

خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ (الحديث)

Translation: The best amongst you is the one who learns the Holy Quran and teaches it to others.

TEST EDITION

ISLAMIYAT

For Class Three

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

CHAPTER-1: AL-QURAN-AL-KARIM

Introduction

Students Learning Outcomes (SLOs)

After reading this section, the students will be able to:

- Identify *Huroof-e-hijaa* (Arabic Alphabets)
- Pronounce *Huroof-e-hijaa* (Arabic Alphabets) correctly
- Recite the Holy Quran fluently and with the right phonetics.

The Holy Quran is the book which was revealed by Allah Almighty through his Angel Jibreel Ameen عليه السلام (Gabriel the Truthful) upon his beloved *Nabi* حضرت مُحَمَّدٌ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, it has 30 parts (Para), 114 chapters (surahs), 558 units (ruku) and 6236 verses (Ayat). The Holy Quran was revealed gradually in around 23 years.

Objectives

On the completion of this chapter, the students will be able to:

1. Recite the Holy Quran in a correct manner after learning and understanding the selected rules related to Arabic *huroof* (Arabic alphabets), *harakaat* (diacritical marks), *harakaat*, *tanween*, *Khara Zabar*, *Khari Zair*, *Ula pesh*, *Madda*, *Shadd*, *huroof muqata'at*, *rumooz* and *auqaf* (punctuation).
2. Study the selected syllabus of the Holy Quran, translate it, express the meaning of the translation in his/her own words and apply the teachings in their practical life.
3. Learn the recommended surah (chapter) from the selected syllabus of the Holy Quran, connect this book with their hearts and love it, and try to be truthful and practicing Muslims.

(A) Reading Quran – Identification of Arabic Alphabets (*huroof*) and Diacritical marks (*harakaat*)

The alphabets of Arabic are called '*Huroof-e-hijaa*' or '*Huroof-e-TaHajji*'. These alphabets (*huroof*) are joined together to make words. These are 29 in number.

Chart of *Huroof-e-hijaa* and Their Names

<i>Huroof-e-hijaa / TaHajji</i>	Name of <i>Huroof</i>	<i>Huroof-e-hijaa / TaHajji</i>	Name of <i>Huroof</i>
ا	Alif	ش	Sheen
ب	Baa	ص	Suad
ت	Taa	ض	Duad
ث	Tha	ط	Taw
ج	Jeem	ظ	Dhaw/Zhaw
ح	Haa	ع	'Aien
خ	Khaw	غ	Ghaien
د	Daal	ف	Faa
ذ	Dhal/Zaal	ق	Qawf
ر	Raa	ن	Noon
ز	Zaa	و	Wow
س	Seen	ه	Haa
ك	Kaaf	ء	Hamza
ل	Laam	ي	Yaa
م	Meem		

Instructions for the Teachers

The teachers need to:

- Make the students learn the Arabic alphabets (*huroof-e-hijaa*) with correct pronunciation in such a manner that they are able to read them by heart correctly and recite them in the correct order.
- Make the students write these *huroof* in class.
- As a class work, make sure that the students create charts of Arabic Alphabets (*huroof-e-hijaa*), their names and paste them on the walls.

Exercise

Answer the following questions:

1. How many Arabic Alphabets (*huroof-e-hijaa*) are there?
2. What is another name of Arabic Alphabets (*huroof-e-hijaa*)?
3. Give example of any five Arabic Alphabets (*huroof-e-hijaa*) which do not have any dots (nuqta).

Tick “✓” the correct answer of following:

1. The name of ث (tha) is:
(A) ث (A) (B) ثا (B) (C) ص (C) ص
2. ‘Suad’ is written correctly as:
(A) س (A) (B) س (B) (C) ص (C) ص
3. The *harf* (alphabet) which comes before ‘م’ is:
(A) ن (A) (B) ل (B) (C) و (C) و

Fill in the blanks:

ر	ذ		خ		ج	ث		ب	أ
ف		ع	ظ		ص		ش	س	
					ن		ل		ق

Table showing different faces of the Arabic Alphabets (*Huroof-e-hijaa*) when they are joined together

Isolated Face	Initial Face	Middle Face	Final Face
ا	ا	ا	ا
ب	ب	ب	ب
ت	ت	ت	ت
ث	ث	ث	ث
ج	ج	ج	ج
ح	ح	ح	ح
خ	خ	خ	خ
ض	ض	ض	ض
ط	ط	ط	ط
ظ	ظ	ظ	ظ
ع	ع	ع	ع
غ	غ	غ	غ
ف	ف	ف	ف
ق	ق	ق	ق
ك	ك	ك	ك

Isolated Face	Initial Face	Middle Face	Final Face
د	د	د	د
ذ	ذ	ذ	ذ
ر	ر	ر	ر
ز	ز	ز	ز
س	س	س	س
ش	ش	ش	ش
ص	ص	ص	ص
ل	ل	ل	ل
م	م	م	م
ن	ن	ن	ن
و	و	و	و
ه	ه	ه	ه
ء	ء	ء	ء
ي	ي	ي	ي

Benefit/Note: Some of these *huroof* (alphabets) are written in different manner as well, such as ك (ك), م (م), ر (ر), ه (ه).

Presentation of *huroof* when they are broken apart from words

م ن ع	م د ح	ع ب د
غ ل ب	ص ب ح	م ل ك
ر ج م	د م غ	ش ك ر
ك ت ب	ق ب ر	ف ق ر

ط ع م	س ف ر	ث م ن
ح م د	ح ل م	ج م ع
	ل ي ن	ع ظ م

View of words constructed by two and three Arabic Alphabets (*huroof-e-hijaa*)

هل	فم	ام	اب	اخ
حر	شر	نم	بل	قل
جمع	علم	جبل	بعد	الم
شرف	عجز	طلب	حسن	زير
مدح	رسم	ظلم	قلم	قضل

Instructions for the Teachers

The teachers need to:

- Make the students practice of writing the four different faces of Arabic Alphabets (*huroof-e-hijaa*).
- Provide some Arabic words, deconstruct them and make the students write those *Huroof-e-hijaa* separately, then make them join those *Huroof-e-hijaa* and create those Arabic words. For example:

ک ت ا ب = کتاب س ب ح ا ن = سبحان ص غ ی ر = صغیر
ک ب ی ر = کبیر ج م ا ل = جمال غ ا ل ب = غالب

- The teachers should provide each student with 5 Arabic words as homework so that they are able to deconstruct those words at home, write them in the form of individual alphabets (*huroof*) and submit in the next class.

Diacritical Marks (*Harakaat / I'raab*)

Students Learning Outcomes (SLOs)

After reading this section, the students will be able to:

- Get to know about harakat and sakanat.
- Understand the phonetics and pronunciation of Arabic Alphabets (*huroof-e-hijaa*) and read them with the correct accent.

Harakaat is the plural of *harkat* (diacritical mark). Literally, *harkat* refers to movement or motion. In this context, it refers to 'zabar', 'zair' and 'pesh'. These are called *harakat* or *I'raab*. If any *harkat* from the mentioned *harakaat* is placed on a letter (*harf*), that *harf* is said to be *mutaharrik*. When pronouncing a *zabar*, *zair* and *pesh*, there is a movement in the voice of the speaker, hence each sign (*zabar*, *zair* and *pesh*) is called a *harkat*. *Zabar* is also called *Fat-ha*, *Zair* as *Kasra* and *Pesh* as *Dhamma/Zamma*.

If an Alif is found to have any *harkat* or *jazm* upon it, it is called 'Hamza', such as: ا، إ، ؤ

Individual letters (*huroof*) with *zabar* or *fat-ha* (َ)

اَ	بَ	تَ	ثَ	جَ	حَ	خَ	دَ	ذَ	رَ	زَ	سَ	شَ	صَ	ضَ	طَ	ظَ
			عَ	غَ	فَ	قَ	كَ	لَ	مَ	نَ	وَ	هَ	ءَ	يَ		

Joined letters (*huroof*) with *zabar* or *fat-ha* (َ)

سَلَمَ	=	عَمَلَ	جَزَبَ	=	جَزَبَ	سَلَمَ	=	سَلَمَ
مَرَضَ	=	فَتَحَ	صَرَبَ	=	صَرَبَ	مَرَضَ	=	مَرَضَ
عَبَدَ	=	مَنَعَ	حَمَلَ	=	حَمَلَ	عَبَدَ	=	عَبَدَ

Any letter (*harf*) which has a *fat-ha* upon it, is called *maftooh*.

Instructions for the Teachers

The teachers need to:

- Make the students thoroughly practice all the *huroof* with *zabar* vocally so that they are able to memorize the sound when a *zabar* is placed on Arabic alphabets (*huroof-e-hijaa*).
- Write the Arabic alphabets (*huroof-e-hijaa*) with *zabar* in front of the students, then ask them to write them in the same manner.
- Write Surah Al-Ikhlās of the Holy Quran on the board in beautiful script. Then, ask the students to pick the *huroof* from the surah which have *zabar* on them and write them in their copies.
- Ask the students to write all the Arabic alphabets (*huroof-e-hijaa*) with *zabar* in their copies to show you.

Individual letters (*huroof*) with *Zair* or *Kasra* (ِ)

ظ	ط	ض	ص	ش	س	ز	ر	ذ	د	خ	ح	ج	ث	ت	ب	ا
		ي	ء	ه	و	ن	م	ل	ك	ق	ف	غ	ع			

Joined letters (*huroof*) with *Zair* or *Kasra* (ِ)

جِرْفِ	=	ج ر فِ	سِرْفِ	=	س ر فِ	اِبِلِ	=	ا ب لِ
ثِرِ	=	ث ت رِ	شِخِرِ	=	ش خ رِ	تِنِسِ	=	ت ن سِ
فِسِقِ	=	ف س قِ	مِثْلِ	=	م ث لِ	مِرْدِ	=	م ر دِ

Any letter (*harf*) which has a *Kasra* upon it is called *Maksoor*.

Instructions for the Teachers

The teachers need to:

- Make the students thoroughly practice all the *huroof* with *zair* vocally so that they are able to memorize the sound when a *zair* is placed on Arabic alphabets (*huroof-e-hijaa*)
- Write the Arabic alphabets (*huroof-e-hijaa*) with *zair* in front of the students, then ask them to write them in the same manner.
- Write a small surah of the Holy Quran on the board in beautiful script. Then, ask the students to pick the *huroof* from the surah which have *zair* on them and write them in their copies.

Individual letters (*Huroof*) with *Pesh* or *Dhamma/Zamma* (ُ)

ظ	ط	ض	ص	ش	س	ز	ر	ذ	د	خ	ح	ج	ث	ت	ب	ا
		ي	ء	ه	و	ن	م	ل	ك	ق	ف	غ	ع			

Joined letters (*huroof*) with *Pesh* or *Dhamma/Zamma* (ُ)

سُرْفُ	=	س ر فُ	جُرْفُ	=	ج ر فُ	مُرْدُ	=	م ر دُ
مُرْصُ	=	م ر صُ	حُمُ	=	ح ل مُ	شُخْدُ	=	ش خ دُ
نُصْرُ	=	ن ص رُ	قُبْلُ	=	ق ب لُ	تُمْنُ	=	ت م نُ

The words which have *dhamma/zamma* on them are called *madhmoom/mazmoom*.

Instructions for the Teachers

The teachers need to:

- Make the students thoroughly practice all the *huroof* with dhamma/zamma vocally so that they are able to memorize the sound when a dhamma/zamma is placed on Arabic alphabets (*huroof-e-hijaa*).
- Write the Arabic alphabets (*huroof-e-hijaa*) with dhamma/zamma in front of the students, then ask them to write them in the same manner.
- Write a small surah of the Holy Quran on the board in beautiful script. Then, ask the students to pick the *huroof* from the surah which have dhamma on them and write them in their copies.

Letters (*Huroof*) with all three *Harakat/I'raab* (*Zabar, Zair and Pesh*)

ح ح حُ	ج ج جُ	ث ث ثُ	ت ت تُ	ب ب بُ	أ ا اُ
س س سُ	ز ز زُ	ر ر رُ	ذ ذ ذُ	د د دُ	خ خ خُ
ع ع عُ	ظ ظ ظُ	ط ط طُ	ض ض ضُ	ص ص صُ	ش ش شُ
م م مُ	ل ل لُ	ك ك كُ	ق ق قُ	ف ف فُ	غ غ غُ
	ي ي يُ	ء ء ءُ	ه ه هُ	و و وُ	ن ن نُ

Benefit/Note: Teach the students as to how to place *Harakat/I'raab* and pronounce them as the given below:

اُ = Hamza with *Zabar* above = Hamza *Zabar* = Aa

اِ = Hamza with *Zair* below = Hamza *Zair* = Ee

اَ = Hamza with *Pesh* above = Hamza *Pesh* = Ou

بُ = Baa with *Zabar* above = Baa *Zabar* = Ba

بِ = Baa with *Zair* below = Baa *Zair* = Be

بَ = Baa with *Pesh* above = Baa *Pesh* = Bu

تُ = Taa with *Zabar* above = Taa *Zabar* = Ta

تِ = Taa with *Zair* below = Taa *Zair* = Te

تَ = Taa with *Pesh* above = Taa *Pesh* = Tu

Instructions for the Teachers

The teachers need to:

- Make the students recite and write the sounds of all three diacritical marks (*Harakaat*).
- Write a small surah of the Holy Quran on the board in beautiful script. Then, ask the students to pick the *huroof* from the surah which have *Zabar, Zair and Pesh* on them, and write them in their copies.

- Identify the letters (*huroof*) with their respective diacritical mark (*harkat*) in the following table. For example: In نَصْرُ, ن has *zabar*, no *harf* has *zair* and ر has *pesh*.

Words	<i>Huroof</i> with <i>Zabar</i>	<i>Huroof</i> with <i>Zair</i>	<i>Huroof</i> with <i>Pesh</i>
الْفَتْحُ			
كَيْدٌ			
الْحِلْمُ			
عَيْدٌ			
عَقْدٌ			

Jazm (ـَ)

This symbol (ـَ) is known as *Jazm*. Any letter (*harf*) which has a *Jazm* upon it is known as '*majzoom*'. *Jazm* is also known as *sukoon*. Any letter (*harf*) which has *sukoon* upon it is known as '*saakin*'. Please remember that *jazm* or *sukoon* can never be placed on the first *harf* of a word.

Benefit/Note: The way of spelling '*jazm*' in a mutaharik word is as follows:

أَب: Alif with *Zabar* above – Baa with *Jazm* = Hamza Baa *Zabar* Ab

إِب: Alif with *Zair* below – Baa with *Jazm* = Hamza Baa *Zair* Ib

أُب: Alif with *Pesh* above – Baa with *Jazm* = Hamza Baa *Pesh* Ub

Separate letters (*Huroof*) with *Jazm* (ـَ)

هُم	عَم	رَد	وُد	مَن	دَس	عَن
	أَلْخَمْ دُ	ثَوْ	خَف	حَز	سَل	كَف

Joined letters (*Huroof*) with *Jazm* (ـَ)

خَفُ	حُرُ	سِلُّ	كَفُ	هُمُّ	عَمُّ	مَنُّ
قُلُّ	أُنْصُرُ	نَعْبُدُ	أَعُوذُ	الْحَبْدُ	جَبُّ	تُوُّ

Separate and joined letters (*huroof*) with *Jazm* (ـَ)

أَنْتُمْ	=	أَنْتَ مَر	مَنْهُمْ	=	مَنْ كَامَر
مَنْعَتُمْ	=	مَنْ عَرْتَمَر	مُسْرِفُونَ	=	مُرْسِرْفُونَ
أَنْزِلَ إِلَيْكَ	=	أَنْزَلَ إِلَيْكَ	أَلَمْ نَشْرَحْ	=	أَلْ مَرْنَشْرَحْ

Instructions for the Teachers

The teachers need to:

- Make the students practice *Jazm* and *Sukoon*, but start with words which have only two letters (*huroof*). Then, gradually raise their standard and make them practice with words which have more letters (*huroof*).

Exercise

Answer the following questions:

1. Define *Harkat* / what is a *Harkat*?
2. What is this symbol () called?
3. Which word is called *Mutaharrik*/Define *Mutaharrik*?
4. What is another name of *Pesh*?

Tick "✓" the correct answer of following:

1. *Fat-ha* refers to:

(A) <i>Zair</i>	(B) <i>Zabar</i>
(C) <i>Pesh</i>	(D) <i>Jazm</i>
2. The *harf* which has a *Jazm* upon it is called:

(A) <i>Mutaharrik</i>	(B) <i>Madhmoom / Mazmoom</i>
(C) <i>Majzoom</i>	(D) <i>Maksoor</i>
3. Another name of *Jazm* is

(A) <i>Sukoon</i>	(B) <i>Fat-ha</i>
(C) <i>Kasra</i>	(D) <i>Dhamma / Zamma</i>

The first column of the chart (given below) contains individual *Huroof*. Make them joined these letters (*Huroof*) and show the joined formate in the next column.

Separate <i>Huroof</i>	Joined <i>Huroof</i>	Separate <i>Huroof</i>	Joined <i>Huroof</i>
مَرْنُ		كِتَابُ	
فَضْلُ		رَحْمَانُ	
كَرِيمُ		رَحْمِيْمُ	

The first column of this chart (given below) contains joined letters (*huroof*). Deconstruct the joined *huroof* and show the separate *huroof* in the next column.

Separate <i>Huroof</i>	Joined <i>Huroof</i>	Separate <i>Huroof</i>	Joined <i>Huroof</i>
أَلْحَدُ		لَمْ تَنْدِرْهُمْ	
يُنْفِقُونَ		أَبْصَارِهِمْ	
مُقَدِّحُونَ		يَخْدَعُونَ	

Tanveen (ّ , ّّ , ّّّ)

Tanveen refers to double *zabar* (ّّ), double *zair* (ّّّ) and double *pesh* (ّّّّ). Tanveen is spelled as: ّ double *zabar* over Taa = Taa do *Zabar* 'Tann ّّ'. ّّ double *zair* below Jeem = Jeem do *zair* Jinn ّّّ. ّّ double *pesh* over Qawf = Qawf do *pesh* Qunn ّّّّ. From these examples you can see that the sound of noon sakin is produced when a tanveen is used.

Double Zabar (ّّ)

ا	ب	ت	ث	ج	ح	خ	د	ذ	ر	ز	س	ش	ص	ض	ط	ظ
			ع	غ	ف	ق	ك	ل	م	ن	و	ه	ء	ي		

Benefit/Note 1: *Huroof* which have double *zabar* on them are always joined together with an alif when written, such as أفواجًا. However, in case of ّ, if double *zabar* are placed on it, alif is not joined together with it. Such as: حيوّة.

Benefit/Note 2: If a ّ (Yaa) is placed after double *zabar*, it is not pronounced. Such as ّاذى (it is pronounced as 'azan'), ّمدى (It is pronounced as 'madan').

Benefit/Note 3: Taveen is always placed on the last letter (*harf*).

Examples of letters (*huroof*) with double Zabar

عَالِبًا	شَرَفًا	عُسْرًا	يُسْرًا	خَيْرًا	ظُلْمًا	عُلْبًا	أَبًا
مَتَاعًا	مَحْبُودًا	حَامِدًا	قُدْرَةً	شَهَادَةً	عِبَادَةً	رِسَالَةً	رَغْبَةً

Instructions for the Teachers

The teachers need to:

- Make the students spell from Alif to Yaa with double *Zabar* and make them practice it in their copies.
- Inform the students that a noon sakin sound is produced from a double *zabar* i.e. tanveen. Such as ّان (an), ّبن (ban), ّجن (Jan). Similarly make them practice with all the Arabic alphabets (*huroof-e-hijaa*) from ّ to ّ.

Double Zair (ّّّ)

ا	ب	ت	ث	ج	ح	خ	د	ذ	ر	ز	س	ش	ص	ض	ط	ظ
		ع	غ	ف	ق	ك	ل	م	ن	و	ه	ء	ي			

Examples of letters (*Huroof*) with double Zair

فِيمِ	نُسْكِ	فَضْلِ	نَفْسِ	قَدْرِ	بَعْضِ
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شَانِ	عَادِ	كِلَابِ	بِتَابِعِ	كَلْبِحِ	فَاكِهَةِ
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Double Pesh (ّ)

ا	ب	ت	ث	ج	ح	خ	د	ذ	ر	ز	س	ش	ص	ض	ط	ظ
			ع	غ	ف	ق	ك	ل	م	ن	و	ه	ء	ئ		

Examples of letters (huroof) with double pesh

اَب	اَم	اَم	بِئْم	عُمِي	قَبْر	شَبْس
شَجَر	ضَرْب	قُدْرَة	بَاسِط	رَفِيْع	كِتَاب	شِقَاق

Instructions for the Teachers

The teachers need to:

- Make the students spell from Alif to Yaa with double *zair*, double *pesh* and make them practice it in their copies.
- Make the students practice spelling of double *zair* and double *pesh* according to the spelling method mentioned before.

Double *zair*: like ِ double *zair* below alif = hamza do *zair* = اِ (in), ِب double *zair* below baa = baa do *zair* = بِن (bin)

Double *pesh*: like َ double *pesh* over alif = hamza do *pesh* = اُن (un), َب double *pesh* over baa = baa do *pesh* = بِن (bun).

Similarly, make them practice all *Huroof-e-hijaa* till Yaa (ي).

- Inform the students that a noon sakin sound is produced from two *zair* and two *pesh* tanveen as well. Example of two *zair*: Such as اِن (inn), بِن (binn), تِن (tinn), جِن (Jinn). Two *pesh*: Such as اُن (unn), بُن (bunn), تُن (tunn), جُن (Junn). Similarly make them practice with all the *Huroof-e-hijaa* (Arabic alphabets) till ي.

Khara Zabab (ِ)

Khara Zabab (standing *zabar*) is a type of *zabar*. The only difference is that its pronunciation is stretched more than the *zabar*. Due to this reason, it sounds like an alif when pronounced. In place of a *Khara Zabab*, a small symbol of alif is placed. Following is the way to spell a *Khara Zabab*: Hamza *Khara Zabab* Aa (اِ), Baa *Khara Zabab* Ba (بِ) Taa *Khara Zabab* Ta (تِ)

ا	ب	ت	ث	ج	ح	خ	د	ذ	ر	ز	س	ش	ص	ض	ط	ظ
			ع	غ	ف	ق	ك	ل	م	ن	و	ه	ء	ئ		

Example of letters (*Huroof*) with *Khara Zabab*

قُلْ	مِلِكِ	اِدْمُ	اَمَنْ	سُبْحٰنَ	سَلٰوٰتِ	كَلِمٰتِ	مٰرِبِ
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Instructions for the Teachers

The teachers need to:

- Read all the *huroof* with *Khara Zabab* in front of the students and make the students read it aloud, individually and collectively.
- As a class work, ask the students to take words from surah Quraish and create four new words using *Khara Zabab*.

Khari Zair (ؓ)

Khari Zair (standing *zair*) is a type of a *zair*. Its pronunciation is stretched, that is why it sounds like a stretched yaa (ؓ). In this condition, the symbol (ؓ) is placed in *zair*'s location. Following is the way to spell *Khari Zair*:

ا hamza *Khari Zair* اِ (eee) ب baa *Khari Zair* بِي (bee) ت taa *Khari Zair* تِي (tee)

ا	ب	ت	ث	ج	ح	خ	د	ذ	ر	ز	س	ش	ص	ض	ط	ظ
			ع	غ	ف	ق	ك	ل	م	ن	و	ه	ء	ي		

Examples of *Khari Zair*

بِهِ	يُحْيِي	اِبْرٰهِيْمَ	اَلْفِهْمِ	وَقِيْلِهِ
مِثْلِهِ	مِيثَاقِهِ	قَوْمِهِ	اَيْتِهِ	

Instructions for the Teachers

The teachers need to:

- Read all the letters (*huroof*) with *Khari Zair* in front of the students and make them read it aloud, individually and collectively.
- As a class work, ask the students to write 5 words with *Khari Zair*.

Ulta pesh (ؓ)

Ulta pesh (upside down *pesh*) is a type of *pesh*. Its pronunciation is stretched due to which it sounds like a stretched , (waaw). Such as ؓ = ؓ, ؓ, ؓ. *Ulta pesh* is spelled as:

ا Hamza *Ulta pesh* اُو (Ooo) ب Baa *Ulta pesh* بُو (boo) ت Taa *Ulta pesh* تُو (too)

ا	ب	ت	ث	ج	ح	خ	د	ذ	ر	ز	س	ش	ص	ض	ط	ظ
			ع	غ	ف	ق	ك	ل	م	ن	و	ه	ء	ي		

Examples of *Ulta pesh*

رَسُولُهُ	سُبْحَانَهُ	كَلِمَاتُهُ	أَثْقَلَهُ	دَاوُدُ	وَلَهُ
	وَجْهَهُ	مَالُهُ	نَبَذَهُ	عَهْدَهُ	رَحْمَتُهُ

Instructions for the Teachers

The Teachers need to:

- Read as an example the *Huroof-e-hijaa* with *Ulta pesh* in front of the students and then ask them to find at least ten examples from the Holy Quran.
- Read all the *huroof* with *Ulta pesh* in front of the students and make them read it aloud, individually and collectively.
- As a class work, ask the students to find 5 words with *Ulta pesh* from the Qurani Qaida and write it in their copies.

Exercise

Answer the following Questions

1. What is tanveen?
2. Which *harf* sound is produced from a tanveen?
3. What is the difference between a *zabar* and a *Khara Zabar*?
4. Which *harf* sound is produced from *Ulta pesh*?

Tick “✓” the correct answer of following:

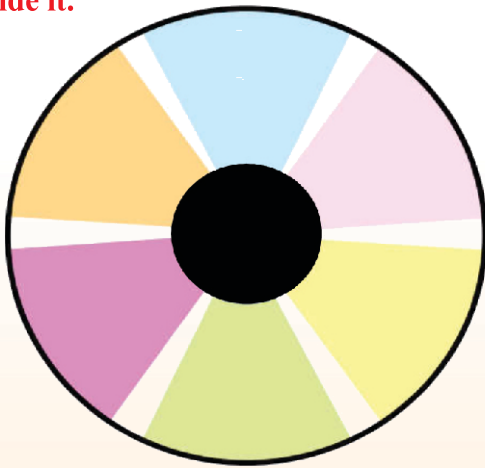
1. The Sign of tanveen is:

(A) (B) (C)

2. ‘*Khari Zair*’ is written correctly as:

(A) أَمَنْ (B) بِ (C) مَالُهُ

From the table given below, write examples of *huroof* with tanveen in the circle given beside it.



مَحْمُودًا	حَامِدًا
نَفْسٍ	بَعْضٍ
كِتَابٍ	بَاسِطٍ

Madd (َ , ِ)

Literally, the word *Madd* refers to stretch. It is of two types. One is known as long *Madd* (َ) and the other, short *Madd* (ِ). The long *Madd* is stretched to the extent of 5 alif and the short *Madd* is extended to the limit of three alif.

Examples of Long Madd

خُلْفَاءُ	صَفْرَاءُ	بَلَاءُ	جَاءُ	وَرَاءُ	مَاءُ	سَوَاءُ	سَبَاءُ
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Examples of Short Madd

مَاذَا أَجِبْتُمْ	لَا تَهْوَى أَنْفُسَكُمْ	فَلَا تَمُوتُوا	وَمَا أَنْزَلْنَا	لَا إِلَهَ إِلَّا اللَّهُ
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Shadd (Tashdeed) (ّ)

Shadd refers to a sign which looks like three teeth. The *harf* on which a *Shadd* is placed is called '*Mushaddad*'. *Mushaddad harf* is pronounced with strees. Such as: مَدَّةٌ (Madda), حَلَّةٌ (Halla).

Examples of Shadd

نُفُودٌ	يَفْرِئُ	يَحْضُ	فَجَّ	شَرَّ	حَسَّ	قَصَّ	رَبَّ	أَبَّ
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Instructions for the Teachers

The teacher needs to:

- Read the words with *Madd* in front of the students and make them read it aloud, individually and collectively. Then, ask the students to write 5 words with *Madd*.
- Read the words with *Shadd* in front of the students and make them read it aloud, individually and collectively. Then, ask the students to write 5 words with *Shadd*.

Exercise

Answer the following questions:

1. What is *Madd*?
2. How many types of *Madd* are there?
3. How many long *Madd* are there?
4. What is *Shadd*?
5. What is *harf-e-mushaddad*?
6. How is *harf-e-mushaddad* read?

الْمُر	Alif Laaam Meeem Raa	13
كَيْعَص	Kaaaf Haa Yaa 'Aeeen Suaaad	19

Pronunciation Marks (*Rumooz-e-Auqaaf*)

Rumooz-e-Auqaaf refers to those signs which are written in the Holy Quran and they inform the reader as to where to stop while reciting. Some of the famous signs are mentioned as follows:

Signs	Specific names of signs and complete sentence	Meaning of Signs
○	Waqf-e-Taam	The circle is a sign that the verse has finished
م	Waqf-e-Lazim	It is necessary to pause here
ط	Waqf-e-Mutlaq	Should pause here
ج	Waqf-e-Jaiz	It is better to pause here. Not pausing here is also permissible.
ز	Waqf-e-Mujawwaz	Not pausing here is better
ص	Waqf-e-Murakhas	Pausing here is optional, you can move on as well.
ق	Qeela Alaihi Al-Waqf	Not pausing here is better
لا	La Waqfa Alaihi	Not pausing here is necessary
قف	Yuqaf Alaihi	Pausing here is necessary
صل	Qad Yusal	It is better to pause here
صل	Al-Wasl-Aulaa	Reading in continuity is better here
•••	Mu'anaqa	If these three dots come twice before and after a sentence, then it is better to stop at one point and continue reading at another.
ك	Kazalika	The sign which was mentioned previously is at this place as well.


Benefit/Note: At some places in the Holy Quran, the word 'Al-Sajda' is mentioned at the end of some verses. This means that a person needs to prostrate (perform sajdah) after completing the verse.

Exercise

Answer the following questions:

1. What are these *huroof* – (رَ، طَس، عَسَق) called?
2. What is the meaning of *Rumooz-e-Auqaaf*?
3. At some places in the Holy Quran, the word '*Al-Sajda*' is mentioned at the end of some verses, what is the meaning of this word?

Match the given signs in column A with the correct description in column B.

Column A	Column B
	Pausing here is necessary
م	The circle is a sign that the verse has finished
لا	It is better to pause here. Not pausing here is also permissible.
ج	Not pausing here is better

(B) Memorization of the Quran (Hifz-e-Quran):
Surah Al-Fatiha – Surah Al-Ikhlās – Surah Al-Nasr

Students Learning Outcomes (SLOs)

After reading this section, the students will be able to:

- Memorize the selected Surahs with correct pronunciation and recite them fluently.
- Recite them in *Namaz* and out of the *Namaz*.

Surah Al-Fatihah

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ۝ الرَّحْمَنِ الرَّحِيمِ ۝ مَلِكِ يَوْمِ الدِّينِ ۝ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ۝ اهْدِنَا الصِّرَاطَ
الْمُسْتَقِيمَ ۝ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ ۝ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ۝

Surah Al-Ikhlās

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

Surah Al-Nasr

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ ۝ وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا ۝ فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ ۝ إِنَّهُ كَانَ
تَوَّابًا ۝

Instructions for the Teachers

The teachers need to:

- Make the students read and re-read each verse of these surahs multiple times, so that they are able to memorize it.

(C) Memorization and Translation (*Hifz wa Tarjuma*)

Students Learning Outcomes (SLOs)

After reading this section, the students will be able to:

- Memorize the *Kalimaat-e-Masnoona* with correct pronunciation and recite it.
- Reproduce the translation and meaning of *Kalimaat-e-Masnoona*

Ta'awwuz (تَعَوُّذُ):

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

Translation: I seek refuge in Allah from Satan the cursed.

Tasmiyah (تَسْمِيَه):

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Translation: In the name of Allah, the most Compassionate, the most Merciful.

Takbeer (تَكْبِير):

اللَّهُ أَكْبَرُ

Translation: Allah Almighty is the Greatest

Kalima Tayyaba (كَلِمَةُ طَيِّبَةٍ):

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ

Translation: There is none worthy of worship except Allah Almighty and حضرت مُحَمَّدٌ رَسُولُ اللَّهِ is his Rasool.

حَاتَمِ النَّبِيِّينَ صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ

Durood Shareef:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَبِيدٌ مَجِيدٌ

Translation: O Allah, bestow mercy upon حضرت مُحَمَّدٌ رَسُولُ اللَّهِ حَاتَمِ النَّبِيِّينَ صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ and his family as you bestowed mercy upon Hazrat Ibrahim عليه السلام and his family. Indeed, you are worthy of praise and most Glorious.

اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَبِيدٌ مَجِيدٌ

Translation: O Allah, bless حضرت مُحَمَّدٌ رَسُولُ اللَّهِ حَاتَمِ النَّبِيِّينَ صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ and his family as you blessed Hazrat Ibrahim عليه السلام and his family. Indeed, you are praiseworthy and glorious.

<i>Masnoon Kalimaat</i>	Meaning	Use
سُبْحَانَ اللَّهِ Subhan Allah	Allah Almighty is free from every fault.	When you see anything nice, say these words.
الْحَمْدُ لِلَّهِ Alhumdulillah	All types of Praise are for Allah Almighty only.	Recite these words when you think about the gifts given by Allah.
أَسْتَغْفِرُ اللَّهَ Astaghfirullah	I sincerely apologize to Allah Almighty, for all the sins and mistakes I have committed.	If you see or hear anything bad, then say these words.
مَا شَاءَ اللَّهُ Masha Allah	As Allah Almighty wished.	If you see anything nice or if you praise any one, then say these words.
إِنْ شَاءَ اللَّهُ In Sha Allah	If Allah Almighty Wills	If you intend to do some work or make a promise with anyone, then say these words.

Instructions for the Teachers

- Make the students thoroughly learn the words and meaning of the above mentioned *Masnoon Kalimaat*.
- Tell the students to make a chart of the *Masnoon Kalimaat* and Terms, then tell them to revise the *Masnoon Kalimaat* and Terms by reciting it amongst themselves.
- Make the students use these *Masnoon Kalimaat* during the class.

CHAPTER-2: BELIEFS AND WORSHIP

(A) Introduction to Monotheism (*Tauheed*), Prophethood (*Risalat*) and Hereafter (*Akhirat*)

Students Learning Outcomes (SLOs)

After reading this section, the students will be able to:

- Get to know the meaning and concept of *Tauheed* (Monotheism)
- Be informed about the meaning and concept of *Risalat* (Prophethood)
- Get to know about the meaning and concept of *Akhirat* (Hereafter).

There are three of the basic beliefs, which form the foundation of Islam, are as follows:

- Belief in Monotheism (*Aqeeda-e-Tauheed*)
- Belief in Prophethood (*Aqeeda-e-Risalat*)
- Belief in Hereafter (*Aqeeda-e-Akhirat*)

These three beliefs are titled as the basic beliefs of Islam.

Monotheism (*Tauheed*): Believing in heart that Allah Almighty is ‘One’ and stating it with the tongue is called ‘*Tauheed*’. Everything happens due to the order of Allah Almighty and if anyone thinks that anything occur due to the order of a being other than Allah, then the individual neither understood the concept of Monotheism (*Tauheed*) nor did he accept that Allah Almighty is ‘One’.

Tauheed requires the individual to accept that Allah Almighty is ‘One’ and he has no partner. All creatures are dependent upon Him for their existence. He is Independent. He does not have any parents nor any children. No one is like Him. He is the One who created humans and other creatures. Everything dies by His order. He is extremely Kind towards His creation and all the gifts are provided by Him only.

Prophethood (*Risalat*): Prophethood (*Risalat*) means that along with monotheism (*Tauheed*), a person needs to believe in the fact that Allah Almighty have selected certain people, known as *Ambiya* عليهم السلام, to deliver His teaching to the humankind. The *Ambiya*

عليهم السلام are extremely truthful. They never lie, never indulge in sin and deliver the orders of Allah Almighty to the people. Our beloved *Nabi*, حضرت مُحَمَّدٌ رَّسُولُ اللَّهِ خَاتَمُ النَّبِيِّينَ صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ was sent as the last *Nabi* of Allah. Many *Ambiya* عليهم السلام came to this world. Their total number is known to Allah Almighty only. Some of the names of the famous *Ambiya* عليهم السلام are as follows:

Hazrat Adam عليه السلام, Hazrat Nooh عليه السلام, Hazrat Ibrahim عليه السلام, Hazrat Ismail عليه السلام, Hazrat Ishaq عليه السلام, Hazrat Yousuf عليه السلام, Hazrat Moosa عليه السلام, Hazrat Daud عليه السلام, Hazrat Zakariya عليه السلام, Hazrat Yahya عليه السلام, and Hazrat Eesa عليه السلام. Apart from these names, (some) names of other *Ambiya* عليهم السلام have been mentioned in the

Holy Quran as well. In the end, our beloved *Nabi*, ﺣﺬﺭﺕ ﻣﺤﻤﺪ ﺭﺳﻮﻝ ﺍﻟﻠﻪ ﺧﺎﺗﻢ ﺍﻟﻨﺒﻴﻴﻦ ﺻﻠﻰ ﺍﻟﻠﻪ ﻋﻠﻴﻪ ﻭﻋﻠﻰ ﺍﻟﻪ ﻭﺍﺻﺤﺎﺑﻪ ﻭﺳﻠﻢ was sent as the last *Nabi*.

ﺣﺬﺭﺕ ﻣﺤﻤﺪ ﺭﺳﻮﻝ ﺍﻟﻠﻪ ﺧﺎﺗﻢ ﺍﻟﻨﺒﻴﻴﻦ ﺻﻠﻰ ﺍﻟﻠﻪ ﻋﻠﻴﻪ ﻭﻋﻠﻰ ﺍﻟﻪ ﻭﺍﺻﺤﺎﺑﻪ ﻭﺳﻠﻢ is the Chief of all the *Ambiya* ﻋﻠﻴﻬﻢ ﺍﻟﺴﻼﻡ. Other *Ambiya* ﻋﻠﻴﻬﻢ ﺍﻟﺴﻼﻡ came for the guidance of their people only whereas our *Nabi* ﺣﺬﺭﺕ ﻣﺤﻤﺪ ﺭﺳﻮﻝ ﺍﻟﻠﻪ ﺧﺎﺗﻢ ﺍﻟﻨﺒﻴﻴﻦ ﺻﻠﻰ ﺍﻟﻠﻪ ﻋﻠﻴﻪ ﻭﻋﻠﻰ ﺍﻟﻪ ﻭﺍﺻﺤﺎﺑﻪ ﻭﺳﻠﻢ was sent as guidance for all the humans of the world. Now, after ﺣﺬﺭﺕ ﻣﺤﻤﺪ ﺭﺳﻮﻝ ﺍﻟﻠﻪ ﺧﺎﺗﻢ ﺍﻟﻨﺒﻴﻴﻦ ﺻﻠﻰ ﺍﻟﻠﻪ ﻋﻠﻴﻪ ﻭﻋﻠﻰ ﺍﻟﻪ ﻭﺍﺻﺤﺎﺑﻪ ﻭﺳﻠﻢ the task of guiding humanbeing towards Allah Almighty has to be done by the Ummah of ﺣﺬﺭﺕ ﻣﺤﻤﺪ ﺭﺳﻮﻝ ﺍﻟﻠﻪ ﺧﺎﺗﻢ ﺍﻟﻨﺒﻴﻴﻦ ﺻﻠﻰ ﺍﻟﻠﻪ ﻋﻠﻴﻪ ﻭﻋﻠﻰ ﺍﻟﻪ ﻭﺍﺻﺤﺎﺑﻪ ﻭﺳﻠﻢ, therefore, no new *Nabi* will come.

Hereafter (Akhirat): Hereafter (*Akhirat*) literally refers to a thing which comes at the end. Terminologically it is the day of judgement on which every individual will be accountable for his/her deeds.

The *Ambiya* ﻋﻠﻴﻬﻢ ﺍﻟﺴﻼﻡ of Allah told humankind that they will be resurrected after their death and Allah Almighty will hold each individual accountable for the good and bad deeds they had committed in their previous life. Those people, who had done good deeds will live in the gardens of heaven where they will be provided with everything they wish for. Those people, who had committed bad deeds, will be thrown in the hellfire.

Therefore we should avoid bad deeds and do good deed. So that we may go to heaven and get unlimited gifts.

Remember

- Belief or *Eman* refers to accept Allah Almighty is 'One', whole heartedly and to state it by tongue.
- *Tauheed* (Monotheism), *Risalat* (Prophethood) and *Akhira* (Hereafter) are the three basic beliefs of Islam and it is necessary for every single person to believe in it to become a Muslim.

Exercise

Answer the following questions:

1. What are the basic beliefs of Islam?
2. What is meant by *Tauheed* (Monotheism)?
3. What is meant by *Risalat* (Prophethood)?
4. Which day is meant by the day of *Akhirat* (Hereafter) and what will happen on this day?
5. Write the name of four famous *Ambiya* ﻋﻠﻴﻬﻢ ﺍﻟﺴﻼﻡ sent by Allah Almighty?

Fill in the blanks

1. All creatures are dependent upon Him for their _____
2. The pious people sent by Allah Almighty for delivering His teachings to humanbeings are called _____
3. In the end, our beloved _____ was sent as a last *Nabi*.
4. Those people, who had done good deeds, will live in the gardens of _____

(B) Introduction to the Holy Quran and Manners of Recitation

Students Learning Outcomes (SLOs)

After reading this section, the students will be able to:

- Get to know a brief introduction to the Holy Quran.
- Will be informed about the manners of recitation of the Holy Quran.

1. Introduction to the Holy Quran: In order to inform humanbeings about the right and wrong deeds and to provide them with guidance, Allah Almighty revealed books upon his *Rasools*. Among these books, four are considered to be special.



• <i>Toraat</i> (Old Testament)	Revealed on <i>Hazrat Moosa</i> عليه السلام
• <i>Zaboor</i> (Pslams)	Revealed on <i>Hazrat Daud</i> عليه السلام
• <i>Injeel</i> (New Testament)	Revealed on <i>Hazrat Issa</i> عليه السلام
• Holy Quran	Revealed on our <i>Nabi</i> صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ حضرت مُحَمَّدٌ رَّسُولُ اللهِ خَاتَمُ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ.

These books, curtained a message of guidance from Allah for the people. In the end, the Holy Quran was revealed on our beloved *Nabi* صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ حضرت مُحَمَّدٌ رَّسُولُ اللهِ خَاتَمُ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ is the last *Rasool* and the Holy Quran is the last book. After the *Nabi* صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ حضرت مُحَمَّدٌ رَّسُولُ اللهِ خَاتَمُ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ neither any other Rasool/Nabi will come nor any book will be revealed.

Allah Almighty has taken the responsibility of protecting the Holy Quran Himself. As He states in the Holy Quran:

إِنَّا نَحْنُ مُرْسِلُوهُ وَإِنَّا لَهُ لَكٰفِيُونَ (Al-Hijr: 9)

Translation: Indeed, We Alone have revealed this Glorious Admonition (the Quran), and surely We alone will guard it.

In this book, Allah Almighty has given instruction for the people if they practice them, Allah Almighty will be pleased with them. This includes information that those who pray and do good deeds, treat will parents, relatives, neighbors and other people, and refrain from backbiting and accusation, enjoy a blissful and happy life in this world and in the *Akhirat* (Hereafter). There is a lot of *thawab* (reward) for reciting the Holy Quran. An individual gets ten rewards for every alphabet, he/she recites from the Holy Quran.

We learn a message from these teachings that if we recite the Holy Quran, understand its teachings and apply them to our life, then we can become good humanbeings

and Allah Almighty will be pleased with us and grant us gifts in this world and the hereafter.

2. Manners of Reciting the Holy Quran: *Tilaawat* refers to read anything which is written. However, normally this word is used for the recitation of the Holy Quran and not for other books. The Holy Quran is not an ordinary book, but a magnificent book revealed by Allah Almighty. This is why it should not be read as normal books. There are some manners for reading it, which are as follows:

- Since the Holy Quran is a book of Allah Almighty, therefore we need to cleanse ourselves by performing ablution (*wudu*).
- It is better if the individual faces the direction of the *Qiblah* while reciting the Holy Quran.
- When starting Tilawat, one should start by reciting Aaozubillah and Bismillah completely.
- The Holy Quran should be respected and it should be kept at a high place, when it is being recited.
- The Holy Quran should be recited slowly.
- Reciting the Holy Quran while laying down is against the manners of recitation.
- When hearing recitation of the Holy Quran, one should be silent and listen attentively.
- While reciting the Holy Quran, the pages of the Quran should be turned with respect.
- During the recitation, it is not right to laugh, do unnecessary work or talk unnecessarily.
- After finishing the recitation, respectfully put the Holy Quran at its rightful place.



Remember:

- *Eman* or *belief* refers to accept that Allah Almighty is ‘One’ whole heartedly, and state it by tongue.
- *Tauheed* (Monotheism), *Risalat* (Prophethood) and *Akhirat* (Hereafter) are the three basic beliefs of Islam and it is necessary for every single person to believe in it to become a Muslim.

Exercise

Answer the following questions:

1. On which *Rasool Toraat* (Old Testament) was revealed?
2. What was the name of the book revealed on *Hazrat Daud* عليه السلام?
3. What is the meaning of *Tilaawat* (recitation)?
4. State any three manners from the manners of *Tilaawat* (recitation)?

Fill in the blanks

1. _____ was revealed on our beloved *Nabi* ﺣﺬﺭﺕ ﻣﺤﻤﺪ ﺭﺱﻮﻝ ﺍﻟﻠﻪ ﺧﺎﺗﻤ ﺍﻟﻨﺒﻴﻴﻦ ﺻﻠﻰ ﺍﻟﻠﻪ ﻋﻠﻴﻪ ﻭﻋﻠﻰ ﺁﻟﻴﻪ ﻭﺍﺻﺤﺎﺑﻬﻰ ﻭﺳﻠﻢ.
2. _____ rewards of good deeds are awarded after reciting a single letter (*harf*) from the Holy Quran.
3. For reciting the Holy Quran, we need to perform _____ in order to cleanse ourselves.
4. *Injeel* (New Testament) was revealed on *Nabi* _____.

Match words in column 1 with suitable words in column 2 to complete the sentences:

Column 1	Column 2
On ﺣﺬﺭﺕ ﻣﺤﻤﺪ ﺭﺱﻮﻝ ﺍﻟﻠﻪ ﺧﺎﺗﻤ ﺍﻟﻨﺒﻴﻴﻦ ﺻﻠﻰ ﺍﻟﻠﻪ ﻋﻠﻴﻪ ﻭﻋﻠﻰ ﺁﻟﻴﻪ ﻭﺍﺻﺤﺎﺑﻬﻰ ﻭﺳﻠﻢ.	Torat (Old Testament) was revealed.
On Hazrat Issa ﻋﻠﻴﻪ ﺍﻟﺴﻼﻡ	<i>Zaboor</i> (Psalms) was revealed
On Hazrat Moosa ﻋﻠﻴﻪ ﺍﻟﺴﻼﻡ	The Holy Quran was revealed.
On Hazrat Daud ﻋﻠﻴﻪ ﺍﻟﺴﻼﻡ	<i>Injeel</i> (New Testament) was revealed.

(C) *Namaz*, Manners of *Namaz*, Introduction & Importance of *Qiblah* and Importance & Respect of *Masjid*

Students Learning Outcomes (SLOs)

After reading this section, the students will be able to:

- Get to know the reality and importance of *Namaz*.
- Get to know the benefits of *Namaz*.
- Get to know the timings of *Namaz*.
- Get introduced with the manners of *Namaz*.

Introduction: The direct connection and relation between humans and Allah Almighty is known as ‘worship’. Among worships, *Namaz* is the most important. *Namaz* is compulsory for every sane Muslim who has attained puberty. It means that all Muslim males and females should offer *Namaz*.

Importance of *Namaz*: The first sign of a Muslim is that he/she prays five times a day. Allah Almighty becomes happy with those who pray and become angry with those who do not pray. In the hereafter (*Akhirat*), when all the humans will be held accountable for their deeds, first question they will be asked about the pray. A person who offers *Namaz* remains clean and pure, and stays away from dirt and impurities. Hence, he is protected from many diseases.

Benefits of *Namaz*: Praying in congregation yields higher *thawab* (reward) than praying individually at home. When we offer *Namaz* collectively in the *Masjid*, we learn punctuality of time. Similarly, when the rich and poor people offer *Namaz* collectively, while stand shoulder to shoulder in the *Masjid*, all Muslims get a sense of equality and the difference between the rich and poor is eradicated. This act is liked by Allah Almighty as well. Muslims who pray collectively in the *Masjid*, five times a day, become friends and they rejoice with their Muslim brothers in times of happiness and support them in times of sadness. Hence, they develop a sense of compassion for one another.



1-Timings of *Namaz*

Allah Almighty has fixed five *Namaz* for the Muslims during the day and night. Before every *Namaz*, an *Azaan* (call for *Namaz*) is given and after that *Iqamat* is called. Allah Almighty states in the Holy Quran:

Translation: Indeed, it is compulsory for Momins (Muslims) to offer *Namaz* on the prescribed times. (Al-Nisa: V-103)

Given below is a chart which contains the names and the timings of the *Namaz*.

Name of the <i>Namaz</i>	Time of the <i>Namaz</i>
1. Fajr	From the dawn (<i>Subh-e-Sadiq</i>) before the sun rises.
2. Zuhr	After the sun passes its zenith until the time of 'Asr starts.
3. Asr	After the time of Zuhr ends till the sun sets.
4. Maghrib	Time starts when the sun sets.
5. Isha	When the time for <i>Maghrib Namaz</i> finishes after one hour of the sun setting, then the time for <i>Isha Namaz</i> starts which continues till dawn.



2-Manners of *Namaz*

When we stand in front of our elders, we stand respectfully. Similarly, in *Namaz*, we need to stand more respectfully in front of Allah. As Allah Almighty is the most elevated, therefore, we need to purify ourselves before we stand in front of Him. For this, three types of purification are needed:

- Purity of clothes. If the clothes have some impurity on them, they should be washed and purified.
- Purify the body with Ablution (*Wudu*).
- *Namaz* should be performed on a pure (clean) surface.
- *Namaz* should be performed while facing the *Qiblah*.

While offering *Namaz*, one needs to humbly focus his/her attention on Allah Almighty only. During the *Namaz*, the person should look at the place where he/she will lay his/her head during prostration and do not look here and there. During *Namaz*, a person should not talk as well. If a person talks, turns here and there or laughs, his/her *Namaz* will be invalid. We should respectfully stand in *Namaz*, bend in ruku, and prostrate knowing that Allah Almighty is watching over us and will be happy to see us praying.

Namaz should be offered in congregation. Offering *Namaz* collectively has more *thawab* (reward) than praying individually at home. In the *Masjid*, kids need to sit respectfully, like their elders. They should not run, play, make noise or indulge in any mischievous activity in it.

From this chapter, we got to know that *Namaz* has a very high status in front of Allah Almighty. *Namaz* is a way of communication and meeting with Allah Almighty. This is why we need to consistently pray five times a day in congregation, so that we spend our lives with unity and love, and will be rewarded with success in the hereafter (*Akhirat*).

Remember:

- *Azan*: It refers to those words consisting of 'Allahu Akbar, Allahu Akbar', through which Muslims are called for *Namaz* towards the *Masjid*.
- *Iqamat*: It refers to those words consisting of 'Allahu Akbar, Allahu Akbar', after which the Imam (one who leads *Namaz*) starts the *Namaz*.

Exercise

Answer the following questions:

1. Upon whom the *Namaz* is made compulsory?
2. What question will be asked first, on the day of judgement?
3. Write down the time of the Fajr *Namaz*?

Fill in the blanks

1. For *Namaz*, clothes need to be _____
2. *Namaz* should be performed on a _____ place.
3. _____ in congregation has a more *thawab* (reward) than praying at home.

Tick “✓” the correct answer of following:

1. For *Namaz*, purity is necessary:
(A) of two types
(B) of three types
(C) of four types
2. During *Namaz*, sight should be:
(A) at any place in front.
(B) at the place of prostration.
(C) at our own chest.

Instructions for the Teachers

The teacher needs to:

- Take the students to a nearby *Masjid* in or out of the school, make them perform ablution and offer *Namaz* for their learning.
- Make the students prepare a chart in which manners of *Namaz*, names of *Namaz* and timings of *Namaz* are written.

3-Introduction and Importance of the *Qiblahh*

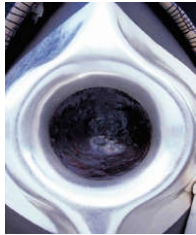
Students Learning Outcomes (SLOs)

After reading this section, the students will be able to:

- Get to know a brief introduction of the *Qiblahh*
- Be informed about the construction of *Qiblahh* and its blessings.

Introduction: The direction which the Muslims face for offering the *Namaz* is known as 'The *Qiblahh*'. The *Qiblahh* of Muslims is the '*Khana-e-Kaabah*'. The other name for this place is *Baitullah*. *Baitullah* means, House of Allah Almighty. All the Muslims face the direction of this house of Allah Almighty, when they offer *Namaz*. *Khana-e-Kaabah* is located in *Masjid-ul-Haram*, which is in *Makkah Mukarramah*.

This place is dearer to Allah Almighty than all other places. This place was built by Hazrat Ibrahim



عليه السلام, the beloved *Nabi* of Allah,

along with his son Hazrat Ismaeel عليه السلام. '*Hajar-e-Aswad*' is placed in one corner of this house. *Hajar-e-Aswad* refers to the black stone. This is a stone of heaven. The people who perform '*Hajj*' and '*Umrah*' kiss this stone as it is the *Sunnah* of حضرت مُحَمَّدٌ رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَأَصْحَابِهِ وَسَلَّمَ.

Khana-e-Kaabahh is a place of great honor. This place is continuously bestowed upon with blessings of Allah Almighty. Muslims circumambulate (perform *tawaf* around) the *Kaabah*, as they are ordered by Allah Almighty. A *Namaz* performed here yields *thawab* (reward) equal to reward of 100,000 (one lac) *Namazs*.

Dear kids! Now you get to know that *Khana-e-Kaabah* is a place of great honor and is extremely dear to Allah Almighty. This place is full of blessings of Allah Almighty. We should respect the *Kaabah*. We should not urinate or defecate while facing its direction. We should also ensure that our back is not facing its direction when we are in the washroom. Lastly, we should not point our feet in its direction as well.



Activity for the Students

The students should seek help from their teachers and circle the Kaaba in the given picture.



Exercise

Answer the following questions:

1. What is a *Qiblahh*?
2. What is the meaning of *Baitullah*?
3. Where is *Khana-e-Kaabahh* located?
4. Which *Nabi* constructed the *Khana-e-Kaabahh*?

Fill in the blanks

1. The directions which Muslims face while offering _____ is called the *Qiblah*.
2. *Khana-e-Kaabah* is located in _____
3. _____ is placed in the corner of the *Khana-e-Kaabah*
4. The people who perform *Hajj* or *Umrah* _____ the Kaabah according to the *Sunnah* of حضرت مُحَمَّدٌ رَسُوْلُ اللهِ خَاتَمِ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ.

Instructions for the Teachers

The teachers need to:

- Narrate the story about the construction of *Kabatullah* and educate them about the *Maqam-e-Ibrahim*.
- Tell the students that we need to follow every action (*Sunnah*) of our beloved *Nabi*

حضرت مُحَمَّدٌ رَسُوْلُ اللهِ خَاتَمِ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ.

- Make the students understand the circumambulation (*Tawaf*).

4-Importance and Respect of a *Masjid*

Students Learning Outcomes (SLOs)

After reading this section, the students will be able to:

- Understand the meaning and concept of a *Masjid*.
- Get informed about the importance and respect of a *Masjid*.

Meaning of *Masjid*: *Masjid* refers to a place of prostration. *Masjid* is the place where Muslims get together to pray five times a day collectively, recite the Holy Quran and remain indulged in the remembrance of Allah Almighty.

Importance of *Masjid*: Whenever Muslims settle in a town or a village, the first thing they build is the house of Allah Almighty, known as the *Masjid*. When our beloved *Nabi* حضرت مُحَمَّدٌ رَسُوْلُ اللهِ



اللهِ خَاتَمِ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ migrated from 'Makkah Mukarramah' to 'Madinah Munawwarah', he initially stayed in a village near Madinah Munawwarah, known as 'Quba'. Here, he built a *Masjid*, which is famous as '*Masjid-e-Quba*' today. This *Masjid* has its own virtues and is considered as one of the big centers for Muslims.

When the *Nabi Karim* صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ reached Madinah Munawwarah, he constructed a *Masjid* there too, which is known as '*Masjid-e-Nabawi*'. The Holy *Nabi* حضرت مُحَمَّدٌ رَسُوْلُ اللهِ خَاتَمِ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ himself participated in the construction of the *Masajid* at Quba and Madinah Munawwarah. Among all the *Masajid*, *Kabatullah Masjid*, which is also known as '*Masjid-ul-Haraam*' is the most eminent. After that, is the status of *Masjid Nabawi* and after that, *Masjid Al-Aqsa*. *Masjid Al-Aqsa* is located in Palestine.

Masajid are the houses of Allah. The blessings of Allah Almighty are continuously bestowed upon these places. Our beloved *Nabi*, حضرت مُحَمَّدٌ رَسُوْلُ اللهِ خَاتَمِ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ said: The most beloved places to Allah Almighty are the *Masajid*. This is why constructing *Masajid* yields great *thawab* (reward).

Respect of *Masjid*: Muslims are ordered to respect these sacred places. This is why we should make sure not to make a noise or play inside it. Remain in ablution (*wudu*) as long as you stay inside the *Masjid*. Remain immersed in reciting the Holy Quran, *Durood Shareef*, pray and do *Zikrullah* before and after the congregational *Namaz*.

Masajid are sacred places. Muslims are ordered to respect these sacred places, so that the students make sure not to make noise or play inside it. Remain in ablution (*wudu*) as long as you stay inside the *Masjid*. Remain busy with recitation of the Holy Quran, *Durood Shareef*, pray and do *Zikr* of Allah before and after the congregational *Namaz*.

Activity for the Students

- The students should try to learn how to perform ablution (*wudu*), from their parents or teachers.
- The teachers should make the students practically demonstrate the respect for *Masajid*.

Exercise

Answer the following questions:

1. What is meant by *Masjid*?
2. When our beloved *Nabi*, ﷺ immigrated from *Makkah Mukkaramah* to *Madinah Munawwarah*, where did he construct the first *Masjid*? With what name is that *Masjid* famous?
3. In which city is *Masjid-e-Nabawi* located?
4. In which country is *Masjid Al-Aqsa* located?

Tick “✓” the correct answer of following:

1. The most beloved places to Allah Almighty are:
(A) *Masajid*
(B) Playgrounds
(C) Amusement Parks
2. *Masjid Nabawi* was constructed:
(A) before *Masjid-e-Quba*
(B) after *Masjid-e-Quba*
(C) together with *Masjid-e-Quba*
3. The most eminent *Masjid* among all is:
(A) *Masjid-ul-Harram*
(B) *Masjid-e-Nabawi*
(C) *Masjid-e-Aqsa*

Fill in the blanks:

1. *Masajid* are the houses of _____.
2. As long as you stay in *Masjid*, remain in _____.
3. *Nabi* ﷺ constructed a *Masjid* in a village named *Quba* which was located near _____.

Instructions for the Teachers

The teachers need to:

- Narrate the ahadith to the students which explain the honor of the *Masjid* so that the importance of *Masajid* is established in the minds of the students.
- Emphasize the importance of abiding by the manners related to the respect of the *Masajid*, so that it becomes their habit.

CHAPTER-3: SEERAT-E-TAYYABA

Biography of حضرت مُحَمَّدٌ رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ from the demise of Hazrat Abdul Muttalib to the beginning of Revelation

The word 'سيرت' (*Seerat*) refers to habit or way. 'طيبة' (*Tayyaba*) means pure. سيرتِ صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ (*Seerat-e-Tayyaba*) refers to those ways and habits of the Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ which he adopted during his blessed life. Reading *Seerat-e-Tayyaba* of the حضرت مُحَمَّدٌ رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ and practicing it in our lives is very important for us.

Allah Almighty said the following in the Holy Quran, regarding *Seerat-e-Tayyaba* of the Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ.

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ

Translation: The life of the *Rasool-ul-Allah* is the best example for you.

All the aspects of the sacred life of the *Rasool-ul-Allah's* are a guidance for humanbeings to succeed in this world and the hereafter. Aspects of his personal life and character are including truthfulness, trustworthiness, patience, tolerance and best social practices etc. are the great examples which are found in *Seerat-e-Tayyaba* of the Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ.

(A) Guardianship of Abu Talib, Travel to Syria, *Hilf-ul-Fudul*, Marriage with Hazrat Khadija رضى الله عنها Fixing of *Hajar-e-Aswad* and Isolation in the Cave of Hira.

1-Guardianship of Abu Talib

Students Learning Outcomes (SLOs)

After reading this section, the students will be able to:

- Get to know the important details of the *Nabi Karim's* صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ early life.
- Be informed about the guardianship of Abu Talib.

The blessed birth of the *Nabi Karim* صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ

حضرت مُحَمَّدٌ رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ was born in *Makkah Mukarramah*, a city of Arabia, where the house of Allah Almighty, Kaaba is located. The *Nabi Karim* صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ belonged to the family of 'Banu Hashim' which is a branch of the 'Quraish'. The



Quraish tribe was seen with a lot of respect among the Arabs. The *Nabi Karim* صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ was born in the early hours of the morning in the month of *Rabi-ul-Awwal*.

Brought up of the *Nabi Karim* صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ: The *Nabi Karim* صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ was still in the womb of his mother, Hazrat Aamina رضى الله عنها when his father Hazrat Abdullah رضى الله عنه passed away. Hence, the *Nabi Karim* صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ came in to this world as an orphan. When the *Nabi Karim* صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ came in to this world, his grandfather Abdul Muttalib took him straight to the *Khana-e-Kaabah*. There, he prayed for the *Nabi Karim* صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ and thanked Allah Almighty for this gift. Then, on the seventh day, he arranged a feast for the whole Quraish tribe and named him as حضرت مُحَمَّدٌ رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ.

At that time it was a norm amongst the Arabs to have child nursed and brought up by the foster mothers. Following this custom, Abdul Muttalib handed his blessed grandchild to a pious woman named Halima رضى الله عنها just after a few days. Hazrat Halima Sadia رضى الله عنها had come to *Makkah Mukar-ramah* from her village to search children

whom she could nurse. She took *Nabi* مُحَمَّدٌ رَّسُولُ اللَّهِ خَاتَمُ النَّبِيِّينَ صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ and went back to her village.

For two complete years, the *Nabi Karim* صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ was brought up under the care of Bibi Halima رَضِيَ اللَّهُ عَنْهَا. In the third year, she returned this beautiful and pious child back to his mother, Hazrat Aamina رَضِيَ اللَّهُ عَنْهَا, The *Nabi Karim* صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ was skill six years old when his mother, Hazrat Aamina رَضِيَ اللَّهُ عَنْهَا passed away as well. After the demise of his mother, his grandfather took the responsibility of taking care of him with great love. After two years, the grandfather of the *Nabi Karim* صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ also passed away.

When Abdul Muttalib was about to die, he gave the responsibility of his blessed grandchild to his son Abu Talib. Uncle Abu Talib took care of his lovely nephew. He used to be very pleasant and loving towards the *Nabi Karim* صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ. Abu Talib always used to keep the *Nabi Karim* صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ with him and loved him more than his sons. The wife of Abu Talib, Hazrat Fatima bint Asad رَضِيَ اللَّهُ عَنْهَا used to love the *Nabi Karim* صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ like a mother and she looked after him. The *Nabi Karim* صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ also used to respect her like a mother.

Dear Kids! Now you know that *Nabi Karim* مُحَمَّدٌ رَّسُولُ اللَّهِ خَاتَمُ النَّبِيِّينَ صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ came to this world as an orphan. As he was brought up by his grandfather Abdul Muttalib, and after his demise, Abu Talib, his uncle, took the responsibility of *Nabi Karim* مُحَمَّدٌ رَّسُولُ اللَّهِ خَاتَمُ النَّبِيِّينَ صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ brought up and care. The *Nabi Karim* صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ always used to take great care of orphans. He has also emphasized the benefits of taking care of orphans in his Ahadith. Therefore, we should try to take great care of orphans and have a loving and caring attitude towards them.

Activity for the Students

All the students should listen the story of the birth of the *Nabi Karim* صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ and then tell it to their friends, brothers and sisters.

Exercise

Answer the following questions:

1. In which city of Arabia was the Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ born?
2. To which family did the Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ belong to?
3. In which month was the Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ born?
4. To whom did Abdul Muttalib handover his grandchild when he was about to pass away?

Tick “✓” the correct answer of following:

1. Grandfather Abdul Muttalib took his grandson حضرت مُحَمَّدٌ رَسُولُ اللَّهِ خَاتَمُ النَّبِيِّينَ صَلَّى اللهُ

عَلَيْهِ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ to:

- (A) His house
- (B) *Khana-e-Kaabah*
- (C) To the house of Abu Talib

2. After the birth of the Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ Abdul Muttalib

handed him over to Hazrat Halima Sadia رضى الله عنها:

- (A) After few days
- (B) After two years
- (C) After six years

3. Hazrat Halima Sadia رضى الله عنها while searching for children to nurse, came to the city of:

- (A) *Makkah Mukarramah*
- (B) *Madinah Munawwarah*
- (C) *Taif*

Connect the words of column 1 with suitable words of column 2 to complete the sentences:

Column 1	Column 2
Hazrat Abdullah رضى الله عنه	Nursing lady.
Hazrat Aamina رضى الله عنها	Respected paternal aunt.
Hazrat Abdul Muttalib	Respected paternal uncle.
Hazrat Fatima bint Asad	Respected father.
Hazrat Abu Talib	Respected mother.
Hazrat Halima Sadia رضى الله عنها	Respected grand father.

2-The Journey to Syria

Students Learning Outcomes (SLOs)

After reading this section, the students will be able to:

- Get to know about the event of 'The Journey to Syria' from his biography.

Most of the people of *Makkah Mukarramah* were businessmen and Hazrat Abu Talib was a businessman as well. In this regard, he used to go to Syria many frequently. When the Nabi Karim صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ became 12 years old, Hazrat Abu Talib decided to visit the country of Syria again for a business trip. Hazrat Abu Talib never used to part with his nephew, but due to the difficulties of the journey, he did not want to take his nephew with him. However, when Hazrat Abu Talib was about to depart, the *Nabi* صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ hugged his uncle tightly and did not let him go. Thus, he took his nephew along with him on this journey.



When the caravan reached '*Basra*', a place in Syria, a Christian monk named Bahira came out of his church. He looked at the Nabi Karim صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and said that this child is the leader of the *Ambiya* عَلَيْهِمُ السَّلَام. When the people asked him that how did he know that? He replied that he had seen those signs in the boy which were mentioned about the leader of the *Ambiya* عَلَيْهِمُ السَّلَام in the *Torat* (Old Testament) and *Injeel* (New Testament). Then he told them not to take this child any further as the Jews could hurt him. After hearing these things from Bahira the monk, Abu Talib sold his goods at that place and returned to *Makkah Mukarramah* with the Nabi Karim صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

Dear Kids! Now you know that a monk named Bahira looked at the Nabi Karim صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and said that the child was the leader of the *Ambiya* عَلَيْهِمُ السَّلَام. The good news regarding the arrival of our beloved *Nabi*, صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was given in the heavenly books, such as the *Torat* (Old Testament), *Zaboor* (Psalms) and *Injeel* (New Testament), however, due to the jealousy, the Christians and Jews manipulated it. We are extremely lucky that we are the *Ummati* (follower) of the Nabi Karim صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. Hence, we need to follow the teachings of the Nabi Karim

صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ who is the most honorable and esteemed, dear and final *Nabi* of Allah Almighty. We should also try to preach his message to other people so that we may succeed in this world and the hereafter.

Activity for the Students

Write the story of Bahira the monk in your copies and show it to your teacher.

Exercise

Answer the following questions:

1. What was the profession of Abu Talib?
2. For the purpose of business, which country did Abu Talib decide to visit?
3. What was the name of the Christian Monk?

Fill in the Blanks

1. At the time of departure to Syria, *Nabi* صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ hugged his _____.
2. A Christian monk looked at the *Nabi Karim* صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ and said that this child is the leader of the _____.
3. Hazrat Abu Talib took the *Nabi Karim* صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ and returned to _____.

Tick “✓” the correct answer of following:

1. Hazrat Abu Talib dealt in:
(A) Agriculture (B) Business (C) Industry
2. During the journey of Hazrat Abu Talib to Syria, the *Nabi Karim* صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ was aged:
(A) 6 years (B) 8 years (C) 12 years
3. Bahira the monk said that *حضرت مُحَمَّدٌ رَسُولُ اللهِ حَاتِمُ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ* should not be taken any further as they would hurt him:
(A) Polytheists of Makkah Mukarramah (B) Christians (C) Jews

3-Hilf-ul-Fudul

Students Learning Outcomes (SLOs)

After reading this section, the students will be able to:

- Learn about the meaning and concept of *Hilf-ul-Fudul*.
- Get to know the importance of *Hilf-ul-Fudul*

Hilf: The word 'حلف' (*Hilf*) means agreement. 'الفضل' (*Al-Fudul*) is the plural of 'الفضل' (*Al-Fadl*). The people who helped to reach the consensus on this agreement, had the word *Fadl* in the beginning of their names. That is why this agreement is called as 'حلف الفضول' (*Hilf-ul-Fudul*).

Incidentally, a man from the Zubaid tribe came to *Makkah Mukarramah* with some business goods. 'Aas bin Waail purchased some goods from him but refused to make the payment. Hence, Zubaidi climbed a mountain (mount *Abi Qubais*) and recited some poetry in a louder voice. The words of the poetry meant that I am a stranger from outside *Makkah Mukarramah*. I have brought my business goods to *Makkah Mukarramah*. I also had the intention of performing *Umrah* which I could not. I am innocent, help me.

After hearing his voice, three respectable leaders of *Quraish*, made an agreement in *Abdullah bin Jud'aan's* house, who was a pious and philanthropist that they will help the innocent victims against the cruel people. Furthermore, they also agreed that they will not let any unjust person live in *Makkah Mukarramah*.

Importance of *Hilf-ul-Fudul*: حضرت مُحَمَّدٌ رَّسُولُ اللَّهِ خَاتَمُ النَّبِيِّينَ صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ was also a participant in this agreement. Regarding this agreement, the *Nabi Karim* صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ said that even if I was offered crimson camels withdraw agreement. I would have rejected the offer. Even today, if I am asked to participate in an agreement like *Hilf-ul-Fudul*, I am ready to accept it.

Dear children! From this section, you got to know that our beloved *Rasool-ul-Allah* صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ also participated in this agreement because the agreement had a great aim. This tells us that no one should be treated cruelly. If any person is cruel towards another, then the victim must be helped against the cruel person. We should follow the *Seerat-e-Tayyaba* of the *Nabi Karim* صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ and make such agreements against the cruel so that society remain peaceful.

Exercise

Answer the following questions:

1. What is the meaning of *Hilf*?
2. Why was the agreement named as *Hilf-ul-Fudul*?
3. What was the aim of the *Hilf-ul-Fudul* agreement?
4. What did the *Nabi Karim* صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ used to say about this agreement?

Fill in the blanks:

1. Incidentally, a man from the _____ tribe came to *Makkah Mukarramah* with some business goods.
2. _____ purchased some goods from him.
3. In the *Hilf-ul-Fudul*, it was decided that _____ would be helped against the cruel ones.
4. Respectable leaders of the Quraish gathered at _____ house.
5. I am a _____ help me.

Match the words of column 1 with suitable words in column 2 to complete the sentence.

Column 1	Column 2
1. Hilf means	Participated in this agreement
2. 'Aas bin Waail	Agreed upon an agreement in Abdullah ibn Jud'aan's house.
3. Three respectable leaders of the Quraish	An agreement.
4. The Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ also	I am ready to accept it.
5. If there is any agreement of this type today	Refused to make the payment.

4-Marriage with Hazrat Khadija رضى الله عنها

Students Learning Outcomes (SLOs)

After reading this section, the students will be able to:

- Get to know about the marriage of the Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ with Hazrat Khadija رضى الله عنها.

حضرت مُحَمَّدٌ رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ never lied in his life, nor did he commit any act of dishonesty. This is why he was famous with the titles of '*Sadiq*' (The Truthful) and '*Ameen*' (The Trustworthy). When his honesty and trustworthiness got famous in *Makkah Mukarramah*, a pious and wealthy lady of *Makkah Mukarramah*, known as Hazrat Khadija رضى الله عنها sent a message to the Nabi



Karim صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ and asked him to take her business goods to Syria to trade. She offered him 50% percent share of the profit. Due to his honesty, he earned a lot more profit than other businessmen.

In this business trip to Syria, the Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ was accompanied by a slave of Hazrat Khadija رضى الله عنها known as 'Maysara'. When they returned, he praised the honesty and character of the Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ. When Hazrat Khadija رضى الله عنها had heard his praise, she sent a marriage proposal to him, which the Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ accepted, after consultation with his uncle Abu Talib, and married her. At the time of the marriage, the Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ was twenty five (25) years old and Hazrat Khadija رضى الله عنها was forty (40) years old.

All the children of حضرت مُحَمَّدٌ رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ were born from Hazrat Khadija رضى الله عنها except one son, known as Hazrat Ibrahim رضى الله عنه who was born from Maria Qibtiya رضى الله عنها. Ibrahim رضى الله عنه passed away in his infancy.

Dear children! Now you know that our beloved *Nabi*, حضرت مُحَمَّدٌ رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ had a great character and morals from his childhood. It was due to his pious character that he became famous everywhere, and excellent character was not only accepted by the Muslims only, but by the polytheists as well, who were his bitter enemies.

It was due to his great character and pious habits that Hazrat Khadija رضى الله عنها who was famous with the title ‘*Tahira*’ (the pure lady with respect to character), sent a marriage proposal to the Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ. We should try to follow the ways and habits of the Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ. In this way, we will be successful in this world and the hereafter.

Exercise

Answer the following questions

1. Which profession did the Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ adopt after he grew up?
2. With what titles was the Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ famous?
3. What message did Hazrat Khadija رضى الله عنها sent to the Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ?
؟
4. Who was the second person, who accompanied the Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ on his journey to Syria?

Fill in the blanks

1. In business, the Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ always worked with _____.
2. Everyone started calling the Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ as _____ and *Sadiq*.
3. Hazrat Khadija رضى الله عنها had asked the Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ to take her business goods to _____.
4. When they returned, Maysara the slave praised the honesty and _____ of the Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ.

Mark (✓) the correct and (✗) the wrong sentences.

Sentences	Right	Wrong
1. The Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ adopted agriculture as a profession as he grew up.	<input type="checkbox"/>	<input type="checkbox"/>
2. In business, the Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ always worked with honesty.	<input type="checkbox"/>	<input type="checkbox"/>
3. The Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ sent a marriage proposal to Hazrat Khadija رضى الله عنها.	<input type="checkbox"/>	<input type="checkbox"/>
4. At the time of the marriage, the Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ was twenty five years old and Hazrat Khadija رضى الله عنها was forty years old.	<input type="checkbox"/>	<input type="checkbox"/>

5-Fixing of *Hajar-e-Aswad*

Students Learning Outcomes (SLOs)

After reading this section, the students will be able to:

- Get to know about the conflict which occurred during the fixing of *Hajar-e-Aswad*.
- Be informed about the strategy and vision of the Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ.

Once upon a time, it rained a lot and the *Khana-e-Kaabah* was filled with the rain water which damaged its structure. Hence, after discussing the matter amongst themselves, The Quraish decided to construct the *Khana-e-Kaabah*.

Conflict on Fixing the ‘*Hajar-e-Aswad*’: The wall in which the sacred stone ‘*Hajar-e-Aswad*’ was fixed, broke down as well. On fixing the *Hajar-e-Aswad* back in the wall, there was a fight amongst the tribes. The leader of each tribe wanted the honor of fixing *Hajar-e-Aswad* for himself. To end the fight, it was decided that whoever came in to the *Khana-e-Kaabah* first, he would decide how to end this conflict. With the grace of Allah Almighty, it was the Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ who entered the Kaaba first. When the people saw the Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ they exclaimed: the *Ameen* (trustworthy) is here. We will be happy with his decision.



The Strategy and Vision of the Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ: The Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ decided to place the *Hajar-e-Aswad* on a blanket, which would be lifted by the leaders of all the tribes. When the *Hajar-e-Aswad* reached the height where it was to be placed, حضرت مُحَمَّدٌ رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ will lift it himself and fix it in its place. All the leaders of the tribes happily accepted this suggestion of the Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ and it was with his vision and strategy that the conflict ended.

Dear children! This event tells us that truthfulness and trustworthiness are the great habits which help the individual reach a high status. You read that the non-Muslims of *Makkah Mukarramah* agreed to accept the decision of the Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ to fix the *Hajar-e-Aswad* due to these two qualities of حضرت مُحَمَّدٌ رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ. We should try to adopt the ways of the Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ which are the best example for us to receive the best of the both worlds.

Activity for the Students

Write the story of the fixing of the *Hajar-e-Aswad* in your copies.

Exercise

Answer the following questions

1. Due to which reason was the building of Kaaba damaged?
2. On which issue did the tribes fight?
3. To end the conflict, what was decided?
4. Who entered the Kaaba first?

Tick “✓” the correct answer of following:

1. *Hajar-e-Aswad* was fixed in the Kaaba:
(A) On the roof
(B) In the wall
(C) On the door
2. The leader of each tribe wanted:
(A) This trust should be given to him
(B) This wealth should be given to him.
(C) This honour should be given to him
3. All leaders accepted the decision of the Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ:
(A) Happily
(B) Forcefully
(C) Begrudgingly

Fill in the blanks

1. When the people saw the Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ they exclaimed: the _____ is here.
2. The Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ decided to place the _____ on a blanket, which would be lifted by the leaders of all the tribes.
3. Due to the Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ the _____ ended.

Instructions for the Teachers

- The teachers should try and educate the students about the intelligence and vision of the Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ so that it becomes established in their minds that the Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ is more intelligent than all of human beings and has the best decision-making abilities.

6-Isolation in the Cave of Hira

Students Learning Outcomes (SLOs)

After reading this section, the students will be able to:

- Be informed about the story of حضرت مُحَمَّدٌ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَاصْحَابِهِ وَسَلَّمَ isolation in the cave of Hira'.
- Get to know about the First Revelation

Mount Noor (*Jabl-e-Noor*) is located on the eastern side of *Makkah Mukarramah* and the left side of *Arafat*. This mountain is located at a distance of 4 km from *Masjid-ul-Haraam*. There is a cave on its top, which is known as '*The Cave of Hira*'. It is at a height of 632 meters. The Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَاصْحَابِهِ وَسَلَّمَ used to go to this cave, and over there, he would ponder upon the greatness and eminence of Allah Almighty. He would remain busy getting worried in praising and glorifying of Allah and worry over the bad deeds of the people of his nation.



Once, the Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَاصْحَابِهِ وَسَلَّمَ was present in The Cave of Hira, when Allah Almighty sent his special Angel, Hazrat Jibrael عليه السلام to him. He delivered the message of Allah Almighty in the form of revelation to the Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَاصْحَابِهِ وَسَلَّمَ. At that time, the blessed age of the Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَاصْحَابِهِ وَسَلَّمَ was 40 years. This revelation was the initial part of the Holy Quran. It was due to the revelation that he was appointed as a *Nabi* and a *Rasool*. The chain of revelation continued and the Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَاصْحَابِهِ وَسَلَّمَ taught the people about the concept of '*Tauheed*' (Monotheism) and took them out from the depths of misguidance and raised them to the lofty moral character.

Dear children! Now you know that before the Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَاصْحَابِهِ وَسَلَّمَ was appointed as a *Nabi*, he was inclined to stay away from other people and remain in isolation. That is why حضرت مُحَمَّدٌ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَاصْحَابِهِ وَسَلَّمَ used to stay in the Cave of Hira for weeks. There he would remain busy with the remembrance of Allah Almighty and with pondering upon the condition of his people. We should try to remain safe from the evils of the society and try to eliminate them. This is the way of the Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَاصْحَابِهِ وَسَلَّمَ.

Activity for the Students

Students should present the story of the *Cave of Hira* in front of their colleagues in the form of speech and write down the first five verses of Surah Al-Alaq with translation.

Exercise

Answer the following questions

1. At what distance is Mount Noor located from *Makkah Mukarramah*?
2. Where is the Cave of Hira located?
3. Why did the Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ go to the Cave of Hira?

Match the words in column 1 with suitable words in column 2 to complete the sentences.

Column 1	Column 2
1. Hazrat Jibrael عليه السلام	Was inclined towards remaining in isolation.
2. As a result of the arrival of the revelation,	The message of Allah reached the Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ.
3. Before the bestowment of <i>Nabi</i> -hood,	The Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ was appointed as a <i>Nabi</i> .

Tick “✓” the correct answer of following:

1. The angel who brought revelation upon the Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ was:
(A) Hazrat Mikail عليه السلام
(B) Hazrat Izrail عليه السلام
(C) Hazrat Jibrael عليه السلام
2. The first revelation was revealed upon the Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ:
(A) In the Cave of *Hira*
(B) In the Cave of *Thawr*
(C) In the Cave of *Ashab-e-Kahf*

3. When the *Nabi*-hood was bestowed upon the Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ his age was:

- (A) 50 years
- (B) 30 years
- (C) 40 years

4. The Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ was made a *Nabi*:

- (A) Before the arrival of the revelation
- (B) After the arrival of the revelation
- (C) After *Hilf-ul-Fudul*

Instructions for the Teachers

The respected teachers should ask the students to describe the Cave of Hira in a few sentence.

(B) The Truthfulness, Trustworthiness and the Best Practices of

حضرت محمد ﷺ رسول الله ﷺ صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ

Students Learning Outcomes (SLOs)

After reading this section, the students will be able to:

- Get to know about the truthfulness, trustworthiness and best practices of the Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ.
- Apply the the principles of the truthfulness, trustworthiness and best practices in our lives.

1-The Truthfulness of the Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ

The word 'صداقه' (Sadaaqah-truthfulness) means, the truth. Speaking the truth is one of the best characteristics of the *Ambiya السلام عليهم*.

Similarly, the Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ always spoke the truth as well. He demons treated such a great example of his truthfulness and trustworthiness that the people of *Makkah Mukarramah* entitled him as '*Al-Sadiq*' (the Truthful). Even his bitter enemies and the polytheists referred to him by the title, '*Al-Sadiq*' (the Truthful). When the Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ



was commanded to invite the people towards Islam, he climbed on the top of mount Safa. From there, he started calling the people towards Islam. When the people gathered, the Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ asked them that if he told them that a huge army was approaching towards them from behind the mountain, would they believe it? They all said: Yes, why not! We have never experienced a lie on your part. The same way, all the people agreed that the Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ never lied in his life.

When the Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ started inviting people towards *Tauheed* (Monotheism), Abu Jahl become his biggest enemy. He used to say that I do not call you a liar. You always speak the truth; however, we do not accept this message of yours (the invitation towards *Tauheed*). The other polytheists of *Makkah Mukarramah* also said the same that we do not call you a liar, however we refuse to accept the message, which you are trying to convey.

The Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ said that: There are three signs of a hypocrite, one of them is that he always lies, when he speaks.

Dear children! The habit of truthfulness protects the individual from many bad things. A truthful person will always try to save himself from bad deeds.

This unit tells us that the habit of speaking the truth protects the human from many bad things. A truthful person will always try to save himself from bad deeds. We should try to adopt the 'Uswa-e-Hasana' of the Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ, practice truthfulness at all times and refrain from lying. In this way, Allah Almighty will be happy with us and we will be honored in the society as well.

Activity for the Students

Ask the students to narrate / write about the truthfulness of the Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ.

2-The Trustworthiness of the Nabi Karim

صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ

The word 'Amanat' means to protect something which is handed over to you as a trust and to return to the owner when he demands.

Like his truthfulness, the trustworthiness of the Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ is also unmatched. Even though the polytheists of *Makkah Mukarramah* did not accept the Prophethood of the Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ and strongly opposed him for preaching the Islam, However they called the Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ 'Al-Ameen' (the Trustworthy). They even used to leave their valueables as trust, in his possession.

Even in the night in which the non-believers besitged the house of the Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ to martyr him, he was worried to return the trusts to their rightful owners. Thus, he gave those trusts to Hazrat Ali رَضِيَ اللهُ عَنْهُ and told him to sleep on the Nabi Karim's صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ bed after he left and handed over the trusts to their owners in the morning. Hazrat Ali رَضِيَ اللهُ عَنْهُ did as he was told. As a result, the people of *Makkah Mukarramah* got their trusts back.

Allah Almighty has declared trustworthiness as a quality of the believers. He states:

(Al-Mominoon: 8) وَالَّذِينَ هُمْ لِأَمْتِئَتِهِمْ وَعَقْدِهِمْ رَاعُونَ

Translation: (Believers are) those who are watchful of their trusts and their pledges. While emphasizing on the importance of Amanat (trust),

The Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ said:

لَا إِيمَانَ لِمَنْ لَا أَمَانَةَ لَهُ

Translation: The person who has no trust, he is not faithful.

Dear children! Truthfulness and trustworthiness were the two special qualities of the Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ amongst his innumerable characteristics. Due to the practice of these two qualities, even the polytheists of *Makkah Mukarramah*, who were his bitter enemies, respected and honored him. In our society, lies and mistrust is normal in conversation and business, that's why our society is declining. Therefore, we should try to be trustworthy and truthful, as they are amongst the Uswa-e-Hasana of the Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ. In this way, we will be able to live peacefully in the society, Allah Almighty will be happy with us and we will success in the hereafter as well.

Activity for the Students

The students should write the following blessed Hadith of the Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ beautifully: “*The person who has no trust, he is not faithful*” and show it to their teachers.

3-The Best Practices (*Husn-e-Muaamalaat*) of Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ in Conducting Transactions

‘*Husn-e-Muaamalaat*’ means to adopt the best practices in conducting transactions and all other matters, and doing well for others.

In matters like sale and purchase, financial dealings and all other matters, the character of the Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ was pure and exalted. Once, the Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ had taken some dates from a person, as a loan. After a few days, that



person came to the Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ to get his loan amount back. The Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ ordered an Ansari to return those dates. The dates which were returned by the Ansari were not of the same quality as were received by the Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ as loan. Hence, the creditor refused to accept these dates as payment. The Ansari asked that person: Are you refusing the dates given to you

by the Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ? The creditor replied: Yes! If the Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ will not do justice, then who will? When the Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ heard him, his eyes were filled with tears and he said that the person is saying the truth. This act of the Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ is a great example of the *Husn-e-Muaamalaat* of the Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ.

Dear children! You have just read a story about 'Good Practices' from the *Uswa-e-Hasana*. The *Seerat-e-Tayyaba* of the Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ is full of such incidents. Now you got to know that how exalted, gracious and merciful was the Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ in conducting his transactions and other matters. We should also try to follow his *Uswa-e-Hasana* and become good children.

Activity for the Students

The students need to ask their parents about any event related to the best practices of the Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ, write it in their copies and show it to their teachers.

Exercise

Answer the following Questions:

1. What is the meaning of '*Al-Sadiq*'?
2. Which sign of the hypocrite was mentioned by the Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ?
3. What is the name of conducting transactions and other things in the best way?

Tick "✓" the correct answer of following:

1. When the Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ climbed upon mount Safa and invited the people towards *Tauheed* (Monotheism), they replied:
 - (A) You always speak the truth.
 - (B) You never said anything wrong.
 - (C) You have never told a lie.
2. When the polytheists of *Makkah Mukarramah* besetged the house of the Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ, the Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ nominated him to return the trusts of the people:
 - (A) Hazrat Abu Bakr Siddique رضى الله عنه
 - (B) Hazrat Ali Al-Murtaza رضى الله عنه
 - (C) Hazrat Usman Ghani رضى الله عنه

Fill in the Blanks

1. When the people were invited towards *Tauheed* (Monotheism), Abu Jahl said that I do not call you a _____.
2. This practice of the Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ is a great example of the _____ of the Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ.
3. The quotation of the Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ is that we should speak the truth, telling lies is a sign of a _____.

Instructions for the Teachers

Make the students demonstrate the qualities of Sadaqat (truthfulness), *Amanat* (trustworthiness) and *Husn-e-Muaamalaat* via a fictional story.

(C) Tolerance, Patience and Social excellence of

حضرت مُحَمَّدٌ رَّسُولُ اللَّهِ خَاتَمُ النَّبِيِّينَ صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ

Students Learning Outcomes (SLOs)

After reading this section, the students will be able to:

- Get to know the meaning of tolerance, patience and Husn-e-Ma'asharat (Social Excellence).
- Be informed about the tolerance, patience and social excellence of the Nabi Karim صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ.
- Practice tolerance, patience and social excellence in our daily lives.

1-The Tolerance of the Nabi Karim صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ

‘رواداری’ (Rawadari-Tolerance) means that if a person has some difference of opinion on a certain matter or belief, then he/she respects the belief or opinion of the other person. That person should not be forced to leave his/her belief or opinion and accept your belief or opinion.

The Nabi Karim صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ invited the people of *Makkah Mukarramah* towards *Tauheed* and Islam, but he never forced this belief upon anyone, rather he tried to convince them with evidence. حضرت مُحَمَّدٌ رَّسُولُ اللَّهِ خَاتَمُ النَّبِيِّينَ صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ tried to educate the people of *Makkah Mukarramah* in a very polite manner. He treated the polytheists, non-believers and Jews with extreme grace, to the extent that no other similar example of it can be found in history.

Once, a Muslim slapped a Jew. The Jew complained about it in front of the Nabi Karim صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ, the Nabi Karim صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ became angry with the Muslim and warned him. This is an example of the tolerance of the Nabi Karim صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ. At another time, the Nabi Karim صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ hosted a delegation of Christians in the *Masjid-e-Nabawi* and allowed them to pray as per their religion.

In the Holy Quran, the believers are ordered that there is no compulsion in religion. It means that if any non-Muslim accepts Islam on his/her choice, then Islam will become a source of salvation for him/her. If he/she does not accept the message of Islam, then leave them on their condition, do not force them to accept it.

Dear children! Now you have been informed about the tolerant behavior and *Husn-e-Sulook* of the Nabi Karim صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ. We should also try to follow the teachings of the (*Seerat-e-Tayyaba*) of the Nabi Karim صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ and be more tolerant towards the followers of other religions. Convey Islam's with love. With this good attitude, people belonging to different religions will live with love and will develop a sense of compassion amongst themselves. Thus, the chaos and anarchy due to the intolerant behavior, will be eliminated as well.

Activity for the Students

Ask your teachers about a Hadith related to tolerance and narrate it to your friends.

2-The Patience of the Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ

Patience ‘صبر وتحمل’ (*Sabr wa Tahammul*) means that if you are hurt by anyone in any way, you do not have to take revenge even if you have the power to do it. Secondly, you never complain about it, not even a little. Patience has a great status. It is mentioned in the Holy Quran that Allah Almighty is with the patient people. (Surah Al-Baqarah: 153). It means that the support of Allah is always with the patient people.

When our beloved *Nabi* صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ asked the people of *Makkah Mukarramah* to leave polytheism and bad habits, and worship Allah and do good deeds, some of the people, who were close to him, believed in him and accepted his call. However, the polytheists, who were the leaders of *Makkah Mukarramah*, opposed him. They also persecuted him in various ways. When the Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ used to pray in the Kaaba, he was inflicted pain.

Once, when the Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ was praying in the *Khana-e-Kaabah*, he prostrated, then Abu Jahl, who was the biggest enemy of Islam, asked somebody to put the intestines and other guts of the camel between the shoulders of the Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ. This was so heavy that the Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ could not lift his head from the prostration. When his beloved daughter, Hazrat Fatima رضى الله عنها saw this, she rushed to him and lifted this disgusting stuff off him. Then, he was able to lift his head from prostration. However, he did not say anything to them and acted patiently. The Mother of the Believers, Hazrat Aisha Siddiqah رضى الله عنها narrates that: “The Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ never fought with anyone for himself and never took revenge, rather, he remained patient.”

Dear Children! After reading the events related to the patience of the Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ, we get to know that during the preaching of Islam, we face many difficulties and opposition. In certain conditions, we need to act upon the *Uswa-e-Hasana* of the Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ and be patient, as the result of patience is always sweet.

Activity for the Students

The students need to learn any other story about patience at home, and narrate it in the class.

3-The *Husn-e-Ma'asharat* (Social Excellence) of the Nabi Karim

صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ

'*Husn-e-Ma'asharat*' means to treat a person in a good manner. Our beloved *Nabi Karim* حضرت مُحَمَّدٌ رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ had many lofty moral qualities. The *Nabi Karim* صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ used to maintain good relations with his relatives, a good host to the guests and helper to the poor and weak people.

Once, a villager came, whom the *Nabi Karim* صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ owed some money. He started talking in a harsh manner. Hence the companions of the *Nabi Karim* صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ scolded him that do you know who you are talking to? He replied that I am only asking for my right. The *Nabi Karim* صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ told his companions that they should side with the villager as he has the right to speak. Then, the *Nabi Karim* صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ replied the villager's loan and gave an extra amount as a gift.

It is mentioned in a hadith that the *Nabi Karim* صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ never hurt any women or servant or anyone else in any way. Hazrat Anas رَضِيَ اللهُ عَنْهُ narrates that he served the *Nabi Karim* صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ for ten years. During this time, I made some mistakes which caused some big as well as small losses to the *Nabi Karim* صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ yet the *Nabi Karim* صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ never became angry with me.

حضرت مُحَمَّدٌ رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ kept his younger paternal cousin, Hazrat Ali رَضِيَ اللهُ عَنْهُ with himself and fulfilled his every need. He had a very kind attitude towards his servants. He used to take good care of Hazrat Khadija رَضِيَ اللهُ عَنْهَا and other '*Azwaj-e-Mutahharaat*' (The Purified Wives). He was always kind towards them. He did not say anything bad about his opponents and even used to help them out. That is why all the people used to love the *Nabi Karim* صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ and respect him.

Dear children! Now you got to know about *Husn-e-Ma'asharat* from the *Uswa-e-Hasana* of حضرت مُحَمَّدٌ رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ. Being good and kind towards everyone is an important part of the *Seerat-e-Tayyaba* of the *Nabi Karim* صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ. We should also try to have a kind attitude towards others so that the internal problems of society may be resolved.

Activity for the Students

- The students should tell how to behave with the neighbors while practicing the *Husn-e-Ma'asharat*.
- The students should act in a play demonstrating *Husn-e-Ma'asharat*.

Exercise

Answer the following questions.

1. What is the meaning of 'Rawadari' (Tolerance)?
2. Where did the Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ host the Christian delegation?
3. What is the meaning of 'Sabr wa Tahammul' (Patience)?
4. Narrate the story of Hazrat Anas رَضِيَ اللهُ عَنْهُ related to *Husn-e-Ma'asharat*?

Fill in the blanks.

1. 'Sabr wa Tahammul' (Patience) means, to _____ the pain inflicted upon you by someone else.
2. In the example of *Husn-e-Ma'asharat*, the Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ said: you people should _____ him.
3. Hazrat Anas رَضِيَ اللهُ عَنْهُ states that he served the Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ for ten years, during which he made some mistakes which caused some big as well as small _____ to the Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ, yet the Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ never became angry with him.

Match the words in column 1 with suitable words in column 2 to complete the sentence.

Column 1	Column 2
1. In religion	Is with the patient people.
2. The Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ.	There is no compulsion.
3. Allah Almighty	Made Hazrat Ali Al-Murtaza رَضِيَ اللهُ عَنْهُ stay with him.

CHAPTER-4: MORALS AND MANNERS

Good Relations with Brothers and Sisters, Relatives, Neighbors and Companions. Avoiding Lie, Theft, Backbiting and Accusation and Manners of Conversation

Morality: ‘*Akhlaq*’ (morals) is the plural of ‘*Khuluq*’ which means habit. Technically, *Khuluq* refers to a habit which has been consolidated. It can be good or bad. If it is good and commendable then it is called ‘*Akhlaq-e-Hasana*’ (Good Manners). If the habit is bad and reprehensible, then it is called ‘*Akhlaq-e-Sayyiah*’ (Bad Manners).

Manners: ‘*Aadaab*’ (Manners) is the plural of ‘*Adab*’ which means excellent training, rituals and grooming, and way of doing tasks, such as manners of *Namaz* and manners of conversation etc.

1- Good Relations with Brothers and Sisters

Students Learning Outcomes (SLOs)

After reading this section, students will be able to:

- Know about the mutual rights of brothers and sisters.
- Be aware about the importance of rights of siblings.

Among the people with whom Islam has commanded us to establish good relations, are siblings, relatives, neighbors and companions. After the relations of parents come the relations of siblings (brothers and sisters). Brothers and sisters have mutual rights.

The Elder brothers and sisters have the following rights on younger brothers and sisters: younger brothers and sisters should respect elder brothers and sisters. Obey their orders. Respect them like parents. Sit in front of them with respect. All these points come under good manners.

Our beloved *Nabi*, ﷺ emphasized on good relations with elder brothers and sisters and said: “Elder brothers have the same rights on younger brothers like the father has rights on his son.”

Similarly, younger brothers and sisters have rights on elder brothers and sisters. It is important for elder brothers and sisters to:

- Behave with younger siblings with compassion and love like father.
- Take care of their needs at all times.
- After parents, take care of their education and upbringing.
- From father's property elder brothers and sisters should give them their part by accurately dividing the property.

Our beloved *Nabi*, ﷺ said: “He is not one of us who does not have mercy on young children and does not respect the elders.”

Dear kids! You get to know that how much rights elder siblings have on younger siblings and the rights of younger siblings have on elder siblings. Therefore, we should exercise all these rights and establish good relations, so that we may become a good Ummati (follower) of the *Nabi Karim* ﷺ.

2- Good Relations with Relatives

Students Learning Outcomes (SLOs)

After reading this chapter students will be capable enough to:

- Know about the respect and rights of parents.
- Establish good relations with the relatives at all times.

Islam has emphasized to establish good relations with relatives. Among the relatives, the closest relation is of parents. In the Holy Quran, Allah Almighty has given so much importance to good behavior with the parents that Allah has mentioned it next to the command of his worship. Allah Almighty states: “And your Lord has commanded you not to worship anyone other than Allah, and treat parents with benevolence.” (Al-Isra: 23).

The Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ has emphasized upon good behavior with parents. Once, the Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ said: “May he be humiliated, may he be humiliated, may he be humiliated. The companions رَضِيَ اللهُ عَنْهُ asked, who? O the *Rasool-ul-Allah!* The Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ said: he who found both of his parents, or one of them in old age and didn't earn heaven by serving them.” The Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ said: “Heaven lies under the feet of mother.” On another occasion, He صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ said: “the happiness of Allah Almighty lies in the happiness of father.”

Some Points for Good Relations with Parents

- Always obey the parents.
- Sit respectfully before your parents and speak to them softly.
- While walking, walk behind them.
- Always try to fulfil the valid needs of your parents.
- In old age, serve them by yourself.

Other relatives include paternal and maternal uncles, paternal and maternal aunts, paternal and maternal niece, nephew and cousins. Islam has emphasized to establish good relations with all of them. It is an Islamic duty to be polite and respectful with the elders and treat young ones with compassion and love. Allah Almighty says in the Holy Quran: “Fulfil the rights of the relatives.” It means always be good to them, treat them in such a manner that keeps strengthening your relations with them. If they need anything, fulfil it.

If you want to spend anything in the way of Allah, first spend it on your relatives. Our beloved *Nabi*, صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ, حضرت مُحَمَّدٌ رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ said: “paternal uncle and father are two branches of the same tree. The paternal uncle is like the father. His rights are similar to the right of father.” The Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ said: “Having good relations with relatives have three benefits: 1-Wealth increases. 2-Mutual love grows. 3-Age increases.”

Dear children! You know that relatives have a lot of rights, which include love and compassion for them, respecting them and fulfilling their needs. If we maintain good relations with our relatives and continue to strive to fulfill their rights, we will be honored and dignified in this world, and our power will increase as well. Similarly, we will be honored before Allah Almighty in the Hereafter as well.

Activity for the Students

Students need to write five additional points on having good relations with their parents on their notebooks.

Exercise

Answer the following questions.

1. In terms of rights, which relation is comes after the relation of parents?
2. What are the rights of elder brothers and sisters on younger brothers and sisters?
3. In which words did the Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ describe the rights of younger brothers and sisters on elder brothers and sisters?

Fill in the blanks.

1. Islam has ordered good to keep _____ with people.
2. Brothers and sisters have _____ on each other.
3. Younger brothers and sisters should _____ elder brothers and sisters.
4. Our Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ said: “he who doesn’t show mercy on _____ doesn’t belong to us.”

Mark the true sentence with (✓) and false with (✗).

Sentence	True	False
1. Only paternal uncle and aunt are included in relatives.	<input type="checkbox"/>	<input type="checkbox"/>
2. If the relative has a valid need, fulfill it.	<input type="checkbox"/>	<input type="checkbox"/>
3. If you want to spend anything in the way of Allah, first spend it on your relatives.	<input type="checkbox"/>	<input type="checkbox"/>
4. The Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ declared that uncle and father are two branches of the same tree.	<input type="checkbox"/>	<input type="checkbox"/>

Instructions for the Teachers

The teacher should keep reminding the students that they keep good relations with their elders and keep respecting them. Secondly, ask the students to work together and write points on the board.

3- Good Relations with Neighbors and Companions

Students Learning Outcomes (SLOs)

After reading this section, the students will be able to:

- Know about the good relations with neighbors and companions.
- Practice the teachings about good relations in their daily life.

Neighbors are the people who live close to each other. Islam has ordered us to establish good relations with neighbors and companions. In the Quran and Hadith-e-Nabawi صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ, many rights for neighbors and companions are mentioned. By giving them their rights, love and brotherhood will be established between people and they will spend their life with peace and tranquility. The reason for this is that in human relations, after family members, we mostly get in touch with neighbors and companions. If neighbors and companions live with love and affection like brothers, many difficulties and worries are eliminated by helping each other. If there are fighting and quarrels between them, their life will be miserable and they will not be able to live close to each other.

Although companions stay together for a while however they are considered as neighbors and their rights are similar to the rights of neighbors. Allah Almighty has stated three types of neighbors in the Holy Quran and has ordered to give them their rights and establish good relations with them. 1-Neighbors who are relatives. 2-Neighbors who are not relatives. 3-People who stay together for a while. Students studying in a class or a school or people having same profession are included in them. The Holy Quran has included those people who stay together for a while as neighbors as well and has mentioned their rights as neighbors. Non-Muslim people are also included in the category of neighbors. They have the same rights as of Muslim neighbors. If they are financially distressed, then they should be helped. If they become sick, then the neighbor should go and enquire about their health. They should also be supported in times of happiness and sadness, like a Muslim would do for another Muslim.

Hazrat Anas bin Maalik رَضِيَ اللهُ عَنْهُ narrates that the Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ said: The person is not a believer (and he does not belong to Muslim community) who fills his belly completely and sleeps (carefree) at night whilst his neighbor remains hungry and that man knows that his neighbor is hungry. The Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ said: "When you prepare a broth, put plenty of water in it". In a gathering, a woman was mentioned in front of the Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ who fasted every day and prayed all night, but misbehaved her neighbor. Regarding her, the Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ said: she will go to hell.

The Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ said: The person will not go to the heaven, from whose misconduct and persecution, his neighbors are not safe.

Dear children! From this lesson, we got to know that all humans should be treated in a nice manner, especially the neighbors and companions, with whom good relations need to be

kept. In this way, there will be mutual love and sympathy in this world and Allah will be pleased as well.

Activity for the Students

In the classroom, the students need to write five points on good relations with neighbors and companions.

Exercise

Answer the following questions

1. In human society, which people do we mostly get in touch with, after the family members?
2. The rights of the people who stay with us temporarily are similar to the rights of which people?
3. How many types of neighbors are stated in the Holy Quran?
4. About which woman did the Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ say that she will go to hell?

Fill in the blanks.

1. In Quran and Hadith-e-Nabawi صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ, rights of _____ are mentioned.
2. If there is _____ between them, their life will be miserable for them.
3. Because companions _____ with us for a while, they are also neighbors.
4. The man has no right to be called a _____ who fills his belly while his neighbor remain hungry.

Mark the true sentence (✓) with and false with (✗)

Sentence	True	False
1. In human relations, after family members, we mostly get in touch with relatives.	<input type="checkbox"/>	<input type="checkbox"/>
2. Students and people in the same profession are also neighbors.	<input type="checkbox"/>	<input type="checkbox"/>
3. The Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ said that when you prepare a broth, put plenty of water in it.	<input type="checkbox"/>	<input type="checkbox"/>
4. Allah Almighty has mentioned four types of neighbors in Holy Quran.	<input type="checkbox"/>	<input type="checkbox"/>

Instructions for the Teachers

The teachers should always ask students for having good relations with elders and encourage them to respect their elders at all times. And write points regarding good relations on the board and tell the students to write them in their copies.

4- Avoid Lying

Students Learning Outcomes (SLOs)

After reading this chapter, students will be able to:

- Know about the condemnation of telling a lie.
- Try to avoid lies after knowing its social harms.

According to Islam, the worst habit among all the bad habits of human beings is telling a lie. Lying is the root of all evils. That is why Islam has included lying in extremely bad habits. Truthfulness is the opposite of lying. Telling the truth is the best habit among all the good habits and truthfulness is one of the primary qualities of every *Nabi*. No *Nabi* told ever a lie.

Allah Almighty states the following about the liars in the Holy Quran: The curse of Allah be on the liars.

The Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ has emphasized to refrain from lying and practicing the quality of truthfulness. The Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ said: “Lying is one of the signs of hypocrites.” The Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ also said that: “A believer has no relation with lying.” This mean that a believer can never tell a lie. Lying is a bad habit and a sin.

In a hadith, it is stated that you are bound to speak the truth because speaking the truth shows the way to goodness and truth and good lead to Jannah. And protect yourself from lying because lying shows the path to evil and lying and evil lead to hell.

Disadvantages of lies:

- Because of lying, people stop trusting the liar.
- He loses his status in the worldly affairs.
- No one trusts him.

Similarly, if a student lies, then he has no honor in the eyes of his classmates. Teachers also don't treat him with affection and respect. He also becomes a sinner before Allah Almighty.

Dear children! We should try to refrain from lying and always try to speak the truth. Telling the truth can lead to short term difficulties, but the end result is always good and sweet. Let us pledge that we will never lie and will never stop speaking the truth.

Activity for the Students

Find out the disadvantages of lying from your experience.

Exercise

Answer the following questions

1. What is antonym of a lie?
2. What has Allah Almighty said about lying?
3. What are the disadvantages of lying?
4. Lying is a sign of which type of people?

Fill in the blanks

1. Islam has included lying in the worst _____.
2. Speaking the truth leads to a path of _____.
3. A believer has nothing to do with _____.
4. _____ also don't treat with respect and affection.

Instructions for the Teachers

In the school, narrate true stories regarding the disadvantages of lying to the students so that the habit of refraining from lying is established in the students. Secondly, write three proverbs about truthfulness on the board.

5-Refraining from Theft

Students Learning Outcomes (SLOs)

After reading this chapter, students will be able to:

- Know about the concept of Theft
- To avoid theft after knowing its social harms.

‘Theft’ is a bad habit amongst other bad habits. It is a very bad deed. Theft means, to take or use a protected item, without the permission of its owner. In every society and religion, theft is considered to be a bad deed. Islam has fixed a severe punishment for this bad deed.

Negative Consequences of Theft: Theft itself is a bad deed, but in reality, many other bad things are also hidden in this evil act. It can be explained as: a person works hard and earns something, but the thief gets the benefit by stealing it and not doing any hard work. The second bad thing is entering the property and house of the owner without his/her permission. Entering the home of a person without their permission is an extremely bad thing.

Our beloved *Nabi*, ﺻﻠﻰ ﺍﻟﻠﻪ ﻋﻠﻴﻪ ﻭﻋﻠﻰ ﺁﻟﻪ ﻭﺍﺼﭽﺎﺑﻪ ﻭﺳﻠﻢ, has tried to eradicate the wickedness of theft, in a same way as he tried to eliminate the other evils of the society.

While explaining about the evils and bad effects of theft, the Nabi Karim ﺻﻠﻰ ﺍﻟﻠﻪ ﻋﻠﻴﻪ said: “When a thief steals, his faith leaves him at that time.”

Dear children! From this unit we knew that theft is an extremely bad habit, due to which the thief gets insulted in the whole society. Everyone calls him/her with the title of 'thief'. This is a very bad title. That is why we need to save ourselves from this bad habit and also instruct others to stay away from it, so that our society becomes a place of peace and serenity. Thus, everybody will live in peace as well.

Activity for the Students

The students should write three other negative consequences of theft at their home and bring it to the class.

Exercise

Answer the following Questions.

1. What is meant by theft?
2. What did the Nabi Karim ﺻﻠﻰ ﺍﻟﻠﻪ ﻋﻠﻴﻪ ﻭﻋﻠﻰ ﺁﻟﻪ ﻭﺍﺼﭽﺎﺑﻪ ﻭﺳﻠﻢ say regarding theft?
3. How can our society become a place of peace and serenity?

Fill in the Blanks

1. Theft itself is a bad deed, but in reality, many other _____ are also hidden in this evil deed.
2. _____ the home of a person without their permission is an extremely bad thing.
3. In every society and religion, _____ is considered to be a bad deed.

Match the words in column 1 with suitable words in column 2 to complete the sentence.

Column 1	Column 2
1. Theft is a	fixed a severe punishment.
2. When a thief steals,	bad deed.
3. For a thief, Islam has	his faith leaves him at that time.

Instructions for the Teachers

Explain the negative consequences of theft by quoting 2-3 true examples of theft from the society so the children establish the habit of staying away from theft.

6-Refraining from Backbiting and Accusation

Students Learning Outcomes (SLOs)

After reading this section, the students will be able to:

- Know about the meaning and concept of backbiting and accusation.
- Try to refrain from backbiting and accusation in their daily lives.

Gheebat (Backbiting): Many bad habits are found among the people of the society, amongst them two are backbiting and accusation. *Gheebat* or backbiting means, to state to others the bad things or habits of a person in his/her absence.

Buhtan (Accusation): Accusation means, to accuse a person for the things which he/she did not commit.

Islam considers these two habits to be extremely bad. However, accusation anyone is considered to be worst and more dangerous than backbiting. The feelings of other people are hurt due to these two bad habits.

Hurting the feelings of other people and insulting them is considered to be an unforgivable sin in front of Allah (unless the victim forgives). That is why Islam has declared backbiting to be a major sin. If a person involves in backbiting, or blames others, then, his sin is not forgiven unless the victim, whose feelings are hurt, or who has been insulted, forgives the person who did it.

Allah Almighty states in the Holy Quran: Backbiting is as if the backbiter has eaten the flesh of his dead brother. (Al-Hujuraat: 12).

From this statement of the Holy Quran, we get to know how bad the act of backbiting is:

- Backbiting is not merely limited to saying bad things about others, but also refers to revealing the faults of other people, pointing with the eyes and making gestures with hand as well.
- Accusation others and insulting them in front of other people invokes the wrath of Allah, as it hurts the feelings of the one who is blamed.

Dear children! From this unit we knew that backbiting and accusation are two habits which invoke the anger of Allah Almighty. Many of our gatherings are not free from backbiting and accusation. People backbite their classmates, and friends, and even blame them as well. We should try to stay away from these bad habits and involve ourselves with which Allah Almighty and his Nabi ﷺ becomes happy with us.

Exercise

Answer the following Questions.

1. What is the meaning of *Gheebat* (Backbiting)?
2. What is the meaning of *Buhtan* (Accusation)?
3. What is the difference between *Gheebat* (Backbiting) and *Buhtan* (Accusation)?

Fill in the blanks.

1. Allah Almighty states: Who amongst you, will like to eat the flesh of his dead _____?
2. From this statement of the Holy Quran, we get to know how bad the act of _____ is.
3. To narration the bad things or habits of a person in his/her absence is _____.

Mark (✓) the correct sentence and (✗) wrong sentence:

Statements	True	False
1. It is more dangerous to backbite than to blame others.	<input type="checkbox"/>	<input type="checkbox"/>
2. Allah does not forgive both sins, unless the victim, whose feelings are hurt, or who has been insulted, forgives the person who did it.	<input type="checkbox"/>	<input type="checkbox"/>
3. Backbiting is only done by the tongue.	<input type="checkbox"/>	<input type="checkbox"/>
4. An example of backbiting is given by Allah as eating the flesh of a dead brother.	<input type="checkbox"/>	<input type="checkbox"/>

Tick “✓” the correct answer of following:

1. Backbiting and accusation has the following affect upon others:
(A) Their feelings are hurt
(B) They become worried
(C) They hate
2. When a person accuses others, Allah Almighty becomes with that person:
(A) Angry
(B) Merciful
(C) Happy
3. Making of gesture of others and acting to walk like a handicapped person is:
(A) Blamming
(B) Backbiting
(C) Complaining
4. Hurting the feelings of other people and insulting them is considered to be in front of Allah:
(A) Forgivable
(B) Unforgivable
(C) Minor sin

Instructions for the Teachers

Inform the students about the effects of backbiting and accusation on society.

7-Manners of Conversation

Students Learning Outcomes (SLOs)

After reading this section, the students will be able to:

- Know the important manners of speaking.
- Abide by the manners while speaking in their daily lives.

Islam has provided guidance to Muslims in each and every aspect of their daily lives. Whether it is related to sitting, standing, eating, drinking, issues related to joyful and sad events or social rituals, in each and every aspect, examples from the *Seerat-e-Tayyaba* are provided. Islam has given us teachings related to eating, drinking, sitting, standing and manners related to gatherings, similarly, it has also provided us with the manners of speaking.

While teaching us the way of making a conversation, Allah Almighty states in the Holy Quran:

وَتُؤَلِّمُوا النَّاسَ حُسْنًا (Al-Baqarah: 83)

Translation: And talk to the people in the best manner.

It means that one should speak softly and with love as it is a great source for cajoling others to be nice and soft towards you as well. The Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ used to talk slowly and in a very soft voice, to the extent that if a person wanted, he could count the words in his statements. In order to emphasize and make others understand, the Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ would repeat his words three times. The conversation of the Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ used to be so clear that it could be easily understood by the people who were listening.

Manners of Conversation:

- Conversation should be done in a soft manner. There should be no harshness in it. Talking in a harsh manner is against the good manners.
- In our conversation, care should be taken to ensure that no individual is taunted upon or insulted in a hidden manner.
- The talk should be nice and lovely externally and internally.
- The talk should be just and correct.
- Conversation should be according to the situation and context. The individual should refrain from futile or uncivilized talks. If a person talks in this manner, then he is considered to be uncivilized and immoral.
- While conversing, one should think that is my talk suitable for the gathering or not, so that he/she is not ashamed by it later on.
- Conversation should be according to the need only, extending the conversation for no reason is considered to be against the manners.

- If you are having a conversation with an elder, then talk to them with respect, while abiding by the manners of conversation.
- When a person is talking to you, you should listen to their talk with complete focus and attention.

Dear children! After reading about the manners related to conversation, you should reflect upon your way of talking. If it is not according to the manners given above, then you need to practice these manners in your way of talking. If you do not do so, then you will be regarded as a child who has no respect or a mannerless child. It is indeed a very bad title.

Activity for the Students

Arrange an event in the class with the help of the teacher, which should be titled as 'Manners of Conversation'. In this event, one child should play the role of a father and another child should play the role of a son, and the son should talk to his role-playing father while abiding by the manners of the conversation so that everyone can benefit from it.

Exercise

Answer the following Questions.

1. What did Allah Almighty say in the Holy Quran while teaching about the way of conversation?
2. How did the Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ speak?
3. Speaking softly and with love is a source of what?
4. If you are making conversation with your elders, how should you do it?

Fill in the Blanks

1. Conversation should not have _____.
2. The individual should refrain from futile or _____ talks.
3. Conversation should be according to the _____ only.

Tick "✓" the correct answer of following:

1. The Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ used to talk:
 - (A) Slowly
 - (B) Quickly
 - (C) At time quickly, at time slowly
2. When needed, the Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ would repeat a thing:
 - (A) 2 times
 - (B) 3 times
 - (C) 4 times

Instructions for the Teachers

The teachers should remind the students of the class to abide by the manners while speaking to their classmates at all times.

CHAPTER-5:

BEARERS OF GUIDANCE FAMOUS PERSONALITIES OF ISLAM

1-Hazrat Ibrahim عليه السلام

Students Learning Outcomes (SLOs)

After reading this section, the students will be able to:

- Be informed about the biography of Hazrat Ibrahim عليه السلام .
- Get to know how Hazrat Ibrahim عليه السلام strived to preach the message of Allah, and the trials he went through.

Hazrat Ibrahim عليه السلام has a special status amongst the *Ambiya عليهم السلام* which Allah Almighty sent for the guidance of His people. He was born in the small city of 'Ur' in Iraq. The name of his father was Aazar. Aazar was a polytheist. He used to make the statues and was the chief priest of the temple.

Hazrat Ibrahim عليه السلام used to think that how could the statue, which was made by the hands of Aazar, be their god? The people of his city used to worship these statues. Hazrat Ibrahim عليه السلام

tried to make the people understand about the Oneness of Allah Almighty. He said to his father: O my father! Why do you consider these statues to be your god, whereas they cannot even speak or listen? Instead of listening to him, his father started scolding him and said: O Ibrahim! If you go against my religion, I will punish you.

Hazrat Ibrahim عليه السلام always wished to make the people understand that the statues had no authority or power of any kind. Allah Almighty provided him with an opportunity to do it. What happened was that the people of the city went to attend a festival which was taking place outside the city. When all the people had gone to the festival, Hazrat Ibrahim عليه السلام went in to the temple. There was one big statue and many small statues in that temple. Hazrat Ibrahim عليه السلام picked an axe, broke the small statues to pieces and hanged the axe on the hand of the big statue.

When the people saw the broken statues in the temple after returning from the festival, they became extremely angry. When they realized that this was done by Hazrat Ibrahim عليه السلام, they called him and asked as to who had broken these statues? He replied, ask the big statue. They said that you know well that statues do not talk. Hazrat Ibrahim



Hazrat Ibrahim عليه السلام said: What has happened to you? Why do you not worship Allah Almighty and worship these futile statues instead? The people were ashamed to hear this, however, they remained steadfast on polytheism and decided to collect a lot of wood, which would be ignited, and Hazrat Ibrahim عليه السلام would be thrown in that fire. Hence, Hazrat Ibrahim عليه السلام was thrown in that fire, but as he was thrown in to that fire, the burning fire became cold for Hazrat Ibrahim عليه السلام and did not hurt him. Allah Almighty secured him. After coming out of the fire, Hazrat Ibrahim عليه السلام continued preaching the message of *Tauheed* (Monotheism).



When his opposition increased further, and became unbearable for him to live there, Hazrat Ibrahim عليه السلام along with his wife Sarah عليه السلام and his paternal nephew Hazrat Loot عليه السلام, went migrated to Syria and got settled in Canaan (presently Palestine). Over there, he was blessed by Allah Almighty and became wealthy. He had thousands of animals. Of his offspring, Hazrat Ishaq عليه السلام belongs to that area whereas the second son of Hazrat Ibrahim عليه السلام, Hazrat Ismael عليه السلام got settled in *Makkah Mukarramah*. Our beloved *Nabi*, حضرت مُحَمَّدٌ رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَأَصْحَابِهِ وَسَلَّمَ, belonged to his offspring. The sacrifice which we perform on the day of '*Eid-ul-Adha*' is also a remembrance of the *Sunnah* of Hazrat Ibrahim عليه السلام. Hazrat Ibrahim عليه السلام was ordered by Allah Almighty to construct the *Khana-e-Kaabah*. He constructed *Khana-e-Kaabah* with the help of his son, Hazrat Ismael عليه السلام.

Dear children! Hazrat Ibrahim عليه السلام endured many hardships and difficulties while preaching the message of the Oneness of Allah. To the extent that he was thrown in the fire. He endured those hardships and remained patient. We should also try to remain patient if we face any hardship for Islam, so that Allah Almighty becomes happy with us.

Activity for the Students

The students should narrate the story of Hazrat Ibrahim عليه السلام to each other in the class.

Exercise

Answer the following Questions.

1. What was the profession of Hazrat Ibrahim's عليه السلام father?
2. What did Hazrat Ibrahim عليه السلام used to think?
3. What did Hazrat Ibrahim عليه السلام do when everyone had gone to the festival?

Fill in the blanks.

1. Hazrat Ibrahim عليه السلام tried to make the people understand about the _____ of Allah Almighty.
2. Hazrat Ibrahim عليه السلام picked an axe and broke the small _____ to pieces.
3. The people were ashamed after hearing Hazrat Ibrahim عليه السلام, however, they remained steadfast on _____.

Tick “✓” the correct answer of following:

1. The name of Hazrat Ibrahim's عليه السلام father was:
(A) Aazar
(B) Abdul Uzza
(C) Abdul Kaaba
2. After the people went to the festival, Hazrat Ibrahim عليه السلام:
(A) Only broke the big statue.
(B) Broke all the statues.
(C) Only broke the small statues.
3. Hazrat Ibrahim عليه السلام hung the axe after breaking the small statues:
(A) On the hand of the big statue.
(B) In front of the big statue.
(C) On the neck of the small statue.

Instructions for the Teachers

Provide further details regarding the life of Hazrat Ibrahim عليه السلام to the students.

2-Hazrat Abu Bakr Siddiq رضی اللہ عنہ

Students Learning Outcomes (SLOs)

After reading this section, the students will be able to:

- Be informed about the biography of Hazrat Abu Bakr Siddiq رضی اللہ عنہ.
- Get to know about the services of Hazrat Abu Bakr Siddiq رضی اللہ عنہ for Islam.

The name of Hazrat Abu Bakr Siddiq رضی اللہ عنہ was Abdullah. His father's name was Usman who was famous with the kunniyat of Abu Qahafa. Abu Bakr رضی اللہ عنہ was born around 50 years before the migration (*Hijrat*). Hazrat Abu Bakr Siddiq رضی اللہ عنہ had a great personality. He was a great example of piousness and good character. People used to respect him due to his piousness.



When the Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ started to invite people towards Islam, Abu Bakr رضی اللہ عنہ was the one who accepted it immediately. He was the closest companion of the Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ. Hazrat Abu Bakr Siddiq رضی اللہ عنہ was the one who believed and confirmed the incident of Mairaj (the ascension), and it was due to this reason that the Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ entitled him 'Siddiq'. The word 'Siddiq' means, the one who always confirms. He used to remain with the Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ most of the time and used to take care of him. When the Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ married Hazrat Aisha Siddiqah رضی اللہ عنہا, the daughter of Hazrat Abu Bakr Siddiq رضی اللہ عنہ, then Hazrat Abu Bakr Siddiq رضی اللہ عنہ became a closer relative of the Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ. The Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ used to keep Hazrat Abu Bakr Siddiq رضی اللہ عنہ with him most of the time, to the extent that when he migrated to *Madinah Munawwarah*, with the permission of Allah, he took Hazrat Abu Bakr Siddiq رضی اللہ عنہ with him. He spent three days and three nights with the Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ, in the cave of *Thawr*.

In the last days of his life, when the Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ became extremely ill, he ordered Hazrat Abu Bakr Siddiq رضی اللہ عنہ to lead the *Namaz* in his place, which he did.

After the Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ departed from this world, the Companions رَضِيَ اللهُ عَنْهُمْ chose Hazrat Abu Bakr Siddiq رَضِيَ اللهُ عَنْهُ as the next Ruler and Caliph (*Khalifa*). Most of the time, Hazrat Abu Bakr Siddique رَضِيَ اللهُ عَنْهُ used to serve the poor people. There were two orphan girls in *Madinah Munawwarah*. Every morning, he would go to their house and milk their goats. Even after becoming the Caliph (*Khalifa*), he would go there daily, to milk their goats.

Hazrat Abu Bakr Siddiq رَضِيَ اللهُ عَنْهُ was a businessman dealing in garments, however, when he became the Caliph (*Khalifa*), he left the business. He fixed his salary, which was equal to the amount earned by a normal man in *Madinah Munawwarah*.

Hazrat Abu Bakr Siddiq رَضِيَ اللهُ عَنْهُ tried his best to rule like the Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ and consolidate the foundation of Islam. After remaining the caliph for 2.25 years, he passed away on 22nd Jamadi Al-Aakhir, 13 Hijri, at the age of 63. He was buried in Hazrat Aisha Siddiqah's رَضِيَ اللهُ عَنْهُ apartment, beside the blessed grave of the Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ.

The Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ once said that I have returned the favor of every individual who had given me any favor, except Hazrat Abu Bakr Siddiq رَضِيَ اللهُ عَنْهُ. The reward for his favor will be given by Allah Almighty in the hereafter.

Dear children! Hazrat Abu Bakr Siddiq رَضِيَ اللهُ عَنْهُ served the poor a lot, before and during his Caliphate (*Khilafat*). We should also try to follow the footsteps of the Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ and the famous personalities of Islam. This is the secret of our success.

Activity for the Students

The students need to narrate a brief story about Hazrat Abu Bakr Siddique رَضِيَ اللهُ عَنْهُ in their own words.

Exercise

Answer the Following Questions.

1. When did Hazrat Abu Bakr Siddiq رَضِيَ اللهُ عَنْهُ accept Islam?
2. Name the daughter of Hazrat Abu Bakr Siddiq رَضِيَ اللهُ عَنْهُ, who became the wife of the Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ?

3. During which journey did the Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ take Hazrat Abu Bakr Siddiq رَضِيَ اللهُ عَنْهُ with him?
4. After the demise of the Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ, which companion was chosen as the caliph and ruler by the other Companions رَضِيَ اللهُ عَنْهُمْ?

Fill in the Blanks.

1. The _____ used to keep Hazrat Abu Bakr Siddiq رَضِيَ اللهُ عَنْهُ with him most of the time.
2. When the Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ became extremely ill, he ordered Hazrat Abu Bakr Siddiq رَضِيَ اللهُ عَنْهُ to lead the _____ in his place.
3. Hazrat Abu Bakr Siddiq رَضِيَ اللهُ عَنْهُ was a businessman dealing in _____.
4. Hazrat Abu Bakr Siddiq رَضِيَ اللهُ عَنْهُ passed away at the age of _____.

Tick “✓” the correct answer of following:

1. Hazrat Abu Bakr Siddiq's رَضِيَ اللهُ عَنْهُ name was:
(A) Abdullah رَضِيَ اللهُ عَنْهُ
(B) Saad رَضِيَ اللهُ عَنْهُ
(C) Talha رَضِيَ اللهُ عَنْهُ
2. The Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ entitled Hazrat Abu Bakr Siddiq رَضِيَ اللهُ عَنْهُ :
(A) *Hawari*
(B) *Ameen*
(C) *Siddiq*
3. When the Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ invited Hazrat Abu Bakr Siddiq رَضِيَ اللهُ عَنْهُ towards Islam, he accepted it:
(A) After a month
(B) After two weeks
(C) Immediately

Instructions for the Teachers

Arrange a speech competition among the students, in which the students will make a speech on the topic of Hazrat Bakr Siddiq رَضِيَ اللهُ عَنْهُ.

GLOSSARY

Chapter 1: Al-Quran Al-Karim

Words	Meanings
Introduction	Definitaion, Discription
Muqarrab	Dear, close
Aim/Aims	Purpose
Makhraj, Plural: Makharij	Place of articulation
Muqata'at	Detached
Ramz, Plural: Rumooz	Mark
Meaning	Connotation
Mujawwaza	Proposal
Muntakhab	Chosen, selected
Halaq	Throat
Karwat	On the side
Mufrad	Individual, Single word
Murakkab	Two or more words
Hanging	Suspended in the space
Implement	Apply, execute
Pronounce	Articulation of a word
Memorize	Learn by heart
Tayyaba	Pure

Chapter 2: Beliefs and Namazs

Words	Meanings
<i>Tauheed</i>	Believing that Allah is One
Amal, Plural: A'amaal	Deeds
Waaqif	Knowing, informed
Raasikh	Established
Awareness	Realization, familiarity
Harshness	Bitterness, enmity
Neighbor	Person next door
Refrain	Abstain, avoid
Muqaddas	Sacred
Respect	Esteem, regard
<i>Namaz, Plural: Namazs</i>	Worship
Exalted	Very high
Serenity	Calmness
Humbleness	Humility
Success	Victory
Beloved	Dear, cherished

Back	Rear (Behind)
Obedient	Submissive
Construct	Develop
Low morals	Bad character
<i>Uswa-e-Hasana</i>	Role Model
Mutahhir	Pure, Clean

Chapter 3: *Seerat-e-Tayyaba*

Words	Meanings
Adopt	Practice
Flame of guidance	The light which illuminates the way
Kafalat	Gaurdianship
Die	Pass away, depart from this world
Handover	Entrust
Caring	Kind hearted
Hadith, Plural: Ahadith	The Sayings of the <i>Nabi Karim</i> صَلَّى اللهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَاصْحَابِهِ وَسَلَّمَ
Business	Financial Activity
Agreement	Contract
Fame	Popularity
Fixing/to fix	To place
Wisdom	Insight
Vision	Sight
Inclined	Prone
Mutual	Eath others
Societal	Living together in a group
Salvation	Freedom
Pain	Suffering
Zawja, Plural: Azwaj	Wife, Spouse
Hinderance	Barrier
Isolation	Being alone
Demise	Die

Chapter 4: Manners and Morals

Words	Meanings
Accomplish	Complete
Remind	To repeat again and again, to establish
Fulfilling the need	Providing what is needed
Honored	Respected
Hurting the feeling of others	Causing suffering to the heart of others

Poke	Push
Repeat	Replicate
Hidden	Secret
Civilized	Mannered, cleanliness
To extend	To elongate
Organize	To arrange
Contemplated	Considered

Chapter 5: Bearers of Guidance/Famous Personalities of Islam

Words	Meanings
The source of guidance	The place from which we can get guidance
Apartment	Small room
Famous	Popular
Effort	Try
Endure	Tolerate, bear
Oneness	Accepting Allah Almighty as One
Speaker	The one who says
Hashr	To collect
Oblige	To follow a command