Prophet (Sm.) used to stop at the end of every verses of sura Fatiha. When a Waqf is needed, the zazm has to be pronounced if there is any on the last letter. If any harkat (zer, zabr, pesh) is pronounced, we cannot stop. But if we cannot or find it difficult to hold the breath, we can do wakf before the fixed place of Waqf. In this case, we have to start recitation from the word where we stopped.

In the Holy Quran, different kinds of signs are there for Waqf. These are all the signs of pause. If we know about these signs, we can do Waqf correctly. A description of these sign is given below.

0- this is called 'Waqf-e Tam'. This is the sign for a sentence or a verse. This sign indicates that the verse stops here. So, we have to stop at this sign.

م - This is called ‘Waqf -e Lazim’. Wakf is a must on this sign. The meaning of the verse might be changed if the Waqf is not done here.

ط - This is the sign of ‘Waqf Mutlak’. This is good to Waqf on this sign.

ج - This is the sign of ‘Waqf zaiz’. We can have a wakf or not to Waqf here. But having a Waqf is good.

ز - This is called 'Waqf-e Mujawaz". It is better not to Waqf here .

ص - This sign is called 'Waqf -e Murakhase'. It is good not to Waqf here. But we can if we fail to hold breath.

ق - There are disputes over this sign if a Waqf is needed or not. But it is safer not to Waqf here.

قف - This is 'Waqf Amor'. We are instructed to have a Waqf here. So, we have to stop.

لا - This indicates not to Waqf. Without stopping here we have to continue.

صل - It makes no difference if we stop or do not stop here. But a Waqf is better.

صلی - Here, it is better not to Waqf.

س/سکتہ - This is called 'Saqtah' . We have to hold our breath here. In other words, we will give a pause but hold our breath.

ث/مع/معانقة - This sign is called 'Muanaqa' There can be (three dots) or مع sign on the left or right of a word or a verse. In this case, we have to stop at one sign and continue from the other sign.

وقف النبی - 'Waqfun Nabi. Here our dear Prophet (Sm) used to stop.

وقف جبرائیل - 'Waqf Zibrail (Aa)' If we stop here we will get benefit.

وقف غفران - 'Waqf Gufran'. If we stop here we can have, Allah's forgiveness.

Group Activity: The learners will make a list of the signs of Waqf.

Lesson-5

Nazira Tilawaat

The benefits of reciting Al- Quran are many. One can recite the Holy Quran from one's memory. In other words, one can learn the whole Quran by heart and recite it without looking on it. We can also recite the Quran keeping it open. Reciting the Quran by looking on it, is called 'Nazira Tilawaat'. Nazira Tilawaat is a good prayer. Allah, the Great will reward the Nazira reciter with the utmost honour and respect. We will also try to recite the Quran the more we can.

The rules of reciting Quran

Al Quran is the most dignified book. So, we should recite this book following some rules with utmost honour. Some rules of reciting Al-Quran are given below:

a. To sit in a clean and holy place after proper ablutions.

b. To keep the Holy Quran on something at a higher place.

c. To recite with attention. There should be no laughter or jokes or chatting.

d. To recite steadily with tajweed.

e. To recite only for the satisfaction of Allah.

Class work

- In this class, the lessons for Nazira recitation are from the fifth ruku to the eighth ruku of the Sura Al Baqara.
- The teacher will first recite the verses properly and nicely. The students will listen to the teacher attentively. They will make no noise, no chatting or joking.
- The students then will recite one by one. The teacher will listen to them. She or he will correct the mistakes if they make any. The students will correct their mistakes as their teacher guides.
- Afterwards, each of the learners will recite again and the teacher will listen. The teacher will teach them until they recite correctly. This way the students will learn how to recite the Quran properly with Tajweed. Then they will Practise reciting regularly at home.

Some Surahs of Al Quran and their background and meanings

Lesson-6

Sura Adiat (سُوْرَةُ الْعٰدِيٰتِ)

Sura Adiat is the 100th surah of Al-Quran. This was revealed in the city of the Holy Makkah. The first word of this sura is Adiat. This sura has been named after this word. This sura has 11 verses in total. When there existed a dangerous anarchy and instability in the then Arab, the different classes were engaged in blood shedding and looting and no clan was safe. In this background, this sura was revealed in order to remind that if anyone commits any crimes and misdeed he/she will be accountable in Akhirat

Word Meaning:

وَ	-	vow, oath	كَنُوْدٌ	-	ungrateful
اَلْعٰدِيٰتِ	-	Galloping horses	شَهِيْدٌ	-	witness, informed
ضَبْحًا	-	gasping	حُبِّ	-	love, addiction
فَالْمُوْرِيٰتِ	-	spark producer	خَيْرِ	-	good, welfare, asset
قَدْحًا	-	striking with hoofs	شَدِيْدٌ	-	hard,
اَلْمُغِيْرٰتِ	-	attackers ,adventurer	بُعْثِرَ	-	will be raised

صُبْحًا - at dawn, morning

اَثَرْنَ - release

نَقْعًا - dust

وَسَطْنَ - enter into

حُصِّلَ - revealed, disclosed

اَلصُّدُوْرِ - the souls

خَبِيْرٌ - be well aware of

Translation

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

In the name of Allah, the most Gracious, the most Merciful

وَالْعٰدِيٰتِ ضَبْحًا ۙ

1. By the horses that gallop and gasp,

فَالْمُوْرِيٰتِ قَدْحًا ۙ

2. And those that produce sparks striking their hoofs on rocks

فَالْمُغِيْرٰتِ صُبْحًا ۙ

3. Then they target the enemy at dawn,

فَاَثَرْنَ بِهٖ نَقْعًا ۙ

4. And then raise dust during that time

فَوَسَطْنَ بِهٖ جَمْعًا ۙ

5. And then attack the enemies

اِنَّ الْاِنْسَانَ لِرَبِّهٖ لَكَنُوْدٌ ۚ

6. Indeed man is most ungrateful to his Lord

وَاِنَّهٗ عَلٰى ذٰلِكَ لَشَهِيْدٌ ۚ

7. And verily he himself is aware of this ingratitude

وَاِنَّهٗ لِحُبِّ الْخَيْرِ لَشَدِيْدٌ ۭ

8. And indeed he is quite addicted to his wealth.

اَفَلَا يَعْلَمُ اِذَا بُعْثِرَ مَا فِي الْقُبُوْرِ ۙ

9. But does he not know when those (dead) in the graves will be raised?

وَحُصِّلَ مَا فِي الصُّدُورِ ۝

10. And secrets, which are in hearts will be disclosed?

إِنَّ رَبَّهُمْ بِهِمْ يَوْمَئِذٍ لَّخَبِيرٌ ۝

11. Indeed their Lord is well aware of their fate on that Day.

Explanation: This sura is divided into three phases. In the first five verses, Allah has described different qualities of the military horses and taken vow of them.

Later, in the second phase, Allah has mentioned two special features of human being. And people do these two works consciously and willingly. But these are totally forbidden to be done. These are:

a. Ungratefulness towards the Creator
b. Greed and addiction to wealth

For this reason, in the last phase of the Sura, human beings are reminded of the resurrection day and their life in the grave. It is asked if they don't know they will have to go to the grave. Afterwards, all their deeds will be disclosed on the Day of Judgement. Even the ingratitude and greed he used to bear in mind will also be disclosed. Finally, everything will be judged. And, Allah knows about that day very well. Therefore, human beings should give up all unlawfulness and ingratitude and lead their life honestly.

Learning Points

- From this sura, we have learnt the following:
- Human beings are undoubtedly ungrateful to their Creator.
- Human beings have a strong addiction to wealth.
- On the Day of Judgement, the secret things hidden in human minds will also be disclosed.
- Finally, Allah will judge human beings for their deeds on the earth.

So, we will always remember the lessons of this sura. We will be grateful to Allah for His blessings. We will never be ungrateful to Him. We will never be allured by wealth or property and do no unlawful or dishonest work. Rather, we should be aware of the accountability of the Day of Judgement and will always be obedient to Allah.

Activity: On their exercise book, the learners will write down three learning points of Sura Adiyat and will show it to the teacher.

Lesson-7

Sura Al-Qari'ah (سُوْرَةُ الْقَارِعَةِ)

Sura Al-Qariah is one of the Makki Suras. It is the 101th Sura of Al-Quran. It has 11 verses.

The first word of this sura is Al-Qariah. Qariah means striking hard. Qyamat or dooms will strike the earth violently and so it is called Qariah. In this sura, different situations of Qyamat are described. That is why, this sura has been named Al-Qariah or Dooms.

When the people were engaged in mutual conflict and clash, looting and sinful acts in the then Arab, this sura was revealed in order to remind them of the destruction of Qyamat and the Judgment of Hasr and the drastic punishment of the hell.

Word Meaning

اَلْقَارِعَةُ	- Hard striker	مَوَازِيْنُ	- balance
يَوْمَ	- day	عِيْشَةٍ	- life, livelihood
اَلْفَرَاشِ	- insect	رَاضِيَةٍ	- satisfactory
اَلْمَبْثُوْثِ	- dispersed, scattered	خَفَّتْ	- will be light
اَلْجِبَالُ	- mountains	اُمُّ	- location, place
اَلْعِهْنِ	- coloured feather	هَاوِيَةٌ	- deep hole, it's a name of a hell
اَلْمَنْفُوْشِ	- carded, cleaned	نَارٌ	- fire
ثَقُلَتْ	- heavy	حَامِيَةٌ	- hot, lit up, blazing

Translation

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

In the name of Allah, the most Gracious, the most Merciful

اَلْقَارِعَةُ ۙ

1. The striking Hour

مَا الْقَارِعَةُ ۚ

2. What is the striking (Hour)?

وَمَآ اَدْرٰىكَ مَا الْقَارِعَةُ ۙ

3. Do you know what the striking (Hour) is?

يَوْمَ يَكُوْنُ النَّاسُ كَالْفَرَاشِ الْمَبْثُوْثِ ۙ

4. It is a Day whereon mankind will be like moths scattered about,

وَتَكُوْنُ الْجِبَالُ كَالْعِهْنِ الْمَنْفُوْشِ ۚ

5. And the mountains will be like cleaned wool,

فَاَمَّا مَنْ ثَقُلَتْ مَوَازِيْنُهٗ ۙ

6. Then as for him whose balance (of good deeds) will be heavy,

فَهُوَ فِيْ عِيْشَةٍ رَّاضِيَةٍ ۚ

7. He will live a pleasant life (in Paradise).

وَاَمَّا مَنْ خَفَّتْ مَوَازِيْنُهٗ ۙ

8. But as for him whose balance (of good deeds) will be light,

فَاُمُّهٗ هَاوِيَةٌ ۚ

9. He will have his home in *Hawiyah* (pit, i.e. Hell).

وَمَآ اَدْرٰىكَ مَا هِيَهْ ۚ

10. Do you know what it is?

نَارٌ حَامِيَةٌ ۢ

11. (It is) a hot blazing Fire!

Explanation

In the sura Al -Qariah, Allah has mentioned two things. In the first five verses, Allah has decribed the Doomsday. With the start of Qyamat, Allah will destroy the whole earth. That is why, He has used the word Al-Qariah or the dooms. He has given a short description of the Qyamat. On that day, nothing on the earth will remain. The huge mountains on the earth will be floating like cleaned feathers. Human beings will be scattered like the insects. The sky, the

land, seas, rivers, forests all will be destroyed. Only Allah will remain on that day. Excepting Him, everything will be destroyed.

In the last six verses of the second part of this sura, Allah has described the result of the deeds of human beings on this earth. On the day of Judgement, whole mankind will be judged by their deeds. The deeds and misdeeds of human being will be measured on the scale. The man, who has done good deeds on the earth, will have his/her scale heavy with virtue. He/she will gain the ever peaceful heaven. He/she will live happily there. On the other hand, he/she who will have the scale light with his/her virtue, their scale will be heavier with their sins. They will be thrown into the hell. The hell called Habia will be their dwelling. Habia is a very terrible place. There is flaming fire. The sinners will suffer severe punishment therein.

Learning Points :

- Both life and this world are short-lived.
- Allah will destroy the whole world and His creation with a hard strike.
- Mankind will be judged for their deeds and sins.
- The virtuous man will live in for ever peaceful heaven.
- And the sinners will dwell in the hell which is a place of severe punishment

We will learn this surah by heart with its meaning. As we learnt from this Sura, we will always do good deeds. We will refrain ourselves from sin and unlawful deeds.

Howe Work: The sutdents will make a poster on the learning of Surah Al Qariah at home and bring it to the class.

Lesson-8

Sura At-Takasur (سُوْرَةُ التَّكَاثُرِ)

This sura has been named from the first word 'Takasur' mentioned in the first verse. It is the 102nd sura of the Holy Quran. This was revealed in the sacred city Makkah. It has eight verses.

Prophet Muhammad (Sm.) once said to his Shahabis 'there is none among you who is able to recite one thousand verses everyday. They replied, 'Yes, there is hardly anyone who has the ability to recite one thousand verses. Then the Prophet (Sm.) asked them, "Is there anybody who can recite sura Takasur everyday?' It is to be mentioned that reciting this sura once everyday equals to reciting one thousand verses. (Mazhari)

Background

Banu Abd Manaf, Banu Kusai and Banu Sahm were the sub clans of Quraysh tribe. Each of these clans used to tell other "We are superior to you in every ways, be it leadership, be it power or be it population". Banu Abd Manaf was proved to be the toppest of all. Then everyone said,"We'll also count those who are dead". So they went to the graveyard and started to count the graves along with their names of the dead persons. Now Banu Sahm got three families more in number. So they had a large population in the age of Jahiliyyah. Under this situation, this sura was revealed.

Word meaning :

اَلْهٰكُمُ - You have been diverted

اَلتَّكَاثُرُ - Wealth, competition of wealth

حَتّٰى - Until, even

زُرْتُمُ - You have met

اَلْمَقَابِرَ - Graves

كَلَّا - Never

سَوْفَ - Soon, immediately

تَعْلَمُوْنَ - You will come to know

ثُمَّ - Thereafter , again

لَوْ - if

عِلْمَ - Knowledge

اَلْيَقِيْنِ - Firm belief, certain

اَلْجَحِيْمَ - Zahim, name of a hell

عَيْنَ - Eye

يَوْمَئِذٍ - That day

عَنِ - From, since, about

اَلنَّعِيْمِ - Blessing

Translation :

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

In the name of Allah, the most Gracious, the most Merciful

اَلْهٰكُمُ التَّكَاثُرُ ۙ○

1. Competition for worldly wealth diverts you

حَتّٰى زُرْتُمُ الْمَقَابِرَ ؕ○

2. Until you visit the graveyards (till you die)

كَلَّا سَوْفَ تَعْلَمُوْنَ ۙ○

3. No! You are going to know.

ثُمَّ كَلَّا سَوْفَ تَعْلَمُوْنَ ؕ○

4. Again, No! You shall come to know!

كَلَّا لَوْ تَعْلَمُوْنَ عِلْمَ الْيَقِيْنِ ۙ

5. Nay! If you knew with a sure knowledge (you would not occupy yourselves in worldly things)

لَتَرَوُنَّ الْجَحِيْمَ ۙ

6. You will surely see the Hellfire.

ثُمَّ لَتَرَوُنَّهَا عَيْنَ الْيَقِيْنِ ۙ

7. Then you will surely see it with the eye of certainty.

ثُمَّ لَتُسْـَٔلُنَّ يَوْمَئِذٍ عَنِ النَّعِيْمِ ۧ

8. Then, on that Day, you shall be asked about the delight (you indulged in, in this world)!

Explanation

Mankind has been warned against the greed for wealth and competition in worldly things. Human beings are naturally greedy for wealth, and money. A man dies while they are competing with each other in order to gain wealth in abundance. But he does not take any preparation for the life after death. But one should not do so because wealth is short-lived. Greed for worldly things diverts people. But the success and benefits of the Qyamat are far better than all these worldly things. So, mankind should give more priority to the Akhirat rather than this world. If men could realize the reality of the Akhirat!

Men will be able to realize Akhirat after the death. They will observe it with the eye of certainty. But then they will be unable to do anything. Rather, thay will be asked about the bliss they are enjoying on the earth. They will see the hellfire because of the greed and unlawfulness and sins they committed.

Learning Points:

- We should not have illusion of the abundance of wealth.
- This diverts people from thinking about Akhirat.
- Those who earn their wealth by unlawful means will be thrown into the hellfire.
- They will be judged according to all their deeds.

So, we will not have any greed for wealth. Rather, we will earn our livelihood and wealth legally. And we will spend those as Allah has instructed us. We will not compete for earning wealth unlawfully.

Activity: The learners will tell the background of Sura At-Takasur to the friends sitting next to them.

Home work: The learners will make a poster with the earning points of the Surah At-Takasur.

Lesson-9

Sura Al -Lahab (سُوْرَةُاللَّهَبِ)

Sura Lahab was revealed in the city of Makkah It has 5 verses. In this sura the character of Abu Lahab and his fate have been described. So, it has been named Surah Lahab. This is the 111th sura in Al- Quran.

Background:

One day, Hazrat Muhammad (Sm.) climbed up the Safa mountain and invited the Quraysh people. In those days of Arab, people were used to be called when there was any danger to come. So, everybody gathered at the heel of the mountain to listen to the Prophet (Sm). The prophet asked them, 'Would you believe me if I say that a group of enemies from the other side of this mountain is coming towards you and they might attack you at any time? Everyone replied together, 'yes, we will certainly believe." Then Hazrat Muhammad (Sm) said 'I am warning you against a severe punishment. (You acknowledge that there is no God but Allah and you give up worshipping the idols). Hearing this invitation, Abu Lahab said it aloud--

تَبًّا لَكَ اَلِهٰذَا جَمَعْتَنَا

Meaning: 'May you be destroyed. Have you gathered us for saying this?'

Afterwards, Abu Lahab was about to hurt him. Allah got displeased at Abu Lahab's speech and deed and then revealed this sura. (Sahih Bukhari)

Word Meaning:

تَبَّتْ	- Let it be destroyed	ذَاتَ لَهَبٍ	- blazing, flaming
يَدٌ	-hand	اِمْرَاَتُهٗ	- his wife
يَدَا	- two hands	حَمَّالَةَ	- carrier, porter
مَآ اَغْنٰى	- was of no use, didn't save	اَلْحَطَبِ	- firewood
كَسَبَ	- he has earned	جِيْدِ	-neck
سَيَصْلٰى	- he will enter very soon	حَبْلٌ	- rope
نَارًا	- fire, hell	مَسَدٍ	- twisted

Translation

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ ۝

In the name of Allah , the most Gracious and the most Merciful

تَبَّتۡ یَدَاۤ اَبِیۡ لَہَبٍ وَّتَبَّ ؕ

1. Perished be the two hands of Abu Lahab and he himself be perished.

مَاۤ اَغۡنٰی عَنۡہُ مَالُہٗ وَمَا کَسَبَ ؕ

2. The wealth and what he earned all went in vain.

سَیَصۡلٰی نَارًا ذَاتَ لَہَبٍ ۚ

3. Soon he will enter into a blazing fire.

وَّامۡرَاَتُہٗ ؕ حَمَّالَۃَ الۡحَطَبِ ۚ

4. And his wife too, , who indulged him.

فِیۡ جِیۡدِہَا حَبۡلٌ مِّنۡ مَّسَدٍ ۚ

5. There will be a twisted rope around her neck

Explanation:

Abu Lahab was the enemy of lslam and the Prophet Muhammad (Sm.). He always used to do harm to Islam. In this Sura, his miserable fate is described. Abu Lahab was the paternal uncle of Hazrat Muhammad (Sm). He was the owner of vast wealth. But even all these things were of no use to him. Rather, he was perished in this world. And he will suffer the punishment in the Akhirat. Like him, his wife was also an enemy of lslam. She also used to hurt Hazrat Muhammad (Sm.). She used to put thorns on his way. So, Allah also cursed her and she will suffer painful punishment in Akhirat.

Learning Points:

- To go against Hazrat Muhammad (Sm.) and Islam are both dangerous.
- As a result, both this world and Akhirat will certainly be destroyed.
- None of the worldly things, honour can save these enemies of Islam from the destruction.

Activity: The learners will make a list of the learning points of Sura Lahab

Lesson-10

Sura Al-Ikhlas (سُوْرَةُ الْاِخْلَاصِ)

Sura Ikhlas is the 112th sura of Al-Quran. It has 4 verses. This sura was revealed in the sacred city Makkah. This sura has many benefits. The great Prophet (Sm) said this sura is equal to the one-third of the whole Quran (Sahih Bukhari and Sahih Muslim). In another hadith, it is told that a man came to the Prophet (Sm) and said, 'The messenger of Allah, I like this sura very much.' Hazrat Muhammad (Sm) replied," your love for this will take you to the heaven"(Zami Tirmizi).

Background:

Once the Mushriqs asked the great Prophet about Allah's family. Allah revealed this sura as a reply to their question.

It is described elsewhere that the Mushriqs also asked what is Allah made of—gold, silver or something else? Allah has revealed this surah and thus replied to their question.

Word meaning

قُلْ - Tell

هُوَ - He

اَحَدٌ - One, second to none

اَلصَّمَدُ - independent, self dependent

لَمْ يَلِدْ - He did not give birth to anybody

لَمْ يُوْلَدْ - Neither he was born

كُفُوًا - equivalent, similar, equal

Translation

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

In the name of Allah, the most Gracious, The most Merciful

1. قُلْ هُوَ اللّٰهُ اَحَدٌ ۚ

Say (Oh Muhammad!). He is Allah, (the) One and Second to none

2. اَللّٰهُ الصَّمَدُ ۚ

Allah, the Eternal, Absolute

3. لَمْ يَلِدْ ۙ وَلَمْ يُوْلَدْ ۙ

He neither begets nor is born.

4. وَلَمْ يَكُنْ لَّهٗ كُفُوًا اَحَدٌ ۚ

And there is none equal to Him.

Explanation:

This sura is the ultimate testimony of Tawhid or Oneness. This Sura gives a brief introduction of Allah. Here, an answer is given to the beliefs of the Mushriqs and the nonbelievers. Allah is One and second to none. He is the Absolute. He Himself has created all the things alone and controls everything. He is not dependent on anybody. Rather, everything depends on Him. He is beyond all sorts of necessity. He does not beget anybody, nor is born. He is the One and second to none. There is none equal to Him.

Learning Points:

- Allah is the One and second to none.
- He has no wife, son, daughter, or parents.
- He is the Absolute and the most Powerful.
- There is none equal to Him.

We will believe in Allah's Oneness. We will never associate anybody with Him.

Activity: The learners will write down the learning points of Sura Ikhlas and make a poster.

Lesson-11

Verses for Munazat

Allah is our Lord. He is our Creator, and Nourisher, Provider and the Protector. He is not dependent but self-sufficient. He gives us the light, air, water, food etc. He protects us from danger. We get rid of pains and sorrows with the help of His mercy and sympathy. In a word, everything is submissive to Him. Everything happens by His order. The things we need in this world are also His gifts.

Therefore, we all should pray to Him for everything we want. The Prophet (Sm.) said,' He who does not pray to Allah and does not seek His help in his need, Allah gets angry with him."(Zami Tirmizi). Munazat is the means of availing something from Allah. We can inform Allah about our need through Munazat. There are many verses for munazat in Al-Quran. In this lesson, we will learn such three verses of munazat. Afterwards, we will pray to Allah through reciting these verses.

Verse: 01 رَبَّنَا ظَلَمْنَآ اَنْفُسَنَا وَاِنْ لَّمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُوْنَنَّ مِنَ الْخٰسِرِيْنَ ○

Meaning: 'Oh, our Lord, We have done injustice to ourselves. Unless you forgive us and have mercy on us, we will certainly be lost (Sura Al-Ar'af, Verse: 23).

This munazat was first recited by Hazzrat Adam (As.) and Hazrat Hawa (As.). Allah created both Hazrat Adam (As.) and Hazrat Hawa (As.) and sent both of them to Paradise to live therein. Almighty Allah allowed them to live there and to eat and drink whatever they liked. However, He forbade them to go near one particular tree. But deceived by the Saitan, Hazrat Adam (As.) and Hazrat Hawa (As.) ate those fruits. As soon as they did so, Allah sent them down on the earth. After coming on the earth Adam (As.) and Hawa (As.) realized their mistakes. They sought His forgiveness through prayer. Afterwards, Allah became kind towards them and taught them the appropriate munazat. Then Hazrat Adam (As.) and Hazrat Hawa (As.) begged His forgiveness through munazat. As a result, Allah forgave them and accepted their prayer.

This verse is a very important munazat. We commit many sins willingly or unwillingly and openly or secretly. Under this condition, we should confess these sins. Later, we should also beg Allah's forgiveness through munazat. We hope Allah will be kind to us and forgive our sins.

Verse: 02 ○ رَبَّنَآ اٰتِنَا مِنۡ لَّدُنۡكَ رَحۡمَةً وَّهَيِّئۡ لَنَا مِنۡ اَمۡرِنَا رَشَدًا

Meaning: Our Lord! Have mercy on us from yourself, and arrange our works for us to be done in the right way (Sura Kahf, Verse: 10).

This munazat was recited by the youth of Kahf in As'hab. Allah has mentioned their event and the munazat. It is an incident of hundreds of years back before the arrival of our prophet. There was a king named Dakyanus who was very tyrannical. He used to oppress the believers. Some young boys took shelter in the caves of hills in order to get rid of his tyranny. They had a dog with them. They were called Kahf in As'hab. There they used to pray to Allah very heartily. While being in the cave, they recited this munazat and begged Allah's help. Allah also accepted their munazat.

Those who are virtuous and believers never give up their prayer to Allah. Despite much oppression, they keep praying to Allah sincerely. For this, they are ready to leave their own house or country behind. Like them, we too will pray to Allah. By no means we will leave our prayer. As a result, Allah will be sympathetic to us and help us do all our works properly.

Verse: 03 ○ رَبَّنَا عَلَيۡكَ تَوَكَّلۡنَا وَاِلَيۡكَ اَنَبۡنَا وَاِلَيۡكَ الۡمَصِيۡرُ

Meaning: Our Lord! We have depended on You, advanced towards You and also we will return toward You (Sura Al-Mumtahina, verse: 4).

Hazrat Ibrahim (As.) recited this munazat. He did this munazat to Allah in order to get rid of the tyranny of the nonbelievers.

In fact, Allah is the owner of everything. We can hardly do anything without His kindness and sympathy. So, we will always depend on the mercy of Allah in our pain, happiness, sorrow, and joy. We will advance towards Him for every purpose. Then Allah will help us. This is what the above munazat teaches us.

Group Activity: The learners will tell one another these three verses with the meanings.

Home Work: The learners will make a poster with the three verses on it and hang in front of their reading table.

Lesson-12

Hadith Sharif (اَلْحَدِيْثُ)

Hadith is an Arabic word. This means words or saying. In Islamic term, the words, deeds and silent consents of the Great Prophet (Sm.) are called Hadith.

The importance of hadith

Allah, the Exalted sent many messengers for decades in order to lead the human beings towards the right path. They showed the true paths to mankind. They taught them about the virtuous and lawful works practically. They were the ideals of mankind. Our dear Hazrat Muhammad (Sm.) was though the last but the best of all the Prophets. No more prophets will follow him. Until the Qyamat everyone has to follow only all his ideals and teaching. Therefore, it is very essential to preserve all his words and his deeds. We can follow him only when we learn about these. Al-Hadith is the preserver of all the good deeds Hazrat Muhammad (Sm.) performed in his life. Through this we can come to know about all the instructions and teachings the Prophet (Sm.) gave to us.

If AI-Hadith had not been there, we would not have learnt these things. So, Hadith is undoubtedly very important for us to know in order to follow the virtuous and lawful path.

Hadith is the second origin of the Islamic code of life. Hadith comes next to Al-Quran. Hadith is a kind of explanation of Al-Quran. Allah has given many instructions in the Quran. The great Prophet Hazrat Muhammad (Sm.) has explained those instructions to us in details. He taught all those rules and laws to the Shahabas practically. We can know all these things through Hadith. Allah said,

وَمَآ اٰتٰىكُمُ الرَّسُوْلُ فَخُذُوْهُ وَمَا نَهٰىكُمْ عَنْهُ فَانْتَهُوْا ج

Meaning: Accept all what the Prophet gives to you and leave what he forbids you (Sura Hashr, verse 7).

Hadith contains practical guidance to guide mankind. The Prophet Rasulullah (Sm.) said,

تَرَكْتُ فِيْكُمْ أَمْرَيْنِ لَنْ تَضِلُّوْا مَا تَمَسَّكْتُمْ بِهِمَا كِتَابَ اللهِ وَسُنَّةَ نَبِيِّه

Meaning: I have left among you two things, if you hold first of them, you will not go astray. And that is the Book of Allah and the Sunnah of His Prophet or the Hadith (Muatta Malik).

The importance of Hadith has been highlighted through this verse sent by Allah. So, we will learn Hadith and try to follow what we learn.

Sihah Sittah (اَلصِّحَاحُ السِّتَّةُ)

The word 'Sihah' means pure and correct. And the word 'Sittah' means six. Six books of pure hadiths are together called "Sihah Sittah". The correct (sahih) hadiths of our dear Prophet Hazrat Muhammad (Sm.) have been compiled in these six books. With the authentic descriptions, these books help us learn about the hadiths of our Prophet. We will learn briefly about those six hadiths below.

1. Sahih Bukhari

Abu Abdullah Muhammad Ibn Ismail Bukhari (R) is the collector of this book. He is known as Imam Bukhari. The book compiled by him was named after him as Sahih Bukhari. He chose from a vast collection of six lac hadith and then complied his book. Sahih Bukhari is the most famous hadith book. It is considered as the most authentic book after the Qur'an.

2. Sahih Muslim

Sahih Muslim is the second book of Sihah Sittah. In terms of authenticity it is the second to the Sahih Bukhari. This book was compiled by Abul Hussain Muslim ibn Hajaaj Al-Kushairy. He chose from a collection of three lac hadith and compiled this book.

3. Jami Tirmidhi

It was collected by Abu 'Isa Muhammad Ibn 'Isa at-Tirmidhi (R). All types of hadith has been compiled in this. It is said "The Prophet (Sm.) is assumed to be present and himself talking in the house of those who have this book."

4. Sunan Abu-Dawud:

The name of the compiler of this book is Abu-Dawud Sulaiman bin Al-Aash'as (R). The sequence of the contents of this book is of high standard. This book was compiled after a selection of total 5 lac hadith.

5. Sunane Nasai

It was compiled by the great scholar of hadith Ahmad Ibn Shuaib An-Nasai (R). This has got a high standard layout. This book has a special respect among the Sihah Sittah.

6. Sunane Ibne Majha

This is the last book of the Sihah Sittah. This was compiled by Abu Abdullah Muhammad Ibne Yazid lbne Majha.

We will read all these hadith when we grow up. We will learn about the sayings and deeds of our dear prophet Hazrat Muhammad (Sm.). Then we will lead our life following the teachings of these hadith.

Lesson-13

Three Verses for Munazat

Munazat means to pray to Allah. The Greatness of Allah is proved by munazat. And only the person who is weak, helpless seeks help. And the person who helps is usually strong and powerful. We express our weaknesses and helplessness to Allah through munazat. At the same time, we acknowledge the independence, power, kindness etc. all these qualities of Allah. So, munazat is also a kind of ibadat. Allah is pleased with this munazat. There are many hadith of munazat. We will learn these three munazats below:

Hadith-1:

اَللّٰهُمَّ اِنِّیۡ اَسۡئَلُكَ الۡهُدٰی وَالتُّقٰی وَالۡعَفَافَ وَالۡغِنٰی -

Meaning: Allah, I seek Hedayat, (the direction of the straight path), Taqwa, purity from you and seek relief from scarcity (Sahih Muslim and Jami Tirmidhi).

Hadith 2:

اَللّٰهُمَّ اغۡفِرۡ لِیۡ وَارۡحَمۡنِیۡ وَاهۡدِنِیۡ وَعَافِنِیۡ وَارۡزُقۡنِیۡ -

Meaning: Allah, forgive me, have mercy upon me, keep me safe and provide me with your blessings (Sahih Muslim).

Hadith 3:

یَا مُقَلِّبَ الۡقُلُوۡبِ ثَبِّتۡ قَلۡبِیۡ عَلٰی دِیۡنِكَ -

Meaning: Allah, You can bring change to our souls. Keep our souls firm on Your religion (Islam) (Jami Tirmidhi).

It is a matter of fortune for a believer to be firm and steady on his religion. On this matter, a prayer has been performed to Allah in the hadith above.

We will learn those munazats and their meanings too. And then, through these we will pray to Allah heartily. This will please Allah, the Almighty. He will forgive us and have mercy on us. Thus, we will achieve the blessings both in this world and in Akhirat.

Activity
The learners will write down the meanings of these three hadith on a poster and present it in the class.

Lesson-14

Three Hadith on Moral Virtues

Love for mankind and utmost tolerance are two great virtues. Different kinds of people live in our society. Our society comprises people of all kinds, for example: rich and poor, black and white, sick and sound, Muslims, Buddhists, Christians etc. Peace exists with the combined efforts of everybody. If there is no unity and cooperation among all people, no society can develop. So, love, kindness, sympathy for mankind is necessary. Islam has really given emphasis on these qualities. Our prophet (Sm.) himself loved all mankind. He maintained good behaviour with all sorts of people irrespective of race, cast, and religion. He loved all the relatives, neighbours, acquainted, strangers etc. and had mercy on them. He has instructed us to do so. We can see all these instructions in the hadith.

In our society, both the Muslims and the non-Muslims live together. They are also the creation of Allah. So, we have to behave well with them too. We must not make any fun or jokes about their faith and religion. They have to have the freedom to follow their religion. This is what our Prophet (Sm.) and the Islam teach us. Instructions about this are also given in the hadith. In this lesson, we will learn three hadith on love for mankind and utmost tolerance.

Hadith -1.

لَا يَرْحَمُ اللّٰهُ مَنْ لَّا يَرْحَمُ النَّاسَ -

Meaning: "Allah is not kind towards him who does not show kindness to the mankind." (Sahih Bukhari and Sahih Muslim)

Learning points

All men of the world are the creation of Allah, the Exalted. We have to behave well with them. We have to show kindness-sympathy, and love towards everybody irrespective of race and religion. We should not love only the rich people, but the poor people too. Similarly, we should help the Muslims and the non-Muslims alike. Everyone has to be shown kindness, love and cooperation when needed. Allah will be pleased and be kind to us. This hadith teaches us to love and respect all.

Hadith 2

لَا يَدْخُلُ الْجَنَّةَ قَاطِعُ رَحِمٍ -

Meaning: He who cuts himself off from his kins will not enter the heaven (Sahih Bukhari and Sahih Muslim).

Learning points

We have to maintain the relations with our kins. Our parents, sister-brother, uncles-aunts, grandfather, grandmother all are our relatives. They all are very close to us. Besides, we have many other relatives. We will maintain good relationship with them. We will not cut ourselves off from anybody.

We should not cut ourselves off from even those relatives who are non-Muslims. Rather, we should maintain good accord with them. We will help them in their need. We have to give them support in their danger or sorrow. We will have a nice relationship with them. Only then we can enter into the heaven.

Hadith 3

اَلَا مَنْ ظَلَمَ مُعَاهَدًا اَوِ انْتَقَصَهٗ اَوْ كَلَّفَهٗ فَوْقَ طَاقَتِهٖ اَوْ اَخَذَ مِنْهُ شَيْئًا بِغَيْرِ طِيْبِ نَفْسٍ فَاَنَا حَجِيْجُهٗ يَوْمَ الْقِيَامَةِ -

Meaning: Be aware! If anybody does any injustice to any captive or deprives him of his rights or imposes any work on him which he is unable to do, or snatches any goods from him forcefully, I will speak for the captive on the Qyamat Day (Abu Daud).

Learning Points

Both Muslims and Non-Muslims all are the citizens of our country. No torture or injustice can be done to the Muslims and Non- Muslims. Neither any harm can be done to their religion, life, wealth and self- respect. Their religion must not be neglected. There should be no obstacles on performing their religion. We should behave well with them. They should be shown tolerance and sympathy. If we oppress them, hurt them, Hazrat Muhammad (Sm.) will not recommend us on the day of Qyamat. And if our prophet does not recommend any of us, we will surely be destroyed. Therefore, we will love all people. We should consider every people not by their religion but as human beings and thus maintain good relationship with them.

Activity:
The learners will memorize the three hadith and tell their meanings too.

Exercise

Multipe Choice Question

1. How many verses are there in Surah Al-Ikhlas?

A. 4
B. 5
C. 8
D. 11

2. If you recite the Quran, you will-

i. Increase your social status
ii. Receive endless rewards
iii. Receive intercession on the Day of Judgment

Which one is correct?

a. i & ii b. i & iii
c. ii & iii d. i & ii & iii

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

(1) 'Raseed' and 'Nayeem' are two brothers. 'Raseed' finds a verse in the Quran instructing him to pray, but he is worried about how to perform it. The Imam of their mosque advises him to follow the principles of prayer of the Prophet (PBUH). 'Nayeem' can recite the Quran. While reciting the Quran, he does not stop at the place where the sign of waqf (م) is in the Quranic verse and reads it together

3. Which source of Islamic way of life did Imam Sahib point to?

A. Quran B. Hadith
C. Ijma D. Qiyas

4. The violation of the rules of reciting the Quran Majeed in the recitation of 'Nayeem' will result in –

i. The prayer will not be right
ii. The command of Allah will be disobeyed
iii. Social rules will be violated

Which one is correct?

a. i & ii b. i & iii
c. ii & iii d. i & ii & iii

Creative Questions

1) While reciting the Quran, Shabiha did not read the letters that have the vertical jabar (ـٰ) above, the vertical jer (ـٖ) below and the inverted pesh (ـٗ) above by one alif. His father, Mr. 'Asad', is the owner of immense wealth. He deposits thousands of crores of taka in the bank every year. He competes with the rich for wealth.

a) What is Madde Farai?
b) Why is it necessary to make waqf while reciting the Quran? Explain.
c) Which aspect of reciting the Quran has been violated by Shabiha? Elucidate.
d) Identify the Surah in which the teachings of Mr. 'Asad' are violated and analyze its consequences.

2) Fact-1: Mr. 'Jarif' is a rich and influential person in the area. He invites the rich people of the area to various functions at his house and feeds them. The poor people of the area cannot enter Jarif's house during the functions.

Fact-2: Mr. 'Mahfuz' keeps his shop open during the call to prayer and conducts business. On the other hand, other businessmen close their shops and go to offer prayers. A business friend of his advised 'Mahfuz' to offer prayers. In response, Samad said that there is no need for prayers for the progress of business.

a) What is Sihah Sittah?
b) Explain the hadith 'He who cuts off the ties of kinship will not enter Paradise.'
c) Which hadith teaching regarding moral qualities did Mr. 'Jarif's not follow in Fact-1? Explicate.
d) Identify the Surah in which the lesson isnot reflected in the activity of Mr.'Mahfuz' in Fact-2 and analyze its results.

Short Answer Questions

1. Why is Hazrat Usman (RA) called Jami'ul Quran?
2. Why is it important to know the lesson of Surah Al-Qari'ah?
3. Why is the lesson of Surah Al-Lahab important?
4. 'Hadith is the second source of Islamic way of life.' Explain.
5. The righteous and perfect never abandon the worship of Allah Almighty? Elucidate.

Chapter Four

Akhlaq (اَلْاَخْلَاقُ)

Akhlaq is an Arabic word. It means character, a particular combination of qualities in a person. The qualities include one's way of behaving, conduct, manners, moral strength, honesty, integrity etc. that are expressed through the daily activities of a person. In short, akhlaq refers to everything, every aspect of human character. On the basis of good and evil sides of a human character there are two types of akhlaq. They are akhlaq-e-hamidah (good character) and akhlaq-e-Zameemah (wicked character).

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

1. learn about good character and be able to explain importance of good character;
2. learn about wicked character and be able to discuss its harmful effects;
3. be able to discuss the negative impacts of eve-teasing and snatching and consider the preventive measures from Islamic perspective.

Lesson -1

(اَلْاَخْلَاقُ الْحَمِيْدَةُ)

Akhlaq-e-Hamidah (Good Character)

Akhlaq-e-Hamidah (Good Character) or good character includes a person's qualities and activities such as charity, forgiveness, sense of decency, looking after the creatures, keeping things in trust, honouring labour, etc. Honesty, integrity, good behaviour and manners are also associated with good character.

Importance of Akhlaq-e-Hamidah

Akhlaq-e-Hamidah (good character) is very important in human life. Peace and happiness in life depends on our akhlaq-e-Hamidah or good character. Good character ensures good behaviour. The better one's character is the more he/she will be righteous and dear to Allah. Happiness or sorrow in akhirath or the afterlife is granted on the basis of akhlaq-e-Hamidah in this world.

Advantages of Akhlak-e-Hamidah

1. Attaining the pleasure of Allah and His Messenger

The pleasure of Allah, the Almighty, and His Messenger, may be attained by

possessing a good character. Prophet Muhammad (Sm.) says. The perosn among you who has the best character is very dear to me (Bukhari and Muslim).

2. Attaining perfection of Iman

One's good character helps one reach the perfection of Iman. The Great Prophet Muhammad (Sm.) says about perfection of Iman,

اَكْمَلُ الْمُؤْمِنِيْنَ اِيْمَانًا اَحْسَنُهُمْ خُلُقًا -

Meaning: The most perfect of the believers in faith is one who is best in conduct (manners) (Abu Dawud).

3. Attaining the highest honour

A person with good character attains high status and honour from Allah and His Messenger (pbuh) and also possesses high status in society. Prophet Muhammad (Sm.) says, 'The best among you is he who is good in character (Bukhari)'.

4. The Day of Resurrection is the haviest deed

The Prophet (Sm.) said, The thing that will be the haviest in the believer's balance on the Day of Judgment is good character (Abu Daud).

Group Activity: State the good effects of Akhlaq-e-Hamidah (good character).
Home work: Describe the importance of good behaviour.

Lesson-2

Charity (اَلْاِحْسَانُ)

We need to help each other for our survival in this world. So we live in society. Charity is a very important quality of human beings in society. Charity means giving help free to those who are in need because they are ill, poor, or homeless.

The Arabic word for charity is 'Ihsan' (اَلْاِحْسَانُ) meaning to help others, to do good deeds. In Islam charity means to carry out the duties and responsibilities towards Allah's creation properly.

Significance

Charity is one of the main virtues of the Almighty Allah. Allah is the most Kind and Merciful. His Kindness and Grace pervade all His creation. He has created

human beings with variation in their qualities and abilities. As a result, they are dependent on each other. So they should help others as per their qualities and abilities.

Advantages of Charity

1. Attaining the love of Allah

Allah loves those who help others. Allah says,

وَاَحۡسِنُوۡا ۚ اِنَّ اللّٰهَ يُحِبُّ الۡمُحۡسِنِيۡنَ ۝

Meaning: Do good deeds. Indeed, Allah loves the good doers (Sura Al-Baqara, Verse-195).

2. Establishing peace and happiness in society

Charity helps to establish peace and happiness in society. You can help people by spending wealth or sometimes by saying only good words and ensure happiness for them. Consequently, strife and rivalry are removed from society.

3. Enemies change into friends

Charity can turn a deadly enemy into a good friend. You can even win the heart of a cruel man with your charity.

4. Attaining grace of Allah

If anybody shows kindness to any creature of Allah, Allah bestows grace on them. Prophet Muhammad (Sm.) says in this regard,

اِرۡحَمُوۡا مَنۡ فِي الۡاَرۡضِ يَرۡحَمۡكُمۡ مَّنۡ فِي السَّمَآءِ -

Meaning: Be kind to the dwellers of the earth ; then Gracious Allah, the lord of the Heaven will show kindness to you (Tirmizi).

5. Attaining love of human beings

You can achieve love of other people with your charity. Thus peace and happiness is established in society. You can make a cruel man your well-wisher. A deadly enemy may tum into a friend. Social bond becomes stronger.

We should always look after the creation and extend our helping hands to people in need.

Group Activity: Students will work in groups and make a list of the ways of helping people.

Lesson-3
Sense of Decency (اَلتَّهْذِيْبُ)

Behaviour that is good, moral, and acceptable in society is decency. Arabic word for decency is 'tahzib' (اَلتَّهْذِيْبُ) meaning politeness, humility, and shyness. Maintaining politeness in speech, gesture, posture, dress up, and manner is called decency.

Importance

Decency is a great human virtue. Its importance is immence. The sense of decency protects men from doing unjust and indecent activities. Decency helps people to be devoted to Allah. Everybody likes a person who is decent in manner. Decent behaviour is the key to good relations and strong bond. Decent and polite behavior creates friendship and sympathy. Sometimes, indecent behaviour and dresses bring disruption in the society which degrades moral character. Thus decency can help us keep our society fair and disciplined.

Decent behaviour helps develop friendship. Decent dresses are considered as the symbol of beauty. On the contrary, indecent or impolite behavior makes friends enemy. People do not like an indecent person. They break up with him. The Great Prophet (Sm.) says, 'The worst of all people is he whose indecency drives people away from him.' (Bukhari)

Allah does not like indecent people. He hates them. In this regard Prophet (Sm.)

إِنَّ اللهَ يَبْغَضُ الْفَاحِشَ الْبَذِيَّ -

Meaning: Allah hates the extravagant and the useless talker (Tirmizi).

Decency is a necessary element of human life. Almighty Allah taught us decency. In Sura Luqman in the Holy Quran it is mentioned that while teaching decency Hajrat Luqman (As.) said to his son,

'O my son! turn not your face away from men with pride, nor walk in insolence through the earth. Verily, Allah likes not any arrogant boaster. And be moderate in your walking, and lower your voice. Verily, the harshest of all voices is the braying of the ass.' (Sura Luqman, Verse:19)

We should maintain decency in every steps of our life. If we do it, a good environment will exist in society, and our social life will be beautiful and pleasant.

Group Activity: Students will work in groups. Each group will write a poster listing the good impacts of decency and present before the class.

Home Work: "The indecent dress and behavior bring about disruption"- Explain

Lesson-4

Looking after the Creatures (خِدْمَةُ الْخَلْقِ)

In Islamic terminology, looking after the creatures means to treat the creatures of Allah with kindness and sympathy towards them. Allah has sent mankind to this world as ashraful makhluqat i.e. the best of the creatures. And He has created everything else e.g. animals, birds, insects, mountains, trees, etc. for the benefit of human beings. So we should take care of the creatures and maintain them with sympathy.

Importance

Allah is pleased with him who treats His creatures with kindness and sympathy. Prophet (Sm.) says,

اِرْحَمُوْا مَنْ فِي الْاَرْضِ يَرْحَمْكُمْ مَنْ فِي السَّمَآءِ -

Meaning: Be kind to the dwellers of the earth then Gracious Allah, the Lord of the Heaven will show kindness to you (Tirmizi).

Everything in this world is Allah's creation, and so everything is considered as a member of the family of Allah's creation. As the best of all creatures man has his duties and responsibilities towards other members of the creation. Carrying out these duties and responsibilities is called looking after the creatures.

Man has mainly two types of duties: firstly, duties towards the Creator, and secondly, duties towards the creatures. The latter includes the duty of helping the destitute and the helpless as well as the duties towards trees, birds, animals, environment, etc. When His creatures are treated, protected, and taken care of with kindness, Allah becomes pleased. On the other hand, when they are ignored or treated with cruelty, Allah becomes angry.

We have to protect our environment for our own sake. Our environment consists of the elements around us such as insects, trees and plants, animals, birds, etc. Allah has created all these elements for the benefit of human beings. So we have to take care of them. Our beloved Prophet (Sm.) was always kind to all creatures, big or small.

We should take care of the sick people in society. We should manage to repay the loan of the indebted. Thus, if we take care of each other in society Allah's blessings are due for us. Our beloved Prophet (Sm.) says, 'Allah meets the needs of him who meets the needs of his Muslim brother (Muslim)'.

Like human beings all animals such as goats, cows, poultry, dogs, cats, etc. have appetite and thirst. It is our duty to feed them. The Great Prophet (Sm.) says,

'A woman was punished for a cat which she kept confined till it died of hunger. She neither gave it food, nor set if free that it might eat the worms of the earth.' At last the cat died because of not having food and Allah punished the woman (Bukhari & Muslim)'.

Dearest Prophet (Sm.) also says,'A sinful woman of *Bani Israilites* was passing by a dog which was dying of thirst. Then she provided the dog with water. As a result, Allah being pleased with her activity forgave her (Bukhari and Muslim)'.

Besides animals, we must be kind to plants and trees. We should not cut trees without any cause. We should not tear leaves of trees or uproot plants. Trees and plants also praise Allah. To save the environment and to meet our own necessity, it is our responsibility to be fair towards the animals and the environment.

We will look after all creatures of Allah. We will not cause pains to animals. We will not cause any damage to any trees without reason. We will plant trees and take care of them.

Group Activity: Students will work in groups and make a list of deeds related to looking after the creatures.

Lesson-5

Amanah or Trustworthiness (اَلْاَمَانَةُ)

'Amanah' means to keep things in trust. To preserve a thing with care and return it to its owner intact is called 'amanah'. The person who keeps something in trust is called trustworthy. On the other hand, damaging or misappropriating the wealth kept in one's trust is called untrustworthiness/misappropriation. The person who misappropriates by breaching the trust is considered as untrustworthy.

Importance

Every person has his/her responsibilities in society. These responsibilities are the sacred possessions for them to keep in trust. Keeping things in trust is necessary for maintaining peace in society. Everybody trusts, loves, and honours him who keeps others' things in trust. People neither like the treacherous nor trust him. They rather hate him. Putting emphasis on the importance of trusteeship Almighty Allah says,

اِنَّ اللّٰهَ يَاْمُرُكُمْ اَنْ تُؤَدُّوا الْاَمٰنٰتِ اِلٰٓى اَهْلِهَا ۙ لا

Meaning: Indeed! Allah commands that you should render back the trusts to those to whom they are due (Sura An-Nisa, Verse: 58).

It is a part of Iman. On the other hand, not protecting the trust is an act contrary to faith. Prophet (Sm.) says,

لَا اِيْمَانَ لِمَنْ لَّا اَمَانَةَ لَهٗ -

Meaning: There is no faith in him who has got no trust (Baihaqi).

Misappropriating something that you have been entrusted with is the sign of a Munafiq i.e. hypocrite. Prophet Muhammad (Sm.) says,

اٰيَةُ الْمُنَافِقِ ثَلَاثٌ اِذَا حَدَّثَ كَذِبَ وَاِذَا وَعَدَ اَخْلَفَ وَاِذَا اؤْتُمِنَ خَانَ -

Meaning: The signs of a hypocrite are three. When he talks, he speaks falsehood, and when he promises, he breaks, and when he is entrusted, commits treachery (Bukhari & Muslim).

Allah hates him who misappropriates. People also hate him. Allah says,

إِنَّ اللّٰهَ لَا يُحِبُّ الْخَآئِنِيْنَ ○

Meaning: Certainly Allah likes not the treacherous (Sura Anfal, Verse: 58).

Group Activity: Students will work in groups to discuss for making a list of activities of trustworthiness.

Lesson-6

Honour for Labour (شَرَفُ الْعَمَلِ)

Work which involves physical effort to survive in this world is called labour. The work done for our own survival, for helping others, and for the welfare of creatures in the world is labour. Hard work is the key to development. The more hardworking a nation is the more it is, developed. Allah says in the Quran,

فَإِذَا قُضِيَتِ الصَّلٰوةُ فَانْتَشِرُوْا فِي الْأَرْضِ وَابْتَغُوْا مِنْ فَضْلِ اللّٰهِ

Meaning: And when the prayer has been concluded, disperse within the land and seek from the bounty of Allah (Sura Al-Jumu'ah, Verse: 10).

Importance of honour for labour

Labour is highly honoured in Islam. Islam terms the food earned with hard labour as the best food. Earning of livelihood is considered as 'Ibadah' in Islam.

Prophet Muhammad (Sm.) says,

طَلَبُ كَسْبِ الْحَلَالِ فَرِيْضَةٌ بَعْدَ الْفَرِيْضَةِ -

Meaning: To try to earn a lawful livelihood is (also) an obligation like the other obligations (in Islam) (Baihaqi).

Allah has created endless wealth in this world for the cause of human beings. We have to work hard to make use of this wealth. Allah has provided us with all the organs necessary for labour, i.e. hands, feet, brain, etc. Allah has ordered us to utilize them. Allah says,

It is He Who has made the earth subservient to you, so walk in the path thereof and eat of His provision (Sura Al - Mulk, Verse: 15).

Our beloved Prophet (Sm.) loved labour. He himself was also used to work hard. In his childhood, he used to look after sheep. And in his youth he ran a business.

After migration to Madina he commanded soldiers in the battlefield. He actively participated in digging a moat in Khandak battle. Allah likes him who works hard.

Allah's Messenger also says, 'No one has ever eaten better food than he eats from the work done by his hands. The Prophet of Allah Dawud (As.) would eat from the work done by his hand.' (Bukhari)

Prophet (Sm.)' s daughter Fatima (Ra) used to move grinder with her own hand, and so her hands got bruised. She herself regularly collected water to meet her household needs. For this her chest got bruised. She performed all the household chores herself. She swept with her own hand.

The companion of the Prophet (Sm.) one day asked: 'O Allah's Messenger, which earning is best? He said: 'A man's earing from the work by his hand, and every honest business.' (Sunan-e- Ahmad)

Prophet, the best of the humans, and his companions did not hesitate to use physical effort for earning their livelihood. In the Holy Quran, Allah praises the person who works hard: 'There are many people who are travelling through the land, seeking Allah's Bounty (Sura Al-Muzzammil, Verse: 20)'.

Islam ordered to pay laborers wages immediately after completion of work. Allah's Messenger says: 'Give the labourer his wages before his sweat dries.' (Baihaqi)

So we all should honour labour, do our own work, and be self-reliant.

Group Activity: Students will make a list of work they can do themselves and present in the class.

Lesson-7

Forgiveness (اَلْعَفُوْ)

One of the main virtues of the Almighty Allah is forgiveness. Human beings must possess this virtue to establish a peaceful society.

Arabic word for forgiveness is afu'n (عَفُوٌّ). It means to forgive, and not to take revenge. In Islamic terminology, the word 'afu'n' means forgiving instead of taking revenge though you have all the power and abilities to take revenge.

Importance

Allah is all powerful. He has given human beings a lot of grace. He has blessed them with peace and happiness. But out of ignorance they forget about their Lord, neglect His decrees and orders, and associate other beings with Allah. In spite of all these, when man realizes his mistakes, and then repents and asks for forgiveness of Allah, Allah forgives him.

Allah declares, 'And it is He Who accepts repentance from His slaves, and forgives sins (Sura -Ash-Shura, Verse: 25)'.

Though Allah is all powerful and Almighty, He forgives human beings. He has taught the Messenger of Allah to follow the principle of forgiveness. Allah says,

خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجٰهِلِيْنَ ○

Meaning: Show forgiveness, enjoin what is good and turn away from the ignorant (Sura -Al-A'raf, Verse: 199).

Allah, the Great, also says,

فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ

Meaning: So pass over (their faults), and ask (Allah's) forgiveness for them (Sura Al- e-Imran, Verse: 159).

Allah even forgives those of the people who deny Allah and the instructions given by Him, later on repent their denial, and ask for Allah's forgiveness.

It is a must for us to follow Allah's principle regarding forgiveness. To err is human. There may be mistakes and errors in our work or words. So, we should forgive the flaws, faults, mistakes, and errors of other people.

Allah is pleased with them who forgive other people. Allah forgives the sins of those who forgive others. Allah says,

وَإِنْ تَعْفُوْا وَتَصْفَحُوْا وَتَغْفِرُوْا فَإِنَّ اللّٰهَ غَفُوْرٌ رَّحِيْمٌ ○

Meaning: But if you pardon (them) and overlook, and forgive (their faults), then verily, Allah is Oft-Forgiving, Most Merciful (Sura Taghbun, Verse: 14).

Prophet (Sm.) was an epitome of forgiveness. One day, a Jewish lady invited the Prophet (Sm.) to her home. She mixed poison with mutton and offered that mutton to the prophet. After eating a bit of the mutton the prophet could feel the action of poison. Then that lady admitted that she mixed poison with the mutton. The prophet, however, forgave her. In the same way, after conquering Makkah the great prophet forgave his enemies who once wanted to kill him. He said to them, 'Today I have no complaint against you. You are all free.' There is no parallel to this instance of forgiveness in the history of the world.

If a wrong doer is forgiven, he will be ashamed of and will give up wrong doing. Forgiveness may turn an enemy into a friend. We will forgive others, and love others.

Group Activity: Students will write down small events of forgiveness occurred in their lives and show it to their teachers.
Home Work: Describe the importance of forgiveness.

Lesson-8

Wicked Character (اَلْاَخْلَاقُ الذَّمِيْمَةُ)

The behaviour or work that belittles, demeans, or condemns other people is wicked character (akhlaq-e-Zameemah). It also refers to bad conduct, condemnable behaviour or misbehaviour. Aspects of wicked character include jealousy or envy, anger, greed, cheating, disobedience to parents, eve-teasing, snatching etc. These condemnable tendencies and activities contaminate the individual and social life. People hate him who possesses these features. He is destined to be hated and cursed here in this life and in the life hereafter. His place in the afterlife will be in the lowest depth of the Hell. (Tabarani)

Harmful Effects of akhlak-e-Zameemah

1. Cause of being hated

Persons with wicked character are hated not only in society but also in their families. They will be hated and cursed in the hereafter as well. Prophet (Sm.) says,

'A person with wicked character will secure his place in the lowest depth of the Hell (Tabarani)'.

2. Cause of being deprived of Paradise

Persons with wicked character cannot attain paradise in the life hereafter. Prophet (Sm.) says,

لَا يَدْخُلُ الْجَنَّةَ الْجَوَّاظُ وَلَا الْجَعْظَرِيُّ -

Meaning: A wicked and cruel person cannot attain Paradise in the life hereafter (Abu Dawud).

Purification of soul is impossible without purifying the character. So, all the wickedness of our character must be corrected.

Group Activity: Students will make groups to make a list of the harmful effects of wicked character.

Lesson-9

Jealousy (اَلْحَسَدُ)

The thingking of spoiling others' happiness, wealth and honour and of being its possessor is called jealousy. Arabic word for jealousy is 'hasadun'**(حَسَدٌ)**,meaning envy, covetousness etc.

Harmful Effects

Jealousy is a fatal mental illness. A number of causes work behind jealousy. They are, for example, enmity, greed, conceit, anxiety of failing to achieve dishonest purposes, desire for leadership etc. These factors cause a person to be jealous of other people. These tendencies are prohibited in Islam. Jealousy has numerous harmful effects. lblish was jealous of Adam (As.) dignified position. So he was accused of and was driven away from Allah's kindness.

The first sin committed by human beings in the world was because of jealousy. Adam's son Qabel was jealous of his brother Abel. So he killed him. Jealousy destroys man's good deeds.

Rasul (Sm.) says,

إِنَّ الْحَسَدَ يَأْكُلُ الْحَسَنَاتِ كَمَا تَأْكُلُ النَّارُ الْحَطَبَ -

Meaning: Verily, jealousy devours good (deeds) like fire devours firewood (Ibn Majah).

Jealousy kills man's peace. It causes our mind to have always a sense of unhappiness. A jealous person is hated by Allah as well as by people in society. Nobody loves him. Nobody accepts him as a friend. Jealousy causes quarrel, strife, fight, and disorder in society. It provokes pride in human mind. It becomes the cause of man's downfall in the long run.

Allah has directed us to save ourselves from envy or jealousy in the Quran. Allah says,

وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ ۝

Meaning: And (seek refuge) from the evil of the envier when he envies (Sura Al- Falaq, Verse: 05).

Allah loves him who gives up jealousy. The man who is free from jealousy will attain Paradise. The beloved Prophet (Sm.) once announced that one of his companions was destined for Paradise. When that person was asked about the speciality of his activities, he said, 'I never envy him whom Allah has given rewards (Ibn Mazah)'.

We should pledge that we will not envy others. We will not harm ourselves. We will not cause to violate harmony in society.

Group Activity: Students will make a list of the harmful effects of jealousy and give a presentation in the classroom.

Lesson-10

Anger (اَلْغَضَبُ)

Anger is a strong feeling which makes you want to hurt someone or be unpleasant because of something unfair or hurtful that has happened. The Arabic word for anger is 'Gadab' **(غَضَبٌ)** meaning anger. Pride, rebuke, quarrel etc. cause anger.

Man does many cruel and oppressive deeds out of anger and wrath. Later on he becomes ashamed of his deeds, and neglected in society. So, Muslims should restrain themselves while in anger. Prophet (Sm.) says,

لَيْسَ الشَّدِيْدُ بِالصُّرْعَةِ إِنَّمَا الشَّدِيْدُ الَّذِيْ يَمْلِكُ نَفْسَهُ عِنْدَ الْغَضَبِ -

Meaning: The strong man is not one who is strong in wrestling, but the one who controls himself in anger (Bukhari & Muslim).

Harmful Effects

Anger is a condemnable aspect of human character. It causes quarrel, fight, envy and strife among people. Anger kills the good deeds of human beings. People lose their sense of good or bad when they are angry. They cannot control themselves. Anger ruins man's Iman. Prophet Muhammad (Sm.) says, 'Verily, anger destroys faith just as aloes spoil honey (Baihaqi)'.

By controlling our anger we can save ourselves from Allah's punishment. Once, the companion of Prophet (Sm.) Hazrat Ibn Umar (Ra.) asked, 'Is there any task which may save me from Anger of Allah? The prophet replied, 'Be not angry (Tabarani)'.

Controlling anger is a good deed. A man asked Prophet Muhammad (Sm), 'Give me admonition (advice for good work).' He said, 'Be not angry. Then he repeated it several times saying: Be not angry (Bukhari)'.

Allah's Messenger (Sm.) reported that, 'Anger comes from devil, and devil was created from the fire, and the fire is extinguished by water. So, whoever of you gets angry, let him make ablution. (Bukhari and Muslim)

Group Activity: Students will make groups to discuss the ways to get rid of anger and write on a poster to present in the classroom.
Home Work: Anger is a culpable matter-Explain.

Lesson-11
Greed (اَلْحِرْصُ)

The Arabic word for greed is 'hersun(حِرْصٌ), meaning desire, lust, fascination, ambition etc. A very strong wish to continually get more of something is called greed. Some examples of greed are greed for wealth, food, dress etc.

Harmful Effects of Greed

Greed destroys the peace in mind. A greedy man is always obsessed with the desire for getting more. So, he is not satisfied with what he has. He always expects more.

Greed leads people towards criminal activities. Stealing, robbery, hijacking, hoarding, adulteration, bribery, corruption etc. are caused by people's greed.

A greedy person looks at others' property with lust and tries to possess that illegally. Greed is prohibited in Islam. Prophet says, 'Keep apart from greed. Greed provoked your predecessors to kill each other, and they were destroyed. And it is this greed that caused them to consider the illegal legal.' (Sahih Muslim)

Some people eat more than enough out of voracity. As a result various diseases attack them. Sometimes overeating causes death. So, the proverb says, greed begets sin, sin begets death.

Ways to be saved from Greed

Patience and satisfaction with less can save us from greed. Prophet says,

'Iman and Greed cannot live together in the same heart, because Iman leads to patience, reliance to Allah, and satisfaction with less (Nasai and Tirmizi)'.

Belief in fate helps us give up greed. Prophet says,

'O mankind! Follow the best way while you are asking for something. You will get nothing more than what is destined for you (Hakim)'.

A simple life style makes it possible for us to give up greed. We should know the harmful effects of greed. If we believe in fate and avoid greed, we will live in happiness and establish peace and harmony in society.

Group Activity: The learners will be divided in some groups to discuss the harmful effects of greed and make a list of the ways to get rid of greed.

Lesson-12

Cheating (اَلْغَشُّ)

The Arabic word for cheating is al-gashsh **(اَلْغَشُّ)** meaning to cheat, fraud, deceive, hoax, scam, trick, etc. To cheat others in words, behaviour, transaction, trade, and business, etc. is called cheating. Cheating also includes concealing the flaws of something from the buyer while selling it, breaking promises, etc.

Harmful Effects

Cheating is an anti-humanitarian and mean activity in Islam. It is equal to a lie. Islam does not allow mixing of truth with falsehood. It is said in the Quran,

وَلَا تَلْبِسُوا الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُوا الْحَقَّ وَاَنْتُمْ تَعْلَمُوْنَ ○

Meaning: And mix not truth with falsehood, nor conceal the truth while you know and hear (the truth) (Sura Al-Baqara, Verse: 42).

Cheating is a social crime, because it causes suffering to people and destroys social affinity. Cheating makes life in society unbearable. A cheat is not a true Muslim. Once our beloved prophet went to market and found a pile of food items. The items on the surface of the pile were dry. To see whether the items inside the pile were dry or not he put his hand into the pile, and found soaked items there. When the owner was asked for the reason, he said that because of rain water the food items inside the pile were soaked. The messenger of Allah

said, 'Why didn't you put the soaked items on the surface? People would be able to see the soaked ones?'

The Great Prophet (Sm.) says,

مَنْ غَشَّنَا فَلَيْسَ مِنَّا

Meaning: He who deceives us is not of our group (Muslim).

Cheating is an activity of a Munafiq (hypocrite). There is severe punishment for this crime in Islam. A true believer never goes for cheating, never deceives people, and never breaks promises.

We will not cheat, nor hoax, nor deceive people.

Group Activity: The learners will be divided in some groups to discuss the harmful effects of cheating and make a list of these misdeeds.
Home Work: Write briefly if you or anyone of your family has been cheated.

Lesson-13

Disobedience to Parents (عُقُوْقُ الْوَالِدَيْنِ)

'Disobedience to parents' means to disrespect or dishonour parents, not to follow their instructions, to refuse to do what they told us to do etc. Apart from the blessings of Allah, no other blessings in the world are equal to those of the parents. They are the best well-wishers for their children. They bring up their children with love and affection. They offer the highest sacrifice for the ease and comfort of their children. They take every step for paving a better future for their children. So,the duty of the sons and daughters is to be obedient to their parents. Disobedience to the parents is a great offence. It has many harmful effects.

Harmful Effects

1. Disobedience to parents is the biggest sin after the sin of polytheism.
2. The sin of disobedience to parents is so serious that Allah Himself does not forgive it. Prophet (Sm.) says, 'Allah forgives all sins whatever and whenever He wishes. However, He does not forgive the sin of disobedience to parents (Baihaqi)'.
3. Disobedience to parents ensures Fire of Hell for us. The Messenger of Allah says: 'They (parents) are your Paradise and your Hell (Ibn Majah)'.

That means, as attaining the Paradise for the sons and daughters depends on the satisfaction of their parents, so does their dissatisfaction cause Hell for them. Abu Hurairah (Ra.) reported that the Messenger of Allah says,

'He is disgraced! Again he is disgraced! Again he is disgraced! It was questioned: Who, O Messenger of Allah? He said: The one who gets parents in their old age-one of them or both of them, and yet does not enter Paradise (Muslim)'.

4. Allah declares disobedience to mother prohibited.

Prophet (Sm.) says, 'Allah has made disobedience to mother prohibited for you.' (Bukhari)

5. Allah becomes displeased with him whose father is displeased with him.

The Messenger of Allah says, 'The pleasure of Lord is in the pleasure of the father, and the displeasure of Allah or Lord is in the displeasure of the father.' (Tirmizi)

Parents sometimes punish their children, or speak harshly with them. But we must remember that they do all these for the welfare of their sons and daughters. If we accept all their treatment with us positively, our future life will be full of peace and happiness.

We will abide by our parents' orders. This is our moral responsibility. If we obey them, they will be pleased with us. And ultimately Allah also will be pleased with us.

Activity: Students will be divided in 4/5 groups and prepare a list of the effects of disobedience to parents.

Lesson-14

Eve-Teasing (اِغَارَةُالنِّسَاءِ)

'Eve-teasing' is a compound word formed with 'eve' and 'teasing'. According to Bible, Eve is the name of the first woman in the world. In the word 'eve-teasing' 'eve' refers to the female race, and 'tease' means to laugh at someone or say unkind words about them, either because you are joking or you want to upset them. Thus 'eve-teasing' means to disturb the women with words, activities, behaviour, etc. It also includes indecent comments, gestures, etc. towards women. Dhaka Metro-politan police Ordinance of 1976 defined Eve-Teasing. According to this ordinance, harassment of women by indecent words, gestures, bad comments in the streets and before public are treated as eve-teasing.

Harmful Effects

Eve-teasing is a social illness. It is a filthy activity to annoy, insult, call names, or tease women. Allah says in the Quran,

وَلَا تَلْمِزُوْٓا اَنْفُسَكُمْ وَلَا تَنَابَزُوْا بِالْاَلْقَابِ ط بِئْسَ الِاسْمُ الْفُسُوْقُ بَعْدَ الْاِيْمَانِ ج
وَمَنْ لَّمْ يَتُبْ فَاُولٰٓئِكَ هُمُ الظّٰلِمُوْنَ ○

Meaning: Nor defame one another, nor insult one another by nicknames. How bad is it to insult one's brother after having Faith. And whosoever does not repent, then such are indeed wrong doers (Sura Al-Hujurat, Verse: 11).

Now-a-days we often see some wicked boys annoy girls in front of schools, colleges, at the turnings of roads, and at the corners of lanes. As a result, many of the girls suffer from a sense of insecurity. So, they stop going to educational institutions. Thus they are deprived of necessary education. Some of them even go so far as to commit suicide. Eve-teasing thus causes destruction to social harmony. Tension prevails in family and society. Law and order situation gets degraded. The nation runs towards destruction.

Prevention

Eve-teasing is a punishable crime according to Bangladesh Law enacted in 1976. The provision of punishment of eve-teasing is one year imprisonment or fine of taka two thousand or the both. Eve-teasing may be controlled by properly upholding family values, religious teachings, social awareness, as well as by proper implementation of law and order of the country.

We will not take part in any filthy activities like eve-teasing. We will always be polite, decent, and humble in behaviour. We will lead our life according to the teachings of Islam.

Group Activity: Students will make a list of the social damages because of eve-teasing.
Home Work: Make a list of what steps can be taken to prevent eve-teasing in the society.

Lesson-15

Snatching (اَلْاِنْتِهَابُ)

To take something or someone away by force is snatching. It is an anti-social activity. It destroys social harmony and disturbs man's normal life in society. It causes a feeling of insecurity in society.

Harmful Effects

Snatching is a horrible social evil. It is more dangerous than stealing, or robbery. Snatching destroys social peace and harmony, hinders social safety and security. Normal life of people is disturbed. The safety of wealth and money is lost. As a result, an intolerable situation prevails in society and in the state.

The snatchers will be punished in this world and the world hereafter. Prophet Muhammad (Sm.) says,

مَنْ اَخَذَ شِبْرًا مِّنَ الْاَرْضِ ظُلْمًا فَاِنَّهٗ يُطَوَّقُهٗ يَوْمَ الْقِيَامَةِ مِنْ سَبْعِ اَرْضِيْنَ -

Meaning: He who unjustly takes land measuring but a hand-span will have sevenfold the measure of that land hanged around his neck on the Day of Judgement (Bukhari & Muslim).

He who snatches does not have perfect Iman. Prophet says, 'If anybody is involved in snatching and looting in broad daylight, he will no longer remain a believer.'

Snatching is an aspect of the age of ignorance i.e. zahiliyya. To root this barbarity out from society, Islam declares,

لَا ضَرَرَ وَلَا ضِرَارَ فِي الْاِسْلَامِ

Meaning: 'Islam allows neither to harm nor to be harmed.'

Exemplary punishments are prescribed in Quran and Hadith for evil deeds like snatching, robbery, looting, etc.

Prevention

We must get rid of this type of social evils, offences, crimes, and oppressions. So, a social awareness against crimes like snatching is necessary.

We need to make people aware of the harmful effects of snatching and let people know its bad effects in the light of Quran and Hadith.

We will have to try to hold back the wrong doers from committing this type of social evils. If necessary, they should be handed over to the law enforcing agencies. If fair judiciary is established and awareness is created, this type of evils will be eradicated from the society.

We will realize the harmful effects of snatching. We will not be involved in this type of filthy activity. We will try to stop them who are involved in this type of crime.

Activity: Students discuss in groups the harms of snatching and the ways to prevent this evil. Then they will give a presentation in the classroom.

Exercise

Multiple Choice Questions

1. **Through which can people's love be achieved?**
   a. Altruism
   b. Sense of decency
   c. Trust
   d. Dignity of labor
2. **Decency –**
   i. Strengthens social relations
   ii. Ensures the mercy of Allah the Almighty
   iii. Turns the ultimate enemy into an ally

Which one is correct?

a. i & ii b. i & iii
c. ii & iii d. i & ii & iii

Read the description below and answer question no 3 and 4.

'Jabir' deposited a book with his classmate 'Abir'. When he asked for it back after two days, 'Abir' failed to return the book. His father, Mr. 'Jamir' is a shopkeeper. He sells foreign products at a high price by putting foreign seals on the packages of domestic products.

3. Which moral quality is lacking in the actions of 'Abir'?

a. Altruism
b. Decency
c. Deposit/Amanah
d. Service to creation

4. The Characteristic of Akhlaqe-e-Jamimah observed in the activities of Mr. 'Jamir', as a result of which he-

i. Will not be able to be a follower of the Prophet
ii. Will be deprived of the mercy of Allah Ta'ala
iii. Will become a source of hatred in the family

Which one is correct?

a. i & ii b. i & iii
c. ii & iii d. i & ii & iii

Creative Questions

1) Mr. 'Abdur Rahim' lives in Dhaka. When the people of the village come to Dhaka for treatment, he arranges for their accommodation and food. His son "Ahnaf" is in the seventh grade. When his father asks him to go to the mosque for prayers, he goes to play in the field. When his mother goes to the market, he spends his time chatting with friends. 'Ahnaf' thinks that he knows much more than the parents of this era.

a) What is called Akhlaq-e-Hamidah?
b) Why are wealth and labor interdependent? Explain.
c) Which quality of Akhlaq-e-Hamidah is revealed in the activities of Mr. 'Abdur Rahim''? Elucidate.
d) Identify the aspect of Akhlaq-e-Jamimah that is revealed in the activities of 'Ahnaf' and analyze harmfulness.

2) ‘Ashiq’ has passed the SSC examination with a GPA-5. ‘Ashiq’s neighbor Mr. ‘Abul Mia’, after hearing the news during prayers, leaves the mosque with a dirty face. On the other hand, ‘Rayhan’ lets his friend ‘Fahim’ keep a calculator in the playground. When he goes home and remembers the calculator, he thinks that his friend is a thief. He decided to punish him. The next day, he accused ‘Fahim’ of being a thief and beat him up in the playground.

a) What is the meaning of ‘Akhlaq-e-Jamimah’?
b) Why is religious discipline important in preventing ‘Eve-teasing’? Explain.
c) Which characteristic of ‘Akhlaq-e-Jamimah’ is revealed in the mentality of Mr. ‘Abul Mia’? Explicate.
d) Identify the aspect of ‘Akhlaq-e-Jamimah’ that is revealed in the actions of ‘Rayhan’ and analyze its harmfulness.

Short Answer Questions

1. Why should one attain ‘Akhlaq-e-Hamidah’?
2. Why is duty towards the Creator important?
3. Why is forgiveness important in Islam?
4. ‘Greed destroys human peace.’ Explain.
5. ‘Burglary is a serious crime in comparison with theft and robbery’ – Illustrate.

Chapter Five

Characteristics of an Ideal life

Man is the greatest of Allah's creations. Man can prove to be the greatest of the creations only by following Allah's rules. The life that man may take as a role model for making his life beautiful and successful is ideal life. The lives of the prophets and messengers Allah sent to the world at different ages are ideal lives for us. In addition, there are lives of great men who followed the path of the prophets and messengers. The good qualities of their lives are ideals for us.

At the end of this chapter, we will be able to-

- explain the objectives of studying the characteristics of an ideal life. narrate;
- the lives of Ismail (As.), Yusuf (As.), Muhammad (Sm.), Uthman (Ra.), Ali (Ra.) and Fatima (Ra.);
- explain and evaluate the qualities of great men, and their contributions to social service, equality, democratic values, fraternity, fellow feelings, tolerance of differences, affinity, humanity, spirituality, sacrifice, forgiveness, non-communal views, justice, charity, benevolence, patriotism, good governance etc;
- follow the qualities of the great men in their practical life and to build up an ideal life;
- tell the ways to maintain democratic values in group work and identify the whole leadership qualities.

Lesson-1

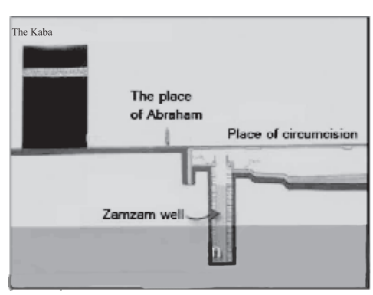
Hazrat Ismail (As.)

Birth and Tribe

Hazrat Ismail (As.) was Allah's prophet. He is the eldest son of prophet Ibrahim (As). His mother's name is Hajira(As.). He was born in 1910 BC. Ibrahim (As) was 86 years old during Ismail's birth. He is the forefather of the tribes of Quraish in Makkah and 'Adnan' in North Arab.

Migration to Makkah and Creation of Zamzam

When Ismail was only a few months old, Allah ordered Ibrahim (As.) to go to Makkah and leave Hajira and Ismail at that barren land. He left Hajira and Ismail with a bag of dates and a leather bottle full of water.



Hazrat Ibrahim (As.) prayed to Allah: "O our Lord! I have made some of my offsprings to dwell in an uncultivable valley by Your Sacred House

(the Kaba at Makkah) in order, O our Lord, that they may perform *As-Salat*. So,fill some hearts among men with love towards them, and (O Allah) provide them with fruits so that they may give thanks (Sura Ibrahim, Verse: 37)."

Within few days foods were finished. Baby Ismail felt thirsty and was groaning. Due to his crying mother became anxious. She rushed to the nearby hill later on known as Safa and Marwa seven times praying to Allah for help. She did not find any water. Then returned and looked at her son and saw an ankle pointing at his feet. What a joy! There she saw a fountain gushing out of the ground! There was water. She ran. She drank herself and drank her child that water. She gave thanks to Allah. Beside this Zamzam an Arab tribe called Jurhum began to live. Hazrat Ismail (As.) married in this tribe. Quraish is one of the branches of this tribe.

Sacrifice

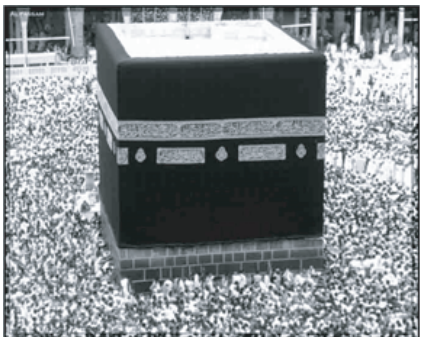
Allah tested Ibrahim (As.) in different ways. The order to sacrifice Ismail (As.) was also one of the tests. One day Hazrat Ibrahim (As.) went to Makkah to visit his wife Hajira and son Ismail. At that time Ibrahim dreamt that he was ordered by Allah to sacrifice his beloved son Ismail. Ismail was 13 years young at that time.

He told his dream to Ismail: "O my son! I have seen in a dream that I am slaughtering you (offering you in sacrifice to Allah). So, look what you think!" He said: " O my father! Do that which you are commanded, Insha Allah (if Allah wills), you shall find me of As-Sabirun (the patient) (Sura As-Saffat, Verse: 102)."

Ibrahim (As.) started towards Mina in order to sacrifice his son Ismail (As.). On the way Iblis came to Ismail and tried to deceive him time and again. Without being influenced by Iblis, Ismail reached Mina.

Then when Ibrahim (As.) was about to sacrifice, Allah said: "O Ibrahim, you have fulfilled the dream!" Verily thus do We reward the Muhsinun (good-doers) (Sura As-Saffat, Verse: 105)". Ibrahim (As.), who had shut his eyes, opened them and saw a big ram. The ram was sacrificed instead of Ismail and he was standing beside that ram. That is why Muslims sacrifice some animals on the day after Hajj at Mina. Sacrificing is Wajib (duty or obligatory).

The Building of Kaba



As per order of Allah and the place shown by Him, Ibrahim (As.) the father of Ismail (As.) built the Kaba.

Allah said in the Quran:

"And remember when Ibrahim (As.) and his son Ismail were raising the foundations of the House (the Kaba at Makkah), saying, "Our Lord! Accept this service from us.

Verily! You are the All-Hearer, the All-Knower (Sura Al-Baqara, Verse: 127)."

While building the walls Ibrahim (As.) had to stand on a piece of rock which Ismail had brought for him. Father and son combinedly completed building the Kaba in a period of long time.

Achievement of Title

Hazrat Ismail (Sm.) was patient and loyal to his father. Allah honoured him with the title 'sadequl wadh' i.e. promise keeper. It is narrated that once he made a promise with someone that he would wait for him at a certain place. Though the person did not go to that place as per the appointment, Ismail (Sm.) had been waiting for him until he met that person on the third day. (Ibn Kathir)

Ismail (Sm.) took the pains of waiting for three days in order to keep his promise. So, Allah gave him the title 'sadequl wadh' i.e. promise keeper.

The last and greatest of the Prophet Hazrat Muhammad (Sm.) was born in the lineage of Hazrat Ismail (As.). Ismail (As.) died in Makkah at the age of 130.

Hazrat Ismail's (As.) submission to Allah, his loyalty to his father, sacrifice, keeping of promises, etc. are examples for us to follow.

Activity: The learners will briefly discuss the story of sacrifice and the history of the beginning of Zamzam.

Lesson-2

Hazrat Yusuf (As.)

Hazrat Yusuf (As.) was a prophet of Allah. His father was Yaqub (As.) and mother was Rahila Binte Labon. He is the eleventh son of Yaqub. He was born in Before Christian Era 1927-1817. He was the dweller of Canaan. Yusuf was the most handsome young man ever seen. His conduct and behavior were very praiseworthy. The story of Hazrat Yusuf (As.) is described in the Quran as noble story.

Yusuf is Under Plot

Hazrat Yakub (As.) would love his son Yusuf very much. That's why except Bin Yameen, his uterine brother, all his step brothers were very jealous of him. They started plotting against him. One day with the permission of their father with a plea to play, they took him to a remote playground. There they tortured him and pushed him, as if by mistake, into a dry well. After returning home they said, "O father! we were playing games and had gone away leaving Yusuf with our goods. When we returned we found that a wolf had eaten him. We found only his shirt and other clothes soaked with blood. Look at these bloody clothes." Yaqub (As.) did not believe them. He was very much shocked. He only said, "This is a serious matter and surely you have done some mischief, but I shall be patient." He said, " So (for me) patience is most fitting. And it is Allah (Alone) Whose help can be sought against that (lie) which you describe." (Sura Yusuf, Verse: 18)

Sold as a slave

There came a caravan of businessmen who were going to Egypt. By the wish of Allah they halted there. They sent their water-drawer, and he let down his bucket (into the well). Yusuf (As.) came up with bucket. They said: "What a good news! Here is a boy." They were very pleased to see so handsome a young boy. They hid him amidst their own goods and took him away (Sura Yusuf, Verse: 19). Later on they took him to Egypt and sold him for a few pieces of silver to an Egyptian chief, Aziz. As Aziz had no children, he was glad to have Yusuf and would love him as his own son. Aziz brought him home to his wife and said, "Now we have a young boy." Yusuf (As.) with a false blame was sent to prison during his young age. With the merit and intelligence Allah gave him, he gradually gained respect of everybody in prison. He could explain dreams very well.

Explanation of Dream

One day the King of Egypt had a strange dream. He saw in the dream that "seven fat cows being eaten up by seven lean ones. He also saw, "seven green ears of corn and seven withered ones." He called his learned men and said, 'Will you please explain the meaning?' However, he could not accept their explanations.

The King was informed that there was a young man in prison who could explain dreams well. The King wanted to know the explanation from Yusuf (As.). Yusuf (As.) explained the dream and said: "For seven years you will have very good crops. You will keep them. Then it will come seven dreadful years. There will be no crop. You will eat from what you will save.

Then will come one year when there will be enough water." The explanation was accepted by the King. The King discharged all false charges against Yusuf (As.) and freed him from prison.

In Charge of Minister

Being pleased with Yusuf's (As.) explanation of dream, the King gave him the charge of finance ministry. As per the explanation in the first seven years there were huge crops. In the following seven years due to shortage of crops Egypt was affected by famine. Due to famine the brothers of Yusuf (As.) came to the courtyard of Egypt three times to collect grains.Yusuf (As.) recognized them at the first encounter. But he did not express his identity. On humanitarian ground he gave them enough grains each time. At the second encounter tactfully he detained his own brother Ben Yamin. At the third encounter he brought out his identity and invited his father's family members to be royal guests. They understood their mistakes and asked Yusuf (As.) forgiveness and requested him to pray to Allah, they said: By Allah! Indeed Allah has preferred you above us, and we certainly have been sinners. (Sura Yusuf, Verse: 91)

Hazrat Yusuf (As.) forgave them, and said: "No reproach on you this day; may Allah forgive you, and He is the Most Merciful of those who show mercy!." (Sura Yusuf, Verse: 92)

Later on all the brothers along with their father came to Egypt. He gave them a cordial reception. Then they would live altogether in Egypt. Hazrat Yusuf (As.) died at the age 110.

Like Yusuf (As.) we will try to have patience in danger. With the qualities of Yusuf (As.) we will decorate our life and learn to forgive others.

Group Activity: The learners will discuss the story of Hazrat Yusuf (As.) in the classroom.

Lesson-3

The Life of Hazrat Muhammad (Sm.)

When prophethood was bestowed upon Hazrat Muhammad (Sm.), he started to call people to Islam in Makkah. As the situation in Makkah was not in favour of preaching Islam, he migrated to Madina with Allah's orders.

Migration and Patriotism

Hijrah means 'to leave', 'to move from one place to another'. In Islamic terminology, moving from one's motherland to another place for the cause of Allah or the safety of religion, or for the sake of truth and justice, is hijrah. So moving from one's motherland to another country to take shelter for the sake of truth and justice is called hijrah. Another meaning of hijrah is to give up doing what is prohibited in shariah. As the campaign of Islam was gradually increasing in Makkah, the disbelievers of Makkah decided to kill Muhammad (Sm.). As per their decision they sieged Hazrat Muhammad's (Sm.) house one night. Allah, the Merciful, informed prophet Muhammad (Sm.) about the decision of the disbelievers and their siege. Hazrat Muhammad (Sm.) put with Ali (Ra.) all that was entrusted to him Then placing Ali (Ra.) in his own bed, he, together with Hazrat Abu Bakar (Ra.), started for Madina at the crack of dawn evading the watchful disbelievers. When the disbelievers entered the house they found Ali (Ra.) in Muhammad's (Sm.) place and got very angry. But Muhammad's (Sm.) trustworthiness caused them to be ashamed. They could not imagine such greatness and kindness from a person whom they were going to kill as their enemy. However, on the way Prophet (Sm.) took refuge in a cave of the mountain Saor. Chasing the prophet the Kafirs also came almost near the entrance of the cave. Seeing this, Abu Bakar (Ra.) became upset. The prophet said to him, "Be nor sad (or afraid), surely Allah is with us (Sura - at-Tawba: 40)." At last, Hazrat Muhammad (Sm.) reached Madina on 24 September in 622 AD. People of all classes in Madina received him cordially.

In Makkah he suffered all pains inflicted by the disbelievers with patience. Though he made his companions move to different countries, because of his love for his motherland he himself did not go anywhere. At last when Allah's decree revealed, he submitted to Allah and leaving his own country migrated to Madina. While going away from his birthplace, addressing Makkah he said, 'By Allah,

you are the best and beloved land of Allah. If I was not driven away from here I would never go away from you (Tirmizi).'

The Covenant of Madinah

After migration Hazrat Muhammad (Sm.) established an ideal state in Madinah. He took some steps to govern the state properly. An important one of them was an agreement on some principles to establish mutual peace, affinity and discipline removing all religious, racial and tribal clashes in Madinah. The document of the agreement is known as the covenant of Madinah. This is the first written constitution in world history.

Articles of the covenant of Madinah

It included 47, some says 50, articles in total. Some important articles are as follows.

1. The contracting parties are one nation distinguished from all other people.
2. Each must help the other against anyone who attacks the people of this document. They shall seek mutual advice and consultation, and loyalty is a protection against treachery.
3. No one can plot against the people of Madinah and help the Quraysh or can make a secret contract with them.
4. Every community will follow their own religion without any pressure from other groups.
5. No one shall be held responsible for a sinful action perpetrated by his or her ally.
6. The helpless, the weak and the oppressed must be given all out support.
7. Activities like killing, arson etc. are prohibited hereby.
8. Prophet Muhammad (Sm.) is the head of this state and the ex officio chief justice.

Importance of the Covenant of Madinah

The Covenant of Madinah is very important in the history of Islam. The covenant ended all jealousy, clashes, and quarrels of the people of Madinah. It united them. The rights irrespective of religion, race and tribes were established. A kind bond was created between the Muslims and the non-Muslims.

With this covenant Muhammad's (Sm.) power increased. The campaign for Islam got stronger and faster. Besides rights, political unity of the citizens was established. A peaceful Islamic state was founded.

Establishing a State and Good Governance

Muslims were more benefited from the covenant of Madinah. An independent and sovereign Islamic state was established. Muslims got an environment favourable to carry out Islamic rules. Hazrat Muhammad (Sm.) ensured good governance in Madinah. His steps for good governance were-

- to uphold Allah's authority on Law and sovereignty
- to ensure justice to all people irrespective of religion, race and tribes.
- to establish equality and fraternity in the Muslims.
- to put responsibility and accountability into practice.
- to form an advisory board.
- to assist each other in good deeds and hold back from bad deeds.

With the steps above an Islamic state and good governance were established.

Treaty of Hudaibiya and the farsightedness of Hazrat Muhammad (Sm.)

An strong eagerness grew in Hazrat Muhammad (Sm.) to visit the house of Allah as well as his motherland. Accordingly, he along with his fourteen hundred unarmed companions, set out to Makkah for pilgrimage in 6th A.H. They had no military plan. Each of them only had a sheathed sword. That time everybody used to carry a sword with them. Hazrat Muhammad (Sm.) along with his companions arrived at Hudaibiya, a place about nine miles away from Makkah. When the disbelievers came to know of it, they became frightened.

They took an offensive and advanced to face the believers. Hazrat Muhammad (Sm.) sent Hazrat Uthman (Ra.) as a messenger to inform the Quraysh that they had not come to wage war, but had come unarmed and wished to enter Makkah only for the purpose of performing the Hajj (Umra). Uthman (Ra.) was detained by the Quraish. As he was late to come back, a rumour was spread that he was killed.

The Prophet (Sm.) gathered all his followers near the oasis of Rizwan. He took from them the oath that they would lay down their lives in the name of Allah and they would take revenge of Hazrat Uthman (Ra.).

This oath is known as Bait-e-Rizwan. Hearing this strong decision of the believers in Islam, enemies freed Hazrat Uthman (Ra.). After long discussion, they decided to negotiate a treaty of peace with the Muslims. It was called the Treaty of Hudaibiya. It had the following terms:-

1. In 628 AD the Muslims would return to Madina without performing Hajj.

2. There would be no fighting for ten years between the Muslims and the Quraish.
3. Muslims would be permitted to come for pilgrimage next year but would be allowed to stay only for three days in Makkah.
4. During Hajj Muslims are not allowed to bring arms except sheathed sword.
5. During Hajj the wealth and life of Muslims will remain safe.
6. The businessmen of Makkah will be allowed to move freely through Madinah towards Syria, Egypt, Iraq, etc, for business purposes.
7. Both the parties will follow the terms and conditions of the treaty strictly.

Apparently, the terms of the treaty seemed aganist the Muslims but actually they were all in favour of Mulims. Later on, the Muslims achived victory of Makkah without any obstacle because of the treaty. As a reusult, the farsightedness, intellectuality and wisdom of Hazrat Muhammad (Sm.) were proved.

Muslim Ummah should, at present, learn from the covenant of Madinah and the treaty of Hudaibiya. If the principles of these treaties are put into practice, there will be peace and harmony in the Muslim world.

Group Activity : Students will work in groups and write a poster with a list of the 8 articles of the covenant of Madinah.
Home Work : Students will write a poster with a list of the terms of the treaty of Hudaibiya.

Lesson-4

Hazrat Uthman (Ra.)

Identity

Hazrat Uthman (Ra.) was born in Makkah in the year 573 AD in Ummya clan belong to the Quraish tribe. His father's name was Affan and mother Worwa. He was the third Khalifa of Islam. He was very much generous, polite, and modest since childhood. Modesty was the salient feature of his character. Being pleased with his good conduct Rasul (Sm.) married off his second daughter, Ruqayya with Hazrat Uthman (Ra.). Due to death of Ruqayya, Prophet again married off his third daughter Kulsum with Uthman. Thus he came to be known as

Zun Nurain, the possesor of two lights referring to two daughters of the Holy Prophet. He was a wealthy trader. Thus he earned the title of 'Gani'. When he accepted Islam, his uncle tied him with ropes and beat him. His relatives also tortured him mercilessly. As a result, he migrated with his wife Ruqayya to Abyssinia.

Service of Islam

After accepting Islam Hazrat Uthman (Ra.) was involved in preaching Islam. He would always remain beside Rasul (Sm.). In the service of Islam and Muslims, he spent his wealth generously. He distributed food among the penniless people during a famine in Madina. The extension work of Prophet's mosque in Madina was completed through his financial contribution. In order to finance the Tabuk expedition, he gave one thousand gold dinars and one thousand camels for the Muslim soldiers.

Khilafat and Compilation of Al-Qur'an

Hazrat Uthman (Ra.) was elected third Khalifa of Islam in 644 AD. On becoming the third Khalifa besides important administrative jobs, he started the noble task of compilation of the Quran. As the Islamic state expanded, the Muslims of different areas started reading the Quran in different ways. As a result confusions and differences about the Quranic text arose among the Muslims. He felt the importance of taking immediate steps. Through a decree, he collected all copies of the Quran from available in the Muslim world that time. He completed the compilation task after collecting the main copy of the Holy Quran printed in the time of Hazrat Abu Bakr (Ra.) and kept in the custody of Hafsa (Ra.). Then he sent the compiled Quran to the governors, one copy each, of all parts of the Muslim Empire. The previous copies which were full of mistakes were collected and burnt. For his noble and great task of compiling the Quran in its original language, Uthman (Ra.) is called Jameul Quran (the compiler of the Quran).

Uthman's Khilafat lasted for 12 years. He was martyred by some rioters in 656CE at the age of 83. Rasul (Sm.) said, 'Every prophet has a friend, and Uthman will be my friend in Paradise.'

The Administrative System of Hazrat Uthman (Ra.)

Hazrat Uthman (Ra.) was in the possession of Khilafat from 644 A.D to 656 A.D. During his rule Islamic Khilafat expanded immensely. The Khilafat extended

upto Morocco in the west, the North-East of the present Pakistan in the East and Armenia to Azerbaijan in the North. The Muslim navy was founded firstly during his time, administrative divisions expanded and many public welfare projects were implemented.

He made many economic reforms. As a result, financial solvency of all citizens irrespective of muslims and non-rnuslims was ensured. He raised the allowances introduced by Hazrat Omar (Ra.) about 25%. Trade and commerce flourished a lot in his regime. He made provision for giving loan from the state treasury, appointed market inspectors, made development in the system of water supply for agricultural development. He employed administrators in different provinces for the greater development of administrative system. As a khalifa, he did not take any salary or allowances from the state treasury for himself. The first six years of his rule was peaceful and he was the most popular among the khulafaya Rashidun.

Activity: Students will discuss Uthman's (Ra.) life in groups in the classroom.

Lesson-5
Hazrat Ali (Ra.)

Identity

Hazrat Ali (Ra.) was the cousin of the Prophet (Sm.). His father was Abu Talib and mother was Fatima Binte Asad. He was born in Makkah in 600 AD. Ali (Ra.) is the first boy who accepted Islam. As a boy of only ten he accepted Islam in Makkah. He is one of those ten persons to whom the Prophet (Sm.) gave the tidings of Paradise in their lifetime. He was the fourth Khalifa of Islam. Ali learnt reading and writing while still a boy and was very willing to acquire knowledge. He would always accompany the Prophet (Sm.). He had endless love and respect for the prophet (Sm.). Rasul (Sm.) would love him very much. Ali (Ra.) was married to the Prophet's (Sm.) daughter Fatima (Ra.). Hazrat Ali (Ra.) was fearless and brave. He risked his life for the sake of the Prophet and slept in his bed when the Prophet migrated to Madinah. He was trusted for returning the belongings of the people placed in the custody of the Prophet (Sm.).

Heroism and Desire for Knowledge

Ali (Ra.) was a brave warrior and an able General. For his bravery, during the battle of Badar he got the sword named "Zulfiqar" as gift. He was also given the title of 'Asadullah'(the 'Lion of Allah') after conquering the castle 'Qamus' in the Battle of Khyber. He was the writer of the treaty of Hudaibya and the carrier of 'Flag' of the Muslim soldiers during the conquest of Makkah.

Hazrat Ali (Ra.) was an unparalleled example for the people with desire for knowledge. Even in situations not favourable to acquire knowledge he would continue acquiring knowledge. He had vast knowledge about Tafsir, explanation of Hadith, and Arabic Language and literature. He made the major contribution to the compilation of Arabic grammar. Regarding knowledge it is said that 'Hazrat Muhammad (Sm.) is the city of knowledge and Ali (Ra.) is its gate'. His Dewan-e-Ali (the compilation of Ali's poetical works) is a priceless work in Arabic literature. He introduced teaching and learning in the mosque during his rule.

Election of Khilafa

Hazrat Uthman (Ra.) was martyred in 656 AD. At that critical situation, he was elected the fourth Khalifa of Islam. At the beginning of his Khilafat, Hazrat Ali had to face administrative crisis in the country. With his extraordinary talent and administrative skill, he brought the situation under control.

The Administrative system of Hazrat Ali (Ra.)

Then a seriously critical period was going on as the Muslims were engaged in extreme intra-party conflicts. He took steps to restore peace and discipline. He formed political coalition and left nepotism completely in the field of administrative appointments. He recovered lands from the privileged landowners and made arrangement for the equal distribution of procured taxes and wealth acquired from the war (Ganimat) among the Muslim citizens. As almost all the Muslims were Beduin and farmers at that time, he was very much interested in the development of land and agriculture.

The administrative ideals of Hazrat Ali (Ra.) were reflected in his letter of guideline to Malik AL Astar, governor of Egypt. In this letter he gave directions, "nurture love, forgiveness and kindness in your heart for your subjects. Don't be like voracious animals before them thinking them to be worthy of prey

because they are of two kinds: They may be either your religious brethren or they are equal to you in the way of creation. They may make mistake carelessly, they may have inefficiency, bad deeds may be committed either willingly or mistakenly by them.So forgive them in the manner as you expect forgiveness from Allah because you are above them (public) and he who has appointed you is above you (appointing authority) and Allah is above him who has appointed you. Allah expects that you will fulfil their (subjects) demands and He (Allah) is testing you by them".

It is noticeable that the above directions are called the Ideal Constitution of Islami Governance in history.

Lifestyle

Hazrat Ali (Ra.) was an example of honest, humble and simple life and sacrifice where none can equal him. He used to live a simple life from his childhood. He would collect his own food himself. Sometimes he would remain unfed. He would do his work himself. He lived in an ordinary house and could easily maintain with the rich and the poor. Even when he was elected Khalifa he had these qualities. Ali's rule lasted for six years. He was fatally wounded during Salatul Fajr by Ibn Muljam and died in 661 AD. Rasul (Sm.) said, 'Ali is the friend to all believers.' (Tirmizi)

Activity: Students will write a paragraph in 10 sentences on Ali's (Ra.) desire for knowledge.

Lesson-6

Hazrat Fatima (Ra.)

Identity

Hazrat Fatima (Ra.) was the youngest of the four daughters of the Prophet (Sm.) Hazrat Khadijatul Kubrah (Ra.) was her mother. She was born in 605 AD, five years before the prophethood of Muhammad (Sm.). She was talented and honest since her childhood. She got the titles 'Az-Zahra' (radiantly beautiful and lovely), and 'batul' (indifferent to the attractive world).

Fatima (Ra.) was married to Ali (Ra.) after the battle of Badr in a simple marriage ceremony. Her Mahr (marriage gift) was only 480-500 dirhams (currency).

Simple lifestyle

Hazrat Fatima (Ra.) would lead very simple life. Her husband was poor. But she was not unhappy with it. There was always an atmosphere of peace and quietness in their couple life. She maintained her family with her husband's hard earned income. Sometimes she had to starve to pass days. She would sacrifice but never lose patience. She did never let her face reflect the pains she suffered. She would do all her household work herself. She did not have any maid servant. Her hands used to get bruised because of moving the grinder and collecting water with her own hands. She always avoided gorgeous dressing and make-up.

Charity

Hazrat Fatima (Ra.) was very generous about charity. Her charity made it difficult others to understand her poor condition. It is narrated that one day while she was going to put a handful of food to her mouth, a beggar came and said, 'O the daughter of the Prophet (Sm.), give me alms. I have been starving for three days.' She told her son Hasan (Ra.) to give her part of the food to the beggar. But Hasan (Ra.) objected, 'Mother, you haven't eaten anything since yesterday. Please eat that food.' She told Hasan (Ra.), 'It will be injustice. I have been starving for one day only, but this beggar has not eaten anything for three days.'

Loyalty to Father

Hazrat Fatima (Ra.) loved her father since her childhood. Just before he died he called her towards himself, breathed some words into her ears and Fatima (Ra.) started crying. He again called her towards himself, breathed some words into her ears and Fatima (Sm.) started laughing.

Hazrat Ay'isha (Ra.) asked her about the causes of her laughing and crying, She said, At first, Father informed, 'Mother, I have no more time in this world. I am going to leave you.' At the second time, he told me, 'Only I, among all the people of the family, will meet him first'. After the death of Prophet (Sm.), her life was shadowed with lamentation. After that she never smiled in her life till death.

Character

Hazrat Fatima had almost all the qualities of Hazrat Muhammad (Sm.). She was truthful, modest, charitable, patient, and reliant on Allah. Hazrat Muhammad (Sm.) says, 'Fatima is a part of my body. He who will offend her will offend me.' (Bukhari)

He also says, 'Fatima is the leader of the women in the Paradise.' (Bukhari) Hazrat Ayesha (Ra.) said, 'Except her father, I have never seen so outspoken and truthful a person as Fatima.' (Al-Istiab)

Children

Fatima (Ra.) had five children: three sons, al-Hasan (Ra.), al-Husain(Ra.) and al-Muhsin(Ra.); and two daughters, Zainab (Ra.) and Umme Kulsum (Ra.). Al-Muhsin(Ra.) died while still a baby.

Death

After the death of Hazrat Muhammad (Sm.), Fatima (Ra.) was alive only for six months. She died on Tuesday, 03 Ramadan in 11 Hijri. She died at the age of 29. She was buried in Jannatul Baqi.

Good conduct, loyalty to father, devotion to husband, charity and modesty made Hazrat Fatima (Ra.) a great lady in the history of women in the world.

Group Activity: Students will make a list of the characteristics of Fatima (Ra.)

Exercise

Multiple Choice Questions

1. Whose story has been described as ‘Ahsanul Qasas’ (the best story) in the Quran?
   a. Hazrat Ismail (AS)
   b. Hazrat Yusuf (AS)
   c. Hazrat Fatima (RA)
   d. Hazrat Usman (RA)

2. **Who is called 'Jameul Quran'?**
   a. Hazrat Ismail (AS)
   b. Hazrat Yusuf (AS)
   c. Hazrat Ali (RA)
   d. Hazrat Usman (RA)

3. Migration means –

i. Showing obedience to the command of Allah
ii. Traveling abroad to gain knowledge
iii. Obeying religious rules

Which one is correct?

a. i & ii b. i & iii
c. ii & iii d. i & ii & iii

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

Mr. 'Jalal' is the youngest son in his family. He was forced to leave home due to the oppression of his brothers. 'Janal' became quite rich by doing business. Due to drought, there was a shortage of food in the country. At this time, when 'Jalal"s brothers came to him for help, he forgave them. His daughter ‘Jabiha’ does not send a beggar home empty-handed when he comes. ‘Jabiha’ buys books, notebooks and pens for her poor classmates. She does not leave the house without a veil. Despite being the daughter of a rich father, she wears ordinary clothes.

4. Which scholar’s work is similar to that of Mr. ‘Jalal’?

a. Hazrat Ismail (AS)
b. Hazrat Yusuf (AS)
c. Hazrat Usman (RA)
d. Hazrat Ali (RA)

5. If you follow the work of the Muslim scholar whose work is similar to that of ‘Jabiha’, you will –

i. Be patient
ii. Be adorned with a leadership position in the society
iii. Be granted the mercy of Allah

Which one is correct?

a. i & ii b. i & iii
c. ii & iii d. i & ii & iii

Short Answer Questions

Scenario-1: During the dry season, the canals in Bhasanchar Union dry up. This causes difficulties for the farmers in their cultivation. Mr. 'A', a wealthy man of the area, installs ten deep tube wells. When there is a shortage in the village due to drought, Mr. 'A' distributes twenty kilograms of rice to each family.

Scenario-2 : A dispute arises between the residents of two neighboring villages over a trivial incident. At the height of the dispute, a meeting is held with ten members from each village under the mediation of Mr. 'B', a prominent son of the neighboring village. A 12-point agreement is signed at the meeting. This ends the hostilities between the two villages.

a. What is the Treaty of Hudaybiyah?
b. Explain the statement 'I am the city of knowledge, and Ali (RA) is its gate'.
c. In scenario-1, Mr. 'Mahmud's activities are similar to which Muslim scholar's? Explain in the light of your textbook.
d) In, scenario-2, identify the historical events that the actions of Mr. 'Salim Ullah' resemble and analyze the significance.

Short Answer Questions

1. Why was Hazrat Ismail (AS) given the title of 'Sadaqul Waad'?
2. How was the Zamzam Well made? Explain.
3. Why are the lessons of the Treaty of Hudaybiyah important for the Muslim nation?
4. Why are the results of the Medina Charter important for the Muslims?
5. Why did Hazrat Ali (RA) form a political alliance?
6. Explain the statement 'Fatima is the leader of the women of Paradise.'

The End

2026 Academic Year

Class Seven : Islamic Studies

অশান্তি যুদ্ধ হতেও গুরুতর।

– আল কুরআন



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