Islamic Studies

Class Eight



National Curriculum and Textbook Board, Bangladesh

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Islamic Studies

Class Eight

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 adheres 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 VIII 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	Page	Chapter	Title	Page
Chapter-one	**Aqaid**	1		Surah An-Nasr	74
	Iman	2		Ayatul-Kursi	76
	Nifaq	5		The Last Three Ayats of Surah Hashar	79
	Asmaul Husna	7		Al-Quran and the Moral Teachings	81
	Risalat	11		Three Hadith related to 'Munajat' (Prayer)	84
	Khatamun Nubuwat	13		The Moral Teachings in the light of Hadith	85
	Akhirat	16	**Chapter-four**	**Akhlaq**	91
	Shafa'at	18		Types of Akhlaq	91
	Jannat	20		Some Akhlaq-e-Hamida	93
	Jahannam	22		Patience	
	Iman and Morality	23		Brotherhood	95
Chapter-two	**Ibadat**	27		Dignity of Woman	97
	Zakat	27		Social Service	99
	Conditions for Zakat Being Fard	29		Patriotism	101
	Masarif of Zakat	31		For bearance To Others' View	102
	Importance and Significance of Zakat	33		Akhlaq-e-Zamima	104
	Hajj	35		Vanity	104
	The Fard of Hajj	39		Indecency	106
	Rules of Performing Hajj	40		Envy	107
	Qurbani	44		Hatred	108
	The Lessons of Qurbani	46		Theft	110
	Aqiqa	47		Bribery	111
Chapter-three	**The Learning of Quran Majid and Hadith**	52		Terrorism	113
	The Quran Majid	53		HIV and AIDS	114
	Tajweed	56	**Chapter-five**	**Ideal Lives**	119
	Description of 'Nun Sakin' and 'Tanwin'	57		Hazrat Sulaiman (AS)	120
	Description of Mim Sakin	61		Hazrat Musa (AS)	123
	Tilawat-e-Nazira	62		Hazrat Isa (AS)	126
	Surah Al-Qadr	63		The Great Prophet Hazrat Muhammad (SW)	128
	Surah Al-Zilzal	65		Hazrat Ayisha (RA)	134
	Surah Al-Feel	69		Hazrat Umar Ibnu Abdul Aziz (R.)	137
	Surah Quraish	72		Hazrat Rabiya Basri (R.)	140

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

Chapter-one

Aqaid (اَلۡعَقَائِدُ)

Introduction

To be a devotee of Islam, one is to have faith first in some basic aspects of Islam e.g. Allah, Prophets, Rasuls, Angels, Akhirat etc. Aqaid means to have faith in these basic aspects of Islam. The word 'Aqaid' is plural, whereas 'Aqida' (عَقِيۡدَةٌ) is singular denoting belief or faith. Nobody can be a Muslim if he/she does not have faith even in any of these aspects. So, Aqaid becomes a principal basis of Islam.

After this chapter, we will be able to –

- analyse the introduction & significance of Iman.
- describe the seven aspects of Iman.
- be inspired to have firm faith in the basic aspects of Iman & practise it.
- explain Nifaq (Hypocrisy) and its bad consequences and describe the ways to avoid Nifaq.
- be encouraged to lead life without deception.
- explain meanings of some qualitative names of Allah.
- reflect the qualities of Allah in our own conduct.
- explain the meaning of Risalat, numbers of Prophets and Rasuls, differentiate between Prophet and Rasul & significance of Risalat.
- explain difference between Nubuwat & Risalat.
- explain the concept, necessity & evidences of the end of Nubuwat.
- describe Akhirat & Qiyamat.
- analyse Safa'at & its significance.
- describe Jannat & ways to achieve it.
- describe Jahannam, its nature & ways to get relief from it.
- analyse roles of Iman in building moral character.

Lesson: 1

Iman (اَلْاِيْمَانُ)

The word 'Iman' means 'belief or faith. To believe the basic subjects of Islam is Iman. In true sense, Iman means to belive heart soul in Allah, Prophets, Angels, Eternity and Fate etc. He who believes in these aspects is a Mumin.

Iman includes three aspects:

a. To believe in heart

b. To admit or recognize verbally

c. To practise accordingly

So, Iman suggests to have faith in basic aspects sincerely, to have verbal confession and then to practise it accordingly. To become a true Mumin one must have hold on these three aspects. If someone believes in heart but does not agree verbally, he is not considered as a real believer or Mumin. Again, he who admits verbally but does not believe in heart can never be a beliver. In fact, the combined blend of sincere belief, verbal recognition and appropriate practices is the real Iman.

Basic Aspects of Iman

The major essentials of Iman are six which a Mumin has to believe. In the previous lesson, we have learnt about Iman-e-Mufassal illustrating the basic aspects of Iman. Now, in this lesson, we will learn about these six basics in detail.

1. Complete Faith in Allah

The foremost issue of Iman is to believe in Allah. Allah is One and second to none. He is our creator, owner, protector, helper, provider of life and death. Endowed with all qualities, he is holy, merciful, kind, absolutely considerate, a great listener, all knowing, wise, omniscient and supreme powerful. Also He is independent, self sufficient and the Lord of Sovereignty.

He is boundlessly infinite, ever present in all times. He had been present in past and now and will remain present in future as well. His existence, very self and qualities are beyond comparison. He is just so as he is ever present. He has innumerable beautiful names. He has no father, son and wife. He is the only being having no equal partner. Only it is He who deserves our praise and prayer. The first and foremost aspect of Iman is to believe Allah along with his entity, qualities and power.

2. Faith in the Angels

The angels are made of Nur (light). Allah has created them for some special purposes. They are always engaged in zikr and tasbih of Allah. They are also engaged in performing different duties assigned by Allah.

Angels are invisible, but they can take any form as directed by Allah. They are neither males nor females and they don't require food or sleep. They are innumerable and only Allah knows their exact numbers. Of all the angels, the following four are famous:

i) Hazrat Jibreel (AS) ii) Hazrat Michael (AS) iii) Hazrat Azrail (AS) iv) Hazrat Israfil (AS)

3. Faith in the Holy Books of Allah

Ages after ages Allah has sent the prophets with many holy books for the welfare of mankind. These books contain the holy messages of Allah expressing His qualities, power and the guidelines for mankind. The books, which Allah has sent to us through the prophets are called holy books.

Among the heavenly books, four famous books were revealed to four famous prophets. The Taurat was revealed to Musa (AS), the Jabur to Daud (AS), the Injil to Isa (AS), and the Quran to Muhammad (SW). The small heavenly book is called a Sahifa.

4. Faith in the Holy Prophets and Rasuls

Allah has sent many prophets throughout the ages to guide mankind. They showed people the ways towards Allah. They used to teach right and wrong, good and bad sides of life. They would also demonstrate people how they can achieve welfare both in this life and the after life (Akhirat). They were the noble teachers of mankind specially nominated by Allah. They were innocent. Of all creations they deserve the highest respect and prestige.

Hazrat Adam (AS) was the first prophet and Hazrat Muhammad (SW) was the last prophet. Prophet Hazrat Muhammad (SW) was the 'Saiyadul Mursalin' or the leader of the Rasuls. He is our prophet, the prophet of Islam, and so, we are his followers.

5. Faith in the Akhirat

Akhirat means the life after death. After worldly life, there is another life which is permanent and eternal. This is the life after death (after life). Akhirat or doomsday has only beginning, but no ending. Qiyamat, Grave, Resurrection, Hashr

Mizan, Sirat, Heaven, Hell etc. are the phases of Akhirat or the next life. Akhirat is a place where the consequences of one's sins and virtues in worldly life will be paid.

Resurrection is a part of life Hereafter. After death, we will be alive again. Allah will make us alive starting from Hazrat Adam (AS), the first man to all up to the Day of Judgement. This is called the Resurrection. All men will gather there to show their records to Allah. We will be answerable to him. Allah will measure our records of sins and virtues and will make us answerable. Being the only Judge, He will reward our good deeds and punish us for the wrongs done in the worldly life.

6. Faith in the Taqdir

Taqdir means luck determined by Allah. Whatever good or bad happens is done by the will of Allah. So, we should not be overwhelmed with joy if something good is achieved in this world. Rather, we should consider it as a gift of Allah. So, we should express our gratitude to Allah. Similarly, we should not be vulnerable to disappointment in case of any danger or loss. Rather, it has also come from Allah. Indulgence in evil and corruption should be avoided. Under these circumstances, we should go through 'Sabor' or patience and seek assistance from Allah. So, we must have belief in luck and try to perform virtuous acts to the best.

It is inevitable that we believe the seven issues mentioned above. A real Mumin must have cordial belief, verbal recognition and practices accordingly.

The Auspicious Effects of Iman

Iman is a great blessing of Allah. It enables a person to achieve welfare both in this world and the next life. A believer earns respect, benefits, success and love from all in this world. So, says Allah–

وَلِلّٰهِ الْعِزَّةُ وَلِرَسُوْلِهٖ وَلِلْمُؤْمِنِيْنَ

Meaning: And respect is only for Allah, His prophets and believers (Surah Al-Munafiqun, Ayat: 8).

A believer is dear to Allah and His prophets. Allah, the Almighty, will reward the heaven of eternal peace to the believers. The Mumins (believers) will live there forever and will be enjoying all blessings of the heaven for ever. Allah says :

اِنَّ الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ كَانَتْ لَهُمْ جَنّٰتُ الْفِرْدَوْسِ نُزُلًا ۙ خَالِدِيْنَ فِيْهَا

Meaning: Surely those who hold beliefs and perform virtuous deeds will be entertained in the Jannat-ul-Firdous. They will remain there for ever (Surah Al-Kahaf, Ayat: 107-108).

We will study every issues related to Iman well and know about it. We will believe it firmly and practise it to build our life. Always we will perform righteous actions and will never commit any unjust or tyrannical deeds. Thus, we will be able to experience peace and success in both the worlds.

Task: Learners will

a) write six basics of Iman on a poster and display in classroom.

b) prepare a homework on the description of six basics of Iman and present it to teacher.

c) make a list of the good effects of having Imam in groups and present in classroom.

Lesson: 2

Nifaq (اَلنِّفَاقُ)

Introduction: The term 'Nifaq' means falsehood, hypocrisy, deception and maintaining double standards or contradictory attitudes etc. In Islamic term, Nifaq is defined as the verbal recognition of Iman and having disbelief in heart. A person doing this is called the Munafiq (the unfaithful). Usually the Munafiq does it for his social and worldly gains. They dwell with both Muslims and Kafirs (non-believer). Publicly they declare themselves as Muslims, but, secretly deny Islam. To describe their conditions, Allah says:

وَاِذَا لَقُوا الَّذِيْنَ اٰمَنُوْا قَالُوْٓا اٰمَنَّا ۚ وَاِذَا خَلَوْا اِلٰى شَيٰطِيْنِهِمْ ۙ قَالُوْٓا اِنَّا مَعَكُمْ ۙ اِنَّمَا نَحْنُ مُسْتَهْزِئُوْنَ ○

Meaning: When they (Munafiq) mix with the believers (Imandar), they say, We have beliefs (Iman). And when they secretly meet the Satans, they say, We are with you. We only ridicule them (Surah Al-Baqara, Ayat: 14).

In a word, Nifaq means to hold 'kufr' in heart but to express Iman orally. And a person characterized with this is called Munafiq.

Characteristics of the Munafiq

Nifaq is opposite to the ideal of morality and humanity. The character of the Munafiq reveals this truth. They are apt at doing all unjust and evil deeds. They mainly practise falsehood and deception other than noble conducts and qualities. Allah says:

وَاللّٰهُ يَشْهَدُ اِنَّ الْمُنٰفِقِيْنَ لَكٰذِبُوْنَ ۚ

Meaning: And Allah asserts that the Munafiqs are liars (Surah Al-Munafiqun, Ayat: 1).

Prophet Muhammad (SW) has explained the character of Munafiqs in many Hadiths. For example–

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

Meaning: The Munafiq has three characteristics: to tell a lie, to violate the pledges and to forfeit the things deposited to him by others (Bukhari and Muslim).

Bad Effects and Consequences of Nifaq

Nifaq is a heinous sin destroying human character. It involves man in unjust and indecent deeds. As a result, our moral and humanitarian values are degraded. It creates disbeliefs and doubts among us and paves the way to feuds, quarrels and turmoil. Munafiqs are dreadful foes of Islam. Explicitly, they demand themselves to be Muslims, but in reality, they act in favour of Kafirs. Their secret hostility endangers the Muslims. As secret informers, they reveal concealed information and weaknesses of the Muslims and create disagreement and feuds among Muslims. The secret enemies are more harmful than the open ones. Because defensive measures can easily be taken against the open enemies, but it is not possible to even recognise the hidden foes. It is impossible to have opportunity to save oneself from the damage caused by a hidden enemy. In disguise of a friend, the Munafiq enjoys more privileges to harm us. For these reasons, they are hated and criticised in this world. For them there are severe torments of Hell in the after life as well.

اِنَّ الْمُنٰفِقِيْنَ فِى الدَّرْكِ الْاَسْفَلِ مِنَ النَّارِ ۚ

Meaning: Surely the Munafiqs shall stay at the lowest zone of the hell (Surah An-Nisa, Ayat: 145).

We all shall stay away from Nifaq. We shall refrain from doing anything which have been described in Hadith as the signs of Munafiq. We must take attempts to lead our lives as true Mumins.

Ways to stay away from Nifaq

The ways of avoiding Nifaq are-

- Speak the truth always and never go after falsehood.
- Keep your words.
- Do not forfeit other's amanat. For example, if someone keeps anything, asset or word to you, preserve and return it in a proper way. Besides, the national assets should not be misused.

Task: Learners
a. being divided in groups in the class, will present a poster furnished with the characteristics of the Munafiq.
b. will write ten sentences on the bad effects and consequences of Nifaq and show it to teacher.

Lesson: 3
Al-Asmaul Husna (اَلْاَسْمَآءُ الْحُسْنٰى)

Al-Asmaul Husna means beautiful names. In Islamic terminology, Al-Asmaul Husna refers to all qualitative names of Allah together which are manifested in the Holy-Quran. Al-Hadith illustrates 99 quality names of Allah, but in reality, the quality names are innumerable. Of them, those 99 names, for example, Alim, Khabir, Razzak, Gaffar, Rahim, Rahman etc, are noteworthy.

Importance and Significance

The importance and significance of those names are enormous in our lives. These names express His qualities and power. We come to know the special qualities and traits of Allah by these names; and thus it becomes easier for us to follow and adhere to his orders and restrictions.

We can remember Allah by these names and He becomes pleased if we call him by these names. We can say our prayers by these names. He Himself says,

وَلِلّٰهِ الْاَسْمَآءُ الْحُسْنٰى فَادْعُوْهُ بِهَا ۪ وَذَرُوا الَّذِيْنَ يُلْحِدُوْنَ فِيْٓ اَسْمَآئِهٖ ؕ سَيُجْزَوْنَ مَا كَانُوْا يَعْمَلُوْنَ ○

Meaning: Only Allah has got beautiful names. So you should call him by those names. Avoid those who distort His names. Very soon, they will be paid retribution for their deeds (Surah Al-A'raf, Ayat: 180).

Those beautiful names attributed to Allah inspire us to form good characters. We can be endowed with these noble characters through the exercise of these qualities (names) in our lives. Also, moral and humanitarian values are established in the society. It is said in the Al-Quran,

صِبۡغَةَ اللّٰهِ ۚ وَمَنۡ اَحۡسَنُ مِنَ اللّٰهِ صِبۡغَةً ۫

Meaning: (We accept) Allah's colour; and who is more beautiful in colour than Allah? (Surah Al-Baqara, Ayat: 138).

The colours of Allah are His religion and qualities. Allah owns all the nicest quatities. Therefore, the practices of those qualities can make us noble persons. Now we will be introduced some of the 'Asmaul Husna' of Allah (qualitative names of Allah).

Allahu Gaffarun (اَللّٰهُ غَفَّارٌ)

The word 'Gaffarun' means very forgiving. 'Allahu Gaffarun' connotes that Allah is very compassionate, forgiving. Allah's compassion is incomparable. He is the most compassionate. He says,

وَاِنِّیۡ لَغَفَّارٌ لِّمَنۡ تَابَ وَاٰمَنَ وَعَمِلَ صَالِحًا ثُمَّ اهۡتَدٰی ○

Meaning: And I am extremely forgiving to him who repents, belives, performs good deeds and remains stead fast in the right path (Surah Ta-ha, Ayat: 82).

Allah is our creator. He has blessed us with innumerable gifts (Niamot). But, a good number of human beings forget Allah out of pride and ignorance. They don't express gratitude to Him. But He never punishes them immediately, rather offers chances. He forgives the person who repents at heart for his/her sins and promises severely not to commit the same. Even the worst sinners are forgiven if they sincerely beg His forgiveness. In fact, his power of compassion or forgiveness is beyond comparison. We will always pray for Allah's forgiveness as we commit sins in our consciousness & ignorance. He is very compassionate and always forgives our sins.

Allahu Samadun (اَللّٰهُ صَمَدٌ)

'Samadun' means independent or dependent on none. 'Allahu Samadun' implies that Allah is independent. He depends on nobody as He is self-sufficient. Allah, the Almighty, says in the Quran, اَللّٰهُ الصَّمَدُ Meaning: Allah is independent. (Surah Al-Ikhlas, Ayat: 2).

Allah is Khaliq or the creator. Everything other than Him is Makhluk or creation. All the creations are dependent on Him for their lives, death and growing up. His existence is blessed with his miraculous power. Being sovereign, he is above all necessities and demands. He is pure and free from any business, profit-loss, decay, destruction, errors. He was in need of nobody to create, run and control this universe. The big seas, oceans, hills come into creation at His sigle order. The complex creations come into existence with His word كُنْ (be). So, he is the great creator without anybody's support.

He needs nothing. Even he is not subject to prayer, worship or praise. Human beings need to worship Allah for their own welfare. Food, sleep, rest, leisure are of no use to Him. In a word, He is self-reliant and self-evident being the only entity.

We will realize this quality of Allah. We will ask Allah for help in any need. We will be dependent only on Him. Learn to rely on Him.

Allahu Raufun (اَللّٰهُ رَءُوْفٌ)

The word 'Raufun' means very kind and affectionate. Allahu Raufun stands for that Allah is very kind and affectionate. Allah's kindness, grace and affection to us are unending. Allah the Almighty says–

اِنَّ اللّٰهَ بِالنَّاسِ لَرَءُوْفٌ رَّحِيْمٌ ○

Meaning: Surely Allah is very affectionate and gracious to mankind (Surah Al-Baqara, Ayat: 143).

Allah's affection and grace have no limit. He has created us. Then He brings us up with His kindness and affection. He has infused feelings of love and affection in the hearts of our parents and relatives to rear up. He never punishes us on earth right away even if we betray with Him. Instead, he gives us chances out of his kindness. He provides us grace and blessings. All the welfare done in this world and the after life are due to His blissful gifts. He is the source of grace and kindness.

We will also exercise this quality of Allah. We will be kind to one another. We shall not hurt anybody rather endear all with our love, affection and care.

Allahu Hasibun (اَللّٰهُ حَسِيْبٌ)

The word Hasibun refers to being the judge of all accounts. Allahu Hasibun indicates that Allah is the judge of all accounts. Allah says,

اِنَّ اللّٰهَ كَانَ عَلٰى كُلِّ شَيْءٍ حَسِيْبًا ○

Meaning: Of course, Allah is a vigilant Reckoner of all things (Surah An-Nisa, Ayat: 86).

On the Day of Judgement, Allah will take accounts of all our actions done on earth. He will be the only judge on that day. Al-Quran says,

مٰلِكِ يَوْمِ الدِّيْنِ ○ؕ

Meaning: He (Allah) is the judge on the Day of Judgment. (Surah Al-Fatiha, Ayat: 3)

That very day, he will award the record book to all human beings. All the worldly deeds done by everyone will be kept written in the record book. Allah will take accounts of all our willful-unwilful acts whether small or big, done secretly or publicly. Allah the omniscient says,

وَاِنْ تُبْدُوْا مَا فِيْٓ اَنْفُسِكُمْ اَوْ تُخْفُوْهُ يُحَاسِبْكُمْ بِهِ اللّٰهُ ؕ

Meaning : Allah will also assess if you express your secret language of heart or suppress it (Surah Al-Baqara, Ayat: 284).

All human beings must be accountable to Allah on that day. None will be spared without showing detailed account of vice and virtues. Allah is Hasib (accurate reckoner) because he will ensure taking all through accounts of us.

We will try to realize the significance of the quality 'Hasib' and be able to take our own accounts by ourselves. Every night we should expose ourselves to those sins-virtues done on the day, beg forgiveness to Allah for the sins and also try not to commit the same again in future.

Allahu Mohaiminun (اَللّٰهُ مُهَيْمِنٌ)

The meaning of 'Mohaiminun' is custodian, caretaker, and shelter provider. 'Allah Mohaiminun' means Allah is the provider of shelter. Allah is the real custodian, the only and last abode of shelter. He is our keeper. He saves us from all dangers and disasters. Only He protects us from the evil designs of the

Saytan, magicians conspirator and jealous people. His measures of giving us protection are strong and invincible that none can venture it. If Allah the Almighty guards and saves someone, nobody can harm him/her anyway. We must seek refuge from him in all dangers. This lesson has been furnished with many points of Al-Quran and Hadith. Our great prophet (SW) has taught us to pray for gracious shelter from Him.

We must seek shelter to Allah, the Almighty. He will protect us in all ways. We will help and shelter the endangered persons. As a consequences, Allah, the Almighty, will be pleased with us.

Task: Learners will prepare a list of 15 qualitative names of Allah with meanings and present it in the class.

Lesson-4

Risalat (اَلرِّسَالَةُ)

'Risalat' is very important among the aspects of 'Aqaid'. After 'Tawhid' comes Risalat in respect of its importance. Risalat means to carry news or messages or dispatch it to another address. In Islamic terminology, the Prophets or 'Rasuls' are the messengers who carry the messages of Allah or divine rules and regulations to mankind. It is 'Farj' or bounden duty to have faith in the 'Risalat' and the Prophets or Rasuls.

Numbers of the Prophets or Rasuls

Allah the merciful has sent many Prophets or Rasuls from time to time to guide (Hidayet) mankind in this mortal world. There was hardly any nation unvisited by the Prophets or Rasuls sent by Allah, the Almighty. Allah says in the Quran:

وَلِكُلِّ قَوْمٍ هَادٍ ۚ

Meaning: And there are guides (Rasuls) for every nation (Surah Arr-Raad, Ayat: 7).

The holy Quran refers to only 25 Prophets-Rasuls but, in reality, their number goes to many. Allah Ta'ala says–

وَرُسُلًا قَدْ قَصَصْنَاهُمْ عَلَيْكَ مِنْ قَبْلُ وَرُسُلًا لَمْ نَقْصُصْهُمْ عَلَيْكَ

Meaning: Of some messengers We have already told the story, of others We have not (Surah An-Nisa, Ayat: 164).

In the holy quran or in any reliable Hadits, their number is not specified. In this regard, we will keep our faith on all the Prophets and Rasuls sent by Allah. The first Nabi was Hazrat Adam (AS). And our dear Prophet Hazrat Muhammad (SW) was the last and the best prophet and messenger.

Difference between a Prophet and a Rasul

In respect of meaning, these two words differ from each other. Those who were offered the holy books or new shariat are called rasul. On the other hand, those to whom no holy book or new shariat was revealed are considered as the prophet. The holy prophets used to propagate the shariat of the previous rasuls. In this respect, each rasul was a prophet, but each prophet was not a rasul. Our Prophet Hazrat Muhammad (SW), for example, was both a Prophet and a Rasul. No holy Kitab (book) was revealed to Hazrat Nuh (AS) but he would propagate and introduce the rules and regulations of shariat. He was also a Rasul. On the contrary, Hazrat Harun (AS) was only a Prophet. No holy Kitab (book) was revealed to him and he would propagate the Shariat of Hazrat Musa (AS).

Significance of the Risalat

The prophets-rasuls were the special gifts of Allah to mankind. They used to invite people to Tauhid (the simple and righteous path) and warned them against the sin of "Shirk," 'Kufr' and 'Nifaq'. They taught them noble character and moral education. The main spirit of their invitation is to propagate the oneness or one entity of Allah the Great and His rules and regulation for mankind. So, the holy Quran says:

يٰقَوْمِ اعْبُدُوا اللّٰهَ مَا لَكُمْ مِّنْ اِلٰهٍ غَيْرُهٗ ؕ

Meaning: Oh! My community! You should worship Allah. You have no 'Ilah' except Allah (Surah Al-Aaraf, Ayat: 73).

In fact, the very duties or responsibilities of the Prophet-Rasuls are called Risalat. To highlight the significance, Allah says:

وَلَقَدْ بَعَثْنَا فِيْ كُلِّ اُمَّةٍ رَّسُوْلًا اَنِ اعْبُدُوا اللّٰهَ وَاجْتَنِبُوا الطَّاغُوْتَ ۚ

Meaning: I have sent the holy rasul to every nation in order to ask all to worship Allah and to leave the 'Taguts' (the extreme disbelievers) (Surah An-Nahl, Ayat: 36).

The prophets and rasuls perform the duties given by the Almighty Allah rightly. Those who have practised their allegiance to Allah have been successful. We will abide by the ideals of the Prophet Muhammad (SW) in all walks of life, and then we are sure to succeed.

Task: Learners will read the lesson 'Risalat' silently and write and show the teacher five sentences on the significance of Risalat.

Lesson-5

Khatamun Nubuwat (خَتْمُ النُّبُوَّةِ)

Introduction

The word 'Khatamun' stands for the end, the closing, and 'Nubuwat' - prophethood, responsibilities of prophets. So, Khatamun Nubuwat means the closing of the prophethood. From time to time, Allah has sent many prophets and rauls to guide (Hidayet) mankind. This process of sending the prophets and rasuls started with Hazrat Adam (AS) and ended with the appearence of Hazrat Muhammad (SW). The end of the gradual appearance of the prophets and rasuls is termed as 'Khatamun Nubuwat'.

The holy person with whom this very process ended is the 'Khatamun Nabiyyeen' and he is none but our holy Prophet Hazrat Muhammad (SW).

Significance

Our beloved Prophet Hazrat Muhammad (SW) is the greatest and last prophet, the 'Khatamun Nabiyyeen'. Henceforth, no other prophet has come and also will not come up till the doomsday (Qiyamat). The process of sending the prophets and rasuls has ended through him. It is necessary to have faith in 'Khatamun Nubuwat'. No one can be believer without having faith in it.

The Evidence of Khatamun Nubuwat

The great Prophet Hazrat Muhammad (SW) was the last Prophet.The gradual process of 'Nubuwat' has found its fuller completeness through him. It has been clearly manifested in many references of the holy Quran. We will come to know some examples of 'Khatamun Nubuwat' in the following parts.

Documents of the Quran

Allah, the Almighty has called our Prophet Muhammad 'Khatamun Nabiyyeen', the last of all the prophets in the holy Quran. Allah, the Great says:

مَا كَانَ مُحَمَّدٌ اَبَآ اَحَدٍ مِّنْ رِّجَالِكُمْ وَلٰكِنْ رَّسُوْلَ اللّٰهِ وَخَاتَمَ النَّبِيّٖنَ ؕ

Meaning: Muhammad is not the father of any male person of you; rather he is Allah's rasul and the last prophet (Surah Al-Ahzab, Ayat: 40).

Reference in the Holy Hadith

The proof of 'Khatamun Nubuwat' is evident in many Hadiths in the following way:

1. Our Prophet Muhammad (SW) says: اَنَا خَاتَمُ النَّبِيّٖنَ لَا نَبِيَّ بَعْدِيْ

   Meaning: I am the last prophet, and no other prophet is to come after me (Muslim).

2. The Rasul of Allah (SW) further says: "The process of Risalat and Nubuwat has been stopped. No other prophet or rasul is to come after me."

3. Our Prophet says, "The prophets would lead the Bani Israil. When a prophet would die, the next prophet was entrusted with the duty to lead. But no prophet is to come after me" (Bukhari).

4. In one of the Hadiths, our Prophet has explained the Khatamun Nubuwat through an example. He says, "The evidence of me and my former prophets is that a man built a building, decorated it beautifully and attractively but there remained a vacant space of a brick. While enjoying the beauty of the building all around, the people were surprised to express, "Why was there no

brick there? In fact, I am that brick and I am the last Prophet" (Bukhari).

There was only one brick left to set in the whole building. As soon as a brick is set in the vacant space, the whole building appeared completely marvelous. Similarly, Nubuwat resembles a building in which the last brick is our Prophet Muhammad (SW). The last brick of the building, set by him, brought the completion of the building. So it is not required any more to set a brick anywhere of the building, i.e. no prophet is to come anymore.

Logical Evidence

We can prove Khatamun Nubuwat with logic. In light of logic, it is seen that the arrival of one prophet is usually followed by another for three reasons. For example:

A) In case of the extinction or distortion of the teachings of the former prophet.

B) In case of the incompleteness or inclusion-exclusion of the former prophet's teachings.

C) In case of the fixation of the former prophet's teachings for a particular place or time.

None of the reasons mentioned above is applicable at present, because-

1. The teachings or ideals of the Prophet Muhammad (SW) are still existent without any extinction or distortion. So, no new prophet is to come in future.

2. The teachings and religion of the Rasul (SW) are perfectly complete having no imperfection, no inclusion-exclusion. Allah, the Almighty says:

اَلْيَوْمَ اَكْمَلْتُ لَكُمْ دِيْنَكُمْ وَاَتْمَمْتُ عَلَيْكُمْ نِعْمَتِيْ وَرَضِيْتُ لَكُمُ الْاِسْلَامَ دِيْنًا ؕ

Meaning: Today, I have fulfilled your religion for you (Islam) completely; completed my blessings (Neamat) on you and nominated Islam as your religion (Surah Al-Mayida, Ayat: 3).

3. Prophet Muhammad (SW) did not come for a particular place or time; rather he is the prophet of all prophets of all mankind of all places till doomsday. Allah says:

وَمَآ اَرۡسَلۡنٰكَ اِلَّا كَآفَّةً لِّلنَّاسِ بَشِيۡرًا وَّنَذِيۡرًا

Meaning: I have sent you as the mouthpiece of good news and warning the whole mankind (Surah As-Saba, Ayat: 28).

قُلۡ يٰٓاَيُّهَا النَّاسُ اِنِّىۡ رَسُوۡلُ اللّٰهِ اِلَيۡكُمۡ جَمِيۡعًا

Meaning: Say, Dear Mankind! I am the Rasul of Allah for all of you' (Sura (Surah Al-Aaraf, Ayat: 158).

Not a single of the three reasons for the appearance of a prophet is applicable at the present time. So, no new prophet is to come any more. Our Prophet Muhammad (SW) is the last Prophet, the 'Khatamun Nabiyyeen'.

Task: Learners will read the lesson 'Khatamun Nubuwat' silently. All students of the class together will select three speakers. One of the three students will speak on the evidence of the Quran on Khatamun Nubuwat, another on the Hadith evidence and the third will speak on 'Logical evidence'. All students will pay heed to their presentations. The teacher will play the role of the chairperson as well as the coordinator. At last, students will thank the speakers.

Lesson-6

Akhirat (اَلۡاٰخِرَةُ)

The 'Akhirat' is the life after death. In Bengali language, it is called 'parokal' (the life after death). According to Islamic Shariat, the life which begins after death is called 'parokal' or 'Akhirat'. This life is infinite and permanent having no ending but beginning. There are two phases of Akhirat-

a) Barzakh

b) Qiyamat

Barzakh

This means the immediate stage between two entities. The time between mortal death and the Qiyamat or Resurrection is called Barzakh. In fact, this is the screen between the Qiyamat and earthly life. This life starts with the death of human being. The Gracious Allah says–

وَمِنْ وَّرَآئِهِمْ بَرْزَخٌ اِلٰى يَوْمِ يُبْعَثُوْنَ ○

Meaning: Barzakh stands before them till the Resurrection (Surah Al-Muminun, Ayat: 86).

In this first phase of Barzakh life, in the grave, the virtuous persons will enjoy the heavenly happiness and the sinners will suffer from the torments of Hell.

Qiyamat/Doomsday

Qiyamat means to stand, to rise up, to resurrect. In Islamic terminology, the Qiyamat indicates that the human beings will rise up alive before Allah that day from graves for judgement. After being brought to judgement. The virtuous will be sent to the Heaven and the sinners to the Hell.

Significance

The Akhirat is one of the important aspects of the 'Aqaid'. It is obligatory (farz) to have faith in the Akhirat without which none can be an Imandar (virtuous). Regarding Mumins, Allah says: وَبِالْاٰخِرَةِ هُمْ يُوْقِنُوْنَ ○

Meaning: And they believe in the Akhirat firmly (Surah Al-Baqara, Ayat: 4).

The faith in Akhirat makes mankind honest, takes them to exercise good characters and moral qualities. Allah, the Almighty says:

فَالَّذِيْنَ لَا يُؤْمِنُوْنَ بِالْاٰخِرَةِ قُلُوْبُهُمْ مُّنْكِرَةٌ وَّهُمْ مُّسْتَكْبِرُوْنَ ○

Meaning: And those who have no faith in the Akhirat are deviated from truth and they are proud (Surah An-Nahal, Ayat: 22).

The loss of faith in the Akhirat involves a person in the worldly activities. So, he desires to gain worldly interests at any cost. He never hesitates to commit any sort of injustice, oppression and immoral sinful activities. Indeed, the faith in Akhirat keeps a person away from doing any evil deed and instead makes him/her morally pure. So, we must have faith in the Akhirat and lead a pious life.

Task: After reading this lesson, Learners will write about what they have learnt and present it to the teacher.

Lesson-7

Shafa’at (اَلشَّفَاعَةُ)

Shafa'at means to recommend, request etc. In Islamic terminology, Shafa'at denotes the recommendation to Allah for the welfare and forgiveness on the doomsday (Qiyamat). Shafa'at will be usually offered for two reasons:

a) To forgive the sinners and sins

b) To enhance and gain dignity for the virtuous.

Significance: On the Qiyamat day, Allah the Almighty will make us accountable to Him for our worldly deeds. Then, He will send everyone to the heaven or hell in terms of what we have done in the world. The virtuous will gain the heaven and the sinners will suffer from damnation in hell. The Prophets, Rasuls and the virtuous souls will plead (Shafa'at) to Allah for which the sinners will be forgiven and granted heaven from the hell. Also request will go for the virtuous for more dignity. Shafa'at is usually of two types; such as -

a) Shafa'at-e-Kubra

b) Shafa'at-e-Sugra

Shafa’at-E-Kubra

On the Qiyamat day, all will be gathered in a vast field. On that day, the sun will shine close to the human beings causing acute sufferings. They will request Hazrat Adam (AS), Hazrat Nuh (AS), Hazrat Ibrahim (AS), Hazrat Musa (AS) and Hazrat I'sa (AS) to plead to Allah, the Merciful, for the judgement to start. After they express inability on their part, they will go to Prophet Muhammad (SW). Then our dear Prophet will request Allah the Gracious and He will start doing the judgement. This very recommendation or pleading is called Shafa'at-e-Kubra or Shafa'at-e-Uzma (the highest recommendation). Only our Prophet Muhammad (SW) deserves this power of recommendation. Besides, the compassionate Prophet (SW) will recommend people deserving paradise to Allah for their entry into paradise. Only then, they will enter the heaven.

Shafa'at-E-Sugra

It denotes the recommendation will be made on the Qiyamat day to forgive the sinners and heighten the status of the virtuous. The Prophets, Rasuls, Angels, Martyrs, Alims, Hafizs will deserve this opportunity. The holy Hadith says that also Al-Quran and 'Sawm' (Fasting) will recommend to Allah on that day. Shafa'at-e-Sugra will be directed to the following cases:

1. To forgive and grant the heaven to those 'Mumins' who are destined to go to hell for their misdeed.
2. To forgive and release 'Mumins' suffering from the torments of the hell for their sins.
3. To raise the status of the residents of the heaven.

We will ensure to have faith in Shafa'at. We will love Allah and follow the ideals of the Prophet Muhammad (SW). Consequently, in the life hereafter it will be possible to go to heaven (Jannat) through the recommendations of the beloved Prophet (SW).

Allah the merciful will accept the Shafa'at offered by the Prophets, Rasuls and the virtuous souls on that day and thereby many people will be granted the Heaven. However, our Prophet Muhammad (SW) will enjoy the highest power and priority to recommend (Shafa'at) to Allah. Our holy prophet says:

أُعْطِيْتُ الشَّفَاعَةَ

Meaning: I have been empowered with the very right to plead (Bukhari and Muslim). He asserts in another Hadith:

"I will advocate (Shafa'at) for a number of people greater than the total number of stones and bricks available in the world" (Musnad Ahmad).

Shafa'at is a great gift (Neamat). Without the Shafa'at of our beloved Prophet (SW), it is not possible to gain eternal welfare, success and the heaven on that day.

So, we will have faith in the Shafa'at and love Allah, the Almighty, and follow the ideals of the Rasul (SW) throughly. Only then, we will be blessed with the Shafa'at (recommendation) of our dear Prophet (SW).

Task: Being divided into two groups, one group of learners will speak on the introduction and significance of Shafa'at and another group will describe the kinds of it.

Lesson-8
Jannat (اَلْجَنَّةُ)

The Jannat stands for garden, yard, and covered place. In Persian language, it is called 'Behesht. In Bangla it is named as "Swargo" (Heaven). According to Islamic Shariat, the ever-peaceful dwelling place made for the virtuous souls and good doers in the Akhirat is called the Jannat (Heaven).

The Jannat decorated with attractive and beautiful objects is an everlasting, peaceful abode. All things including the houses, seats, furniture are made of gold, silver, gems and jewels. There will be carpets with silken layers, the sweet streams of pure milk and ever-tasty honey; and the flow of sweet water. In fact, all kinds of objects will be available there for enjoyment. Allah, the gracious, says:

وَلَكُمْ فِيْهَا مَا تَشْتَهِيْٓ اَنْفُسُكُمْ وَلَكُمْ فِيْهَا مَا تَدَّعُوْنَ ۝

Meaning: You will get everything whatever you desire there (Jannat) and you will be provided everything you demand (Surah Ha-meem Ash Shajda, Ayat: 4).

The Rasul (SW) says about Jannat, "Allah, the Gracious, asserts,' I have arranged there such marvellous objects that no eyes have ever seen, no ears have heard about, even no human hearts have ever imagined' (Bukhari).

The Names of the Jannat

The Jannats are of eight categories

1. Jannat-ul-Firdous
2. Jannat-ul-Ma'wa
3. Dar-ul-Maqam
4. Dar-ul-Qarar
5. Dar-un-Nayeem
6. Dar-ul-khuld
7. Dar-us-Salam
8. Jannat-ul-A'dn

The Jannat-ul-Firdous is the best of all eight Jannats.

The Activities and Ways to Gain Jannat

The Jannat is the abode of the Mumins and virtuous souls. Allah says:

وَبَشِّرِ الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ اَنَّ لَهُمْ جَنّٰتٍ تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ ؕ

Meaning: (Oh Prophet), announce the good news to those who have got faith and performed good deeds, and certainly they will be awarded the Jannat, underneath which flow rivers (Surah Al-Baqara, Ayat: 25).

So, to gain the Jannat requires having faith first. We have to believe firmly in all aspects of 'Aqaid'; have to perform good deeds, offer prayers five times a day regularly. Prophet Muhammad (SW) says:

مِفْتَاحُ الْجَنَّةِ الصَّلٰوةُ-

Meaning: The key to Jannat is Salat (Tirmizi).

Together with 'Salat', fasting during Ramadan, paying 'Zakat', and performing 'Hajj' are obligatory for us. Besides, we have to practise doing good deeds, forming noble characters and morality. In all spheres of life, we have to adhere to the rules and regulations given by Allah and His Rasuls. We have to refrain from committing all types of evil and sinful deeds. Allah the merciful says:

وَاَمَّا مَنْ خَافَ مَقَامَ رَبِّهٖ وَنَهَى النَّفْسَ عَنِ الْهَوٰى ۙ فَاِنَّ الْجَنَّةَ هِيَ الْمَاْوٰى ؕ

Meaning: And he, who gets afraid of standing before Allah and keeps his/her bad instincts away, is sure to earn abode in the heaven (Surah An-Naziat, Ayat: 40-41).

So, we should always in all ways perform virtuous deeds and follow the rules and regulations given by Allah. Then we will be able to gain the Jannat.

Task: Learners-

a) will show the teacher the list of the names of Jannat.

b) will show the teacher five sentences on gaining the Jannat.

Lesson-9
Jahannam (جَهَنَّمُ)

Jahannam is the ditch of fire, the place for punishment. It is also called the hell or norok. In Islamic terminology, the place where the Kafir, Mushrik, Munafiq and sinners are destined to suffer from punishment in the Akhirat is called Jahannam.

The Jahannam is a deadly place of painful sufferings. The sinners will be exposed to burning fire. Innumerable big poisonous snakes, scorpions, insects will bite them. The fire of the Jahannam will be 70 times more heated than that of the world. The residents of the Jahannam will be given thorny 'Zaqqum' trees to eat, which they will not be able to take, rather will find it stuck in their throats. They will drink the burning blood and dirty fluid of the Jahannam. They will never meet death, and so none can escape the endless punishment and torments of the Jahannam. Regarding Jahannam, Allah, the Almighty says:

اِنَّ الَّذِيۡنَ كَفَرُوۡا بِاٰيٰتِنَا سَوۡفَ نُصۡلِيۡهِمۡ نَارًا ؕ كُلَّمَا نَضِجَتۡ جُلُوۡدُهُمۡ بَدَّلۡنٰهُمۡ جُلُوۡدًا غَيۡرَهَا لِيَذُوۡقُوا الۡعَذَابَ ؕ

Meaning: Very soon I will expose those who will disobey My verses of the holy Book to the fire of Jahannam. I will create new skins after their skins are burnt in order to keep their sufferings continuing (Surah An-Nisa, Ayat: 56).

In another lines (Ayat) Allah the Great has asserted:

فَالَّذِيۡنَ كَفَرُوۡا قُطِّعَتۡ لَهُمۡ ثِيَابٌ مِّنۡ نَّارٍ ؕ يُصَبُّ مِنۡ فَوۡقِ رُءُوۡسِهِمُ الۡحَمِيۡمُ ۚ يُصۡهَرُ بِهٖ مَا فِىۡ بُطُوۡنِهِمۡ وَالۡجُلُوۡدُ ۖ وَلَهُمۡ مَّقَامِعُ مِنۡ حَدِيۡدٍ ۝ كُلَّمَاۤ اَرَادُوۡۤا اَنۡ يَّخۡرُجُوۡا مِنۡهَا مِنۡ غَمٍّ اُعِيۡدُوۡا فِيۡهَا ۫ وَذُوۡقُوۡا عَذَابَ الۡحَرِيۡقِ ۚ

Meaning: Those who are used to 'Kufr' (vices) will wear the cloths of fire. Boiled water will be poured down to their heads by which whatever is there in their stomachs and their skins will be melted. Iron hammers will be ready for them. Whenever afflicted with torments, they will try to escape from the Jahannam; they will be pushed back there again. And they will be told, 'Taste the fire and pains (Surah Al-Hajj, Ayat: 19-22).

Names of Jahannams

There are seven Jahannams. They are–

1. Jahannam 2. Habia 3. Jahim 4. Saqar 5. Sayeer 6. Hutamah 7. Laza

Ways to Escape from the Jahannam

Those who have no faith in Allah and His Rasul (Sm.) are the residents of the Jahannam. Besides, the evil doers, sinners and indecent, immoral people will suffer from the hellish punishment. So, we will avoid committing these deeds. We can escape punishment from the Jahannam only when we will lead the life as directed by Allah and His Rasul.

Task: Learners-

a) Will prepare a list of names of the Jahannam and present it to the teacher.

b) In order to present in the class, will write ten sentences on the introduction of the Jahannam and the ways to escape it.

Lesson-10
Iman and Morality

Iman is faith. It means to have faith in the basic aspects of Islam. He, who has got faith, is the Mumin. On the other hand, morality is related to moral principles. Morality means to follow the morals and ideals in daily deeds, speech and gestures.

The relation between iman and morality is very intense. It is an unavoidable responsibility on the part of a mumin to follow the standards of morality without which none can be a perfect mumin. An imandar should be characterized with honesty, justice, kindness, forgiveness, reciprocal cooperation, equity, friendship, fraternity and the like. These are the main indicators of morality. A mumin practises these qualities and prevents himself/herself from committing any immoral activities like injustice, oppression, tyranny, torture, falsehood, deception, indecency, nakedness. The teachings of iman protect him/her from these evil deeds. It is narrated in the holy Hadith:

"The man who indulges in adultery is not a mumin at all" (Bukhari and Muslim).

So, it is obvious that the mumin can not commit any immoral activity.

The gist of lman is - لَآ اِلٰهَ اِلَّا اللهُ مُحَمَّدٌ رَّسُوْلُ اللهِ (La ilaha illallahu Muhammadur Rasullah)

Meaning: There is no other entity worthy of worship except Allah. Prophet Muhammad (SW) is His Rasul.

The gist of this 'Kalima' is that only Allah is worthy of our prayer and praise. And the ways and ideals as directed by Allah and His Rasul (SW) are the right path to salvation and success. We have to hold this Kalima in all spheres of our worldly life. With the teaching of this Kalima we have to show our allegiance to Allah and His Rasul (SW). Always a mumin is used to doing this.

The ideals of Allah and His Rasul (SW) are the models of morality which Allah has ordered in A1 -Quran to be fol owed. And the Rasul (SW), as a practical model of higher ideals, has taught mankind practically how to be morally good and how to form a noble character. Amumin always materializes this teaching of iman in his life.

So, it is proved that iman and morality are deeply inter-related. Iman shows man the ways of moral virtues and keeps him/her away from immorally indecent activities. We should adopt the lessons of iman with a view to materializing it in our own lives. If so, we can establish peace and discipline in the society and make our worldly life beautiful and useful. Also in the life hereafter we will be able to gain salvation, success and ever peaceful heaven.

Task: Being divided in two groups, the learners will select three speakers from each group. One group will debate in favour of the motion, "Only genuine Iman leads a person to the path of principles and morality" and another group will debate against the topic. The class teacher will moderate the debate programme. After the debate, the learners will offer thanks to the winning team and the best speaker of the both teams who has presented logical arguments well. If possible, there should be a system of rewarding the participants.

Exercise

Multiple Choice

1. What is the meaning of the word 'Samadun'?

a. Account-taker
b. Very kind
c. Self-reliant
d. Sheltering

2. Belief in the finality of Prophethood –

i. Helpful in gaining social status
ii. Helpful in achieving the pleasure of Allah the Almighty
iii. Helpful in achieving the teachings and ideals of the Holy Prophet (SW)

Which of the following is correct?

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

Read the description below and answer questions 3 and 4.

'A' is a poor fish-farmer (pisciculture). Last year, 'A''s fish farm was severely damaged in the flood. He did not despair and prayed regularly and sought refuge in Allah the Almighty. This year 'A' sold fish worth two lakh taka from his fish farm. A's friend, B, borrowed five thousand taka from him on the condition of returning it after a month. But B has not returned the money during the last one year.

3. Which aspect of Asmaul Husna has been revealed in the action of 'A'?

a) Allahu Ghaffarun
b) Allahu Raufun
c) Allahu Hasibuun
d) Allahu Muhaiminun

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

i. be humiliated in society
ii. incur the displeasure of Allah the Almighty
iii. be condemned in his family

Which of the following is correct?

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

Creative question

1) 'A' admits his son 'B' to a mosque-based school to learn Arabic. One day, 'B' meets with a serious accident on his way to school and is admitted to the hospital. 'A' patiently stands in prayer and prays to Allah for the health of his son. On the other hand, 'A's friend 'C' watches entertaining programs on television during prayers and is busy gossiping. He believes that life will end and his body will merge with the earth after death.

a. What is intercession?
b. Explain the relationship between faith and morality.
c. Which fundamental aspect of faith is reflected in 'A's' actions? Explain.
d. Identify the aspect of the creed that has been violated in 'C's' faith and analyze its consequences.

Short-answer questions

1. Why is it necessary to believe in the Holy Book?
2. Why will Allah the Almighty punish the hypocrites severely? Elucidate.
3. Why is it necessary to believe in risalat?

Chapter-two
Ibadat (اَلْعِبَادَةُ)

In Islamic terminology, Ibadat means to lead a life based on our recognition of slavery and allegiance to Allah and carrying out His order and boycotting His prohibitions. Islam is a complete code of life. So, performing five basic aspects of Islam including Kalima, Prayer, Fasting, Zakat and Hajj is Ibadat. Also, Ibadat includes every action of human life to be perfomed in accordance with Islamic Shariat. Every creation in the world has been created for the welfare of mankind. And, human beings and the spirits have been created only for Ibadat of Allah the Almighty.

After this chapter, we will be able to-

- describe the concept of Zakat, conditions of Zakat being Fard and the Masarif of Zakat.
- analyze the economic and social importance as well as significance.
- describe the concept, background, significance, advantages, rules, Fard, Wajib, Sunnaths and rules of Hajj.
- describe the errors of observing Hajj and the ways of corrections.
- explain the role of Hajj in establishing equity and universal brotherhood.
- describe the concept, background and rules of Qurbani.
- analyze the importance of Qurbani in achieving dedication and generoity in real life.
- describe the concept and rules of performing Aqiqa.

Lesson-1
Zakat (اَلزَّكٰوةُ)

Zakat is an Arabic word. It means 'the increase', 'holiness', 'cleanliness' etc. In Islamic terminology, the distribution of a fixed portion of some certain wealth at the end of a year after fulfilling Nisab among certain sectors is called Zakat.

If 'Zakat' is paid, wealth cannot be concentrated in the reach of any particular individual. Also Allah does not like the state of hoarding wealth. He wants to have it spent for the welfare of mankind, for the over all economic development of society. In this respect, Zakat denotes 'the increase'. It purifies the heart of the donor from the miserly corruption. The poor have the right over the wealth of the rich. So, the share given to others makes the rest of the wealth pure for its owner. In view of this, Zakat stands for holiness. Allah the Almighty also renders 'Barkat' (the increase of wealth) to the wealth, when Zakat is paid off. In fact, Zakat is one of the important 'Rukns' (pillars of Islam). In many ayats of the holy

Quran, there are directions for Zakat along with Salat (prayer).

Allah the merciful says: وَاَقِيْمُوا الصَّلٰوةَ وَاٰتُوا الزَّكٰوةَ

Meaning: And establish the practice of prayer and pay zakat (Surah Al-Muzzammil, Ayat: 20). Zakat is, in fact, a right given by Allah for the poor. It is not kindness or mercy of the rich who must take it as 'Farz' or obligatory. In this context, Allah asserts: وَفِيْٓ اَمْوَالِهِمْ حَقٌّ لِّلسَّآئِلِ وَالْمَحْرُوْمِ ○

Meaning: The poor and the needy, of course, have the right over their wealth (Surah Az-Zariat, Ayat: 19).

There is declaration of rewards for those who offer prayers properly according to Shariat. Similarly, those who pay zakat (if farz) deserve good news. For example, the practice of zakat makes wealth pure or holy, brings 'Barkat' of Allah to wealth. Human beings cannot even imagine how much reward will be bestowed on the zakat-payers in the Akhirat. It is described in the Hadith Kudshe–

'Allah, the Gracious, says to His human being, 'Hey, Boni Adam! Keep on spending in my way. I will be giving you from my endless treasure' (Bukhari and Muslim).

Allah, the benevolent, says about the zakat provider:

وَقَالَ اللّٰهُ اِنِّيْ مَعَكُمْ ؕ لَئِنْ اَقَمْتُمُ الصَّلٰوةَ وَاٰتَيْتُمُ الزَّكٰوةَ

Meaning: And said Allah, verily we are with you provided you establish salat and pay zakat (Poor-Tax) (Surah Al-Mayeda, Ayat: 12).

Regarding the reward of the zakat-payers and the punishment of the misers, another holy Hadith announces, "The benevolent person is near to Allah, near to the heavens, near to the human beings created by Allah, and away from the hell. On the contrary, the miser remains far away from Allah, far from the humans and near to the hell. An illiterate benevolent person is much dearer to Allah than a miserly learned person" (Tirmizi).

If someone hoards wealth and does not properly pay the share of the poor as well as the deprived, he/she has to receive severe punishment on the Qiyamat (the doomsday). In this connection, the holy Quran asserts: "Convey the news of severe punishment to those who hoard gold and silver and do not spend accordingly as directed by Allah. That day, those things will be heated in the burning fire of the hell and will be used to mark on their forehead, chest and back. They will be told that this is the wealth which you hoarded for yourselves. Now experience the taste of the wealth accumulated before" (At-Tauba: 34-35).

According to Islamic Shariat, those who do not practise paying off Zakat and refuse to do so, although it is Fard, will be considered as misers in the world and suffer from severe punishment in the next life. Allah says, "Those Mushriks who never provide Zakat and refuse to believe in the Akhirat will meet destruction" (Surah Ha-Meem Ash Sajda, Ayat: 6-7).

During the reign of Hazrat Abu Bakr (RA), some people refused to deliver Zakat. The Caliph took it as a sinful act equivalent to the state of being ousted from Islam. He declared, "I will declare war against the man of those who used to pay off Zakat during the prophet Muhammad (SM) but now refuses to sacrifice even a goat kid." Hazrat Abu Bakr (RA) also declared. "Swear upon Allah! I must fight against those who differentiate between Salat and Zakat" (Bukhari).

Every Muslim should ensure the practice of paying off Zakat accordingly in order to escape from the severe punishment of the life hereafter and earn nearness of Allah. It is also his/her duty in terms of Islamic Shariat to inspire others to practise providing Zakat and then to improve the condition of the distressed people of society through Zakat.

Task: Learners, divided in groups, will discuss the benefits of Zakat.

Lesson-2

Conditions for Zakat being Fard (شَرَائِطُ فَرْضِيَّةِ الزَّكٰوةِ)

There are seven conditions for Zakat being Farj (obligatory):

1. **To be a Muslim:** It is the 1st condition that Zakat is obligatory for a Muslim. It is not obligatory (Fard) for the non-Muslims. So, he/she who accepts Islam does not have to provide Zakat for the tenure of his/her past life. He /she has to pay Zakat from the time he/she has become a Muslim.

2. **To own the Nisab (Wealth):** To own the amount of wealth makes Zakat obligatory in accordance with Islamic Shariat.

3. **When amount equivalent to Nisab is more than necessity:** Those things are called necessary objects on which of human life depends necessarily, such as: food, cloths, houses, professional tools etc. Boats, cycles, motors, animals, agricultural tools, study materials are also included in human necessity. And Zakat is not obligatory on these necessary tools.

4. **Not to be in debt:** Zakat is not obligatory for the person in debt, although he/she owns wealth. It is because of the fact that he has taken debt for the basic needs of his/her life. But he/she has to pay Zakat if the required wealth (Nisab) remains after the debt is paid.

5. **Wealth owned for a year:** Zakat will not be obligatory for the person if the wealth is not owned by him/her permanently for a year. It is stated in the Hadith: "No Zakat will be applicable for the amount which is not owned by someone for a complete year" (Ibnu Mazah).

6. **To be mentally sound:** Zakat is obligatory for a mentally sound person. An insane person is not to pay Zakat.

7. **To be mature:** A Zakat provider has to be an adult person. Zakat is not obligatory for a child or a juvenile person even if he/she owns enough wealth. It is 'Fard' only when he/she is an adult person.

Nisab of Zakat (نِصَابُ الزَّكٰوةِ)

'Nisab' is an Arabic word that means 'a fixed amount'. In accordance with Islamic shariat, the fixed amount of wealth is called Nisab when Zakat is made Farj. At the end of the year, the surplus amount of wealth (Nisab) after someone meets his necessary expenditure is called the Sahib-e- Nisab or the owner of Nisab. And the Zakat is obligatory on the sahib -e- Nisab. The amount of Nisab is at least $7\frac{1}{2}$ tolas of gold or $52\frac{1}{2}$ tolas of silver or the wealth worth of its value. If this anount of wealth is owned by a person for a complete one year, one fortieth portion of the gold, the silver or the wealth becomes obligatory to be given as Zakat. But, Zakat is not obligatory when the wealth is less than the Nisab or the wealth is damaged before the completion of the year. But a person has to provide Zakat if he/she owns wealth worth Nisab at the beginning of the year and finds it, for some reasons, less than the Nisab within the year and again comes to own it at the end of the year

Women's ornaments made of gold and silver are not considered as the basic needs. So, Zakat has to be paid on the ornaments worth Nisab. Metals including copper, kasha, brass etc. other than gold and silver, if used as consumer goods, are not subject to Zakat. But Zakat is payable if it is used for business purpose following the condition that these objects should remain in possession for one year and its value should meet the quantity of Nisab.

Zakat for produced crops:

One has to pay Zakat one-tenths of the paddy, wheat, barley, dates, and other crops, if produced in rain water without irrigation and if found in excess of necessity. This is called 'Ushr'. And one twentieth of crops produced under irrigation system is subject to Zakat.

Task: Divided in groups, Learners will discuss the Nisab of Zakat.

Lesson-3

Masarif of Zakat (مَصَارِفُ الزَّكٰوةِ)

Masarif is an Arabic word that stands for the 'sectors of expenditure'. In accordance with Islamic Shariat, those who are given Zakat are called the Masarif of Zakat. Allah the Almighty Himself has settled the heads of expenditure of Zakat money. It is stated in the holy Quran: "Zakat is for only the needy, the destitute, the employees concerned with Zakat, the hearts to be won, the slaves to win freedom, the people in debts, the people struggling for the cause of Allah, and the travellers. This is the law of Allah" (Surah At-Tauba, Ayat: 60).

There are eight 'Masarif of Zakat':

1. The needy or beggars (Faqir).
2. The destitute (Miskin).
3. The employees engaged in Zakat work.
4. To win over the hearts.
5. The freedom seeking slaves.
6. People burdened with debts.
7. In the way of Allah.
8. Helpless travellers from overseas.

Description of Masarif given below

1. **The needy people or beggars (Faqir):** The 'Fakir' indicates the poor people who possess at least some wealth but not enough to meet the requirement. Zakat can be offered to those who are dependent on others for their livelihood. The people unable to earn livelihood, disabled, orphans, widows, diseased, unhealthy, weak and victims of accident or natural disasters are temporarily allowed to receive Zakat.

2. **The destitute (Miskin):** The word 'Miskin' means those people who have no wealth at all, can not manage food to satisfy hunger, and despite poverty, do not beg due to sense of prestige. In the Hadith, Miskin are defined as "the person who does not own wealth according to his/her requirement. Moved by the sense of self-respect, he/she leads his/her life in such a way that nobody takes hım/her to be a needy one but to consider him/her able to get financial help from others. And, he does not beg or want anything from anyone" (Bukhari and Muslim). Zakat is payable to him/her.

3. **Employees engaged in Zakat:** Being appointed by the state those who collect Zakat, preserve, distribute and maintain its accounts are considered as the employees engaged in the service of Zakat. They are allowed to take salary from Zakat, even though they are financially solvent.

4. **To win over hearts:** Zakat can be offered to those who have become Muslims recently. This practice of giving Zakat is done only to solve their problems and keep their faith firm on Islam. In Islamic terminology, these Muslims are called 'Muallafatul qulub'. In the early period of Islam, the people of this kind were offered Zakat. Preference will be given to those who are poor

5. **The freedom-seeking slaves:** Zakat can be paid to the slave who has made agreement with his/her master for the freedom from slavery on payment of required money. At present, Zakat is not provided in this field as Islam does not permit this system of slavery.

6. **People in debts:** To help anybody pay his/her debt, Zakat may be given only to the person who is in debt but unable to pay that after making his/her necessary expenditure.

7. **In the way of Allah:** Its Arabic term is 'fi sabilillah'. Fi sabilillah means spending in the way of Allah. Zakat money can be spent on all the works in the way of Allah. Zakat can be given to those Mujahids fighting in the cause of Allah who do not have the ability to purchase weapons and materials for Jihad. Zakat money can be given to students of religious knowledge or people engaged in other good deeds, if they are poor.

8. **Helpless travellers from abroad:** While on a tour, if a person falls in a helpless condition or economic crisis, he may be temporarily supported with Zakat money.

Task: Divided in groups, learners will write about the Zakat in brief on posters and present them in the class.

Lesson-4
Importance and significance of Zakat

Zakat on Islamic system, if prevails, can solve various problems of the poor, needy people in the society. Also the rich will have the opportunity to be free from the liabilities. So, Zakat has immense importance in Islam. Some importance of Zakat is furnished below.

1. Economic importance of Zakat

One of the main objectives of Zakat is to maintain economic balance in the society. Islam does not allow the difference that someone will hoard heaps of wealth, live in palace, lead a luxurious life while others will pass days starving or being half-fed, begging from door to door without satisfying their basic demands of education, food, cloth or shelter. In no way does Islam, the religion of peace and equality support it. Keeping this in mind, Islam has made Zakat obligatory for the rich to ensure economic balance among all classes of people. The holy Prophet (SW) says, "Allah, the Omnipotent, has made 'sadaqa' (Zakat) Fard for people. That will be collected from the rich and distributed among the destitutes" (Bukhari and Muslim).

Generally, a person has greed for money. The miserly person does not want to give his hard-earned money selflessly to somebody else. So, Allah, the merciful has ordered the wealthy people to keep their minds free and pure from their wealth, greed, misery, self-love etc. He has made Zakat compulsory to characterize man with human qualities like kindness, affection, care, love etc.

The real owner of wealth is Allah. To man it is sent as 'Amanat' which man will earn by his/her labour and intelligence and spend it as per necessity. But it is not permitted by Islam to hoard the wealth or spend it for somcome's own enjoyment and luxury. The rights which the poor have got on the wealth of the rich have to be immediately realised. The owner will be free from liability, the wealth will be pure if the rights of the poor are realised. Otherwise, the wealth is not to be Halal (holy). Capitalism is not supported in Islamic economy. Zakat maintains the economic balance in the society.

During the era of Prophet Muhammad (SW) and Caliph-e-Rashedin, Zakat used to be paid off under the management of government. The distribution of the collected fund or wealth used to be done also under the govt. management. The owners of the wealth amounting to Nisab were bound to pay off Zakat. On the other side, those who are eligibly subject to receive Zakat were benefitted from the Zakat fund.

As per directions from the holy Quran and Hadith, the Muslims have holy duties to perform and distribute Zakat. The social and economic welfare of the Muslims is largely dependent on this management. The discrimination between the rich and the poor will be reduced; unemployment crisis will be uprooted if the Muslim community performs Zakat under Islamic management. It will improve the economic condition of the Muslim society. So, to give the monetary help to the poor is a humanitarian duty which can only be materialized through performing Zakat.

Task: Divided in groups, learners will discuss the economic importance of Zakat.

2. Social impact of Zakat

Zakat removes discrimination between the rich and the poor in the society. It prepares the way for economic equality. None will suffer without food, cloth, shelter, medicine, treatment if Zakat is paid off properly according to the guidelines of Allah.

With the concerted efforts of the wealthy people along with the Zakat fund and donations, a lot of public benefits and welfare can be done, even after meeting the needs of the poor. It is possible to make many poor people economically independent; to provide the healthy but poor labourer with the tools suitable to their work. Many service-oriented organizations, e.g. orphanage, charitable dispensary etc. can be established for the poor. There will be a time when people will not be available to receive Zakat if these concerted efforts continue. At the early period of Islam, these efforts caused a wonderful success. The era of Caliph Hazrat Umar Ibnu Abdul Aziz (R.) may be cited as a glowing example. People to receive Zakat were hardly found during his time. The Zakat system in Islam keeps the society sound from miserliness, narrowness, self-centredness, malice, hatred and other bad practices. Rather, it strengthens mutual love, sacrifice and growing feelings for humanity.

Task: Divided in groups, learners will discuss the social impact of Zakat.

Lesson-5
Hajj (اَلْحَجُّ)

"Hajj" is an Arabic word meaning 'to determine', 'to wish'. In Islamic terminology, Hajj means to perform some formalities in the holy Ka'ba and certain other places in appropriate ways on some particular days in order to earn the nearness and satisfaction of Allah, the Omnipotent. It is an important economic and physical Ibadat. According to the directions of Allah and His Rasul (SW), to perform different formalities in the holy Mecca, Mina, Arafa and Muzdalifa from the 8th to the 12th of the Zilhaj month is an essential part of Hajj. Hajj is obligatory to every sound, adult, intelligent and wealthy Muslim, both male and female once in the life-time. Performing Hajj more than once will be regarded as 'Nafl' (additional) and enough rewarding. Allah the Gracious says: "It is compulsory, bounden duty of the able human being to visit and perform Hajj in the holy Ka'ba for the cause of Allah" (Surah AL-E-Imran, Ayat:97).

Hajj is obligatory for those able persons, both physical and economic who, after meeting all family expenditure, can bear the additional expenses up to visit the holy Ka'ba and return home. A woman performing Hajj should be accompanied by her husband or someone, e.g. father, son, brother, uncle, maternal uncle etc. with whom marriage is 'Haram' (not permitted by Islam). All expenses should be borne by the female pilgrim.

Historical background of Hajj: Prayer (Salat) is one of the five pillars of Islam. To establish the practice of salat and express our allegiance to Allah, the first prayer house built in Mecca is called 'Baitullah' (the house of Allah). By the passage of time, this holy place becomes deserted or desolate.

About four thousand years ago, Hazrat Ibrahim (AS), the prophet of Allah, was born in Iraq. Commanded by Allah, he left Bibi Hazera and his baby son Ismail in a deserted place near the holy Ka'ba. Addressing to her husband, Bibi Hazera said, "Why are you deserting us in such a lonely place?" The husband replied, "It is the order of Allah, the Almighty". Then Bibi Hazera asserted, "So, let Allah's will be fulfilled". He will surely keep us alive. While departing, Hazrat Ibrahim (AS) prayed for them:

"Oh! My Lord, I made some of my family members live in this sterile valley near your holy house so that they could establish prayer (Salat). Please make some people sympathetic to them and arrange their sustenance with fruits so that they may express their gratitude to you" (Ibrahim: 37). Allah granted the prayer of prophet Ibrahim (AS).

The little quantity of food and drinks left by Hazrat Ibrahim (AS) was finished within a few days. The mother and the baby son became tired of hunger and thirst. Mother Hazera managed to climb up the nearest hill, 'Safa' and looked all around. She again climbed up to the peak of 'Marwa' hill and looked around with a view to finding out whether there was any band of travellers around because she was in urgent need of water to be taken from them for her thirsty baby boy. But no sign of any people was visible all around. Thus, she ran to and fro seven times from Safa to Marwa. As a token of respect, the pilgrims (Hajj) walk quickly in that palce. Not being able to find some water there, the mother returned to her baby. She was surprised to see a flow of pure drinking water flowing from the earth nearby; this water flow was the very source of 'Zamzam' well. Bibi Hazera gave her baby boy the water to drink and then expressed her gratitude to Allah after she herself had satisfied her thirst with the water. Birds usually fly nearby

where there is water in desert. Bands of travellers assembled there seeing it from distance. A group of traders from Zurhum family started living there with the permission of mother Hazera. Gradually, other people gathered there. All believed that that virtuous mother and her baby boy were the reason for whom Allah had given that water flow in the desert. Gradually, Makkah turned into a livable city.

Hazrat Ibrahim (AS) had to confront a difficult test when Hazrat Ismail (AS) was a juvenile. He was asked by the Omniscient Allah to sacrifice his son Ismail (AS). Hazrat Ibrahim (AS) won the test through his sincere attempt to sacrifice his son. Then Allah showed Ibrahim (AS) the holy Ka'ba and asked him to have it rebuilt. Hazrat Ibrahim (AS), accompanied by son his Ismail rebuilt the holy Ka'ba. Then he prayed to Allah:

رَبَّنَا تَقَبَّلْ مِنَّا ۖ اِنَّكَ اَنْتَ السَّمِيْعُ الْعَلِيْمُ ○

Meaning: Oh! Our Lord , please accept our work. Certainly, you are the omniscient, the wisest (Surah Al-Baqara, Ayat: 127).

As per the order of Allah, Hazrat Ibrahim (AS) asked people for performing Hajj. It is stated in the holy Quran:

وَاَذِّنْ فِى النَّاسِ بِالْحَجِّ يَاْتُوْكَ رِجَالًا وَّعَلٰى كُلِّ ضَامِرٍ يَّاْتِيْنَ مِنْ كُلِّ فَجٍّ عَمِيْقٍ ۙ○

Meaning: And you announce Hajj before mankind, they will come up to you on foot as well as on the backs of frail camels of all kinds after covering long distances (Surah Al-Hajj, Ayat: 27).

At the call of Hazrat Ibrahim (AS), the holy Ka'ba again turned into the sacred land of the believers in Tauhid. Hazrat Ibrahim (AS) started for his own work place and Hazrat Ismail (AS) remained in Mecca. Next, he also became a prophet and at the time of his death, he left the responsibility of the holy Ka'ba upon his own descendants. Gradually, they started worshipping statues as soon as they forgot Allah. They founded 360 statues in the holy Ka'ba. During Hajj, the practices of Hazrat Ibrahim (AS) used to be observed but they used to worship the statues.

By inheritance, the 'Quraish' family was in charge of Ka'ba and the caretaker of Hajj. So, they used to earn respect from home and abroad. Our beloved Prophet Hazrat Muhammad (SW) was born in this very family.

He disliked worshipping statues from his very boyhood. There were very few people who then hated worshipping the statues. They were called Hanif or the devoted. Without worshipping statues, they would perform the Hajj of Ibrahim (AS). After the victory of Makkah, Hazrat Muhammad (SW), the righteous prophet, again introduced the practice of Hajj according to the instructions of Ibrahim (AS).

Task: Divided in groups, learners will discuss the historical background of Hajj.

Significance of Hajj

The Hajj is the fifth pillars (Rukn) of Islam. It is the greatest congregation of the Muslim world. That all the Muslims of the world are one Ummah is practically proved during Hajj. They perform the formalities jointly, following the same religion, objectives and programmes. Covered with the same white dress, they involve in the single entity through the pronouncement of same words although they are of different languages, colours and life-styles. All the virtuous hearts hold one Allah in their heart. It gives the opportunity to the people coming from different countries to know one another. They enjoy opportunity to exchange views among themselves and come forward to necessarily solve problems. In this way, the Hajj unites the world Muslims with the bond of equity and fraternity. This opportunity to attend the Hajj every year greatly moves the hearts of the devotees (Hajji) of all Muslim countries. Hajj reflects its contribution in perpetuating the enthusiastic spirit of lslam.

The Fazilat (benefits) of Hajj

Every Ibadat in Islam has enough objectives and Fazilat. The Hajj too bestows immense significance and Fazilat. In this regard, Allah's Rasul (SW) says:

مَنْ حَجَّ لِلّٰهِ فَلَمْ يَرْفُثْ وَلَمْ يَفْسُقْ رَجَعَ كَيَوْمِ وَّلَدَتْهُ اُمُّهٗ-

Meaning: The person (Hajji) who did not commit any indecent deed, involved in any activity disliked by Allah coming to visit baitullah returns home being holy, free from vices and sins with the same innocene when he/she had been born from the mother's womb (Bukhari and Muslim).

He further says, "You keep performing Hajj and Umrah. Because, these two Ibadat remove poverty, wants and sins in the same way as the heat of fires purifies iron, gold and silver from dirt. The returns of Mabrur (Makbul) in the Hajj is only the Jannat" (Nasaee). The person on whom Hajj is obligatory should perform Hajj gladly.

Task: Learners will discuss the Fazilat and significance of Hajj in groups.

Lesson-6

The Fard of Hajj (فَرَائِضُ الْحَجِّ)

There are three 'Fard' (obligation) Activities of Hajj:

1. To put on 'Ihram' intending to perform Hajj.
2. To stay in the field of Arafat (Okuf) on the 9th of Zilhajj.
3. To conduct Tawf-e-Ziarat. (That is, performing Tawaf around the Kaaba anytime from the 10th of Zilhajj until sunset on the 12th of Zilhajj).

The Wajib (requirements) of Hajj (وَاجِبَاتُ الْحَجِّ)

Six Wajib activities of Hajj:

1. To stay at night in Muzdalifa on the way back from Arafat.
2. Throwing sotnes to Saytan at Zamara on the 10th, 11th and 12th of Zilhaj.
3. To run in the middle of 'Safa' and 'Marwa' hills (Saee).
4. To perform Qurbani (the sacrifice).
5. To have a head-shave or hair-cut.
6. To accomplish Departure Tawaf (Tawaf-e-Bida) during the departure of the pilgrims coming from outside Makkah. It is also called 'Tawaful Bida' (Bidaee Tawaf).

The Sunnat of Hajj (سُنَنُ الْحَجِّ)

There are many Sunnat activities for Hajj. Some of those are given below:

1. To perform 'Tawaf-e-Qudum' (the arrival tawaf) by the pilgrims coming from outside Makkah.
2. To start Tawaf from Hajre Aswad (the black stone).
3. To deliver 'Khutba' (religious messages) by the Imam (the religious leader) on Hajj in Makkah on the 7th Zilhajj, to deliver Khuthba again at Arafat in the afternoon on the 9th Zilhajj, to further deliver 'Khuthba' at 'Mina' on the 11th of Zilhajj.

4. To leave Makkah for Mina on the 8th of Zilhajj and then to stay at Mina in order to pray five times from 'Zuhr' to 'Fazr' on the 9th of Zilahjj.

5. To start for 'Arafat' from Mina after sun-rise on the 9th of Zilhajj.

6. To take a shower at Arafat, if possible.

7. To have a shower before wearing 'Ihram' (Hajj dress).

8. To start for Mina, after passing the night at Muzdalifa and offering the 'Fazr' prayer before the sun-rise.

9. To pass night at Mina so as to throw stones (Rami) on the 11th and 12th of Zilhajj.

10. To throw stones (Rami) on the 11th, 12th and 13th of Zilhajj consecutively.

Task : The learners will write down the Fard, Wajib or the Sunnat of Hajj on a poster and present it in the class.

Lesson-7

Rules of Performing Hajj

Each formality in Islam has to be performed according to certain codes. Performing Hajj also follows definite rules. The important practices or rules for performing Hajj are successively stated below:

Ihram: Ihram is an Arabic word. It means to prohibit. As prayer (Salat) needs 'Tahrima', to put on Ihram is required for Hajj too. This is the formal intention or wish to perform Hajj. It can be taken on any day from the 1st day of the Shawwal to the 9th of Zilhajj. To wear Ihram on any other day is not permitted. At this time, the person desiring to perform Hajj and standing facing the Ka'ba has to wear Ihram dress and recite 'Talbia' loudly. If anybody resolves to visit Ka'ba in Makkah any time other than the Haji season, he/she also has to wear Ihram, just after he/she reaches 'Miqat' the area of wearing Ihram of Hajj.

Tawaf-e-Qudum (the Arrival Tawaf)

After wearing Ihram, and reaching Mecca, one has to go round (tawaf) the holy Ka'ba seven times. This is the first 'Tawaf' after the arrival in Mecca. For this reason, this is called the 'Tawaf-e-Qudum' or the Arrival Tawaf. Tawaf starts from 'Hajre Aswad' (the black stone).

Sayee (The running):

After the end of 'Tawaf', it is necessary to pass over the middle path seven times in between the 'Safa' and 'Marwa' hills situated near the holy Ka'ba. This is called 'Sayee' which starts from the Safa hill and ends with the Marwa hill. Then, with the state of wearing Ihram, one has to wait up to the 7th of Zilhajj. During this period, 'Tawaf' as a 'Nafl' activity (optional) can be performed as many times as one likes. 'Sayee' is not necessary to perform here. Performing this 'Nafl Tawaf' earns immense reward.

The 7th of Zilhajj

The Imam (the religious leader) delivers 'Khuthba' (sermon) on this day after the Zuhr prayers. Here he describes, the required formalities about Hajj to be performed especially on the 8th of Zilhajj at Mina and on the 9th of Zilhajj at Arafat.

The 8th of Zilhajj

On this day, the pilgrims come to Mina after sun-rise. According to sunnat formalities, after having bath and wearing Ihram dress, the pilgrims go to 'Masjidul Haram' or 'Baitullah' before going to Mina. They go to Mina reciting Talbia as soon as they wear Ihram and take intention to perform Hajj. To say prayer five times there up to the following day belongs to 'sunnat' activities.

The 9th of Zilhajj

The 9th is the day of Arafat. On this day the pilgrims, after saying the 'Fazr' prayer in the morning at Mina, start for the ground of Arafat to stay there. Here, they have to say both Zuhr and Asar prayers at 'Zuhr' time behind the Imam. Before the prayer, the Imam delivers Khutba discussing the remaining formalities of Hajj. It is essentially obligatory to stay at the field of Arafat even

for a moment on the 9th of Zilhajj or under unavoidable circumstances, on the following night before the dawn. If not so, the Hajj will be fragmentary and imperfect. On this day, the pilgrims have to return from Arafat towards Muzdalifa after the sunset. Then, reaching Muzdalifa (a place), they have to offer both 'Isha' and 'Magrib' prayers during 'Isha' prayer together. Then, it is necessary for them to pass the night in Muzdalifa.

The 10th of Zilhajj

The 10th is the day of 'Qurbani' (the sacrifice). The pilgrims start for Mina before the sunrise this morning. There are three concrete pillars one after another 'at Mina named Zamratul Aqaba'. On reaching over there they are to throw seven small stones (similar to the size of chick-pea) aiming at the image of the Satan. Directed by Allah when Ibrahim (AS) was going to sacrifice his only beloved son Ismail (AS), the Satan tried to confuse them by infusing doubts in the minds of the father and the son. Being annoyed, they threw stones at the Satan. The pilgrims also throw stones to demonstrate their love to Allah and esteem to dutifulness.

Then the pilgrims are to perform 'Qurbani' (sacrifice) here at Mina after throwing stones. After that they are to release themselves from Ihrams after they have got their heads shaved. Alternatively, they can have their hair cut with small hair of equal size. On exception, the female pilgrims may have their hair cut (A knuckle of a finger) from the front part. Then on their return to Makkah on 12th or 13th of the month, they are to perform 'Tawaf' i.e. going round the holy Ka'ba. This 'tawaf is called 'Tawaf-e-Ziarat' being recognised as the 'Fard' of Hajj.

On reaching first in Makkah, if someone does not perform 'Sayee' at the 'Safa' and 'Marwa' hills, he/she is to carry out 'Sayee' after this 'Tawaf'. If carried out earlier, it is not required to do. Then the pilgrims have to return to Mina and stay there on the 11th and 12th of Zilhajj.

During afternoon on the 11th and 12th Zilhajj, they are to throw seven stones to each of the three pillars at Mina. If they desire, they can come back to Makkah on the 12th. If one stays there at Mina, he/she has to return to Makkah on the 13th after throwing stones to each of the three pillars after the afternoon. Thus, the formalities of Hajj come to an end. The pilgrims from outside Makkah have to complete the departure 'tawaf' also known as 'tawaf-ul-Bida or 'tawaf during return as their last activity. This is 'Wajib' (next to Fard) for the pilgrims from outside Makkah .

The Flaws in Performing Hajj and the Ways to Correct them

During performing Hajj, the pilgrims may commit some mistakes or leave out some rules unwillingly. Of these errors, some are serious and again some are of general category. While performing the Wajib of Hajj, if the sequence is not maintained, it becomes a Wajib to perform 'Dam'. For instance, to throw stones at Zamrah before having a head-shave or hair cut. And 'Dam' indicates to sacrifice a goat or lamb or sheep. It can also be a share of the seven shares of a cow or a camel or a buffalo. Usually, while putting on Ihram if anyone does any forbidden act in the area of holy Ka'ba, he/she has to perform 'Dam' or Qurbani (sacrifice) in requital. Again, in some cases, it becomes mandatory to give 'Sadka' (gift to the poor).

Task: The learners will write down the successive rules of performing Hajj in brief on a poster and present it in the class.

The Role of Hajj in Establishing Equality and Universal Brotherhood

Hajj is thoroughly a personal 'Ibadat' (worship). The beloved Hajjis of Allah perform the Hajj in order to gain the nearness and blessings of Him. Also, it has enough social, cultural, and international importance. During Hajj, the Muslims all over the world become inflamed especially with religious and moral principles. Those who go to Hajj and those who come to see them off, both are equally infused with religious spirit. The people of the places through which the Hajjis pass feel interested in Hajj by hearing the sound of their 'Labbaiq'.

The Hajjis from different countries differ in their physical stature, language, and culture, but when they come near to 'Miqat' (putting on 'Ihram'); they wear same type of attire. Their same utterance (Labbaiq! Allahumma Labbaiq!) resonates with echoes and fills the sky and the air. They assemble in Makkah and Madina and say their prayers behind the same Imam. The assembled Muslims avail themselves of establishing world-fraternity by removing the artificial discrimination of language, race, country, and caste. There grows the concept of equity in human mind. People of all classes from all over the world get together on this great congregation of Hajj. They exchange their cultures and traditions. Feelings are exchanged as well. It provides a great opportunity to establish world peace and love, friendship and brotherhood forgetting racial conflicts and contradictions. If the teaching of Hajj is implemented in our society, quarrels, discords, riots, fights among people will be discarded, and love, affection, sympathetic attitude and communal amity will take place instead.

Task: 'The social teachings of Hajj play an important role in establishing world-fraternity.' Being bivided in groups, learners will arrange a debate on this and the teacher will take the role of the judge.

Lesson – 8

Qurbani (اَلْاُضْحِيَّةُ)

The Concept of Qurbani

'Uzhiyah' is the synonymous word for Qurbani. In terms of dictionary meaning, the word stands for sacrifice, dedication etc. According to the terminology of shariat, Qurbani indicates the religious system in which animals are sacrificed from the morning of the 10th of Zilhajj to the evening of the 12th in order to obtain the nearness of Allah, the Preserver.

The practice of Qurbani prevailing now-a-days is being performed since the time of Hazrat Ibrahim (AS). It is one of the best ways for self-sacrifice and the attainment of Allah's nearness. It is an excellent Ibadat (Worship). Allah's Rasul (SW) has affirmed: "Nothing is dearer to Allah than the sacrifice on the day of Qurbani. That person will arrive on the day of Qiyamat with horns, hooves and all the hair of the sacrificed animals (Qurban's animals). The blood of Qurbani (sacrifice) will reach Allah, especially to His dignified status before it drops on the earth. It is said; therefore, purify yourselves with the Qurbani" (Tirmizi).

Allah's Rasul (SW) again declares: "Despite capability, the person who has not performed the act of sacrifice (Qurban), should not go near the Eidgah (a place where the prayer of Eid is performed)" (lbnu Majah).

The History of Qurbani

Allah the Almighty tested Hazrat Ibrahim (AS) many times in many ways. He passed all the tests successfully. But this time he faced an ordeal. One night he dreamt that Allah, the Gracious, had ordered him to sacrifice his son, Ismail.

What else could be more beloved to him than the only son Ismail of his old age? He thought about it deeply and finally reached a conclusion that he would do the same which would satisfy Allah. This event is mentioned in the holy Quran. Then he said to his son, Ismail: "My son! I have dreamt that I am slaughtering you. Now, what is your opinion?" He (Ismail) said: "My dear father! Please do as you have been ordered to do. If Allah desires, you will find me as one of the patients" (Sura As-Saf'fat: 102).

Such a brave answer from his son made Hazrat Ibrahim (AS) satisfied. In order to satisfy Allah the Merciful, he was about to sacrifice his son Ismail by driving a knife in his throat. Ibrahim (AS) got through this test too. In the holy Quran, it is said:

وَنَادَيْنٰهُ اَنْ يّٰٓاِبْرٰهِيْمُ ۙ قَدْ صَدَّقْتَ الرُّءْيَا ۚ

Meaning: Addressing him, I told, 'O Ibrahim! Indeed you have made the dream come true (Surah As-Saffat, Ayat: 104-105).

Allah the Omnipotent became glad and laid down a lamb brought from heaven under the knife in place of Ismail. Instead of Ismail, the lamb was sacrificed. To keep this wonderful incident of sacrifice ever-remembered, the practice of Qurbani has been established since that time. Today, this custom is recognized in the Muslim community as a holy religious ceremony.

The Principles and Rules of Qurbani (Sacrifice)

A few particular principles (Mas'ala) and rules are described below:

1. If any person owns such wealth as being able to afford sacrifice (Sahibe Nisab) during the period from Fazr of the 10th of Zilhajj to the evening of the 12th, it becomes Wajib (next to Fard) on his part to perform Qurbani (Sacrifice). But it is not Wajib on the part of the travellers (Musafirs).
2. The 10th, 11th and the 12th of Zilhajj are three days' time for sacrific (Qurbani). One can execute this sacrifice on any of these three days. But it is the best to carry out it on the first day.
3. It is not appropriate to perform Qurbani (sacrifice) before the prayer of Eidul Azha. The Qurbani is to be performed after the prayer (Salat).
4. The healthy domestic animals like goat, lamb, sheep, cow, buffalo, camel etc. are to be sacrificed to perform the ceremony. One to seven persons can share in the sacrifice of one cow or buffalo or a camel.

5. The age of a goat for sacrifice is required to be at least one year. The cow and buffalo have to be of two years of age at least. The age of the camel should be at least five years. The required age of the lamb and sheep are the same as the goat. But it is lawful for sacrifice if the young sheep of more than six months of age are so healthy and big in size that they can hardly be identified from the sheep of one year old. If the young goats are healthy and of big size, but not of one year old, they are not allowed for sacrifice.

6. The meat of the sacrificed animal is better to divide into three portions. One share is to be distributed among the poor and distressed, another share is to be given to the relatives. The rest one can be kept for one's own use.

7. It is better to execute the sacrifice by one's own hands.

8. The animal to be sacrificed has to be laid down by placing its head to the south facing Ka'ba (Qibla). Saying 'Bismillahi Allahu Akbar' we have to sacrifice the animal with sharp weapons.

To perform Qurbani, every Muslim should sacrifice better animals intently. And this will bless them with great virtue. With the increase of sincere cordiality towards each other, a hearty environment will prevail.

Task: The learners will discuss the background and principles of Qurbani in groups.

Lesson 9

The Lessons of Qurbani

Qurbani does not only mean the sacrifices of cows, goats, buffalos, sheep etc. Rather it means to attain the satisfaction of Allah. Qurbani conveys the meaning of incomparable sacrifices of Allah's Prophet Hazrat Ibrahim (AS) and Hazrat Ismail (AS). Through this sacrifice the Muslims declare that it is more valuable to attain Allah's complacency than their own lives and property. By sacrificing the animals and making the blood flow, they pledge to Allah, "Oh Allah! To gain your satisfaction, as we are making the blood of animals flow, we will not be hesitant to offer our own fresh blood." It does not matter to Allah how much money one has spent to buy an animal, how healthy or beautiful the animal is. He only cares about how much loyalty and sincerity one has in one's heart. In the Holy Quran, Allah the Omnipotent asserts:

لَنْ يَّنَالَ اللّٰهَ لُحُوْمُهَا وَلَا دِمَآؤُهَا وَلٰكِنْ يَّنَالُهُ التَّقْوٰى مِنْكُمْ ؕ

Meaning: Never this flesh and blood reaches Allah, but your sincere belief (Taqwa) (Surah Al-Hajj, Ayat: 37).

Hazrat Ibrahim (AS) and Hazrat Ismail (AS) were the incarnate symbols of sacrifice and submissiveness. If people follow this teaching throughout their life, they will become sympathetic, benevolent and selfless to each other. It is the selfless person who can bring about the betterment of the society and country. Those who value the happiness of other people of the society more than their own happiness and comfort are the real human beings. The teaching of Qurbani will encourage us to be dedicated and manifest the humanitarian conscience.

Task: 'The teachings of Qurbani will help people to be dedicated and benevolent.' Being divided in groups, the learners will arrange a debate programme on this. And the teacher will take the role of the moderator.

Lesson 10

Aqiqa (اَلْعَقِيْقَةُ)

The Concept of Aqiqa

'Aqiqa' is an Arabic word meaning 'to break', 'to cut off' etc. In Islamic terminology, Aqiqa is a religious ceremony in which a halal domestic animal is sacrificed for the welfare of a baby on the 7th day of the baby's birth in the name of Allah the Gracious.

It is sunnat to perform Aqiqa. This custom brings Allah's blessings (Rahmat) and removes the ominous dangers and misfortunes of children. So, the parents must perform Aqiqa in the name of their infants at the right time. The holy Hadith says:

"Each new-born child is affiliated with Aqiqa. On the 7th day of the child's birth, an animal has to be sacrificed in his/her name. That day the baby is to be named, and his/her head is to be shaved" (Tirmizi).

This system of Aqiqa was carried out even before the birth of holy Prophet (SW). He carried on the custom with the kind permission of Allah the Omniscient. The greatest Prophet (SW) himself has executed Aqiqa and encouraged others to

do so. One can perform one's own Aqiqa by oneself if the parents have not done it before. After becoming the Prophet, Allah's Rasul (SW) carried out his own Aqiqa by himself. It is mustahab to perform Aqiqa on the 7th day of the baby's birth. To the parents, children are the dearest. It is better to carry out the following four activities on the 7th day of the baby's birth.

a To name the baby in accordance with Islamic shariat.

b) To shave the baby's head.

c) To donate gold or silver or its value equal to the weight of the hair of the baby's head.

d) To perform Aqiqa.

Rules of Performing Aqiqa

Every good deed of a Muslim is Ibadat in the broadest sense. There are distinct principles for performing Ibadat. If the act is carried out by rules, we will surely attain the complacency of Allah, the Benevolent. In the same way, to perform Aqiqa is an Ibadat as well and there are some principles for performing it. In this regard, Rasulullah (SW) asserts: "It is adequate to sacrifice two goats for a male child and one goat for a female child" (Nasaee).

Two goats or lambs in the case of a male child and one in the case of a female child are to be sacrificed for Aqiqa or for a male child two shares and for a female child one share taken in a cow for Qurbani will do it.

The same animals allowed for Qurbani (Sacrifice) are also allowed for Aqiqa. The age limit of the animals for Aqiqa is the same as that of Qurbani.

Like the meat of the animals of Qurbani, the meat of the animals of Aqiqa has to be divided into three portions. The parents, brothers and sisters of the child, all can eat this meat. Relatives, the poor and distressed people can be fed with this meat after cooking. The skin of the animal is to be donated to the poor and the distressed.

It is preferred that the animal for Aqiqa is sacrificed by the own hands of the child's father. If the father is incapable, the sacrificing can be carried out by others.

Task: The learners will discuss the rules of performing Aqiqa in groups.

Exercise

Multiple Choice Questions1. Which is the Fard of Hajj?

a. Performing Tawaf

b. Throwing stones at the Devil

c. Performing Qurbani

d. Shaving the head

2. The teachings of Qurbani–

i. Human qualities develop

ii. Increases brotherhood among human beings

iii. Increases the personal social status

Which of the following is correct?

a. i and ii

c. i and iii

c. ii and iii

d. i, ii and iii

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

Mr. 'A' is a rich businessman in the area. Every year he distributes a certain part of his wealth among the poor of the area. After the death of Mr. 'A', his mentally retarded son 'B' did not distribute a certain part of his father's wealth among the poor of the area this year. On the other hand, Mr. 'C', uncle of 'B', became the father of a newborn son. Wishing for the welfare of the child, he slaughtered two goats and invited relatives and poor people to feed them.

3. Zakat is not obligatory on 'B' because which condition is not fulfilled-

a. Being knowledgeable
b. Being of age
c. Being the owner of the Nisab
d. Being debt-free

4. As a result of the worship performed by Mr. 'C' –

i. The satisfaction of Allah can be achieved
ii. The ideal of the Prophet can be followed
iii. Poverty can be eradicated

Which of the following is correct?

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

Creative question (Scenario-1)

1) 'A' is the wife of a rich businessman. At the end of the year, she donated a house to a helpless poor family in the village by giving 50 thousand taka from the market value of her ornaments. On the other hand, her husband Mr. 'B' went to a country last year to perform a worship combining both physical and financial effort. There, he met Mr. 'C' from Turkey. After returning to the country, he exchanged views with her on contemporary Islamic issues over the telephone.

a. What is Ushr?

b. Why is Hajj not obligatory for all Muslims?

c. Which basic worship has been performed through the work of 'A'? Explain.

d. Identify the worship that emerges in the activities of Mr. 'C' and analyze its importance in establishing world brotherhood.

Short-answer questions

1. Why should the poor be given Zakat? Explain.
2. "Zakat reduces the gap between the rich and the poor in society." Elucidate and write.
3. "Zakat maintains economic balance in society." How?

Chapter-three
The Learning of Quran Majid and Hadith

The great holy books 'Al-Quran' and the holy Hadith are the two main sources of the Islamic Shariat. All the orders, restrictions and principles of Islamic Shariat have been derived mainly from these two sources. The basic principles of all problems of human life have been explained in the holy Quran and Hadith. On the basis of these principles, all the Islamic rules and regulations have been drawn up. Anything inconsistent with the doctrines of the Quran and Hadith is not acceptable in Islam. Therefore, we have to explore to the area of the Quran and Hadith to acquire Islamic knowledge. In this chapter, we will learn about some facts of the Al-Quran and Hadith.

After this chapter, we will be able to –

- narrate the introduction, importance, necessities and teachings of Al-Quran.
- narrate the rules of Nun Sakin, Tanwin & Mim Sakin of Tajweed.
- be encouraged and able to recite the Holy Quran properly.
- narrate the Shane Nuzul (the background) of selected five Suras.
- mention the manners required for tilwat-e-Nazira.
- quote from memory Sura Al-Qadr, Sura Al-Zilzal, Sura Al-Feel, Sura Quraish and Sura An-Nasr with correct pronunciation and explain their main themes.
- recite and write meanings of the Ayatul-Kursi and last three Ayats of the Sura Al-Hashar.
- explain the role of the holy Quran in developing moral and ideal life.
- narrate the three Hadiths related to ‘Munajat’ (prayer) with meanings.
- describe the importance of the Hadith in respect of moral lesson.
- be eager to lead a social and moral life in accordance with the teachings of the Quran and Hadith.

Lesson – 1

The Quran Majid (اَلْقُرْاٰنُ الْمَجِيْدُ)

Introduction: The 'Quran' is an Arabic word. It is derived from the root word 'Qar-un'(قَرْءٌ) which means 'to read or recite'. So the word Quran means 'something read or recited'. The Holy Quran is the most widely read book in the world. Every day millions of Muslims recite this holy book. We recite several suras and ayats from this holy book in our five times' prayer (Salat). That is why this book is named as Al-Quran.

According to Islamic terminology, to guide mankind Allah the Gracious has bestowed this book through Hazrat Jibrail (A.) upon the greatest Prophet Hazrat Muhammad (SW) and the book is called Al-Quran. It is the last and greatest heavenly book. This book is the source of guideline for all human beings of all time.

The Al-Quran is inscribed on the 'Laohe Mahfuz' or protected shield. At first, it was descended altogether at the night of 'Qadr' to a place called 'Baitul Izzah' in the first sky. Then from there the Al-Quran was revealed to our dearest Prophet (SW). At the age of 40, when the great Prophet (SW) was in deep meditation in the Cave of Hera, the five Ayats of 'Sura Alaq' were revealed to him at first. Afterwards, according to the necessity and under the prevailing circumstances and happenings, different parts of the holy Quran were gradually revealed to him throughout his lifetime. Thus, the revelation was completed part by part within twenty three years.

The suras of Al-Quran are divided into two groups: 1. Makki and 2. Madani. Instructed by Allah, the Prophet (SW) travelled from Makkah to Medina ('Hijrat') in the thirteenth year of his Prophethood. The suras revealed before Prophet Karim's (SW) 'Hijrat' are known as Makki Surah. Generally, in these suras, the topics related to the Aqaid have been described - Tauhid, Risalat, Akhirat, Heavens and Hells, Qiyamat etc. On the ot er hand, the surahs revealed after Prophet's (SW) 'Hijrat' are called Madani Surah. In these Surahs, the rules and regulations related to Salat, Zakat, Saum (fasting), Hajj, Zihad, Halal-Haram, humane and moral principles have been discussed.

The holy Quran has several names. These names are given on the basis of different criteria of Al-Quran. They bear the special honour and features of Al-Quran. Some of the names are cited below-

a) **Al-Furkan (one who can distinguish):** Al-Quran distinguishes between truth and falsehood, right and wrong. That's why it is called Al-Furkan.

b) **Al-Huda (Guidance):** Al-Quran is named as Al-Huda because the way towards right and truth is led through it.

c) **Ar-Rahmah (Rahmat/Blessing, Kindness and Mercy):** The holy Quran is like a blessing and mercy to the people of the world. That's why it is called Rahmah.

d) **Az-Zikr (Advice, Discussion):** There are discussions and advice on several events in Quran Majid. So it is named as Zikr.

e) **An-Nur (Glow, Light):** Through the holy Quran the mysteries of halal-haram come to light; so it is called 'Nur'.

The entire Quran is divided into 30 parts. Each part of it is called a 'para'. There are total 114 suras in it. Among the suras, 86 are Makki and 28 are Madani. In Al-Quran, there are total 7 manjils, 540 rukus, and 14 ayats of sijdah. The total number of ayats is 6236, some say 6666.

Importance and Necessity of Al-Quran

AL-Quran is a very important heavenly book. It introduces us to Allah. We were oblivious of Allah. We did not know about His power and attributes. Being kind, Allah the Merciful reveals Al-Quran to our dearest Prophet (SW). The great Prophet (SW) teaches us Al-Quran. As a result, we come to know about Allah. We become aware of His instructions and restrictions. Also, we learn why He is satisfied or dissatisfied. Without Al-Quran, all of these would be incomplete. So, we can realize that the importance and necessity of Al-Quran is boundless.

Al-Quran is the main source of guidance for mankind. It shows us the way through which people can attain well-being on earth and in the Akhirat. It makes sin-virtue, right-wrong, good-evil etc. known to us. Whoever follows the instructions of Al-Quran will be the luckiest and blessed. He will be rewarded with eternal peace of the heaven (Jannat). And whoever does not follow the instructions and restrictions of Quran will be doomed to severely tormenting hell (Jahannam).

Al-Quran teaches us moral and humane ideals. By following Al-Quran, we can raise ourselves to the level of best-characters and ideal human beings. As a result, peace and order will be established in the society. Unjust, oppression, corruption etc. will be eliminated.

Quran Majid is the last and the greatest heavenly book. It was revealed not for a particular place or a particular nation, rather it is an universal and everlasting book. This Quran is for the guidance of all the people till Qiyamat.

The Teachings of the Holy Quran

Quran Majid is the source of knowledge and science. It is the storehouse of all knowledge. Moreover, it indicates to the solutions of all the problems occurring in human life. Allah the Almighty declares -

مَا فَرَّطْنَا فِي الْكِتٰبِ مِنْ شَيْءٍ

Meaning: In this holy book, I have left nothing (Surah Al-An'am, Ayat: 38).

All knowledge and teachings of Al-Quran are well-demonstrated, brief and documentary. All the orders, restrictions, principles mentioned here are acceptable, befitting and reasonable for all times to all the people of the whole world. There is no scope of any doubt on this book. It is above all mistakes and errors. At the beginning of the holy Quran, Allah the Gracious affirms –

ذٰلِكَ الْكِتٰبُ لَا رَيْبَ فِيْهِ ۛ

Meaning: This is the holy book which is out of all doubts (Surah Al-Baqara, Ayat: 2).

Al-Quran is the main source of Islamic ordinance. This book discusses how human's personal, social, political, economic life will happen. How humans will worship (Ibadat) and develop their characters is also mentioned in this book.

According to the renowned Islamic thinker Hazrat Shah Walli Ullah Dehlobi (R.), there is immense knowledge stated in the Al-Quran. This knowledge is of five types. They are as follows -

1. 'Ilmul Ahkam' or knowledge related to rules and regulations.

2. 'Ilmul Mukhasama' or knowledge related to rationalism (debate).

3. 'Ilmut Tazkir Bi Ala Illah' or knowledge related to the benevolence and testimony of Allah the Almighty.

4. 'Ilmut Tazkir Bi Aiyamillah' or knowledge related to the creation of the universe by Allah, His announced reward and punishment.

5. 'Ilmut Tazkir Bil Maut Wama Badal Maut' or knowledge related to death and the life hereafter.

In fact, the Al-Quran is the great document for the redemption of mankind. It directs human beings towards light. It reveals the right way of peace and welfare. Therefore, we will recite the Quran Majid. We will learn its meaning and lead our life in accordance with the directions illustrated here. By learning the knowledge stored in the Quran, we will achieve the complacency of Allah.

Task: After reading this lesson, the learners will come to know about the teachings of the Quran Majid and will be able to narrate it to the friends next to them.

Lesson – 2

Tajweed (اَلتَّجْوِيْدُ)

Recitation of the Quran Majid brings immense reward to us. It is the best 'nafl' (optional) Ibadat (worship). Endowed with it, the devotees own great respect and honour. Not just the person who recites, but his/her parents are honoured as well. In the Hadith, it is said, "Whoever recites the holy Quran and follows accordingly, will find his/her parents crowned on the day of Qiyamat (doomsday). That crown will shine more than the sunlight itself. In another Hadith, Rasullullah (SW) has said:

"Among you, the person who learns the holy Quran and teaches others too is the best" (Bukhari).

He has also said: "You should recite the holy Quran, because it will advocate in favour of its readers on the day of Qiyamat" (Muslim).

Therefore it is understood that the recitation of the holy Quran is a virtuous act followed by huge 'Fazilat'. We will recite the holy Quran more and regularly and encourage others to do so.

Importance of Tajweed

Tajweed implies reciting Quran accurately. To attain the benefits (Fazilat) of reciting Al-Quran, we have to recite the Quran precisely. For this, it is necessary to gain the knowledge of Tajweed It is wajib to recite Quran after the manner of Tajweed. Unless the reader recites the Quran in compliance with Tajweed he/she will be a sinner and his/her salat will not be accepted. About this, the Almighty Allah orders –

وَرَتِّلِ الْقُرْاٰنَ تَرْتِيْلًا ۝

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

In one of the Hadith Rasulullah (SW) says: The expert at Ilme Quran is included in those angles who are pious and engaged in writing as directed by Allah. And he who tries to recite the holy Quran again and again, despite hardship to do, will gain virtues two times (Bukhari & Muslim).

So we will recite the holy Quran regularly according to Tajweed. If it is difficult to recite, we will try our best to do so. We will not abandon reciting Quran under any circumstances. And we will learn the rules of Tajweed As a result, we will be endowed with great respect and honour.

Lesson – 3

Description of 'Nun Sakin' and 'Tanwin'

Nun Sakin: The 'nun' on which 'jazam' (ـْـ) is used is called 'nun sakin'. For example- اَنْ-اِنْ-اُنْ

Tanwin: Two zabars (ـًـ), two jers (ـٍـ) and two peshes (ـٌـ) are called tanwin. One 'nun sakin' remains hidden in each tanwin, which is expressed at the time of pronunciation. For example, رَجُلٌ is read as رَجُلُنْ i.e. instead of tanwin of letter ل (lam), the letter ل (lam) is read with pesh and nun sakin.

The Decree of 'Nun Sakin' and 'Tanwin'

Nun sakin and Tanwin are pronounced similarly. For this reason, these two are discussed together in the precept of Tajweed. There are four rules 'Nun Sakin' and Tajweed in 'Tajweed', i.e. in order to read 'Nun Sakin' and 'Tanwin' four rules are to be followed.

They are –

1. Idgam (اِدْغَامٌ)
2. Ikhfa (اِخْفَاءٌ)
3. Izhar (اِظْهَارٌ)
4. Qalb (قَلْبٌ) or Iqlab (اِقْلَابٌ)

We will learn more about them below.

Idgam

The meaning of the word 'Idgam' is to read by combining, by mixing one thing with another. So, Idgam means to read in euphonic junction by joining one letter with another.

In terminology of Tajweed, after 'Nun Sakin' or 'Tanwin' if any of the six letters of Idgam comes, that 'Nun Sakin' or 'Tanwin' is to be read jointly with that letter by making a junction. This very process of reading is called Idgam.

Because of Idgam, both letters are pronounced at the same time, and the letter which comes next to 'Nun Sakin' or 'Tanwin' is attached to a 'tashdid' (ّ). For example, مَنْ رَّبُّكَ

The letters of Idgam are six. They are –

ي – ر - م – ل – و – ن

Together they are called (يَرْمُلُوْنَ). Idgam is of two kinds. They are –

a) Idgam with gunnah

b) Idgam without gunnah

a) **Idgam with gunnah:** After 'Nun Sakin' or 'Tanwin', if any of the four letters (ن — م - و — ي) comes, that 'Nun Sakin' or 'Tanwin' is to be read jointly with that letter with gunnah of one Alif. This is called Idgam with gunnah. Another name of it is Idgam-e-Naqcis. For example - (حِطَّةٌ نَّغْفِرْ لَكُمْ-مَنْ يَّقُوْلُ). Here, after نْ Nun Sakin or Tanwin comes the letters (ي (lya) and ن (nun). So Nun Sakin and Tanwin together with the blend of iya and nun are to be read with gunnah of one Alif time.

b) **Idgam without gunnah:** After 'Nun sakin' or 'Tanwin', if any of the rest two letters (ل - ر) comes, that 'Nun sakin' or 'Tanwin' is to be read jointly with that letter without gunnah. This is called Idgam without gunnah. Another name of it is Idgam-e-Kamil. For example: مِنْ لَّدُنْكَ-غَفُوْرٌ رَّحِيْمٌ

In the above mentioned two examples, the Ietters ر (ra) and ل (lam) have come after Nun Sakin or Tanwin. So, Nunsakin or Tanwin is to be read jointly with those letters, but in this case without gunnah.

Exception: We can see some exceptions in the rules of Idgam. Such as صِنْوَانٌ-بُنْيَانٌ-دُنْيَا these words, the letters ي (iya) and و (waao) have come after Nun sakin. But here, in accordance with the rule of Idgam, Nun sakin with 'Tashdid' is not read out together with the next letter. The reason behind this is - the sole purpose of the Idgam is to make the difficult pronunciation easy. If we read these letters jointly, it becomes difficult to pronounce. That's why, in the case of these words, Idgam does not occur.

Ikhfa (اِخْفَاءٌ)

'Ikhfa' means reading covertly or secretly. The letters of 'Ikhfa' are fifteen.

ت- ث - ج- د- ذ- ز - س- ش- ص- ض- ط- ظ- ف- ق- ك

These are of Ikhfa in Nun sakin. If any of these letters comes after Nun sakin or Tanwin, this Nun Sakin or Tanwin has to be pronounced with the nasal sound silently like pronouncing Chandrabindu (the nasal sign) and to be read lengthening equal to one Alif time. This is called 'lkhfa'.

Example of Ikhfa in Nun sakin:

مِنْ تَحْتِهَا - مُنْذِرِيْنَ - مِنْكُمْ - مِنْ سِجِّيْلٍ - مَنْ فَعَلَ-عِنْدِيْ

Example of Ikhfa in Tanwin:

ذَرَّةٍ شَرًّا-نِعْمَةٍ تُجْزٰى-ظِلًّا ظَلِيْلًا

Izhar (اِظْهَارٌ)

The word 'Izhar' implies to read distinctly, to reveal etc. In the terminology of Tajweed , after Nun Sakin or Tanwin, if any of the letters of Izhar comes, to pronounce that Nun Sakin or Tanwin distinctly from its own makhraj (place of pronunciation) without gunnah is called Izhar.

The total number of the letters of Izhar is six. They are – ء ہ ح خ ع غ

These letters are known as 'haraf-e-halki'.

Examples: مِنْهُمْ - مِنْ خَيْرٍ-عَزِيْزٌ عَلَيْهِ

Qalb or Iqlab قَلْبٌ or اِقْلَابٌ

'Qalb' or 'Iqlab' implies to read by making alteration. In the terminology of Tajweed, if the letter ب (ba) comes after Nun sakin or Tanwin, this Nun sakin or Tanwin has to be converted into (م) (mim) and read with gunnah equal to one Alif time. This is called Qalb or Iqlab.

Iqlab has only one letter, which is ب (ba).

Example: مِنْۢ بَعْدِ-سَمِيْعٌۢ بَصِيْرٌ

This may be mentioned here, in the holy Quran, when Nun Sakin or Tanwin is in the position of Iqlab, the letter Mim is presented in a small form beside that Nun Sakin or Tanwin.

Task: The learners will make a chart with the four rules of Nun Sakin or Tanwin and present it in the class.

Lesson – 4
Description of Mim Sakin

Mim Sakin: If there is a jazam (ـْـ) over the letter Mim (م), the Mim with jazam is called 'Mim Sakin'. For example: لَكُمْ

There are three rules for reading Mim Sakin.

a) Izhar (اِظْهَارٌ)

b) Idgam (اِدْغَامٌ)

c) Ikhfa (اِخْفَاءٌ)

Izhar

'Izhar' means to read distinctly or clearly. After Mim Sakin, if any letter other than ب (ba) and م (mim) comes, the lucid pronunciation of that Mim Sakin from its own makhraj without gunnah is called Izhar. For example, لَكُمْ دِيْنُكُمْ - اَمْ لَمْ تُنْذِرْهُمْ

Idgam

'Idgam' means to read jointly. After Mim Sakin, if the letter Mim with 'harkat' comes, this Mim Sakin along with the Mim with Harkat has to be read with gunnah equal to one Alif. This is called Idgam. In this case, a 'tashdid' is attached to the second Mim. For example - فِيْ قُلُوْبِهِمْ مَّرَضٌ

Ikhfa

'Ikhfa' implies to read in heart (in secret). If the letter ب (ba) is present after Mim Sakin, that Mim Sakin has to be recited with gunnah of one Alif time. This is called the Ikhfa of Mim Sakin. For example- عَلَيْكُمْ بِالْمُؤْمِنِيْنَ - وَمَا هُمْ بِمُؤْمِنِيْنَ

Task: The learners will write down the three rules of Mim sakin in the exercise book and show it to the teacher.

Lesson – 5

Tilawat-e-Nazira (اَلتِّلَاوَةُ النَّاظِرَةُ)

Tilawat-e-Nazira indicates the recitation of the Quran Majid by beholding it before eyes. So many are the benefits (Fazilat) of Tilawat-e-Nazira. We have already learnt the Fazilat of reciting the Quran-al-Karim. Therefore, we will recite the Quran Majid regularly and try to attain all the Fazilat.

Manners Required for Reciting the Holy Quran

Quran Majid is the message of Allah the Gracious. Since Allah is Great, His holy 'Kalam' (words) is great as well. Of all kalams, Allah's 'Kalam' is as dignified as the dignity of Allah, who deserves much more prestige than all other creations. So the holy Quran will have to be recited with the highest respect and manners (Adab). Some of the manners required for reciting the holy Quran are mentioned below:

1. To sit in a sacred place after doing ablution (Wadu) completely.
2. To sit in a prayermood towards Ka'ba.
3. To recite 'Darood Sharif' several times before Tilawat.
4. To start reciting after saying Aujubillah and Bismillah.
5. To recite slowly using Tajweed if the intention is not to memorize (hifz).
6. To recite with meanings if it is possible.
7. To pay full attention towards the holy Quran when the meaning is not understood.
8. To recite nicely.
9. Not to make any fun or conversation during reciting the holy Quran.
10. To recite only for the attainment of the satisfaction of Allah, the Almighty.
11. To keep the Quran Majid with respect and 'tazim' in a holy and high place after the recitation.

We will regularly recite the holy Quran with devotion. We will especially notice whether there occurs any sign of disgrace or negligence towards the holy Quran. The lesson of Tilwat-e-Nazira in this class is Sura Baqara's 9th ruku to 12th Ruku.

Task: Learners will recite from the selected Ayats with correct pronunciation (Tajwids) in classroom before the teacher. They will also recite from the Holy Quran with correct pronunciation at home.

Five Surahs of Al-Quran along with Meaning and Background

Lesson – 6

Surah Al-Qadr (سُوْرَةُالْقَدْرِ)

Surah Al-Qudr is a very dignified Surah. It was revealed in Makkah. The Surah consists of five 'Ayats'. Surah Al-Qadr is the 97th Surah of the Al-Quran. In this Surah, the Fazilat of 'Lailatul Qadr' is described. The word 'Lailatul Qadr' is mentioned thrice in this Surah. From this word, the Surah is named as 'Al-Qadr'.

Shane Nuzul (The background)

Once Allah's Rasul (SW) was talking about a person of Bani Israeli who remained engaged in Ibadat the whole night and in Jihad the whole day. He kept worshipping Allah in this way for one thousand months continuously. Hearing this description, the followers (Sahabi) were surprised. Then they started regreting it among themselves.

The sahabis thought that they would not get the opportunity of worshipping Allah for one thousand months. But the previous prophets and their followers (Ummah) used to live long lives. They had the opportunity of worshipping Allah for a long time. So, it would be impossible for them to be equal to the virtues of their forefathers. Hence this sura was revealed by Allah. In this sura, Allah declares that the virtue for worshipping Allah on the night of 'Lailatul Qadr' is better than that earned in the thousand months.

Word-meanings

اَنْزَلْنَا – I have revealed this

لَيْلَةٌ – Night

اَلْقَدْرِ – Quantity, luck, honour, dignity, glory, status

مَا – What, which

لَيْلَةُ الْقَدْرِ – Glorious night

خَيْرٌ – Good, Better

اَلْفٌ – Thousand

شَهْرٌ – Month

تَنَزَّلُ – to come down, to descend, to reveal

اَلْمَلٰٓئِكَةُ – The Angels

اَلرُّوْحُ – Soul, the other name of Jibrail (A.) is 'Ruhul Quds' or the holy soul

اِذْنٌ – Permission, approval

حَتّٰى – Up to, until

سَلَامٌ – Peace, tranquility

مَطْلَعِ – Appearance, arrival

اَلْفَجْرِ – Dawn, at the time of 'Fajr'

Translation

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

In the name of the Ever-Gracious and the most Benevolent Allah.

اِنَّآ اَنْزَلْنٰهُ فِيْ لَيْلَةِ الْقَدْرِ ○

1. Certainly, I have revealed this (Al-Quran) on a glorious night.

وَمَآ اَدْرٰىكَ مَا لَيْلَةُ الْقَدْرِ ○

2. And, do you know what this glorious night is?

لَيْلَةُ الْقَدْرِ ۙ خَيْرٌ مِّنْ اَلْفِ شَهْرٍ ○

3. A glorious night is better than thousand months.

تَنَزَّلُ الْمَلٰٓئِكَةُ وَالرُّوْحُ فِيْهَا بِاِذْنِ رَبِّهِمْ ۚ مِنْ كُلِّ اَمْرٍ ○

4. On that night, for each activity, the angels and the holy soul (Jibrail A.) descend as ordered by Allah, the Preserver.

سَلٰمٌ ۛ هِيَ حَتّٰى مَطْلَعِ الْفَجْرِ ○

5. Peace and tranquility do prevail until the dawn of that night.

Explanation

'Lailatul Qadr' or the night of Qadr is the most dignified and glorified night. The Gracious Allah reveals the holy Quran on this very night. To worship on this night is more rewarding than to worship throughout thousand months. The total number of one thousand months is equal to 83 years 4 months. Our life is very short. So to pray on this night enables us to gain more virtues. It is a special gift (Neamat) from the Omnipotent Allah. On this night, Allah, the Ever-Protector, sends his angels with His graces (Rahmat), blessings and good news of peace in abundance (barkat) and the messages of peace. Throughout the night, peace, happiness and grace prevail ever.

Teachings: From this sura, we come to know the following teachings:

- 'Lailatul Qadr' is a very glorious night.
- The Ibadat (worship) at this night is far better than that of the thousand months.
- On this night, on earth, descend the angels with peace and welfare.
- Peace and grace (Rahmat) are showered every moment on this night.

We will celebrate 'Lailatul Qadr' properly. We will perform more 'Nafl' (optional) Ibadat. We will pass the night worshipping, rather than wasting a single moment. Then we will gain more virtues than those earned in the thousand months. May Allah, the Gracious, bestow peace and prosperity upon us.

Task: The learners will read the Shane Nuzul of this Surah and write down in their exercise books and show it to the teacher.

Lesson – 7

Surah Al-Zilzal (سُوْرَةُ الزِّلْزَالِ)

The 99th Surah of Al-Quran is Surah Al-Zilzal. The conditions of the doomsday (Qiyamat) are described in this Surah. This Surah has been named 'Zilzal' according to the last word of the first Ayat Zilzal (the earthquake). It is revealed in Madina. The number of ayats in this Surah is eight.

Shane Nuzul (the background)

One day someone gave a very little amount of food to a beggar. Then he asked himself, "Will there be any reward for this small act?"

Another person used to commit small sins. He did not refrain from doing these sins. Rather he neglected them and paid no heed to those sins.

Under these two circumstances, Allah, the Omnipotent, revealed this surah and let all know that no matter how small the virtue or sin is, one has to be accountable for it on the doomsday (Qiyamat). Afterwards he/she will be rewarded or punished accordingly.

Word-meanings

إِذَا – when

زُلْزِلَتِ – will tremble or shake

اَلْاَرْضُ – earth, ground, soil

وَاَخْرَجَتِ – will bring out/ throw out

اَثْقَالَ – heavy loads or burden

قَالَ – will tell/speak

يَوْمَئِذٍ – on that day

تُحَدِّثُ – will describe/will speak out

اَخْبَارَ – news, messages

يَصْدُرُ – will be revealed/exposed

اَشْتَاتًا – separately, differently

اَعْمَالٌ – deeds/activities

مِثْقَالٌ – amount, quantity

ذَرَّةٌ – drop, molecule, smallest part

خَيْرٌ – good, well

شَرٌّ – bad, evil, inferior

يَرَهٗ – he/she will see that

Translation

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ ○

In the name of the Ever-Gracious and the most Benevolent Allah.

اِذَا زُلۡزِلَتِ الۡاَرۡضُ زِلۡزَالَهَا ۙ○

1. When the earth will tremble severely with its own trembling.

وَاَخۡرَجَتِ الۡاَرۡضُ اَثۡقَالَهَا ۙ○

2. And when the earth will throw its own loads (from its inside) out.

وَقَالَ الۡاِنۡسَانُ مَا لَهَا ۚ○

3. And people will keep saying what has happened to it (earth)?

یَوۡمَئِذٍ تُحَدِّثُ اَخۡبَارَهَا ۙ○

4. On that day the earth will detail the fact.

بِاَنَّ رَبَّكَ اَوۡحٰی لَهَا ؕ○

5. Because your Protector and Preserver will order it to do so.

یَوۡمَئِذٍ یَّصۡدُرُ النَّاسُ اَشۡتَاتًا ۬ۙ لِّیُرَوۡا اَعۡمَالَهُمۡ ؕ○

6. On that day people will come out in separate groups so that they can be shown their own deeds.

فَمَنۡ یَّعۡمَلۡ مِثۡقَالَ ذَرَّةٍ خَیۡرًا یَّرَهٗ ؕ○

7. If a person does even the smallest unit of the good deed, he/she will see that.

وَمَنۡ یَّعۡمَلۡ مِثۡقَالَ ذَرَّةٍ شَرًّا یَّرَهٗ ۚ○

8. And if a person commits the smallest unit of bad deed, he/she will see that.

Explanation

The description of the doomsday (Qiyamat) is illustrated distinctly in this surah. Allah, the Gracious, will destroy the whole world one day. He will order Hazrat Israfeel (AS) to blow the trumpet. Hazrat Israfeel (AS) will blow the horn

then. The sound of his horn will destroy all order and discipline of the whole world. The earth will shake violently. Houses, buildings, mountains-hills, trees, plants - everything of the world will be completely ruined. The sky will break down. The ground will throw out everything from inside. The dead people will come out of their graves. Seeing all these, people will become surprised. Then, all the people will assemble in the field of Judgement (Hashar). They will be judged for their deeds on earth. Even the smallest of the smallest deeds will not be excluded from measurement on that day. Rather, for committing the smallest unit of sin, one will suffer the punishment. On the other hand, if one does the smallest unit of virtuous deed, he/she will see that in his Amalnama (record of worldly deeds) and will get reward for it.

This Surah teaches us

- The situation of the earth on the day of Qiyamat will be horrible. Everything will be destroyed.
- The dead people will be alive again.
- People will see their own Amalnama (record of deeds) in the field of Hashar.
- Even the smallest of the smallest sins or virtues will not be excluded from the Amalnama.

We will always keep in mind the fact about Qiyamat, Hashar and Akhirat. We will have to stand there before Allah, the great judge. We will have to give accounts for all deeds. We will be presented with our smallest unit of sin or virtue on that day. Therefore, we will not underestimate any type of sin - big or small. Rather we will keep ourselves away from committing sins.

Task: The learner will tell his/her classmates about the teachings of Surah Zilzal and write down those in the exercise book.

Lesson – 8

Surah Al-Feel (سُوْرَةُ الْفِيْلِ)

Surah Feel is the 105th- Surah of Al-Quran. It was revealed in Makkah. The number of Ayats is five. The meaning of 'Feel' is 'elephant'. This Surah highlights the miserable consequences of the herds of the soldierly elephants. For this, this Surah is named as Al-Surah Feel.

Shane Nuzul (the background)

The ruler of the Yemen Province of Arab was Abraha. He was a Christian. He built a beautiful church studded with gems and pearls at a place called Sanwa. Then he called upon the people of Arab to worship at his church. He desired that people would come to worship in his church instead of worshipping in the holy Ka'ba situated in Makkah. But all the people used to respect the Ka'ba deeply. So they did not respond to his call. They kept on performing Hajj at the Ka'ba as before. This made Abraha very angry. He thought that his target would not be succeessful until the Ka'ba was destroyed. For this purpose, he started his journey towards Makkah in order to destroy the Holy Ka'ba in 570 AD. He gathered many soldiers and advanced with 13 huge elephants.

On hearing the news of Abraha's attack, Abdul Muttalib ordered the Quraish to take shelter on hills. Abdul Muttalib was the grandfather of the holy Prophet (SW) and the leader of the Quraish tribe. He knew Ka'ba is owned by Allah himself. Therefore, He will save His own house. Being ordered by Abdul Muttalib, the Quraish took shelter in the nearest hills. In the next morning, Abraha started for Ka'ba with his army. Just at that time, Allah, the greatest Judge, sent birds in huge flocks coming from the seaside. They were small types of birds. Each of the birds had one small stone in its beak and two small stones of its two legs. Then the birds threw these stones at Abraha's army. As a result, the army of Abraha was destroyed. Abraha, being wounded by the pelting of stones, escaped alive. Later, his wounds began decaying. After immense sufferings he died. Thus, Allah, the Ever-Protector, has protected his house from the enemy attack.

This event of the elephant flock took place in 570 AD. Our dearest Prophet (SW) was born in the same year. This miraculous incident occurred fifty days before his birth. Allah, the Gracious, reveals this sura to inform everyone of this significant event.

Word-meanings

اَلَمۡ تَرَ	–	haven't you seen?	اَرۡسَلَ	–	He sends
كَيۡفَ	–	how	طَيۡرًا	–	birds
اَصۡحٰبِ	–	companions, lord, owner	اَبَابِيۡلَ	–	ababil, a kind of small bird which fly in flocks
اَلۡفِيۡلِ	–	elephant	حِجَارَةٍ	–	stones.
اَلَمۡ يَجۡعَلۡ	–	Has not he done?	سِجِّيۡلٍ	–	smaller stones, pebbles
كَيۡدَ	–	conspiracy, strategy	عَصۡفٍ	–	grass, husk
تَضۡلِيۡلٍ	–	failure, to defeat	مَّاۡكُوۡلٍ	–	eaten, which is eaten.

Translation

بِسۡمِ اللّٰهِ الرَّحۡمٰنِ الرَّحِيۡمِ ○

In the name of the Ever-Gracious and the most Benevolent Allah.

اَلَمۡ تَرَ كَيۡفَ فَعَلَ رَبُّكَ بِاَصۡحٰبِ الۡفِيۡلِ ؕ

1. Haven't you seen how your Protector behaved with the army of elephants?

اَلَمۡ يَجۡعَلۡ كَيۡدَهُمۡ فِىۡ تَضۡلِيۡلٍ ۙ

2. Didn't He make all their tricks a failure?

وَّاَرۡسَلَ عَلَيۡهِمۡ طَيۡرًا اَبَابِيۡلَ ۙ

3. And He sent birds in huge flocks on them.

تَرۡمِيۡهِمۡ بِحِجَارَةٍ مِّنۡ سِجِّيۡلٍ ۙ

4. Those birds threw stones like pebbles on them.

فَجَعَلَهُمۡ كَعَصۡفٍ مَّاۡكُوۡلٍ ۧ

5. Afterwards, He turned them into something like eaten grass.

Explanation

Abraha, the king of Yemen, was the owner of huge wealth and an army of soldiers. He had a vast force of elephants. But, compared to the miracles (Qudrat) of the Gracious Allah, these wealth and power are nothing at all. Rather, whatever the Almighty Allah wants happens. He can humiliate and disgrace whomever He desires in His own way.

Being proud and boastful, Abraha made enmity with Allah, the Almighty. As a result, he was destroyed. Allah destroyed his vast army by sending small birds. Actually, it was only a miracle (Qudrat) of Allah. Those who make enmity with Allah and oppose Him are destroyed in this way.

We learn from this lesson:

- Allah bestows exemplary punishment upon those who revolt against Him.
- He gets all their strategies destroyed.

We will have firm faith in the power of Allah, the Omnipotent. We will obey His instructions and restrictions. We will never go against His law.

Task: The learners will tell their friends about the reason for revealing Surah Al-Fee and discuss with him or her the teachings of this Surah.

Lesson – 9

Surah Quraish (سُوْرَةُ قُرَيْشٍ)

Surah Quraish is a Makki Surah. The number of ayats is four. It is the 106th Surah of Al-Quran. This Surah tells about the Quraish of Makkah city. That is why it is named Surah Quraish.

Shan-e-Nuzul (the background)

The holy Ka'ba is situated in Makkah city. The responsibility of protecting, supervising and taking care of this holy house was given to the Quraish tribe. For this, the people of the Quraish tribe gained much opportunities and benefits. Other people respected them and obeyed their leadership. They dared never to inflict any type of unjust and oppression upon the Quraish. This facilitated the opportunity of running their business in the countries like Syria, Yemen etc. Even the thieves and robbers did not hinder them. In the rough weather of summer and winter, they could do their business with the help of other people without any hindrance. Moreover, lots of people came to Makkah in order to perform Hajj; from this too the Quraish earned a lot of wealth and property.

The Quraish enjoyed respect and riches only because of the holy Ka'ba. So, they should have worshipped the owner of this Baitullah. But they did not do so. Instead they became 'Mushriks'. They worshipped statues. They did not believe in one Allah (Allah's supremacy); and neither did they believe in the Risalat and Akhirat. Even when His Rasul (SW) began to invite them to Islam, they continued to oppose him. In view of these barbarious and immoral acts, Allah, the Benevolent, revealed this Surah to warn the Quraish.

Word-meaning

اِيْلٰفِ	– attraction, devotion,	اَلَّذِيْٓ	– who
قُرَيْشٍ	– people from Quraish tribe	اَطْعَمَ	– Has given food
رِحْلَةَ	– visit, travel, tour	هُمْ	– their
اَلشِّتَآءِ	– winter	جُوْعٍ	– hunger
اَلصَّيْفِ	– summer	اٰمَنَ	– has made safe or given safety
هٰذَا	– this	خَوْفٍ	– fear, dread, apprehension
اَلْبَيْتِ	– home, house		

Translation

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

In the name of the Ever-Gracious and the most Benevolent Allah.

لِاِيْلٰفِ قُرَيْشٍ ۙ○

1. Since the Quraish people have their temptations.

اٖلٰفِهِمْ رِحْلَةَ الشِّتَآءِ وَالصَّيْفِ ۚ○

2. They have their attraction for travelling during the winter and summer.

فَلْيَعْبُدُوْا رَبَّ هٰذَا الْبَيْتِ ۙ○

3. Therefore, let them worship the Lord of the holy Ka'ba.

الَّذِيْٓ اَطْعَمَهُمْ مِّنْ جُوْعٍ ۙ وَّاٰمَنَهُمْ مِنْ خَوْفٍ ۧ○

4. He who has given them food in hunger and has made them safe from dread and danger.

Explanation

In this Surah, several gifts (Niamat) bestowed upon the Quraish people are mentioned. Some directions and instructions are given also on what they should do in exchange of these gifts (Niamat).

The holy Ka'ba is situated in Mecca. Ka'ba is the house of Allah the Merciful. For this reason, Allah gave them so many benefits. He endowed them with honour, dignity and security. To subside hunger and thirst, they were provided with food and drinks. Therefore, their duty would be to acknowledge their gratitude to Allah for these gifts; to worship the owner of the house by whom they attained all these. Because it was He who had gifted them all.

This Surah highlights:

- Allah, the Benevolent, provides us with food, drinks and security.
- He is the owner of all gifts (Neamat).
- All should worship (Ibadat) Him.

So, we will always worship Allah. We will show our gratitude to Him for the gifts awarded to us. Then He will bless us with more gifts.

Task: The learners will write down the three teachings of Surah Quraish on their exercise books and show it to the teacher.

Lesson – 10
Surah An-Nasr (سُوْرَةُ النَّصْرِ)

Surah An-Nasr is one of the Surahs of the Holy Quran. This Surah was revealed during the farewell Hajj in Makkah. But, as the Surahs revealed after 'Hizrat' (migration) are recognized as Madani Surahs, Surah An-Nasr is a Madani Surah. It has got three ayats. Surah An-Nasr is the 110th Surah of the Holy Quran. It has been named An-Nasr from the word 'Nasr' used in it.

Word meaning

اِذَا	- when	دِيْنِ اللّٰهِ	- religion of Allah
جَآءَ	- will come	اَفْوَاجًا	- in groups
نَصْرُ اللّٰهِ	- support from Allah	فَسَبِّحْ بِحَمْدِ	- then you anounce His holiness with admiration/praises
وَ	- and	رَبِّكَ	- of your cherisher
اَلْفَتْحُ	- victory	وَاسْتَغْفِرْهُ	- and make an apology to Him
رَاَيْتَ	- you will watch	اِنَّهٗ	- ofcourse He
اَلنَّاسَ	- human being	كَانَ	- is
يَدْخُلُوْنَ	- they will enter	تَوَّابًا	- The Grantor of confession
فِيْ	- in/into		

Translation

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ ○

In the name of the Ever-Gracious and the most Benevolent Allah.

اِذَا جَآءَ نَصۡرُ اللّٰہِ وَالۡفَتۡحُ ○

1. When there will be Allah's support and victory.

وَرَاَیۡتَ النَّاسَ یَدۡخُلُوۡنَ فِیۡ دِیۡنِ اللّٰہِ اَفۡوَاجًا ○

2. And you will watch people entering into the religion of Allah in groups.

فَسَبِّحۡ بِحَمۡدِ رَبِّکَ وَاسۡتَغۡفِرۡہُ ؕ اِنَّہٗ کَانَ تَوَّابًا ○

3. Then you announce the holiness and grandeur of your cherisher along with your admirations for Him and make an apology to Him. It is He who is the grantor of confessions.

Explanation

It has been narrated in the Hadith that Surah An-Nasr is the very last revealed surah of the Holy Quran. That means, no full surah was revealed after this one. The incident of people accepting Islam in groups after the victory over Makkah has been mentioned in this surah. It was meant that the necessity of Prophet (SW) 's responsibilities of prophethood came to an end because of the victory of Islam. After this surah was revealed, some very renouned followers (Sahabis) had understood that the demise of Prophet (SW) was not far away. It has been indicated in this Surah that the reason of Prophet (SW) 's appearence and staying in this world was over. It is also realized from the Surah that, when there is Allah's supports in any issue, many impossible tasks can be accomplished. Then it is essential to declare the glory of Allah.

Teachings : The teachings of this sura are as follows–

- We need Allah's support in all our tasks.
- Success cannot be achieved without the help from Allah.
- We should declare the holiness of Allah and express admirations for Him if we achieve success in any work.
- We should confess and apologize to Allah for all kinds of mistakes, sins or crimes.

As such, we will seek for Allah's support in doing all virtuous deeds and to be refrain from sins. We will express our admirations for Him when we accomplish any task successfully. In the same way, if we commit any mistakes, we will ask for His forgiveness.

Task : Learners will write the four teachings of Surah An-Nasr on their exercise books and show their teacher.

Lesson – 11
Ayatul-Kursi (اَيَةُالْكُرْسِيّ)

This ayat is extracted from Surah Al-Baqara. It is the 255th Ayat of Surah Al-Baqara. It is the most dignified Ayat of Al-Quran.

The meaning of the word 'Kursi' is the mixing of one thing with another. A chair or a seat is also called 'kursi' since it is made of manifold wood collected together. The other meaning of the word 'kursi' is empire, glory, knowledge and throne. In this ayat, the recognition, power, greatness and glory of Allah have been distinctly and beautifully described. This is why this ayat is called 'Ayatul-Kursi'.

Fazilat (benefits)

The Fazilat of Ayatul-Kursi is enormous. Allah's Rasul (SW) has referred to this as the best of all ayats. Our great Prophet (SW) has asserted, "The person who reads 'Ayatul-Kursi' everyday after each Fard prayer will not meet any restriction except death on his/her way to the heaven" (Nasaee).
It means that from the moment of his/her death that person will begin to enjoy the comforts and bliss of the heaven.

In another Hadith, Allah's Rasul (SW) confirms, "The person who reads Ayatul-Kursi at dawn and before going to bed at night, will be saved by Allah, the Benevolent, from all dangers" (Tirmizi).

It is known from another Hadith, One day, Rasul (SW) asked Ubai Ibnu Ka'b Which ayat of Al-Quran is the best and the most important. Ubai (RA) answered 'Ayatul¬Kursi.' Then Prophet (SW) supported the answer and said, O Abul Munzir [Ubai's (RA) nickname], I appreciate you for your gifted knowledge (Muslim).

Word-meanings

إِلٰهَ – Ilah, Creator
هُوَ – He
اَلْحَيُّ – ever-living, immortal
اَلْقَيُّوْمُ – ever-lasting, upholding all beings, eternal existence
لَا تَأْخُذُهٗ – not to touch/reach Him
سِنَةٌ – nap, short sleep
نَوْمٌ – sleep
اَلسَّمٰوٰتِ – the skies,
اَلْاَرْضِ – Earth, ground, surface of the earth
يَشْفَعُ – will recommend
عِنْدَ – to him, near him
خَلْفَ – behind
لَا يُحِيْطُوْنَ – They cannot acquire or encompass
شَيْءٍ – things, object
عِلْمٌ – knowledge
شَاءَ – He has wished/desired
وَسِعَ – is dispersed/scattered, has disseminated
لَا يَئُوْدُهٗ – does not make Him tired, not difficult/troublesome for Him
حِفْظٌ – supervision, preservation
اَلْعَلِيُّ – the great, the highest
اَلْعَظِيْمُ – superior, best

Translation

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

In the name of the Ever-Gracious and the most Benevolent Allah.

اَللّٰهُ لَآ اِلٰهَ اِلَّا هُوَ ۚ

Allah, there is not creator but Him.

اَلْحَيُّ الْقَيُّوْمُ ۚ ۵

He is ever-living, ever-lasting.

لَا تَاْخُذُهٗ سِنَةٌ وَّلَا نَوْمٌ ؕ

Neither nap nor sleep touches Him.

لَهٗ مَا فِی السَّمٰوٰتِ وَمَا فِی الۡاَرۡضِ ؕ

Everything existing in the sky and the earth belongs to Him.

مَنۡ ذَا الَّذِیۡ یَشۡفَعُ عِنۡدَهٗۤ اِلَّا بِاِذۡنِهٖ ؕ

Is there anyone who will recommend to Him without His permission?

یَعۡلَمُ مَا بَیۡنَ اَیۡدِیۡهِمۡ وَمَا خَلۡفَهُمۡ ۚ

He is aware of everything present before and behind them.

وَلَا یُحِیۡطُوۡنَ بِشَیۡءٍ مِّنۡ عِلۡمِهٖۤ اِلَّا بِمَا شَآءَ ۚ

He does whatever He desires; without His will, none can acquire any knowledge of Him.

وَسِعَ کُرۡسِیُّهُ السَّمٰوٰتِ وَالۡاَرۡضَ ۚ

His throne is dispersed throughout the sky and the whole world.

وَلَا یَـُٔوۡدُهٗ حِفۡظُهُمَا ۚ

And the preservation of all these does not make Him tired.

وَهُوَ الۡعَلِیُّ الۡعَظِیۡمُ ○

And He is the Great, the Best.

Significance

In this Ayat, the description of Allah, the Gracious, has been revealed in a beautiful way. His distinct qualities and power have been illustrated very clearly.

At the very beginning of this ayat, it is explained that Allah, the Omnipotent, is the only Ilah, and there is no other creator except Him. All kinds of worship (lbadat) and admiration are ascertained only for Him. He is above any begining or end. He existed, exists and will exist forever. His knowledge is boundless, and everything is included in His knowledge. He is the greatest entity. The vastness of the sky and the earth is nothing to Him. He is beyond fatigue, nap, sleep etc. In a word, He is the Omnipotent, Omniscient, Great and Best.

Task: The learners will write down the Fazilat of Ayatul-Kursi on a paper and attach it to the front side of the reading table.

Lesson – 12
The Last Three Ayats of Surah Al-Hashar

Surah Al-Hashar is the 59th- surah of the holy Quran. The last three ayats of Surah Al-Hashar i.e. the 22nd, 23rd and 24th ayats are presented below along with meanings.

Fazilat (benefits)

The Fazilat of these three ayats is immense. Allah's Rasul (SW) affirms, "Allah, the Benevolent, will appoint seventy thousand angels for the person who will recite the last three ayats of Surah Al-Hashar after reading thrice the following-

اَعُوْذُ بِاللّٰهِ السَّمِيْعِ الْعَلِيْمِ مِنَ الشَّيْطَانِ الرَّجِيْمِ

(Pronunciation: A'uju billahis sami'il a'limi minash shaitanir razim) in the morning. The angels will pray for Allah's grace (Rahmat) for that person from sunrise to sunset. If the person dies that day, he/she will gain the honour of the death of a martyr (Shahid). Also, the person who reads the ayats in the same way in the evening will attain the same benefits (Fazilat)" (Tirmizi).

Word-meanings

هُوَ	–	He	اَلْعَزِيْزُ	–	The Almighty
اَلَّذِىْ	–	Who	اَلْجَبَّارُ	–	the Strongest
عٰلِمُ	–	Wise	اَلْمُتَكَبِّرُ	–	the Most Glorious
اَلْغَيْبِ	–	invisible	سُبْحٰنَ	–	Holier, Greater
اَلشَّهَادَةِ	–	visible, present	يُشْرِكُوْنَ	–	They commit 'Shirk' or equate Him with someone
اَلرَّحْمٰنُ	–	Kind, Benign	اَلْخَالِقُ	–	Creator
اَلرَّحِيْمُ	–	The most Benevolent	اَلْبَارِئُ	–	Inventor, Explorer, Introducer
اَلْمَلِكُ	–	The Lord or Owner	اَلْمُصَوِّرُ	–	Designer, Pioneer

اَلْقُدُّوْسُ	–	Holiest	اَلْاَسْمَآءُ	–	names
اَلسَّلٰمُ	–	Provider of Peace	اَلْحُسْنٰى	–	fine, nice, beautiful
اَلْمُؤْمِنُ	–	Provider of security	يُسَبِّحُ	–	He recites on the rosary, declares His glory
اَلْمُهَيْمِنُ	–	Protector, Preserver	اَلْحَكِيْمُ	–	The wisest, most knowledgeable

Translation

	بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○	In the name of the Ever-Gracious and the most Benevolent Allah.
1.	هُوَ اللّٰهُ الَّذِيْ لَآ اِلٰهَ اِلَّا هُوَ ۚ	It is He who is Allah; there is no other Ilah except Him.
	عٰلِمُ الْغَيْبِ وَالشَّهَادَةِ ۚ	He is fully aware of both the invisible and the visible.
	هُوَ الرَّحْمٰنُ الرَّحِيْمُ ○	He is Benign, the Most Benevolent.
2.	هُوَ اللّٰهُ الَّذِيْ لَآ اِلٰهَ اِلَّا هُوَ ۚ	It is He who is Allah; there is no Ilah but Him.
	اَلْمَلِكُ الْقُدُّوْسُ السَّلٰمُ	It is He who is the Lord, the Holiest, the Provider of Peace.
	الْمُؤْمِنُ الْمُهَيْمِنُ	It is He who is the Provider of security, the Protector.
	الْعَزِيْزُ الْجَبَّارُ الْمُتَكَبِّرُ ؕ	It is He who is the Almighty, the Strongest, and the most Glorious.
	سُبْحٰنَ اللّٰهِ عَمَّا يُشْرِكُوْنَ ○	Allah is Holier and more Glorious than those with whom they equate Him.
	هُوَ اللّٰهُ الْخَالِقُ	It is He, who is Allah, the Creator.
3.	الْبَارِئُ الْمُصَوِّرُ	The Inventor, the Designer.
	لَهُ الْاَسْمَآءُ الْحُسْنٰى ؕ	All the good names belong to Him.
	يُسَبِّحُ لَهٗ مَا فِي السَّمٰوٰتِ وَالْاَرْضِ ؕ	Everything existing in the skies and the earth declares His holiness and glory.
	وَهُوَ الْعَزِيْزُ الْحَكِيْمُ ○	It is He who is the Almighty, the Wisest.

Explanation: These ayats are full of vertuous names of Allah. These qualitative names of Allah express the type of His identity and power. He is the Owner of everything in the sky and on the earth. He does what He wishes to do. He is the only Creator and Lord. All in the sky and on the earth announce His holiness and glory. So, every person should serve Him only, worship Him in any condition.

Task:	After memorizing the last three ayats of Surah Hashar, the learners will write down them along with the meanings on the exercise book and show it to the teacher.

Lesson - 13

Al-Quran and the Moral Teachings

Al-Quran is the last and the greatest heavenly book. It is the main source of knowledge and science. It also plays a special role in the area of moral and human teachings. The Quran Majid is a source of morality. Everything concerning rules-regulations and principles has been manifested in this holy book. The moral teachings are instructed in many ways in the holy Quran. In this lesson, we will learn about different aspects of the Al-Quran in instructing moral teachings.

Al-Quran is the message of Allah, the Omniscient. His acquaintance and description are found in this book as well. The book introduces us to many attributes of Allah, the Omnipotent. For example, He is Benign, Generous, Merciful, Just etc. It is our duty to be endowed with the qualities of Allah, the most Glorious.

We will learn about these aspects from Al-Quran. Then we will exercise them. As a result, we will be able to make our character better by adhering to the principles and morality.

The descriptions of the Prophets and Rasuls sent to earth are given in the Al-Quran. Their identities, qualities and characteristics etc. are narrated in this holy book. Their success, accomplishments are also described here. They were innocent. Moral and humane attributes were the ornaments of their characters. They were the ideals for the mankind. Whoever has followed them has achieved success. And we can follow them only through the teachings of the Quran Majid.

Our dearest Prophet (SW) was the leader of all Prophets. He possessed all the nicest qualities. All the virtues were fully harmonized in his character. In the glorious Quran, it is said-

لَقَدْ كَانَ لَكُمْ فِيْ رَسُوْلِ اللّٰهِ اُسْوَةٌ حَسَنَةٌ

Meaning: Certainly the best ideal for you lies in the character of Rasulullah (SW) (Surah Al-Ahjab, Ayat: 21).

The character and morality of great Prophet (SW) have been mentioned distinctly in the Quran Majid. Once being asked about the character of Rasulullah (SW), Ummul Muminin Hazrat Ayisha (RA) said –

كَانَ خُلُقُهُ الْقُرْاٰنَ

Meaning: Al-Quran and his (Rasul's) character are synonymous (Muslim).

It means that the aspects of his character are similar to all the teachings and morality of the holy Quran. By exercising these teachings, we too can follow the ideal character and morality of our dearest Prophet (SW).

The descriptions of many previous nations and people are exposed in the Quran Majid. The description of those who were destroyed for their sins and immoral deeds are furnished here, such as, Aa'd race, Samud race, Fir'aun, Namrud, Karun etc. The depiction of these races and people teaches us to keep away from immoral practices. Therefore, we will refrain from following those immoral deeds committed by them, and practise moral code of life under all circumstances.

In order to lead a moral life, lots of instructions are given in the Quran. These encourage us to live a virtuous life. Some moral ayats have been mentioned hereunder:

1. قَدْ اَفْلَحَ مَنْ زَكّٰهَا ۝ وَقَدْ خَابَ مَنْ دَسّٰهَا ۝

Meaning: He/she who will purify himself/herself will be prosperous. And he/she who will taint himself/herself will come to nothing (Surah Ash-Shams, Ayat: 9-10).

2. اِنَّ اللّٰهَ مَعَ الصّٰبِرِيْنَ ۝

Meaning: Of course, Allah is in favour of the patient (Surah Al-Baqara, Ayat:153).

3. اِنَّ اللّٰهَ يَاْمُرُ بِالْعَدْلِ وَالْاِحْسَانِ

Meaning: Definitely Allah gives orders for justice and good behaviour (Surah An-Nahl, Ayat: 90).

4. وَاَنۡ تَعۡفُوۡۤا اَقۡرَبُ لِلتَّقۡوٰی ؕ

Meaning: And forgiveness is nearer to Taqwa (Surah Al-Baqara, Ayat: 237).

5. وَاَوۡفُوۡا بِالۡعَهۡدِ ۚ اِنَّ الۡعَهۡدَ كَانَ مَسۡـُٔوۡلًا ○

Meaning: And you must keep your words, certainly you will be asked about your promises (on the day of Qiyamat) (Surah Bani Israil, Ayat: 34).

Likewise, many ayats of Al-Quran command and encourage us for practising moral attributes. Side by side, emphasis has been put to avoid those immoral and unjust activities. Some ayats prohibiting us from doing immoral acts are mentioned below:

1. وَكُلُوۡا وَاشۡرَبُوۡا وَلَا تُسۡرِفُوۡا ۚ اِنَّهٗ لَا يُحِبُّ الۡمُسۡرِفِيۡنَ ○

Meaning: Eat and drink, but never waste. Certainly, He (Allah the Gracious) dislikes the prodigals (Surah Al-A'raf, Ayat: 31).

2. وَلَا تُصَعِّرۡ خَدَّكَ لِلنَّاسِ وَلَا تَمۡشِ فِى الۡاَرۡضِ مَرَحًا ؕ اِنَّ اللّٰهَ لَا يُحِبُّ كُلَّ مُخۡتَالٍ فَخُوۡرٍ ۚ

Meaning: Driven by pride don't disregard a person and walk upon the earth arrogantly. Of course, Allah despises any arrogant, boastful person (Surah Luqman: 18).

3. وَلَا يَغۡتَبۡ بَّعۡضُكُمۡ بَعۡضًا ؕ اَيُحِبُّ اَحَدُكُمۡ اَنۡ يَّاۡكُلَ لَحۡمَ اَخِيۡهِ مَيۡتًا فَكَرِهۡتُمُوۡهُ ؕ

Meaning: And, none of you should speak ill of others in their absence. Is there anyone among you who would like to eat the meat of his/her dead brother? In fact, you do detest this act (Surah Al-Hujurat, Ayat: 12).

Apart from these, there are many ayats which have taught morality to the mankind. We will learn about these teachings and implement them in our own life. As a result, our character will be graceful. We will be successful both on the earth and in the Akhirat (life Hereafter) (Surah Al-Hujurat, Ayat: 12).

Task:

a) The learners will recite the five didactic ayats of Al-Quran from memory in pair.

b) The learners will write down on paper the five ayats having moral contents, and hang them in front of their reading Tables.

Lesson – 14

Three Hadith related to 'Munajat' (Prayer)

Prophet Hazrat Muhammad (SW) was the great teacher of Mankind. He always wished for the welfare of mankind. He used to show us the right path to be morally good and successful in life. He has also taught us many ways on how we can gain welfare both in our worldly life and in the life after death (Akhirat). Munajat (prayer) is one of them. He knows that through our munajat to Allah the Merciful, we can achieve over all welfare. For this purpose, he taught us ample 'Munajat'. In the Hadith books, we find numerous Hadiths relating to Munajat. In this lesson we will learn three Hadiths on the Munajat.

Hadith – 1

اَللّٰهُمَّ مُصَرِّفَ الْقُلُوْبِ صَرِّفْ قُلُوْبَنَا عَلٰى طَاعَتِكَ-

Meaning: Oh Allah, the protector of hearts, please turn our hearts towards your obeyance (Muslim).

Hadith – 2

اَللّٰهُمَّ طَهِّرْ قَلْبِيْ مِنَ النِّفَاقِ، وَ عَمَلِيْ مِنَ الرِّيَاءِ، وَ عَيْنِيْ مِنَ الْخِيَانَةِ، وَلِسَانِيْ مِنَ الْكَذِبِ، فَاِنَّكَ تَعْلَمُ خَائِنَةَ الْاَعْيُنِ وَمَا تُخْفِي الصُّدُوْرُ-

Meaning: Oh Allah! Please purge my heart of 'Munafiqi' (unfaithfulness), purify my Amal (deeds) from Rea (show), refine my eyes from Khianat (misappropriation of amanat), and cleanse my tongue from lies, since You are certainly aware of the misuse of the eyes and the secrets hidden in the heart (Baihaki).

Hadith – 3

اَللّٰهُمَّ اِنِّيْ اَسْئَلُكَ الصِّحَّةَ وَالْعِفَّةَ وَ حُسْنَ الْخُلُقِ وَالرِّضٰى بِالْقَدْرِ-

Meaning: O Allah, from You, I only desire healthiness, purified soul, graceful character and a gifted mind to remain content with Taqdir (fate) (Baihaki).

The above mentioned Hadiths on Munajat are very significant. By practising those Hadiths, we can gain abundant benefits of the earth and the Akhirat. So, we will learn these Munajats with the meanings. Then we will be able to pray to Allah. Readily Allah, the Gracious, will grant us the best success.

Task: The learners will memorize the three Hadiths along with the meaning and pray to Allah regularly.

Lesson – 15

The Moral Teachings in the light of Hadith

In order to grace human life and society, it is essential for us to follow the principles, morality and ideal characters. Without possessing a noble character, principles, morality and humane value, no person or society or nation can prosper. Our dearest Prophet (SW) was endowed with all noble virtues. He was admired by all because of his moral and humane values. The principles, morality and ideal character of Hazrat Muhammad (SW) have been beautifully illustrated in the holy Hadith.

The great Prophet (SW) is born to teach us nobility and morality.The Prophet (SW) asserts -

إِنَّمَا بُعِثْتُ لِأُتَمِّمَ مَكَارِمَ الْأَخْلَاقِ-

Meaning: I have been sent only to add fulfilment to the ideal character (Baihaki).

The holy Quran discusses widely about the attainment of morality, and the Hadith of the Prophet (SW) discusses it in more detail. The holy Hadiths of Prophet (SW) exemplify how we can make human life virtuous and successful by acquiring those qualities on one hand; and how we can discard certain immoral acts on the other hand.

The holy Hadiths are resourcefully furnished with numerous virtues and qualities including honesty, truthfulness, decency, service to the creations, protection of 'amanat', forgiveness, kindness, charity, patience, brotherhood, social service, patriotism, tolerance, duties towards parents and relatives, respect to teachers and elders, affection towards younger ones, decent behaviour towards classmates etc. By exercising all these moral attributes in his own life, the great Prophet (SW) has presented himself as the best ideal character in the world history.

Additionally, he (the Prophet) has emphasized the importance of discarding immoral principles, such as, falsehood, speaking ill of others, envy, anger, greed, treachery, disobedience to parents, pride, indecency, jealousy, hatred, theft, terrorism etc. In the Hadiths he has also focused on the demerits and evil consequences of those bad practices.

Some Hadiths about morality and immorality are depicted below:

About kindness and service towards the creations Prophet (SW) says –

اِرْحَمُوْا مَنْ فِي الْاَرْضِ يَرْحَمْكُمْ مَنْ فِي السَّمَاءِ-

Meaning: If you show kindness to the inhabitants of the earth, the Lord of the sky, Allah the Gracious will be benign to you (Tirmizi).

About decency, the great Prophet (SW) affirms–

اِنَّ اللهَ يَبْغَضُ الْفَاحِشَ الْبَذِيَّ

Meaning: Undoubtedly, Allah detests the indecent and vile person (Tirmizi).

The greatest Prophet (SW) declares about 'Amanat', لَا اِيْمَانَ لِمَنْ لَّا اَمَانَةَ لَهٗ

Meaning: He who fails to preserve amanat has no faith (Iman) (Musnad-e-Ahmad).

Prophet (SW) emphasizes the importance of paying the wages of the workers as soon as possible -

أَعْطُوا الأَجِيْرَ اَجْرَهٗ قَبْلَ اَنْ يَّجِفَّ عَرَقُهٗ-

Meaning: Pay the workers their wages just before their sweat dries out (lbnu Majah).

In this way, in his many Hadiths, the great Prophet (SW) has expressed moral teachings to the people worldwide. He (Rasul SW) has also instructed mankind to avoid immoral and dishonest practices. In the holy Hadith, it is described -

اَلْمُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُوْنَ مِنْ لِّسَانِهٖ وَيَدِهٖ

Meaning: The person, from whose tongue and hands the other Muslims remain safe, is the real Muslim (Bukhari and Muslim).

Prophet (SW) further asserts –

اِيَّاكُمْ وَالْحَسَدَ فَاِنَّ الْحَسَدَ يَاْكُلُ الْحَسَنَاتِ كَمَا تَاْكُلُ النَّارُ الْحَطَبَ

Meaning: Avert envy because just as fire burns down dry wood, envy annihilates virtues (Abu Dawood).

Prophet (SW) also says, مَنْ غَشَّنَا فَلَيْسَ مِنَّا

Meaning: He who deceives us does not belong to us (Muslim).

According to the great Prophet (SW), "Allah the Gracious pardons all the sins as He desires. But He never forgives the sin of disobedience towards Parents "(Baihaki) .

By studying the Holy Hadiths of the Prophet (SW), we will come to know about the morality and virtuous characters and will carry out them in our lives. Again, we will learn about the Hadiths related to immoral acts and bad characters. We will try to know about their bad effects and avoid them. If we do likewise, our life will be beautiful. All will love us. We will succeed in our life. We will gain freedom and heavens (Jannat) in the life hereafter.

Task: The learners will make a list of moral and immoral acts in accordance with the Hadiths of the Prophet (SW) and present the list to the class.

Exercise

Multiple Choice Questions1.

1. In the light of which feature of the Quran is the mystery of Halal and Haram revealed?

a. Al-Furqan
b. Al-Huda
c. An-Nur
d. Az-Zikr

2. The teachings of the Quran-

i. Establishes justice in society
ii. Develops the character of the individual
iii. Will be applicable to Muslims

Which of the following is correct?

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

Read the description below and answer question no 3 and 4

Businessman Mr. 'A' went to the mosque to offer prayers as soon as the call to prayer was given. After the prayer, he asked Allah the Almighty for forgiveness in a sincere manner for all the mistakes and shortcomings of his life. Mr. 'A's friend 'B' sends his son 'C' to the village Maktab to learn how to recite the Quran Majeed correctly. The Maktab teacher teaches 'C' the method of pronouncing each letter of the Quran correctly. Everyone is impressed by 'C's correct recitation in the school Quran recitation competition.

3. Which Surah's teachings are reflected in Mr. 'A's actions?

a. Surah Al-Qadr
b. Surah Al-Zilzal
c. Surah Al-Fil
d. Surah An-Nasr

4. As a result of recitation of 'C'-

i. Prayer will be performed correctly
ii. Allah's command will be followed
iii. Social rules will be followed correctly

Which of the following is correct?

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

Creative Question

Scenario-1

'A' is a student of class 8. Before the annual examination, he was admitted to the hospital with dengue fever. 'A' patiently kept praying and asked Allah for help. Within a few days, he recovered and returned home.

Scenario-2

'A' is a good student of class 8. But in the half-yearly examination, he failed in three subjects. His mother advised him to pray regularly. On his mother's advice, he went to the mosque regularly to pray and after the prayer, he asked Allah for help for good results in the examination. He also studied well at home. 'A' secured first place in the annual examination.

a. What is Izhar?
b. Why is it important to know the teachings of Surah Al-Qadr?
c. In Scenario-1, the action of 'A' is similar to which hadith of supplication? Explain.
d. Identify the Surah in which the action of 'A' is reflected and analyze its significance.

Short-Answer Questions

1. 'Al-Quran is the main source of guidance for mankind.' Explain.
2. Elucidate the verse 'You should recite the Quran slowly and clearly.'
3. Why is it important to know the teachings of Surah Al-Zilzal?
4. Why is it necessary to recite 'Ayatul Kursi' regularly? Explicate.
5. Explain the hadith 'I have been sent to perfect good character'.

Chapter-four

Akhlaq (اَلْاَخْلَاقُ)

The behaviour, conduct, nature or character of a person as reflected in his/her daily activities are called 'Akhlaq'. 'Akhlaq' (اَخْلَاقُ) is the plural form of the Arabic word 'Khuluqun' (خُلُقٌ), which means character or nature. Akhlaq includes all personal, social and international aspects of human life.

After this chapter, we will be able to –

- narrate the importance and significance of good manners, patience, brotherhood, respect for women, social welfare, patriotism, tolerance from Islamic viewpoint.
- explain the importance of giving up misconduct, pride, vulgarity, jealousy, hatred, theft, bribing, terrorism and ways to avoid them.
- describe the idea HIV and AIDS and ways to keep away from them from Islamic viewpoint.

Lesson – 1

Types of Akhlaq (اَقْسَامُ الْاَخْلَاقِ)

Akhlaq is of two kinds

1. Akhlaq-e-Hameedah (اَلْاَخْلَاقُ الْحَمِيْدَةُ)

The excellent and best virtues of human life are called 'Akhlaq-e-Hameedah' or praiseworthy characteristics, such as - patience, honesty, patriotism, social service etc. A person characterized with these qualities is renowned and honoured in the society.

2. Akhlaq-e-Zameemah (اَلْاَخْلَاقُ الذَّمِيْمَةُ)

The worst and most hateful traits of human life is 'Akhlaq-e-Zameemah' or detestable characteristics, for example - pride, hatred, hypocrisy, interest, bribery, indecency etc. A man characterized with these bad qualities is hated and defamed in the society.

The Importance of Akhlaq

In Islamic point of view, Akhlaq is the most important aspect. It is Akhlaq that works as the life-force of a civilized nation. The more rectified the character

of a nation is, the more powerful the nation is. No nation discarding this moral force can exist on this earth. All the Prophets have taught the supreme values of good character. And Allah has sent Hazrat Muhammad (SW), the last of the Prophets to bestow perfection to the best character. The great Prophet (SW). states–

إِنَّمَا بُعِثْتُ لِأُتَمِّمَ مَكَارِمَ الْأَخْلَاقِ

Meaning: I have been sent to give perfection to the refined character of the people (Musnad Ahmad).

One's good character makes him or her dignified and prosperous. And as a person of good character, he or she is loved and respected in the society. On the contrary, a man without character is despised and condemned. A man of noble character is much more advanced in the realm of religion.

The great Prophet (SW) affirms– اَلْبِرُّ حُسْنُ الْخُلُقِ

Meaning: It is the excellent character which is the basis of all virtuous deeds (Muslim).

Character is the crown and glory of life. A man of noble character is honoured everywhere. A man of good character is virtually the embodiment of ideal faith.

The holy Prophet (SW) says–

اَكْمَلُ الْمُؤْمِنِيْنَ اِيْمَانًا اَحْسَنُهُمْ خُلُقًا

Meaning: The person with an exalted character is the best of all righteous people (Mumins) (Abu Dawood and Tirmizi).

On the day of the Final Judgment, the exalted character will weigh very heavy.

The great Prophet (SW) says–

"In the scale of judging Mumins, nothing will weigh heavier than the exalted character" (Tirmizi).

The virtuous character redeems a man from sins. The great Prophet (SW) states, "It is the excellent character that melts the sin of a man as like as the heat from the sun melts the ice" (Tabarani).

In the life after death, a man of blessed character will acquire a great dignity and high position in exchange of his excellence in character. Here the great Prophet (SW) confirms, "In the Akhirat a man for his excellence in character will be transferred to a dignified and respectable status, even if he lacks in Ibadat" (Tabarani).

We will acquire good character and cast off detestable nature. We will be dear to all and gain boundless dignity in the life after death.

Task: Task: In divided groups, the learners will make a list of advantages of Akhlaq-e-Hameedah (excellent virtues).

Lesson – 2

Some Akhlaq-e-Hamida (اَلْاَخْلَاقُ الْحَمِيْدَةُ)

Patience (اَلصَّبْرُ)

The Arabic word for patience is 'Sabr' (اَلصَّبْرُ) , which means patience, tolerance, firmness, self-control and abstinence etc. According to Islamic 'Shariat', patience signifies performing all duties as ordained by Allah in all spheres of life having faith on Him. Based on the Quran and the Hadith, three special aspects of patience are demonstrated below -

1. To keep control patiently over all evil instict and 'Nafs' from all unlawful and prohibited things.
2. To keep patience in prayer and obidience of Allah.
3. To have patience in dangers and difficulties.

Significance

Patience is a noble virtue in a man's life. It is a key to success of human life. It is impossible to succeed in individual or corporate life without exercising patience. To have patience is very difficult; nevertheless, it is a must for the betterment of the society. Patience signifies much in leading a peaceful, disciplined and blessed life in the society. Allah, the Generous, promises to reward the patient unlimitedly in the holy Quran. Allah the Almighty avows -

اِنَّمَا يُوَفَّى الصّٰبِرُوْنَ اَجْرَهُمْ بِغَيْرِ حِسَابٍ ○

Meaning: Of course, Allah will reward the patient in plenty (Surah Az-Zumar, Ayat: 10). The opposite word of patience is impatience that drives a man to failure in life. So a man must have patience in the journey of his life.

Life has its up and downs. In his life journey a person experiences joys and sorrows, dangers and difficulties, success and failure, victories and defeats. Patience is needed in such circumstances. At the time of difficulties, a man should wait with patience and hope for the better days to come. In the same way, no one should be overwhelmed with joy in his or her better days, rather, he should show a mood of patience. For this gift of peace and happiness, a man must accept Allah's favour with sense of gratitude. All who became great in life were patient. The great Prophet Hazrat Ibrahim (AS) stands as an incarnate symbol of patience. He was thrown into a pit full of fire by the tyrant ruler Namrud as he opposed idol-worshipping. But he (Prophet) sought help from none but Allah. In the same way, Hazrat Ayyub (AS) was attacked with a fatal disease. But he did not lose patience in the face of such heavy odds. Our Prophet (SW) also became the victor in the ordeal of patience. His patience was incomparable. There were plots to kill him. Still then he did not lose his patience. He remained unbroken and unshaken in all adverse circumstances.

Patience is also needed in performing the duties as enjoined in Islam. To perform prayers five times a day, to observe fasting in the month of Ramadan, to perform "Hajj" at a huge cost, to provide portion of one fortieth as 'Zakat' out of the accumulated wealth - all these acts of piety demand much patience.

In this way, the importance of patience is very great in all stages of personal, social and national life. We will be patient in all dangers and difficulties. We all seek Allah's mercy for getting relief from dangers. We will be patient in our life.

Task: Being divided into several groups, the students will make a list of advantages of having patience and present it.

Lesson – 3

Brotherhood (اَلْاُخُوَّةُ)

Introduction

The dictionary meaning of 'Ukh'wat' is 'brotherhood'. The mutual and cordial relationship with one another is called brotherhood. This mutuality and cordiality is infused among people in many ways. Fraternity may be classified in 3 categories -

1. Brotherhood born of same parents.
2. Universal brotherhood/fraternity
3. Islamic brotherhood

Brotherhood born of same parents

The fraternity installed from the same legitimate father or the womb of the same mother is known as brotherhood born of same parents.

Universal Brotherhood

Everyone in this world descended from the family of Adam (AS), the first father and Hawwa (AS), the first mother. In this respect, all people are brothers to one another. Gradually, the number of people multiplied. Difference of climate and geographical environment accounts for people's differences in shapes and appearances, nature and conduct, and colours and languages. Thus they become subject to being divided into diffenent tribe. Yet they are brothers to one another as they are created from the only Adam (AS). Allah the Almighty states -

يٰٓاَيُّهَا النَّاسُ اِنَّا خَلَقْنٰكُمْ مِّنْ ذَكَرٍ وَّاُنْثٰى وَجَعَلْنٰكُمْ شُعُوْبًا وَّقَبَآئِلَ لِتَعَارَفُوْا ؕ

Meaning: O mankind! I have created you from a single male and a single female, and then divided you into different nations and tribes, so that you may know each other (Surah Al-Hujurat, Ayat: 13).

Rasul (SW) says, "You all are descended from Adam (AS) And Adam is created from earth" (Musnad Ahmad).

According to these Ayats and Hadith, all human beings are tied to a single brotherhood.

Islamic Brotherhood

Islam is the only approved religion by Allah. The motto of Islam is, "There is no creator but Allah, and Muhammad (SW) is Allah's Rasul". Those who have belief in this 'Kalima' are tied to a common bond of brotherhood even though they may differ as regards colours, tribes, languages and the regions of their habitation. Allah, the Almighty says –

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ

Meaning: Definitely, the believers are of a single brotherhood (Surah Al-Hujurat, Ayat: 10).

In the Hadith Rasul (SW) says- اَلْمُسْلِمُ اَخُو الْمُسْلِمِ

Meaning: A Muslim is the brother of another Muslim (Bukhari and Muslim).

Significance of Islamic Brotherhood

According to Islam, all men are equal. Islam admits of no discrimination between high or low, black or white, rich or poor. All Muslims of the world, having an unshaken faith in Allah and His Prophet (SW), are brothers to one another. They are bound together by the same religion. The Prophet (SW) says: "The Arabs can't claim to be superior to the non-Arabs, nor the non-Arabs are superior to the Arabs." Muslim Brotherhood is founded on such a strong faith that the Prophet of Allah compared all the brethren of this common faith to a body of a human being. If any part of the body is diseased, the entire body is affected by it. Similarly, if any Muslim in any part of the world happens to fall in troubles, all the Muslims feel for him. So, the hands or tongue of a Muslim must not hurt another Muslim. Even, if there arises any quarrel between two Muslims, other Muslims must come forward to settle the dispute peacefully. A true Muslim must deal with other Muslims as he likes to be dealt with in his own case, else he will not be regarded as a true Muslim. Our dear Prophet (SW) says, "The believers, when they are united, are like the component parts of a building, one part of it makes the other part stronger and steadier" (Bukhari and Muslim).

We will lead a life of perpetual brotherhood and share well and woe of others.

Task: Being divided into several groups, the learners will make a list of advantages of Islamic Brotherhood and show it to their teacher.

Lesson – 4

Dignity of Woman (شَرَفُ النِّسَاءِ)

Introduction

In Islam women have been honoured properly. The first man and woman of this world were Hazrat Adam (AS) and Bibi Hawwa (AS). And from this pair began the birth of human beings. In Islam the dignity of both men and women are equal. The status of women would be held in an upright position in the society by establishing properly their rights and roles as mother, daughter, sister, wife etc.

Status of Woman in Islam

Islam is the only religion in which women are given due status without any discrimination between men and women In the ancient Arabian society, the condition of women was miserable. If a female baby was born, the parents would become upset. Some communities would bury the female babies alive.

In the Holy Quran, it is inscribed, "In that society if anyone is informed of the birth of his daughter, darkness fall down on his face for the whole day. He becomes disappointed and suffer from heartache. At the news out of shame, he hid his face from others. At his failure to endure disgrace, he is in a dilemma whether he will let the girl live or bury her in the ground. Be allert! how cruel and disgusting decision they make!" (Surah An-Nahl, Ayat: 58).

With the emergence of the great Prophet (SW), women got back her own status. The Holy Prophet said to a companion about his mother, 'Jannah is under her feet' (Nasaee).

In a Hadith the great Prophet (SW) has given emphasis on the dignity of a mother more than a father. As creation of Allah, man and woman are of equal status. Allah the Almighty affirms –

Meaning: "Of course, I do not destroy the good deeds of any, among you, be he either a male or a female; you are the parts of each other" (Surah Al-e-Imran, Ayat: 195).

Islam has recognized a special status of women in their conjugal life.

Allah the Merciful declares, هُنَّ لِبَاسٌ لَّكُمْ وَاَنْتُمْ لِبَاسٌ لَّهُنَّ ط

Meaning: They (wives) are your garments and you (husbands) are their garments (Surah Al-Baqara, Ayat: 187).

Allah the Almighty further declares, وَلَهُنَّ مِثْلُ الَّذِي عَلَيْهِنَّ بِالْمَعْرُوْفِ ص

Meaning: And women shall have the same rights as men have upon them (Surah Al-Baqara, Ayat: 228).

Regarding the rights of woman, the great Prophet (SW) asserted in his sermon of the Farewell Hajj.

Meaning: Fear Allah as regards your dealings with women. Because you are promise-bound to Allah since your wedding (Tafsir-e-Tabari).

In the economic share, Islam has enjoined the right of woman to the property of both father and husband, and has permitted them to acquire proper knowledge and earn money.

In most of the families of our country, it is found that women are tried to deprive of the inherited property after their parents' death. This type of practice is prohibited in the viewpoint of Quran and Sunnah. Those who perform these types of acts will experience inflexible punishment in the after life.

This lesson teaches us-

1. Status of women.
2. The urge of the great Prophet (SW) regarding the rights of women.

We will maintain proper dignity of women and remain alert to safeguard their rights.

Task: Being divided into few groups, the learners will make a list of how Islam has recognized the status of woman.

Lesson – 5
Social Service (خِدْمَةُ الْمُجْتَمَعِ)

Introduction

All work undertaken voluntarily by way of helping the deprived people of the society are called social service. In its wider sense, any programme of work for the development and welfare of the people is regarded as social service.

Significance

People of different classes and occupations live in our society. All men in the society are not equal and their opportunities are also not equally enjoyed. In a society, some people are wealthy and some are almost destitute. The wealthy are also expected to spend a portion of their wealth for the upliftment of the deprived people. They would set up organizations for the welfare of the neglected people in the society. It is the decree of Islam. The Holy Quran says:

وَفِيْٓ اَمْوَالِهِمْ حَقٌّ لِّلسَّآئِلِ وَالْمَحْرُوْمِ ○

Meaning: And in their wealth and possessions are the rights of the needy and the deprived (Surah Az-Zariyat, Ayat: 19).

The rich will create various opportunities to provide the poor in their organisations. The poor will alleviate their poverty working in these organisations. These will provide a source of their living. Illiteracy, ignorance and superstition of people act as the main obstacles in the development of the village. Both ignorance and illiteracy are great curse. Educational institutions as well as welfare organizations should be set up in the village and small towns to remove these problems. And these initiatives taken or to be taken include social services.

To make the society free from the curse of ignorance and illiteracy Allah the Almighty orders in the holy Quran, اِقْرَاْ بِاسْمِ رَبِّكَ الَّذِيْ خَلَقَ ○ۚ

Meaning: Proclaim! (or read) in the name of your Lord, who has created (Surah Al-Alaq, Ayat: 1).

In the Hadith it is said, طَلَبُ الْعِلْمِ فَرِيْضَةٌ عَلٰى كُلِّ مُسْلِمٍ –

Meaning: It is incumbent on every Muslim to seek knowledge (Baihaki).

Illiteracy from the society will be removed if both govt. and non-govt. organisations take initiatives to set up educational institutions. Every work aimed at reforming the society is to be considered as social service. If there is any chaos or quarrel in the society, steps should be taken to settle the matters peacefully. Because disorder causes much harm to the social environment.

The Holy Quran says: وَالْفِتْنَةُ اَشَدُّ مِنَ الْقَتْلِ ۚ

Meaning: Fitna is worse than killing (Surah Al-Baqara, Ayat: 191).

To work for gaining social security and to settle disputes and quarrels are parts of social service.

Allah the Almighty says –
Meaning: If two parties among the believers fall into a quarrel, work for reconciliation between them (Surah Al-Hujurat, Ayat: 9).

People should practice to work for the benefit of mankind since childhood. For instance, repairing work of the damaged and broken roads, rendering assistance in the construction work of new roads, building bridges and culverts, nursing the sick, taking the injured persons to the health centre, plantation of trees, preservation of trees are all social services.

Allah's blessing may be acquired by doing useful services to the people. The prophet (SW) says, "Allah helps people as long as they come to the help of their fellow-brethren " (Muslim).

There goes a proverb in Arabic– سَيِّدُ الْقَوْمِ خَادِمُهُمْ

Meaning: He who serves the people is the leader of the nation.

Social service is a humanitarian work. We will serve the society, build a prosperous society and work for the betterment of the society. In order to attain Allah's satisfaction, we will serve the society dedicatedly and cordially.

Task: The learners being divided into few groups will make a list of social services and show it to their class teacher.

Lesson – 6

Patriotism (حُبُّ الْوَطَنِ)

Introduction

Love and attraction for one's own native land is a natural instinct. Gradually this love and attraction lead towards the country, the native land and the native people. The total expression of one's attraction, love and care for the motherland is called Patriotism.

Patriotism is a great virtue in a person's life. At the centre of patriotism lie love for the own territory, offering due respect and love for the people of the country, protecting the freedom and sovereignty, showing reverence towards the history, traditions, conventions, customs, rituals, religious and cultural values of the country.

Importance

The significance of Islam is immense. Islam has highly emphasized love for the country. The great Prophet (SW) had a deep love for his native land and for the people of Makkah. He would bear inhuman torture while preaching the code of life to them. Following the torture of the Kafir upon his followers, the great Prophet (SW) allowed the sahabis to leave Makkah for Abyssinia, but he himself remained in Makkah. Driven by the pitiless conspiracy of the Kafirs and then by the dictation of Allah, when he was compelled to leave Makkah for Madina he repeatedly looked back to Makkah uttering with a heavy heart:

"O, my dear native land! How beautiful thou art! I love thee. Had not my own kith and kin conspired, I would never have left you."

His companions had also deep love for Makkah. After Hijrat, Hazrat Abu Bakr (RA) and Hazrat Bilal (RA) were caught with high fever in Madina. During illness, they would recite poems on Makkah's grass and shrubs, hills and dales and fountains. The holy Prophet (SW) of Allah seeing the condition of his Sahabis (disciples) said:

"O Allah! Fill our heart with the same love or more for Madina as we have for Makkah" (Bukhari).

Patriotism inspires people to defend their country. A patriot never hesitates to dedicate his/her life and property for the sake of his country, freedom and sovereignty.

Rasulullah (SW) says, "To engage oneself for a whole night in guarding (Ribat) the sovereignty of a country is much better than fasting for thirty days consecutively and worshipping for the whole night" (Muslim).

Patriotism makes a person conscious of his/her duties. It keeps him/her alert for the development of his/her country. It also prompts us to work for the preservation of the resources of the country.

So, we will love our country and work for its prosperity. We shall defend the country's freedom and sovereignty.

Task: Being divided into few groups', learners will discuss how they will love their country.

Lesson – 7

For bearance To Others' View

Introduction

Other's views means another's opinions, ways or ideals, either it is religious or ideological or political. Puting proper importance and showing due respect to other's opinions without ignoring them is called tolerance.

Showing enduring and respectful attitude towards other's opinion regarding religion or politics is called 'Tolerance'. It is a glorious virtue of human character for which there prevail peace, discipline and amity in the society. People can live in their own surroundings with peace and happiness. If friendly relation exists among the teachers and learners in educational institutions, an environment of cordiality and benignity can be maintained.

Importance

Gaining family happiness

For a heallthy and happy family life, tolerance is very important. The happiness and peace of family life depends on it. The family happiness depends on respecting or caring the opinions of other family members.

Establishing peace in society

Like family happiness, social happiness also depends on tolerance. In the society we may differ in our opinion, but we should be agreeable and sharing. If we show positive attitudes towards others' opinions, we can maintain happiness in the society. We have to pay due respect to the opinions and ideals of others irrespective of nation, religion, cast and race. Only then it is possible to establish social peace and happiness.

Maintaining National peace and discipline

National peace and order also depends on tolerance. People of a country differ in their religions, casts and ideas. That's why tolerance is a must to ensure mutual amity, affinity, understanding and co-existence.

International Stability

It helps to develop international relationship. In absence of it, it becomes difficult to live with co-existence. The ideal of tolerance is the main precondition of gaining international relations. If we pay due respect and honour to the ideals, politics and laws of different countries and societies, it will be possible to establish international relationship and manage mutual interest.

Task: In several groups, the learners will write a poster on the List of advantages of tolerance and present it in the class.

Lesson – 8

Akhlaq-e-Zamima (اَلْاَخْلَاقُ الذَّمِيْمَةُ)

Introduction

The detestable activities or traits like pride, bribery, indecency, envy, hatred, theft etc. which make a person narrow-minded and hateful are called Akhlaq-e-Zamima.

Bad Effects

Driven by Akhlaq-e-Zamima, those people are disgraced and dishonored in the society. They are deprived of other's love. The peace and order of the society are obstructed. The illegal and improper conducts are spread out in the society. They are disliked by Allah the Almighty and His Rasul (SW). As a result, they will also be denied heavens.

So, we have to stay away from Akhlaq-e-Zamima or detestable characters so that we can maintain peace and order in the society by making our surrounding beautiful and winning other's respect and love.

Task: In several groups the learners will make a list of bad effects of Akhlaq-e-Zamima.

Lesson – 9

Vanity (اَلْكِبْرُ)

Introduction: Vanity means egotism, amity, pride, hubris, haughtiness, arrogance, boast etc. Having a falsely high estimation of oneself or considering others as ordinarily inferior is called 'Vanity'. The person who takes vanity in is called proud. A proud person considers himself/herself superior to others in many ways and thinks himself the best.

The three forms of pride

1. To nourish a sense of vanity in heart .
2. To express vanity in attitudes and activities.
3. To express vanity in behavioral speech.

A person boasts of his birth, property, beauty, strength, power etc ; for instance, a rich and wealthy person's vanity in money, a woman's vanity in physical beauty and a powerful person's vanity in power, a scholar's vanity in knowledge etc.

Bad Effects

The bad effects of vanity are beyond description. Driven by vanity, Iblis (Satan) was cursed and expelled from paradise. Regarding this, Allah, the Almighty asserts -

فَاهْبِطْ مِنْهَا فَمَا يَكُوْنُ لَكَ اَنْ تَتَكَبَّرَ فِيْهَا فَاخْرُجْ اِنَّكَ مِنَ الصّٰغِرِيْنَ ○

Meaning: Get down from this place (Heaven). You musn't boast here. So , leave the place at once. Certainly, you are one of the worst (Surah Al-A'raf, Ayat: 13).

A proud person is despised both in the Akhirat and worldly life. He/She is too disliked by Allah.

Allah, the Omniscient confirms–

اِنَّ اللّٰهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُوْرٍ ○

Meaning: Surely Allah doesn't love the arrogant (Surah Lukman, Ayat: 18).
The great Prophet (SW) says about this:

لَا يَدْخُلُ الْجَنَّةَ مَنْ كَانَ فِيْ قَلْبِهٖ مِثْقَالُ ذَرَّةٍ مِّنْ كِبْرٍ-

Meaning: He who bears a grain of vanity shall not enter the heaven (Muslim).
Everyone is subjected to some wants or imperfections. So, to boast does not suit him. He, who has no wants, can only take vanity.

Rasulullah (SW) says–

"Allah has declared: Pride is my ornament" (Abu Daud).

Therefore, we will shun vanity, because man has nothing to take vanity in any thing. This Lesson teaches us-

Vanity results in catastrophe. The proud are cursed. We will not take vanity in anything.

Task: Being divided into several groups, the learners will make a list of the activities which express vanity and show it to the teacher.

Lesson – 10

Indecency (اَلْبَذَائَةُ)

Introduction

Indecency refers to heinous acts, incivility, shamelessness and unlawful sexual desire. Indecency also means shameful and vulgar speech and attitudes. Besides, all evil deeds done openly without the least hesitation are also indecent.

Bad Effects

Indecency is a great crime. It not only hampers peace and discipline in the society but also corrupts the society. It corrupts the innocent and tender students and allures the young to indulge in evil activities.

Allah has proclaimed indecency as unlawful (Haram). He says–

"Say, My Lord has forbidden all indecent practices, either open or secret" (Surah Al-A'raf, Ayat: 33).

Again, the holy Quran says, "Stay away from crude activities, whether open or secret" (Surah Al-An'am, Ayat: 151).

The person of indecent behavior is hated by all. Prophet (SW) says–

"The obscenity of a person makes him imperfect. He who has the sense of modesty attains beauty and grace" (Tirmizi).

The ultimate fate of a person leading an unholy life in this world will be unbearable in the after life. The holy Prophet (SW) says–

اَلْجَنَّةُ حَرَامٌ عَلٰى كُلِّ فَاحِشٍ اَنْ يَّدْخُلَهَا

Meaning: For all doers of indecent practices, the doors of paradise are closed (Kanjul Ummal).

To give up obscenity is one of the great characteristics of a Mumin.

The Holy Quran says– وَالَّذِيْنَ يَجْتَنِبُوْنَ كَبَآئِرَ الْاِثْمِ وَالْفَوَاحِشَ

Meaning: Those who abandon the greater sins and vulgar deeds are Mumins (Surah Ash-Shura, Ayat: 37).

Prevention

1. to exercise the principles and ideals of Islam
2. to raise family and social awareness and
3. to execute examplary punishment by lawful prevention beside creating awareness.

All hate vulgar words, activities and crime. Indecency is the symbol of incivility and barbarity. So we will abstain from practising vulgar activities and also encourage others to keep away from it.

Task: In several groups, the learners will write an article on the prevention of indecent practices.

Lesson -11

Envy (اَلْحَسَدُ)

Envy implies to feel jealous of other's prosperity and fortune. Feeling jealous of other's property and wealth, honour, good result or high rank are called envy. It also includes wishing harm to others.

Bad Effects

Envy is a fatal mental sickness which is caused by many reasons like enmity, pride, apprehension on getting one's ill-will damaged, temptation for leadership etc. For these reasons, a man feels envious and hateful of others. Islam declares all these forbidden. The bad effects of envy are boundless. Iblish (Satan) became envious by observing high rank of Hazrat Adam (AS) and as a result, he was deprived of Allah's mercy.

The first sin after the creation of humans is due to envy. Out of envy, Kabil, the son of Adam (AS) killed his own brother Habil. Envy, hidden in human character, brings one's good deeds to ruination. Regarding this the great Prophet (SW) says,

إِنَّ الْحَسَدَ يَأْكُلُ الْحَسَنَاتِ كَمَا تَأْكُلُ النَّارُ الْحَطَبَ

Meaning: As fire burns up the dry wood to ashes, similarly envy ruins the virtuous deeds (Ibnu Majah).

Envy destroys peace and keeps them burning with the torments of unhappiness. An envious person is hated by both Allah and humans. Nobody loves him or be friends with him. People of the society avoid him. Envy creates quarrels, conflicts and disturbance in the society. It creates pride in humans. Pride causes our damnation.

Allah the Omnipotent teaches us in the Quran Majid how we can keep away from envy. It is described in the Quran,

وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ ○

Meaning: Save us from the harm of the envious (or envy) when they envy (Surah Falak, Ayat: 5).

Allah the Gracious loves those whose hearts are free from envy and so they will enter the paradise. Once the dear Prophet (SW) declared one of his sahabis 'Jannati' (inhabitant of the heaven). When it was asked what he had done, the sahabi said, "I never feel envious of the person who is gifted with the most valuable thing by Allah" (Ibnu Majah).

Our Pledge

We will not be envious, not invite our own catastrophe, never feel jealous or disturb the social order.

Task:	In the classroom, the learners making a list of bad effects of envy will attach it to the board.

Lesson – 12

Hatred (اَلْبُغْضُ)

Introduction

Hatred stands for contempt, dislike, apathy, negligence, disregard etc. In other words, hatred means to consider someone as worthless or ordinary and to avoid him without acceptance.

Hatred arises from pride, enmity, greed for power etc. To hate is unlawful or bad but in some cases it is considered as a virtue, since to hate the bad activities is appreciable. Theft, robbery, hijack, interest, bribery, alcoholic drinks, gambling, indecency, shamelessness, taking heroine etc. are hateful deeds in the society. To hate these characterizes a Muslim. We should keep in mind that we have to hate sins, not the sinner.

Bad Effects

In many cases, hatred is a fatal malady. It splits friendship and creates chaos in the society. A person bearing hatred for others never finds peace in mind. Thus, it causes a great loss in his earthly life and in the life after death.

The great Prophet (SW) says - دَبَّ اِلَيْكُمْ دَاءُ الْاُمَمِ قَبْلَكُمُ الْحَسَدُ وَالْبَغْضَآءُ

Meaning: You have inherited two contagious diseases from your forefathers. One is envy and the other is hatred (Tirmizi).

Rasulullah (SW) also says, "Do not be envious of each other; don't hate others; don't be diplomatic to harm each other; rather be brotherly to each other as servants of Allah" (Bukhari and Muslim).

Satan is characterized by hatred and disregard. Satan was cursed as he felt contemptuous of Hazrat Adam (AS).

We will realize the bad effects of hatred and be benevolent to all. We will appreciate good deeds. We will not hate or despise anyone in terms of wealth, education or social status. Hence, we will hate evil activities. If we do not hate the bad practices, gradually they will be considered to be lawful in society.

Task:	In some groups, the learners will make a list of the bad effects of hatred and will present it in the class.

Lesson – 13

Theft (اَلسَّرَقَةُ)

Introduction

Theft means to 'steal.' The practice of stealing means the occupation of the thief or work of the thief. When someone takes away other's property secretly without the owner's knowledge, it is called theft.

Bad Effects

Insecurity

For theft wealth and life become subject to insecurity. Sometimes the thief even murders the owners with the fear of being caught .

Destruction of social peace

People cannot sleep peacefully because of theft. They are to keep awakened for the safety of their property. The social peace and relief are disturbed much because of the fear of property being stolen.

Increasing social crime

In the society new crimes are committed because of theft. A thief does not become satisfied with only stealing; rather he tends to snatch, kidnap, murder and sometimes disgrace women.

Stealing is a hateful deed

Theft is one of the detestable crimes in the society. People consider a thief hateful in the society and feel ashamed of his being relative. Both family and society hate him.

Punishment in the afterlife

Theft is an abominable and forbidden deed. It cannot make a person a true Mumin. Allah has promised to punish him severely in the after life.

Role of Islam in preventing theft

Apart from taking promises to punish the thief in the next life, Islam has awarded worldly code of punishment to prevent this immoral crime .

Prevention

1. Fulfilment of basic needs

It is needed to take steps to fulfil the basic needs (food, clothes) of people so that a person is not compelled to steal for want of basic needs. So, employment should be created for them.

2. Arrangement for exemplary punishment

In every country and society there is code of punishment for the person who steals by natural impulse, in spite of having no wants to prompt him/her to theft. In Islam too, there are laws to punish him/her. Allah says:

وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطَعُوْا اَيْدِيَهُمَا جَزَاۗءًۢ بِمَا كَسَبَا نَكَالًا مِّنَ اللّٰهِ ۭ

Meaning: Cut their (thief) hands off whether they are men or women. From Allah it is the exemplary punishment for what they have committed (Surah Al-Mayida, Ayat: 38).

3. Moral awareness

Social awareness can move our hearts to abhor theft. We can create morality boycotting the thieves from the society.

Religious prevention

Theft is not only a social crime but also an unlawful (Haram) act in religion. There is severe punishment in the Akhirat other than the earthly hatred and punishment for the theft.

Task:	Being divided into groups, the learners will make a list on the measures for preventing theft.

Lesson – 14

Bribery (اَلرِّشْوَةُ)

Introduction

Bribe means illegally giving or taking some money or something valuable from others. It is the synonym of the Arabic word 'Rishwat'. With a view to receiving unlawful help, the given secret gratuity is known as bribe. Giving something to the person concerned for fulfilling official purpose will also be included as bribe.

Accepting something as gift in return for making recommendations is also a kind of bribe. The prophet (SW) says, "If a person recommends the cause of a man for something and then accepts a gift in return for such recommendations, he/she will reach one of the big doors of usury " (Kitabul Kabair).

Bad Effects

Bribery is a social crime. Giving and taking bribes represses the rights of others. He who accepts bribes is despised by all. Both accepting and offering bribe is a sinful act. Allah's curse falls on those who give and take bribes.

Rasulullah (SW) says– لَعْنَةُ اللهِ عَلَى الرَّاشِيْ وَالْمُرْتَشِيْ

Meaning: Allah's curse falls on both the giver and recipient of bribes (lbnu Majah).

Both giving and taking bribes are unpardonable crimes. Rasul (SW) says–

اَلرَّاشِيْ وَالْمُرْتَشِيْ كِلَاهُمَا فِي النَّارِ-

Meaning: Both the giver and receiver of bribes are doomed to hell (Tabarani).

If an employee accepts anything more from people other than his due share as wages, it is also considered illegal. The Prophet (SW) says–

"When we engage a man to any work and pay him according to the terms of employment, his acceptance of anything more than his due will be regarded as a breach of trust" (Abu Dawood).

Islamic rules to prevent bribery

Islam declares bribery as unlawful (Haram). The Mumins are instructed not to take or give bribes. Allah, the Almighty, declares bribery as unlawful and profane. It is Mumin's duty not to commit this forbidden act.

Regarding this, Allah states–

"Tell Muhammad (SW), the lawful and the unlawfully profane (Haram) living are not equal, though the abundance of Haram allures you. As such, the intelligent, remember Allah with fear so that you may succed" (Surah Al-Mayida, Ayat: 100).

On the doomsday, the condition of the person who receives bribes will be very shameful. The great Prophet (SW) asserts: Swear by Allah, a person will appear on the doomsday with that what he has received as bribe.

After all, the great Prophet (SW) conveys the news of hell for those who give and accept bribes.

We will make our society free from bribery. We will never give and take bribes. We will prevent this curse as a social crime.

Task: Being divided into groups, the learners will make a list of social demerits of bribery and present in the classroom.

Lesson – 15

Terrorism (اَلْاِرْهَابُ)

Introduction

'Terrorism' is the modem version of disorder and quarrel. Terrorism implies panic or terrible situation. The practice of creating panic situation in order to taking something forcefully from someone is known as terrorism.

Bad Effects of Terrorism

Terrorism creates disorder in the society and paralyses social life. The normal lifestyle is disrupted. There is no security of life in the area where terrorism prevails. Anybody can be the victim of unnatural death anytime. The safety of man's property is questioned for terrorism. It destroys human dignity and reciprocal relationship, creates hostility, paralyses law and order and administration. As a result, national prosperity and progress are severely hindered.

Islamic rules in preventing terrorism

Islam has instructed the Muslims to fight against terrorism unitedly. Islam has also declared this fight as the war of the Mumins to keep faith in Allah. Allah, the Almighty, proclaims –

وَقَاتِلُوْهُمْ حَتّٰى لَا تَكُوْنَ فِتْنَةٌ

Meaning: And you will be relentlessly contending against them till there is no quarrel any more (Surah Al-Anfal, Ayat: 39).

To remove terrorism Islam has generally taken three types of safeguards.

1. Awarding punishment

Allah dislikes much the act of terrorism and disorder. Allah says:

وَالْفِتْنَةُ اَشَدُّ مِنَ الْقَتْلِ ۚ

Meaning: And Fitna (disorder and terrorism) is more abominable than murder (Surah Al-Baqara, Ayat: 191).

Allah has ordered to severely punish those who will continue the act of terrorism violating His order. Allah the Almighty asserts:

"Those who fight against Allah the creator and his Rasul (SW) and commit destruction will be killed or crucified or murdered by getting their hands and legs cut off from the opposite sides or be banished from the country as punishment. This is their earthly disgrace and there also awaits severe punishment in the afterlife" (Surah Al-Maida, Ayat: 33).

2. Finding out reasons and proper solutions: Islam has put emphasis on finding out the reasons behind terrorism and its solution. For this reason Islam has given much emphasis on taking steps to prevent poverty, unemployment and moral decadence.

3. Moral Awareness : By implementing Islamic principles and by awakening the sense of morality in every sphere of our life, we can abolish terrorism. We need to increase social awareness for raising moral awareness. The sense of awareness can be created through detesting terrorism and socially boycotting terrorists.

Task: Being divided into groups, the learners will make a list of the bad effects of terrorism and will show it to the teacher.

Lesson – 16

HIV and AIDS

The name of a great panic in the present century is AIDS. Although this modem age is the age of knowledge and science, AIDS has become a terrific threat to public health worldwide. This disease was discovered at first in America (the USA) in 1981 among the homosexuals. The name of the virus which causes this

fatal disease is 'Human Immune Deficiency Virus' or HIV in brief. If anyone is attacked with HIV, he/she is marked Y as "HIV bearer". After entering into the body, this virus destroys the disease-preventative T4 cells of blood. Consequently, the victim loses all his preventative power against diseases. The victim gradually collapses in the lap of death.

AIDS or any disease is considered a test, lesson, or warning from Allah. Allah Almighty says in the Holy Quran:

ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَ الْبَحْرِ بِمَا كَسَبَتْ اَيْدِى النَّاسِ لِيُذِيْقَهُمْ بَعْضَ الَّذِىْ عَمِلُوْا لَعَلَّهُمْ يَرْجِعُوْنَ ○

Meaning: Mischief has spread on land and sea because of what people have earned; so He makes them taste the punishment for some of their deeds, so that they may return (Surah Ar-Rum, Ayat: 41).

How HIV spreads

All persons irrespective of age, nation, gender and social status can be equally attacked with HIV which spreads in the human body through different types of liquids. Theses liquids are blood, sperm, mother's milk etc. If the liquid of a HIV-attacked male or female enters into the body of a healthy person, that person may be victimized.

The main causes of spreading HIV and AIDS are -

a) illegal sexual behaviours

b) to push drugs and intoxicating objects into the body through the syringe

c) to inject unpurified blood into the body.

The Measures for Prevention

1. To lead a healthy marital life
2. To avoid illegal intercourse between men and women
3. To abandon drugs and all intoxicating items
4. Not to inject unpurified blood into the body.

We will obey the rules and regulations of Islam, and avoid all social crimes.

We will protect ourselves and the society from all crimes and contagion .

Task: Being divided into several groups, the learners will make a list of the measures of preventing HIV and AIDS.

Exercise

Multiple Choice Questions

1. What is the meaning of the word 'Ukhwat'?

a. Patience
b. Brotherhood
c. Patriotism
d. Tolerance

2. Obscenity-

i. Creates chaos in society
ii. Weakens family ties
iii. Takes people to the path of hell

Which of the following is correct?

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

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

'A', a son of a wealthy family, is the best student in his class in studies. He comes first in all the school examinations. 'B' is admitted as a new student in this school. 'B' comes first in the class in the half-yearly examination. 'A' tells everyone that 'B' got first in the examination by cheating. 'A's sister 'C' studies in a girls' school. Every day, ‘C’ goes to school wearing new expensive dresses and gold ornaments. When his classmates ask about the price, ‘C’ replies, ‘You won’t be able to buy this dress or ornament even if you sell your house.’

3. Which aspect of morals is revealed in ‘A”s actions?

a. Arrogance
b. Jealousy
c. Hatred
d. Obscenity

4. As a result of the aspect of morals that is revealed in 'C"s actions, she will -

i. suffer the punishment of hell in the hereafter
ii. be considered a hated person in this life too
iii. be humiliated by his family

Which of the following is correct?

a. i and ii
c. i and iii
c. ii and iii
d. i, ii and iii

Creative Questions

Scenario-1

Rahela works as a daily wage worker. In the evening, when she collects her salary, she finds that she has been paid two hundred taka less than her male colleagues. When she protests about this, the employer threatens to dismiss her in the future.

Scenario-2

Mr. 'B' is the headmaster of an institution. He behaves in a close manner with his colleagues. When his colleagues have any problems, he listens to them and respects their opinions. As a result, Mr. 'B's colleagues work spontaneously.

a. What is Akhlaqe-e-Hamidah?
b. 'Patriotism motivates people to protect the country.' Explain.
c. In the incident of Scenario-1, which quality of Akhlaqe-e-Hamidah is lacking? Elucidate.
d. Identify the issue of Akhlaqe-e-Hamidah in the incident of Scenario-2 and analyze its social impact.

Scenario-1

'A' leases a large pond and releases small pieces of Rui and Katal fish there. Due to an unknown disease, all the fish in the pond die. Undeterred, 'A' approaches the government fisheries officer. On the advice of the fisheries officer, 'A' releases fish into the pond again. After six months, 'A' sells fish worth two lakh taka from this pond.

Scenario-2

Mr. 'A' goes to Mecca to perform Hajj. He meets 'B' from Germany and 'C' from Canada and soon a cordial relationship develops between them. Even after returning to the country, Mr. 'A' maintains contact with them on mobile and exchanges views on contemporary Islamic issues.

a. What is Akhlaqe-e-Jamimah?
b. Why will both the bribe giver and the bribe taker be in Hell? Explain.
c. Which quality of Akhlaqe-e-Hamidah is highlighted in the action of 'A' in Scenario-1? Elucidate.
d. Identify the aspect of Akhlaqe-e-Hamidah that is highlighted in the incident of Scenario-2 and analyze its significance.

Short-Answer Questions

1. 'Indeed, the believers are brothers.' Explain.
2. Why is it necessary to give special respect to women? Explicate.
3. 'And in their (the rich) wealth is the right of the needy and the deprived.' Illustrate.
4. Why is hatred forbidden?
5. 'And fitnah is more heinous than killing.' Explain.

Chapter-five

Ideal Lives

Almighty Allah has created mankind with the purpose of revealing His greatness. Behind the purpose of creation, Allah wants human beings to worship Him and obey His instructions and restrictions. And to follow these rules and regulations, of course, we need some moral scruples which can be called "Ideal". The prophets sent by the Almighty Allah are our ideals. Among them, the way of living of Hazrat Muhammad (SW) is the best. The praiseworthy traits of those virtuous souls who have become glorified by following the Prophet's and Rasul's epitome should be taken as our ideals.

After this chapter, we will be able to –

- describe the characteristics of an ideal life.
- narrate the lives of Hazrat Sulaiman (AS) and Hazrat Musa (AS) and be encouraged to reflect their excellence in our real life.
- explain the background behind the victory over Makkah by Prophet (SW), his benevolence, the fraternity between the Muhajirs and the Ansar, the sermon on the occasion of the farewell Hajj and be inspired to replicate the ideals of Prophet (SW) in our own life.
- analyze the introduction to Hazrat Ayisha (RA) , her education, the incident of calumny, her contrbution to education, teaching career, her excellence and dignity and be heartened to replicate these in our own lives.
- describe the lives of Hazrat Umar Ibnu Abdul Aiz (R.) and Hazrat Rabiya Basri (R.) and will be encouraged to follow them.
- be motivated to lead a practical life by following the ways of intellectuals.
- preserve democratic values in group work and be interested in exercising leadership as a whole.

Lesson – 1

Hazrat Sulaiman (AS)

Introduction

Hazrat Sulaiman (AS) was one of the reputed Prophets of Allah. He was the youngest son of Hazrat Dawood (AS). Probably he was born between 975-970 BC. Hazrat Sulaiman (AS) was one of the four emperors who ruled the whole world. His father Hazrat Dawood (AS) died when he attained his maturity. Afterwards, Allah made his substitute and instantly conferred on him Prophethood and the kingdom of the whole world.

Attaining Miraculous Power

As a Prophet, Hazrat Sulaiman (AS) was endowed with a special dignity. Allah empowered him with the competence to understand the languages of beasts and birds, worms and insects, and genie (spirit) and human beings. Allah, the Almighty, pronounces–

"He (Sulaiman) said: "O ye people! I have been taught the language of birds and on me has been bestowed (knowledge) everything. This is indeed great manifest (from Allah)" (Surah An-Naml, Ayat: 16).

Sulaiman (AS) ruled over a vast empire. To rule properly, precisely he had to travel from place to place in his kingdom. As a means of very swift communication, Allah gave him power to fly through the air. He made the wind subservient to him. Whenever, he needed to go wherever, he ordered the wind and accordingly the wind instantly took him on his huge throne and with his manpower to his described places. Allah the Almighty states–

وَلِسُلَيْمٰنَ الرِّيْحَ غُدُوُّهَا شَهْرٌ وَّرَوَاحُهَا شَهْرٌ ۚ

Meaning: I subjected the wind to Sulaiman. In the morning he would cover one month's distance and another month's distance in one evening (Surah As-Saba, Ayat: 12).

Allah also made Hazrat Sulaiman (AS) rule over a group of Genies. They used to dive into the deep sea to fetch pearls for Hazrat Sulaiman (AS). Besides, they were employed in other works. For instance, they used to build high-rise palaces, cups as big as cistern etc. Allah the Almighty declares–

وَالشَّيٰطِيْنَ كُلَّ بَنَّآءٍ وَّغَوَّاصٍ ۙ

Meaning: And (I subjected) the evil spirits (Satans), who were all builders and divers (Surah Soad, Ayat: 37).

To spy on his vast kingdom, Allah gave him a bird namely 'Hudhud'. The bird brought him the affairs of Queen Bilkis and her kingdom. All of these are indications of his mystic and magical power.

His Power of Judgment

Hazrat Sulaiman's (AS) knowledge, wisdom, prudence were very keen. He was endowed with the power to judge precisely. He was very intelligent and wise since his childhood.

Once it so happened that two mothers claimed the ownership of a single child. So they came to Hazrat Dawood (AS) for justice. Hazrat Sulaiman (AS) was there observing the proceeding. Finally, he (Sulaiman) gave the verdict that since the child was one and the claimers were two, the child should be cut into two pieces and be distributed between the two women. Accordingly, he grasped a dagger and was ready to cut the lying baby into two. Just at that moment one of the women went weeping to him and said, "For Allah's sake, please don't cut the child; I am giving away my claim. Let the baby live and please surrender it to the other woman." Hazrat Sulaiman (AS) understood that she was the real mother of the child. So, he gave it to her and punished the other woman as she resorted to a false claim.

Another event of Hazrat Sulaiman (AS) in his boyhood is - Once there appeared two men at Hazrat Dawood (AS)'s court for justice. One of them was a shepherd and the other was a farmer. The farmer i.e the owner of a corn field, complained against the shepherd, the owner of a flock of goats that on account of the negligence of the shepherd, the flock of goats got into his cultivated field at night and caused damage to the corps. After testifying the truth, Hazrat Dawood (AS) gave verdict that the owner of the flock of goats had to handover all his goats to the owner of the corn field. While leaving the court with the order, on their way home, the complainant and the accused happened to meet Hazrat Sulaiman (AS). After hearing all these, he said that he would judge differently and that would be helpful to both. When Hazrat Sulaiman (AS) expressed this to his father, his father asked him, 'What would be better than this?' Then Hazrat Sulaiman (AS) answered, 'You should give all goats to the owner of the corn field. Let him be benefited with their milk, wool etc. And let the corn field be handed over to the owner of the goats. He will cultivate and produce crops. When the corn field will appear as it was before the damage, he will return it to its owner.' Hazrat Dawood (AS) agreed with this verdict and ordered to execute it.

Allah the Almighty says -

فَفَهَّمْنَاهَا سُلَيْمٰنَ ۚ وَكُلًّا اٰتَيْنَا حُكْمًا وَّعِلْمًا ۚ

Meaning: And I made Sulaiman realize the solution of this matter and in everybody of them I infused wisdom and knowledge(Surah Al-Ambia, Ayat: 10).

Rebuilding Baitul Muqaddas

Before completing the rebuilding of Baitul Muqaddas, Hazrat Sulaiman's (AS) father Hazrat Dawood (AS) passed away. Before his death, he prayed to Allah: Oh Allah! Get it built by my son. Allah, the Almighty, accepted his prayer. When Hazrat Sulaiman (AS) ascended on the throne of Jerusalem, he restarted building Baitul Muqaddas. Many workers worked in the construction of this mosque. Actually, the Genies (Jinns) rebuilt the mosque.

Reign and Death

For long 40 years, Hazrat Sulaiman (AS) shouldered the responsibility of Prophethood and reigned all over the world. He rules from 960 BC to 920 BC. His death is a miraculous event. The assigned group of Genies (Jinns) to rebuild Baitul Muqaddas were disloyal. They worked only because they feared Hazrat Sulaiman (AS). The rebuilding process would not be finished before his death, but the mystery was that if the Genies came to know about his death, they would not continue the work, which might result in the incompletion of Baitul Muqaddas. So, in pursuance of the direction of Allah, Hazrat Sulaiman (AS) was prepared to handle the aroused situation and on the eve of his death he got ready and entered his 'Mehrab' (a special kind of room) made of transparent glass. As usual, he stood leaning against his stick for prayer. At the perfect moment, his soul left his body. Leaning against the stick as he was motionless, it seemed from outside that he was in deep meditation. The Genies continued working day after day, thinking him alive. In this way, a year passed away. Meanwhile, the rebuilding of Baitul Muqaddas was finished. According to the will of Allah, Hazrat Sulaiman's (AS) stick was eaten up by the white-ants, and fell down and then the dead body of Hazrat Suliaman (AS) fell down on the ground as well. Only then all could realize that Hazrat Sulaiman (AS) expired. He was 53 when he died. Allah, the Merciful, says –

"When I caused him (Sulaiman) to die, only the white-ants ate up his stick which revealed his death to the Genies (Jinns)" (Surah Saba, Ayat: 14).

He was buried at Kubbatus-sakhar in Jerusalem. In installing humanitarian justice whatever Hazrat Sulaiman (AS) has exemplified to us from the essence of knowledge and intellect is undoubtedly imitable.

Task: The learners will write an article on Hazrat Sulaiman's (AS) keen sense of judgment and submit to their teacher.

Lesson -2

Hazrat Musa (AS)

Message of Arrival

In ancient times, the emperors of Egypt were called 'Fir'aun' (Pharaoh). One of Hazarat Musa's (AS) contemporary Fir'auns was Walid Ibnu Mus'ab. He is also known as Ramses II. Once he dreamt that a flame of fire from "Baitul Muqaddas" had engulfed Egypt and was burning away his followers of 'Qibti' tribes, but was not doing any harm to the Bani Israels. Fir'aun summoned the oracles of his kingdom and demanded the explanation of his dream. The explanation was: 'A son will be born in the Israel tribe and will be the cause of your ruin and the destruction of your kingdom.' Hearing this explanation, Fir'aun became very much excited and panic-stricken. He then ordered his soldiers to kill the male children born in Bani Israel tribe. Thus, innumerable male-children were killed by Fir'aun's army.

Birth

In such a critical period Hazrat Musa (AS) was born. But for the unlimited glory of Allah, the Fir'aun army could not know this news. On the other hand, Hazrat Musa's (AS) mother became afraid. Under the circumstances, in the name of Allah, his mother locked Hazrat Musa (AS) into a chest and let the chest flow down the Nile River. How Graceful Allah is! The floating chest happened to stop just by the side of Fir'aun's palace. Fir'aun's virtuous wife, Hazrat Asia (AS), opened the chest. At the sight of such a beautiful child she took him to her lap. Being childless, Hazrat Asia (AS) continued to bring up the child. As the child Musa refused to drink the breast-milk of any other woman, his own mother was assigned to act as his milk-mother and nurse. With the grace of Almighty Allah Musa (AS) began to grow up under the care of his own mother in the house of Fir'aun. Allah the Omniscient affirms –

فَرَجَعْنٰكَ اِلٰٓى اُمِّكَ كَيْ تَقَرَّ عَيْنُهَا وَلَا تَحْزَنَ ؕ

Meaning: Then I have returned you (Musa) to your mother so that she soothes her eyes and does not feel sad (Surah Ta-ha, Ayat: 40).

One day Fir'aun took the child Musa (AS) to his lap. Then the child Musa (AS) slapped on Fir'aun's face by grabbing his beard. As a result, Fir'aun being wrathful wanted to kill him and said, "This child will destroy my kingdom." Then Hazrat Asia (AS) came forward to protect the child Musa through a deadly ordeal from the wrath of Fir'aun. As he held fire into his mouth, his voice was stammered afterwards.

Hizrat to the land the Madian

Once it so happened that he found a Qibti torturing an Israelite. In order to save the tortured Israelite, he gave this oppressor a tremendous blow resulting in his death. Hazrat Musa (AS) became surprised at this, and with a fear of Fir'aun he left Egypt for the land of Madian. There he met with Hazrat Shuaib (AS) and spent ten years with him. Being pleased with his craftsmanship, and graceful character, Hazrat Shuaib (AS) got his eldest daughter Safura married to him.

Gaining Prophethood

Musa (AS), along with his family set off for Egypt from the Madian after living some period of time. It fell upon night when he reached the base of 'Tur'. To spend the night he camped in the sacred valley of 'Tuwa' near the hill and was bestowed with Prophethood there. Allah, the Benevolent, declares –

"I have chosen you, so continue to listen to whatever divine announcement is made" (Surah Ta-ha, Ayat: 13).

Allah, the Omnipotent, often talked to Hazrat Musa (AS) directly or through the angels. It is for this reason he was called 'Kalimullah'.

Preaching

After gaining Prophethood, Hazrat Musa (AS) was destined to preach religiosity on behalf of Allah. Hence he stammered, thence Allah in response to his pray bestowed Hazrat Harun (AS) with Prophethood and engaged him as his assistant in his missionary. Hazrat Musa (AS) along with Hazrat Harun (AS) went to Fir'aun and offered invitation to accept the religion of Allah. Allah the Almighty orders-

"Go thou to Fir'aun, for he has transgressed all bound; and ask, 'wouldn't thou intend to be purified (from sin)? And shouldn't I guide you to your Lord, so that you should fear Him?" (Surah An-Na'ziat, Ayat: 17-19).

Hazrat Musa (AS) showed his miracles to Fir'aun and invited him to have faith in Allah. Fir'aun did not pay heed to it. Rather, he plotted to kill Musa (AS).

The Victory of Truth and the Decay of False

Hazrat Musa (AS) came to learn about the evil design of Fir'aun. So he readily left with his followers. When Fir'aun came to know about the departure of Hazrat Musa (AS) accompanied by his followers, he chased them with his soldiers. Hazrat Musa (AS) along with his followers reached the bank of the River Nile. At the backside, Fir'aun with his soldiers was very near. Then the followers of Musa (AS) were afraid. Musa (AS) pacified them by saying, "Certainly Allah will lead us."Instructed by Allah, Hazrat Musa (AS) hit the river with his stick. There appeared a road across the water of the river. For the 12 groups of the Israelites, there were 12 roads across the river. Safely, Hazrat Musa (AS) and his followers crossed the river. As Fir'aun and his soldiers observed Hazrat Musa (AS) and his followers crossing the river, they followed them. No sooner had they reached the middle point of the river than the road vanished away in the river water. As a result, Fir'aun together with his followers was drowned in the river. They themselves met their doom when they were out to destroy Allah's Prophet. Here came the victory of truth.

Gaining Taurat (The Divine Revelation)

Allah the Merciful promised to grace Hazrat Musa (AS) with the holy book 'Taurat' . Being ordered by Allah, he went to the mount 'Tur' to bring the holy 'Taurat' . He intended to spend 30 days there but he had to stay 10 days more obeying Allah's will. In the Mount 'Tur' , Hazrat Musa (AS) remained deeply absorbed in fasting, deep meditation (I'tekaf) and ardent devotion. During his stay at the Mount 'Tur' he made his brother Hazrat Harun (AS) his substitute. At that time, many of his followers were misled by the cunning deception of a man named 'Sameri', and began to worship the cow. On his return with 'Taurat' Hazrat Musa (AS) observed this and became very much infuriated and disappointed. As for 'Tauba' (repentance), the cow-worshipers were ordered to kill one another. As a result, seventy thousand Israelites were killed. But Allah the Merciful granted pardon to the rest when Hazrat Musa (AS) and Hazrat Harun (AS) broke down and wept.

Hazrat Musa (AS) died at the age of 120 at the valley of 'Sinai' . He was buried at the base of the mount 'Tur'. So, following Hazrat Musa (AS) being fearless, we will invite people to the way of righteousness. The success of life lies in the adherence to honest and just actions.

Task: In the class the learners will prepare a list on 'Mu'jija' of Hazrat Musa (AS) and will show the teacher.

Lesson – 3
Hazrat Isa (AS)

Introduction

Among the Prophets and Rasuls sent by Allah to rescue mankind Hazrat Isa (AS) is a renowned one. He was born in the village named 'Baitul Lahm' (Bethlehem) in Palestine. His mother was Mariam Binte Hanna Fakhuj. According to Allah's order he was born without a father. The Christian era was introduced since the year of his birth. In the holy Quran he is identified with different names, such as, 'Masih Ibn Mariam', 'Kalimatullah' and 'Ruhullah' etc. The divine scripture 'Injil' was revealed to him.

Miracles (Mu'jija)

Allah, the Gracious, endowed him with miracles (Mu'jija). He could talk even when he was in the cradle. As miracles, Allah gifted him power to give life to the dead, sight to the born blind, and to heal lepers. Being ordered by Allah, he could make a bird made of earth alive just with a puff. Allah asserts –

"I will make a shape of bird made of earth for you. Then just blow, ordered by Allah that will be changed into a bird. I will heal the born blind and lepers and with the command of Allah, I will make the dead alive" (Surah Al-e-Imran, Ayat: 49).

Plot against his life

Since Hazrat Isa (AS) protested against the misconduct and corruption of the Jews, they became rude to him and made him suffer a lot. Besides, they conspired to kill him as well. With this evil motive they sieged his house, and deputed a beastly man namely 'Taitalanus' to kill him. But Allah withdrew Hazrat Isa (AS) alive to heaven and changed the appearance of "Taitalanus" into the appearance of Hazrat Isa (AS). Being unsuccessful when he came out of the house, the waiting crowd mistook him as Hazrat Isa (AS) and fell upon him and crucified him to death. In this regard, Allah the omnipotent confirms -

"They killed him Isa (AS) not , nor crucified him, but so it was made to appear to them, and those who differed therein were full of doubts, with no (certain) knowledge but only conjecture to follow, for of a surety they killed him not. Nay, Allah raised him unto Himself, and Allah is exalted in power and wisdom" (Surah An-Nisa, Ayat: 157-158).

The Resurrection

Hazrat Isa (AS) will again come back to this world before the doomsday. Then he would stay for 40 years in the world and kill 'Dajjal'. He will abolish the 'Jizia' system (security tax taken from non-muslims). He will break the cross down and kill all the swine, and finally establish the justice of Allah. By this time , the economic solvency of the people will reach such a stage that it would be very difficult to search out a needy man to be helped. As an ardent follower of the great Prophet Muhammad (SW) he will preach his religion (Islam). Then he will meet a natural death and will be buried in the premises of Hazrat Muhammad's (SW) holy shrine. Both of them will again rise from the same spot on the day of Resurrection.

False Faith

The Christians consider themselves as to be the disciples of Hazrat Isa (AS). Most of the Christians believe that Hazrat Isa (AS) is Allah's son; Mariam (AS) Allah's wife and Hazrat Isa (AS) have been crucified by the Jews. But a few among the Christians who placed their faith in Allah and helped him are mentioned as 'Hawari' (Helpers) in the holy Quran. And referring to those who take Hazrat Isa (AS) to be the son of Allah, Allah the Almighty confirms–

قُلْ هُوَ اللّٰهُ اَحَدٌ ۚ اَللّٰهُ الصَّمَدُ ۚ لَمْ يَلِدْ ۙ وَلَمْ يُوْلَدْ ۙ

Meaning: Admit - Allah is One, Absolute or second to none. He is bound to none, but all are bound to Him. He has neither given birth to anyone nor been born by anyone (Surah Al-Ikhlas, Ayat: 1-3).

Hazrat Isa (AS) is a servant to Allah and His Rasul. Allah created him out of his especial miracle without any father. The state of his creation is only compared to that of Hazrat Adam (AS). Hazrat Isa (AS) renounced his home. He never set up any house, nor did he marry. He spent his life preaching the omnipotence (Tawhid) of Allah. His followers have committed 'Shirk' (a great sin) by recognising him as the son of Allah. Allah, the Supreme, created Hazrat Adam (AS) without father. So, it is not a difficult job for Allah to create Hazrat Isa (AS) without father.

So, there is no reason to consider Hazrat Isa (AS) as Allah's son. Hazrat Isa's (AS) birth is the revelation of Allah's unique supremacy. That is why, everybody should have faith in the perfect Akida about him that he is a servant to Allah and His Rasul. He will die naturally. We will place none with Allah and believe that Hazrat Isa (AS) is Allah's Rasul.

Task: In the classroom, the learners in groups will make a list of miracles (Mu'jija) of Hazrat Isa (AS) and present it.

Lesson – 4
The Great Prophet Hazrat Muhammad (SW)

In Madina Hazrat Muhammad (SW) established an Islamic Republic. During his stay at Madina, he missed his motherland Makkah very much. So, in the 6th year of Hejirat he, accompanied by 1400 followers, set out for Makkah to visit Baitullah. But they confronted hindrance at Hudaibiyah (a place) close to Makkah. Then a treaty was signed between the Muslims and the non-believers (Kafir). It is noted in history as 'The Treaty of Hudaibiyah'. In the holy Quran it is mentioned as 'Fathum Mubin' (remarkable victory).

Background behind the Victory over Makkah

Reason

Through the treaty of Hudaibiyah the Muslims were acknowledged as an individual and powerful nation by the Quraish. It was mentioned in the treaty that all kinds of wars would remain suspended for long ten years. Under the conditions of the treaty of Hudaibiyah, the 'Banu Khuza' of Arab signed a peace agreement with the great Prophet (SW) and the 'Banu Bakr' signed a treaty with Quraish. By violating the terms of the treaty of Hudaibiyah, Banu Bakr in collusion with the Quraish started hatching conspiracy and one night, attacked the Banu Khuza that was associated with a friendly treaty with the great Prophet (SW). As a result, some persons of Banu Khuza tribe were killed and many others were injured. The people of the Banu Khuza informed the great Prophet (SW) of the matter. They asked for his help. The great Prophet (SW) could not but extend his help in terms of treaty. By sending a messenger he asked for the answer behind this incident. He asked them–

a. Compensate the Khuza tribe
b. Or, withdraw your treaty of the Banu Bakr
c. Or, cancel the treaty of Hudaibiyah

The Quraish chose the last and cancelled the treaty of Hudaibiyah. Consequently, there remained no more obligation of the treaty of Hudaibiyah. Later on, the Quraish could realize the significance of the matter. Then they sent Abu Sufian to Madina for reconciliation. But this time he came back disappointed without a success. On the other hand, the great Prophet (SW) started taking preparation to set out for Makkah.

Victory over Makkah

In the 8th year of Hejirat in the month of Ramadan, the great Prophet (SW) accompanied by his ten thousand followers set out for Makkah. The great Prophet (SW) camped in 'Marruj Jahran', a place very near to Makkah. Seeing such a large army unexpectedly the inhabitants of Makkah including

Abu Sufian became demoralized. They lost their courage to block them. Without shedding a drop of blood, the great Prophet (SW) conquered his birth place Makkah. There was a time when the great Prophet (SW) had to leave Makkah for protection and safety of his own life and religion Islam; and had to take refuge in Madina. This day he stepped into Makkah as a great conqueror. All surrendered to him. He was the only ruler of Makkah. Truth gained victory over falsehood. Today or tomorrow the journey to the path of righteousness must lead us to the victory.

The Great Prophet's (SW) Benevolence

The Makkahans who were once determined to kill the great Prophet (SW) stood very miserably before the Prophet that day as the accused. The great Prophet (SW) asked them, 'What do you expect of me?' They said:

اَخٌ كَرِيْمٌ وَابْنُ اَخٍ كَرِيْمٍ

Meaning: You are our benevolent brother and the son of a benevolent brother. So, we expect generocity from you.

At this, the great Prophet (SW) proclaimed–

لَاتَثْرِيْبَ عَلَيْكُمُ الْيَوْمَ- اِذْهَبُوْا فَاَنْتُمُ الطُّلَقَاءُ

Meaning: No complaint against you now. Freedom and Liberty are yours.
Thus the great Prophet (SW) forgave all of them, including Abu Sufian, the most hideous enemy of Islam. It was the Abu Sufian who was the leader of the Quraish (the non-believers) in the battle of 'Uhud'. Under his authority, 70 Muslim soldiers were killed by the kafir. And the great Prophet (SW) sacrificed one of his sacred teeth. Yet he not only forgave them but also proclaimed, “Even, he who will take shelter either in own houses, holy Ka'ba or in the house of Abu Sufian will receive forgiveness and shelter.” He also pardoned Abu Sufian's wife Hinda. When Hazrat Hamza (RA), the Prophet's (SW) dearest uncle, embraced his heroic death, it was Hinda who once, out of hatred and enmity, exhibited her extreme atrocity and ferociousness by cutting away his nose and ears, and then opening up his chest and chewing his liver. The instance to forgive all the Makkahans including her is a rare example in history.

The Fraternity between the Muhajirs and the Ansar

The great prophet Muhammad (SW) paved a bridge of fraternity between the Muhajir coming from Makkah and the Ansars living in Madina. To maintain brotherhood, the great Prophet (SW) made the mosque (Masjid-e-Nabwi') a meeting place. This relationship of fraternity did not prevail only outwardly, rather the Muhajir was made heir of the Ansar's property. When he, at Hazrat Anas Ibnu Malik's house, established the treaty of brotherhood, total 90 followers were present there. The half of them were the Muhajir and the other half the Ansar. The right of the Muhajir on the property as heir sustained till the war of Bad'r. Without being related by birth, such relation of brotherhood rarely prevails in the human history.

Sermon on the occasion of the Farewell Hajj:

With the revelation of the Surah, An-Nasr, Hazrat Muhammad (SW) realized that he was near to death. So in 632 AD (10th Hejira) the prophet Muhammad (SW), accompanied by his millions of followers, set out for Mecca to perform Hajj. It is called 'Farewell Hajj'. Hazrat Muhammad (SW) appeared at the field of Arafat on the 9th day of 'Zilhajj'. Before a huge crowd he delivered a speech which is known as the sermon of the farewell Hajj. In this celebrated sermon, he emphasized all kinds of responsibilities from personal to national life, transaction, interrelationship and rights etc. The summary of the sermon in the 'Farewell Hajj' is presented below. Standing on the high hill at 'Jabale Rahmat', near the Arafat, the great prophet (SW) first praised Allah, and then started-

1. Oh mankind! Listen attentively to what I say now to you. I do not know whether I will be destined again to meet you all in this field in the coming year.
2. As this day, this spot, and this month are holy to you, in the same way are your lives and properties pure to one another.
3. Remember, a day will come when everyone of you must appear before Allah. Everyone must give an account of his own deeds at the hour.
4. Oh ye believers! Treat your wives gently. As you have rights over them, they have also the same rights over you.
5. Always protect the trusted property of others and abstain from committing sins and living on usury.
6. Never equate Allah with something or somebody. And never kill each other illegally.

7. Remember! all Muslims are equal irrespective of their countries, race and cast and community. Hence forth the supremacy of tribe is abolished. Only the scale of greatness is to fear Allah or to accomplish good deeds. The person who achieves greatness by doing good deeds is the best.
8. Don't cross limit regarding religion. It has destroyed many nations before. Never disobey the slave who has become the leader by his worth; rather be loyal to him.
9. Behave politely with your slaves. Give them to eat and wear what you eat and wear. If they happen to cause any unpardonable wrong, set them free, and never behave with them rudely. Because, they are human beings like you. They are also Allah's created beings. All Muslims are brothers to one another. And you belong to the same brotherhood.
10. All offences and superstitions of the days of ignorance are declared void and taking revenge for murder of that period is prohibited. For your guidance I am leaving behind two things in order to guide you - the first one is the Holy Quran and the next one is the Hadith. As long as you hold fast to these, you shall never go astray.
11. I am your last Prophet and no Prophet will come again.
12. It is you who are now present shall carry my messages to all those who are now absent.

Finally, the Prophet (SW) looked above and pronounced, "Oh Allah! Have I duly communicated the message to the people?' Millions of voices thundered together: 'Truly, you have fulfilled it.' The Prophet (SW) said, 'O Allah, bear witness to it.' Then the Holy Quran verse was revealed -

اَلْيَوْمَ اَكْمَلْتُ لَكُمْ دِينَكُمْ وَاَتْمَمْتُ عَلَيْكُمْ نِعْمَتِيْ وَرَضِيْتُ لَكُمُ الْإِسْلَامَ دِيْنًا ط

Meaning: Today, for you I have perfected your religion, completed my favour upon you. I have chosen Islam as a complete code of living for you (Surah Al-Mayida, Ayat: 3).

Then the great Prophet (SW) paused for a while and the assembled Muslims as well. Afterwards with a sympathetic look, he uttered, "Al-Bida" (farewell). An unknown feeling of separation overwhelmed everyone. After a few days of his returning from the farewell Hajj, the great Prophet fell ill. Finally, he passed away on 11 Hejira , Rabiul-Awwal on Monday, 7 June 632 at the age of 63.

Hazrat Muhammad (SW), the ideal human being

The principles of Islam to be followed are the ideals of life. Accordingly, Hazrat Muhammad (SW) is the best ideal in our lives. Allah the most powerful confirms–

لَقَدْ كَانَ لَكُمْ فِيْ رَسُوْلِ اللهِ اُسْوَةٌ حَسَنَةٌ

Meaning: Definitely the life of Allah's Rasul bears the best ideal for you (Surah Al-Ahzab, Ayat: 21).

Hazrat Muhammad (SW) is the ideal in all spheres of our personal, family, social, national and economic life.

a) The personal principles of Hazrat Muhammad (SW)

Hazrat Muhammad (SW) was very humble, friendly, jovial and kind in personal life. His conducts to the rich and poor, the orphan, the helpless, the kings and subjects are exemplary. His kindness and love for the children is also noticeable. He behaved sympathetically with the children and also urged others to do so. Hazrat Muhammad (SW) has said–

لَيْسَ مِنَّا مَنْ لَّمْ يَرْحَمْ صَغِيْرَنَا

Meaning: Who does not show kindness to our children is not included in our group (Tirmizi).

He has suggested exercising kindness to the slaves, men-women, relatives, non-relatives even to the animals. He says, "Be kind to the creations on earth, the heavenly bodies will be kind to you then" (Tirmizi).

In a word, the Rasul (SW) was characterized with many exemplary qualities like forgiveness, bounty, honesty, truthfulness, self-control, justice, democracy, morality, fraternity, patience, tolerance, humanity, liberality, generosity, helpfulness, patriotism and keeping pledges etc.

b) Hazrat Muhammad (SW), the family Ideal

The great Prophet (SW) was endowed with all those qualities that are essential to properly maintain a family. He was the model for wives and daughters, parents, brothers and sisters. He used to help everyone of his family who asked for his help. He would always speak the truth to them. Throughout his life he hated lying. His behaviours exhibited politeness. He used to listen to everyone from his family with proper attention. If he ever became angry with any member of

the family, he would just turn his face to other side and would not say anything good or bad. Though there were more than one wives in his family, he treated them equally. It never so happened that his behaviour caused any family quarrel.

c) The social ideals of Hazrat Muhammad (SW)

Being the pioneer of world peace, Hazrat Muhammad (SW) tried to promote peace in every sphere of life. His whole life was devoted to various kinds of reforms. There left nothing in social and national life which he never attempted to reform perfectly and beneficially. He established the highest precepts of the world in the Arabic society afflicted with social oppressions and immoral practices.

In the age of darkness, there prevailed communal conflicts for many reasons. There occurred battle for trifling matters. Besides, the villagers of the Arabian Desert used to loot. Hazrat Muhammad (SW) brought all to an end and established peace with the abolition of robbery.

Hazrat Muhammad (SW) took several steps to ensure the social rights of women. Before the era of Islam, the women in many Arabian tribes and communities had no dignity. They were objects to be enjoyed only. They were deprived of the rights to be heirs of property. The great Prophet (SW) rescued women from this distress. By implanting their religious and social right, he placed them on the best place. The Messenger of Allah (Peace Be Upon Him) said to a companion who asked for permission to go to war–

فَالْزَمْهَا فَإِنَّ الْجَنَّةَ تَحْتَ رِجْلَيْهَا

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

The great Prophet (SW) stopped burial of female-baby alive. He attributed giving birth to a female child to an honour instead of curse. And declared the heaven for those who would bring up their female children. He took part in all prayers for the salvation of the departed souls either of the rich or the poor. He accepted invitations from the slaves. The dippressed people found right directions from his instructions.

Apart from these, he removed social injustice and discrimination and ensured the rights of the upper and lower. He banned all types of social and moral decadence like usury, bribery, alcoholic drinks, gambling and nakedness etc. Thus he founded social ideals.

d) The political ideals of Hazrat Muhammad (SW)

By establishing a complete Islamic Republic, the great Prophet (SW) has set up an extraordinary instance of political leadership. He followed the universal democratic principles of Al-Quran to rule the country.

Before the era of Islam, many Arabian communities and tribes put their faith in 'Might is Right'. In ruling a country, Hazrat Muhammad (SW) was the first to accept the public's opinion, which is the motto of democracy. He removed all the discrimination among rich, poor, educated, uneducated, race, tribe etc. He established equity and basic rights for all. He gave security to the the non-Muslims and gave them their national rights. By enacting laws he implemented the principles of equality i.e. 'All is equal in the eye of law'. To strengthen the foundation of the state he made the Muslims, the Christians and the Jews sign a treaty, which is known as 'The Treaty of Madina'.

e) The Economic Ideals of Hazrat Muhammad (SW)

Hazrat Muhammad (SW) banned the conventional practice of compound interest prevailing in the then Arab society. Allah the Almighty affirms–

وَاَحَلَّ اللّٰهُ الْبَيْعَ وَحَرَّمَ الرِّبٰوا

Meaning: Allah declares usury prohibited and business legitimate (Surah Al-Baqara, Ayat: 275).

He strictly prohibited the bribery. He declares, "Those who are accused of bribery will go to hell." He stopped all the business run by deception and made law to distribute the properties equally. He initiated to ensure the rights of the public on property. As a source of revenue he initiated the system of 'Zakat', 'Ganimot' (booty), 'Jizia' (tax for the non-believers' safety), 'Kharaj' (tax for the non-believers' land), 'Ushar' (tax for the Muslims' production of crops) etc.

Lesson – 5
Hazrat Ayisha (RA)

Introduction

Hazrat Ayisha (RA) was the youngest one of the holy Prophet's (SW) wives. She was the daughter of Hazrat Abu Bak'r (RA), the first Caliph of Islam. Her mother's name was Umme Rumman She was attributed with 'Siddika' and 'Humayra'. Her nickname was 'Ummul Muminin' and 'Ummu Abdullah'. She

was born in Mecca in 613/614AD. According to the custom of the Quraish tribe, the responsibility of her bringing up was handed over to the wife of a man namely 'Owael'. She possessed sharp intellect from her childhood. Her education began at an early age. Her behaviour, manners, conducts, merit and mode of speaking amazed all. She was always childlike. Like other children, she loved to play, make fun and run.

Her marriage with the great Prophet (SW) was solemnized after the death of Hazrat Khadiza (RA) at the 10th years of Prophethood. Hazrat Khaola Binte Hakim (RA) was the match maker of this marriage. 480 Dirham was the amount which was pledged to be paid to the bride for the marriage. The marital life of Rasul (SW) and Hazrat Ayisha (RA) started three years after their marriage. Hazrat Abu Bak'r (RA) was the 'Kazi' of the marriage ceremony.

Her Education

In the then Arab society, there was hardly any opportunity of study. Indeed, Hazrat Ayisha (RA) started her education from her father. She acquired knowledge on poetry, literature and history. She was very meritorious. She could memorize anything she heard only once. She was expert in household works in addition to achieving bookish knowledge.

The incident of calumny

In the year of 6 Hijri when a battle was fought with the 'Banu Mustaliq', Hazrat Ayisha (RA) accompanied the great Prophet (SW) in his march against the enemies. On the way she lost her necklace. In search of this lost necklace she fell behind the companions. When it was late for her return, the Munafiqs (hypocrites) started spreading scandals against her. At this she was very much mortified. Her life became unbearable. But she did not lose her patience and by the name of Allah, she faced firmly. In this circumstance, Rasul (SW), too, could not reach any decision. He got worried. Hazrat Ayisha's (RA) parents were also in grave apprehension, anxiety and tension. At last, Allah revealed the Ayats; 11-21 of Surah An-Nur, declaring the chastity of Hazrat Ayisha (RA). The conspiracy of the Munafiq failed. Rasul (SW) shed his worries. The grace and purity of Hazrat Ayisha's (RA) character spread out.

Contribution to Education

Hazrat Ayisha (RA) was judicious, intelligent and possessor of an uncommon knowledge and scholarship. She achieved an extraordinary proficiency in every sector of knowledge. Her knowledge of Tafsir, Hadith, Fiqh and the events that happened in Arabia was beyond any measure. Her advice was taken in different

theological and ethical matters. Indeed, though she was comparatively younger she was the narrator of the highest number of Hadith among women. Many companions and followers of the Prophet (SW) retold the Hadith on her authority. She narrated as many as 2210 sayings of the holy Prophet, of which 174 sayings were compiled in the 'Bukhari' and 'Muslim'. 54 Hadiths were compiled in the 'Imam Bukhari' while 69 Hadiths were in the 'Imam Muslims'. She was next to none in explaining the holy book of Allah and Sunnat. Ibne Shihab Juhuri says–

"She (Ayisha) was the greatest scholar of all human beings" (Tahzibut Tahzib).

Her Teaching career: Ummul Muminin Hazrat Ayisha (RA) was engaged in teaching. Especially she was asked various questions on women affairs. She spent most time in teaching the Hadith. Totally the number of her learners was more than two hundred. Many renowned Sahabis (companions) of the great Prophet (SW) retold the Hadiths from her. She used to teach the issues in the light of different incidents, interrogations and social reality. Hazrat Abu Musa Ashari (RA), Abdullah Ibnu Abbas (RA), Amr Ibnul 'Aas (RA) and the like attended regularly when she used to impart lessons on the Hadith

Excellence : The character and ideals of Hazrat Ayisha (RA) is incomparable. She was accepted to all for her good characteristics. She was endowed with many virtuous qualities. She was incomparably beautiful, keenly intelligent, committed to righteousness, obedient to husband, knowledgeable and well-behaved. In a word, all the humane qualities were infused in her character.

When the Munafiq and the jealous tried to scandalize her, she held her faith in Allah. It was the patience that kept her steadfast.

She took a long time in meditation at night. She loved and felt pleased to help the poor and the helpless. She was endowed with benevolence, frugality, cooperation, kindness, obligation to Allah etc. Love for her husband was also another quality. Rasul (SW), too, gave her accompany in her sports and running race. She strictly used to maintained 'Abru' after the revelation of the Ayat on it.

Dignity: Hazrat Ayisha (RA) was Rasul's (SW) much beloved wife. She was held in high estimation and honour than the other wives of the great Prophet (SW). Rasul (SW) says, "Ayisha's superiority rests above all other women as Sarid was superior to other food" (Bukhari). 'Sarid' is the best kind of Arabian food which is a mixture of bread, meat and juice. Rasul (SW) also states–

'Ayisha is the patron of women' (Kanzul Ummal).
Once the Prophet (SW) addressing her said, "O Ayisha! Look! This is Jibrail (AS) and he is paying respect to you" (Bukhari). Hazrat Ayisha (RA) earned a high estimation for her own intelligence, ability and worth. If today's women contemplate like Hazrat Ayisha (RA) they will also be honoured and dignified.

Death: Ummul Muminin Hazrat Ayisha (RA) died in the 58th 'Hijri' on 17 Ramadan, corresponding to English calendar, on 678. She was buried in the graveyard 'Jannatul Baqi'.

Hazrat Ayisha (RA) is a source of inspiration to us for her patience, wisdom, devotion for knowledge, loyalty to husband and grace of character.

Task: Learners will write an article on the noble character of Hazrat Ayisha (RA) and show it to their teacher.

Lesson – 6
Hazrat Umar Ibnu Abdul Aziz (R.)

Introduction
Hazrat Umar Ibnu Abdul Aziz was born in the 61st Hijri in the Umayya dynasty. His father's name is Abdul Aziz. His mother, Ummu Asim Laila, was the granddaughter of Hazrat Umar Faruq (RA), the second Caliph of Umayya dynasty. He was called 'Umar' the second and the 5th Caliph of Islam.

Childhood and Education
From his childhood he had love for religion and knowledge. In his childhood, he went to Egypt with his father and completed his primary education there. Then he left for Medina with a view to attaining higher education on the Quran and Hadith. In Medina he was under the guidance of the then renowned scholar. He received higher education in the Quran, Hadith, Tafsir and Arabic literature. He was married to Fatima, the daughter of Umayya ruler Caliph Abdul Malik.

Appointment as a Governor
In the 87th Hijri, Caliph Walid Ummar Ibnu Aziz was appointed as the governor of Medina. He did his duty with profound honesty, full attention, cordiality and responsibility. For effective and efficient administration, he formed Majlis-e-Shura (advisory council) consisting of ten members. Ten members were Muttaki (religious minded). He used to take their (shura) counsel in all important matters related to administration.

As a ruler, he was just. With a view to ensuring justice he appointed judges with moral values. When he was a governor, he established justice in the society. For this the then scholar Sayid Ibnul Musaib awarded him the title of 'Mahdi' (truly guided).

Activities for public welfare

Being elected the governor, Umar Ibnu Abdul Aziz (R.) started working for the public welfare. He repaired and beautified "Masjid-e-Nabwi". He built innumerable dwelling houses, extended drainage system and constructed many roads. To soothe the thirsty people, he dug many wells. In the garden adjacent to the 'Masjid-e-Nabwi', he set up a fountain and a cistern. All over the region, particularly linking Makkah, Medina and Taif, he constructed a network of roads.

He not only performed public welfare but also spread out knowledge all around. He had a thirst for knowledge. While being a governor, he both ran the administration and devoted himself to read the Quran, Hadith and other books.

Appointment as Caliph

Hazrat Umar Ibnu Abdul Aziz (R.) was appointed as the Caliph of the Muslim Empire following the death of Umayya Caliph Sulaiman Ibnu Abdul Malik in 717 AC, and in 99 Hijri. Just after being appointed as the Caliph, he rejected all unjust principles and laws of the previous Caliphs and started running his administration according to the rules and regulations as directed by the Quran and the Sunnah. He believed in electing the Caliph in a democratic system. So he said to the crowd present, "O, ye People! Against my will and without the public opinion I have been made Caliph. I will not persuade you; choose anyone as Caliph whom you desire." Then the assembled crowd altogether asserted, "We accept you as our Caliph; we are satisfied with your administration." Then he took an oath as the appointed Caliph of the country.

After being appointed, in his letter to the governors of the provincial government, he wrote, "Fear Allah, follow His holy book and Rasul's (SW) Sunnah."

He compelled the members of Umayya dynasty who usurped state wealth and property by power to return those to the state treasury. Even he deposited his wife's property, gifts, and jewelry to state treasury or 'Baitul Mal'. He established the ideals of the "Khulafaye Rashedin" (the principles of the Caliphs of Islam) in all sectors of administration. Especially he followed the ruling principles of Hazrat Umar (RA). He established the rights of the Muslims outside Arab. Inspired by the universal kinship, he introduced impartial principles in his administration. To ensure peace, prosperity and security in the country, he discarded completely the imperialistic and self-seeking principles of the former Caliphs. He preserved the justice, religiousness, equity and the basic rights of the people in the country. That is why; he is called' the Umayya Saint'.

His Contribution to the Compilation of the Hadith

The Hadith is the second source of Islamic code of life. Hazrat Umar Ibnu Abdul Aziz (R.) became very worried when he found Rasul's (SW) Hadiths at the point of disappearance. He instructed the provincial governors to preserve and protect the Hadiths. He wrote to them, "Pay attention to the sayings of the holy Rasul (SW). Then collect those and arrange to compile them." It was his earnest efforts that confirmed the collection and compilation of the Hadiths throughout the Muslim world, and the volumes of the Hadiths like Bukhari, Muslim, Abu Dawood, Tirmizi, Ibn Majah and other Hadiths were collected carefully, compiled flawlessly and preserved accordingly.

Arrangement for training and education

Umar Ibnu Abdul Aziz (R.) was a ruler who loved education. In his letters to the governors he emphasized education and training again and again. He assigned many trainers to spread education. He sanctioned for each of them a monthly allowance of 100 Dinar (gold coins). During his reign, Islam, science and knowledge spread all over Sind, Africa, Spain and many other countries.

His Achievement

In matters of administration, Hazrat Umar Ibnu Abdul Aziz (R.), known as Umar the 2nd, followed the basic principles of the holy Quran, the Hadiths and the policies adopted by the 4 Caliphs of Islam. That is why he is called Caliph the 5th next to the four Caliphs of Islam.

During his rule, agriculture, trade and business sectors were developed. He removed the apples of discord among people and bridged them with equity and amity in the society. At his time the economic condition was so improved that none was left to accept 'Zakat'. He was 'Fakih' (scholar of Islamic Laws), 'Mujtahid' (an authority on religious matters) and preserver of the Holy Quran and the Hadith simultaneously.

Character

The Caliph Umar Ibnu Abdul Aziz (R.) was modest, Allah-fearing and a devoted follower of Islam. He feared Allah so much that he often wept in the fear of Allah. Though he became a Caliph, he led a very simple and plain life. From 'Baitul Mal' he would take only two dirhams a day as his allowance.

As a ruler on the principles of justice, he showed amicable behaviour with people of other religions. During his regime, the Christian, the Jews, the fire worshippers were allowed to use the Churches and other places of worship under

their authority. People of other religions could obey their respective religions. In contrast to racism, he took non-communal attitudes to life. He reduced the tax of the Christians of 'Ayila' and 'Saipras'. He allowed the Christians of Nazran to enjoy special advantages. In case of cultivating knowledge, he helped the non-Muslim scholars too. He got few books translated into Arabic by them and then arranged to get it published.

Death

In the year 101 Hijri era (in 719AC) he breathed his last in the month of Rajah, at the age of 40 only. The duration of his regime was only about two and a half-year. We will follow the ideals of Hazrat Umar Ibnu Abdul Aziz (R.). We will try to materialize his religiosity, devotion, justice and non-communalism in our lives.

Task: The learners will write about Hazrat Umar Ibnu Abdul Aziz's (R.) religiosity and liberal views as their homework and submit it to the teacher.

Lesson – 7
Hazrat Rabiya Basri (R.)

Birth and Introduction

In Islamic history, Hazrat Rabiya Basri (R.) is one of those who have succeeded in attaining Allah's closeness and pleasure. This great lady was born in the 99th Hijri (717 AC) in the city of Basra in Iraq. So , she is called 'Basri'. Her father was very poor. At the night when she was born, there was no fuel left to light the lantern. Her father was a 'Muttaki' (Allah-fearing) too. She was the youngest of the four sisters. So she was named as 'Rabiya' (the 4th). In childhood, she lost her parents. As a result, she had to lead a very painful and hard life.

Slave

After the death of her parents, her elder sisters had to go away somewhere else for existence. At that time there caused a famine in Basra and she was sold as a slave.

Her master was very ill-natured. He made her do lots of work. All day long, Rabiya Basri had to work hard. Yet she passed her night worshipping Allah.

One night her master woke-up from sleep suddenly. He looked out of his window and saw his slave Rabiya meditating attentively. Some light from above kept illuminating her room. At one stage of her Munajat, Rabiya prayed to Allah, "If you did not subject me to anybody, I would continue worshipping you

all the time." Observing this. Rabiya's master became scared and set her completely free in the next morning. She never married in her life but spent life worshipping only Allah.

Faith in Allah and her devotion

Rabiya Basri (R.), the devotee depended much on Allah. She used to live in a worn-out hut. Yet she did not beg for other's help. Once when Hazrat Rabeya Basri (R.) fell ill, Abdul Wahid Am'r and the renowned Muhaddis Sufian Saori went to visit her. Sufian Saori said to Rabiya Basri, "If you utter a prayer to Allah, He will make you come round." Rabiya answered, "O ye Abu Sufian, don't you know for whom I have been ill? Isn't He Allah who wishes so ?" Sufian said, 'Yes.' Then Rabiya told, "Why are you then asking me to pray against Allah's will?"

A man namely Malik Ibnu Diner was acquainted with Rabiya Basri. Realizing Rabiya's miserable condition, he told her one day, "If you please, I can ask one of my rich friends to help you." Rabiya replied, "O Malik! Doesn't Allah give food to me and your friend?" Malik replied, 'Yes!' Again Rabiya said, "Will Allah forget the poor for their poverty and remember the rich for their wealth?" Malik replied, 'No!' Then Rabiya affirmed, "Since Allah is aware of my condition, why then should I need to remind Him of?"

Al Jahiz told that few persons known to Rabiya told her, "If we ask your relatives to buy a slave for you, they will do so." Rabiya answered, "Here lies the truth that I feel ashamed of asking anything to Him who is the owner of the whole world. So, how could I ask for something to those who do not own the world?"

In respect of worshipping, Hazrat Rabiya Basri (R.) was next to none. Whenever she got time, she became absorbed in devotion to Allah. Most time she performed fasting at day and Nafl salat at night. Always she would pray by saying, "O Allah, engage me in my own job (Ibadat) so that none can distract me from my meditation (Zikir or remembrance) to you."

Mysticism

It is not so that only the male has attained nearness to Allah. Many women have become also Allah's 'Oli' (friend/near one). Allah has endowed them with many Karamat (miracles). Hazrat Rabiya Basri (R.) also had lots of mystical power. Once Hazrat Rabiya Basri (R.) was cooking food in a cooking pan, and she needed an onion. But there was no onion in her house. Then a bird brought an onion and dropped it before her with its beak.

Once Hazrat Rabiya Basri (R.) was cultivating crops. A swarm of insects dashed down to her corn field. Then she prayed by saying, "O my Lord, this is my living. If you wish, I will give it away to your enemies or friends." Then the swarm of

insects fled away flying. Many more miracles on her being an 'Oli' are manifested with her.

Simple way of Life

Always Hazrat Rabiya Basri (R.) led a simple and easy life. She was not ambitious. She always considered herself ordinary. She prayed more asking for forgiveness and ever sincerely repented (Tawba) for what she had done. She used to say, "It is useless to repent for show, if it is not proved by deeds." She was an ever grateful servant to Allah. At well and woe, she did never bother about her meal, but every time expressed gratitude to Allah.

Death

After leading a hard, painful and mystical life, this virtuous woman, a favourite of Allah died in 185 Hijri (801AD) in Basra. She was buried in Basra. It is said that a man namely Muhammad Ibnu Tusi went to her grave and asked, "O Rabiya, you were proud to say that you would not yield to anyone, even in exchange of both worlds. Have you been able to enjoy yourself there?" In reply there was heard a voice, 'I have had whatever I desired.'

Hazrat Rabiya Basri's (R.) life is characterized by mysticism, hardship and self-control. We will lead our life based on her ideals and be happy both on the earth and in the afterlife.

Task: The learners in the classroom will make a list of some important features of Hazrat Rabiya Basri's (R.) life and will show it to the teacher.

Exercise

Multiple Choice Questions

1. Who is called 'Kalimullah'?

a. Hazrat Sulayman (AS)
b. Hazrat Musa (AS)
c. Hazrat Isa (AS)
d. Hazrat Umar ibn Abdul Aziz (R.)

2. Hazrat Sulayman (AS)

i. Established justice in the society
ii. Allowed people of all religions to practice their own religions
iii. Received special power from Allah for travel

Which of the following is correct?

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

Read the description below and answer question no 3 and 4

Mr. 'A' is the chairman of the Union Parishad. He paved almost all the roads in the village. He built a paved drain for water drainage. He renovated the big mosque in the area. Mr. 'B' is a public representative. He listens carefully to any problem of the residents of his area and gives importance to their opinions. When his younger brother got involved in the drug trade, Mr. 'B' handed him over to the police. People of all religions can freely practice their religion in his area.

3. Which Muslim scholar's work is similar to the work of Mr. 'A'?

a. Hazrat Sulayman (AS)
b. Hazrat Musa (AS)
c. Hazrat Isa (AS)
d. Hazrat Umar ibn Abdul Aziz (RA)

4. If the political ideology of the Muslim scholar whose activities are similar to those of Mr. 'B' is followed -

i. Autocracy will end
ii. Equal rights of individuals will be established
iii. Social differences will be created

Which of the following is correct?

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

Creative Questions

Scenario-1

'A' has been praying all the prayers including Tahajjud since childhood. He spends the whole year wearing one cloth. Even when he is in trouble, he does not take help from anyone. He always thinks of himself as very small. He asks for forgiveness from Allah more and more and repents. 'A's sister 'B' reads various books even though she does not get the opportunity to go to school. 'B' memorizes what she reads once. She teaches children in the village school. Whenever she gets the opportunity, she helps the helpless poor people of the village.

a. What is a miracle?
b. Why did Hazrat Musa (AS) get a companion prophet to preach the religion?
c. Which Muslim scholar's work is similar to the work of 'A'? Explain.
d. Identify the actions of 'B' that are similar to the actions of a wise man and analyze its importance in the life of a Muslim woman.

Short-Answer Questions

1. Why did Allah make the wind obedient to Prophet Solomon (AS)? Explain.
2. Why did Prophet Musa (AS) migrate to Midian? Elucidate.
3. Why will Prophet Jesus (AS) return to the world? Explicate.
4. Why is it important to follow the family ideals of Prophet Muhammad (SW)? Explain.
5. Why is Hazrat Umar ibn Abdul Aziz (R) called 'Umayyad Sadhak'? Illustrate.

– END –

2026 Academic Year

Class Eight : Islamic Studies

তোমরা পরকালের পাথেয় সংগ্রহ করো
এবং আত্মসংযমই শ্রেষ্ঠ পাথেয়।
–আল কুরআন



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