

Test Edition



ISLAMIYAT

(Compulsory)

For Class IX-X



Sindh Textbook Board, Jamshoro

All Rights Reserved
Prepared by Sindh Textbook Board, Jamshoro
Approved by: Sindh Education and Literacy Department,
Government of Sindh
Under Notification No. SO (C)SELD/STBB-18/2021 E&L
Curriculum 2014, Karachi. Date: 16th May, 2021
As the Only Islamiyat Book for Educational Institutions of
Sindh Province
Rectified by Review Committee, Bureau of Curriculum and
Extension Wing Sindh, Jamshoro

Patron In chief

Pervaiz Ahmed Baloch

Supervisor

Abdul Baqi Idrees Al-Sindi

Authors

Professor Musawar Khan
Prof. Dr. Khalil Ahmed Korai

Translator

Dr. Hamid Ali

Editor

Dr. Saqib Muhammad Khan

Provincial Review Committee

- *Prof. Dr. Sanaullah Bhutto
- * Prof. Dr. Khalil Ahmed Korai
- * Prof. Muhammad Ibrahim Buro
- * Prof. Atta Muhammad Detho
- *Abdul Hakim Pathan

Co-ordinator

Muhammad Mohsin Mukhtiar

Composing - Layout – Designing

Shahanshah Vighio M. Faheem Mughal
Tanveer Ahmed Birmani

CONTENTS

Topic		Page No
Chapter 01: The Holy Quran		
A.	Introduction and Significances	01
B.	The Translation and Explanation of the Selected Verses	08
Chapter 02: The Blessed Hadith		
A.	Introduction To Hadith And Sunnah And Their Effects On Practical Life	36
B.	Translation and Explanation of Selected Ahadith	42
Chapter 03: Thematic Study		
A.	Introduction To Hadith And Sunnah And Their Effects On Practical Life	
	1. Belief in Oneness of Allah(Introduction to Attributes of Allah and the requisite of Tawheed)	65
	2. Belief in Prophethood	71
B.	Worships	
	1. The Importance and Significance of Worship	79
	2. Jihad(Introduction, Importance and Types)	82
C.	Seerah Tayyiba	
	1. Commencement of Prophethood	90
	2. Invitation and Preaching	95

CONTENTS

	3.	Migration to Medina and Ghaz'wat(Battles)	101
	4.	Qualities and Characteristics of The Holy Prophet ﷺ	110
	5.	Qualities of the Purified Family	116
	6.	Greatness of Companions and The Ten Blessed	126
D. Morals and Manners			
	1.	Importance and Excellence of Knowledge	133
	2.	Significance of Family in Islam	136
	3.	Dignity of Humanity	141
	4.	Collective Justice	144
	5.	Modesty	148
Chapter 04: Pearls of Guidance and Personalities of Islam			
	1.	Hazrat Imam Hussain رَضِيَ اللهُ عَنْهُ	153
	2.	Hazrat Abu Udaidah Bin Jarrah رَضِيَ اللهُ عَنْهُ	160
	3.	Jabir Bin Hayyan رَحِمَهُ اللهُ عَلَيْهِ	165
	4.	Hazrat Muhammad Rashid Raudhe Dhahni رَحِمَهُ اللهُ عَلَيْهِ	168



Chapter 1: The Holy Quran

1.1 Introduction and Significances

LEARNING OUTCOMES

After completion of this lesson, students will be able to:

- Give an introduction to the Holy Quran.
- Explain the virtues and excellence of the Holy Quran.
- Follow the rights and manners regarding the Holy Quran in their daily lives.

Introduction to the Holy Quran: The word “Quran” literally means “to read” or “the book read”. In Islamic terminology, the Holy Quran stands for the speech of Allah revealed on the Holy Prophet Muhammad ﷺ through the angel Jibrael عليه السلام and written down in the book.

The Holy Quran contains 30 parts (Parahs), 114 Chapters (Surahs), 558 units (Rukus) and 6236 verses (Ayat). It begins with Surah Al-Fatiha and ends with surah al-Naas. The longest surah is surah al-Baqarah, and the shortest surah is al-Kawthar. The longest verse containing the glory and majesty of Almighty Allah is Ayat al-Kursi. A ‘Surah’ contains a minimum of three verses. Every surah has its theme and topic and begins with بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ except surah al-Tawbah.

Ayat literally means a sign or symbol. In Islamic terminology, a particular phrase of the Holy Quran is called an Ayat, which is ended with ‘o’ symbol.

The Names of the Holy Quran: The original name of the Holy Quran is “Quran”. Besides this, it has various qualitative names mentioned in the Holy Quran. The famous names are;

1. **Al-Quran:** This is its original and own name.
2. **Al-Furqan:** The book which differentiates between right and wrong.



3. **Al-Zikr:** The book of advice.
4. **Al-Kitab:** The particular book, i.e., the book of Almighty Allah, the Holy Quran.
5. **Al-Huda:** The book of guidance.
6. **Al-Noor:** The book of light.
7. **Al-Haqq:** the proven book. (Truth)
8. **Al-Shifaa':** The book which heals physical and spiritual diseases.
9. **Al-Tanzeel:** the revealed book.

The revelation of the Holy Quran: The Holy Quran is Allah's eternal and everlasting speech, preserved in the preserved tablet (*Loh-e-Mahfooz*). Almighty Allah has stated: ﴿بَلْ هُوَ قُرْآنٌ مَّجِيدٌ ۝ فِي لَوْحٍ مَّحْفُوظٍ﴾ (Al-Burooj: 22).

Translation: Nay! This is a Glorious Qur'an:21 (Inscribed) in Al-Lauh Al-Mahfuz(The Preserved Tablet)!:22.

The Holy Quran was revealed from the preserved tablet down to earth in two stages. In the first stage, it was revealed wholly in “*Bait al-Izzat*” - the nearest heaven of the world. Almighty Allah states in Surah Al-Qadr: Translation: (1). In the second stage, the angel Jibraeel عَلَيْهِ السَّلَام brought the verses and chapters of the Holy Quran to the Holy Prophet Muhammad ﷺ with the order of Almighty Allah as and when needed. The revelations continued gradually up to twenty-two years and a few months, twelve years and a few months in Makkah before the migration and the remaining were revealed in Madinah - the place of migration.

Gradual Revelation: The second stage of the revelation of the Holy Quran is called gradual revelation. Almighty Allah says: Translation (Al-Isra': 106). The wisdom behind the gradual revelation of the Holy Quran is as follows:

- The memorization of the Holy Quran became easy.



- In order to make human beings gradually willing to act upon the commandments and teachings of the Holy Quran with ease. If all the commandments had been revealed at once, it would have been hard to eliminate old customs and act upon new commandments.
- The Muslims were consoled by the revelation when the opponents brutally tortured them.
- The veracity of the Holy Quran was proved when the questions were answered, and their answers were revealed timely on various occasions.

Loh-e-Mahfooz (the preserved tablet): It denotes the tablet or book, which is preserved from every type of manipulation and is the source of all the commandments, teachings and divine words.

Bait al-Izzat: This is a place in heaven close to the world where the whole Quran was revealed altogether. It was again revealed from here gradually on the Holy Prophet ﷺ.

Introduction to the Makki and Madani Surahs and their characteristics: The surahs of the Holy Quran are classified into two categories. The Ayat and Surahs revealed before the migration to Madinah are known as Makki, and those revealed after the migration to Madinah are known as Madani. From this point of view, the number of Makki Surahs is 88, and the number of Madani Surahs is 26.

The following characteristics may identify Makki and Madani Surahs:

- The Makki Surahs are generally shorter and mainly deal with the beliefs such as the Oneness of Allah, Prophethood and Hereafter. In addition, these Surahs also discuss worships and the stories of the previous nations and prophets. Whereas the Madani Surahs are longer and contain detailed *Shariah* rulings.
- In Makki Surahs and Verses, believers are informed of their obligations, and the disbelievers are warned by referring to the punishments of the previous disbelieving nations. Whereas, in



Madani Surahs and Verses, detailed Shariah rulings such as Zakat, Jihad and issues pertaining to war and the criminal laws are mentioned. In addition, various life issues, including social, economic and domestic, are also explained.

- In Makki Surahs, the believers and the polytheists are addressed and instructed. Whereas, in Madani Surahs, The Muslims, the hypocrites, and the people of the book (*Ahl-e-kitab*) are mentioned.
- Mostly, in Makki Surahs, يَا أَيُّهَا النَّاسُ (O people!) is mentioned for addressing the people, and in Madani Surahs, يَا أَيُّهَا الَّذِينَ آمَنُوا (O you who believe!) is mentioned for addressing the people.

The Excellence and Virtues of the Holy Quran: The Holy Quran is the last revealed book by the Almighty Allah. As the Almighty Allah is Glorious, Magnificent and Free of all defects. Similarly, His Book is glorious and magnificent, free from mistake, manipulation, and tempering. Allah says: إِنَّا نَحْنُ ذِكْرُنَا الذِّكْرُ وَإِنَّا لَهُ لَحَفُظُونَ (Al-Hijr: 9) Translation: Verily We: It is Who have sent down the *Dhikr* (i.e. the Qur'an) and surely, We will guard it (from corruption).

About the effects of this Holy Book, Almighty Allah says: (Al-Hashr: 21).

About those who learn the Holy Quran, The Holy Prophet ﷺ

said: خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ (Sahih Bukhari, Hadith No. 5027)

Translation: The Holy Prophet ﷺ said: "I am leaving two things behind you. If you follow them, you will never go astray. They are the Holy Quran and my Sunnah. They will not be separated until they come to me at the fountain of Kawthar." (Mustadrik Hakim, Hadith No. 4321).

Some merits of the Holy Quran:

Quran is a Revealed Book: The Holy Quran is the last revealed book of Allah. It is the last message of guidance for human beings. It is a guidebook for all the nations of the world and a guarantee for success



in this world and the next world. There is no parallel to this great bounty of Allah. Its recitation and listening are the sources of reward. Its understanding, reflecting its verses, is the cause of the goodness of both worlds. While obedience to its teachings, preaching it to others and conveying its message to the people who are deprived of its blessings is a great virtue and the source of success in both worlds.

Revelation of the Holy Quran in the Arabic language: Allah says in the Holy Quran: **إِنَّا أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ** (Yusuf: 2). Translation: Verily, We have sent it down as an Arabic Qur'an in order that you may understand.

The Holy Quran is Allah's book, which has been read for centuries as it was read at the time of its revelation. The main reason is that it was revealed in the Arabic language and its unique narration style.

Unique style: The greatest virtue of the Holy Quran is that it is the word of Allah. It is unique in its style. It is very attractive and has great power to influence hearts. There is no contradiction in its themes and meanings, which is evidence of its veracity. Allah says: Translation: (al-Nisa: 27).

It is reported in a Hadith that the Holy Prophet **صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ** said: Translation: "The superiority of the Holy Quran over the rest of the speeches is like the superiority of Allah over the creature." (Shu'ab al-Iman, al-Baihaqi, Hadith No. 2208). As Allah has superiority over the whole of the universe, His words have superiority and glory over the universe.

It is a book free of any doubt: The Holy Quran has declared its glory in its beginning. It is stated: **ذَٰلِكَ الْكِتَابُ لَا رَيْبَ ۚ فِيهِ** (Surah al-Baqarah: 2). Translation: This is the Book(the Qur'an), whereof there is no doubt.

The Holy Quran is a complete code of life: The Holy Quran is the complete code of life for the physical, spiritual, religious, and worldly needs of all human beings. It is a permanent and universal law. The Holy Quran guides us in all spheres of life. It contains guidelines about



the reality of human life, lawful and unlawful, good and bad, piety and worship. Moreover, it guides *Shariah* rulings and commandments about politics, trade, war, and peace. It also gives the principles for transforming social, economic, political and moral affairs.

The Rights and Manners regarding the Holy Quran: The Holy Quran is a sacred book. Its glory is greater than the rest of the books. Therefore, there are some rights and manners required by Muslims to follow, such as:

- To believe in the Holy Quran.
- To recite it carefully with ablution.
- To understand its teachings and reflect on its verses.
- To follow its teachings.
- To pass on its teachings.
- To struggle for the implementation of its system in individual and social life.

Therefore, we should live according to the teachings of the Holy Quran, and we should follow them wholeheartedly.

ACTIVITY FOR THE STUDENTS

Prepare some important points after a collective discussion on the topic of **“The Muslims and the Holy Quran”** under the supervision of the class teacher.

Exercise

(A) Write down detailed answers of the following:

1. Give a detailed introduction to the Holy Quran.
2. Describe some of the merits of the Holy Quran.
3. Write down a note on the virtues of the Holy Quran.

(B) Write down brief answers the following in brief.

1. Define the word “Quran”.
2. Define the Surah and Ayat.



3. Write down the difference between Makki and Madani Surahs.
4. Write down the famous names of the Holy Quran.
5. Narrate at least two Ahadith regarding the virtues of the Holy Quran.
6. Describe the rights and manners of the Holy Quran.

(C) Mark ☒ on correct answers of the following questions:

1. The word “Quran” means:
 - a. the revealed book
 - b. the heard book
 - c. the read book
 - d. the written book
2. The permanent and universal book of Almighty Allah is:
 - a. the Holy Quran
 - b. Ahadith
 - c. fiqh
 - d. Tafsir
3. Al-Zikr, is one of the names of the Holy Quran, which means:
 - a. the book of guidance
 - b. the book of light
 - c. the book of advice
 - d. the proved book
4. The Holy Quran, the eternal words of Almighty Allah, is preserved in:
 - a. *Bait al-Ma'moor*
 - b. *Khana Ka'ba*
 - c. *Bait al-Izzat*
 - d. *Loh-e-Mahfooz*

INSTRUCTIONS FOR THE TEACHERS

The speech competition may be held on the topic of **“The Holy Quran is a complete code of life”**.



B- The Translation and Explanation of the Selected Verses

LEARNING OUTCOMES

After completion of the lesson, the students will be able to:

- Translate and explain the selected verses and explain the mentioned terminologies.
- Understand social justice in the light of verses.
- Throw light on the meanings after understanding the verses.

B- The Translation and Explanation Of the Selected Verses Surah Al-Baqarah: 177 and Surah Al-Nisa: 1- 4

Verse No. 1:

لَيْسَ الْبِرُّ أَنْ تَوَلَّوْا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْكِتَابِ وَالنَّبِيِّينَ ۖ وَآتَى الْمَالَ عَلَى حُبِّهِ ذَوِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَابْنَ السَّبِيلِ ۚ وَالسَّائِلِينَ وَفِي الرِّقَابِ ۚ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ ۚ وَالْمُوفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا ۗ وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَاءِ وَحِينَ النِّبَاسِ ۗ أُولَٰئِكَ الَّذِينَ صَدَقُوا ۗ وَأُولَٰئِكَ هُمُ الْمُتَّقُونَ ﴿١٧٧﴾

(Surah al-Baqarah: 177)

Translation: It is not Al-Birr (piety, righteousness, and each and every act of obedience to Allah, etc.) that you turn your faces towards east and (or) west (in prayers); but Al-Birr is (the quality of) the one who believes in Allah, the Last Day, the Angels, the Book, the Prophets and gives his wealth, in spite of love for it, to the kinsfolk, to the orphans, and to Al-Masakin (the poor), and to the wayfarer, and to those who ask, and to set slaves free, performs As-Salat (Iqamat-as-Salat), and gives the Zakat, and who fulfill their covenant when they make it, and who are As-Sabirin (the patient ones, etc.) in extreme poverty and ailment (disease) and at the time of fighting (during the battles). Such are the people of the truth and they are Al-Muttaqun.

Words and their Meaning

الْبِرُّ	الرِّقَابِ	الْمُوفُونَ	
الْبَأْسَاءِ	الضَّرَاءِ	حِينَ النِّبَاسِ	



[Hawwa (Eve)], and from them both He created many men and women and fear Allah through Whom you demand your mutual (rights), and (do not cut the relations of) the wombs (kinship) . Surely, Allah is Ever an All-Watcher over you.

Words and their Meaning					
	تَسَاءَلُونَ		نِسَاءً		بَثَّ
			رَقِيبًا		الْأَرْحَامَ

Al-Arhaam: It is the plural of Rihm, which means close blood relatives with whom keeping good relations is called *Sila-e-Rehmi*. Al-Arhaam denotes the closeness of the relatives. The Holy Prophet ﷺ has said that *Sila-e-Rihmi* does not mean only to keep relations with relatives when they are good to you. Rather, it means keeping good relations with your relatives even if they break up with you.

Explanation: This verse discusses; 1. One God, 2. Unity of humanity, 3. Importance of being nice to relatives, 4. Rights of the relatives and warning on breaking up the relations with relatives. By the words, “O mankind!” all human beings are addressed that Allah is the Creator of you all.

Whether you are a man or a woman, older or younger, good or bad, wise or unwise, Muslim or whatever you are, you should avoid disobedience to Allah, fearing His punishment and keeping in mind that you have to stand before Him. This address also draws attention to the fact that in nature, all human beings are equal and created from dust. Allah first created Hazrat Adam عَلَيْهِ السَّلَام and then created the rest of the human beings from him and Hazrat Hawa رَضِيَ اللَّهُ عَنْهَا. Therefore, we should keep brotherly and cordial relations with one another. We should demonstrate good relations with relatives and sustain cordial relations with them. We must avoid violations of human rights and keep ourselves united.



ACTIVITY FOR THE STUDENTS

Throw light on the meaning and benefits of *Sila-e-Rihmi*. After a group discussion, prepare important points in notebooks.

Verse No. 3:

وَأَتُوا الْيَتَامَىٰ أَمْوَالَهُمْ وَلَا تَتَبَدَّلُوا الْخَبِيثَ بِالطَّيِّبِ ۖ وَلَا تَأْكُلُوا أَمْوَالَهُمْ إِلَىٰ أَمْوَالِكُمْ ۚ إِنَّهُ كَانَ حُوبًا كَبِيرًا ۝

(Surah al-Nisa: 2)

Translation: And give unto orphans their property and do not exchange (your) bad things for (their) good ones; and devour not their substance (by adding it) to your substance. Surely, this is a great sin.

Words and their Meaning			
	الْخَبِيثَ		لَا تَتَبَدَّلُوا
	حُوبًا		الطَّيِّبِ

Explanation: This verse addresses the guardians of the orphans. It describes the law pertaining to the rights of orphans and the protection of their wealth. In the Holy Quran and Ahadith, detailed instructions regarding taking care of the orphans, treating them fairly and protecting their property and wealth are given. In this verse, those who are guardians of the orphans are instructed to hand over the property and wealth inherited by the orphans when they reach puberty because their property is the trust in their hands. Therefore, they must not mix up their valuables with their petty things and avoid wasting their wealth while eating and utilizing. Furthermore, they must avoid violating the rights of orphans as it is a major sin and injustice in the sight of Allah. Thus, we should fulfil the rights of others, safeguard the orphans' property, and hand over their property when they reach puberty.

ACTIVITY FOR THE STUDENTS

Hold a discussion on “**Teachings of Islam about protecting the wealth of orphans**”. After the group discussion, ask students to prepare some key points in their notebooks.



Verse No. 4:

وَاتُوا النِّسَاءَ صَدُقَتِهِنَّ نِحْلَةً ۚ فَإِنْ طِبْنَ لَكُمْ عَنْ شَيْءٍ مِنْهُ نَفْسًا فَكُلُوهُ هَنِيئًا مَرِيئًا ۝

(Surah: Al-Nisa 4)

Translation: And give to the women (whom you marry) their Mahr (obligatory bridal money given by the husband to his wife at the time of marriage) with a good heart, but if they, of their own good pleasure, remit any part of it to you, take it, and enjoy it without fear of any harm (as Allah has made it lawful).

Words and their Meaning			
	مَرِيئًا		صَدُقَتِهِنَّ
	طِبْنَ		هَنِيئًا

Mehr (the Marriage Gift) is the wife's right to be compulsorily paid by the husband after marriage.

Explanation: This verse emphasizes an exclusive right of the women, i.e., the payment of *Mehr*. *Mehr* is compulsory for the husband to pay. Therefore, it is better to pay it as early as possible. This is a gift of honour in the shape of cash and any valuable thing. Islam has declared *Mehr* as the property of the wife, which she can use as she wants. The husband cannot interfere in its usage.

If *Mehr* is paid in time, it is called "*Mehr-e-Mu'ajjal*"; if its payment is delayed, it is called "*Mehr-e-Muajjal*". If *Mehr* is not decided, then "*Mehr-e-mithl*" becomes obligatory (which means whatever *Mehr* is given to the women of her family, such as paternal aunt and sister etc.). If the husband has not paid *Mehr* his whole life, it will be treated as debt, which will be given to the wife from his inheritance when he dies.

In verse no.1, Allah has stressed a particular right of the women, i.e., *Mehr*. It must be paid voluntarily and wholeheartedly so that the couple may live unified. Writing it off by force or try not to pay it, or intend not to pay is a sin. 2. If the wife withdraws it partially or fully voluntarily, her husband can use it as he wants without any excuse. Therefore, we should fulfill women's rights, especially the right of *Mehr*.



ACTIVITY FOR THE STUDENTS

Explain briefly in the class the ruling of the payment of *Mehr*, its importance and usage.

Verse No. 5

وَلَا تُؤْتُوا السُّفَهَاءَ أَمْوَالَكُمُ الَّتِي جَعَلَ اللَّهُ لَكُمْ قِيًّا وَارْزُقُوهُمْ فِيهَا وَاكْسُوهُمْ وَقُولُوا لَهُمْ قَوْلًا مَعْرُوفًا ۝

(Surah al-Nisa: 5)

Translation: And give not unto the foolish your property which Allah has made a means of support for you , but feed and clothe them therewith, and speak to them words of kindness and justice.

Words and their Meaning

وَلَا تُؤْتُوا	السُّفَهَاءَ	وَاكْسُوهُمْ	اُكْسُوهُمْ
----------------	--------------	--------------	-------------

Explanation: This verse instructs fair treatment with orphans, children and disabled persons. It is commanded to fulfill their essential needs. Furthermore, the guardian of the orphans are instructed as follows:

If the orphan children have attained the age of puberty and they do not know to protect their property and do not know how to use it, or they are afraid of wasting their property by their simplicity and unawareness, then do not hand over their property to them as it is the source of their livelihood and survival because the wealth is the source of income. Therefore, even minor negligence can harm the property and its owner.

Instead of handing over the property to them, manage their basic needs of life such as catering, clothing, education and training to benefit them as these are their fundamental rights.

If they demand their property, try to guide them nicely that the property is theirs and we are only guardians. When you become mature enough to protect it, it will be handed over to you.

ACTIVITY FOR THE STUDENTS

Ask students to prepare some key points on the problems of bringing up orphans.



Exercise

(A) Answer the following Question.

1. Translate the following verses.

- وَأَتُوا الْيَتَامَىٰ أَمْوَالَهُمْ وَلَا تَتَّبِعُوا الْأَعْيُنَ بِالْأَبْصَارِ وَلَا تَأْكُلُوا أَمْوَالَهُمْ إِلَىٰ أَمْوَالِكُمْ ۚ إِنَّهُ كَانَ حُوبًا كَبِيرًا
- وَأَتُوا النِّسَاءَ صَدُقَاتِهِنَّ نِحْلَةً ۚ فَإِنْ طِبْنَ لَكُمْ عَنْ شَيْءٍ مِنْهُنَّ فَاكْمُلُوا لَهُنَّ مِمَّا مَرَرْنَا

2. In the light of the verse لَيْسَ الْبِرُّ write down important types of al-Birr.

(B) Write down the meaning of the following words.

النِّسَاءَ	نِحْلَةً	حُوبًا	بَثًّا	السُّقَاهَا
------------	----------	--------	--------	-------------

(C) Write down brief Answers of the following:

1. In the light of the verse ...state the occasions of patience.
2. What does Sila-e-Rehmi means?
3. What instructions are given to the guardians regarding the property of the orphans?

(D) Mark ☒ on correct answers of the following questions:

1. وَالْمُؤْمِنُونَ بَعْدَهُمْ إِذَا عَاهَدُوا ۖ is related to:
 - a. beliefs
 - b. conduct
 - c. financial worship
 - d. worship
2. by the words يٰٓأَيُّهَا النَّاسُ the address has been directed to:
 - a. angels
 - b. human beings
 - c. animals
 - d. jinns
3. الْبِرُّ خُسْنُ الْخُلُقِ means:
 - a. righteousness is the name of generosity.
 - b. righteousness is the name of forbearance
 - c. righteousness is the name of good morals.
 - d. righteousness is the name of sacrifice



B. Translation and Explanation of the selected verses

Surah al-Nisa: 6 -10

Verse No. 6:

وَابْتَلُوا الْيَتَامَىٰ حَتَّىٰ إِذَا بَلَغُوا النِّكَاحَ ۚ فَإِنْ أَنْسَبْتُمْ لَهُمْ رُشْدًا فَادْفَعُوا إِلَيْهِمْ أَمْوَالَهُمْ ۚ وَلَا تَأْكُلُوهَا إِسْرَافًا وَبِدَارًا أَنْ يَكْبَرُوا ۚ وَمَنْ كَانَ غَنِيًّا فَلْيَسْتَعْفِفْ ۚ وَمَنْ كَانَ فَقِيرًا فَلْيَأْكُلْ بِالْمَعْرُوفِ ۚ فَإِذَا دَفَعْتُمْ إِلَيْهِمْ أَمْوَالَهُمْ فَأَشْهَدُوا عَلَيْهِمْ ۚ وَكَفَىٰ بِاللَّهِ حَسِيبًا ۝

(Surah Al-Nisa: 6)

Translation: And try orphans (as regards their intelligence) until they reach the age of marriage; if then you find sound judgement in them, release their property to them, but consume it not wastefully, and hastily fearing that they should grow up, and whoever amongst guardians is rich, he should take no wages, but if he is poor, let him have for himself what is just and reasonable (according to his work). And when you release their property to them, take witness in their presence; and Allah is All_Sufficient in taking account.

Words and their Meaning

ابْتَلُوا	بَلَغُوا	أَنْسَبْتُمْ	
فَلْيَسْتَعْفِفْ		حَسِيبًا	

Buloogh: It means to reach the age of marriage.

Rushd: It means to be able to handle financial and business matters.

Explanation: In this verse, the conditions and time of handing over the property of the orphans are explained. In addition, different ways of wasting their property are indicated and prohibited. It is stated that when they reach the age of puberty, then their property should be handed over to them. Their ability to manage the property, invest in a lawful business, and the sense of differentiating between profit and loss should be assessed. If they have reached that age and started understanding things, their property should be handed over to them. At the time of handing over their property, witnesses should be arranged to avoid any blame and misunderstanding. Moreover, it will remove the possibility of any future quarrel.



The other instruction in this verse is that as long as the property is in the guardian's custody and he is a wealthy person, he is prohibited from using anything from the orphan's property. Allah will reward him for taking care of their property.

However, if the guardian is needy, he can take as per need with justice. However, Allah has instructed the guardians to avoid spending quickly and extravagantly before the orphans grow older and demand their property. This is injustice.

Verse No. 7:

لِّلرِّجَالِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ مِمَّا قَلَّ مِنْهُ أَوْ كَثُرَ ۚ نَصِيبًا مَّفْرُوضًا ۝

(Surah Al-Nisa: 7)

Translation: There is a share for men and a share for women from what is left by parents and those nearest related, whether, the property be small or large – a legal share.

Words and their Meaning

نَصِيبٌ	تَرَكَ	مَقْرُوضًا
---------	--------	------------

Explanation: This verse describes the right of inheritance in the property of parents and other relatives. Before Islam, women, girls and non-adults were generally not given any portion of inheritance as per the customs of Arabs. Islam declared the principle that men and women both are entitled to get the inheritance. In this verse, the following issues are explained:

- The whole property of the deceased (moveable and immovable) is subject to be inherited.
- Men, women, and children will inherit according to their portions.
- Inheritance, be it big or small, will be inherited by all.
- The portion has been prescribed for every heir, which must be given, be it big or small.

In this verse, the rights of women and orphans have been secured from violation. Therefore, we should follow the law of inheritance given



by Islam in our life, give heirs their proportion wholeheartedly, and avoid violating anyone's right to succeed in both worlds.

ACTIVITY FOR THE STUDENTS

Arrange a group discussion in the class on **“The rulings on inheritance and its importance.”**

Ask students to prepare important points with the help of Islamic scholars.

Verse No. 8:

وَإِذَا حَضَرَ الْقِسْمَةَ أُولُو الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينُ فَأَرْضُوهُمْ مِنْهُ وَقُولُوا لَهُمْ قَوْلًا مَّعْرُوفًا ۝

(Surah al-Nisa: 8)

Translation: And when the relatives and the orphans and Al-Masakin (the poor) are present at the time of division, give them out of the property, and speak to them words of kindness and justice.

Words and their Meaning

نَصِيبٌ	تَرَكَ	مَقْرُوضًا	
---------	--------	------------	--

Explanation: *Shariah* has prescribed heirs and their respective portions, which cannot be changed. This verse instructs a few manners regarding good treatment with distant relatives and needy people at the time of distributing inherited property. Allah has given some moral instructions that when the deceased's property is distributed among the heirs, sometimes distant relatives, orphans, less privileged, poor, needy and beggars also gather whose portions are not prescribed by the *Shariah*. The Holy Quran instructs to give them something to help them out.

It must be kept in mind that the needy people or distant relatives will not be given charity collectively from the property. However, those who have taken their portion may give to them because the charity cannot be given from the property of children and the absent heirs without their permission. Furthermore, the prescribed heirs have been instructed to treat nicely those who are not heirs in case they do not



want to give them anything. They should not misbehave with them in stinginess and anger by saying that they have no right, this is our property and so on. Instead, guide them in a friendly, polite and cordial manner. Hurting them is not suitable in any case.

Verse No. 9:

وَلْيَخْشَ الَّذِينَ لَوْ تَرَكُوا مِنْ خَلْفِهِمْ ذُرِّيَّةً ضِعْفًا خَافُوا عَلَيْهِنَّ فَلْيَتَّقُوا اللَّهَ وَلْيَقُولُوا قَوْلًا سَدِيدًا ﴿٩﴾
(Surah al-Nisa: 9)

Translation: And let those (executors and guardians) have the same fear in their minds as they would have for their own, if they had left weak offspring behind. So let them fear Allah and speak right words.

Words and their Meaning

وَلْيَخْشَ	ذُرِّيَّةً ضِعْفًا	خَافُوا	
------------	--------------------	---------	--

Explanation: This verse draws the attention of the guardians towards the rights and kind treatment with the orphans (who are not given the portion due to being non-heir). They are invited to wonder if they were to leave their kids behind, then how much they would worry about them. Similarly, they should think of these orphans so that you may develop love and kindness for them in hearts. The orphans should be talked to softly and politely, not harshly that may hurt their feelings and may harm them. Instead, they should be guided. The Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ has also emphasized on the rights of orphans and taking care of them. (Sahih Bukhari, Hadith No. 2727).

Verse No. 10:

إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَىٰ غُلَبًا أَنَّمَا يَأْكُلُونَ فِي بُطُونِهِمْ نَارًا ۖ وَسَيَصْلَوْنَ سَعِيرًا ﴿١٠﴾
(Surah al-Nisa: 10)

Translation: Verily, those who unjustly eat up the property of orphans, they eat up only a fire into their bellies, and they will be burnt in the blazing Fire!



Words and their Meaning

			بُطُون		يَاكُتُون
	نَارًا		سَعِيرًا		سَيُصْلَوْنَ

Explanation: In this verse, the warning and punishment have been mentioned for violation of the rights of the orphans and embezzling their property. Wealth is indispensable for life. To earn livelihood lawfully and legally is regarded as worship, whereas accumulating wealth unlawfully is strictly prohibited. In contrast to the common people, dishonesty and corruption in the property of the weak, orphans, and the poor is the worst and highly abominable. Therefore, Allah has said that those who eat up the property of the orphans unlawfully are filling fire in their bellies, and the hellfire is also prepared for them in the hereafter. Furthermore, in a Hadith, eating up the orphans' property has been considered a major sin. (Sahih Bukhari, Hadith No. 6857).

ACTIVITY FOR THE STUDENTS

Have a group discussion on **“Dishonesty in the property of the orphans”** and note down important points.

Exercise

A. Write down detailed answers of the following Questions.

1. Write down the translation of the following verses.

- وَلْيَخْشَ الَّذِينَ لَوْ تَرَكَوْا مِنْ خَلْفِهِمْ ذُرِّيَّةً ضِعْفًا خَافُوا عَلَيْهُمْ ۚ فَلْيَرْجُوا اللَّهَ وَلْيَقُولُوا قَوْلًا سَدِيدًا ۝
- إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَىٰ ظُلْمًا إِنَّمَا يَأْكُلُونَ فِي بُطُونِهِمْ نَارًا ۖ وَسَيَصْلَوْنَ سَعِيرًا ۝

2. Write down the rights of the orphans in the light of verse no. 6 of Surah al-Nisa.

B. Write down the meaning of the following words.

فَلْيَسْتَغْفِرْ	مَقْرُوضًا	فَارْزُقُوهُمْ	ذُرِّيَّةً	خَافُوا	بُطُونٍ	سَعِيرًا
------------------	------------	----------------	------------	---------	---------	----------



C. Write down brief answers of the following Questions.

1. What do *Buloogh* and *Rushd* mean?
2. What method is instructed in the Holy Quran about handing over the orphans' property to them?
3. What responsibilities of the guardians of the orphans are told in the Holy Quran?
4. What punishment has been declared for those who eat up the property of the orphan?

D. Mark ☒ on correct answers of the following questions:

1. At the time of handing over the property, should be arranged:
a. Advocate b. witness c. assistant d. ruler
2. Before handing over the property to the orphans, they should be assessed about:
a. puberty and ability b. health and disease
c. knowledge and intelligence d. patience and forbearance
3. It is allowed for the guardian to use the property as per need if:
a. the guardian is poor b. the guardian is wealthy
c. the guardian is a debtor d. the guardian is needy
4. The orphans and the poor should be talked to:
a. harshly b. softly c. angrily d. misbehaving
5. The Holy Quran has declared the punishment of those who eat up the property of the orphans:
a. Paradise b. Hell c. grave
d. Barzakh (place between this world and the hereafter)
6. Those who eat up the property of the orphans are filling in their bellies with:
a. dust b. fire c. water d. air



B. 3- The Translation and Explanation of the Selected Verses

Surah al-Nisa: 29-36 and Surah al-Maidah: 32, 33, 34

Verse No. 11:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ إِلَّا أَنْ تَكُونَ تِجَارَةً عَنْ تَرَاضٍ مِّنْكُمْ وَلَا تَقْتُلُوا أَنْفُسَكُمْ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا ﴿٢٩﴾

(Surah al-Nisa: 29)

Translation: O you who believe! Eat not up your property among yourselves unjustly except it be a trade amongst you, by mutual consent. And do not kill yourselves (nor kill one another). Surely, Allah is Most Merciful to you.

Words and their Meaning

لَا تَأْكُلُوا	بِالْبَاطِلِ	تَرَاضٍ	
----------------	--------------	---------	--

Explanation: This verse emphasizes lawful eating (i.e., the prohibition of eating unlawfully) and explains the prohibition of killing. Life, property and honour of every person have great importance. Islam guarantees its followers of these three things. Therefore, for those who do not accept Islam but accept its political system and like to live as a protected minority, Islam guarantees these three rights. In this verse, the first two rights have been stressed. Those who accept Islam must pay attention to them.

Eating Up The Property Unlawfully: The transaction and usage of unlawful things, such as pork, liquor, and drugs, are already unlawful and illegal. However, lawful and legal things become unlawful if purchased and used by unlawful means such as theft, robbery, dacoity, violation of rights, bribery and interest. Similarly, the wealth earned through lying, fraud, hoarding, black marketing, hedging, gambling, blending and short measuring is also considered unlawful. Therefore, it is commanded to avoid them all and earn through lawful means. On the other hand, the wealth earned through transactions with mutual consent is lawful and legal.



Prohibition of murder: As it is unlawful to eat up others' wealth by unfair means, the murder of an innocent person is also strictly unlawful. This means that do not kill yourself without any just reason. Considering the killing of someone as self-killing denotes that whenever a person kills someone, then he will also be killed in retaliation. Thus, this verse prohibits suicide as well, that self-killing is worse than being killed in retaliation. Therefore, all these types murder are unlawful.

ACTIVITY FOR THE STUDENTS

Divide students into groups and arrange a group discussion on **“Eating up property unlawfully”** and then write down its harms in points.

Verse No. 12:

وَاعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا ۚ وَبِالْوَالِدَيْنِ إِحْسَانًا وَبِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَالْجَارِ ذِي الْقُرْبَىٰ وَالْجَارِ الْجُنُبِ
وَالصَّاحِبِ بِالْجَنُبِ وَابْنِ السَّبِيلِ ۖ وَمَا مَلَكَتْ أَيْمَانُكُمْ ۚ إِنَّ اللَّهَ لَا يُحِبُّ مَنْ كَانَ مُخْتَالًا فَخُورًا ﴿٣٦﴾

(Surah al-Nisa: 36)

Translation: Worship Allah and join none with Him in worship, and do good to parents, kinsfolk, orphans, Al-Masakin (the poor), the neighbour who is near of kin, the neighbour who is a stranger, the companion by your side, the wayfarer (you meet), and those (slaves) whom your right hands possess. Verily, Allah does not like such as are proud and boastful;

Words and their Meaning					
الْجَارِ	بِالْجَنُبِ	ابْنِ السَّبِيلِ			
أَيْمَانُكُمْ	مُخْتَالًا	فَخُورًا			

Explanation: In this verse, the worship of Allah, the Oneness of Allah and human rights have been stressed. All believers are obliged to fulfill two types of rights; the rights of Allah and the rights of human beings. The first type of rights is called *Huqooqullah*, and the second type is called *Huqooq ul Ibad*. Believers are commanded to fulfill both types of rights in this verse.



The Rights of Allah: In this verse, two things are mentioned regarding the rights of Allah:

1. To believe in the Oneness of Allah by considering Him the Greatest.
2. Be obedient to Him and abide by His Commandments. Do not associate any partners to Him neither in His person nor in attributes, as it is the biggest sin and unjustness. Thus, belief in *Tawheed* and righteous acts means believing in the oneness of Allah and acting righteously according to His teachings without crossing the boundaries set by Allah.

The Rights of Human beings: Parents have a great status in human rights. In various places of the Holy Quran, Allah has mentioned the status of parents just after His oneness. For example, Translation: (Suran al-Isra: 23).

After the parents, good treatment with other people has also been commanded. For example, good treatment and taking care of the rights of close or distant relatives according to their status. We should live with peace and tranquillity with all the people of the society and treat them nicely. Keeping good relations with relatives is stressed, and breaking up with them is strictly prohibited in the Holy Quran and Hadith. Therefore, it is commended to treat nicely with weak people of the society such as orphans, poor, needy and those who are frequently met, including close and distant neighbours, travellers, guests, assistants, subordinates, travelling partners and business partners etc., and to spend on them. It is also instructed to treat nicely with the cattle.

ACTIVITY FOR THE STUDENTS

Students should write down their life events in which they have been treated nicely by someone.

Verse No. 13:

مَنْ أَجَلِ ذَلِكَ ۚ كَتَبْنَا عَلَىٰ بَنِي إِسْرَءِيلَ أَنَّهُ مَنْ قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا ۚ وَمَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا ۚ وَلَقَدْ جَاءَتْهُمْ رُسُلُنَا بِالْبَيِّنَاتِ ۖ ثُمَّ إِنَّ كَثِيرًا مِّنْهُمْ بَعْدَ ذَلِكَ فِي الْأَرْضِ لَكُسْرٌ فُؤَادٍ ﴿٣٢﴾
(Surah al-Mai'dah: 32)



Translation: Because of that We ordained for the Children of Israel that if anyone killed a person not in retaliation of murder, or (and) to spread mischief in the land – it would be as if he killed all mankind, and if anyone saved a life, it would be as if he saved the life of all mankind. And indeed, there came to them Our Messengers with clear proofs, evidences, and signs, even then after that many of them continued to exceed the limits (e.g. by doing oppression unjustly and exceeding beyond the limits set by Allah by committing the major sins) in the land!.

Words and their Meaning

كَتَبْنَا	أَحْيَا	
مُسْرِفُونَ	الْبَيِّنَاتِ	

Explanation: This verse mentions the importance and sanctity of human life. When murders spread in the Bani Isra'eel, then Allah declared that to kill any innocent person (who neither killed anyone nor spread chaos in the land) is as if he kills the whole of humanity, and saving anyone's life is as if he saved the lives of the whole humanity. The honour of a person may be judged by the killing of an innocent. This is because a person kills only when he breaks up all human relations. He loses sympathy for human beings from his heart. He looks for his personal benefits only. This law is not specified with Bani Isra'eel only. Rather, it will last for the whole of humanity till the day of judgement. This verse tells that Islam dislikes bloodshed, chaos and anarchy. It instructs its followers on the principle of peace, patience, forbearance, mutual survival and respect for human beings.

Verse No. 14-15:

إِنَّمَا جَزَاءُ الَّذِينَ يُحَارِبُونَ اللَّهَ وَرَسُولَهُ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا أَنْ يُقَتَّلُوا أَوْ يُصَلَّبُوا أَوْ تُقَطَّعَ أَيْدِيهِمْ وَأَرْجُلُهُمْ مِنْ خِلَافٍ أَوْ يُنْفَوْا مِنَ الْأَرْضِ ۚ ذَٰلِكَ لَهُمْ خِزْيٌ فِي الدُّنْيَا وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ ﴿٣٣﴾ إِلَّا الَّذِينَ تَابُوا مِنْ قَبْلِ أَنْ تَقْدِرُوا عَلَيْهِمْ ۖ فَاعْلَمُوا أَنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٣٤﴾

(Surah al-Ma'idah: 33-34)



Translation: The recompense of those who wage war against Allah and His Messenger and do mischief in the land is only that they shall be killed or crucified or their hands and their feet be cut off on the opposite sides, or be exiled from the land. That is their disgrace in this world, and a great torment is theirs in the Hereafter.(33) Except for those who (having fled away and then) came back (as Muslims) with repentance before they fall into your power; in that case, know that Allah is Oft-Forgiving, Most Merciful.(34)

Words and their Meaning					
	يُصَلَّبُونَ		يَسْعَوْنَ		يُحَارِبُونَ
	يُنْفَوْنَ		أَرْجُلُ		تُقَطَّعَ
	تَقْدِرُوا		تَابُوا		خِزْيٌ

In this verse, the word “al-Ard” denotes the place, country, state or region where Islamic rule is established and where maintaining peace is the responsibility of the state.

Explanation: In this verse, prohibition of crime, mischief and chaos is mentioned. In addition, the punishment has been stated for those who violate the law given by Almighty Allah and His Prophet ﷺ

وَأَصْحَابِهِ وَسَلَّمَ, wage war against the Islamic state and society, rob peaceful people at gunpoint, spread disorder in the land and destroy the peace and tranquillity in society. Four kinds of punishments have been outlined for such tyrant and mischievous people: they may be killed, hanged till death, or their hands and feet from the opposite sides may be chopped off or exiled.

These punishments have been stated so that the judge or the ruler may decide the nature of every crime by his *Ijtihad*. The main objective of this punishment is that in Islamic rule, bloodshed, robbery, disorder,



and revolt against Islamic rule are severe crimes. Therefore, the one who commits any of these may be given any of these punishments.

Repentance over crime: From the other verse, it is proved that if any tyrant and mischievous person repents and makes *toubah* before his arrest, these punishments, being the rights of Allah, may be forgiven. As far as human rights are concerned, they will be settled by the concerned people, i.e., the looted wealth shall be returned to their owners, or the compensation shall be paid. If killed or wounded, heirs settle on retaliation, blood money, or forgiveness, and he shall be set free. Otherwise, he shall be punished accordingly.

ACTIVITY FOR THE STUDENTS

Get clarification from the teacher or religious scholar on forgiveness of the rights of Allah or human beings through making *taubah*.

Exercise

(A) Answer the following Questions.

1. Write down the translation of any two verses.

- يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ إِلَّا أَنْ تَكُونَ تِجَارَةً عَنْ تَرَاضٍ مِنْكُمْ وَلَا تَقْتُلُوا أَنْفُسَكُمْ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا ٥
- وَاعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا ۚ وَبِالْوَالِدَيْنِ إِحْسَانًا وَبِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَالْجَارِ ذِي الْقُرْبَىٰ وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ بِالْجَنبِ وَابْنِ السَّبِيلِ ۚ وَمَا مَلَكَتْ أَيْمَانُكُمْ ۚ إِنَّ اللَّهَ لَا يُحِبُّ مَنْ كَانَ مُخْتَلًا فُجُورًا ٦
- مِنْ أَجْلِ ذَٰلِكَ ۚ كَتَبْنَا عَلَىٰ بَنِي إِسْرَءِيلَ أَنَّهُ مَن قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا ۚ وَمَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا ۚ وَلَقَدْ جَاءَتْهُمْ رُسُلُنَا بِالْبَيِّنَاتِ ۚ ثُمَّ إِنَّ كَثِيرًا مِّنْهُمْ بَعْدَ ذَٰلِكَ فِي الْأَرْضِ لَكُسْرًا فُؤُونَ ٧

2. Why killing an innocent person is declared killing the whole of humanity?

3. What punishments has been prescribed by the Holy Quran for those who disturb the peace of society.

B. Write down the meaning of the following words.

تَقْدِرُوا	خِزْي	مُسْرِفُونَ	مُخْتَلًا	لَا تَأْكُلُوا
------------	-------	-------------	-----------	----------------



B. 4- The Translation and Explanation of the Selected Verses

Surah Al-Taubah: 24-33 and Surah Al-Hajj: 39-40

Verse No. 16:

قُلْ إِنْ كَانَ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَالٌ
اقتَرَفْتُمُوهَا وَتِجَارَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسَاكِنُ تَرْضَوْنَهَا
أَحَبَّ إِلَيْكُمْ مِنَ اللَّهِ وَرَسُولِهِ وَجِهَادٍ فِي سَبِيلِهِ فَتَرَبَّصُوا حَتَّى يَأْتِيَ اللَّهُ بِأَمْرٍ ؕ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ (٤٤)

(Surah al-Taubah: 24)

Translation: Say: If your fathers, your sons, your brothers, your wives, your kindred, the wealth that you have gained, the commerce in which you fear a decline, and the dwellings in which you delight ... are dearer to you than Allah and His Messenger, and striving hard and fighting in His Cause , then wait until Allah brings about His Decision (torment). And Allah guides not the people who are Al-Fasiqun (the rebellious, disobedient to Allah).

Words and their Meaning

عَشِيرَتُكُمْ	اقتَرَفْتُمْ	تَخْشَوْنَ	
كَسَادَ	مَسَاكِنُ	تَرْضَوْنَ	

Explanation: In this verse, after stating all types of relationships, it has been mentioned that belief in Allah, love for Allah and His Prophet ﷺ and doing *Jihad* in the way of Allah are the most important to everything. Faith is the biggest wealth by which a person not only gets benefits in this world but prepares himself for the Hereafter. In this verse, love with Allah and His Prophet ﷺ and doing *Jihad* in His way has been glorified, such as:

- Those who accepted Islam and migrated and did Jihad with their life and wealth are honoured in the sight of Allah. They are indeed successful.



- O you who believe! Your parents, your children, spouses, other relatives and wealth should not be dearer than Allah and His Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ. Your parents and the love of other relatives should not stop you from the right path. If anyone does not love Allah and His Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ more than everything else, then he cannot be saved from the displeasure of Allah.

ACTIVITY FOR THE STUDENTS

Prepare some important points after a group discussion on the topic of **“The importance and need of Jihad”**.

Verse No. 17:

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَى وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ ۚ وَلَوْ كَرِهَ الْنَّشْرُ كُونَ ﴿٣٣﴾

(Surah al-Taubah: 33)

Translation: It is He Who has sent His Messenger (Muhammad) with guidance and the religion of truth (Islam), to make it superior over all religions even though the Mushrikun (polytheists, pagans, idolaters, disbelievers in the Oneness of Allah) hate (it).

Words and their Meaning

أَرْسَلَ	لِيُظْهِرَهُ	كَرِهَ	
----------	--------------	--------	--

Explanation: This verse mentions the objectives of the Prophethood of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ as guidance, the status of the religion of Islam and its importance, and the forecast and the promise of victory have been mentioned. This news was given when the Muslims were weak and victory could not be hoped for. At that time, it was stated that Islam was the only religion Allah had chosen and liked.

The objectives of the Prophethood of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ have been mentioned in the Holy Quran and Hadith. One of these objectives is mentioned in this verse which is that Almighty Allah has sent the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ with guidance and true



religion so that he may dominate it over all the religions even if the polytheists and disbelievers may dislike. This dominance denotes two types of dominance:

1. The dominance of reason and arguments: This means that through theory and academic debates, the followers of other religions may be defeated and surrender before the victory of Islam. This type of dominance has been there in every age.

2. The dominance of the rule and government: From this aspect, Islam may be victorious in every country, and all other religions should not have dominance. This dominance has been there in the age of the Holy Prophet ﷺ and his companions. Thus, Islam became victorious in the Arabian Peninsula, and two great powers of that time, the Roman Empire and the Persian Empire, were defeated. As a result, the whole world became illuminated with Islam.

Therefore, as Muslims, we should follow the Holy Prophet ﷺ, hold fast to the principles of Islam, and strive for the domination of the true religion. This is the religious duty of everyone, and bliss of the world and hereafter lies in it.

ACTIVITY FOR THE STUDENTS

Hold a debate on the topic "**Suggestions for the dominance of religion in the present age**". Students will write down the points after their debate.

Verse no. 18-19:

أَذِنَ لِلَّذِينَ يُقْتَلُونَ بِأَنَّهُمْ ظَلَمُوا ۖ وَإِنَّ اللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ ۚ ﴿١٨﴾ الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ بِغَيْرِ حَقٍّ إِلَّا أَنْ يَقُولُوا رَبُّنَا اللَّهُ ۚ وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ بَعْضَهُمْ بِبَعْضٍ لَفُتَّ مَثَاقِمُ صَاحِبِ بُيُوتٍ وَصَلَوَاتُ الْمَسْجِدِ وَكُرْفَتِهَا ۚ أَسْمُ اللَّهِ كَثِيرٌ ۚ وَلَئِنْ نَصَرْنَا اللَّهُ مَنْ يَنْصُرْهُ ۚ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ ﴿١٩﴾

(Surah Al Hajj: 39-40)

Translation: Permission to fight is given to those (i.e. believers against disbelievers), who are fighting them, (and) because they (believers) have been wronged, and surely, Allah is Able to give them (believers) victory. (39) Those who have been expelled from their homes unjustly only because they said: "Our Lord is Allah." – For



had it not been that Allah checks one set of people by means of another, monasteries, churches, synagogues, and mosques, wherein the Name of Allah is mentioned much would surely have been pulled down. Verily, Allah will help those who help His (Cause). Truly, Allah is All-Strong, All-Mighty.(40)

Words and their Meaning					
Homes	دِيَارٍ	They were expelled	أُخْرِجُوا	Permission is granted	أُذِنَ
Abbeys	صَوَامِعُ	To be demolished	هُدِمَتْ	Repel	دَفْعُ
Help	نَصْرٍ	Synagogues	صَلَوَاتُ	Churches	يَسْعَ

Explanation: These verses proclaim permission for Jihad, a promise of help to Muslims, encouragement of the refugees and the wisdom of fighting. The early thirteen years of the Holy Prophet ﷺ, from the proclamation of the Prophethood in Makkah to the migration to Medina, were very patient and challenging for the Muslims and even for the Holy Prophet ﷺ himself. Rather than reacting to the hardships, patience and forbearance were commanded, and every kind of retaliation was prevented.

However, after migration, an Islamic state was established in Medina. In the first Hijrah, Muslims were granted permission to defend themselves, end oppression, subdue false religions, and do *Jihad* for the sake of Allah Almighty. Surah Al-Hajj verse no.38 states that Allah Almighty will protect the believers against oppressors who are the enemies of Islam. The oppressed Muslims were allowed to do *Jihad*. These were expelled from their homes after being oppressed because they believed in one God. They were allowed to do *Jihad* to protect the lives, property, honour, religion and places of worship from the evils of mischief and to help the oppressed.

These verses elaborate that all the Prophets عليهم السلام who came into the world taught their nations (*Ummah*) to worship Allah Almighty



alone and made great efforts to establish religion and build places of worship. Masajid (mosques) are constructed in Islam for worship. However, people who were against the true faith struggled to demolish the places of worship. Therefore, these places should be defended and safeguarded through *Jihad*. Moreover, among the wisdom of *Jihad* is to help the oppressed, punish the criminals and ungrateful and the people who break their vows, bring peace and tranquillity in the world and strive for the exaltation of the word of Allah Almighty.

Therefore, we should be ready for *Jihad* at all times to exalt the word of Allah Almighty, to establish peace and tranquillity and help and do justice to the oppressed so that we can get blessings in both worlds.

Verse no. 20:

الَّذِينَ إِنْ مَكَّنَّاهُمْ فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ وَأَمَرُوا بِالْبَعْرِوفِ وَنَهَوْا عَنِ الْمُنْكَرِ ۗ وَلِلَّهِ عَاقِبَةُ الْأُمُورِ ۝

(Surah Al Hajj: 41)

Translation: Those (Muslim rulers) who, if We give them power in the land, (they) order for Iqamat-as-Salat. [i.e. to perform the five compulsory congregational Salat (prayers) (the males in mosques)], to pay the Zakat and they enjoin Al-Ma'ruf (i.e. Islamic Monotheism and all that Islam orders one to do), and forbid Al-Munkar (i.e. disbelief, polytheism and all that Islam has forbidden) [i.e. they make the Qur'an as the law of their country in all the spheres of life]. And with Allah rests the end of (all) matters (of creatures).

Words and their Meaning					
The good	الْبَعْرِوفِ	Keep something established	أَقَامُوا	We give control	مَكَّنَّا
Matters	الْأُمُورِ	Result	عَاقِبَةُ	The evil	الْمُنْكَرِ

Explanation: In this verse, the virtues of the *Muhajireen* (Immigrants), the predictions of their power, the responsibilities of the Islamic State and the attributes and characteristics of the *Ansar* (helpers of the religion) are mentioned. If these people get control, they would be



steadfast in the faith, righteous deeds and worship, abstaining from polytheism and struggling for the domination of the true religion and steadfast in fear and danger. They would also offer prayers and pay Zakat punctually. Moreover, they would use their power to spread the good and eliminate evil.

After the migration, the first Islamic state came into being in Medina. The first constitution was also made in the name of the "Charter of Medina". According to the charter, the Holy Prophet ﷺ was declared the head and responsible for bringing about reconciliation among people. Thus, providing peace and tranquillity to the people and managing their education, health and livelihood were also among the responsibilities of the state. Therefore, in the above verse, these factors are emphasized that when the believers have power and authority in the land, they should pay particular attention to the following factors:

Establishing prayers: Prayer is an important pillar of Islam and an act of worship. The purpose of prayer is to strengthen man's relationship with Allah Almighty and to achieve self-purification.

Payment of Zakat: Zakat is directly related to the economy of society. Therefore, it is also the responsibility of the state to create resources of livelihood and make appropriate arrangements for the needs of the people.

Commanding the good and forbidding the evil: The word "*Maroof*" means good and virtuous deeds which are considered praiseworthy by all. "*Munkar*" means all kinds of evil or wickedness, which everyone considers abominable. Good deeds should be promoted in society, and people who are helpful to society should be encouraged. Similarly, the people who are responsible for the deterioration and disorder of society should be stopped from doing evil, wickedness, immorality and arrogance. Punishments should be imposed on them, and laws should be enforced so that peace and tranquillity prevail in society.



ACTIVITY FOR THE STUDENTS

Hold a debate on the topic "**Responsibilities of the Islamic State**". Ask students to write down the points after the debate and share them with the teacher.

Exercise

(A) Answer the following questions:

1. Translate any two verses from the following verses:

- هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَ عَلَى الدِّينِ كُلِّهِ ۚ وَلَوْ كَرِهَ الْمُشْرِكُونَ ﴿١٠٨﴾
- أَذِنَ لِلَّذِينَ يُقْتُلُونَ بِأَنَّهُمْ ظُلُمُوا ۖ وَإِنَّ اللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ ﴿١٠٩﴾
- الَّذِينَ إِِنْ مَكَتُكُمْ فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ وَأَمَرُوا بِالْمَعْرُوفِ وَنَهَوْا عَنِ الْمُنْكَرِ ۚ وَاللَّهُ عَاقِبَةُ الْأُمُورِ ﴿١١٠﴾

2. Write the aims, objectives and attributes of the Islamic State mentioned in Surah Al-Hajj verse 41.

3. A true believer should love “Allah Almighty and His Messenger - Hazrat Muhammad ﷺ the last of all Prophets the most”. Explain in the light of Surah Al-Tawbah verse 24.

4. What are the duties of a Muslim leader after gaining power and authority? Explain.

(B) Write the meanings of the following words:

مَكَّنَا	يَسِّرْ	صَوَامِعُ	كَرَاهَ	اِفْتَرَقْتُمْ
----------	---------	-----------	---------	----------------

(C) Write brief answers of the following questions:

1. What should be the criterion of the love of Allah Almighty and Prophet Muhammad ﷺ - the last of all Prophets?
2. Explain the wisdom of *Jihad* in the light of the Holy Qur'an.
3. How was the condition of Muslims in the Makkan era?
4. What is meant by *Amr bil Maroof wa Nahi anil Munkar*?
5. Write down some forms of assistance from Allah Almighty.



(C) Mark ☒ on correct answers of the following questions:

- 1) Masajid are the places for:
 - a) Construction
 - b) Worship
 - c) Living
 - d) Employment
- 2) The reason for the migration of Muslims from Makkah to Medina was:
 - a) unemployment
 - b) famine
 - c) extremely hot weather
 - d) suppression of Infidels
- 3) The Muslims were given permission for *Jihad* due to:
 - a) compulsion
 - b) happiness
 - c) anxiety
 - d) angriness
- 4) The reason for the oppression of the infidels on the Muslims was:
 - a) national enmity
 - b) tribal enmity
 - c) political enmity
 - d) religious enmity
- 5) Keeping the prayer established and paying Zakat and commanding the good and forbidding from the evil are the responsibilities:
 - a) of the Scholars
 - b) of the rulers
 - c) of the *Mujahideen*
 - d) of the teachers



CHAPTER 2: THE BLESSED HADITH

Introduction To Hadith And Sunnah And Their Effects On Practical Life

LEARNING OUTCOMES

By the end of this lesson, students will be able to:

- Explain the meaning and concept of the Hadith and Sunnah and their importance.
- Explain the difference between Hadith and Sunnah.
- Explain the effects of Hadith and Sunnah on practical life.

Hadith: The literal meaning of the word "Hadith" is news, conversation and something new. In Islamic terminology, the narration of sayings, actions and silent approvals (*Taqrir*) of Prophet Muhammad ﷺ is called Hadith. Similarly, the Hadith is also called "Khabar" (News/story) and "Sunnah". While those who have narrated these Ahadith from the Holy Prophet ﷺ to us are called "Narrators", and the chain of narrators is called "*Sanad e Hadith*". The text of a Hadith is called "*Matn*" (content).

Types of Hadith: There are four types of Hadith:

- 1. Verbal Hadith:** This Hadith consists of the saying or order of Prophet Muhammad ﷺ from his blessed tongue. Such as, قَالَ النَّبِيُّ ﷺ: أَفْشُوا السَّلَامَ, "Promote greeting (amongst you)". (Sunan al-Tirmizi, Hadith: 1854)
- 2. Actual Hadith:** The Hadith consists of the actions and methods adopted by Prophet Muhammad ﷺ is called Actual Hadith. As Hazrat Anas رضي الله عنه states that the Holy Prophet ﷺ milked a goat himself and drank it, and then rinsed his mouth with water. (Sunan Ibn Maja, Hadith: 99)
- 3. Silent Approval Hadith:** This Hadith refers to the actions done by any of the companions in the presence of the Holy Prophet ﷺ, or the Holy Prophet ﷺ came to



know about someone's action. However, he did not forbid him from doing that, nor did he praise him, but he remained silent. Similarly, the Holy Prophet ﷺ gave permission or expressed his consent. As Hazrat Anas says that I had a younger brother "Abu Umair" who kept a bird (*Bulbul*), and he used to play with him. The Holy Prophet ﷺ used to come to our house often, but the Holy Prophet ﷺ never forbade from nurturing and imprisoning a bird. (Sahih Bukhari: 6129, Sahih Muslim: 2150)

4. **Hadith Qudsi (Sacred Hadith):** Hadith Qudsi refers to the Hadith, in which the meaning and connotation are from Allah Almighty, and the words are of Prophet Muhammad ﷺ - the Last of all Prophets. Such as, The Messenger of Allah ﷺ said: *قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: قَالَ اللَّهُ: أَنْفِقْ يَا ابْنَ آدَمَ أَنْفِقْ عَلَيْكَ*. Translation: "O son of Adam! Spend (on my servants) and I will spend on you" (Sahih Bukhari: 5352)

Sunnah: The literal meanings of the word "Sunnah" are "method" and "path". In Islamic terminology, the chosen path of the Holy Prophet ﷺ to live life is called *Sunnah*, and that action has been repeated by the Holy Prophet ﷺ. The Holy Qur'an has described the Sunnah as "*Uswa-e-Hasana*" (the best role model).

Importance of Hadith and Sunnah: In Islam, just as it is necessary to have complete belief in the Oneness of Allah Almighty, it is also essential to believe in the Prophethood of the Holy Prophet ﷺ. Believing in the Holy Prophet ﷺ means that the commands of Allah Almighty should be fulfilled by believing in the "*Uswa-e-Hasana*" of the Holy Prophet ﷺ. As Allah Almighty says: "Indeed, in the Messenger of Allah, you have an excellent example." (Surah Al-Ahzab: 21)



The personality of the Holy Prophet ﷺ is always a beacon and a role model for us. Our prosperity is assured when we adapt our character and deeds to "*Uswa-e-Hasana*" of the Holy Prophet ﷺ and follow his instructions and teachings in every aspect of our life. These instructions are available in the form of Hadith and Sunnah.

Allah Almighty says: وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا

Translation: "Whatever the Messenger gives you, take it, and whatever he forbids you from, leave it". (Surah Al-Hashr: 7)

In this verse, the *Ummah* has been commanded to accept all the orders and teachings of the Holy Prophet ﷺ and to refrain from the practices that are forbidden. In a Hadith, the Holy Prophet ﷺ said: "Whosoever holds fasts to my Sunnah during the turmoil of my Ummah, there is a reward of a hundred martyrs, for him." (Hilyat ul Awliya by Isfahani: vol: 8, p. 200)

Hadith and Sunnah are essential in our lives because Hadith and Sunnah are, in fact, the interpretation and explanation of the commandments of the Holy Qur'an. There are many commandments in the Holy Qur'an whose explanation is impossible without Prophetic interpretation. For example, the number of Rak'ats of the prayer, its principles, details of recitation. What should be avoided while fasting? What is the specific amount of wealth for paying Zakat, and what is meant by the kinds of wealth on which Zakat becomes payable? How to perform Hajj rituals? How to perform all these acts of worship in practical life? We can know their answers only through Hadith and Sunnah of the Messenger of Allah ﷺ and his blessed life.

The Companions were in front in obedience of the Holy Prophet ﷺ and following his Sunnah. They loved to know where and in what manner the Holy Prophet ﷺ performed his duties whether he was on a journey or at home town. Hence, they also performed the same duties in the same manner and followed the Sunnah of the Holy Prophet ﷺ.



Difference between Hadith and Sunnah: "Hadith" and "Sunnah" show more or less the same meaning. There is only a slight difference between them. The Hadith is generally used for words, and the Sunnah is used for deeds and actions.

Correlation between the Holy Qur'an and Sunnah: The Holy Qur'an is the content, whereas Sunnah and Hadith are the commentary and explanation. The Holy Prophet ﷺ was sent as a preacher, commentator and teacher of the Holy Qur'an. The task of the Holy Prophet ﷺ was not only to announce the commandments of Allah verbally to the people but to explain the meanings, benefits and wisdom of these commandments of Allah, to present their practical interpretation and explain the practical example to the people so that people can avoid any shortcomings in the observance of the Divine commands.

Effects of Hadith and Sunnah on Practical Life: The Sunnah of Prophet Muhammad ﷺ - the Last of all Prophets has very significant effects on human life that are considered the essential consequences of the Sunnah of the Holy Prophet ﷺ. Some of them are stated in the following:

Man strives to fulfill his needs and deeds in any case, so if he takes care of the Sunnah in these deeds, these deeds will be considered as acts of worship. For example, at the time of a meal, following the Sunnah, people sit together, spread the tablecloth and arrange for a collective meal; then, this meal will also be an act of worship.

Following Sunnah of the Holy Prophet ﷺ brings the betterment of human health and the environment. As Sunnah of the Holy Prophet ﷺ teaches the use of *Halal* (lawful) and desirable things and also teaches purification and cleanliness, which will prevent all kinds of diseases.

Following the Sunnah of the Holy Prophet ﷺ creates unity and solidarity and overcomes differences. A common code of practical life for all the people weakens their tendency to disagree.



Following the Sunnah of the Holy Prophet ﷺ prevents a person from all evils and false paths of Satan. An environment of truth and goodness is promoted, and all social and moral evils are averted

Science has also supported the Sunnah in many issues of life. However, Sunnah does not need the support of science at all.

ACTIVITY FOR THE STUDENTS

What effect does the Sunnah of the Holy Prophet ﷺ have in our practical life in the current environment? Write the points under the supervision of your teacher.

Write the definition of Hadith *Qawli*, *Taqreeri* and *Qudsi* on the sheet with examples and display it in the classroom.

Exercise

(A) Write detailed answers of the following questions:

1. Write an essay on Hadith and Sunnah.
2. Write a note on the types of Hadith.
3. Write a note on the effects of Sunnah on our life.

(B) Write brief answers of the following questions:

1. What is meant by Sunnah? Write in the light of the Holy Qur'an.
2. Write the literal and terminological meaning of "Hadith".
3. What are the literal and terminological meanings of "Sunnah"?
4. "*Uswa*" is the word of which language, and what does it literally mean?
5. What is *Matn-e-Hadith*?
6. Explain *Sanad-e-Hadith*.
7. What is the meaning of "narrator"?
8. Hadith: "Whosoever holds fasts to my Sunnah during the turmoil of my Ummah, for him there is a reward of a hundred martyrs", explain it.



(B) 1. Translation and Explanation of Selected Ahadith (from Hadith 1 to 5)

Hadith No. 1:

خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ

(Shih Al-Bukhari, Hadith: 5027)

Translation: “The best amongst you is the one who learns the Qur'an and teaches it to others.”

Explanation: This Hadith mentions the virtue of the one who learns and teaches the Holy Qur'an (teacher and learner). The Holy Qur'an is the last holy book of Allah Almighty, which was revealed to the Holy Prophet ﷺ. It is a complete code of life for human beings till the Day of Resurrection. This is the blessed book. Allah Almighty Himself took responsibility for its protection. As Allah Almighty is Exalted and Supreme in all worlds, likewise is the Holy Qur'an. The Holy Quran is Supreme in all words and books. Everything about loss and benefit, well-being and success is mentioned in it. Therefore, we should recite the Holy Qur'an with sincerity along with understanding and consideration. We should teach the Holy Qur'an to others and propagate its invitation to the people. Furthermore, we must act according to its teachings because the success of both worlds lies in obedience to the Holy Quran.

Hadith No. 2:

أَفْضَلُ الذِّكْرِ: لَا إِلَهَ إِلَّا اللَّهُ، وَأَفْضَلُ الدُّعَاءِ: الْحَمْدُ لِلَّهِ

(Sunan al-Tirmizi, Hadith: 3383)

Translation: “The best remembrance is: ‘there is none worthy of worship except Allah (*Lā ilāha illallāh*)’, and the best supplication is: ‘All praise is due to Allah (*Al-ḥamdulillāh*)’.”

Explanation: This Hadith mentions the importance and virtue of the remembrance and supplication. "Remembrance of Allah", with its broad meaning, includes prayer, recitation of the Holy Qur'an, supplications and asking for forgiveness. However, in a specific term,



the glorification of Allah Almighty, His Oneness, His Greatness and Exaltation and the description of the perfection of His Attributes is called remembrance of Allah ("*Zikr-e-Allah*").

"*Dua*" is the act of asking for something from someone superior, and expressing humility at the request is called "*Dua*" (Supplication). In Islamic Shariah, *Dua* means to ask something from Allah Almighty believing Him Almighty and requesting Him for any favour. *Dua* is a means of attaining the goal. As a servant makes efforts to fulfill his needs and wants, *Dua* is also a similar effort.

The words "There is no god except Allah" (*Lā ilāha illallāh*) only teach us to believe in Allah Almighty alone. Therefore, it is called "the words of *Tauheed* and the words of faith". In all forms of remembrance (*Zikrs*), this phrase is called the best remembrance because it is the essence of all the attributes of perfection and superiority in majesty and exaltation. This phrase is the most effective in purifying the inner-self and turning the heart towards Allah Almighty from all sides. By confessing and believing in this phrase with faith and sincerity, a man enters Islam and becomes entitled to enter Paradise. Saying *Al-ḥamdulillāh* is also a word of remembrance, but in reality, it is also a supplication (*Dua*), because the blessings and effects of *Al-ḥamdulillāh* increase good deeds and remove sins. Since remembrance and supplication are the means of attaining special closeness to Allah Almighty, we should make the practice of remembrance and supplication dominant and prominent in our daily life so that we can attain closeness to Allah Almighty.

Hadith No. 3:

مَنْ أَحَبَّ لِلَّهِ وَأَبْغَضَ لِلَّهِ وَأَعْطَى لِلَّهِ وَمَنَعَ لِلَّهِ، فَقَدْ اسْتَكْمَلَ الْإِيمَانَ

(Sunan Abi Dawood Hadith: 4681)

Translation: "Whoever loves for Allah's sake, hates for Allah's sake, gives for Allah's sake and withholds for Allah's sake, he will have a perfect faith."

Explanation: In this Hadith, the Holy Prophet ﷺ has described four principles for believers that are the cause of the



completion of faith. Loving and hating are natural feelings, and both relate to the heart. While giving people financial aid or depriving them of something occurs through the outward appearance of the limbs, which is the manifestation of man. Therefore, it is stated in the Hadith that a man becomes a perfect believer only when his inner deeds and outward deeds are for the pleasure of Allah Almighty alone. Hence, there should be no mixture of hypocrisy and show-off, and the heart should be free from selfishness. Especially in love, enmity, and spending for the sake of Allah Almighty, the will and pleasure of Allah Almighty must be kept in mind because that is the sign of perfect faith.

Hadith No. 4:

أَوَّلُ النَّاسِ بِيَوْمِ الْقِيَامَةِ أَكْثَرُهُمْ عَلَى صَلَاةٍ

(Sunan al-Tirmizi, Hadith: 484)

Translation: “The nearest to me on the Day of Resurrection will be those who invoke blessings on me extensively.”

Explanation: This Hadith explains the significance of *Durood*. The existence of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ is a means of blessing and happiness for whole humanity. Through him, we came to know about the religion of Islam. Reciting *Durood* and *Salam* is actually a gift which Muslims send to their Prophet. This is a very high-level supplication to Allah Almighty, which is offered to express one's faith and love for the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ. Therefore, it is obligatory upon us to love the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ immensely, follow his Seerah and Sunnah, act upon his teachings and pay our tribute to the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ. We should send numerous *Durood* and *Salam* on the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ so that we may have the spiritual closeness of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ and also be entitled to the intercession of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ on the day of Resurrection.



ACTIVITY

Arrange a five-minute session of reciting *Durood* in the classroom and arrange a speech competition on the virtues of *Durood*.

Hadith No. 5:

لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى أَكُونَ أَحَبَّ إِلَيْهِ مِنْ وَالِدِهِ وَوَلَدِهِ وَالنَّاسِ أَجْمَعِينَ

(Sahih Al-Bukhari, Hadith: 15)

Translation: “None of you truly believes until I am more beloved to him than his child, his father and all the people.”

Explanation: This Hadith describes love for the Holy Prophet ﷺ as a sign of faith. Love of the Holy Prophet ﷺ includes all kinds of loves which are like the love of parents and wife and children, or love due to other physical or psychological reasons. With willingly love to the Holy Prophet ﷺ, unless a person sacrifices his desires, his will, his wealth, his children and even his life to the commands of Allah Almighty and the Holy Prophet ﷺ, he cannot be a perfect believer. Therefore, this is confirmed by another Hadith of the Holy Prophet ﷺ in which he said: "None of you can be a (perfect) believer until his desire should not be subject to the Shariah which I have brought." (Sharh ul Sunnah by Baghavi, vol. 1, p.212-213)

Exercise

(A) Write detailed answers of the following questions:

1. Translate the following Ahadith:

- خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ.
- أَوَّلَى النَّاسِ بِيَوْمِ الْقِيَامَةِ أَكْثَرُهُمْ عَلَى صَلَاةٍ.

2. Explain the Hadith: لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى أَكُونَ أَحَبَّ إِلَيْهِ مِنْ وَالِدِهِ وَوَلَدِهِ وَالنَّاسِ أَجْمَعِينَ.



(B) Write brief answers of the following questions:

1. What is meant by the remembrance of Allah (*Zikrullah*)?
2. Why "*Lā ilāha illallāh*" is declared the best remembrance?
3. What is meant by "*Du'a*" (Supplication)?

(C) Mark ☒ on correct answers of the following questions:

1. According to a Hadith, The best remembrance is:
a) سُبْحَانَ اللَّهِ b) الْحَمْدُ لِلَّهِ c) اللَّهُ أَكْبَرُ d) لَا إِلَهَ إِلَّا اللَّهُ
2. To ask something from Allah Almighty, believing Him Almighty and request Him is called:
a) Praise b) Zikr (remembrance)
c) Duaa (Supplication) d) Prayer
3. The source of the contentment of the heart is:
a) gratitude b) patience
c) Zikr (Remembrance) d) Generosity



(B) 2. Translation and Explanation of Selected Ahadith(From Hadith 6 to 10)

Hadith No. 6:

طَلَبُ الْعِلْمِ فَرِيضَةٌ عَلَى كُلِّ مُسْلِمٍ

(Shih Muslim: Hadith: 224)

Translation: "Seeking knowledge is a duty upon every Muslim".

Explanation: This Hadith explains the significance of acquiring knowledge. In the present age, knowing all kinds of information and having access to all sciences and arts is interpreted as "knowledge". However, in the early days of Islam, knowledge was meant to be the knowledge of the Holy Qur'an and Hadith in particular, through which a person may attain nearness to his Creator and Master and recognize every good and bad so that good deeds could be performed and sins could be avoided.

There are two levels of knowledge:

1) Knowledge as exact duty: It is the duty of every man, whether male or female, to learn so much knowledge through which he/she can recognize the essentials of faith, lawful (*Halaal*) and unlawful (*Haraam*), pure and impure, and his/her responsibilities.

(2) Knowledge as sufficient duty: To acquire complete knowledge of religion and worldly sciences and arts is a sufficient duty. Therefore, in this Hadith, seeking knowledge has been made obligatory on individual and collective levels. This includes men as well as women so that they can train future generations on Islamic guidelines and a righteous society required by Islam can be formed.

Hence, we should try to acquire knowledge and use it for virtuous and needful things and to avoid harmful things so that we can succeed in both worlds.

Hadith No. 7:

الصَّلَاةُ عِمَادُ الدِّينِ

(Al-Durar ul Muntathira fi al-Ahadith al-Mushtahira by Suyuti: p.280)

Translation: "Prayer is the pillar of religion".

Explanation: This Hadith explains the significance and importance of prayer. Prayer is declared a pillar of religion. In the Holy Qur'an, the



word "*Al-Salat*" is used for "*Durood*" and for "offering prayer". However, this word has come much in the meaning of prayer than any other. It is obligatory on every sane, mature Muslim man and woman to offer prayers five times a day. Through prayer, the bondage of a servant maintains its relation and connection with Allah Almighty. It is only through prayers that one attains nearness to Allah Almighty, His mercy and His pleasure. He who does not offer prayers, his connection and relation become weak. The Holy Qur'an has commanded us to take care of it in many places such as, "Establish prayers and pay Zakat". (Surah Al-Baqarah: 43).

The Holy Prophet ﷺ said: "The foundation of Islam is based on five things: a. Testimony of *Tawheed* and Prophethood, establishing prayers, paying Zakat, Fasting (in the month of Ramdan) and Performing Hajj to Baitullah. (Bukhari and Muslim)

Therefore, we should offer the five daily prayers with great care and humility so that our relationship and connection with Allah Almighty may be strong and we may attain His nearness and mercy.

Hadith No. 8:

مَنْ صَامَ رَمَضَانَ إِيمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ

(Shih Bukhari: Hadith: 38)

Translation: "Whoever observes fasts during the month of Ramadan out of sincere faith, and hoping to attain Allah's rewards, then (because of this) all his past sins will be forgiven."

Explanation: This Hadith explains the obligation of fasting in the month of Ramdan and its importance as a means of forgiveness. Fasting in Ramadan is an important principle of Islam. It became obligatory in the 2nd A.H, in the month of Ramadan. It is obligatory upon every sane, adult, healthy, and resident Muslim to observe fasting. Fasting is an excellent act of worship which creates piety in personality. The Holy Prophet ﷺ said: "Fasting is a shield from the fire of Hell." (Sunan Al-Nasa'i: 2224). Moreover, fasting improves one's health and creates a sense of sympathy for other needy people.

ACTIVITY

Ask students to write down the benefits of fasting in points.



Hadith No. 9:

رِبَاطُ يَوْمٍ وَلَيْلَةٍ خَيْرٌ مِنْ صِيَامِ شَهْرٍ وَقِيَامِهِ

(Sahih Muslim: Hadith: 1913)

Translation "Observing Ribat (voluntary defence of Islam) in the way of Allah for a day and a night is far better than observing Saum (fasting) for a whole month and standing in Salat (prayer) in all its nights.

Explanation: This Hadith mentions the virtue and importance of protecting the borders of the Islamic State. Defending and protecting the country's borders by making a small fortification has also been counted as *Jihad*. Furthermore, an excellent reward for *Mujahideen* and veterans of Islamic countries is mentioned for those who do all these good deeds for the pleasure of Allah Almighty. It is stated in this Hadith that if the *Mujahideen* (those who fight for the sake of Allah) defend the borders one day or one night, they will get a reward better than fasting during the day and offering additional prayers (*Tahajjud*) at night for the whole month. Therefore, we should also fight for the sake of uplifting the word of Allah, to protect the homeland and the borders of the homeland with absolute passion. Thus, no one can dare to glance at Islam, our honours and our country with an evil eye. This also ensures welfare of both worlds.

Hadith No. 10:

كُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ

(Sahih Al-Bukhari: Hadith: 893)

Translation: "All of you are guardians, and all of you will be questioned about your subjects."

Explanation: This Hadith declares every person a guardian. A guardian is responsible for his respective duties from a social or worldly point of view. The people under him are called his subordinates or subjects. Guidance and counselling are also among the duties of a guardian. He must teach manners to each of his subjects and keep them in good moral condition.

It is stated in this Hadith that on the Day of Resurrection, every person will give an account of his own deeds. However, if a person had any position or responsibility in the world, he would also be asked about his subordinates. Hence, the ruler will be asked about his entire nation, whether he did justice to them, fulfilled their rights, and protected their lives and property or not. The wife will be asked about her house. The



husband will be asked about his wife and children and their better care, education and upbringing. An employee or official will be asked about the related matters. The teacher will be asked about the students in the class, and then the matter will be dealt with according to his answer. Every human being will be asked about his/her body organs, where they were used, and whether they are entitled to reward or punishment. Therefore, everyone is addressed to ensure the rights of his/her subordinates. The rights of the weaker sections of society should be taken care of, and encroaching on their rights should be avoided.

ACTIVITY

Hold a debate on the topic of "Responsibilities of the teacher and students" and ask students to prepare points after the debate.

Exercise

(A) Write detailed answers of the following questions:

1. Translate the following Ahadith:
 - طَلَبُ الْعِلْمِ فَرِيضَةٌ عَلَى كُلِّ مُسْلِمٍ
 - الصَّلَاةُ عِمَادُ الدِّينِ
2. Write the explanation of the Hadith: كُفُّكُمْ رَأْمَ وَكُفُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ.
3. Write the virtues and importance of protecting the borders of the homeland in the light of Hadith رَهْطُ يَوْمٍ وَلَيْلَةٍ خَيْرٌ مِنْ صِيَامِ شَهْرِ قِيَامِهِ.

(B) Write brief answers of the following questions:

1. What are the two levels of knowledge?
2. On which factors foundation of Islam is based?
3. Write a Hadith on the significance of Fasting.
4. Who are entitled for obligation of fasting? Discuss.

(C) Mark ☒ on correct answers of the following questions:

1. To acquire complete knowledge of religion is:
 - a) exact duty.
 - b) sufficient duty.
 - c) Sunnah.
 - d) Mustahab (preferred).
2. In the Hadith, the pillar of religion is:
 - a) Fasting
 - b) Zakat
 - c) Hajj
 - d) Prayer
3. In the Hadith, shield from the fire of Hell is:
 - a) Prayer
 - b) Zakat
 - c) Fasting
 - d) Hajj



(B) 3. Translation and Explanation of Selected Ahadith (From Hadith 11 to 15)

Hadith No. 11:

أَكْمَلُ الْمُؤْمِنِينَ إِيمَانًا أَحْسَنُهُمْ خُلُقًا

(Sunan Abu Dawood: Hadith: 4682)

Translation: "The most perfect believers among you in respect of complete faith are those who have best morals than others."

Explanation: This Hadith explains the excellence of good morals. Good morals have been declared as the condition for perfect faith. The deep connection between faith and morals is clarified.

Good morals: Good morals mean fulfilling the rules and regulations of religion in living, treating others well instead of hurting them, treating them with a smile and fulfilling one's responsibilities properly.

Good morals have great importance in Islam. The Holy Prophet ﷺ said: "The dearest to me among you are those who have good morals". (Musnad Ahmed: Hadith: 6735) Sometimes a person feels tired in terms of additional acts of worship, but in the sight of Allah Almighty, he gains a higher status in exchange for "good morals".

ACTIVITY

Hold a debate on "Good morals/morality" and ask students to write points after the debate.

Hadith No. 12:

خَيْرُ النَّاسِ أَنْفَعُهُمْ لِلنَّاسِ

(Al-Jamiul-Kabeer by al-Suyuti, Hadith: 11760)

Translation: "The best of people is he who is the most beneficial to people."

Explanation: In this Hadith, it is stated that "being beneficial to the people" is necessary for the betterment of a person. The well-being of a person depends on the beneficence of the people. In this Hadith, the Holy Prophet ﷺ praises a person who benefits the creatures of Allah, provides them food and other facilities and does not



harm them. In this Hadith, the sign of the best person is stated as, "The best of people is the one who benefits other people (whether Muslim or non-Muslim) more."

ACTIVITY

Ask students to have a discussion on the topic of "Tips for being useful to others" and write points after the discussion.

Hadith No. 13:

لَيْسَ مِنَّا مَنْ لَمْ يَرْحَمْ صَغِيرَنَا، وَيُوقِّرْ كَبِيرَنَا

(Sunan al-Tirmizi: Hadith: 1919)

Translation: "He is not one of us who does not have mercy on our young and does not respect our elders".

Explanation: This Hadith mentions the importance of respecting the elders and showing mercy to the younger ones. Islam has given immense honour and dignity to human beings. Allah Almighty says: "Indeed We have honoured the children of Adam". (Surah al-Isra: 70). All the believers are declared brothers to one another. It has also been emphasized to treat relatives, neighbours, friends and travellers well.

Further, Allah Almighty commands the believers to do goodness and kindness towards other people so that a peaceful and virtuous society may be formed. It is especially emphasized to love young children, treat them with love and compassion, pay their rights and so on. Likewise, we are ordered to respect the elders. Therefore, we should always show kindness and compassion to other people, mercy and compassion to the children, and respect the elders in our daily lives.

Hadith No. 14:

لَعَنَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الرَّاشِيَ وَالْمُرْتَشِيَ

(Sunan Abu Dawood: Hadith: 3577)

Translation: "The Messenger of Allah cursed the one who gives bribe and the one who takes bribe".

Explanation: In this Hadith *Rashi* (bribe giver), *Murtashi* (bribe taker) and bribery are condemned. And in another Hadith, the one who intermediates between the two is also cursed. (Musnad Ahmad: Hadith: 22399)



Bribery: It is the money or compensation by which one's right is violated or the money taken in exchange for some injustice or unlawful gifts. Taking and giving bribes is one of the major sins.

Bribery becomes common in a nation when justice and morality are lost. The legitimate rights of human beings are prevented by the unjust demands of the oppressors or violating the rightful person's due right, and the people's legitimate rights are not paid legally in a lawful manner. Therefore, the Holy Prophet ﷺ has cursed those who take and give bribes. (Sunan Nisa'i: 2631)

ACTIVITY

Ask students to discuss "Social disadvantages of bribery" and write points after the discussion.

Hadith No. 15:

أَلَيْدُ الْعُلْيَا خَيْرٌ مِّنْ أَلَيْدِ السُّفْلَى

(Sunan Abu Dawood: Hadith: 1645)

Translation: "The upper hand is better than the lower hand".

Explanation: This Hadith mentions the virtue of those who give in the way of Allah Almighty. In this Hadith, "upper hand" signifies the giving hand and "lower hand" stands for the taking hand. Whatever a person spends to meet the needs of the needy to get the pleasure of Allah Almighty is called in Arabic "*Sadaqah*", "*Khairat*", and "*Infaq fi Sabillah*". This is an excellent worship. The upper hand, which provides the needy with what they need and does charity is better than the lower hand. Moreover, its position is very high and superior to the hand by which others are asked to give something or fulfill some needs. This is the lower hand which is the cause of humiliation. Therefore we should be generous, giving to others and helpers of others. We must avoid spreading our hands before others for our needs or desires. This is an inferior attribute. We should not spend life burdening others. We must avoid all such activities so that we may get respect and dignity in both worlds.



Exercise

(A) Write detailed answers of the following questions:

1. Translate the following Ahadith:

- أَكْمَلُ الْمُؤْمِنِينَ إِيمَانًا أَحْسَنُهُمْ خُلُقًا
- خَيْرُ النَّاسِ أَنْفَعُهُمْ لِلنَّاسِ
- أَيْدِ الْعُلَيَّا خَيْرٌ مِنْ أَيْدِ السُّفْلَى

2. Write down the disadvantages of bribery in detail.

(B) Write brief answers of the following questions:

1. What is meant by "good morals"?
2. What are the qualities of a good human being?
3. Define bribery.

(C) Mark ☒ on correct answers of the following questions:

1. According to the Hadith, the one who benefits people more is declared as:
a) The virtuous of the people b) the respectful of the people
c) The best of people d) the beloved of the people
2. He is cursed in the Hadith:
a) tale-bearer b) backbiter
c) slanderer d) bribe taker
3. The upper hand is praised in the Hadith, because it is:
a) giving hand b) taking hand
c) bagging hand d) stingy hand



(B) 4. Translation and Explanation of Selected Ahadith (From Hadith 16 to 20)

Hadith No. 16:

مَنْ حَجَّ لِلَّهِ فَلَمْ يَرْفُثْ وَلَمْ يَفْسُقْ رَجَعَ كَيَوْمِ وَلَدَتْهُ أُمُّهُ

(Sahih al-Bukhari: 1521)

Translation: "Whoever performs Hajj for Allah's pleasure and he neither abuses nor calls names, and does not commit sin then he will return from Hajj as if he were born anew".

Explanation: This Hadith describes the excellence of Hajj. Hajj is the last and complementary pillar of Islam, which is obligatory once in a lifetime on a sane adult, healthy and able Muslim. Hajj is a strong means of approaching Allah Almighty. The Holy Prophet ﷺ said: "Perform Hajj and Umrah voluntarily (*Nafil*), for they remove poverty and sins as the bellows (of ironsmith and goldsmith) removes impurity from iron, gold and silver, and Hajj *Al-Mabrur* brings no less reward than Paradise." (Sunan An-Nisa'i: 2631).

Moreover, it is instructed in this Hadith that a person should show patience during Hajj. He should avoid immodest words, lousy speech or any nonsense act which falls within the limits of disobedience to Allah Almighty. Likewise, a pilgrim should refrain from illegal and unlawful acts, quarrels and sins. Nevertheless, if he asks forgiveness of shortcomings committed in the rights of Allah Almighty and compensates for the shortcomings committed in human rights, he will be cleansed from sins as he was on the day when he was born.

Hadith No. 17:

لِلْمُسْلِمِ عَلَى الْمُسْلِمِ سِتٌّ بِالْمَعْرُوفِ: يُسَلِّمُ عَلَيْهِ إِذَا لَقِيَهُ، وَيُجِيبُهُ إِذَا دَعَاهُ، وَيُسَبِّحُ إِذَا عَطَسَ، وَيَعُودُهُ إِذَا مَرَضَ وَيَتَّبِعُ جَنَازَتَهُ إِذَا مَاتَ، وَيُحِبُّ لَهُ مَا يُحِبُّ لِنَفْسِهِ

(Sunan Al-Tirmizi: Hadith: 2736)

Translation: "There are six courtesies due from a Muslim to another Muslim: to greet him when he meets him, to accept his invitation when



he invites him, to say **اَلْسَّلَامُ عَلَيْكُمْ** "May Allah show mercy upon you" to him when he sneezes, to visit him when he is ill, to offer his funeral prayer and go along with his funeral when he dies and to love for him what he loves for himself."

Explanation: In this Hadith, a Muslim is instructed to pay the six special rights of other Muslims in daily practical life, from which the relationship between two Muslims is created and developed. Hence, Muslims should take care of these rights conscientiously. Allah Almighty says, "The believers are brothers to one another." (Surah al-Hujurat: Verse: 10). Islam strengthened their relation of brotherhood more. Therefore, Islam wants this love and affection of Muslims to be permanent and lasting so that they can be good to each other and valuable to the society.

ACTIVITY

Ask students to write about the rights of one Muslim over another Muslim.

Hadith No. 18:

اُطُّبُّوا الْعِلْمَ وَلَوْ بِالصِّينِ

(Kanzul Ummal, Hadith: 28697-28698)

Translation: "Seek knowledge even if from China."

Explanation: This Hadith highlights the greatness of knowledge and its necessity. The fundamental requisite of human nature is to know every good and bad thing about himself and the universe. Man cannot progress in the world without knowledge, and it is necessary to endure hard work and severeness to acquire knowledge. Without these efforts, there can be no maturity and excellence in knowledge. Therefore, if the hardship in the journey of acquiring knowledge comes across to him, he should bear it. The great narrators of Hadith, scholars and scientists of the past times used to travel long distances to acquire knowledge and bear the hardships of travel and migration. That is why even today, their names are remembered with honour. This Hadith guides us that if we have to go to China (or any distant place) to acquire various sciences and arts, we should go and bear the hardships of acquiring knowledge. Hence, we should work hard for the acquisition of knowledge, even if we have to travel long distances, to bear the journey and hardship so that we can achieve spiritual and worldly progress.



ACTIVITY

Ask students to have a discussion on "Ways to acquire knowledge" and write down the points after the discussion.

Hadith No. 19:

إِنَّ اللَّهَ لَا يَنْظُرُ إِلَى أَجْسَادِكُمْ، وَلَا إِلَى صُورِكُمْ، وَلَكِنْ يَنْظُرُ إِلَى قُلُوبِكُمْ

(Sahih Muslim, Hadith: 2564)

Translation: “Verily, Allah Almighty does not look at your figures, nor at your faces, but He looks at your hearts.”

Explanation: This Hadith explains the importance of sincerity and that the outward and inward of the human being should be the same. This Hadith is very significant in terms of transformation and training. Islam gives particular importance to sincerity in all virtues. It means that whatever good deed is done, it should only be done for the pleasure of Allah Almighty. It should not be for worldly purposes such as showing off, seeking fame or compensation. Seeking fame should be avoided. In all human deeds, the heart of man and the right intention and devotion have primary importance. A person must think about the heart's condition and tendency. If it is an act of sincerity and piety, it will be accepted by Allah Almighty, and it will be rewarded. On the contrary, if any worldly interest is intended in action, only that worldly interest will be obtained. There will be no reward for this action in the sight of Allah in the Hereafter.

ACTIVITY

The teacher should further explain the meaning and importance of sincerity in the classroom.

Hadith No. 20:

الْإِيمَانُ بِضْعٌ وَسَبْعُونَ - أَوْ بِضْعٌ وَسِتُّونَ - شُعْبَةً، فَأَفْضَلُهَا قَوْلُ لَا إِلَهَ إِلَّا اللَّهُ، وَأَدْنَاهَا إِمَاطَةُ الْأَذَى عَنِ الطَّرِيقِ وَالْحَيَاءُ شُعْبَةٌ مِنَ الْإِيمَانِ

(Sahih Muslim, Hadith: 35)

Translation: “Faith has over seventy branches or over sixty branches, the most excellent of which is the declaration that there is no god but Allah, and the humblest of which is the removal of what is injurious from the path: and modesty is the branch of faith.”



Explanation: In this Hadith, a number of branches of faith are mentioned, i.e., the declaration "*La ilaha illa Allah*", shame and modesty and the virtue of removing the painful thing from the path. "*Iman*" (Faith) is the name of firm belief in the fundamental and essential precepts of Islam and to confess this belief with one's tongue. Therefore, it is stated that there are more than sixty or seventy branches of perfect faith, in which the highest branch is to say "*La ilaha illa Allah*", because it is through this that *Tawheed* is confessed, which is the foundation of faith. Other branches of faith include beliefs, good deeds, good morals, and the inner and outer aspects of virtues. The last moral branch of faith is that the believer has the quality of protecting other people from suffering. So anything along the way, if it causes trouble to the passers-by, its removal is an act of reward and virtue.

Among the branches of faith, "modesty" is also a significant branch which is the source of goodness. Modesty is a quality that prevents a person from immoralities and many evils and sins. Therefore, a person with this quality is not tempted by evil. Instead, he will move towards good. Therefore, we should also try to adopt the branches of faith within ourselves, mainly cultivating the quality of modesty so that our life may be purified and clean.

Exercise

(A) Write detailed answers of the following questions:

1. Write the translation and explanation of any one of the following Ahadith.
 - مَنْ حَجَّ لِلَّهِ فَلَمْ يَرْفُثْ وَلَمْ يَفْسُقْ رَجَعْ كَيَوْمِ وَلَدَتْهُ أُمُّهُ
 - إِنَّ اللَّهَ لَا يَنْظُرُ إِلَى أَجْسَادِكُمْ، وَلَا إِلَى صَوَرِكُمْ، وَلَكِنْ يَنْظُرُ إِلَى قُلُوبِكُمْ
2. Write briefly on the six special mutual rights of a Muslim to another Muslim.

(B) Write brief answers of the following questions:

1. Write a note on the dignity of Knowledge.
2. What is meant by sincerity? Explain.
3. What are the most excellent and humble branches of faith?
4. What is meant by modesty? Describe.



(B) 5. Translation and Explanation of Selected Ahadith (From Hadith 21 to 25)

Hadith No. 21:

مَنْ دَلَّ عَلَى خَيْرٍ فَلَهُ وَمِثْلُ أَجْرِ فَاعِلِهِ

(Sahih Muslim, Hadith: 1893)

Translation: "One who guides to something good has a reward similar to that of its doer".

Explanation: This Hadith instructs to do good and righteous deeds and to cooperate with each other on goodness and righteous deeds. The Holy Qur'an commands one another to cooperate in righteousness and good deeds while forbidding one another from helping in sin and disobedience. (Surah al-Ma'idah: Verse: 2). Therefore, giving good advice, education and guidance to someone, will be rewarded equal to that of the doer. Therefore, we should move towards goodness and righteousness ourselves and encourage others as well.

ACTIVITY

Ask students to point out the various aspects after a discussion on the topic "good deeds", such as giving helpful advice to someone and so on.

Hadith No. 22:

مَنْ نَفَّسَ عَنْ مُؤْمِنٍ كُرْبَةً مِنْ كُرْبِ الدُّنْيَا نَفَّسَ اللَّهُ عَنْهُ كُرْبَةً مِنْ كُرْبِ يَوْمِ الْقِيَامَةِ وَمَنْ يَسِّرْ عَلَى مُعْسِرٍ يَسِّرَ اللَّهُ عَلَيْهِ فِي الدُّنْيَا وَالْآخِرَةِ

(Sahih Muslim, Hadith: 2699)

Translation: "He who relieves a Muslim believer from one of the hardships of this worldly life, Allah Almighty will relieve him of one of the hardships of the Day of Resurrection, and he who finds relief for one who is depressed, Allah would make things easy for him in the Hereafter, and he who makes it easy for the one who is indebted to him (while finding it difficult to repay), Allah Almighty will make it easy for him in this worldly life and in the Hereafter."



Explanation: This Hadith emphasizes the service and assistance of the needy, the sick and the afflicted people. The Holy Prophet ﷺ encouraged to fulfill the needs and explained the reward of giving respite to the distressed debtor. Two factors have been clarified about human rights; it is also interpreted as social welfare. These two factors are as follows:

1. If a believer is in trouble, pain or distress, it is an excellent act of worship to relieve his distress and assist him in such a situation. The Holy Prophet ﷺ said: "Allah Almighty is at the back of a servant so long as the servant is at the back of his brother." (Sahih Muslim, Hadith: 2699).
2. If a believer is sick, destitute, poor or needy, it is a great reward to serve him and help him financially. If a debtor has taken a loan from someone, giving him respite in his debt is also a great reward. Allah Almighty will bring ease for him in this world and in the hereafter. Hence, if anyone in our society suddenly comes to a calamity, we should strive to save him from the calamity and offer our services to help him. We should also encourage others to do the same so that the people of our society can live prosperous life. This practice will ensure blessings in both worlds.

ACTIVITY

Ask students to write points after discussing the topic "Different forms of helping the needy, the sick and the afflicted."

Hadith No. 23:

وَاللّٰهُ لَا يُؤْمِنُ وَاللّٰهُ لَا يُؤْمِنُ قِيلَ: وَمَنْ يَأْرُسُ اللَّهَ قَالَ: الَّذِي لَا يَأْمَنُ جَارُهُ بَوَائِقِهِ

(Sahih Bukhari, Hadith: 6061)

Translation: "By Allah! He is not a believer! By Allah! He is not a believer! By Allah! He is not a believer!" It was asked: "Who is that, O Messenger of Allah!" He said: "The person whose neighbour does not feel safe from his evil."

Explanation: This Hadith emphasizes to pay the rights of the neighbour and warns those who tease the neighbour. Good behaviour towards the neighbour is commanded in the Holy Qur'an and three



types of neighbour are presented. (Surah Al-Nisaa: 36). Neighbour who is a relative, who is only a neighbour and who is staying temporarily for some time near someone such as in travelling, class, or meeting, neighbours of all sorts should be treated well, whether he belongs to your religion or any other religion, he holds your ideology or his ideology and thoughts are different. In this Hadith, the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ instructed to serve the neighbour and to protect him from troubles and afflictions. A firm warning is given to the person whose neighbour is hurt by his teasing. Hence, we should treat our neighbours with such dignity that they remain delighted and fearless. There should not be any fear or danger in their hearts and minds so that Allah Almighty and the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ may be pleased with us.

ACTIVITY

Ask students to make a list of human rights, especially the rights of neighbours.

Hadith No. 24:

مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ ضَيْفَهُ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيَصِلْ رَجَبَهُ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيَقُلْ خَيْرًا أَوْ لِيَصْمُتْ

(Sahih Al-Bukhari, Hadith: 6138)

Translation: "He who believes in Allah Almighty and the Last Day, let him show hospitality to his guest; and he who believes in Allah Almighty and the Last Day, let him maintain good relation with kin; and he who believes in Allah Almighty and the Last Day, let him speak good or remain silent".

Explanation: In this Hadith, three virtues are encouraged: honouring the guest, maintaining good relations with kin and speaking good or remaining silent. These three virtues are human rights, which have been encouraged.

Honouring Guest: When a person travels and reaches to someone for any purpose, he is called a guest. Asking about the purpose of arrival in a proper way, treating him with a smile, arranging his



accommodation, food and rest and giving him respect all these acts are included in honouring the guest.

Maintaining good relations with kin: Sharing in the sorrows of one's relatives and kin, coming to their aid in time of need, treating them well, and adopting a sympathetic attitude towards them is termed as "*Sila-e-Rahmi*" (maintaining good relations with kin). It is narrated in a Hadith that the Holy Prophet ﷺ said: "Whoever wants that he be granted more wealth and that his lease of life be prolonged, then he should keep good relations with his kin." (Sahih Al-Bukhari, Hadith: 2067).

Speaking good or remaining silent: It is commanded in the Holy Qur'an: قُولُوا لِلنَّاسِ حُسْنًا (Surah Al-Baqarah: 83), Translation: "Speak good to people". What does not hurt the people is a good speech. Therefore, a believer should speak well to the people and avoid unnecessary and nonsensical talk or remain silent. If he cannot benefit anyone, at least he should save them from any harm. Thus, in our day-to-day life, we should respect the guest, keep good relationship with kin, and speak good or remain silent as needed.

ACTIVITY

Ask students to hold a discussion on the topic "Manners of speech" and write points on a sheet of paper after discussion.

Hadith no. 25:

إِيَّاكُمْ وَالظَّنَّ فَإِنَّ الظَّنَّ أَكْذَبُ الْحَدِيثِ

(Sahih Al-Bukhari, Hadith: 6066)

Translation: "Avoid suspicion, for it is the biggest lie".

Explanation: In this Hadith, the prohibition of unnecessary suspicion is mentioned. Saying something conjectures about something other than research and investigation is called "suspicion" or conjecture. If there is a good intention, it is "good conjecture", which is a good quality. It has been encouraged in the Hadith, especially to have a good conjecture of Allah Almighty is an act of worship. The Holy Prophet said: "Indeed, having good thoughts concerning Allah Almighty is a good worship". (Musnad Ahmad, Hadith: 7956). However, if it has a bad intention, it is interpreted as suspicion. That is, doubting someone's



intention and not considering him good in the heart for no reason is called suspicion. It is forbidden in the Holy Qur'an, as it is stated: "O believers! Beware of suspicion, for it is the act of sin". (Surah Al-Hujurat: 12). So no matter how many bad complaints you get about someone until they are investigated, you should not be suspicious of anyone. Because it reduces the interaction, gradually, this suspicion turns into hatred and enmity in the hearts, which is a major sin.

ACTIVITY

Make students write points on the topic "Consequences and effects of suspicion", for example "Deteriorating relationships".

Exercise

(A) Write detailed answers of the following questions:

1. Write the translation and explanation of any one of the following Ahadith.
 - مَنْ دَلَّ عَلَى خَيْرٍ فَلَهُ مِثْلُ أَجْرِ فَاعِلِهِ.
 - إِيَّاكُمْ وَالظَّنَّ فَإِنَّ الظَّنَّ أَكْذَبُ الْحَدِيثِ.
2. Write a note on conjecture.
3. Explain the service and help of the needy and the afflicted.

(B) Write brief answers of the following questions:

1. Explain the types of neighbours.
2. Explain honouring the guest.
3. What is meant by good relations with kin?

(C) Mark ☒ on correct answers of the following questions:

1. Sharing the grief and happiness of one's relative is called:
 - a) honouring the guest
 - b) good relations with kin
 - c) good conjecture
 - d) Human rights
2. Saying something without research is called:
 - a) believe
 - b) doubt
 - c) suspicion
 - d) idea
3. The benefit of keeping good relations with kin is mentioned in the Hadith as:
 - a) to be healthy
 - b) to be famous
 - c) extensive in wealth
 - d) to be respect



Chapter 3: Thematic Study

(A) Believes

1. Belief in the Oneness of Allah (*Tawheed*)

(Introduction to the Attributes of Allah and the requisite of *Tawheed*)

LEARNING OUTCOMES

By the end of this lesson, students will be able to:

- Understand the meaning, concept and importance of belief in *Tawheed*.
- Explain the attributes of Allah Almighty.
- Explain the requisite of *Tawheed*.

Belief in *Tawheed*: Belief in *Tawheed* (i.e., faith in Allah) is the first cardinal article of faith in Islam. The word “*Aqeeda*” is derived from the Arabic word “*Aqd*”, which means to tie fast. “*Aqeedah*” refers to the thoughts and ideas that a person firmly believes in, that affect one’s character and attitudes. The literal meaning of “*Tawheed*” is to affirm and believe in oneness.

In Islamic terminology, *Aqeedah-e-Tawheed* means that the Creator, Owner and Sovereign of this universe is Allah Almighty, Who is from eternity and will last forever, Who has neither beginning nor end. He will never come to an end. Allah Almighty is the only God; He has created everything in this universe with perfect proportions and its system with perfect order. His knowledge encompasses every particle of the whole universe. He sees the whole universe, hears all, gives provisions to all, and guides. There is no precedent for Him or example. He is the owner of the gain and loss of the creatures. There is none other than Him. He is the Giver of eternal life after death. He is the only one. There is no partner with Him. To believe in this belief with a firm conviction of heart and to express it by the tongue when necessary is called *Tawheed*.



The Importance of Tawheed: *Tawheed* is taught in the Holy Qur'an repeatedly. It is explicitly described in Surah Al-Ikhlās:

قُلْ هُوَ اللَّهُ أَحَدٌ ۝ اللَّهُ الصَّمَدُ ۝ لَمْ يَلِدْ ۝ لَمْ يُولَدْ ۝ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ۝

(Surah Al-Ikhlās: 1-4)

Translation: Say: He is Allah, He is Allah, He is One. (1) Allah is the Un-wanting (2) He has no offspring, nor is He born from anything. (3) And there is none equal to Him (4).

The first part of the *Kalima Tayyibah* is *La ilaha illa Allah*, which reflects this belief. Allah Almighty has declared *Tawheed* as the foundation of religion and its first fundamental principle. The Holy Prophet ﷺ said: **Translation:** Say: “There is no god but Allah, and you will be successful”. This is the essence of all acts of worship, without which goodness is not accepted. Even if they are like mountains, good deeds will be ruined entirely without believing in *Tawheed*.

From Prophet Adam عَلَيْهِ السَّلَام o the Last Prophet of Allah Hazrat Muhammad ﷺ - the Messenger of Allah and the last of all Prophets came, every one of them called people to *Tawheed*, and the belief in *Tawheed* is the basic principle and pillar in the practical life of all the Prophets. *Tawheed* is the starting point of the call of all the Prophets. Every Prophet and the Messenger proclaim the same phrase, “*La ilaha illa Allah*” and the Last Prophet of Allah Hazrat Muhammad ﷺ - the Messenger of Allah and the last of all Prophets, also called the people to وَحْدَهُ لَا شَرِيكَ لَهُ the One Who has no partner.

Allah Almighty has placed the success of human beings in faith and good deeds. Allah Almighty says: “And for those who believe and do good deeds will have forgiveness and a great reward”. (Surah al-Fatir, verse 7).



Attributes of the Almighty: The Supreme Personality of Allah Almighty has many highly praised worthy attributes. His attributes are eternal like His Being. The Holy Qur'an says: "And the names of Allah are all beautiful, so call upon Him by these names". (Surah al-Araaf: 180). Some of them are as follows:

1. **هُوَ الْأَوَّلُ وَالْآخِرُ** Allah Almighty is eternal: "He is the First and the Last". (Surah al-Hadid, verse: 3). This means that before there was nothing, He existed alone, and in the end, nothing will remain, but He will be alone. He has always been and will always be, no one has created Him.

2. **الْحَيُّ** (Ever-Living Immortal): This is the attribute that shows His existence, eternalness and immortality.

3. **الْقَدِيرُ الْقَادِرُ** Almighty: This is the attribute that expresses the extent of His power.

4. **الْخَالِقُ** the Creator: He is the Creator, i.e., He has created the whole universe and brought it into being from non-existence. **اللَّهُ خَالِقُ كُلِّ شَيْءٍ**

Translation: "Allah is the Creator of all things". (Surah al-Zumar: verse: 62)

5. **الْعَلِيمُ** The All-Knowing: He is the All-Knowing, i.e., He knows every word, every deed and every action. Nothing is hidden from His knowledge, whether anything happens in broad daylight, in the darkness, in the congregation, or in privacy, whether something happens in the desert, or at the bottom of the sea. He knows everything, whether done in the past or in the present, or in the future. He knows all. Nothing is beyond His knowledge. **إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ**, **Translation:** "Verily Allah is All-Knowing". (Surah al-Tawbah: 115)

6. **السَّمِيعُ** The All-Hearing, The Hearer: He is the hearer, i.e., He hears everyone, whether one calls upon by tongue or by heart, in the congregation or in privacy, in Arabic or in any other language, He hears



all and hears all the time. **إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ** **Translation:** “Verily, Allah is All-Hearing, All-Knowing”. (Surah al-Baqarah: verse: 181)

7. الْبَصِيرُ The All-Seeing: He is All-Seeing. Nothing in the universe and no work is disappearing from Him, whether it is visible or invisible, in the depths of the ocean or in the layers of the earth, He sees all. **وَهُوَ السَّمِيعُ الْبَصِيرُ** **Translation:** “And He is the All-Hearing, the All-Knowing”. (Surah al-Shura, verse: 11).

8. He does whatever He wills. Allah says: **نَعَالٍ لِّمَا يُرِيدُ** **Translation:** “Always doing whatever He wills”. (Surah al-Buruj: verse: 16) Everything is being done by his will.

Requirements of Tawheed: *Tawheed* is not only a surety of success and prosperity in the Hereafter, but also a means of prosperity and happiness in this world. The Holy Qur’an and the instructions of the Messenger of Allah tell that there are some essential and basic requirements of the belief in *Tawheed*, which must be believed and followed; some of them are as follows:

Allah Almighty is unique; there is nothing like Allah Almighty. It is stated in the Holy Qur’an: **Translation:** “There is nothing like Him”. (Surah Al-Shura: verse: 11). So we should believe in Him as an incomparable being.

There is only Allah Almighty whose pleasure man should think of.

All deeds and actions that fall into the worship category should be reserved for Allah Almighty alone. Thus, Allah says: **إِن تَعْبُدُوا إِلَّا اللَّهَ** (Surah Al-Isra: 23) **Translation:** “Do not worship anyone other than Him”. Instead, prostration should be done to Him, vows and prayers should be kept for Him, prayers and supplications should be made to Him, refuge should be sought from Him, and only He should be called for help.

All the emotions and feelings, in which the spirit of worship is found, should be reserved for Allah Almighty. Such as praise and



gratitude, hope and trust, fear and piety, true love and devotion and fear, humility and submission etc.

The only sovereign of this whole universe is Allah Almighty. He alone has the right to command and to forbid. He is the real Legislator. He alone has the right to set the law of life, forgive, or punish.

We should live this worldly life according to the guidance and commands sent by Allah Almighty, believing in Him with all His attributes.

These basic requirements of *Tawheed* are so crucial that denying any of them makes the claim of believing in Allah Almighty meaningless. This means that all these factors are included in the basic meaning of belief in *Tawheed*. No one can be a true Muslim unless he believes in this belief with its full meaning.

Effects of Aqeedah-e-Tawheed on Life: When the belief in Allah's oneness is established in a person's heart and mind, its beneficial effects appear in his personality. Islamic beliefs also affect the practical life of man. These beliefs improve character, deeds and morals. The most significant effects of *Tawheed* on human life are as follows:

- By believing in the Almighty and His names and attributes, the love and respect of Allah Almighty is developed in the servant's heart. Consequently, he obeys the commands of Allah and avoids His prohibitions conscientiously. In obedience to the commands of Allah and avoiding His prohibitions, lies great happiness for the individual and the society in this world and in the Hereafter.
- It gives man the highest position of freedom and liberty.
- It creates the qualities of piety, self-control, self-control and self-respect within a person.
- It creates humility in man.
- He sees all creatures with love and affection, for he has a broad vision because they are the creation of Allah Almighty.
- It gives man the strength of perseverance and courage, contentment, selflessness, determination, patience and trust, due to which man copes with the difficulties of the world.



- Because of his complete belief in the mercy of Allah Almighty, he never despairs. Instead, he becomes fearless and does *Jihad* to uplift the word of Allah Almighty and does not fear death. Furthermore, it creates in man the idea of the unity and equality of humankind.

Exercise

(A) Write detailed answers of the following questions:

1. Explain the belief in *Tawheed*.
2. Write a detailed note on the requisite of *Tawheed*.

(B) Write brief answers of the following questions:

1. What is the concept of faith (*Iman*)?
2. What is meant by worship?
3. Write a note on the effects of belief in *Tawheed*.
4. "Allah Almighty is eternal". Explain.
5. What does the word "*Tawheed*" stand for?

(C) Mark ☒ on correct answers of the following questions:

1. The literal meaning of "*Tawheed*" is:
a) to believe in oneness b) to believe in
c) to keep discipline d) to instruct and guide
2. A Muslim should first:
a) reform belief. b) offer prayer.
c) have good morals. d) perform Hajj.
3. The welfare of man is based on:
a) patience and gratitude b) Sincerity and piety
c) Faith and good deeds d) forbearance and tolerance

INSTRUCTIONS FOR THE TEACHERS

Teachers should briefly explain "Shirk" (polytheism), condemnation of shirk and types of shirk to the students.



2. Belief in Prophethood

LEARNING OUTCOMES

By the end of this lesson, students will be able to:

- Understand the meaning and significance of Prophethood and Apostleship.
- Explain the need for Prophethood and Apostleship.
- Understand and explain the importance of love and obedience to The Holy Prophet ﷺ.
- Understand and explain the meaning of the finality of Prophethood and its need.
- Act according to the belief in Prophethood in their daily life.

The Literal and Terminological Meaning and Concept of Prophethood and Apostleship: Belief in Prophethood is the second most important and fundamental belief in Islam. The word “*Nubuwwat*” is derived from “*Naba*”, which literally means news. And the one who gives news is called a “*Nabi*” (Prophet), the plural of which is “*Ambiyaa*” (Prophets). Moreover, the word “*Risalat*” literally means to convey a message. And the one who conveys the message is called “*Rasool*” (Messenger), the plural of which is “*Rusul*” (Messengers).

In religious terminology, “Prophethood and Apostleship” is a high spiritual position on which Allah Almighty has appointed chosen servants from among His servants. Through which man attains divine knowledge. This means that Prophethood and Apostleship is a position that serves as a link between Allah Almighty and His servants. Through it, Allah Almighty conveys His commands and instructions to His servants. And through them, He guides and corrects and trains human beings. The person who holds this position is called a Prophet or a Messenger. Even before receiving the divine message, the status of the Messenger is high in his nation. He is infallible, pious, gentle, virtuous,



truthful and trustworthy. And in Arabic “*Al-Rasool*” refers to the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ. Therefore, to believe in all the Prophets and Messengers sent by Allah Almighty before The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ is obligatory.

In the chain of Islamic beliefs, belief in Prophethood comes right after “*Tawheed*” (monotheism). In the Holy Qur’an, Almighty says: كُلُّ اٰمَنَ بِاللّٰهِ وَرُسُلِهِ وَكُتِبَ عَلَيْهِ وَاَوْفَىٰ بِرُؤُوسِهِمْ لَا نَفَرًا يَّيْنًا اَحَدٍ مِّنْ رُّسُلِهِ۔ (Surah Al-Baqarah: 285).

Translation: “They all believe in Allah, and His angels and His books and His messengers, and they say: We make no distinction among any of His messengers.”

The need for Prophethood and Apostleship:

1. Islam has stated “worship and obedience to Allah Almighty” as the purpose of man’s creation and life. It can occur only through the practical guidance of Prophets and Messengers. Therefore, the salvation of man in this world and the Hereafter also depends on Prophetic guidance.

2. Man naturally wants an example or pattern before his eyes for practical life, by which he can mould his living. The life of the Prophets is the best practical example for people to follow.

3. Allah Almighty reveals the Book on the Prophet and the Messenger for the guidance of His servants. A Prophet teaches its teachings and commands and wisdom. Allah says: “Allah has indeed bestowed favours on the believers to send among them Messenger from among them who recite to them the verses of Allah and purify them and teach them the book (of Allah) and wisdom and before that they were in the clear astray. (Surah Aal-Imran: 164)

4. According to Islamic belief, this world is a place of action, and the Hereafter is a place of accountability and questioning. Now, if people are not given any guidance from the beginning, then they could not be questioned on the Day of Resurrection because they can say that we have not received any guidance, then how could we act?



5. As Allah Almighty has provided all facilities for the fulfillment of the physical needs of human beings, similarly, He has blessed humanity with practical guidance through Prophethood and Apostleship for the fulfillment of spiritual needs. The Messengers and the Prophets were sent to invite people to the religion of truth in the world because they may call people to faith and command the worship and obedience of Allah Almighty so that the argument may be fulfilled on the people. No one could say that we did not know anything.

Love for The Holy Prophet ﷺ: In the light of the Holy Qur'an, there are four essential aspects of our relationship with The Holy Prophet ﷺ. They are: 1. Faith 2. Obedience 3. Following his footsteps, and 4. Love.

Love is the name of a natural attraction and passion. If this love is based on a religious relationship, it is called “spiritual love” or “love of faith”. The Holy Prophet ﷺ deserves all kinds of love from us, and that is the requirement of faith because he is the beloved of Allah and the benefactor and mentor of the believers. Therefore, Allah Almighty commands us to love His Messenger. On the contrary, any faith or obedience which is not based on the love of the Messenger of Allah is not valid in the sight of Allah Almighty.

The requisite of this love is that the love should not be merely outward and formal, but should be a love that will overcome all other loves, in comparison to which the value of the dearest and beloved relationship keeps no value, for which everything in the world can be sacrificed. This is the standard of love stated in the Holy Qur'an, “The Prophet has more rights for the believers than their own lives”. (Surah Al-Ahzab: 6)

In the Hadith, the love of the Messenger of Allah is declared as a sign of faith. He said: “None of you can be a (true) believer unless he loves me more than his parents, children and all people”. (Sahih Bukhari, Book of Iman, Hadith: 15)



Obedience and Following to The Holy Prophet ﷺ

The word “*Ita’at*” is derived from “*Tawun*, which literally means heartfelt willingness and obedience.” Obedience requires complete surrender. It does not accept to obey some commands and disobey some. In other words, the attitude of accepting obedience with a willing heart is called obedience. “*Ittiba*” (following one’s footsteps): To follow every step and every deed of The Holy Prophet ﷺ with a deep heartfelt attachment and with complete submission is called “*Ittiba*”. When complete obedience and heartfelt love come together, it is called “*Ittiba*”. If someone obeys and follows the commands that The Holy Prophet ﷺ has ordered or instructed or his Sunnah in the matters of life, it is called following the footsteps of the Messenger of Allah ﷺ.

The main reason for ordering obedience to the Messenger of Allah is that Allah Almighty wants obedience to Him. The only means of obedience to Allah is the Messenger ﷺ, because Allah Almighty does not speak directly to His slaves, but He speaks through His Messengers. It is the Messenger who informs the people about the instructions of Allah Almighty and His commands. Therefore, obedience to the Messenger of Allah is, in fact, obedience to Allah Almighty, so whoever wants to obey Allah Almighty, he must obey the Messenger of Allah ﷺ. Without it, obedience to Allah Almighty cannot be imagined, so the Holy Qur’an says: “He who obeys the messenger of Allah, indeed he obeyed Allah.” (Surah Al-Nisaa: verse: 80)

Characteristics of the Prophethood of Muhammad ﷺ

ﷺ: Prophethood started with Prophet Adam عَلَيْهِ السَّلَام and came to an end on Hazrat Muhammad ﷺ - the



Messenger of Allah and the Last of all Prophets. The perfections which Allah Almighty bestowed to all previous Prophets individually, He blessed with all of them in the *Shari'ah* of The Holy Prophet ﷺ. Therefore, we believe that the *Shari'ah* of The Holy Prophet ﷺ has surpassing significance. It comprises the excellencies of all the previous Prophets' *Shari'ah*.

Some of the distinguishing features of the Islamic *Shari'ah* include generality and universality, abrogation of the first *Shari'ah*, Perfection, i.e. preservation of the Divine Book, protection of the Sunnah of the Prophet, comprehensiveness and finality of Prophethood.

Finality of Prophethood: The literal meaning of “*Khat'm*” is to seal, the end of something and to finish by completing a task. Finality of Prophethood means that the series of Prophethood which started from Hazrat Adam ﷺ and many Prophets came one after the other, this series ended on The Holy Prophet ﷺ. The Holy Prophet ﷺ is the last Prophet of Allah for all human beings till the Day of Resurrection. Now, no new Prophet will come. Whoever claims Prophethood in any way after The Holy Prophet ﷺ is an infidel (unbeliever) and is out of the circle of Islam. The Holy Qur'an, which was revealed to The Holy Prophet ﷺ, is the last eternal revelation of Allah Almighty to all humanity, after which no other book will be revealed. With the arrival of The Holy Prophet ﷺ the chain of guidance came to an end. The religion has been completed, and now the Prophethood is over. In the Holy Qur'an, the Almighty says: *الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا*. (Surah Al-Mai'dah: 3) **Translation:** “Today I have perfected your religion for you and completed My favour upon you, and I have chosen Islam as the religion for you.”



The need for the finality of Prophethood: Allah declared in the Holy Quran that the religion has been completed, and divine pleasure was manifested in the religion of Islam. This is a clear announcement regarding The Holy Prophet ﷺ being the Last Prophet and Messenger. Allah Almighty says in the Holy Qur'an:

مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ ۖ

(Surah Al-Ahzab: 40)

Translation: "Muhammad ﷺ is not the father of any man among you, but he is the Messenger of Allah and the Seal of the Prophets (Last of the Prophets)" i.e., He is the one who will end the chain of Prophethood.

The Holy Prophet ﷺ said: "There will be among my *Ummah* thirty great liars, each of them asserting that he is (Allah's) prophet, whereas I am the Last Prophet. After me, there will be no Prophet". (Sunan Abu Dawood, Hadith: 4252). It is clear from the mentioned Hadith that The Holy Prophet ﷺ is the Last Prophet, and this *Ummah* is the last *Ummah*. Now no Prophet will ever come. If someone claims this, he is a liar. Therefore, there is a unanimous consensus of all the *Ummah* that The Holy Prophet ﷺ is the Last Prophet of Allah.

The reason for ending the chain of Prophethood on The Holy Prophet ﷺ: The reasons for ending the chain of Prophethood on Hazrat Muhammad ﷺ - the Messenger of Allah and the Last of all Prophets are as follows:

- A comprehensive and everlasting book has been revealed to The Holy Prophet ﷺ whose words and commands are still preserved and will remain preserved till the Day of Resurrection.



- The Holy Prophet ﷺ was given a perfect religion and a complete *Shari'ah*. The detailed and comprehensive teachings of *Shari'ah* has the solution to all problems that may arise till the Day of Resurrection.
- Before The Holy Prophet ﷺ, all the Prophets were sent as prophets to their respective nations and tribes. Therefore, their Prophethood was temporary and specific to their nations only; while the Prophethood of The Holy Prophet ﷺ is common and universal to all humanity, i.e. for all human beings till the Day of Judgment.

Therefore, as Muslims, we must believe in the authenticity of all the teachings of The Holy Prophet ﷺ, obey and follow him. We must love the Messenger of Allah earnestly ﷺ and submit all our desires to the commands of The Holy Prophet ﷺ. We must respect The Holy Prophet ﷺ with utmost courtesy. We must always be humble and down to earth because of the greatness and glory of The Holy Prophet ﷺ. We must always avoid disobeying The Holy Prophet ﷺ. We should be benevolent to the entire *Ummah* of The Holy Prophet ﷺ and spread his message with our words and deeds.

ACTIVITY FOR THE STUDENTS

Ask students to memorize verses and Hadith about the finality of Prophethood, write them on a chart and display them in the classroom.

Exercise

(A) Write detailed answers to the following questions:

- 1) Write down the literal and terminological meaning and concept of "*Risaalat*" and "*Nubuwwat*".



- 2) Write a note on the belief in Prophethood in detail.
- 3) Write a note on obedience and following The Holy Prophet ﷺ in detail.
- 4) Explain the belief in the finality of Prophethood.
- 5) Describe the importance of the love for The Holy Prophet ﷺ in Islam.

(B) Write brief answers to the following questions:

- 1) Who is called a Prophet or a Messenger?
- 2) Write down the characteristics of the Prophethood of Hazrat Muhammad ﷺ
- 3) What do the Holy Qur'an and Hadith guide us about the finality of Prophethood?
- 4) What is the sign of perfect faith? Write down.

(C) Mark ☒ on correct answers of the following questions:

- 1) Prophethood and Apostleship" is a high spiritual position in which:
 - a) Any person can attain this by his struggle.
 - b) Devoted people are appointed.
 - c) Those who serve people are appointed.
 - d) Allah Almighty has appointed His special servants.
- 2) Allah Almighty has sent for the guidance of every nation:
 - a) Book b) Prophet c) Angel d) Jinn
- 3) The first Prophet sent by Allah Almighty is:
 - a) Hazrat Adam عَلَيْهِ السَّلَام b) Hazrat Moosa عَلَيْهِ السَّلَام
 - c) Hazrat Esa عَلَيْهِ السَّلَام d) Hazrat Ibrahim عَلَيْهِ السَّلَام

INSTRUCTIONS FOR THE TEACHERS

In order to inculcate the belief in the finality of Prophethood in the hearts and minds of the students, the teacher should further explain it according to the current requirements.



(B) Worships

1. The Importance and Significance of Worship

LEARNING OUTCOMES

By the end of this lesson, students will be able to:

- Explain the meaning and concept of worship.
- Explain the importance and significance of worship.
- Explain the effects of worship in practical life.

The meaning and concept of worship: "*Iba'dat*" is an Arabic word derived from "*Abd*". "*Iba'dat*" literally means worship, humility, submission and obedience. In Islamic terminology, "*Iba'dat*" means to live according to the blessed life of The Holy Prophet ﷺ with the intention of gaining the pleasure of Allah Almighty. *Iba'dat* includes every action which Allah has commanded to do and to avoid which He has forbidden. Since the servant's job is to obey the master, especially if He is the master of all the rulers, then to consider His commands as a cause of happiness and contentment for oneself is the ascension of a servant.

The Importance and Significance of Worship: In Islam, the first emphasis is given to worship after the reformation of faith or belief. Worship is a practical form of direct contact and relationship with Allah Almighty. Allah Almighty says: "And I have not created Jinn and mankind except that they should worship Me." (Surah Al-Zariyat: 56). In another place, the Almighty says: "O people! Worship your Lord, Who created you and those before you, so that you may save (from His punishment)." (Surah Al-Baqarah:21). Here worship refers to piety, which is the destination after the purification of the heart and soul and sincerity of action. This condition of a man's heart leads to love for good deeds and hatred of evils. Allah says in the Holy Qur'an: قُلْ إِنَّ صَلَاتِي وَنُسُكِي



مَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ - (Surah al-Anaam: 162) **Translation:** “And proclaim that my prayers, my sacrifices, and my life and death are all for Allah, the Lord of the worlds.”

Every day in every prayer, Muslims repeatedly pray for the straight path. The verse mentioned above gives a brief and comprehensive outline of the straight path, which is the soul of Islamic life. It is the lifeblood of Islamic society. The verse mentioned above states that every Muslim's breath, step, and deed should be for Allah Almighty's sake, not for the other and one's desire. This is the purpose of a Muslim's life.

The Requisites of Worship: We should obey all the commands of Allah Almighty and should act upon them. We must abstain from what He has made unlawful and act upon what He has made obligatory and compulsory with complete obedience. We should bring every aspect of life under the sphere of obedience to Allah Almighty. Allah Almighty says: “O Believers! Enter into Islam wholeheartedly.” (Surah Al-Baqarah: 208).

Effects of Worship on Man's Practical Life: The Islamic System of worship develops feelings of love and sympathy in man for other human beings. Therefore, a Muslim loves other people. He loves and sympathizes with them and helps them in their sorrows. In the same way, these acts of worship also teach patience and forbearance. At the same time, they awake the spirit to sacrifice their interests for the sake of Allah Almighty and the collective good.

Worship teaches man to live together collectively, so man learns to live together with other human beings and becomes a socialist.

Punctuality of worship eliminates bad habits like laziness, idleness and wastage of time.

The punctuality of prayer creates in man the qualities like observance of time, outward and inward purification, the obedience of a leader and collectivity. He abstains from evils and obscenities.

Fasting creates piety in man, that is, the fear of Allah Almighty that helps a man distinguish between good and evil.

Through paying Zakat, the love of wealth decreases within man, and he becomes happy to help other human beings financially.

Hajj teaches universality.

Good deeds like helping people, relating with kin and caring for their subordinates improve relationships and affiliations. All these fruits of worship will be given to the believer on the basis of his intention and sincerity. Therefore, the correctness of the intention and sincerity in worship are the keys to its acceptance. Then every good deed has the status of worship for the believer. Furthermore, there is an emphasis on sticking to it. Allah Almighty says: "So worship Him and be steadfast in His worship". (Surah Maryam: 65).

These are the acts of worship that, along with the reformation of man, promote goodness and virtues in society and cause happiness for the believer in this world and in the Hereafter.

Exercise

(A) Write detailed answers of the following questions:

- 1) Write a note on "*Iba'dat*" (worship) in detail.
- 2) Write down the effects of worship on general life.
- 3) Write down the importance and significance of worship.

(B) Write brief answers of the following questions:

- 1) What is the literal and terminological meaning of "*Iba'dat*" (worship)?
- 2) Write some requisites of worship.
- 3) Write the translation of this verse (Arabic text).

(C) Mark ☒ on correct answers of the following questions:

- 1) Allah Almighty has created the Jinn and mankind:
 - a) for worship.
 - b) for cultivation
 - c) for trading
 - d) for industry and commerce
- 2) To live life according to the life of The Holy Prophet ﷺ is called:
a) economics b) sociality c) worship d) trading
- 3) The of human creation is:
 - a) to rehabilitate on the earth
 - b) to do business
 - c) to worship Allah Almighty
 - d) to cultivate



2. Jihad

Introduction, Importance and Types

LEARNING OUTCOMES

By the end of this lesson, students will be able to:

- Explain the introduction of *Jihad*.
- Explain the significance and importance of *Jihad*.
- Describe the types of *Jihad*.

Meaning and concept of *Jihad*: *Jihad* is an Arabic word which is derived from "Juh'd". It literally means: hard work, striving hard, doing the utmost hard and endeavour.

Shariah Term: *Jihad* in Islamic *Shariah* is to make every effort and endeavour for the sake of Allah Almighty, which is for the upliftment, protection and defence of the country and nation. Also, every effort and endeavour for the reformation of the society, to promote goodness and virtue and eliminate evils and vices from society is also *Jihad*.

The significance and importance of *Jihad*: Islam has given much importance to *Jihad*. Because only through *Jihad*, it becomes possible to create an atmosphere of peace and security in the world and protect human rights by eliminating distortion, corruption, oppression and all kinds of evil deeds which cause conflict and disorder in society. Allah Almighty says: **وَجَاهِدُوا بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ فِي سَبِيلِ اللَّهِ ۚ ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِن كُنْتُمْ تَعْلَمُونَ** (Surah Al-Tawbah: 41) **Translation:** "And do Jihad in the way of Allah with your wealth and your lives, it is better for you if you knew".

Regarding the emphasis on *Jihad*, the Messenger of Allah said: "One who died in a state that he did not fight in the way of Allah practically nor did he express any desire (or determination) for *Jihad*, so he died the death of a hypocrite." (Sahih Muslim: 1910).

Types of *Jihad* and its Practical Forms.

1. *Jihad* against the desires of the self: The inner strength that prevents man from obeying and worshipping Allah Almighty is his that



soul, which enjoins evil and incites man to commit sins and disobedience, including selfishness, hatred, backbiting, lies, vulgar talking and other self-desires. The domination of these desires and evil is what corrupts human actions and character.

Overcoming this enjoiner of evils falls into the category of *Jihad*. The Almighty says in the Holy Qur'an: "And for one who fears to stand before his Lord and restrains his soul from evil desire, then indeed Paradise only is his destination." (Surah al-Nazi'at: 40-41).

The Holy Prophet ﷺ has declared a person who controls his self to be a *Mujahid*. He said: (Arabic text) Translation: "A *Mujahid* is one who strives against his own soul (regarding obedience to Allah)". (Sunan al-Tirmidhi: 1621). In some traditions, striving against one's soul is declared as the biggest *Jihad* (*Jihad-e-Akbar*).

2. Jihad to Eradicate Evils: When individual evils prevail commonly in any society, they go ahead and take the form of collective evils. Islam has named all these as evils (*Munkaraat*).

An Islamic society is based on the principles of mutual good and welfare. Therefore, Islam not only rejects every action that causes trouble in society but also commands believers to eradicate it. Islam emphasizes that the social order should be peaceful and organized in all cases. It is possible only through the promotion of mutual tolerant attitudes. Islam has pointed out the deeds which fall under evil. These deeds include theft, looting, lousy behaviour based on linguistic and national distinctions, perjury, abuse, bribery, adulteration, underweighting, foul rituals and deprivation of rights etc. In Islam, it is the responsibility of every single member of society to try to save him and others from evils through individual and collective efforts.

The Holy Qur'an has mentioned various methods for eradicating evils and reforming society. Somewhere the name of commanding good and forbidding from evil, somewhere invitation and preaching and somewhere urging one another to the truth and urging one another to



have patience. Every member of the *Ummah* has to perform this duty according to his capacity. The Holy Prophet ﷺ has said in one of his blessed instructions: “المجاهد من جاهد نفسه”. (Sahih Muslim: 49) **Translation:** “He who sees something evil amongst you should change it with the help of his hand; and if he has not strength enough to do it, then he should do it with his tongue, and if he has not strength enough to do it, (even) then he should dislike it from his heart.”

The scholars of Hadith have written in the interpretation of this Hadith that it is the responsibility of the government to eradicate evils with force and power. It is the responsibility of the scholars and the writers to forbid evils with their tongues and writings, and it is the responsibility of every individual of the *Ummah* to consider evil as vicious and avoid it.

Similarly, Islam emphasizes that the believer himself should stand on the truth, speak the truth and persuade others to stand on the truth. Moreover, he should strive for the upliftment of the truth. This process is called the "*Best Jihad*".

The Holy Prophet ﷺ has said **مَنْ رَأَى مِنْكُمْ مُنْكَرًا فَلْيُغَيِّرْهُ بِيَدِهِ** (Sunan Abu Dawood: 4344): **Translation:** “The best *Jihad* is to speak a word of justice in front of the tyrant ruler.”

Jihad by sword/Armed Jihad (Fighting).

Jihad by the Sword: This means that if an enemy force invades an Islamic country, then it becomes obligatory on it to fight and protect its borders, the religion, faith, life and property, and the honour and dignity of its citizens.

The Obligation of Armed Jihad: When The Holy Prophet ﷺ laid the foundation of the state of Medina, the wrath of the infidels of Makkah and other enemies of Islam increased immensely. They were



eager to eradicate this new Islamic state from the surface of the earth. So they started making various plans, as a result of which the existence of the Islamic State and the lives, property and honour of the Muslims were seriously endangered, so Allah Almighty allowed the Muslims to wage Armed *Jihad* against these infidels in order to defend themselves.

Allah Almighty says: "Permission to fight back is hereby granted to those being fought, for they have been wronged. And Allah Almighty will help them of He is truly Most Capable of helping them." (Surah Al-Hajj: 39)

Reasons for the obligation of Jihad by the sword:

A: Enmity of the infidels and their dangerous intentions: Whoever embraced Islam in Makkah, he was oppressed and tortured by the enemies of Islam. The main reason was "the words of truth," i.e., (Arabic text) "There is no god but Allah, Muhammad is the Messenger of Allah". The infidels considered these words of truth to be against their faith; they were not ready in any case to tolerate these words of truth. Therefore, they narrowed the land of Makkah for the Muslims and forced them to migrate to Medina.

Allah Almighty says: "They are those who have been expelled from their homes for no reason other than proclaiming, 'Our Lord is Allah'." (Surah Al-Hajj: 40)

The intense opposition and enmity of the infidels of Makkah towards the Muslims can be guessed from this verse as well, "And they (infidels) will always fight you until they turn you away from your faith if they can." (Surah Al-Baraqaah: 217)

Threat to the existence of the Islamic State: The pagans of Makkah did not bear the words of truth in Makkah. A state was founded in Medina on the same words of truth. Hence, the fear of the pagans increased that the power of Islam would become a permanent threat to them. So their sleep flew. They increased their evil efforts and began planning a war to remove the Islamic State. So Allah Almighty revealed these commands for the defence to Muslims. "And those who fight you,



fight them in the way of Allah, but do not transgress, for Allah does not like transgressors.” (Surah Al-Baqarah: 190).

Not to transgress means to use force where it is inevitable and to use it to the extent that it is needed.

The objectives of the armed *Jihad*: Besides defending and protecting the Islamic state, the Holy Qur'an has also described other objectives of armed *Jihad*. They are as follows:

A: Punishment for breaking the agreement: Islam places great emphasis on fulfilling the agreements. The divine instruction is: “And when you make an agreement with Allah, then fulfill it, and when you have sworn with a firm oath, do not break them, for you have made Allah your guarantor, and Allah knows what you do.” (Surah Al-Nahal: 91)

Islam has commanded to fight against the nation that makes an agreement with the Islamic government not to wage war and has intentions of war behind that agreement. The Holy Qur'an, while addressing The Holy Prophet ﷺ, said: “If you find them in battle, then punish them in such a way that those who are behind them (maybe warned). There is no doubt that Allah does not like the treacherous.” (.....36-38)

Although the background of the revelation of these verses is for a special occasion, its command is general. In other words, Islam has no concession to a treacherous nation. If a nation breaks an agreement and tries to fight, Islam has ordered the Islamic government to fight against it.

B: Respect for humanity and helping the oppressed: Islam has the most significant message of human dignity. The principles laid down for humanity have been declared necessary for the Islamic government to support and help the oppressed, to get rid of the oppressor's oppression.

In Surah Al-Nisa, Allah Almighty says: “And what is with you! You do not fight in the way of Allah and for those oppressed men, women, and children who cry out: Our Lord! Take us out of this land of oppressors! And appoint them for us a saviour on your behalf.” (Surah Al-Nisa: 75).



This verse refers to those oppressed men, women and children who were left in Makkah and were unable to migrate. The pagans were persecuting them to the extent that their life became intolerable. However, in this verse, the high goal of *Jihad* is stated that if human rights are being violated in any region of the world and that land is narrowed for them, so it is the duty of the Islamic government to help the oppressed Muslims as much as possible and save them from oppression.

C: Elimination of sedition and mischief: One of the main objectives of Islamic teachings is to establish peace, promote love and tolerance, and eliminate sedition and mischief.

Wherever in the world, if any government or group attacks the weak for its evil purposes and inflicts oppression, sedition and mischief endangering peace and tranquillity, the Holy Qur'an urges the Islamic State to wage war against them in order to refrain from such sedition and oppression. Allah Almighty says: "Fight against them until there is no more persecution and (in the country) the religion will be entirely to Allah, if they stop persecuting you, let there be no hostility except against the aggressors." (Surah al-Baqarah: 193).

In this verse, eradicating sedition and mischief on earth and creating an atmosphere of peace and harmony in the world is stated as the aim of *Jihad*.

Conditions of armed Jihad: Islam has laid down some conditions for armed Jihad, these should be kept in view while doing Jihad, and they are as follows:

A: For the exaltation of the religion of Allah: The first condition of armed Jihad is that it should be only for the exaltation of the religion of Allah.

B: Declaration by the Islamic State: The second condition of armed Jihad is that the state should make a declaration of war. In Islam, only the state has the authority to declare war. Therefore, the declaration of an individual or a group or issuing a Fatwa has no value in *Shariah* for



wagging war. Rather, such Fatwa or declarations of corruption fall into the category of mischief on earth.

C: Adequate availability of military power: The government should have adequate power and strength to fight the opposing force. The Holy Qur'an has emphasized to keep the Islamic state strong. He said: "Prepare (as much as possible) against them what you can of military power and cavalry to deter Allah's enemies and your enemies as well as other enemies you do not know but Allah knows them. And whatever you spend in the way of Allah will be paid to you in full, and you will not be wronged." (Sruah al-Anfaal: 60)

The meaning of this verse is that O' Muslims! You should always be ready with the equipment of war and a permanent army to take immediate action in case of need and fight the enemy to the fullest.

D: Methods of ignorance should not be used in war: The fight should be against those who are armed in battle and ready to fight. Women, children, the elderly, the wounded and civilians should not be attacked. The victims of the enemies should not be cut off their ears and noses, and the fields, houses and livestock should not be destroyed without any reason.

The difference between *Jihad* and fighting: The meaning of Jihad is to do utmost struggle to achieve a goal. Word *Jihad* is not a synonym of war. The word "*Qi'tal*" (fighting) is used for war, while *Jihad* has a broader meaning, which includes all kinds of struggle. *Jihad* for the sake of Allah is that everything should be done only for the sake of Allah in order to establish the religion of Allah on His land.



Exercise

(A) Write detailed answers of the following questions:

- 1) Explain the significance and importance of *Jihad*.
- 2) Describe the types of *Jihad*.
- 3) Write down the conditions for *Jihad*.

(B) Write brief answers of the following questions:

- 1) What is the meaning and concept of *Jihad*?
- 2) Explain the objectives of *Jihad*.

(C) Mark ☒ on correct answers of the following questions:

- 1) Types of *Jihad* are:
a) 3 b) 4 c) 5 d) 6
- 2) *Jihad* by sword refers to do *Jihad*:
a) by heart. b) by tongue. c) by arms d) by writing.
- 3) In some traditions, to strive against one's soul is declared as:
a) small Jihad (*Jihad-e-Asgar*).
b) big Jihad (*Jihad-e-Akbar*)
c) middle Jihad (*Jihad-e-Awsat*).
d) great Jihad (*Jihad-e-A*



(C) Seerah Tayyiba

The Blessed life of The Holy Prophet ﷺ

1. Commencement of Prophethood

LEARNING OUTCOMES

By the end of this lesson, students will be able to:

- Explain the situations of Arab before the commencement of Prophethood.
- Describe the meaning of the commencement of Prophethood.
- Explain the signs and objectives of the commencement of Prophethood.

The situations of Arab before the commencement of Prophethood:

The Holy Makkah: The city of Makkah had become the largest city in Arabia. It was the spiritual and social centre of the Quraysh. Due to its commercial activities, culture, economy and development, it was equal to the famous city of Yemen, Sana'a. The commercial caravans of Quraysh used to travel twice a year to Syria and Yemen, due to which the people of Makkah enjoyed all the comforts of life. The administrative structure of Makkah was present up to that time was established by Qu'sai Bin Kilab, the chief of Makkah -the grandfather of The Holy Prophet ﷺ

in the fifth generation - during the 5th century A.D. It was based on unity, cooperation, general reconciliation and the mutual division of administrative matters. A consultative council, "*Dar al-Nadwah*" was set up to resolve war issues, trade and other social issues.

Due to the better management of the city of Makkah, lucrative economic and commercial activities and the civilized social system, many of the families in Makkah had become very rich and capitalist. Some of them were people who gave charity and alms and helped the needy and the poor. But some had a business of usury and illegal means. They were luxurious, stubborn and harsh on the weak class. They were



proud of their wealth and children. They looked down on others. Evils, such as: drinking alcohol, oppression, immorality, obscenity, and income through illegal sources (i.e., robbery, theft, gambling), were not considered abominable. Teasing the neighbours, not keeping relations with kin and shedding unjust blood were their hobbies. Thus, because of these inhuman attitudes, they had become hard-hearted, low tempered and merciless. In the rest of the areas of Hijaz, the people had become rebellious due to mismanagement and displacement. Killing and fighting with their people was considered as courage and pride in their eyes. They felt proud to bury their daughters alive.

Due to common ignorance, idolatry had become their religious motto. There were 360 idols placed inside the Ka'ba alone. The state of the world at the time of commencement of Prophethood is stated in the Holy Qur'an as: ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ (Surah al_Rome: 41)

Translation: "There was corruption in the land and in the sea". (There were flaws in beliefs and practices in the world of religions and in the world of culture and civilization).

The Meaning of the commencement of Prophethood: When The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ reached the age of forty, as usual, he was engaged in worship in the solitude of the Cave of Hira during the month of Ramadan. One day angel Jibrael عَلَيْهِ السَّلَام came to him by the command of Allah Almighty. He lit the light of Prophethood up, which was hidden in the blessed chest of The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ with these words of divine revelation, The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ was exalted to proclamation to Prophethood and Apostleship. The following five verses of the Holy Qur'an were revealed:

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ۝ خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ۝ اقْرَأْ وَرَبُّكَ الْأَكْرَمُ ۝ الَّذِي عَلَّمَ بِالْقَلَمِ ۝ عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ ۝

(Surah Al-Alaq: 1-5).



Translation: “1. Read with the name of your Lord Who created 2. Created man from a clot. 3. Read, and your Lord is the Most Generous, 4. Who taught knowledge with the pen. 5. Taught man that which he knew not.”

After the first revelation, with these Qur’anic verses, Prophet Muhammad ﷺ proclaimed his Prophethood. This Prophethood is the last, and its *Shariah* is the last *Shariah*. From here, the mission of the last Prophethood started, and the revelations began.

Signs of Prophethood: After the proclamation of Prophethood, if a supernatural event appears in the hands of a Prophet, it is called a “miracle”. A miracle means an extraordinary event which does not appear in a usual way and manner. It refers to the revelation of a Prophet. It is considered among the “Signs of Prophethood.”

Six years before the revelation, The Holy Prophet ﷺ began to see a light and a twinkle, which he was delighted to see. There was no sound in this light and twinkle.

It is the law of Allah Almighty that whenever revelation begins on a prophet, he is first shown true dreams. In Sahih Bukhari, it is narrated from *Umm Al-Mumineen* Hazrat Ayesha رضي الله عنها that the revelation to The Holy Prophet ﷺ started with true dreams. His dreams at night were as clear and true as the morning light.

When The Holy Prophet ﷺ passed through the streets of Makkah, a voice would come from the rocks and trees saying: “اَسَلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ” “O’ Messenger of Allah! Peace be upon you!” When he looked to his right and left, he saw nothing but rocks and trees. He said: “I recognize the stone in Makkah which used to pay me salutations before my advent as a Prophet.” (Sahih Muslim: 2277).

Objectives of the Prophethood:

Teaching: At the time of the revelation of Allah and His Companions, Allah Almighty made these four points the axis and centre. The



“reading” and “pen” are mentioned in the first revelation of the Holy Qur’an. Then, at the time of the advent of The Holy Prophet ﷺ, Allah Almighty made these four points the axis and centre:

1. To recite and read the verses of Allah Almighty to them. 2. To purify them. 3. To teach them the book, and 4. To teach them the words of wisdom. (Surah Al-Jumu’ah: 2). That is, he was the preacher who recited the verses of Allah Almighty, the teacher who taught the verses, the guide who made the verses understood and the reformer who complied with the verses.

ACTIVITY FOR THE STUDENTS

Ancient maps of the sacred Hijaz should be brought in so that the students may remember the background of the lesson. Then they identify the places in them related to the advent of The Holy Prophet ﷺ. Get help from the internet.

Exercise

(A) Write detailed answers of the following questions:

- 1) Write an article on the commencement of Prophethood.
- 2) Write down the situations of Arab before the commencement of Prophethood.
- 3) Mention the objectives of the commencement of Prophethood.

(B) Write brief answers of the following questions:

- 1) Write the translation of the verses of the first revelation.
- 2) Explain the concept of the commencement of Prophethood.
- 3) Outline the four points mentioned in the Holy Quran about the objectives of the Prophethood.



(C) Mark ☒ on correct answers of the following questions:

- 1) The two cities, where the Quraysh of Makkah used to travel, were:
 - a) Iran and China
 - b) Iraq and Egypt
 - c) Syria and Yemen
 - d) Abyssinia and Yemen
- 2) The consultative council of the people of Makkah was:
 - a) "*Dar al-Nadwah*"
 - b) "*Dar al-Hijrah*"
 - c) The Holy Ka'ba
 - d) Suffah
- 3) The first revealed Surah was:
 - a) Al-Qalam
 - b) Al-Muddassir
 - c) Al-Muzzammil
 - d) Al-Alaq
- 4) The first verses were revealed in the month of:
 - a) Muharram
 - b) Ramadan
 - c) Rabi ul Awwal
 - d) Sha'ban



2. Invitation and Preaching

LEARNING OUTCOMES

By the end of this lesson, students will be able to:

- Explain the meaning of invitation (*Da'wah*) and preaching (*Tab'ligh*).
- Describe the objectives and effects of invitation and preaching.
- Outline the stages of invitation and preaching.

The meaning of invitation (*Da'wah*) and preaching (*Tab'ligh*): The literal meaning of "*Da'wah*" in Arabic is: to call and invite, while the meaning of "*Tab'ligh*" is "to convey". In Islamic terminology, to call people to Islam, to invite people to good deeds and religious education is called "*Da'wah of Religion*" and to convey these teachings to other people, nations and countries with the spirit of benevolence is called "*Tab'ligh*". Allah Almighty says: **وَمَنْ أَحْسَنُ قَوْلًا مِّمَّنْ دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا** (Surah Fussilat: 33). **Translation:** "And who is better in speech than he who calls to Allah and does good deeds".

Purposes of Invitation and Preaching: Among the primary objectives of invitation and preaching are: To convey the message of Allah Almighty to the people. To believe in Allah Almighty as One God and Lord, no one should be associated with Allah Almighty and His attributes, authorities and rights, to consider Islam as the religion of truth and consider oneself accountable before Allah Almighty, to believe in all the Prophets of Allah completely and follow their footsteps, to believe that Prophet Muhammad **حَاتَمُ النَّبِيِّينَ صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ** - the Messenger of Allah and the last of all Prophets as last Prophet, and it should be encouraged to promote goodness by following his *Seerah*, and it should be encouraged to eradicate evils.

There are three stages of invitation and preaching of The Holy Prophet **صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ** in Makkan life. They are as follows:



The first stage is the secret preaching: This period was up to three years after the revelation, which The Holy Prophet ﷺ spent in preaching *Tawheed* with silence and secrecy. The result of this silent and wise preaching style was that Hazrat Abu Bakr رَضِيَ اللهُ عَنْهُ was the first among the men, Hazrat Khadija رَضِيَ اللهُ عَنْهَا among the women, Zaid bin Haritha رَضِيَ اللهُ عَنْهُ among the slaves and Hazrat Ali رَضِيَ اللهُ عَنْهُ among the children embraced Islam. At that time, The Holy Prophet ﷺ kept the practice of invitation and preaching secret as it was the requirement of the time and circumstances. Hence, hard work was done on family members and trusted friends initially. Gradually, people started converting to Islam, and in a short time, there became a small group of Muslims. "Dar-e-Arqam", the house of Hazrat Arqam رَضِيَ اللهُ عَنْهُ, which was situated on Sa'fa Hill, became the centre of their gatherings, where they learned the teachings of the Holy Qur'an and offered prayers. Allah Almighty instructed The Holy Prophet ﷺ at the time of the second revelation: 1. O' the Cloaked One! 2. Rise up and warn! 3. And proclaim the Greatness of your Lord. (Surah al-Muddaththir: 1-3).

The second stage is open preaching: The Holy Prophet ﷺ continued to invite and preach secretly for three years. After that, the second stage of the preaching efforts of The Holy Prophet ﷺ began, when The Holy Prophet ﷺ was commanded: وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ (Surah al-Shuaraa: 214) Translation: "And (O' dear Prophet) Warn your closest relatives."

A few days after receiving this order, the Messenger of Allah invited the family of Abdul Muttalib to a feast in which some of their chosen members were also there. In addition, his uncle Abdul Uzza, Abu After the meal, The Holy Prophet ﷺ addressed



the gathering and said: “I have brought that message to you that no one from the Arab has presented, this is the message of the welfare of both the world and the Hereafter. I have brought that which is the happiness of both religion and the world. Who among you will support me in this holy campaign?”

After the address of The Holy Prophet ﷺ, the whole gathering was silent. Out of all the family members, only the young Hazrat Ali Murtaza كرم الله وجهه stood up, saying: “I will support you, even though I am the youngest and weakest, but I will still support you.” The participants of the gathering did not pay any attention to the call of The Holy Prophet ﷺ; they stood and went to their respective homes.

Sa'fa Hill: After conveying the message of Allah Almighty to the relatives and the people of Makkah on Safa Hill, Allah Almighty ordered The Holy Prophet ﷺ to spread this message on a wide scale in order to invite the nation. The Holy Qur'an says: “We have revealed to you the Qur'an in Arabic, so you may warn the people of Makkah and the people around it.” (Surah Al-Shu'ra: 7). Then, The Holy Prophet ﷺ stood on the hill of Sa'fa and called the people of Quraysh by the names of the tribes, the Quraysh gathered, some of them sent their representatives, after that The Holy Prophet ﷺ proclaimed: “Remember! I speak the truth to you more than that and warn you of Allah Almighty's punishment. تَوْبُوا لِلَّهِ إِلَّا اللَّهُ تَقْبَلُوا **Translation:** "Say: There is none worthy of worship except Allah. You will be successful.” Hearing this, his uncle Abu Lahab was the first to say: You get ruined! (نعوذ بالله) Is that why you gathered us? Thus, the gathering was dispersed.

In the next stage, Allah Almighty gave this message to the whole human race, i.e., the international community, and said: وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِّلنَّاسِ



بَشِيرًا وَنَذِيرًا (Surah Sabaa: 28) **Translation:** "And We have sent for the whole humanity as a giver of glad tidings and a warner. Therefore, the Messenger of Allah continued his invitation campaign by visiting the seasonal markets of Arabia, like O'kaz, Majna and Zul-Mijaz (where people used to gather commonly) and delivered the message of Islam to them. He also went to Ta'if to preach Islam. He remained busy inviting the people to Allah Almighty for about ten days.

Principles of Invitation and Preaching: As Allah Almighty has commanded the preaching of Islam in the Holy Quran, He has also mentioned its principles and conditions. The Divine command is: اُدْعُ إِلَىٰ

جَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ ۚ سَبِّحْ رَبَّكَ بِالْحِكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَ (Surah Al-Nahal: 125) **Translation:** "Call people to the path of your Lord with wisdom and kind advice and debate within a better way".

In this verse, three principles of invitation and preaching have been stated. To make any effort effective, the same principles are adopted. They are as follows:

1. Wisdom, 2. Kind advice and 3. Debate in the best manner.

Preaching with wisdom: The talk should be according to the level of the addressee. Willingness to listen should be created. The invitation and preaching should be wisely according to the audience's mental capacity. So it should be with scientific and rational reasoning according to the situation and occasion.

Kind advice: There is definitely an effect of speaking in a good manner. To speak effectively by showing the good and the bad in front of the addressee so that no one is hurt and everyone is convinced for the truth is termed "kind advice".

Debate and discussion: If there comes a situation of discussion or dialogue in order to say one's opinion, then discussion should be full of arguments, and in order to disprove the opinion of the opponent, then the language should be in a good and polite manner, in which



there should be understanding and convincing, while talking in anger, excitement and screaming should be avoided. Allah Almighty says: ﴿

جَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ

It is also essential for the preacher to act on what he preaches to others, as Allah Almighty says in the Holy Qur'an: "And who is better in speech than he who calls (people) to Allah and does good deeds." (Surah Fussilat: 33)

Effects and Fruits of Invitation and preaching: In the beginning, one of the Ansar of Medina, Suwaid bin Samit, who was famous for his bravery and poetry, came to Makkah during the Hajj period. After hearing a few verses of the Qur'an from the blessed tongue of The Holy Prophet ﷺ, he got convinced of the reality of Islam. Then his conversion to Islam affected other people of Medina. As a result, some people of Medina embraced Islam within only two or three years. Afterwards, the migration of Muslims from Makkah to Medina began. The Muslims went to Medina and became strong. Then The Holy Prophet ﷺ also migrated from Makkah and came to Medina. After arriving, he laid the foundation of a mosque there. The Holy Prophet ﷺ made agreements with the tribes of Medina and its surroundings.

After the battle of Badr, the battle of Uhud, the battle of Trench and the treaty of Hudaibiya, The Holy Prophet ﷺ wrote letters of invitation and preaching to the kings. Khyber was conquered. Truth conquered, and falsehood was defeated, i.e., Makkah was conquered.

As a result of invitation and preaching, on the occasion of Farewell Hajj, more than one lac companions prepared for Hajj. Therefore, we should also strive for the duty of invitation to religion and preaching of Islam wholeheartedly so that the religion of Allah Almighty prevails and we may prosper in both worlds.

ACTIVITY FOR THE STUDENTS

Students should compile "The important points for invitation and preaching" in their current environment in the light of the verse (Arabic text) after debate/discussion.



Exercise

(A) Write detailed answers of the following questions:

- 1) Write a note on the stages of invitation and preaching.
- 2) Explain the principles of invitation and preaching.

(B) Write brief answers of the following questions:

- 1) Describe the meaning and concept of invitation and preaching.
- 2) What are the objectives of invitation and preaching?
- 3) Briefly describe the effects of invitation and preaching.

(C) Mark ☒ on correct answers of the following questions:

- 1) The literal meaning of "Da'wah" is:
a) to tell b) to read c) call d) to invite
- 2) To convey good and virtuous things to others is called:
a) Speech (*Taqrir*) b) Teaching (*Tadrees*)
c) Preaching (*Tab'ligh*) d) Research (*Tahqiq*)
- 3) The first center of invitation and preaching in Makkah was:
a) "Dar-e-Arqam" b) She'be Abu Talib
c) Safa Hill d) The sacred Mosque
- 4) It is the duty of the preacher to listen to the criticism of the addressee and:
a) take revenge b) forgive
c) quarrel d) show anger

INSTRUCTIONS FOR THE TEACHERS

Ask students to write an article on the role of the sources of modern technology such as computer, mobile, internet etc. in invitation and preaching of Islam.



3. Migration to Medina and Ghaz'wat (battles)

LEARNING OUTCOMES

By the end of this lesson, students will be able to:

- Explain the reasons, circumstances and events of the migration to Medina.
- Give a brief introduction of the meaning and concept of "Ghaz'wat."
- Explain the results and effects of the migration to Medina.

The meaning and concept of migration: The meaning of "*Hij'rat*" in Arabic is taking apart, separating and migrating from one place to another. In Islam, the meaning of "*Hij'rat*" is to leave one's original homeland and home and settle in another country in order to gain the pleasure of Allah Almighty, especially where they are subjugated and oppressed, and are in difficult to live according to Islam, then they should move to a place where they can meet the requirements of the religion, and it is easy to follow Islam.

The first migration was made to Abyssinia, and the second was towards "*Yath'rab*," i.e., Medina, according to the Divine command. The companions, who migrated from Makkah and settled in Medina, are called "*Muha'jir*", and the people of Medina who helped them are called "*An'sar*".

Reasons for migrating to Medina: Medina is an ancient city in Arabia. Its real name was "*Yath'rab*". However, after the migration of The Holy Prophet ﷺ to it, it became famous with the name "The city of the Prophet ﷺ" and then "*Medina Munawwara*" (The Illuminated City). The following are the reasons for migration to Medina:

On the one hand, the oppressions of the polytheists were on the rise against the Companions in Makkah, on the other hand, the



environment was favourable for Muslims because of the general popularity of Islam in Medina. Therefore, The Holy Prophet ﷺ permitted Muslims to migrate to Medina. As a result, all the Muslims migrated and went to Medina, leaving only a few who were held captive by the polytheists or could not go because of poverty and compulsion. Hazrat Abu Bakr Siddique رَضِيَ اللَّهُ عَنْهُ and Hazrat Ali رَضِيَ اللَّهُ عَنْهُ were also behind due to some particular reasons.

i. Prohibition of *Da'wah* of Islam in Makkah: Before the proclamation of Prophethood, the Quraysh used to call The Holy Prophet ﷺ by the titles of "*Sadiq*" (Truthful) and "*Amin*" (Trustworthy). But after the proclamation of Prophethood, they became mortal enemies of The Holy Prophet ﷺ. Thus, it became challenging for him to invite people to Islam. Despite this, in the beginning, he continued to teach the people teachings of religion and trained them secretly.

ii. Violence against Muslims: In Makkah, the enemies inflicted atrocities on every convert to Islam. They left no opportunity to inflict physical or mental torture on them, even though they besieged The Holy Prophet ﷺ and other Muslims for three years in Sha'b Abi Talib (*Valley of Abu Talib*) with a complete social boycott. Besides, they tortured and martyred many companions.

iii. Encouraging experience of Emigration to Abyssinia: Due to the harsh attitude of the Quraysh, the Companions were forced to migrate twice to Abyssinia, where they found peace and comfort. However, due to the conspiracies of the opponents, they returned to Makkah and continued to bear the persecutions of the infidels of Makkah.

iv. The eagerness of the People of Medina: Some of the noble people of Medina had twice pledged allegiance to The Holy Prophet ﷺ at the palace of Aqaba. They invited The Holy Prophet ﷺ



ﷺ to come to Medina and teach them the teaching of Islam.

However, The Holy Prophet ﷺ was waiting for the command and permission of Allah Almighty.

v. Divine permission: Keeping in view of all these difficulties, at the insistence of the Muslims, The Holy Prophet ﷺ allowed Muslims to migrate to Medina on the 27th of Safar in the thirteenth year of the Prophethood. The people left to Medina, hiding from the pagans. This migration was obligatory for all Muslims.

Migration of The Holy Prophet ﷺ and the other

events: The Holy Prophet ﷺ and his two beloved companions, Hazrat Abu Bakr رَضِيَ اللهُ عَنْهُ and Hazrat Ali رَضِيَ اللهُ عَنْهُ, were waiting for the command of Allah Almighty, so when the thirteenth year of Prophethood began and by that time, most of the Companions had left for Medina, so with the permission of Allah Almighty, The Holy Prophet ﷺ also started preparing for the migration.

Meeting of the pagans in Dar al-Nadwa: When the polytheists of Makkah saw that the Muslims, after emigrating, were living in peace and tranquillity with their families in Medina, and powerful tribes like Aws and Khaz'raj had become their supporters and helpers, they were in trouble by the jealousy of the Muslims and especially of The Holy Prophet ﷺ. Therefore, all the leaders of Quraysh gathered in Dar Al-Nadwa and started plotting against The Holy Prophet ﷺ.

Staying in the Cave of Thaur: Allah Almighty had already informed The Holy Prophet ﷺ about this plot of the infidels.

Despite the enmity of the infidels, The Holy Prophet ﷺ called Hazrat Ali رَضِيَ اللهُ عَنْهُ to return the trusts of the disbelievers to



their owners. He صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ said: “We have been ordered to emigrate, so we will leave for Medina today. You should sleep on my bed wearing my shawl. In the morning, hand over these trusts to the owners and reach Medina too.”

The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ took Abu Bakr رَضِيَ اللهُ عَنْهُ with him in the darkness of night and left Makkah, and went to Mount Thaur. On the way, The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ addressing the city of Makkah, said: “You are a purified city, and I love you very much. If my people had not forced me out of here, I would not have gone anywhere but you.” Then they both stayed inside the cave of Thaur for three days.

In the morning, when the pagans went to the house of The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ and found Hazrat Ali رَضِيَ اللهُ عَنْهُ on the bed of the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ, they kept asking him about the Messenger of Allah and then went out in search of the Messenger of Allah until they reached the cave of Thaur. But by the command of Allah Almighty, they did not see the Messenger of Allah and Hazrat Abu Bakr رَضِيَ اللهُ عَنْهُ. Hazrat Abdullah رَضِيَ اللهُ عَنْهُ, the young son of Hazrat Abu Bakr Siddique رَضِيَ اللهُ عَنْهُ used to inform him about the conditions of the whole day and at night. Aa'mir bin Fuhairah - the slave of Hazrat Abu Bakr Siddique رَضِيَ اللهُ عَنْهُ used to give milk to him while he was grazing goats. Similarly, Hazrat Asma رَضِيَ اللهُ عَنْهَا, the eldest daughter of Hazrat Abu Bakr Siddique رَضِيَ اللهُ عَنْهُ, used to come and give and cooked food to him.

Departure from Cave of Thaur to Medina: On the fourth day, The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ came out of the cave and hired a man named Abdullah bin Ariqat as a guide. In this way, this small caravan was constantly moving day and night. The next day at noon, due to the humidity and heat of the sun, Hazrat Abu Bakr رَضِيَ اللهُ عَنْهُ



wanted The Holy Prophet ﷺ to rest for some time. Hazrat Abu Bakr Siddique رَضِيَ اللهُ عَنْهُ looked around and saw a shadow near a big mound, so he stopped there for a camp. Hazrat Abu Bakr رَضِيَ اللهُ عَنْهُ took some milk from a shepherd who was grazing goats nearby and presented it to The Holy Prophet ﷺ. When the sun started setting, The Holy Prophet ﷺ went ahead.

Arriving in Quba: The Holy Prophet ﷺ reached the town of Quba safely in 14th year of Prophethood, 1st A.H. He stayed for a few days and built a mosque there and offered prayer in it. This mosque is called “The Mosque of Quba”. About this mosque, Allah Almighty says: “However, the mosque, which foundation has been laid on piety from the first day.”

The news of the Holy Prophet’s arrival had already reached Medina. Therefore, all the people of the city were eagerly awaiting the arrival of The Holy Prophet ﷺ. They used to wait for The Holy Prophet ﷺ in the place of "Harrah" and then went back. One day, after all the people had returned, a Jew (who was at his fort) saw The Holy Prophet ﷺ and shouted to the Muslims: “O people of Arab! Your guest has arrived.”

Entering Medina: The Holy Prophet ﷺ left for Medina on Friday by the command of Allah Almighty. He was in the town of Banu Sa'lim bin Awf, where he offered Friday prayers in the middle of the valley and reached Medina. The people of Medina received The Holy Prophet ﷺ warmly. They expressed happiness over his arrival. They generously cooperated with him in every possible way.

The virtue of migration: Immigrant Muslims got benefits in this world and in the Hereafter. They are also entitled to the mercy of Allah Almighty. Moreover, for them are forgiveness, Paradise, and the best



reward. They are assured that their deeds will not go in vain. Allah Almighty says: "So their Lord accepted their prayer, for I do not waste the efforts of any (righteous) worker, male or female; you are all one of another; so those who migrated for Me and were driven out from their homes and were harassed in My cause, and (in the way of Allah) fought, and were martyred- I will certainly wipe out all their sins and will certainly admit them into Gardens beneath which rivers flow; a reward from Allah; and only with Allah is the best reward." (Surah Aal Imran: 195) However, the condition for all this reward is that the migration should be in the way of Allah Almighty and to remain steadfast on the religion of Allah Almighty and for its invitation and preaching.

The fruits of migration:

- An Islamic state came into being with the blessings of migration.
- Muslims with weak faith was strengthened.
- Due to the establishment of a strong Islamic state, preaching Islam became easy and strong.
- Before the migration, Muslims were living as a minority in Makkah; they were victims of the oppression of the pagans. They could not perform any religious work freely, and then the danger to life was another thing there. Nevertheless, after the migration, the same oppressed Muslims became the owners of a piece of land and got the best opportunities to preach Islam.

Gaz'waat (Battles)

The word "Ghazwa" literally means going out to fight, attacking, and fighting. According to narrators of Hadith and the Seerah writers, "Ghaz'wa" is a war campaign in which The Holy Prophet ﷺ has participated. The Holy Prophet ﷺ, as the commander of the army, strived for the exaltation of the religion of Allah Almighty.

After the migration, all the Arab tribes were ready to attack Medina. So the Quraysh sent message to Abdullah bin Aubai bin Salul



and his companions that you have sheltered our man, (i.e., Hazrat Muhammad ﷺ - the Messenger of Allah and the Last of all Prophets) either you fight him or expel him from your city. Otherwise, we will all attack you, and young ones will be killed, and women and children will be enslaved.

On the other hand, the polytheists of Makkah started conspiring with the Jews of Medina. After inciting them to fight against the Muslims, they sent a message to the Muslims that after leaving Makkah, do not consider yourself safe in Medina, we will come to Medina and kill you. Therefore, because of this situation and after the establishment of the first Islamic state of Medina, Allah Almighty permitted the Muslims to wage *Jihad* to defend themselves and save the state. Allah Almighty says: “Permission is granted to those against whom the disbelievers wage war because they are being wronged; and indeed Allah has power to help them.” (Surah al-Hajj: 39)

Therefore, in order to defend the state of Medina, the Messenger of Allah waged *Jihad* against the opponents of Islam with arms. Here are some important ones in the following:

Battle of Badr: The Holy Prophet ﷺ had completed one year in Medina. In 2nd A.H., during Ramadan, the polytheists of Makkah, under the command of Abu Jahl, intended to attack Medina. When The Holy Prophet ﷺ received the information, he went ahead and confronted the polytheists at the place of Badr. Allah Almighty granted victory to the Muslims.

The Battle of Uhud: Exactly one year after the Battle of Badr, the polytheists of Makkah, under the command of Abu Sufyan, invaded Medina in 3rd A.H. in the month of Shawwal, and Muslims confronted them at the place of Uhud. Though Muslims suffered heavy losses in this battle, the enemy failed in their objectives.

The Battle of the Trench: For the third time in the month of Zul-Qa'd in 5th A.H., the polytheists and infidels from all over Arabia attacked



Medina with great force. The second name of this battle is "the Battle of Ah'zaab" (i.e., the armies). Allah Almighty sent storms and winds to destroy the intentions of the disbelievers.

The Battle of Khyber: In the 7th A.H, the Jews of Khyber started a severe rebellion. The Jews built many forts there. All the forts were conquered; the last fort to be conquered was Qamoos, which was conquered under the command of Lion of God Haider Karar Hazrat Ali رَضِيَ اللهُ عَنْهُ.

Conquest of Makkah: Muslims conquered Makkah in the Holy month of Ramadan in 8th A.H.

The Battle of Hunain: In the 8th A.H, the battle of Hunain was fought, and the Muslims won this battle.

The Battle of Tabuk: In the 9th A.H, the Messenger of Allah was informed that Romans and their allies had left with the intention to fight the Muslims, so the Messenger of Allah along with his *Mujahid* companions, left for Tabuk to meet them. But when the Romans saw the Muslims' determination, they did not turn up, and the Muslim army returned without any fight.

We should also follow the example of the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. We should be ready for migration and exaltation of the word of Allah Almighty in times of need. This is the success of both worlds.

ACTIVITY FOR THE STUDENTS

Prepare a chart of the battles in which The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ participated. Show the year, the number of Muslims and infidels, and details of success. For example: The battle of Badr was fought in 2nd A.H. There were 313 Muslims and 1000 infidels. Muslims were victorious, 70 infidels were killed, and 70 were taken, prisoners.

Exercise

(A) Write detailed answers of the following questions:

- 1) What do you know about the event of migration? Explain.
- 2) Explain the reasons for migration to Medina.
- 3) Write down the brief introduction of "Gazwaat" (battles).



(B) Write brief answers of the following questions:

- 1) What is the meaning and concept of "*Hijrat*" (migration)?
- 2) When and why did the battle of Bad'r occur?
- 3) Write a note on the virtue of migration.

(C) Mark ☒ on correct answers of the following questions:

- 1) The literal meaning of "*Hijrat*" is:
 - a) to be a Muslim
 - b) to travel for seeking knowledge
 - c) to migrate from somewhere for the sake of religion
 - d) to stay
- 2) The Holy Prophet ﷺ during migration stayed in:
 - a) the cave of Hira
 - b) the cave of Thaur
 - c) the cave
 - d) Ta'if
- 3) The war campaign in which The Holy Prophet ﷺ participated himself, is called:
 - a) Booty
 - b) Jiz'ya
 - c) Gazwah
 - d) Sar'ya
- 4) The second Gazwa is:
 - a) Tabuk
 - b) Khyber
 - c) Uhud
 - d) Bad'r

INSTRUCTIONS FOR THE TEACHERS

Teachers should highlight the battles more so that the students may become aware of all the respective aspects of the battles.



4. Qualities and Characteristics of

The Holy Prophet ﷺ

LEARNING OUTCOMES

By the end of this lesson, students will be able to:

- Explain the meaning and concept of Qualities (*Khasa'il*) and characteristics (*Shama'il*).
- Explain the habits of the Messenger of Allah ﷺ
- Follow the footsteps of The Holy Prophet ﷺ in daily practical life.

Meaning and concept of *Khasa'il* and *Shama'il*: The word "*Khasa'il*" is derived from the Arabic word "*Khas'lat*", which means habits (good or bad), while "*Shama'il*" is the plural of "*Shamila*", which means good nature, good habits and good qualities. *Khasa'il* and *Shama'il* of The Holy Prophet ﷺ refer to the outward and inward qualities of The Holy Prophet ﷺ and his good habits and his daily routines of nights and days, such as standing, sitting, eating, drinking, sleeping, waking up, temperament, sociality and dressing, morals, blessed qualities and attributes, especially his treatment with his family members, interaction with the people, the attitude towards his companions, his blessed appearance and his physical constitution.

Importance and Significance of the Qualities and Characteristics of The Holy Prophet ﷺ: The blessed life of The Holy Prophet ﷺ is the only right and perfect picture of Islam. Following the sayings, deeds, and the life of The Holy Prophet ﷺ is the saviour for the believers. Allah Almighty says: لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ (Surah al-Ahzab: 21) **Translation:** "(O' Muslims!) In fact, there is an excellent practical example for you in the Messenger of Allah."



Therefore, Allah Almighty has declared the excellent habits and unique biography of His Beloved Prophet ﷺ as the best practical example of "*Uswa-e-Hasana*". Muslims are instructed to live according to it. Allah Almighty had made The Holy Prophet ﷺ a combination of high character, high morals and excellent attributes. It is also testified by the Holy Qur'an itself وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ (Surah al-Qalam: 4). **Translation:** "Of course, your morals are very high."

The Messenger of Allah was the most perfect both in terms of character and appearance. He is distinguished in humanity for his excellent character, high morals, and gracious habits. His personality was highly dignified. He was the most benevolent, the most virtuous, the most honest, the most generous, the most pious, the most faithful and the most honest. Therefore, those who want to make their individual and collective life beautiful and successful, should follow the qualities and characteristics of The Holy Prophet ﷺ with full readiness and a heartfelt attachment. Believers must know about the commandments of The Holy Prophet ﷺ and his likes and dislikes, his style of sitting and standing, and the style of conversation. Likewise, how did he walk? What kind of clothes did he wear? What was the desired dish in his food? Only after knowing all this, believers could follow the Sunnah of The Holy Prophet ﷺ and attain salvation in both worlds.

The Treatment of The Holy Prophet ﷺ with his family: The domestic life of The Holy Prophet ﷺ was very polite and pleasant. He helped his family with household works; he did his own works himself and never treated his family harshly. Hazrat Ayesha says The Holy Prophet ﷺ said: "The best of you is the one who is best for his family and I am the best of you in the matter of my family." (Sunan Tirmizi, Hadith: 3895)



Hazrat Anas narrates that I have not seen any person more kind and compassionate towards his family than the Messenger of Allah ﷺ. (Akhlaq un Nabi, Abu Sheikh al-Isbahani: vol:1. pg: 380)

The Holy Prophet ﷺ used to live in the house like a typical person, *Umm Al-Mu'minin* Hazrat Ayesha states that The Holy Prophet ﷺ used to take care of his garments, milk his sheep, and take care of his needs. He used to patch his garments and sew and mend his shoes, and sew his clothes, he did all these himself.” (Musnad Ahmad, Hadith: 25341)

In the same way, treating the family with good manners, meeting the needs of his family and even greeting the family when entering the house has been proven by the Messenger of Allah ﷺ. All of these habits play an important role in building a better family.

The Behaviour of The Holy Prophet ﷺ with the

People of the Society: The blessed life of The Holy Prophet ﷺ

not only guides the individual to adopt good morals and virtuous character but also emphasizes good morals and manners with family, neighbourhood and locality in order to create the best possible society and promote mutual harmony. Therefore, in social affairs, treating relatives and neighbours well, taking care of their needs, sending them gifts, treating them with kindness, offering condolences, inviting each other, serving the poor people of the society, treating well even with enemies etc. were among the blessed qualities. The Messenger of Allah has paid more attention to these things in his teachings. *Umm Al-Mu'minin* Hazrat Khadijah said to The Holy Prophet ﷺ addressing him: “You keep good relations with your kith and kin, help the poor and the destitute, serve your guests generously and assist the deserving calamity-afflicted ones, Allah Almighty will not leave you alone.” (Sahih Bukhari: Kitab Bad Al-Wahi: 2).



All these virtues reflect the compassionate and benevolent attitude of the beloved Messenger of Allah ﷺ. In which the poor class, who are considered weak in society, is also treated in the same way as the one who has a lavish style is treated.

Similarly, listening to the cries of the oppressed and the helpless and helping them was the favourite hobby of The Holy Prophet ﷺ. A stranger came to The Holy Prophet ﷺ and begged him that Abu Jahl owed him a debt and was not paying it. At that time, The Holy Prophet ﷺ was busy in worship in the *Haram* of Makkah. However, he postponed the worship, stood up to his enemy Abu Jahl to help a stranger, and received the recovered right from him. (Tahzeeb Seerat Ibn Hisham, p. 74).

In 8th A.H., when Allah Almighty granted The Holy Prophet ﷺ victory over the Quraysh of Makkah, the city of Makkah was conquered. Instead of taking revenge for all these atrocities and excesses of the twenty years, the Messenger of Allah forgave his nation and declared: "There is no blame on you today, go, for you are all free." (Rahmatul Lilaalameen", vol: 1, p: 113).

Therefore, we should also adopt the qualities and characteristics of the Messenger of Allah to attain the bliss of both worlds. Especially the excellent qualities described by Hazrat Khadija for The Holy Prophet ﷺ are worth following for us. The second means of attaining the love of the Messenger of Allah is the abundance of blessings and peace (*Durood o Salam*), which is also the means of attaining the intercession of the Holy Prophet Muhammad ﷺ.

ACTIVITY FOR THE STUDENTS

In the light of the qualities and characteristics of The Holy Prophet ﷺ, arrange points in the current environment about the classroom, school, home, neighbourhood, playground and the city.



Exercise

(A) Write detailed answers of the following questions:

- 1) Write down the importance and virtue of the qualities and characteristics of The Holy Prophet ﷺ.
- 2) What was the way of The Holy Prophet ﷺ in helping the people?

(B) Write brief answers of the following questions:

- 1) What do the "*Khasa'il*" and "*Shama'il*" of The Holy Prophet ﷺ mean?
- 2) What were the domestic routines of The Holy Prophet ﷺ?
- 3) What kind of attitude does the blessed life of The Holy Prophet ﷺ teach towards the people of the neighbourhood?

(C) Mark ☒ on correct answers of the following questions:

- 1) The "*Khasa'il*" and "*Shama'il*" of The Holy Prophet ﷺ mean:
 - a) Seerah of the Prophet
 - b) Uswa-e-Hasana
 - c) Sunnah
 - d) good habits and qualities
- 2) On the occasion of the conquest of Makkah, all the people of Makkah were:
 - a) made prisoners.
 - b) compelled to leave the city
 - c) forgiven by The Holy Prophet ﷺ
 - d) made leaders.



3) When The Holy Prophet ﷺ went to the Jewish boy, so he:

- | | |
|--------------------------|--------------------|
| a) invited him to Islam. | b) greeted him. |
| c) gifted him something. | d) prayed for him. |

INSTRUCTIONS FOR THE TEACHERS

Explain the importance of the good habits of The Holy Prophet ﷺ given in the lesson, especially "to do one's own work"



5. Qualities of the Purified family

(*Manaqib Ahl-e-Bayt-e-Athar*)

LEARNING OUTCOMES

By the end of this lesson, students will be able to:

- Explain the biography and qualities of *Ahl-e-Bayt Athar*.
- Follow the footsteps of *Ahl-e-Bayt Athar* in daily life.

The meaning and concept of the word "*Manaqib*": The word "*Manaqib*" is an Arabic word. Its singular is "*Manqabat*", which means praise, good deeds, qualities and virtues. In technical terms, the achievements and virtues of a famous personality are called "*Manqabat*", whether in prose or poetry, like the praise, qualities and virtues of *Ahl-e-Bayt Athar*, religious leaders and the companions.

***Ahl-e-Bayt*:** The word "*Ahl*" in Arabic means eligible or member, and "*Bayt*" means "home", so *Ahl al-Bayt* means family.

***Manaqib Ahl-e-Bayt*:** According to the Quranic term, "*Ahl-e-Bayt*" refers to the family of the Holy Prophet ﷺ. It includes the wives and children of the Holy Prophet ﷺ. The Holy Qur'an has declared the wives of the Holy Prophet ﷺ as "*Ummahat ul Mumineen*" i.e., the mothers of all believers. Allah Almighty says: وَأَزْوَاجُهُ أُمَّهَاتُهُمْ

Translation: "And the wives of the Prophet are the mothers of the believers". (Surah Al-Ahzab: 6)

The number of the purified wives is eleven, two of whom died during the lifetime of the Holy Prophet ﷺ and nine purified wives lived with the Holy Prophet ﷺ until the last days of his life. All of them are being introduced briefly in the following:



The Purified wives

1. Umm Al-Mu'minin Hazrat Khadija bint Khuwailad رَضِيَ اللهُ عَنْهَا: Hazrat Khadija رَضِيَ اللهُ عَنْهَا was 40 years old when the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَاصْحَابِهِ married her. She is the first woman to believe in the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَاصْحَابِهِ. The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَاصْحَابِهِ did not marry for the second time in her life. All of his offspring were from her, except Hazrat Ibrahim رَضِيَ اللهُ عَنْهُ. According to the narration of Hazrat Abu Hurayrah رَضِيَ اللهُ عَنْهُ, the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَاصْحَابِهِ said that four women have superiority over all women in the world: Hazrat Maryam bint Imran رَضِيَ اللهُ عَنْهَا, Hazrat Asiyah bint Mazahim رَضِيَ اللهُ عَنْهَا, wife of Pharaoh, Hazrat Khadija Bint Khuwailad رَضِيَ اللهُ عَنْهَا and Hazrat Fatima رَضِيَ اللهُ عَنْهَا bint Hazrat Muhammad - خَاتَمُ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ - the Messenger of Allah رَضِيَ اللهُ عَنْهَا and the Last of all Prophets. Hazrat Khadijah رَضِيَ اللهُ عَنْهَا dedicated all her wealth to Islam and the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَاصْحَابِهِ. She passed away at the age of 60 years in the 10th year of Prophethood. Her services to the cause of Islam are unparalleled.

2. Umm Al-Mu'minin Hazrat Ayesha Siddiqa رَضِيَ اللهُ عَنْهَا bint Abu Bakr Siddique رَضِيَ اللهُ عَنْهُ: The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَاصْحَابِهِ married Hazrat Ayesha Siddiqa رَضِيَ اللهُ عَنْهَا in the month of Shawwal 11th A.H. Seven months after the migration. She came into the house of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَاصْحَابِهِ in the 1st A.H. Hazrat Ayesha رَضِيَ اللهُ عَنْهَا is one of the most prominent jurist women of the *Ummah*. She was very brave and courageous. In the battle of Uhud, she healed the wounds of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَاصْحَابِهِ and gave water to the wounded



soldiers. She passed away on 17th Ramadan, 57 A.H. She was buried in the graveyard of Jannat-ul-Baqi.

3. Umm Al-Mu'minin Hazrat Zainab bint Khuzaima رَضِيَ اللهُ عَنْهَا: The Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ married her in 3 A.H. She was called "*Umm Al-Masakin*" (Mother of the poor) because she used to feed the poor very much.

4. Umm Al-Mu'minin Hazrat Zainab bint Jahash رَضِيَ اللهُ عَنْهَا: Hazrat Zainab bint Jahash رَضِيَ اللهُ عَنْهَا was the daughter of Hazrat Umaima bint Abdul Muttalib رَضِيَ اللهُ عَنْهَا, the paternal aunt of the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ. The Prophet of Allah صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ married her in Dhu al-Qa'dah, 5 A.H. Hazrat Zainab رَضِيَ اللهُ عَنْهَا was a very pious and generous woman. She died at the age of 53 in 20 A.H., and was buried in Jannat-al-Baqi.

Besides them, other purified wives are:

1. Umm Al-Mu'minin Hazrat Sawda Bint Zama'ah رَضِيَ اللهُ عَنْهَا , 2. Umm Al-Mu'minin Hazrat Hafsa bint Umar bin Khattab رَضِيَ اللهُ عَنْهَا , 3. Umm Al-Mu'minin Hazrat Umm -e- Salma bint Abu Umayyah رَضِيَ اللهُ عَنْهَا , 4. Umm Al-Mu'minin Hazrat Juwairiya Bint Al-Harith رَضِيَ اللهُ عَنْهَا , 5. Umm Al-Mu'minin Hazrat Umm-e-Habiba Ram'la Bint Abu Sufyan رَضِيَ اللهُ عَنْهَا , 6. Umm Al-Mu'minin Hazrat Safia bint Huyai bin Akh'tab رَضِيَ اللهُ عَنْهَا , 7. Umm Al-Mu'minin Hazrat Maimuna bint Harith رَضِيَ اللهُ عَنْهَا And Hazrat Maria Qibtiyah رَضِيَ اللهُ عَنْهَا. She was sent as a gift by the King of Egypt, Muqawqas. Hazrat Ibrahim رَضِيَ اللهُ عَنْهُ was born from her in Medina.

All his purified wives are the family members and the beacons of guidance for the Muslim *Ummah*.



Ahl-e-Bayt (Children): Apart from Hazrat Ibrahim رَضِيَ اللهُ عَنْهُ, all the blessed children of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ are from the Hazrat Khadija Al-Kubra رَضِيَ اللهُ عَنْهَا. Their brief introduction is as follows:

Hazrat Qasim رَضِيَ اللهُ عَنْهُ: He was the eldest son of the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ. Due to him, the surname of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ is "Abul Qasim". He died at the age of about two.

Hazrat Syeda Zainab رَضِيَ اللهُ عَنْهَا: Syeda Zainab رَضِيَ اللهُ عَنْهَا was the eldest daughter of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ. She was born ten years before the proclamation of Prophethood. Hazrat Syeda Zainab رَضِيَ اللهُ عَنْهَا passed away in 8th A.H and was buried in Janat-al-Baqi in Madinah.

Hazrat Syeda Ruqayyah رَضِيَ اللهُ عَنْهَا: She was the second daughter of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ. On the occasion of the Battle of Badr, she became ill and died in the same year, 2nd A.H. She was buried in Janat-al-Baqi in Madinah.

Hazrat Umm – e- Kulthoom رَضِيَ اللهُ عَنْهَا: She was the third daughter of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ. She was born some time before prophecy. Syeda Umm –e- Kulsoom رَضِيَ اللهُ عَنْهَا passed away in Sha'ban 9th A.H. She was buried in Janat-al-Baqi in Madinah.

Hazrat Syeda Fatima Al-Zahra رَضِيَ اللهُ عَنْهَا: Her name is Fatima and her title is Al-Zahra. She has a chosen personality in the eyes of all Muslims. She was born on Friday, the 2nd of Jumad al-Thani in Makkah. Among the famous titles of Hazrat Syeda Fatima Al-Zahra رَضِيَ اللهُ عَنْهَا are "Zahra", "Syeda Nisa Al-Alamin" (the leader of women of all worlds) and "Batool". The famous surnames are "Umm al-Aimma" and



“Umm al-Hasnain”. The most famous title is "Syeda tun Nisa Al-Alamin" because of a famous Hadith in which the Holy Prophet ﷺ told her that "She is the leader of women in this world and the hereafter". (Sahih al-Bukharai: 4108)

The marriage of Hazrat Fatima Al-Zahra رَضِيَ اللهُ عَنْهَا was held with Ameer ul Momineen, the Loin of Allah, Hazrat Ali رَضِيَ اللهُ عَنْهُ bin Abi Talib. They had three sons, Hazrat Sayyeduna Hassan رَضِيَ اللهُ عَنْهُ, Hazrat Sayyeduna Hussain رَضِيَ اللهُ عَنْهُ and Sayyeduna Mohsin رَضِيَ اللهُ عَنْهُ and two daughters, Hazrat Sayyeda Zainab رَضِيَ اللهُ عَنْهَا and Hazrat Sayyeda Umme Kulsoom رَضِيَ اللهُ عَنْهَا.

Hazrat Fatima رَضِيَ اللهُ عَنْهَا passed away a few months after the demise of her father, the Last Prophet Muhammad ﷺ.

Hazrat Abdullah: Hazrat Abdullah رَضِيَ اللهُ عَنْهُ was the second son of the Holy Prophet ﷺ from Hazrat Khadijah رَضِيَ اللهُ عَنْهَا. He died in infancy.

Hazrat Ibrahim: Hazrat Ibrahim رَضِيَ اللهُ عَنْهُ was the son of the Holy Prophet ﷺ from Hazrat Maria Qibtia رَضِيَ اللهُ عَنْهَا. He died in infancy and was buried in Jannat ul Baqi.

Almighty Allah addressed all Umm ul Momineen يَا نِسَاءَ النَّبِيِّ لَسْتُنَّ كَأَحَدٍ مِّنَ النِّسَاءِ Translation: “O wives of the Prophet! You are not like the ordinary women of the world (instead, due to your association with the Holy Prophet ﷺ, your status and elegance is very high). (Surah Al-Ahzab: 32). Hence, the wives of the Holy Prophet ﷺ, his offspring and the family of Hazrat Ali رَضِيَ اللهُ عَنْهُ, who are from Sayyeda Fatima Al-Zahra رَضِيَ اللهُ عَنْهَا, have the excellence of ‘Ahl e Bait’.



About *Ahl e Bait*, it is said in the Holy Quran اِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ اَهْلَ Translation: “Allah only wills to remove all impurity from you, O the People of the Household, and by cleansing you make you utterly pure.”(Surah Al-Ahzab: 33)

Hadith Al-Kisa: Hazrat Ayesha رَضِيَ اللهُ عَنْهَا reports that the Holy Prophet صَلَّى الله عَلَيْهِ وَسَلَّمَ called upon Hazrat Fatima Al-Zahra رَضِيَ اللهُ عَنْهَا, Hazrat Ali رَضِيَ اللهُ عَنْهُ, Hazrat Hassan رَضِيَ اللهُ عَنْهُ, and Hazrat Hussain رَضِيَ اللهُ عَنْهُ and covered them in a mantle and prayed اَللّٰهُمَّ هٰؤُلَاءِ اَهْلُ بَيْتِيْ وَخَاصَّتِيْ اُذْهِبْ عَنْهُمْ الرِّجْسَ، وَطَهِّرْهُمْ تَطْهِيرًا Translation: “O Allah! These are my household, remove impurity from them and make them pure.”

When the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ passed by the house of Hazrat Fatima رَضِيَ اللهُ عَنْهَا, he used to call for prayer: الصَّلَاةُ يَا اَهْلَ الْبَيْتِ: اِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ Translation: “Namaz, O household, may Allah remove impurity from you.” (Sunan Tirmizi, Hadith: 3206)

The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, “I have left among you two things. As long as you are attached to them, you can never get astray. It is the Book of Allah and my household (*Ahl e Bait*).” (Sunan Tirmizi: 3786)

Hazrat Zaid رَضِيَ اللهُ عَنْهُ reports a detailed Hadith that once the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ stood up to deliver a sermon at a pond which was called ‘Khum’. It was situated in the mid of Makkah and Madina. The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ praised Allah Almighty, giving some guidance; he said, “After it, O People! I am a man. It is near that the angel of death comes, and I accept him. I am leaving two important things amongst you. The first is the Book of Allah which comprises guidance and light. So, hold to this Book tightly and stand



by it.” In short, he inclined people towards the Book of Allah. Then he said: “The second thing is my household. I remind you to fear Allah concerning my household.” Hisseen asked, who are the household of the Holy Prophet ﷺ, O Zaid? Are his wives not among his household? Zaid said wives are also in his household. However, *Ahl e Bait* are those upon whom Zakat is unlawful. (Sahih Muslim: 6225)

Hazrat Ali Murtaza رَضِيَ اللهُ عَنْهُ: Hazrat Ali رَضِيَ اللهُ عَنْهُ is the paternal cousin and son-in-law of the Holy Prophet ﷺ. He is the conquerer of Khaybar, and he got famous with his surname ‘Abu Turab’. He was born in the Holy Ka’ba. He participated in all battles except the Tabuk expedition. The Holy Prophet ﷺ made him his deputy in Madina at the time of the Tabuk expedition. He said to him, “You are to me as if Haroon عَلَيْهِ السَّلَام was to Musa عَلَيْهِ السَّلَام, but there is no prophet after me.” The Holy Prophet ﷺ made him his deputy on the night of migration too. In 35 A.H., he was elected as the caliph of the Muslims. He made Kufa the capital where he was martyred by Ibn e Muljim the cursed, in 41 A.H., on 21st Ramazan. His shire is situated in Najaf Ashraf in Iraq.

Sayyeda Fatima Al-Zahra رَضِيَ اللهُ عَنْهَا: About Sayyeda Fatima Al-Zahra رَضِيَ اللهُ عَنْهَا, the Holy Prophet ﷺ said, فَاطِمَةُ بَضْعَةٌ مِنِّي فَمَنْ أَغَضَبَهَا أَغَضَبَنِي Translation: "Fatima is a part of me, and he who makes her angry, makes me angry."

Hazrat Imam Hassan رَضِيَ اللهُ عَنْهُ: Hazrat Imam Hassan رَضِيَ اللهُ عَنْهُ was born on the 15th of Ramadan in 3 A.H. He was the grandson of the Holy Prophet ﷺ and the elder son of Hazrat Ali Murtaza رَضِيَ اللهُ عَنْهُ and Sayyeda Fatima Al-Zahra رَضِيَ اللهُ عَنْهَا. He is the leader of the youths in Paradise. Several Ahadith are quoted in his excellence, greatness and praise. He was a highly generous person. He gave half of his belongings



in the way of Allah thrice. His martyrdom occurred on 5th Rabi ul Awwal, 49 A.H.

Hazrat Imam Hussain رَضِيَ اللهُ عَنْهُ: The grandson of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَاصْحَابِهِ وَسَلَّمَ, beloved of Batool رَضِيَ اللهُ عَنْهَا, leader of the youth in Paradise, Master of Karbala, Proclaimer of Truth, Offspring of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَاصْحَابِهِ وَسَلَّمَ, Sayyeduna Hazrat Imam Hussain رَضِيَ اللهُ عَنْهُ was the beloved grandson of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَاصْحَابِهِ وَسَلَّمَ and the second great son of Loin of God, Hazrat Ali رَضِيَ اللهُ عَنْهُ and leader of the women in Paradise, Hazrat Fatima Al-Zahra رَضِيَ اللهُ عَنْهَا. His surname is Abu Abdullah. His titles are; Sayyed, Tayyab, blessed, offspring of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَاصْحَابِهِ وَسَلَّمَ and Flower of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَاصْحَابِهِ وَسَلَّمَ. Till the age of seven, he was brought up under the kindness of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَاصْحَابِهِ وَسَلَّمَ. The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَاصْحَابِهِ وَسَلَّمَ used to love his grandsons exceptionally. The great Imam, Sayyeduna Hussain رَضِيَ اللهُ عَنْهُ, was highly generous and extremely pious. He was exceedingly worshipping and a virtuous man. His attributes were generosity, hospitality, care for the needy, moral excellence, humility and patience. He was very fond of offering prayers. He used to fast most of the time. The interest in Hajj and Umrah was so high that he performed a few Hajj on foot. He was martyred on 10th Moharram in 61 A.H. His shrine is situated in Karbala, a city in Iraq.

About Imam Hassan رَضِيَ اللهُ عَنْهُ and Imam Hussain رَضِيَ اللهُ عَنْهُ, the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَاصْحَابِهِ وَسَلَّمَ said, “These two are my sons. I love them, O Allah! Love them and also those who love them.” (Sunan Tirmizi: 3775)

Ahl-e-Bait are respectable for all Muslims due to their association with the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَاصْحَابِهِ وَسَلَّمَ. The scholars have declared the love and respect for the *Ahl e Bait* as love and respect for the Holy



Prophet ﷺ. Their life and teachings are the guiding light for our lives.

Hazrat Abu Huraira رَضِيَ اللهُ عَنْهُ reports that the Holy Prophet ﷺ said, “The best among you is he who takes care of my household after me.”

Rights of Ahl e Bait: As there are rights of parents and relatives, likewise, there are some rights of the household of the Holy Prophet ﷺ. Some of them are listed below:

1. We must love them.
2. We must obey them.
3. We must believe in their justness.
4. We must love those who love them and detest those who keep hatred for them.

We should develop immense love for the *Ahl e Bait*, abide by their teachings and follow their footsteps so that we can avail nearness of the Holy Prophet ﷺ and his intercession on the Day of Judgement and be successful in our religious and worldly matters.

ACTIVITY FOR THE STUDENTS

Arrange a speech competition on ‘**Greatness of Ahl e Bait**’ and note the excellence of *Ahl e Bait* after the discussion.

Exercise

(A) Write down the detailed answers of the following:

- i. Describe the love of the Holy Prophet ﷺ for his household in the light of Ahadith.
- ii. What do you know about the Mothers of Faithful?

(B) Write down the brief answers of the following:

- i. What is meant by ‘*Manaqib*’?



- ii. Who are *Ahl e Bait*?
- iii. Write down the rights of *Ahl e Bait*.
- iv. Outline the names of *Ahl e Bait* in the light of *Hadith al-Kisa*.

(C) Mark ☒ on correct answers of the following questions:

- i. The wives of the Holy Prophet ﷺ are titled in the Holy Quran as:
 - a. Ummahat ul Momineen
 - b. Ummahat ul Muslimeen
 - c. Akhwat ul Momineen
 - d. Sayyedat ul Muslimeen
- ii. The literal meaning of the *Ahl e Bait* is:
 - a. Those who write about home
 - b. Poets
 - c. The household
 - d. Faithful

INSTRUCTIONS FOR THE TEACHERS

Explain the excellence and greatness of *Ahl e Bait* in the light of *Ayat e Mubahila* (Surah Aal e Imran: 61) and *Ayat Mawadat fil Qurba* (Surah Ash-Shura: 23) to students in detail.



6. Greatness of Companions and The Ten Blessed

LEARNING OUTCOMES

After the completion of the lesson, students will be able to:

- Explain the introduction and excellence of companions.
- The concept of The Ten Blessed Companions and their greatness.
- Implement the teachings of companions and the ten blessed in their daily lives.

The word *Sahabi* is derived from an Arabic word, 'Suhb'. It is meant for 'companionship'. In Islamic terminology, a *Sahabi* (or companion) is someone who met with the Holy Prophet ﷺ in the state of faith and passed away with faith.

These auspicious personalities who attained the status of being *Sahabi* are the highest ranking people in the world after Prophets.

Greatness of Companions (Sahaba): The Holy Prophet ﷺ said, طُوبَى لِمَنْ رَأَى رَأَى مَنْ رَأَى, **Translation:** "Glad tidings for the one who saw me and for the one as well who saw the person who has seen me." In this Hadith, the Holy Prophet ﷺ gave glad tidings to companions (*Sahabi*) and the successors (*Taba'i*).

Similarly, the Holy Prophet ﷺ said, "The best people among you are the ones who belong to my lifetime period, then those who would come afterwards, then those who would come afterwards."

These companions passed on to us the Holy Quran, Sunnah, and the entire Deen. Islam reached every corner of the world due to the efforts of their sacrifice. Therefore, it is obligatory upon all Muslims to love and revere all companions of the Holy Prophet ﷺ.



Almighty Allah has declared His pleasure with all of them in the Holy Quran. It is stated in the Holy Quran **وَالسَّابِقُونَ السَّابِقُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ ۖ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ وَأَعَدَّ لَهُمْ جَنَّاتٍ تَجْرِي تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ۖ ذَٰلِكَ الْفَوْزُ الْعَظِيمُ** (Surah At-Tauba: 100)

Translation: “And leading everyone, the first are the Muhajirs and the Ansar, and those who followed them with virtue – Allah is pleased with them, and they are pleased with Him, and He has kept ready for them Gardens beneath which rivers flow, to abide in it forever and ever; this is the greatest success.”

Excellence of Companions: By virtue of the blessed company of the Holy Prophet ﷺ, these companions have achieved that high status and excellence that anyone afterwards can never attain. As the chain of Prophethood is over and no one can be a companion without the company of a Prophet. They spent their lives in the period which is declared ‘The Best’ by the Holy Prophet ﷺ.

Hence, to have devout love and reverence with all companions is the requisite of faith. At the same time, the slightest disrespect or blasphemy of any companion is a great sin. The Holy Prophet ﷺ said, “Do not insult my Companions, for if anyone of you spends gold equal to Mount Uhud (in Allah's cause), it will not be equal to a Mudd, or even half a Mudd spent by one of them.” (Bukhari: 3673/ Muslim 222). One Mudd is the fourth part of a Sa’a, which is equivalent to 796.068 grams.

The Ten Blessed Companions

In Arabic, ‘Ashra’ stands for ten, and ‘Mubasharah’ is extracted from the word ‘Bisharah’, which means ‘the one who is given good news. Thus, ‘Ashra Mubasharah’ is said for those great companions whom the Holy Prophet ﷺ gave the glad tidings of Paradise.’

Hazrat Abdul Rehman bin Auf رَضِيَ اللَّهُ عَنْهُ reports that the Holy Prophet ﷺ once said, **أَبُو بَكْرٍ فِي الْجَنَّةِ، وَعُمَرُ فِي الْجَنَّةِ، وَعُثْمَانُ فِي الْجَنَّةِ، وَعَلِيٌّ فِي الْجَنَّةِ، وَطَلْحَةُ فِي الْجَنَّةِ، وَالزُّبَيْرُ فِي الْجَنَّةِ، وَأَصْحَابِي فِي الْجَنَّةِ**



Translation: “Abu Bakr will be in Paradise, Umar will be in Paradise, Uthman will be in Paradise, Ali will be in Paradise, Talha will be in Paradise, Zubair will be in Paradise, Abdul Rehman bin Auf will be in Paradise, Saad will be in Paradise, Saeed will be in Paradise, Abu Ubaidah will be in Paradise.”

All these companions are confirmed to enter Paradise. A brief sketch of each is as follows:

1. Hazrat Abu Bakr Siddique رَضِيَ اللهُ عَنْهُ: The complete name of Hazrat Abu Bakr Siddique رَضِيَ اللهُ عَنْهُ is Abdullah bin Abi Qahafa. He was the first man who accepted Islam. His entire family members are companions, including his father, offspring and wife. He always accompanied the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ in travelling and abidance. He is also the only companion of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ in the cave of Hira during migration. He was titled ‘Siddique’ after he affirmed the ascension of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ. He is the first pious caliph of the *Ummah*. He passed away in 13 A.H. at the age of 63 in Madina Munawwarah. He was buried in the Tomb of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ.

2. Hazrat Umar Farooq bin Khattab رَضِيَ اللهُ عَنْهُ: Hazrat Umar رَضِيَ اللهُ عَنْهُ accepted Islam after the prayer of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ. He was titled ‘Farooq’ due to his attribute of distinguishing between right and wrong. Hazrat Abu Bakr رَضِيَ اللهُ عَنْهُ compiled Holy Quran after his suggestion. He consolidated the Islamic state, extended Masjid-e-Haram and Masjid un Nabi and did many welfare works after he became the second caliph of Islam. After ten years of his caliphate, he was martyred by Abu Lolo Feroz – the fire worshiper. He was also buried in the Tomb of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ.



3. Hazrat Uthman bin Affan رَضِيَ اللهُ عَنْهُ: Hazrat Uthman رَضِيَ اللهُ عَنْهُ accepted Islam by invitation from Hazrat Abu Bakr رَضِيَ اللهُ عَنْهُ. He was titled ‘Zun Nurain’ after Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ married his two daughters, Hazrat Ruqayya رَضِيَ اللهُ عَنْهَا and Umm-e-Kulsoom رَضِيَ اللهُ عَنْهَا one after another to him. When one passed away, he married the second. He was titled ‘Ghani’ as he spent extensively in charity. He is the publisher of the Holy Quran and the third pious caliph of Islam. He purchased the well, ‘Beer-e-Ruma’ and dedicated it to Muslims. On various occasions, he contributed generously to Islam. He was a highly modest and kind-hearted person. He was martyred in his house on 18th Zilhajj, 35 A.H. He was buried in Jannat-ul-Baqi.

4. Hazrat Ali Murtaza bin Abi Talib رَضِيَ اللهُ عَنْهُ: Hazrat Ali رَضِيَ اللهُ عَنْهُ was the first child to accept Islam. He is a paternal cousin and son-in-law of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ, a conquerer of Khaybar and famous with the surname ‘Abu Turab’. He was born in the Holy Ka’aba. He participated in all battles except the Tabuk expedition. He was elected as the caliph of Muslims in 35 A.H. he declared Kufa the capital, where he was martyred on 21st Ramadan, 41 A.H., by the cursed Abdul Rehman Ibn e Muljim. He is buried in Najaf, a city in Iraq.

5. Hazrat Talha bin Ubaidullah رَضِيَ اللهُ عَنْهُ: Hazrat Talha رَضِيَ اللهُ عَنْهُ is among ‘Sabiqeen Awwaleen’ - the early converts. He is famous as *Talha Al-Khair* and *Talha Al-Fayyaz* due to his extensive generosity and graciousness. The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ sent him along with Hazrat Saeed bin Zaid رَضِيَ اللهُ عَنْهُ to bring news about the activities of Quraish on the occasion of Badr. Afterwards, he participated in all battles. He was martyred during the Battle of Jamal in 36 A.H. and buried in Basra, a city in Iraq.

6. Hazrat Zubair bin Awam رَضِيَ اللهُ عَنْهُ: Hazrat Zubair رَضِيَ اللهُ عَنْهُ is a paternal cousin of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ. Hazrat Safia bint Abdul



Muttalib رَضِيَ اللهُ عَنْهَا was his mother, and he was married to Hazrat Asma رَضِيَ اللهُ عَنْهُ – the daughter of Hazrat Abu Bakr رَضِيَ اللهُ عَنْهُ. He was highly courageous. He was the first Muslim to use a sword for Islam's sake. He is famous for the title, '*Hawari-e-Rasool*' – the companion of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ. He migrated twice, first to Abyssinia and then to Madina. After the Battle of Jamal, he was martyred by Amar bin Jarmoz near Basra and buried in Basra, a city in Iraq. At the time of his demise, he was 67 years old.

7. Hazrat Abdul Rehman bin Auf رَضِيَ اللهُ عَنْهُ: Hazrat Abdul Rehman bin Auf رَضِيَ اللهُ عَنْهُ is among '*Sabiqeen Awwaleen*' - the early converts. His earlier names were Abdul Ka'aba or Abdul Amar. Later, the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ named him Abdul Rehman. He migrated twice for the sake of Islam. He became a brother of Hazrat Saad bin Rabi Ansari رَضِيَ اللهُ عَنْهُ in Madina through *Mawakhat*. Almighty Allah blessed his trade a lot. He used to spend extensively in the way of Allah wholeheartedly. He passed away in 32 A.H. at the age of 75 and was buried in Jannat ul Baqi.

8. Hazrat Saad bin Abi Waqas رَضِيَ اللهُ عَنْهُ: His father's name was Malik. Therefore, he is also famous with his name Saad bin Malik. He accepted Islam at the age of 17 and is considered among '*Sabiqeen Awwaleen*' - the early converts. Muslims were not allowed to retaliate against the pagans in Makkah. Nevertheless, he is the first person who broke the head of a pagan with the shoulder bone of a camel. He was an expert in archery. During the battle of Uhad, the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ said, يَا سَعْدُ اِزْمِ فِدَاكَ اَيُّيَّيْ, Translation: "May my parents be a sacrifice on you, Saad! Keep throwing arrows." He was a great conquerer and an outstanding general. He conquered Iran during the caliphate of Hazrat Umer Farooq رَضِيَ اللهُ عَنْهُ.



9. Hazrat Saeed bin Zaid رَضِيَ اللهُ عَنْهُ: The father of Hazrat Saeed رَضِيَ اللهُ عَنْهُ

was a follower of *Deen-e-Hanif* before Islam and used to avoid polytheistic beliefs and acts of transgressions. Hazrat Saeed bin Zaid رَضِيَ اللهُ عَنْهُ is among the early converts who accepted Islam in the early period. Later, his wife, Hazrat Fatima bint Khattab رَضِيَ اللهُ عَنْهَا (The sister of Hazrat Umar Farooq رَضِيَ اللهُ عَنْهُ), also accepted Islam, to whom Hazrat Umar رَضِيَ اللهُ عَنْهُ expressed his anger. He went to chase the caravan of Quraish at the Battle of Badr. Later on, he participated in all the battles. He was the first Muslim governor of Damascus. He isolated himself in a valley named Aqeeq nearby Madina Munawwarah due to humility and devoutness during the last years of his life. He passed away in the same valley and was buried in Madina Munawwarah.

10. Hazrat Abu Ubaidah bin Jarrah رَضِيَ اللهُ عَنْهُ: The actual name of Abu

Ubaidah is Amir bin Abdullah bin Jarrah. As his father was killed by his own hands as a pagan during the battle of Badr, he associated himself with his grandfather. The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ titled him (Arabic Text) 'The Trustworthy of the Ummah'. He participated in all battles and was present on all significant occasions. He was very simple and modest. He died due to a plague at Jabia near Damascus. He was buried at the same place.

ACTIVITY FOR THE STUDENTS

Arrange a Speech Session on Excellence of Companions. Especially the Ten Blessed Companions. Or hold a discussion on the topic, **“How can we benefit in our daily life from the Seerah of companions”** Ask students to note down key points after the discussion.



Exercise

(A) Write down the detailed answer of the following questions.

- i. Write down a note on the excellence of companions.
- ii. Explain the greatness of companions.

(B) Write down brief answers of the following questions.

- i. Describe the literal and terminological meaning of *Sahabi* (Companion).
- ii. What is the literal meaning of 'Ashra Mubasharah'?
- iii. Outline the names of the Ten Blessed Companions.

(C) Mark ☒ on correct answers of the following questions:

- i. The meaning of 'Ashra Mubasharah' is:
 - a. The Ten Friends
 - b. The Ten Companions
 - c. The Ten Acts
 - d. The Ten Companions who are given glad tidings
- ii. A companion is he who, in the state of faith, did with the Holy Prophet:
 - a. Meeting
 - b. Trade
 - c. Friendship
 - d. brotherhood
- iii. The best era stated in Hadith is:
 - a. The current era
 - b. The period of the Holy Prophet's lifetime
 - c. The period before prophethood
 - d. The Period of Hereafter

INSTRUCTIONS FOR THE TEACHERS

Ask students to prepare a note on the excellence of males, females, children and old-aged companions in which their services are highlighted. They may be asked to get help from the internet.



(D) Morals & Manners

1. Importance and Excellence of Knowledge

LEARNING OUTCOMES

After completion of the lesson, students will be able to:

- Explain the meaning and significance of knowledge.
- Avail the significance and benefits of knowledge in their daily lives.

The Concept and Meaning of Knowledge: The literal meaning of ‘Knowledge’ is to know and become aware of. However, the word ‘education’ is used to pass on knowledge to others and teach. Terminologically, knowledge stands for knowing the reality of something through the five senses and intellect.

There are uncountable blessings and obligations of Almighty Allah upon human beings. Knowledge is the greatest blessing of Almighty Allah among His exclusive favours on human beings. The first quality conferred to Prophet Adam عَلَيْهِ السَّلَام right after his creation was knowledge. Hence, Almighty Allah states: **وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا** (Surah Al-Baqarah:31) **Translation:** “And Allah the Supreme taught Adam all the names (of things)”.

Importance and Significance of Knowledge: Almighty Allah declared human beings the best creation and blessed them with wisdom and knowledge. The entire universe has been made under the control of humans through knowledge. Man has superiority over other creations due to knowledge. Knowledge is the basis of all excellence and the means of transcendence. Knowledge is an attribute of Allah, the Knower of all hidden and the Knower of inside hearts. Allah provided knowledge to all human beings as per their needs. The world was unaware of the importance of knowledge when Islam began in Arabia. Islam highlighted the value of knowledge and encouraged people to get



knowledge. About the significance of knowledge and scholars, it is stated in the Holy Quran, “Allah will raise the believers among you, and those given knowledge, to high ranks.” (Surah Al-Mujadilah: 58,11) Here knowledge is explained along with faith for elevation to high ranks. It is stated in the Holy Quran, “And pray, “My Lord, bestow me more knowledge.” (Surah Tauha: 20, 114). Almighty Allah says, “Proclaim, “Are the knowledgeable and the ignorant equal?” It is only the men of intellect who heed the advice.” (Surah Az-Zumur: 39, 9)

About the significance of knowledge and the scholars, the Holy Prophet ﷺ said, إِنَّ الْعُلَمَاءَ وَرَثَةُ الْأَنْبِيَاءِ (Sunan Tirmizi, Hadith: 2682) Translation: “Scholars are the heirs of Prophets.” The Holy Prophet ﷺ said, “A single knowledgeable believer is harder on Satan than a thousand devout worshippers.” (Sunan Ibn e Majah: 222). The Holy Prophet ﷺ said, طَلَبُ الْعِلْمِ فَرِيضَةٌ عَلَى كُلِّ مُسْلِمٍ “To acquire knowledge is obligatory upon every Muslim (male and female).”

Good morals and manners, including the distinction between right and wrong, sense of good and evil, recognition of the Creator and Master, love and kindness with the creation, are developed in a person if he is groomed under the shade of knowledge and morality. As a result, the person gets dignified in character and habits and becomes a valuable citizen. Therefore, seeking knowledge is considered an obligation in Islam. In addition, moral grooming of our subordinates, offspring and family is also our responsibility. Therefore, knowledge and morality are considered indispensable to each other. In fact, the basis of all morals and other qualities is knowledge which has to be preferred by every Muslim.

ACTIVITY FOR THE STUDENTS

Ask students to a note on the following topics:

- The qualities of knowledgeable people in Ahadith
- The Holy Prophet ﷺ as a Teacher



Exercise

(A) Write down the detailed answers of the following questions.

- i. Write down an essay on the importance, significance and benefits of knowledge.

(B) Write down brief answers of the following questions

- i. Describe the meaning and concept of knowledge.
- ii. Quote a verse along with a translation on the importance of knowledge.

(C) Mark ☒ on correct answers of the following questions:

- i. The Holy Prophet ﷺ said that the heirs of Prophets are:
 - a. Scholars
 - b. Aulia
 - c. Teachers
 - d. Students

INSTRUCTIONS FOR THE TEACHERS

Teachers should ask students to write a note on the following topics:

- Importance and Excellence of Knowledge
- Greatness of Knowledge and the Knowledgeable people



2. Significance of Family in Islam

LEARNING OUTCOMES

After completion of the lesson, students will be able to:

- Explain the importance and benefits of family in Islam.
- Describe the inter-family rights.
- Put efforts into fulfilling the rights of the family members in daily life.

The Concept and Meaning of a Family: ‘*Khandan*’ is the Persian word. It means a household, family, tribe, offspring and ancestry. A domestic life stands for the gathering of close relatives of a clan.

By nature, a man cannot live all alone. He likes to live combined with the population of a house, area, village or city. Parents, husband and wife, and offsprings have a crucial position in a family. This family group extends to grandfather, grandmother, paternal uncle and aunt, maternal uncle and aunt and their offspring. All of these relations combine together to form a family.

Domestic life is the first step of one’s cultural and social life. All humans love to live with their family and relatives due to their social instinct. They cannot live a content life without people. Thus, a family is the basic unit of society.

The Beginning of Family and its Social Significance: Social life begins with a clan and family. A clan is established with the marriage of a male and a female. Because of this, Islam gives equal importance to men and women. Each is restricted within the defined boundaries. Islam emphasizes on fulfillment of everyone’s rights and obligations. Allah Almighty says in the Holy Quran, “O mankind! We have indeed created you from one man and one woman.” (Surah Al-Hujurat: 49,13)

The concept of relations, family and clan, is only found amongst humans in the creations. This status is conferred to only man, the best of creation, that he expresses love, respect and kindness to parents,



grandparents, siblings and offspring. A man earns and fulfills the needs of the family. If someone gets annoyed, he tries to resolve the issue. All these factors are exhibited due to the existence of a family. Therefore, Islam considers the family a beauty for society and a pious community.

The Relationship of Husband and Wife: The existence and sustenance of humanity is based on the relationship between a man and a woman. Therefore, the relationship of husband and wife has an important place in all relationships of humankind. A marriage bond is established after the parents' consent from both sides and the process of requesting and accepting the Nikkah. This bondage brings so many benefits. It leads to a decent and chaste society. The Holy Quran named this bondage of marriage 'Ahsaun' which means to be protected within a fortress. Actually, Nikkah is an agreement through which husband and wife become lifelong companions and benefactors of one another. They accompany sorrows and happiness and help each other at difficult times. Solace in life and heart satisfaction depends on the loving relationship between husband and wife. The more they love each other, the more happiness will exist in the family. Nikkah is not only the cause of sustaining humanity but also protects a man from many immoralities. A new clan emerges when a child is born. It further strengthens the relationship and develops mutual respect and love. A home becomes more lively with offspring.

The Holy Prophet ﷺ said, *الْبَيْتُ كَامِنْ سُنَّتِي، فَمَنْ لَمْ يَعْمَلْ بِسُنَّتِي* (Sunan Ibn e Majah, Hadith:1846) Translation: "Marriage is part of my Sunnah, and whoever does not follow my Sunnah has nothing to do with me."

Almighty Allah declared this blessed relationship a covering and dress for each other. Thus, Allah Almighty says, *هُنَّ رِبَاسٌ لَكُمْ وَأَنْتُمْ رِبَاسٌ لَهُنَّ* (Surah Al-Baqarah: 2, 187) Translation: "They (women) are coverings for you, and you are coverings for them."

Objectives of a family (A married life)

- In the sight of Almighty Allah, the objective of domestic life is to sustain humankind and its growth.



- This bondage is the means of love and tenderness for both persons.
- Both persons have an opportunity to avail bliss of a chaste life.
- Man gets solace and satisfaction in married life.
- It is the cause of contentedness in the family.
- The sustainment and growth of humanity carry on with dignity.
- A circle of collectiveness is established, having collected benefits which strengthen society.

Obligations and Rights of Husband and Wife: The Holy Prophet ﷺ

said, **كُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ** (Sahih Bukhari: 2409)

Translation: “Each of you is a guardian, and each of you will be asked about his subjects.” According to Islam, there are some rights enjoined on both husband and wife for each other. Almighty Allah says, **وَلَهُنَّ مِثْلُ**

الَّذِي عَلَيْهِنَ بِالْمَعْرُوفِ (Surah Al-Baqarah: 228) Translation: “And the women also have rights similar to those of men over them.” Likewise, the rights of these women over men include providence of sustenance, dress, home (shelter), medication and other needs. The husband has to fulfill these needs as per his financial position. The woman can use the amount of dower in any business within Shariah limitations or keep it to herself. The man is also obliged to behave nicely with his wife and other family members, not to oppress or do injustice in any way, to keep an attitude of benevolence and to fulfill all rights according to Shariah guidance.

The wife is responsible for protecting her husband's wealth and provisions like trust in his absence. She should not allow any strange person to enter the home without her husband's permission. Allah Almighty says, **فَالصَّالِحَاتُ قَانِتَاتٌ لِّلْغَيْبِ بِمَا حَفَظَ اللَّهُ** (Surah Al-Nisa: 34) Translation: “So virtuous women are the reverent ones, guarding behind their husbands the way Allah has decreed guarding.” She should not demand any expanse beyond the financial position of her husband. She should not needlessly discuss with others if she finds any difficulty or scarcity of wealth at home. Instead, she should endure and forgive. She should not reveal the secrets of home. Secure the progeny and nurture children with proper guidance. She should serve her husband and obey him. The Holy Prophet ﷺ said, **خَيْرُكُمْ خَيْرُكُمْ لِأَهْلِهِ، وَأَنَا خَيْرُكُمْ لِأَهْلِي**



(Sunan Ibn e Majah, 2053) Translation: “The best of you is he who is best to his family, and I am the best among you to my family.”

Respect of Parents: The relationship with parents is the most important and respectful of all relations. They are the means of our life in the world. All our strength is built up due to their care and upbringing. Therefore, we should not show any negligence in respect and service to our parents. Almighty Allah orders us the same. وَقَضَىٰ رَبُّكَ أَلَّا

تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا ۖ إِمَّا يَنْظُرَنَّ عَنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا قَوْلًا كَرِيمًا ۖ اخْفِضْ لَهُمَا جَنَاحَ

الدُّلَىٰ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيْنِي صَغِيرًا ۝ (Surah Al-Asra: 23, 24) Translation: “And your Lord has ordained that you do not worship anyone except Him, and treat your parents with kindness; if either of them or both reach old age in your presence, do not say “Uff” to them and do not rebuff them, and speak to them with the utmost respect. And lower your wing humbly for them, with mercy, and pray, “My Lord! Have mercy on them both, the way they nursed me when I was young.”

It is the obligation of the offspring to respect their parents, obey them, serve them and treat them nicely even if they are infidel or polytheists. However, the offspring should excuse if they order something of disbelief or polytheism. It is also instructed to have a good relationship with the relatives and friends of parents. The rights of parents (The obligations of offspring) are; respect, obedience, good treatment, nice behaviour with their friends and relatives, thanksgiving and prayer for their forgiveness.

Rights of Offspring: Offsprings are the buoyancy of family. The objective of offspring is the sustainment of humanity and the cause of life. Offspring is the great blessing of Almighty Allah. A father is obliged to teach good manners and bring up his children nicely. Along with this, some responsibilities lie on parents, which are considered the rights of offspring, including good upbringing, arranging quality education and guidance, kindness and affection, marrying them into a good family, maintaining justice in inheritance, giving them necessary religious knowledge, teaching them about knowledge of the Holy Quran, the performance of prayers and Islamic values, maintaining equality and justice in treatment, including daughters in love and gifts, not being ungrateful at the birth of a daughter, avoiding torturing and



over strictness and keeping behaviour of love and tenderness and not killing any offspring due to fear of hunger or poverty.

Good treatment with family: As a member of a family, it is incumbent upon everyone to behave nicely, show love and affection, condole at the times of difficulty, help financially when there is such need, guide and bring up orphans of the family, participate in sorrows and happiness of the family, support one another in resolving physical and financial issues with practical suggestions and reconcile in dispute.

ACTIVITY FOR THE STUDENTS

Ask students to work in groups and indicate elements in today's environment that harm a family and weaken relationships.

Exercise

(A) Write down detailed answers of the following questions

- i. Write down a note on the significance of family in Islam.
- ii. Explain the rights and obligations of husband and wife.

(B) Write down brief answers of the following questions

- i. What is meant by a family?
- ii. Write about the respect of parents.
- iii. Describe the rights of offspring.

(C) Mark ☒ on correct answers of the following questions:

- i. Among all relationships, the most important relationship is of:
 - a. parents
 - b. husband and wife
 - c. sibling
 - d. teacher and students
- ii. The beauty of family is:
 - a. wealth
 - b. family members
 - b. offspring
 - d. heritance

INSTRUCTIONS FOR THE TEACHERS

Organize a speech competition on the importance of family.



Dignity of Humanity

LEARNING OUTCOMES

After completion of the lesson, students will be able to:

- Explain the concept of dignity of humanity
- Understand the importance of the dignity of humanity
- Avoid those acts that are contrary to the dignity of humanity.

Concept of the Dignity of Humanity: “Dignity” stands for respect, excellence and greatness. Thus, ‘Dignity of Humanity’ stands for the respect and greatness of humans. Humans are titled ‘*Ashraf ul Makhluqaat*’ means the best creation of Almighty Allah on the earth. Therefore, humans have superiority over all other creations. In other words, every human has respect and greatness in this universe. ‘Dignity of humanity’ means each human should protect the life, respect and property of other humans who belong to the nation and country without distinction of caste, colour, religion and language.

Significance of the Dignity of Humanity: Allah has bestowed very high excellence to humans over all creations. He has created all things on earth, heaven and between them for the benefit and ease of humans. All things are the collective heritage of humans. Every human is availing these favours. The Holy Quran describes this exclusive excellence of humankind as,
وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْوَجْرِ وَالْبَحْرِ وَرَفَعْنَاهُمْ مِّنَ الطَّلَاطِيتِ وَفَضَّلْنَاهُمْ عَلَىٰ كَثِيرٍ مِّمَّنْ خَلَقْنَا تَفْضِيلًا ﴿٧٠﴾
(Surah Al-Asra: 70) Translation: “Indeed We have honoured the Descendants of Adam and transported them over land and sea, and gave them good things as sustenance, and made them better than most of Our creation.”

A human receives the blessing of speech, knowledge and wisdom through which he becomes eligible to explain his feelings adequately. All humans commonly share these blessings. Islam negates the differences of caste, colour, language and country. It declares that the criteria of greatness and excellence is piety and fear of Allah. Allah Almighty says,
إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاهُ ۚ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ (Surah Al-Hujurat: 13)



Translation: “Indeed the more honourable among you, in the sight of Allah, is one who is more pious among you.” Islam teaches that all humans in this world are from one origin. Translation: “Created you from a single soul and from it created its spouse and from them, both has spread the multitude of men and women.” (Surah Al-Nisa: 1)

The Holy Quran apprised a human about its actual status. Allah has made him His deputy and vicegerent on earth. He has released him from the slavery of false gods by educating him about the reality of his responsibilities. Allah has made him responsible and dignified. He is told that he is bound to abide by only Allah’s commandments. No one has superiority over any other person except in faith, knowledge and piety. All these verses address a human even he is a Muslim or a non-Muslim.

Humanity and the Age of Ignorance: The age before Islam is called ‘The age of Ignorance’. In this age, respect for humanity was almost lost. People used to respect stones, trees, rivers, oceans, sun, moon, stars and other powerful things. They used to worship these non-living baseless things considering them deity. They would make requests to them and slaughter animals for them. Some pagans even sacrificed their offspring in front of them to get the closeness of these deities.

Islam falsified all these polytheistic rituals and notions. It taught the dignity of humanity to humans, and along with this, it discouraged the attributes of proudness and self-praising. The Holy Prophet ﷺ proclaimed among humans that: O People! You all are the offspring of one father whose birth is with dust. Therefore, to consider yourself higher and superior and feel proud of oneself is unwise and a sign of ignorance. (Musnad Ahmed, Hadith: 23489)

Actions that are against Dignity of Humanity: Man has a distinctive status due to piety and good manners. However, there are lots of habits or attributes which are against the dignity of humanity. A few of them are stated below:

- Proud: considering oneself superior in knowledge, wealth, caste or wisdom before Allah or creation.
- To degrade people, make fun of them, accuse them or adopt a disrespectful attitude.



- To oppress and do injustice to people. Find defects and spy on them.
- To behave unequally with offspring by distinguishing between younger and older, wise and unwise, and sons and daughters.
- To taunt any human being because of his physical shortcoming or error in some work, to call people bad names, to disrespect and degrade any person.
- To talk in a bad manner with foul words and unfriendly ways.

ACTIVITY FOR THE STUDENTS

- Ask students to tell any event of the dignity of humanity from their everyday life.
- After mutual discussion, write down the acts which are against the Dignity of Humanity.

Exercise

(A) Write down the detailed answers of the following questions.

- Write own ten points on the dignity of humanity.
- What does Holy Quran order us about the dignity of humanity?

(B) Write down brief answers of the following questions

- Describe the concept of dignity of humanity.
- Write down the conditions which are against the dignity of humanity.

(C) Mark ☒ on correct answers of the following questions:

- Before Islam, in the age of ignorance, the dignity of humanity was:
a. more b. less c. lost d. better
- The more respected from you is he who is:
a. more pious b. higher in status
b. more knowledgeable d. wealthier

INSTRUCTIONS FOR THE TEACHERS

Teachers should tell students about personalities who are famous for the dignity of humanity, such as helping the needy and orphans by Abdul Sattar Edhi.



4. Collective Justice

LEARNING OUTCOMES

After completion of the lesson, students will be able to:

- Explain collective justice and its Islamic concept.
- Describe the importance of collective justice and its impact.
- Explain the need for collective justice at present and its different forms.
- Describe the benefits of collective justice (establishment of a just society).

The Concept of Collective Justice: ‘*Adl*’ is an Arabic word. Its literal meaning is to straighten, equalise, compare two things, or balance the two conditions. The concept of ‘*Adl*’ (justice) is vast. To divide a thing into two equal parts in a manner that no part should be either less or more, to place anything in the right place, to maintain words and action on truth in a way that it should not incline towards a particular side, to speak and do the task which conforms the criteria of truth. It also means dealing with the person as he deserves without any concession. The opposite of ‘*Adl*’ (justice) is ‘*Zulm*’ (oppression) means to place anything inappropriately. The justice with an oppressor is to relieve him from the oppression.

Significance of Collective Justice: Islam is the religion of peace. It emerged in the world as a blessing. It introduced a code of life that leads to absolute bliss in life. In this course, Islam emphasized justice in practical life the most. It is the fact that the root cause of all ills and unrest in society is the avoidance of justice. A society is disturbed when its people forsake justice. Therefore, Islam has directed all aspects of justice, whether collective justice or individual, economic or social, judicial or political.

Justice ensures a balanced system in society. The social life in Islam also demands the promotion of justice among people in all aspects of life. It is stated in the Holy Quran, “Indeed Allah decrees the



commands of justice and kindness, and of giving to relatives, and forbids from the shameful and evil and rebellion; He advises you so that you may pay heed.” (Surah Al-Nahl: 90).

The purpose of the revelation of the above verse was the same that humanity should live their collective life with justice. They should remove oppression so that their social life enjoys peace and tranquillity.

Allah says in the Holy Quran, “Whenever you judge between people, judge with fairness; undoubtedly Allah gives you an excellent advice; indeed Allah is All Hearing, All Seeing.” (Surah Al-Nisa: 4, 58)

“Whenever you judge between people” means in making a judgement, people from both ends should be equal, whether they are friends or enemies, known or stranger, Muslim or non-Muslim, near or far, rich or poor, however they are, they should judge impartially with justice.

Every walk of life needs justice, whether it belongs to our personal or community life. Justice with ourselves means maintaining dress, food and rest for oneself. Justice with the community is meant for fulfilling the rights of people rightfully without any negligence.

Types of Justice: (i) Individual Justice (ii) Collective Justice

Individual Justice: A man should maintain justice in his individual life, whether it relates to life’s physical aspects, such as eating, drinking, sleeping, happiness and sorrows, or it relates to the spiritual aspect (worship), or it is a worldly matter, or it is his economic life (earning). In all walks of life, justice and balance should be maintained.

Collective Justice: Collective justice stands for justice in society, i.e., justice among the people in a society where everyone enjoys his or her rights. Following are a few forms of Collective Justice:

Justice in Law: Justice in law means to maintain a just attitude in law and order that everyone is equal in the sight of law and law prevails over all designations may it be a poor or a rich, an officer or a subject, a friend or an enemy, whether the matter is one’s own or anyone’s else. There should not be any distinction between small and big. The law should treat everyone equally.



Social life and the Collective Justice: In the economic system of Islam, everyone is free to earn as per his capacity and desire. No means of lawful earning such as; trade, agriculture, industry and employment is forbidden for anyone. Everyone has an equal right to benefit from all resources of earning created by Allah for humans. Islam enjoins the rulers of an Islamic state to provide basic needs to a disabled or unemployed person so that no one should become a victim of financial injustice in society.

Establishment of a Just Society: As humans, all people are equal in society. Therefore, no one has superiority over any other tribe, clan, nation, or people of any other place. Almighty Allah says, **يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا** (Surah Al-Hujurat:13) Translation: "O mankind! We have indeed created you from one man and one woman and have made you into various nations and tribes so that you may know one another; indeed, the more honourable among you, in the sight of Allah, is one who is more pious among you." Islam orders establish justice in all social matters, which leads to a pious and a just society.

Justice in Judicial matters: Islam has presented a proper judiciary system called 'Qadha' or 'courts'. The Holy Prophet **صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ** laid its foundation himself during his lifetime. He was very concerned about justice. Therefore, whenever he sent any companion for supervision to any place, he used to assess and ensure his judgement skills along with his administrative abilities.

Impact of Collective Justice: The Islamic concept of justice has retained a fundamental status till the present. The codes Islam has presented are the guideline for the entire world. Any society can be relieved from afflictions and troubles by abiding by the rules set by Islam. A society will prosper with justice in the economy. No one will be deprived of basic needs by social justice. Justice maintains balance in all walks of life. A person will live a better life only if justice and balance is found in all matters.



Exercise

(A). Write down the detailed answers of the following questions.

What sort of social evils emerge when collective justice is avoided?

Suggest some measures to establish collective justice in society.

(B). Write down brief answers of the following questions

Describe the meaning and the concept of collective justice.

How does Holy Quran guide about collective justice?

(C). Mark ☒ on correct answers of the following questions:

- i. 'Adl' is an Arabic word that means:
 - a. Establish justice
 - b. Good treatment with people
 - c. Divide a thing into two equal parts
 - d. Refrain from the curse of an oppressed
- ii. The Holy Quran orders to establish justice as it is nearer to:
 - a. Virtue
 - b. Piety
 - b. Paradise
 - d. Obedience
- iii. If justice is established in the country, the society will be:
 - A. Peaceful
 - b. Developed
 - B. Cordial
 - c. Pious

INSTRUCTIONS FOR THE TEACHERS

Teachers should ask students to write an essay on collective justice in the light of Seerah of the Holy Prophet ﷺ and the life of the companions.



5. Modesty

LEARNING OUTCOMES

After completion of the lesson, students will be able to:

- Explain the concept of modesty.
- Describe the importance and excellence of modesty.
- Elaborate on the Manifestation of modesty.

The Concept and Meaning of Modesty: “*Iffat*” is an Arabic word. It stands for piety and chastity. In Islamic terminology, ‘*Iffat*’ (Modesty) means to avoid vulgarity and adultery by controlling evil desires and adopting chastity and moral hygiene. Along with it, another word comes, i.e., ‘*Ismat*’, which stands for honour, sinlessness and pureness. The Holy Quran has outlined many attributes of true believers. Modesty is one of them. It is stated in the Holy Quran: وَالَّذِينَ هُمْ يَغُضُّونَ (Surah Al-Mominun: 23, 5) Translation: “And who guard their private organs.” So, such a person is called Modest, i.e., chaste.

The literal meaning of ‘*Haya*’ is shame and modesty. Man is bestowed with a natural and moral attribute that refrains him from the indecent act, and he tries to stay away from evil, fearing Almighty Allah. Such a person is called modest. Modesty is the basis of a person’s morality, dignity and chastity. The more a person possesses modesty, the more he would dislike evil. He will abide by the commandments of Allah and restrain himself within moral boundaries.

Allah has placed sensuality and lust in man to sustain humankind and proceed with his progeny. However, at the same time, through revelation and intellect, He has provided details and means to differentiate lawful and unlawful. Soul and body are both dependent upon each other. A man must give importance to both and takes care of their growth. Islam demands that a believer should spend his life fulfilling the needs of his body within the guidance of religion and intellect. When a person binds his desires within the limits of Deen and



wisdom and keeps spirituality overpowered over the animal instinct, he is called chaste. And when he refrains from indecent actions due to fear of Allah, he is called modest.

Significance and Excellence of Modesty and Chastity: In the list of Islamic morality, modesty and chastity stand like soul and life. Allah taught modesty to Muslims and declared this great moral attribute the most excellent. The Holy Prophet ﷺ said, “Every deen has an innate character. The character of Islam is modesty.” (Mauta Imam Malik, Hadith: 2634). Another Hadith said, “Indeed Allah is modest and concealing, and He loves modesty and concealment.” (Sunan Abu Dawood, Hadith: 4012).

Modesty is an attribute of a believer as the Holy Prophet ﷺ declared it a branch of faith: (Arabic Text) (Bukhari: 9, Muslim: 30) Translation: “And modesty is a branch of Iman.”. Modesty is an attribute which secures a person from the worst transgressions. A person who does not possess this attribute, becomes careless from sins and evildoings, nor is he ashamed of doing so. Respective to this, the Holy Prophet ﷺ said, “*When you do not have modesty, so do whatever you want.*” (Sunan Abi Dawood, Hadith: 4797)

Abu Sa'id Al-Khudri رَضِيَ اللهُ عَنْهُ reports, “Messenger of Allah ﷺ was even shier than a virgin behind her veil. When he saw something which he disliked, we could perceive it on his face.”

Hazrat Abu Huraira رَضِيَ اللهُ عَنْهُ reports that the Holy Prophet ﷺ said, “Iman has over seventy branches, and modesty is a branch of Iman.” (Bukhari: 9, Muslim: 30)

Hazrat Abdullah Ibn Umar رَضِيَ اللهُ عَنْهُ reports that the Holy Prophet ﷺ said, “Modesty and belief are together. If one of them is removed, the other is removed.” (Al-Adab Al-Mufrad: 1313) When a



person loses his modesty, he becomes a beast who runs after his desires. He smashes virtuous passions and embezzles the wealth of the poor without feeling any mercy in his heart. He sees humanity in trouble, but it does not affect him. His self-centeredness keeps his sight in the darkness. A person who reaches this low level, comes out of the boundaries of humanity.

Manifestation of Modesty and Chastity: Modesty relates not only to the character and action of a person, but it also has much influence on his thoughts and way of speech. Therefore, every human being, especially Muslim males and females, should include modesty in their lifestyle to be a respectful citizen of society and a prepared person for the hereafter. Following are the practices that must reflect modesty and chastity.

Speech: It is inappropriate for a Muslim to abuse or talk using obscene words or manners. Instead, he should either speak good or remain silent. He should avoid a rude temper and keep himself away from useless discussions. It is the modesty of speech.

Dress: Islam has outlined two objectives of dressing, one is covering, and the second is beautification. Thus, men and women should wear a modest dress that covers the standard of Shariah covering. Thus, a dress that is against modesty and veiling or resembles the opposite gender is against modesty and chastity.

Attitude in daily life: A true believer should avoid an immodest attitude in all his activities in daily life. The Holy Quran orders men and women to lower their eyes and protect their modesty. Likewise, they should not see anything obscene or think something vulgar. As Allah Almighty says, “Allah well knows the covert glance and all that lies hidden in the hearts.” (Surah Al-Momin: 19)

Gathering: A person also spends his time in gatherings, meetings or celebrations. During all these gatherings, a believer is bound to retain modesty in his actions, speech and manners.

Requisites of Modesty:

- A person should secure his tongue from offensive words. He should not say anything vulgar and feel ashamed of referring to



any immodest discussion. It is said in a Hadith, “Al-Haya is from faith, and faith is in Paradise. Obscenity is from rudeness, and rudeness is in the Fire.” (Tirmizi: 2009)

- A person should recognize the rights and status of the people around him. He should not raise his voice with the voice of a scholarly person due to the respect for his knowledge, nor should he step ahead of him. It is said in a Hadith, “From whom you learn, be humble to him.”

Stages of Modesty: Some scholars have outlined three stages of modesty:

- To abide by the commandments and orders of Allah and to avoid those acts which are forbidden by Allah, to control desires and avoid evildoings by remembering death.
- Avoid harming people.
- To be ashamed of himself in loneliness and to avoid sins by feeling the presence of Almighty Allah everywhere.

In today’s modern era, vulgarity, obscenity, and indecency is easily accessible. However, it does not suit a believer to be involved in any such activity or become a means of spreading it as it is a major sin. Almighty Allah says, “Indeed those who wish that slander should spread among the Muslims – for them is a painful punishment in this world and in the Hereafter; and Allah knows, and you do not know.” (Surah Al-Noor: 24, 19).

Exercise

(A) Write down detailed answers of the following questions:

- i. What are the manifestations of Modesty and Chastity? Describe with examples.
- ii. Write down a note on the excellence of Modesty and Chastity in the light of the Holy Quran and Hadith.
- iii. What is the importance of modesty in Islam?



(B) Write down brief answers of the following questions:

- i. Describe the meaning and the concept of modesty and chastity briefly.
- ii. What is the literal meaning of modesty?
- iii. How is the modesty of the Holy Prophet ﷺ is described in Ahadith?

(C) Mark ☒ on correct answers of the following questions:

- i. Along with modesty, another word is used:
 - a. Chastity
 - b. Piety
 - c. Purity
 - d. Morality
- ii. Modesty is a part of:
 - a. Islam
 - b. Faith
 - c. Shariah
 - d. Quran and Sunnah
- iii. There are two objectives of dressing in Islam:
 - a. Simplicity and Cleanliness
 - b. Covering and Beautification
 - c. Neatness and Quality
 - d. Looseness and Whiteness
- iv. The branches of *Iman* described in Hadith are:
 - a. More than fifty
 - b. More than seventy
 - c. More than eighty
 - d. More than ninety
- v. Some scholars have outlined stages of modesty:
 - a. Two
 - b. Three
 - c. Four
 - d. Five

INSTRUCTIONS FOR THE TEACHERS

Ask students to learn all Ahadith mentioned in the lesson with translation. Also, correct pronunciation.



Chapter 4: Pearls of Guidance and Personalities of Islam

Hazrat Imam Hussain رَضِيَ اللهُ عَنْهُ

LEARNING OUTCOMES

After reading this unit, students will be able to:

- Explain the ancestry and the blessed birth of Imam Hussain رَضِيَ اللهُ عَنْهُ
- Sketch the childhood of Imam Hussain رَضِيَ اللهُ عَنْهُ
- Write the teachings of Imam Hussain رَضِيَ اللهُ عَنْهُ
- Explain the excellence and greatness of Imam Hussain رَضِيَ اللهُ عَنْهُ
- Describe the religious services of Imam Hussain رَضِيَ اللهُ عَنْهُ

Ancestry: The complete name of Hazrat Imam Hussain رَضِيَ اللهُ عَنْهُ is Hussain bin Ali bin Abi Talib bin Abdul Muttalib bin Hashim. His father is Hazrat Ali كَرَّمَ اللهُ وَجْهَهُ The Loin of God, and Hazrat Fatima Zahra رَضِيَ اللهُ عَنْهَا bint Prophet Muhammad صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ is his mother. He is *Hashmi* from both of his parents and owns high excellence in status. His surname is ‘Abu Abdullah’, and his titles are; “سَيِّدُ شَبَابِ أَهْلِ الْجَنَّةِ”, “سَيِّدُ الشُّهَدَاءِ” and “رَيْحَانَةُ النَّبِيِّ”. At the same time, he is also remembered as ‘*Shaheed e Karbala*’ in the Muslim *Ummah*.

The Blessed Birth: Hazrat Imam Hussain رَضِيَ اللهُ عَنْهُ was born in the early dates of Sha’ban in 3 or 4 A.H. at the home of Hazrat Ali كَرَّمَ اللهُ وَجْهَهُ and Hazrat Fatima Az-Zahra رَضِيَ اللهُ عَنْهَا in Madinah. Imam Hassan رَضِيَ اللهُ عَنْهُ and Imam Hussain رَضِيَ اللهُ عَنْهُ both strongly resembled the Prophet Muhammad صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ.

At the birth of Imam Hussain رَضِيَ اللهُ عَنْهُ, the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ read Azaan in the right ear and Iqamat in the left. Then, on



the seventh day, he named him, 'Hussain'. In addition, he slaughtered two sheep in his *Aqeeqa*. His head was shaved, and his hair was buried. Silver equivalent to the weight of the hair was given to charity.

The Childhood: Hazrat Imam Hussain رَضِيَ اللهُ عَنْهُ spent his childhood under the patronage of the Last Prophet Muhammad صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَصَلَّى, mother – Hazrat Fatima Zahra رَضِيَ اللهُ عَنْهُ and father – Hazrat Ali كَرَّمَ اللهُ وَجْهَهُ. His grandfather passed away when he was only six years old, and Imam Hassan رَضِيَ اللهُ عَنْهُ was seven years old. Unfortunately, this grievance was not over, and his mother – Sayyida Fatima Az-Zahra رَضِيَ اللهُ عَنْهَا – the leader of all women in Paradise, also passed away just after a few months.

These two little kids used to mount on the back of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَصَلَّى during prostration when he offered prayer. Prophet Muhammad ﷺ would prostrate for long, but never forbade them.

Likewise his brother Imam Hussain, spent his childhood with his parents and the Prophet Muhammad at home. All companions of the Holy Prophet ﷺ used to respect him and loved him very much.

Hazrat Imam Hussain رَضِيَ اللهُ عَنْهُ was highly genius and possessed a very high moral character. The following event reflects his distinguished morale; once, he along with his brother Imam Hassan رَضِيَ اللهُ عَنْهُ was in a masjid. He saw that one man was offering ablution inappropriately. So he said to him, "Uncle! We are young. We are offering ablution. Please indicate if we make any mistake." After he saw their ablution, that man realized that these youngsters offered blution correctly. However, his ablution was incorrect. (Bihar al-anwar, Imam Majlisi, V. 43, pg. 319)



Education: Hazrat Imam Hussain رَضِيَ اللهُ عَنْهُ acquired his early education from the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ and his parents. He learnt the meanings and exegesis of the Holy Quran from his parents in particular.

After the mother's death, Hazrat Ali كَرَّمَ اللهُ وَجْهَهُ brought up his two sons so excellently that they will remain role model till the doomsday.

Excellence and Greatness: The most outstanding excellence of Imam Hussain رَضِيَ اللهُ عَنْهُ is the birth in the house of the Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ. What can be the higher greatness than this that his maternal grandfather was Prophet Muhammad خَاتَمُ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ, and his maternal grandmother was Hazrat Khadija al Kubra رَضِيَ اللهُ عَنْهَا, his paternal grandfather was Hazrat Abu Talib bin Abdul Muttalib, his paternal grandmother was Fatima bint Asad رَضِيَ اللهُ عَنْهَا, father Hazrat Ali كَرَّمَ اللهُ وَجْهَهُ – the Loin of God, mother Hazrat Fatima رَضِيَ اللهُ عَنْهَا – the leader of the women in Paradise and brother, Imam Hassan رَضِيَ اللهُ عَنْهُ. The Holy Prophet ﷺ narrated several hadiths in his excellence.

The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ said that Hazrat Fatima رَضِيَ اللهُ عَنْهَا is the leader of all women in Paradise, and Hassan رَضِيَ اللهُ عَنْهُ and Hussain رَضِيَ اللهُ عَنْهُ are the leaders of all youngsters in Paradise. (Tirmizi: 3781)

مَنْ أَحَبَّ الْحَسْنَ وَالْحُسَيْنَ فَقَدْ أَحَبَّنِي، وَمَنْ أَبْغَضَهُمَا فَقَدْ أَبْغَضَنِي

"Anyone who loves Al-Hassan رَضِيَ اللهُ عَنْهُ and Al-Hussain رَضِيَ اللهُ عَنْهُ has indeed loved me, and anyone who hates them has indeed hated me." (Ibn-e-Majah: 143)



One the Holy Prophet ﷺ, along with companions, was going to a feat. He saw Imam Hussain رَضِيَ اللهُ عَنْهُ in the street of Madinah. The Holy Prophet ﷺ moved forward and stretched his hand to hold him. He moved here and there; however, the Holy Prophet ﷺ held him finally and kissing his forehead, he said:

”حُسَيْنٌ مِنِّي وَأَنَا مِنْ حُسَيْنٍ، أَحَبَّ اللَّهُ مَنْ أَحَبَّ حُسَيْنًا، حُسَيْنٌ سَبْطٌ مِنَ الْأَسْبَاطِ“ -

”Hussain رَضِيَ اللهُ عَنْهُ is from me, and I am from Hussain رَضِيَ اللهُ عَنْهُ. Allah loves whoever loves Hussain رَضِيَ اللهُ عَنْهُ, Hussain رَضِيَ اللهُ عَنْهُ is one of my grandsons.” (Ibn-e-Majah: 144)

When the Holy Prophet ﷺ fell ill in his last days in the mortal world, Hazrat Fatima رَضِيَ اللهُ عَنْهَا and her two sons came to attend upon him, and she said, “O father! Please bestow something to my sons.” Then the Holy Prophet ﷺ said,

أَمَّا الْحَسَنُ فَلَهُ هَيْبَتِي وَسُودِي وَأَمَّا الْحُسَيْنُ فَلَهُ جُرْأَتِي وَجُودِي

“We bestowed our awe and leadership to Hassan رَضِيَ اللهُ عَنْهُ and valour and generosity to Hussain رَضِيَ اللهُ عَنْهُ ” (Muajam Kabeer Tabarani:8/185)

To love Imam Hassan رَضِيَ اللهُ عَنْهُ and Hussain رَضِيَ اللهُ عَنْهُ is to love the Holy Prophet ﷺ, and to keep spite against them is to have spite with the Holy Prophet ﷺ.

Religious Services and Characteristics: Hazrat Imam Hussain رَضِيَ اللهُ عَنْهُ rendered remarkable services for the spread of Islam and in the propagation of the Holy Quran and Sunnah. A large number of people used to gather around him when he delivered sermons on



Quran and Hadith. People would listen to him with complete attention without any movement as if birds were on their heads.

In addition, the people of Madinah would come to Imam Hussain رَضِيَ اللهُ عَنْهُ to learn the Quranic verses and traditions of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ. They used to consult him for various *Shariah* issues as well. Imam Hussain رَضِيَ اللهُ عَنْهُ was a person of high moral and chaste character. He was an embodiment of piety, valour, generosity and devout prayers. He performed twenty-five pilgrimages during his life. The entire life of Hazrat Imam Hussain رَضِيَ اللهُ عَنْهُ was a sign of praiseworthy high morals and excellent character.

Marriage and Offspring: Hazrat Imam Hussain رَضِيَ اللهُ عَنْهُ had four wives. Following is the detail of his offspring:

Wife	Offspring
Hazrat Laila bint Abi Murrah رَضِيَ اللهُ عَنْهَا	Hazrat Ali Akbar رَضِيَ اللهُ عَنْهُ (who was martyred in Karbala)
Hazrat Salama (Shehribano) رَضِيَ اللهُ عَنْهَا	Hazrat Ali (who is famous a Zain ul Abidien) Hazrat Fatima رَضِيَ اللهُ عَنْهَا
Hazrat Qadhaya رَضِيَ اللهُ عَنْهَا	Hazrat Jafar رَضِيَ اللهُ عَنْهُ
Hazrat Rubab bin Imrael-Qais رَضِيَ اللهُ عَنْهَا	Hazrat Abdullah رَضِيَ اللهُ عَنْهُ , Hazrat Ali Asghar رَضِيَ اللهُ عَنْهُ (who was martyred in Karbala), Hazrat Sakina رَضِيَ اللهُ عَنْهُ (who was present with Imam Hussain رَضِيَ اللهُ عَنْهُ in Karbala)



Refusal to the pledge of Yazeed and Event of Karbala: As Yazeed seized the power, the governor of Madinahh Munawwarah, Walid bin Uqbah called upon Imam Hussain رَضِيَ اللهُ عَنْهُ for the pledge of Yazeed, but he refused and left for Makkah. Imam رَضِيَ اللهُ عَنْهُ stayed in Makkah for four months. Meanwhile, the people of Kufa sent him letters and asked him to come to Kufa so that they could pledge allegiance to him. They wrote that there was no leader except Imam رَضِيَ اللهُ عَنْهُ beside him. They informed him that in the government of Yazeed, Islamic values and commandments have been violated. Thus, Imam Hussain رَضِيَ اللهُ عَنْهُ sent his paternal cousin, Hazrat Muslim bin Aqeel رَضِيَ اللهُ عَنْهُ to Kufa to know the situation and the conditions there. Yazeed was informed about the arrival of Hazrat Muslim bin Aqeel رَضِيَ اللهُ عَنْهُ in Kufa. He deposed the governor of Kufa, Hazrat Noman bin Bashir رَضِيَ اللهُ عَنْهُ and appointed a new governor, Ubaidullah bin Ziyad. He further ordered to kill the ambassador of Imam Hussain رَضِيَ اللهُ عَنْهُ, Hazrat Muslim bin Aqeel رَضِيَ اللهُ عَنْهُ or make him a captive.

Meanwhile, Hazrat Muslim bin Aqeel رَضِيَ اللهُ عَنْهُ had reported to Imam Hussain رَضِيَ اللهُ عَنْهُ that the people of Kufa had pledged allegiance to him and asked him to come to Kufa. Ibne Ziyad got Hazrat Muslim bin Aqeel رَضِيَ اللهُ عَنْهُ martyred. While Hazrat Imam Hussain رَضِيَ اللهُ عَنْهُ and his family left Makkah to Kufa on 8th Zilhaj, 60 A.H. After a tiresome travelling of twenty-four days, he arrived at Karbala on 6th Muharram, 61 A.H. The commander of Yazeed's Army, Umar bin Saad insisted Imam Hussain رَضِيَ اللهُ عَنْهُ to pledge for Yazeed. This communication continued from the 2nd Muharram till the 10th Muharram. However, Imam Hussain رَضِيَ اللهُ عَنْهُ clearly denied the pledge of Yazeed and refused to bow down to the falsehood. At last, a battle between truth and falsehood occurred on 10th Muharram,



61 A.H., in which Imam Hussain رَضِيَ اللَّهُ عَنْهُ was martyred along with his family and devotees in a state of hunger and thirst. Thus, in this way, Imam Hussain رَضِيَ اللَّهُ عَنْهُ stood firm to uphold Deen-e-Islam and the superiority of Truth. With his great sacrifice, he set an example for the whole Muslim *Ummah*.

Resting Place: The shrine of Imam Hussain رَضِيَ اللَّهُ عَنْهُ is located in 'Karbala', a famous city in Iraq. It is his last resting place.

Exercise

(A) Write down detailed answers of the following questions.

- What did the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ say about the greatness of Hazrat Imam Hussain رَضِيَ اللَّهُ عَنْهُ?
- What do you know about the event of Karbala? Write down a brief note on it.

(B) Write down brief answers of the following questions.

- Describe the ancestry of Hazrat Imam Hussain رَضِيَ اللَّهُ عَنْهُ.
- How did Imam Hussain رَضِيَ اللَّهُ عَنْهُ correct the ablution of a man?

(C) Mark ☒ on correct answers of the following questions:

- The last resting place of Imam Hussain رَضِيَ اللَّهُ عَنْهُ is:
 - Kufa
 - Basra
 - Karbala
 - Madinahh Munawwara
- Yazeed replaced the governor of Kufa with:
 - Ubaidullah bin Ziyad رَضِيَ اللَّهُ عَنْهُ
 - Walid bin Utba رَضِيَ اللَّهُ عَنْهُ
 - Muslim bin Aqeel رَضِيَ اللَّهُ عَنْهُ
 - Nauman bin Bashir رَضِيَ اللَّهُ عَنْهُ
- The martyrdom of Imam Hussain رَضِيَ اللَّهُ عَنْهُ occurred in 61 A.H.
 - 10 Muharram
 - 12 Rabi al-awwal
 - 15 Shaban
 - 10 Shawwal



Hazrat Abu Ubaidah bin Jarrah رَضِيَ اللَّهُ عَنْهُ

LEARNING OUTCOMES

After completion of this lesson, students will be able to:

- Describe the birth and ancestry of Hazrat Ubaidah bin Jarrah رَضِيَ اللَّهُ عَنْهُ
- Explain the characteristics, morals and greatness of Hazrat Ubaidah bin Jarrah رَضِيَ اللَّهُ عَنْهُ
- Write down the religious struggle and services of Hazrat Ubaidah bin Jarrah رَضِيَ اللَّهُ عَنْهُ

Name and Ancestry: Hazrat Abu Ubaidah bin Jarrah رَضِيَ اللَّهُ عَنْهُ is known in Islamic history with his surname, 'Abu Ubaidah'. Nevertheless, his name was Amir bin Abdullah bin Jarrah bin Hilal. He belonged to 'Banu Fehr', a branch of the Quraish. Nevertheless, his mother, who accepted Islam, belonged to the Banu Harith tribe. His father was killed in the Battle of Badr as an infidel. Because of the grace of Islam, he disliked adding the name of his unfaithful father to his name. With respect to his grandfather, he was referred to as Abu Ubaidah bin Jarrah.

Birth: The family of Hazrat Abu Ubaidah bin Jarrah رَضِيَ اللَّهُ عَنْهُ was from Makkah, where he was born in the house of Abdullah bin Jarrah Fehri after 11 years of *Aam ul Feel*. He was brought up in Makkah.

Acceptance of Islam: Hazrat Abu Ubaidah bin Jarrah رَضِيَ اللَّهُ عَنْهُ was 29 years old when the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ announced his prophet-hood. Despite the free environment of Makkah and the excitement of youth, when the message of Islam was brought to him by Hazrat Abu Bakr Siddique رَضِيَ اللَّهُ عَنْهُ he readily accepted Islam. He is ranked among the early converts after the first eight people.

Characteristics and Excellence: Hazrat Abu Ubaidah رَضِيَ اللَّهُ عَنْهُ possessed an excellent moral character. He was overwhelmed with



the fear of Allah. His nature had the immense devotion and humbleness. Valour and bravery were his inherited gifts. He would wear simple dresses and eat mere meals. He had the honour of leading the Muslim army and headship of Syria. Nevertheless, these positions did not affect his piety and simplicity. During the caliphate of Hazrat Umar رَضِيَ اللهُ عَنْهُ, he was the leader of the Muslim army in the expedition of Syria and Palestine. Once Ameer ul Momineen, Hazrat Umar Farooq رَضِيَ اللهُ عَنْهُ came to his camp. He found nothing except a sword and his armour (shield). Looking at this, he said, “(O Abu Ubaidah!) Keep some needful things with you.” He replied, يَا أَمِيرَ الْمُؤْمِنِينَ, “O Ameer ul Momineen! Our existing condition (of simplicity) will lead us to luxurious living very soon.” (Musannaf Abdul Razzaq, Book Al-Jamey, Zuhd Sahaba, 11/311)

After the second conquest of Palestine, when Hazrat Umar رَضِيَ اللهُ عَنْهُ came to Hazrat Abu Ubaidah bin Jarrah رَضِيَ اللهُ عَنْهُ in the land of Palestine for a meal, he presented some pieces of dry bread dipped in water, which he was eating himself. At that time, Hazrat Umar رَضِيَ اللهُ عَنْهُ said, “Everyone changed after coming to Syria, except Abu Ubaidah! It is only you who sustained his disposition yet. But, all praise be to Allah; still, there are some people whom (despite high position and status) wealth and treasures do not tempt.” (Sunan Abi Dawood, Kitab al-Zuhd, Hadith 115)

Hazrat Abu Ubaidah bin Jarrah's height was tall and thin, and his body was weak. His face was an index of weakness and simplicity. However, with his high moral character, he rendered such services to Islam that still his name is counted among the greatest military commanders of Islam.

Excellence and Greatness: The most excellent greatness of Hazrat Abu Ubaidah رَضِيَ اللهُ عَنْهُ is the glad tiding of paradise by the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ that he gave to ten distinguished companions in a



gathering. Hazrat Abu Ubaidah رَضِيَ اللَّهُ عَنْهُ is one of them. These companions are known as 'The Ten Blessed Companions'.

Hazrat Abu Ubaidah رَضِيَ اللَّهُ عَنْهُ participated in the battle of Badr. The *Badri* companions (those who participated in the battle of Badr) are ranked highest among all the companions. The Holy Quran also praises them. Hazrat Abu Ubaidah رَضِيَ اللَّهُ عَنْهُ first migrated to Abyssinia. Later, he migrated to Madinah. Thus, he had the honour of migrating twice for the sake of Allah.

In the 9th year after Hijrah, when some Christians came from Najran – a town in Yemen, for a debate, but surrendered and agreed to pay Jizya, they requested the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ, “O Prophet of Allah! We will pay whatever Jizya you would fix upon us. Please send us a trustworthy person. On this, the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ held the hand of Hazrat Abu Ubaidah bin Jarrah رَضِيَ اللَّهُ عَنْهُ and said:

هَذَا أَمِينُ هَذِهِ الْأُمَّةِ -

“He is trustworthy of this Ummah.”(Sahih Al-Bukhari, 4380)

Religious Struggle and Services: As Hazrat Abu Ubaidah bin Jarrah رَضِيَ اللَّهُ عَنْهُ took the lead in believing, similarly, he faced the difficulties and hardships on the path of truth. He stood firm on all occasions and struggled for the propagation of Islam. The history of Islam is filled with his efforts and services.

When the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ declared Madinah as an Islamic state and Jihad was made obligatory in 2nd A.H. to strengthen the defence of Madinah Munawwara, Hazrat Abu Ubaidah bin Jarrah رَضِيَ اللَّهُ عَنْهُ fully participated in all battles. In 3 A.H., during the battle of Uhah, when the blessed face of the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ was wounded by an attack of infidels, the steel chains of armour were embedded in the body. Hazrat Abu



Ubaidah رَضِيَ اللهُ عَنْهُ brought them out with his teeth, and his two teeth broke up. Looking at the leadership qualities of Hazrat Abu Ubaidah رَضِيَ اللهُ عَنْهُ, the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ divided the Muslim army into four battalions at the conquest of Makkah and appointed him as the leader of a battalion.

Hazrat Abu Ubaidah bin Jarrah رَضِيَ اللهُ عَنْهُ was included among the close advisors of both caliphs; Hazrat Abu Bakr Siddique رَضِيَ اللهُ عَنْهُ and Hazrat Umar Farooq رَضِيَ اللهُ عَنْهُ. When Hazrat Abu Bakr رَضِيَ اللهُ عَنْهُ sent him to Syria as a leader of an expedition, he conquered Humuz, Syria and Jerusalem. In 16th A.H., 637 A.D, the Roman emperors agreed to surrender Jerusalem before Hazrat Abu Ubaidah bin Jarrah رَضِيَ اللهُ عَنْهُ. Likewise, during the caliphate of Umar Farooq رَضِيَ اللهُ عَنْهُ, Muslims got complete control of Jerusalem, and the titles of ‘Conqueror of Syria and Jerusalem’ were conferred to Hazrat Abu Ubaidah bin Jarrah رَضِيَ اللهُ عَنْهُ.

Death and Burial: During that period, the Muslim cantonment area was in ‘Amwas’, which was in the suburbs of Palestine. Then, all of a sudden, a plague epidemic broke out. With the suggestion of Abu Ubaidah bin Jarrah رَضِيَ اللهُ عَنْهُ, Hazrat Umar رَضِيَ اللهُ عَنْهُ shifted the Muslim army to ‘Jabiah’, a town in an area of ‘Jolan’ near Damascus. Nevertheless, the epidemic's effects had spread so vastly that thousands of Muslim soldiers were martyred, including Hazrat Abu Ubaidah bin Jarrah رَضِيَ اللهُ عَنْهُ. He died in 18 A.H. at the age of 59. His last resting place is in the ‘Deer ula’, a city west of Jordon. A small mosque is also constructed here.



Exercise

(A) Write down brief answers of the following questions:

- Give an introduction to the family of Hazrat Abu Ubaidah bin Jarrah رَضِيَ اللَّهُ عَنْهُ.
- When was Hazrat Abu Ubaidah bin Jarrah رَضِيَ اللَّهُ عَنْهُ born? Why did he attach his name with his grandfather?
- Why is he called 'Ameen ul Ummah'?
- Which event occurred in the battle of Saif ul Bahr for the help of Muslims?
- Write down an example of the simple lifestyle of Hazrat Abu Ubaidah bin Jarrah رَضِيَ اللَّهُ عَنْهُ.

(B) Mark ☒ on correct answers of the following questions:

- The name of Hazrat Abu Ubaidah bin Jarrah رَضِيَ اللَّهُ عَنْهُ was:

a) Abdullah	b) Umar
c) Imran	d) Amir
- "Ameen of the Ummah" is the title of:

a) Hazrat Anus رَضِيَ اللَّهُ عَنْهُ
b) Hazrat Umer رَضِيَ اللَّهُ عَنْهُ
c) Hazrat Abu Ubaidah bin Jarrah رَضِيَ اللَّهُ عَنْهُ
d) Hazrat Osama رَضِيَ اللَّهُ عَنْهُ
- Hazrat Abu Ubaidah bin Jarrah رَضِيَ اللَّهُ عَنْهُ migrated to two places:

a) Abyssinia and Madinah	b) Makkah and Madinah
c) Syria and Palestine	d) Taif and Madinah
- The cause of Hazrat Abu Ubaidah's death was:

a) Martyrdom	b) Epidemic
c) Fever	d) Heart attack

Instructions for the Teachers:

Teachers should introduce students to the present situation of *Bait ul Muqaddas*. Also, hold a discussion with students on the same topic.



Jabir bin Hayyan رَحْمَةُ اللَّهِ عَلَيْهِ

LEARNING OUTCOMES

After completion of this lesson, students will be able to:

- Explain the life history of Jabir bin Hayyan
- Describe the scientific achievements and books of Jabir bin Hayyan

Introduction: Jabir bin Hayyan is one of the Muslim Scientists. He is remembered in Chemistry as 'The Father of Chemistry'. Besides chemistry, he had proficiency in Astronomy, medicine, geometry, philosophy, logic, politics and literature.

Name and Ancestry : His full name is Jabir bin Hayyan bin Abdullah Kufi, his title is 'Sufi', and his surname is 'Abu Musa'. His ancestors belonged to Khurasan and Tous. He was born in the tribe Azd, 102 A.H. Due to these associations, he used to write 'Kufi', 'Azdi', 'Tousi' or 'Sufi' with his name on all his books. He is famous in Europe as 'Gaber'.

Life history: The father of Jabir bin Hayyan belonged to Syria. However, he migrated to Tous due to adverse political and economic conditions. Hayyan bin Abdullah used to trade perfume (*Itr*). Thus, as he came to Tous, he started his perfume shop.

Jabir was born a few months after opening the perfume shop. Hence, he acquired his early education under the supervision of his father in Tous. As he used to get free from his institution, he would come to the perfume shop with his father. First, he used to observe and ask about the things there. Later, he started to help his father in the business. Simultaneously, his interest developed in itr, fragrances and the herbs, plants and flowers that produce fragrances. He would get information from his father, observe the objects, work out experiments and retain their quality and outcome in mind. Looking at the son's interest, Hayyan would also provide him with books and information. Furthermore, he would tell him about the old philosophers.

After the father's death, Jabir bin Hayyan recalled his father's will and focused on education with a new passion. Hazrat Imam Jafar



Sadiq رَضِيَ اللهُ عَنْهُ is prominent among his teachers. His father said, "Work hard extensively. One day you will be among the big Scientists." He recalled his father's words and involved himself in acquiring knowledge of Physics, Mathematics and other subjects. When he got 30 years old, he migrated to 'Kufa' with his family.

Scientific Achievements: Jabir bin Hayyan did lots of experiments in medicine and metalwork. He discovered many new inventions and outlined principles of chemistry which are considered authentic till today. He invented an instrument, 'Qura Anbiq' to extract the essence of herbs and flowers by heating. Today, this instrument is known as 'Quranfil'.

He invented sulphuric acid, hydrochloric acid, carbonate Aarmenic sulphide, the method of making hair colour, calcination of metal and the method of iron varnishing. He was the first chemist who divided matter into three categories; plants, animals and minerals. He further divided minerals into three types: minerals that evaporate, melt in the fire, and erupt on heating.

Based on previous studies and experiments, he invented a lot in medicine, pharmacy and metalwork, which were never discovered before. He invented a liquid with elements of different metals and chemical reactions, which was burning things. It was named 'Tezab'(acid) from 'Tez aab'. This way, a new branch of science, 'Chemistry', was founded.

Books of Jabir bin Hayyan: Jabir bin Hayyan is counted among those who wrote many books. The total number of his booklets and books is more than 232. According to a statement, he compiled more than 500 books, most of which have been lost and not extant. The books of Jabir bin Hayyan were translated from Arabic to Latin and from Latin to English. Europe approached these books and was introduced to Chemistry.

Among his books, 'Aidah', 'Al-Khawas al-Kabir, and 'Al-Meezan' are about Chemistry. (Great Scholars of Chemistry, Jabir bin Hayyan, pg. 20). His other books are about astronomy, physics, geometry, philosophy, logic and politics.



Exercise

(A) Write down detailed answers of the following questions.

- i. Describe the services of Jabir bin Hayyan in Chemistry.
- ii. What do you know about the books of Jabir bin Hayyan?

(B) Write down brief answers of the following questions.

- i. What do you know about the family and place of birth of Jabir bin Hayyan?
- ii. What was the business of Jabir bin Hayyan's father?
- iii. How did Jabir bin Hayyan arrive in Baghdad, and how did people welcome him?
- iv. What are the famous inventions of Jabir bin Hayyan?
- v. Write down the names of Jabir bin Hayyan's books which are related to chemistry.

(C) Mark ☒ on correct answers of the following questions:

- i. The name of Jabir bin Hayyan's grandfather was:
a) Ubaidullah b) Abdul Rehman c) Abdullah
- ii. The name of Jabir bin Hayyan's tribe was:
a) Quraish b) Siddiqui c) Azd
- iii. The business of Jabir bin Hayyan's father was:
a) Manufacturing of leather
b) Perfumes
c) Selling woods
- iv. The famous invention of Jabir bin Hayyan is:
a) Computer b) Bulb c) Acid
- v. To extract essence, he invented:
a) Bottle b) Qura Anbiq c) Pitcher

Instructions for the Teachers:

Teachers should guide students about the literature of Jabir bin Hayyan in detail.

Hold a discussion on the services of Muslim Scientists in Science.



Hazrat Muhammad Rashid Raudhe Dhahni رَحْمَةُ اللهِ عَلَيْهِ

LEARNING OUTCOMES

After completion of the lesson, students will be able to:

- Write about the birth and early life of Hazrat Muhammad Rashid Raudhe Dhahni رَحْمَةُ اللهِ عَلَيْهِ
- Explain the educational and spiritual attachments of Hazrat Muhammad Rashid Raudhe Dhahni رَحْمَةُ اللهِ عَلَيْهِ
- Describe the literary, spiritual and military services of Hazrat Muhammad Rashid Raudhe Dhahni رَحْمَةُ اللهِ عَلَيْهِ

Introduction: Sindh is known as a region of knowledge, literature, peace and tranquillity because it has always been fortunate to have distinguished personalities. So many saints and devout personalities were born here. Hazrat Muhammad Rashid Raudhe Dhahni رَحْمَةُ اللهِ عَلَيْهِ is one of them.

His complete name is Syed Muhammad Rashid bin Muhammad Imam Shah رَحْمَةُ اللهِ عَلَيْهِ, his title is 'Raudhe Dhahni' (the one who owns a shrine), and his surname is Yaseen. He is the forebear of the famous Syed clan, "Rashidi". After 36 generations, his ancestry reaches Hazrat Imam Hussain رَضِيَ اللهُ عَنْهُ bin Ameer ul Momineen, Hazrat Ali رَضِيَ اللهُ عَنْهُ .

The ancestor of Hazrat Muhammad Rashid's clan was Hazrat Syed Ali Makki رَحْمَةُ اللهِ عَلَيْهِ, who migrated from his town for the propagation of Islam and became a resident of 'Lak Aari' near Seewistan (Sehwan), a city of Sindh. Because of this, the clan got famous as 'Lakyari'.

The father of Hazrat Muhammad Rashid رَحْمَةُ اللهِ عَلَيْهِ, Hazrat Syed Muhammad Baqa Shah Shaheed رَحْمَةُ اللهِ عَلَيْهِ, was a devout saint and a scholar par excellence of his time. He was the offspring of Hazrat Shah Sadr رَحْمَةُ اللهِ عَلَيْهِ, a famous saint of Lakyari Syed clan.

The Blessed Birth: Hazrat Peer Muhammad Rashid رَحْمَةُ اللهِ عَلَيْهِ was born in Ramadan at a village, Raheem Dino Kalhoro near Khairpur



Mir's in 1171 A.D. It is said that during Ramadan, this infant child had a habit of drinking milk at the time of Sehri. And like other fasting persons, he would not drink milk throughout the day. However, at the time of Maghrib, he used to go to his mother for milk. Due to this practice, he got famous 'Roza Dhahni' – the one who fasts. Later on, associating with his shrine, he got famous as 'Raudhe Dhahni' – the saint of a shrine.

The Period of Childhood: Hazrat Peer Syed Muhammad Rashid Raudhe Dhahni رَحْمَةُ اللهِ عَلَيْهِ was an obedient child of a pious father. Its reflection was apparent in his early life. He spent his childhood in the lap of a mother who used to recite the Holy Quran and refer Almighty Allah extensively. Instead of playing with other kids or doing some frivolous activities, he spent most of his time in the spiritual and pious home environment. Hence, he was inclined toward spirituality and acquiring knowledge from the early years of life. He was under the supervision of his parents at home till he reached the age to seek education outside.

Education: Hazrat Syed Muhammad Baqa رَحْمَةُ اللهِ عَلَيْهِ had set a particular time for the education of his offspring. He began to give early education to Syed Muhammad Rashid رَحْمَةُ اللهِ عَلَيْهِ and his siblings at home. From the initial stage, he would say to his offspring:

“My son! We are giving you this outer knowledge not to gain worldly desires and titles of a Justice and a Scholar. Instead, its purpose is to know *Shariah* and obedience to Sunnah, which is the key to success in both worlds.”

Besides his father, Hazrat Muhammad Rashid رَحْمَةُ اللهِ عَلَيْهِ acquired knowledge from Hafiz Zain Uddin Mahaisr رَحْمَةُ اللهِ عَلَيْهِ and Mian Muhammad Akram Ghumro رَحْمَةُ اللهِ عَلَيْهِ. For further education, he was sent to the famous saint of Shikarpur, Shah Faqeerullah Alavi رَحْمَةُ اللهِ عَلَيْهِ, who was an exclusive student of Makhdoom Muhammad Hashim Thatvi رَحْمَةُ اللهِ عَلَيْهِ.

Once his father, Syed Muhammad Baqa رَحْمَةُ اللهِ عَلَيْهِ, came to the seminary, he happened to know that instead of the typical meal given to all students, his son was given a special meal exclusively.



Having seen this, he said: “Knowledge cannot be acquired at a place where broth is provided with bread.” Thus, he sent Hazrat Muhammad Rashid رَحْمَةُ اللهِ عَلَيْهِ along with his brother Syed Ali Murtaza رَحْمَةُ اللهِ عَلَيْهِ for admission in the seminary of Mukhdoom Yar Muhammad Siddiqui رَحْمَةُ اللهِ عَلَيْهِ, a famous scholar of Kotri Muhammad Kabeer – a city of district Nowshehro Firoz. After acquiring education from here, he was sent to ‘Aarija village’ near Larkana to a great teacher, Hazrat Moulana Muhammad Aarijo رَحْمَةُ اللهِ عَلَيْهِ. From here, he received the degree of completion.

Spiritual Attachments and Excellence: Hazrat Muhammad Rashid Raudah Dhahni رَحْمَةُ اللهِ عَلَيْهِ received the primary spiritual training from his father, Hazrat Muhammad Baqa Shah رَحْمَةُ اللهِ عَلَيْهِ, in the chain of Naqshbandiya and then in Qadriya. Hazrat Syed Muhammad Baqa shah رَحْمَةُ اللهِ عَلَيْهِ was the disciple of Abdul Qadir Khamis Jilani رَحْمَةُ اللهِ عَلَيْهِ of Jhang, Punjab, in the chain of Qadriya. And in the chain of Naqshbandiya, he was a disciple of Makhdoom Muhammad Ismail Piryaloι رَحْمَةُ اللهِ عَلَيْهِ. Thus, at the age of 27, he was nominated as the successor of his father, Hazrat Muhammad Baqa Shah رَحْمَةُ اللهِ عَلَيْهِ. After that, he rendered his services in the propagation of *Shariah*, spirituality, remembrance of Allah and spread of Sunnah.

Literary, Spiritual and military services: Hazrat Muhammad Rashid رَحْمَةُ اللهِ عَلَيْهِ was excellent in spirituality and proficient in Tafseer, Hadith, jurisprudence, Sufism, History, Linguistics and other branches of knowledge. Moreover, he was very fond of Persian and Arabic languages. His interest in reading was so high that he always held some book in hand for reading. He also had a substantial personal library as well. To develop people’s interest in reading, he would say, “Whoever buys an expensive book, knowledge would not end from his progeny.” Hazrat Muhammad Rashid رَحْمَةُ اللهِ عَلَيْهِ always guided people and invited them toward religion. He would engage himself in literary works in his leisure time. ‘*Jama al-Jawami*’-a Persian dictionary in four thick volumes, ‘*Aadab al Murideen*’, ‘*Maktoobat*’, ‘*Shrah Asma ul Husna*’ and



‘*Jamiu Sindhi kalam*’ are his famous books. Besides this, his disciples compiled collections of his speeches, quotes, discourse and life details in, ‘*Malfoozat Sharif Peer Muhammad Rashid Raudhe Dhahni* رَحْمَةُ اللهِ عَلَيْهِ’, ‘*Majma al fiyuzaat*’ and ‘*Sohbat nama*’.

Besides his scholarly benevolence, the spiritual compassions of Hazrat Muhammad Rashid Raudhe Dhahni رَحْمَةُ اللهِ عَلَيْهِ benefited thousands of people. Having been the successor of his father, he travelled to Punjab, Kuch Bhooch, Rajhistan Gujrat, Kathiyawar and Balochistan and benefited people with knowledge and spiritual excellence. Furthermore, he also put forward his services in eliminating polytheism and innovations in Islam. It is a fact that as Hazrat Mujaddid Ali Thani رَحْمَةُ اللهِ عَلَيْهِ and Shah Waliullah Muhaddis Dehlvi رَحْمَةُ اللهِ عَلَيْهِ endeavoured and took a stand against polytheistic practices and innovations, promoted the Sunnah of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ and illuminated the hearts of people with the love of companions رَضِيَ اللهُ عَنْهُمْ of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ, similarly, Hazrat Muhammad Rashid Raudhe Dhahni رَحْمَةُ اللهِ عَلَيْهِ performed the same duty in Sindh. His offspring (Peeran Pagara and Peeran Jhando) and disciples performed an active role in the propagation of his teachings and spiritual chain, whose impact exists until today.

Death: The great religious leader passed away in the 1st Shaban, 1234 A.H. at the age of 63. He was buried in Dargah Sharif Village, Raheem Dino Khiloro. Later, in 1250, due to a storm in river Sindh, he was shifted to Peer Jo Goth, Kingri, district Khairpur Mir’s. His shrine and monastery are situated.

Exercise

(A) Write down detailed answers of the following:

- i. Write down the literary and spiritual services of Hazrat Muhammad Rashid Raudhe Dhahni رَحْمَةُ اللهِ عَلَيْهِ
- ii. Why was Hazrat Muhammad Rashid Raudhe Dhahni رَحْمَةُ اللهِ عَلَيْهِ given the title of ‘Raudhe Dhahni’?

(B) Write down brief answers of the following:

- i. Describe the ancestry of Hazrat Muhammad Rashid Raudhe Dhahni رَحْمَةُ اللَّهِ عَلَيْهِ
- ii. From where did Hazrat Muhammad Rashid Raudhe Dhahni رَحْمَةُ اللَّهِ عَلَيْهِ got his early education?

(C) Mark ☒ on correct answers of the following questions:

- i. The ancestry of Hazrat Muhammad Rashid Raudhe Dhahni رَحْمَةُ اللَّهِ عَلَيْهِ reaches:
 - a) Hazrat Abu Bakr Siddique رَضِيَ اللَّهُ عَنْهُ
 - b) Hazrat Abbas رَضِيَ اللَّهُ عَنْهُ
 - c) Hazrat Imam Hussain رَضِيَ اللَّهُ عَنْهُ
 - d) Hazrat Hamza رَضِيَ اللَّهُ عَنْهُ
- ii. His village, Raheem Dino Khiloro is situated:
 - a) Shikarpur
 - b) Sukkur
 - c) Khairpur Mir's
 - d) Nawabshah
- iii. The book consisting life and teachings of Hazrat Muhammad Rashid Raudhe Dhahni رَحْمَةُ اللَّهِ عَلَيْهِ is:
 - a) *Sindhi Kalam*
 - b) *Toufa tus Saalikeen*
 - c) *Jama al-Jawamei'*
 - d) *Malfuzat Sharif*
- iv. He migrated from his country for the propagation of Islam and had a residence in:
 - a) Sehwan
 - b) Lakiyaari
 - c) Aamri
 - d) Mehar

Instructions for the Teachers:

Teachers should explain the services of Hazrat Muhammad Rashid Raudhe Dhahni رَحْمَةُ اللَّهِ عَلَيْهِ, especially:

- i. The role of 'the Hur movement' for freedom of the country.
- ii. The establishment of a seminary, 'Darul Rushd' in Peer Jhando and the setup of a Library.
- iii. The reasons for the replacement of the name of this clan with 'Pagara' and 'Peer Jhando'.