خَيْرُكُمْ مَّنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهٗ (الحديث)

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

TEST EDITION

ISLAMIAT

Class Five

Sindh Textbook Board, Jamshoro

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Prepared by: Sindh Text Book Board, Jamshoro
Approved by: Sindh Education and Literacy Department, Government of Sindh
Under Notification No. SO (G-1) E&L Curriculum 2014, Karachi.
Date: 22nd November, 2014
As the Only Islamiat Book for Educational Institutions of Sindh Province
Rectified by the Review Committee, Directorate of Curriculum Assessment
& Research (DCAR), Jamshoro.

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بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

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

CHAPTER-1

AL-QURAN-AL-KARIM

Introduction

The Glorious Quran is the last book of Allah Almighty. He revealed it upon his beloved Nabi حضرت مُحَمَّدٌ رَّسُوۡلُ اللّٰہِ خَاتَمُ النَّبِیّٖنَ صَلَّی اللّٰہُ عَلَیۡہِ وَعَلٰی آلِہٖ وَاَصۡحَابِہٖ وَسَلَّمَ. The Quran was revealed gradually over a period of twenty-three years. The main purpose of the revelation of the Quran is to guide and lead the humanity. Almighty Allah has taken the responsibility for its protection against any manipulation. This is the very reason that even after passing of fourteen and a quarter centuries, it is still preserved exactly in the same form in which it was revealed on The Nabi Karim صَلَّی اللّٰہُ عَلَیۡہِ وَعَلٰی آلِہٖ وَاَصۡحَابِہٖ وَسَلَّمَ. There is a great reward for reciting the Quran. Allah bestows ten rewards on the recitation of each of the letters of the Quran.

Memorization of the Holy Quran *(Hifz-ul-Quran)* has been declared as a great act of worship, while acting upon it guarantees the success of both the worlds (i.e., this world and the hereafter). Since the Holy Quran is a sacred book, the etiquette of its recitation should always be kept in mind.

In this chapter, the recitation of three parts (ajzaa/paraas) of the Holy Quran (part 4, 5 and 6) will be taught and some chapters *(surahs)* will be learned by heart. These chapters *(surahs)* and parts include Ayat Al-Kursi, Surah Al-Falaq and Surah Al-Naas. In addition, Surah Al-Fatiha, the words recited in the Tashahhud, Durood-e-Ibrahimi and the translated supplications are also included in the syllabus which must be memorized.

Objectives

The main objectives of the material given in this chapter is to enable the students to recite the Holy Quran with the correct pronunciation and by the correct manner in their *Namaz* and daily life. Secondly, to stimulate and develop students' interest in learning and understanding the Quran.

Recitation of the Holy Quran *(Nazira)*

لَنْ تَنَالُوا الْبِرَّ – وَالْمُحْصَنٰتُ – لَا يُحِبُّ اللّٰهُ

Learning Outcomes

- After learning the recitation of the above mentioned three parts of the Holy Quran, students will be able to develop the ability to read and recite the Holy Quran correctly.
- After reciting and memorizing some of the chapters of the Quran *(surahs)* and supplications *(duas)*, they will be able to recite the Quran and supplications *(duas)* in *Namaz* and daily life, with correct pronunciation and in the accurate manner.
- Students will develop passion for understanding the Quran.
- Students will be able to understand the translation and meaning of selected chapters of the Quran *(surahs)* and supplications *(duaas)*.







Instructions for the teachers

The recitation of the prescribed three parts (ajzaa/paraas) of the Holy Quran must be imparted to the students on a regular basis. Both the sections i.e., the recitation of the Quran (nazra) and the memorization of the Quran (hifz) should be examined regularly during the academic year and an oral examination should also be conducted during the annual examinations and marks obtained in it should be entered in the mark sheet.
Out of the total 100 marks in Islamiat, 40 marks have been allocated for the Nazra section and success in Nazra Quran is compulsory for success in Islamiat Subject.

AYAT AL-KURSI

اَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

اَللّٰهُ لَآ اِلٰهَ اِلَّا هُوَ اَلْحَيُّ الْقَيُّوْمُ ۚ لَا تَاْخُذُهٗ سِنَةٌ وَّلَا نَوْمٌ ؕ لَهٗ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ ؕ مَنْ ذَا الَّذِيْ يَشْفَعُ عِنْدَهٗٓ اِلَّا
بِاِذْنِهٖ ؕ يَعْلَمُ مَا بَيْنَ اَيْدِيْهِمْ وَمَا خَلْفَهُمْ ۚ وَلَا يُحِيْطُوْنَ بِشَيْءٍ مِّنْ عِلْمِهٖٓ اِلَّا بِمَا شَآءَ ۚ وَسِعَ كُرْسِيُّهُ السَّمٰوٰتِ وَالْاَرْضَ ۚ وَلَا
يَـُٔوْدُهٗ حِفْظُهُمَا ۚ وَهُوَ الْعَلِيُّ الْعَظِيْمُ ﴿٢٥٥﴾

SURAH AL-FALAQ

اَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

قُلْ اَعُوْذُ بِرَبِّ الْفَلَقِ ۙ ﴿١﴾ مِنْ شَرِّ مَا خَلَقَ ۙ ﴿٢﴾ وَمِنْ شَرِّ غَاسِقٍ اِذَا وَقَبَ ۙ ﴿٣﴾ وَمِنْ شَرِّ النَّفّٰثٰتِ فِي الْعُقَدِ ۙ ﴿٤﴾ وَمِنْ شَرِّ
حَاسِدٍ اِذَا حَسَدَ ۧ ﴿٥﴾

SURAH AL-NAAS

اَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

قُلْ اَعُوْذُ بِرَبِّ النَّاسِ ۙ ﴿١﴾ مَلِكِ النَّاسِ ۙ ﴿٢﴾ اِلٰهِ النَّاسِ ۙ ﴿٣﴾ مِنْ شَرِّ الْوَسْوَاسِ ۙ الْخَنَّاسِ ۙ ﴿٤﴾ الَّذِيْ يُوَسْوِسُ فِيْ صُدُوْرِ
النَّاسِ ۙ ﴿٥﴾ مِنَ الْجِنَّةِ وَالنَّاسِ ۧ ﴿٦﴾

SURAH AL-FATIHA

أَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ ۙ ﴿١﴾ الرَّحْمٰنِ الرَّحِيْمِ ۙ ﴿٢﴾ مٰلِكِ يَوْمِ الدِّيْنِ ؕ ﴿٣﴾ اِيَّاكَ نَعْبُدُ وَاِيَّاكَ نَسْتَعِيْنُ ؕ ﴿٤﴾ اِهْدِنَا الصِّرَاطَ الْمُسْتَقِيْمَ ۙ ﴿٥﴾

صِرَاطَ الَّذِيْنَ اَنْعَمْتَ عَلَيْهِمْ ۙ غَيْرِ الْمَغْضُوْبِ عَلَيْهِمْ وَلَا الضَّآلِّيْنَ ﴿٦﴾

Translation: All praise is due to Allah Lord of all worlds, the Most Compassionate, Most Merciful, Master of the Day of Judgment. (O Lord) You alone we worship and You alone we ask for help. Guide us to the Straight Path, the Path of those You have blessed—not those You are displeased with, or those who are gone astray.

AT-TAHIYYAT/ TASHAHUD

أَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

اَلتَّحِيَّاتُ لِلّٰهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ اَلسَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللّٰهِ وَبَرَكَاتُهُ اَلسَّلَامُ عَلَيْنَا وَعَلٰى عِبَادِ اللّٰهِ الصَّالِحِيْنَ،

أَشْهَدُ أَنْ لَا إِلٰهَ إِلَّا اللّٰهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُوْلُه

Translation: All the best compliments and the *Namaz* and the pure things are for Allah. Peace and Allah's Mercy and Blessings be on you, O Nabi! Peace be on us and on the pious slaves of Allah, I testify that none has the right to be worshipped but Allah, and I also testify that حضرت مُحَمَّدٌ رَّسُوْلُ اللّٰهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ is Allah's Beloved and His *Rasool*.

DUROOD-E-IBRAHIMI

أَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَعَلٰى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلٰى إِبْرَاهِيْمَ وَعَلٰى آلِ إِبْرَاهِيْمَ إِنَّكَ حَمِيْدٌ مَجِيْدٌ

Translation: O Allah, bestow mercy on حضرت مُحَمَّدٌ رَّسُوْلُ اللّٰهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ and his family, as you bestowed mercy on Hazrat Ibrahim علیہ السلام and his family. Indeed, you are worthy of praise and most Glorious.

اَللّٰهُمَّ بَارِكْ عَلٰى مُحَمَّدٍ وَعَلٰى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلٰى إِبْرَاهِيمَ وَعَلٰى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ

Translation: O Allah, bless حضرت مُحَمَّدٌ رَّسُوْلُ اللهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ and his family, as you blessed Hazrat Ibrahim عليه السلام and his family. Indeed, you are Praiseworthy and Glorious.

SUPPLICATION

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

Translation: Our Lord! Give us good in this world and good in the Hereafter, and protect us from the torment of the Fire!

رَبِّ اجْعَلْنِيْ مُقِيْمَ الصَّلٰوةِ وَ مِنْ ذُرِّيَّتِيْ رَبَّنَا وَ تَقَبَّلْ دُعَآءِ رَبَّنَا اغْفِرْ لِيْ وَ لِوَالِدَيَّ وَ لِلْمُؤْمِنِيْنَ يَوْمَ يَقُوْمُ الْحِسَابُ

Translation: O my Lord! Make me and my offspring the one who establishes *Namaz* perfectly. Our Lord! Accept my *Dua*. Our Lord! Forgive me, my parents, and all the believers on the Day when the reckoning will be established.

It is learnt from this chapter that

It is necessary to recite three parts (paraas/ajzaa*)* of the Quran. These parts are Part 4 (لَنْ تَنَالُوا الْبِرَّ), Part 5 (وَالْمُحْصَنٰتُ) and Part 6 (لَا يُحِبُّ اللهُ).

It is necessary to memorize Ayat Al-Kursi, Surah Al-Falaq and Surah Al-Naas.

It is also essential to memorize Surah Al-Fatiha, At-Tahiyyat/Tashahud, Durood-e-Ibrahimi and supplications with translation.

CHAPTER-2

BELIEFS AND WORSHIPS/*NAMAZ*

Introduction

The word 'ایمانیات' (*Emaniyat*/beliefs) is derived from 'ایمان' (*Eman*/belief), which means 'to believe in' *Eman* refers to the beliefs which work behind any action of a person. Faith is like a seed while action is like a fruit. So, if the seed is good, the fruit will also be good and vice versa. Action will be as much firm and steady if the belief is strong. Islam emphasizes upon the strengthening of faith in its teachings. According to the teachings of Islam, it is necessary to believe in Almighty Allah, the Angels, the Revealed Books, the *Ambiya* علیہم السلام, the Day of Judgment, the Predestination and the Resurrection.

Worship or *Namaz* is an expression of one's humility and submission. Worship in Islamic law is the way of expressing one's humility and devotion to Almighty Allah and obeying His commands. In other words, worship is the act of living according to Allah's instructions after attaining the age of puberty. Performing the tenets of Islam correctly and doing everything with sincerity and according to the *Sunnah* of the Nabi Karim صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ is included in worship.

Objectives

The purpose of the units given in this chapter is to create remembrance of the Hereafter in the minds of the students. At the same time, the students also need to be informed about the meaning and importance of the obedience to The Nabi Karim صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ, *Sunnah* of The Nabi Karim صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ, Friday and *Eid Namaz* and *Saum* (Fasting).

The World is a Cultivating Field for the Hereafter

Learning Outcomes

After studying this unit, students will be able to:

- Understand and explain the meaning of the Hereafter.
- Develop the consciousness of the Hereafter and be able to act accordingly in their daily lives.
- Become a devout Muslim and live their lives according to the Islamic *Shariah*.

Belief in the Hereafter is one of the basic tenets of Islam. Belief in the Hereafter tells us that everything has specified time, after which it expires. In the same way, this world has specified time. When it will reach the end of its life, Hazrat Israfil عليه السلام (the Angel of Allah Almighty) will blow the trumpet by the command of Allah, as a result of which this whole world will come to an end. The sun and the Moon will fade away, the stars will collide with each other and scatter and the mountains will fly away like cotton wool. Man, animal and all creatures will perish.

After the total destruction of this world, by the command of Almighty Allah, Hazrat Israfil عليه السلام will blow the trumpet again, as a result of which all human beings will be resurrected and they will gather in a flat and plain surface where they will be held accountable for their deeds. This second world is called the Hereafter and it will start with the Day of Judgment.

The life of Hereafter and the Book of Deeds: Every action of a person which he/she performs in this world, whether it is small or big, good or bad, is recorded. Allah Almighty has appointed two of His angels to record the actions of human beings. They are called *Kiraman Katibeen* (the honourable scribes). They note down the deeds of human beings. On the Day of Resurrection, when a person will be held accountable before Allah Almighty, he will be given his book of deeds in his hand. Good deeds will be given in the right hand and bad deeds in the left hand or from behind the back of the person. The deeds of all human beings will be weighed there. The good deeds will be placed in one weighing pan of the balance while evil deeds will be placed in the other weighing pan of the balance. The one whose good deeds will weigh more than his evil deeds, he/she will be successful and he/she will be rewarded with Paradise. Paradise is the place of blessings and bounties where human beings will get what they want. Pain and suffering will not even pass by that place. On the other hand, the one whose evil deeds will weigh more than the good deeds, will fail and he will be thrown into the Hell. It is a very painful place where humans will be punished for their bad deeds.

Life of this World and Preparation for the Hereafter: Allah Almighty has created the life of this world as a source of preparation for the Hereafter. The life of this world is temporary, while the life of the Hereafter is eternal. The success of the Hereafter depends upon the deeds done in this world.

اَلدُّنْيَا مَزْرَعَةُ الْاٰخِرَةِ (الحديث)
Translation: The world is cultivating field of the Hereafter.

In other words, the example of the world is like that of a farming field. From the field, a farmer only reaps what he sows there. If a farmer sows wheat in the field, he will surely reap the wheat. If he plants a garden then he will surely reap the harvest in the form of fruits and flowers, but if anyone sows thorns and bushes, he will only reap thorns and bushes. Indeed! It is not possible to sow thorns and reap fruits and flowers.

In the same way, if a farmer works hard in the field, ploughs on time, sows seeds properly, irrigates on time and protects the field from harmful animals and insects then he will reap the fruits of his labour in the form of an abundant yield. But, if the farmer is lazy and careless in taking care of his field, he neither plough on time nor sows seeds properly and neither he waters on time nor he protects it, then he will not

be able to get any desired crop from the field. In the same way, if a person does good deeds in this world and protects himself from evil deeds, he will be successful on the Day of Resurrection and will certainly be rewarded for his good deeds. But whosoever does evil in this world, he will get punishment on the Day of Resurrection. Or if he has wasted his precious time in this world, he will not be able to get anything in the Hereafter. It is as if the life of this world has been granted to us for the preparation of the Hereafter.

Therefore, we should be aware of the importance of this worldly life. Life in this world is a blessing of Allah Almighty, which has been given to us for the preparation of the Hereafter. We should understand the importance of this blessing and must appreciate it. We must carry out good deeds in worldly life and stay away from the bad deeds. We should live according to the ways prescribed by Allah and His *Rasool* صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ so that we may get success and happiness in the Hereafter.

It is learnt from this unit that

Belief in the Hereafter is one of the basic tenets of Islam, according to which one day this world and all the things exist in it will perish. Then, another world will be recreated in which human beings will be resurrected, and on that day their deeds will be weighed. Whosoever has more good deeds will go to Paradise, which is the place of blessings and comforts and whosoever has more bad deeds will go to Hell which is the most painful place.

Activity for the students

Write two sentences about 'The world is Cultivating Field of the Hereafter' and read them aloud in front of the class.

Exercise

1. Answer the following questions.

1. What will happen after Hazrat Israfil عليه السلام blows the trumpet for the first time?
2. What are the duties of *Kiraman Katibeen* (the honourable scribes)?
3. Why is this worldly life given to us?
4. What will be done with the records of deeds on the Day of Judgment?
5. How can the success and happiness in the Hereafter be achieved?

2. Tick '✓' the correct answer of the following:

1. On the Day of Judgment, Paradise will be rewarded to:

(A) Disbelievers (B) Muslims
(C) Hypocrites (D) Polytheists

2. On the Day of Judgment, the trumpet will be blown for the second time by:

(A) Angel Jibrail عليه السلام (B) Angel Izrail عليه السلام
(C) Angel Israfil عليه السلام (D) Angel Mikail عليه السلام

3. On the Day of Judgment, People of paradise will be given their record of deeds:

(A) In the right hand (B) In the left hand
(C) In both hands (D) From behind the back

4. Number of Angels, Allah has appointed for recording the deeds of a human being are:

(A) Two (B) Three
(C) Four (D) Five

5. The world is like a:

(A) Factory (B) Farming filed
(C) Market (D) Gathering

3. Fill in the blanks:

1. Hazrat Israfil علیہ السلام will blow the trumpet by the order of _____.
2. The honourable scribes note down man's good and bad deeds in_____.
3. _____ present in these accounts of deeds will be weighed.
4. World is _____ for the Hereafter.
5. All the human beings will be resurrected on the Day of Judgment by the order of _____.

4. Tick (✓) the right answer and cross (×) the wrong answer:

Sentence	Right	Wrong
1. Belief in the Hereafter is one of the basic tenets of Islam.	☐	☐
2. Hazrat Mikail علیہ السلام will blow the trumpet in the Hereafter.	☐	☐
3. Paradise is a place full of blessings and bounties.	☐	☐
4. Life of this world is forever.	☐	☐
5. Anyone who performed good deeds in this world will enter Paradise.	☐	☐

Instructions for the teachers

Narrate the sayings and quotations of the saints and scholars to the students in such a way that it yields consciousness of the Hereafter in them, and they make it a part of their lives.

Obedience of the Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ and its Importance

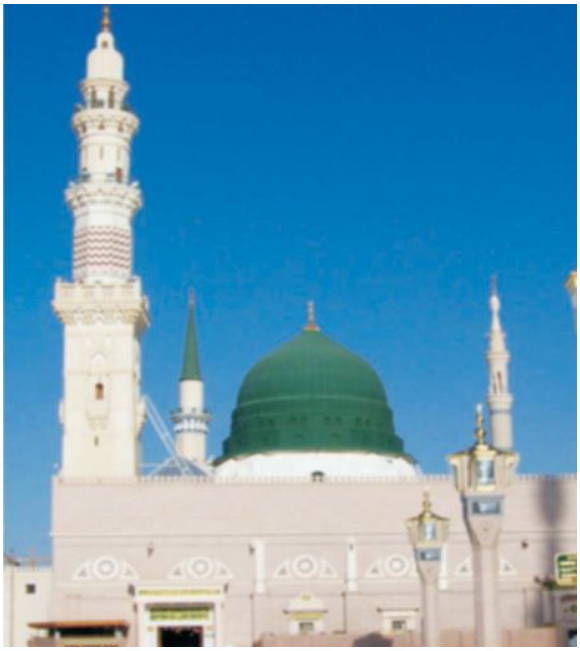
Learning Outcomes

After studying this unit, students will be able to:

- Understand the purpose of obedience to the *Rasool-ul-Allah* صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ and write it down.
- Describe the importance of obeying the Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ.

Meaning of *Ita'at-e-Rasool* صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ (Obedience to the Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ): 'اطاعت' is a word of Arabic language which refers to obeying and complying. According to the Islamic teachings, believing in the *Nabuwwat* of the Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ and obeying his orders and instructions is as important as believing in Allah. Both are compulsory. The fact is that obedience to Allah is not possible without obeying the *Rasool-ul-Allah* صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ.

Significance of the obedience to the Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ: The Holy Quran is a comprehensive book of Almighty Allah. In which he has prescribed *Salat* (*Namaz*), *Saum* (*Saum*), *Zakat* (Charity), *Hajj* (Pilgrimage) and *Jihad* etc. a clear method and complete explanation for their observance have not been mentioned in it. The method of performing these acts of worship have been explained by the Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ through his words and deeds. This is why Allah has made it obligatory for Muslims to obey the *Rasool-ul-Allah* صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ. Without obeying the Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ, neither the commands of the Holy Quran can be understood nor can they be followed correctly. Therefore, in the Holy Quran, Almighty Allah has ordered the Muslims to obey the Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ along with obeying Him. As Allah says in the Quran:



يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اَطِيْعُوا اللّٰهَ وَاَطِيْعُوا الرَّسُوْلَ

Translation: O believers! Obey Allah and obey His *Rasool*. [Surah Al-Nisa: 59]

In another Ayat, Allah Almighty states:

Translation: Whosoever obeys the *Rasool* (صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ), has truly obeyed Allah.

[Surah Al-Nisa: 80]

It is explained in several Ayaat of the Holy Quran that no one can be a true *Momin* (believer) until he acts in accordance with the decisions made by the Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ in all the matters of his life. Similarly, in the Holy Quran, the obedience to the Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ has been ascribed as a great success as well as a reason of entering the Paradise. On the other hand, disobedience

to the Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ has been described as the cause of failure and a reason due to which a person will be sent to hell.

Hence, obedience to the Nabi Karim's صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ instructions and abiding by his judgements is the basic condition of faith. The Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ has explained in his sayings that no one can be a believer until he loves The Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ more than his parents, children and rest of the people. He further said that no one can be a true believer until he turns his wishes according to the instructions brought by The Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ. This means that faith cannot be complete without obeying The Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ. Therefore, it is necessary for a Muslim to obey Almighty Allah along with the Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ because his life is a role model for us. As the Holy Quran states:

لَقَدْ كَانَ لَكُمْ فِيْ رَسُوْلِ اللّٰهِ اُسْوَةٌ حَسَنَةٌ

Translation: You have indeed, in the life of the *Rasool-ul-Allah*, the best example. [Surah Al-Ahzab: 21]

Obedience to the Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ and the Companions رضی اللہ عنہم: Almighty Allah chose great people for the Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ to become his Companions رضی اللہ عنہم who feel pleased to sacrifice their lives for every single act and word of the Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ. The Companions رضی اللہ عنہم followed the Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ in all matters of life. They considered the obedience of the Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ as their purpose of life. The Companions رضی اللہ عنہم of the Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ followed his footsteps in each and every matter of their lives, including eating, drinking, sitting, walking, sleeping, socializing etc.

The Companions رضی اللہ عنہم of the Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ were extremely concerned and attentive about the obedience of the Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ. Once, the Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ was sitting on the pulpit for delivering the Friday sermon. He asked some of the Companions رضی اللہ عنہم to sit down. At that time, Abdullah bin Masood رضی اللہ عنہ was entering from the gate of the *Masjid*. When he heard these words, he immediately sat down there at the entrance of the *Masjid* so that he would not disobey the order of the Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ. When the Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ asked him to come forward, he got up and came forward. From this it can be assessed that how much concluded and practical the Companions رضی اللہ عنہم were about obeying the *Rasool-ul-Allah* صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ.

It is learnt from this unit that

Obedience to the *Rasool-ul-Allah* صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ means following and obeying him in every matter of life. It is not possible to understand and follow all the commands given in the Holy Quran without obeying the *Rasool-ul-Allah* صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ. The life of the *Rasool-ul-Allah* صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ serves as the best example of action for Muslims. His obedience leads to the success of both the worlds i.e., this world and the Hereafter, while his disobedience means failure in this world and the Hereafter.

Activity for the students

Make a chart of Quranic Ayaat and *Ahadith* related to the obedience of the Nabi Karim صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ and display it in your classroom.

Exercise

1. Answer the following questions.

1. What is meant by obedience of the Nabi Karim صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ *(Ita'at-e-Rasool)*?
2. Write down the importance of obedience of the Nabi Karim صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ *(Ita'at-e-Rasool)* in your own words.
3. Describe the conduct of the Companions رضی اللّٰہ عنہم about obedience of the Nabi Karim صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ.
4. What is essential for the success in both the worlds?

2. Tick '✓' the correct answer of the following:

1. Allah Almighty revealed the following book on The Nabi Karim صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ:

(A) The Torah (Old Testament) (B) The Injeel (New Testament)
(C) The Zabur (Psalms) (D) The Holy Quran

2. For the success of this world and the Hereafter, it is necessary to follow:

(A) Angels (B) Unseen creatures
(C) The Nabi Karim صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ (D) Leaders

3. Obedience means:

(A) To show patience (B) To tolerate
(C) To obey and follow *(Ita'at)* (D) To be stingy

4. Those who always followed the footprints of The Nabi Karim صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ in each and every matter are called:

(A) Disbelievers (B) Jews
(C) Hypocrites (D) Companions رضی اللّٰہ عنہم of The Nabi Karim صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ

3. Fill in the blanks.

1. *'Itaa'at'* is a word of _____language.
2. The Nabi Karim's صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ _____is role model for us.
3. The Nabi Karim's صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ obedience is necessary for the success of this world and _____.

4. To decide and act according to the decision of The Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ is an essential condition of _____.
5. Our _____ does not complete without the obedience of The Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ.

4. Match the words in column 1 with appropriate words in column 2 to complete the sentences:

Column 1	Column 2
1. The one who will obey The Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ	following the way of The Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ
2. Allah's pleasure is only in	and His *Rasool*
3. Believers! Obey Allah Almighty	will enter Paradise.

Instructions for the teachers

Organise a speech competition in your school on the topic 'Obedience to the Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ.'

The Importance of the *Sunnah* of the Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ

Learning Outcomes

After studying this unit, students will be able to:

- Describe the meaning of the *Sunnah* of The Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ.
- Write about the importance of the *Sunnah* of The Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ.

***Sunnah*:** 'سُنَّت'(*Sunnah*) literally refers to a path and a way to do something. The Nabi Karim's صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ *Sunnah* means, the way of the *Rasool-ul-Allah* صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ, which reached to us in the form of his recorded actions and deeds. Allah conveyed his message to The Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ through revelation, for the guidance of His servants, and the *Rasool-ul-Allah* صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ not only conveyed the message to the people, but also interpreted it and demonstrated it through his actions. That is why Allah has declared the life of The Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ as the best example for people. Allah says in the Quran:

لَقَدْ كَانَ لَكُمْ فِيْ رَسُوْلِ اللّٰهِ اُسْوَةٌ حَسَنَةٌ

Translation: Verily, you have in *Rasool-ul-Allah* صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ a good model.
[Surah Al-Ahzab: 33-21]

The Pillars of Islam and the *Sunnah* of The Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ: The Holy Quran orders the believers to establish the pillars of Islam, however, the complete explanation of establishing them is obtained from the *Sunnah* of The Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ. *Namaz* (*Salat*) is the most important among the pillars of Islam. Multiple Ayaat of the Holy Quran order the believers to establish *Namaz*, but the method of performing the *Namaz*, the number of rakats, and the timings of the *Namaz* are not mentioned in the Holy Quran. In this regard, we get guidance from the *Sunnah* of The Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ. The Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ taught the method of *Namaz* by practically demonstrating it. Then, he instructed that:

Translation: Offer *Namaz* the way you see me offering it.

Similarly, *Zakat* (Charity) is also an important pillar of Islam. Paying of *Zakat* has been repeatedly emphasized in the Quran. But, the *Nisab* (standard) of *Zakat*, the rate of *Zakat*, the time of *Zakat* and other details are explained by the *Sunnah* of The Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ. The obligation of *Saum* in the month of Ramadan is ordered in the Holy Quran, but we have to refer to the *Sunnah* of the The Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ for the rulings and problems related to *Saum*. Hajj is also an important pillar of Islam. The command to perform it is in the Quran, however, we acquired the details of the rules of Hajj from the *Sunnah* of The Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ. On the occasion of the farewell Hajj *(Hajja-tul-Wida)*, the Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ said:

Translation: Learn properly, the rules and method of performing Hajj from me.

In the same way, there are other Islamic commandments which are given in the Holy Quran, but we get the details and methods of performing them from the *Sunnah* of The Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ. This means that the complete guidance regarding all the acts of worship and other commandments for the Muslims are found in the *Sunnah* of The Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ.

The Nabi Karim's صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ *Sunnah* is the Role Model: Allah has made the personality of the Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ comprehensive, perfect and universal. He was a ruler, businessman and also did labour work. He had also seen the sufferings of war and also has been a successful army commander, a judge, a teacher, a husband and a father. In every case, he left the best example for the Ummah. There is a practical example in the life of the Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ for every person in the world who belongs to any field of life. Whatever the Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ ordered, he himself did that practically to set an example for others. In the whole history of humankind, The Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ is the only person, whose details, even minute ones, are preserved in the Holy Quran, *Ahadith* and *Seerah*. Furthermore, all the people until the Day of Resurrection will continue to receive guidance from it.

We are fortunate that we have the guidance of The Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ from domestic affairs to the global affairs. If it were not so, today we would be wandering astray. Following the *Sunnah* of the Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ is very important. If we follow the *Sunnah* of the The Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ, we will certainly be successful in this world and the hereafter.

It is learnt from this unit that

The Nabi Karim's صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ actions and deeds are called the *Sunnah* of The Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ. *Sunnah* of The Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ is a practical explanation of the commands of Allah. Muslims have been emphasised to follow the *Sunnah* of The Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ. Every person can get guidance from the life of The Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ. The success in this World and the Hereafter depends on following the *Seerah* (life) of the Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ.

Activity for the students

Students need to write the following Quranic Ayat with translation on a chart, in a beautiful style and hang it on the wall of their classroom.

لَقَدْ كَانَ لَكُمْ فِيْ رَسُوْلِ اللهِ اُسْوَةٌ حَسَنَةٌ

Exercise

1. Answer the following questions:

1. What is meant by the *Sunnah* of the Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ?
2. What is the importance of *Sunnah* regarding *Namaz* (Prayer)?
3. What was said by The Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ about the method of Hajj (Pilgrimage)?
4. Whose life has Allah declared 'a pattern of action' for people?
5. Write translation of a Ayat of the Quran about the importance of the *Sunnah* of The Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ?

2. Tick '✓' the correct answer of the following:

1. *Saum* is obligatory in the month of:

(A) Shaban
(B) Ramadan
(C) Shawal
(D) Dhu Al-Hijah

2. The *Sunnah* of the Holy Prophet in Islam means:

(A) The way of Hazrat Ibrahim علیہ السلام
(B) The way of Hazrat Musa علیہ السلام
(C) The way of Hazrat Isa علیہ السلام
(D) The way of the Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ

3. The details of performing Hajj are mentioned in:

(A) In Torah (Old Testament)
(B) In Zabur (Psalms)
(C) In Injeel (New testament)
(D) In the *Sunnah* of the Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ

4. The way of success in this World and the Hereafter is:

(A) Excess of wealth
(B) Excess of children
(C) Health
(D) To follow the *Sunnah* of the Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ

3. Fill in the blanks.

1. Allah has made the personality of The Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ comprehensive, perfect and_____.
2. The most important pillar among the pillars of Islam is _____.
3. Whatever The Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ ordered the Muslims, he himself _____ upon it first.
4. Hajj is one of the _____ of Islam.
5. For explanation about the rulings and problems related to *Saum*, we need to look into the_____.

4. Tick (✓) the right answer and cross (×) the wrong answer:

Sentence	Right	Wrong
1. حضرت مُحَمَّدٌ رَّسُوْلُ اللهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ is the last *Rasool-ul-Allah*.	☐	☐
2. Allah revealed Zabur (Psalms) upon Hazrat Musa علیہ السلام.	☐	☐
3. The Nabi Karim's صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ life is the best practical example to be followed.	☐	☐
4. *Saum* is the most important pillar, among the pillars of Islam.	☐	☐

Instructions for the teachers

In order to inculcate the adoration of the *Sunnah* of The Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ among the students, describe the examples of the Companions رضی اللہ عنہم and explain how they acted upon the *Sunnah* of The Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ.

Introduction and Social Importance of Friday and Eids

Learning Outcomes

After studying this unit, students will be able to:

- Write the introduction of Friday and Eid *Namaz*.
- Describe the commandments and manners related to Friday and Eid *Namaz*.
- Write about the Social importance of Friday and Eid *Namaz*.

Introduction and Importance of Friday *Namaz*


Shahjahan Masjid, Thatta

It is obligatory on Muslims to offer Friday *Namaz*. It cannot be missed without any genuine and legitimate excuse, which is acceptable in *Shariah (Uzr-e-Shrai)*. It is offered in congregation at the time of Zuhr *Namaz*. An *Adhan* (call for *Namaz*) is called before the sermon. After the *Adhan*, Imam (leader) of the congregation delivers two sermons. In the sermons, glorification and praise of Allah, blessings and peace upon The Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ, obedience to him, and lessons regarding virtues, goodness and good social relations are imparted. In the end of the sermons, the Imam also prays for the pious and saintly Muslims who left this world before us. After the sermon, two Rakat of *Namaz* are offered in congregation. Allah has emphasised about the Friday *Namaz* in following Ayat of the Holy Quran:

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اِذَا نُوْدِيَ لِلصَّلٰوةِ مِنْ يَّوْمِ الْجُمُعَةِ فَاسْعَوْا اِلٰى ذِكْرِ اللّٰهِ وَ ذَرُوا الْبَيْعَ

Translation: O Believers! When the call to *Namaz* is made on Friday (the day of congregation), hasten to the remembrance of God, and leave all worldly commerce (business), this is better for you, if you have knowledge. [Surah Al-Jumua: 9]

Etiquette of Friday *Namaz*:

- One should go to the Masjid for Friday *Namaz* after taking bath, wearing new or neat & clean clothes and applying good fragrance.
- One should go to the *Masjid* earlier because the first one to reach the *Masjid* for Friday *Namaz* gets the reward of scarifying a camel in the way of Allah.
- One should sit wherever he finds place in the *Masjid*. It is not right to jump over people's necks and go ahead or make someone leave their place for you.
- Imam delivers a sermon before the *Namaz* which must be listened to, quietly and attentively.

Social Significance of Friday:

Islam is a social religion which recommends the Muslims to live in a united manner. So, it has kept collectiveness in its worship system and has given great importance to a communal approach of worship. The main purpose of collective *Namaz* is that Muslims should live together and get to know about each other's problems. Islam also wants the mutual relations of Muslims to be pleasant, filled with spirit of sympathy, love and cooperation. Hence, all the worships of Islam teach mutual connection, relationship and discipline. Friday *Namaz* is the best example of this collective approach.

Introduction and Importance of Eid Festivals:


Eidgah, Hyderabad

Every religion and society of the world has some specific days of festival in which they celebrate happiness. When The Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ migrated from *Makkah* and came to *Madinah*, the local people there used to celebrate two days of festival on annual basis. Hence, Allah also granted Muslims two days in a year to celebrate Eid (Happiness). The first one is Eid-ul-Fitr and the other is Eid-ul-Adha. These days provide Muslims an opportunity to thank Allah on one hand and socialize with each other and help the needy on the other hand. On the occasion of these Eids, the collective life of Muslims is practically demonstrated.

Eid-ul-Fitr: Eid-ul-Fitr is celebrated on the 1st day of the month of Shawwal, in celebration of the accomplishment of the fasts of Ramadan. Allah Almighty has ordered the Muslims to share their happiness with other Muslims by providing financial support to their needy brothers on the occasion of Eid-ul-Fitr. For this purpose, Allah has made Sadaqah Al-Fitr (*Fitrana*) obligatory on wealthy Muslims, which they pay on behalf of themselves and their dependents. On one hand, *Fitrana* is an atonement for the deficiencies, which occurred during the *Saum*, while on the other hand, it helps the poor and needy people, financially. Sadaqah Al-Fitr is given before the Eid-ul-Fitr *Namaz* so that the poor and needy people can also share the joys of Eid.

Eid-ul-Adha: Eid-ul-Adha is celebrated on the 10th day of the month of Dhu Al-Hijjah. In fact, this Eid is celebrated to commemorate the great sacrifice of Hazrat Ibrahim علیہ السلام which he offered for Allah. After the Eid-ul-Adha *Namaz*, halal animals are sacrificed for Allah. This sacrifice is a declaration by the Muslims that their lives, wealth and everything is for Allah and they are always ready to sacrifice all of them before Him. Animal Sacrifice is obligatory on every Muslim who has the wealth and ability to do it. It means, to own the wealth which is at least equal to the *Nisab* of *Zakat*. The sacrificial meat is eaten by the Muslims themselves and distributed among their relatives, friends, the poor and needy. It also increases mutual brotherhood and compassion.

Manners of Celebrating Eid:

- It is *Sunnah* of The Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ to bath (perform *Ghusl*), wear clean and good clothes and apply good fragrance before the Eid *Namaz*.
- Following *Takbir* are recited while going for Eid *Namaz* and returning after performing them:

اللہ اکبر اللہ اکبر لا الہ الا اللہ واللہ اکبر اللہ اکبر و للہ الحمد
Translation: Allah is the Greatest. Allah is the Greatest. There is none worthy of worship except Allah, and Allah is the Greatest, Allah is the Greatest and all the praises are due to Allah alone.

- Separate routes should be taken for going to the *Eid-Gah* (ground or an open area for offering Eid *Namaz*) and returning back home after performing the *Namaz*.
- The Eid *Namaz* is offered after the Sun has fully risen. It consists of two Rakats and additional *Takbeers* than usual *Namaz* are recited in it.
- Imam delivers a sermon *(Khutba)* after the Eid *Namaz*, in which the teachings of Islamic brotherhood, compassion, and sacrifice are highlighted after praising Allah and sending Durood to Nabi Karim صَلَّى

ﷺ. Performance of good deeds and fear of Allah Almighty is encouraged. It is necessary to listen to the sermon quietly and attentively.

Social Importance of Eids: Both the Eids have great social significance in the Muslim community, because in the five-time daily *Namaz*, only Muslims of a neighbourhood meet each other, during Friday *Namaz* Muslims from more than one neighbourhood or the whole town meet together, while in Eid *Namaz*, not only the people from the neighbourhood, but from the whole town and from its out skirts get together. Such huge gatherings of Muslims, on one hand, display unity, discipline and manpower of the Muslims, while on the other hand they exhibit an expression of love, affection and sympathy among the Muslims.

On the occasions of Eid, all men, women, children, old people wear neat and clean clothes, shake hands and hug each other, which double their happiness. According to the commandments of Islam, Muslims who are wealthy and able, pay *Fitrana* and offer sacrifice, which helps the poor and needy financially. In this way, the rich and the poor share the happiness and thus, present a good example of fraternity and brotherhood.

It is learnt from this unit that

- Friday *Namaz* is obligatory for the Muslims and it is offered in congregation at the time of Zuhr *Namaz*.
- Allah has emphasised in the Holy Quran about offering Friday *Namaz*.
- Eid-ul-Fitr and Eid-ul-Adha are two annual occasions of celebration for the Muslims. They wear new or neat & clean clothes on these occasions and gather in *Eid-Gah* (Ground where Eid *Namaz* offered) to offer gratitude to Allah for His blessings and to meet each other.

Activity for the students

- Students need to write in detail about the activities which take place on Friday from the Adhan till offering the Friday *Namaz*, and discuss them.
- How do you celebrate Eids? Tell your friends.

Exercise

1. Answer the following questions.

1. What are the objectives of congregational *Namaz*?
2. Write down an introduction to Friday *Namaz*?
3. Describe etiquettes of Friday *Namaz*?
4. Write about social significance of Eid festivals.
5. Write about manners of Eid *Namaz*.

2. Tick '✓' the correct answer of the following:

1. Friday *Namaz* is offered:

(A) At the time of Fajr (B) At the time of Zuhr
(C) At the time of Asr (D) At the time of Isha

2. Number of obligatory Rakats in Friday *Namaz* are:

(A) Two (B) Three
(C) Four (D) Six

3. Eid-ul-Fitr is celebrated on:

(A) 1st of Shaban (B) 1st of Ramadan
(C) 1st of Shawwal (D) 10th of Dhu Al-Hijah

4. Eid-ul-Adha is celebrated in remembrance of the sacrifice of Prophet:

(A) Hazrat Ibrahim عليه السلام
(B) Hazrat Nooh عليه السلام
(C) Hazrat Moosa عليه السلام
(D) Hazrat Isa عليه السلام

3. Fill in the blanks.

1. Friday *Namaz* cannot be missed without any _____.
2. The Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ has declared that _____ is the best day of week.
3. _____ are scarified on Eid-ul-Adha.
4. Eid-ul-Adha is celebrated on the 10th of _____.

4. Match the words in column 1 with appropriate words in column 2 to complete the sentences:

Column 1	Column 2
1. Friday *Namaz* is offered at the time of Zuhr	Hazrat Ibrahim's عليه السلام great sacrifice
2. For Friday *Namaz*, one needs to take bath *(Ghusl)*, wear new clothes,	to celebrate happiness and Eid
3. Allah has also given Muslims two days in a year	by helping them financially and sharing your happiness with them.
4. On the occasion of Eid-ul-Fitr, assist your needy brothers	apply good fragrance and then go to masjid
5. Eid-ul-Adha is celebrated in remembrance of	in congregation

Instructions for the teachers

- Inform students about the social significance of Friday and Eid *Namaz*, practically.
- Tell students about the meanings of genuine and legitimate excuse (Uzr-e-Sharai).

Introduction of *Saum* (Fasting) and its Significance

Learning Outcomes

After studying this unit, students will be able to:

- Tell the meaning of *Saum*
- State the commandments and manners of *Saum*.
- Write about the benefits of *Saum* and its spiritual and social significance.

Meaning of *Saum* (Fasting): Fasting is called '*Saum*' in Arabic, which literally means to stop, to prevent, to stay silent etc. *Saum* in Islam refers to abstaining from food, drink and carnal desires from dawn till sunset with the intention of seeking the pleasure of Allah. *Saum* is the fourth pillar of Islam and the third most important act of worship.


Dining Table during *Iftar*

Obligation of *Saum*: *Saum* is obligatory on every sane and mature Muslim man and woman. Regarding the obligation of *Saum*, Allah Almighty states:

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

Translation: O Believers! *Saum* has been prescribed for you, just as it was prescribed for those before you, so that you may guard yourselves against evil. [Surah Al-Baqarah: 183]

In another Ayat, Allah Almighty states:

Translation: Therefore, he who witnesses this month, must fast in it (completely)… [Surah Al-Baqarah:185]

The Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ said:

Translation: Allah Almighty has made the fasts of the month of Ramadan obligatory upon you.

Importance and Merits of *Saum*: *Saum* is an important act of worship like *Namaz*. It is not only obligatory upon this nation *(Ummah),* but was also obligatory upon the earlier nations as well. The permission to leave fast has been given only to the sick people, the travellers and disabled people, but that too with the condition that as soon as the illness, journey or excuse ends, these people will have to keep the missed fasts.

While explaining about the merits of *Saum*, the Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ said: "Whosoever fasts in the month of Ramadan with the intention of gaining faith and reward, all his/her past sins will be forgiven." *Saum* is the best way to abstain from sins. The Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ has declared the month of Ramadan as the month of compassion and self-accountability. Another saying of the Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ states that: 'This is the month of patience and the reward of patience is Paradise.' In this month, the sustenance of the believer is increased. In this month, the Holy Quran was revealed. In this month, *Laila-tul-Qadr* (Night of Power or Destiny) is kept, in which the reward of worship is more than a thousand months worship. In the month of Ramadan, the reward of performing one optional act of worship *(Nafil)* is equal to one obligatory act of worship *(Fard)* and the reward of performing one obligatory act of worship *(Fard)* is equal to performing seventy obligatory acts of worship *(Faraid)*.

Social Significance of *Saum*: *Saum* creates an environment of piety and self-control due to which good deeds increase and evil deeds decline, therefore, more good deeds are seen in the Muslim society during the month of Ramadan.

A person remains hungry and thirsty while *Saum*, from dawn to sunset, thus, he realises the feelings of the hungry and thirsty ones, and develops the sentiments of love, compassion and self-sacrifice for the deprived ones. This is the reason that more generosity and selflessness is seen in the month of Ramadan compared to other months. Due to *Saum*, the members of the society develop good qualities such as endurance, punctuality, avoidance of backbiting and piety, due to which an environment of order, peace and tranquillity is created in the society. During the month of Ramadan, Muslims frequently go to *Masjid* and become aware of each other's social problems and find solutions to them. Therefore, *Saum* has a great social significance.

Benefits of *Saum*:

- Due to *Saum*, a person is protected from small and big evils.
  As the timings of starting the fast and breaking the fast are set, so the *Saum* person becomes punctual and disciplined in his/her life.
- Due to *Saum*, one's health improves and he/she is protected from many diseases.
  Staying hungry and thirsty all day creates feelings of love and compassion for the poor and needy in the heart of a believer.
- Self-control and piety are developed in a believer by controlling hunger, thirst and other desires during *Saum*.
- Allah forgives previous sins of the person who fasts.

It is learnt from this unit that

- *Saum* is abstaining from food, drink and carnal desires from dawn to sunset with the intention of seeking the pleasure of Allah Almighty.
- *Saum* is obligatory on every Muslim and it has great significance in Islam.
- *Saum* helps a believer to understand the situation of hungry, thirsty and poor ones and encourages a person to be compassionate and help them.
- *Saum* is also a cure of many physical and spiritual diseases.

Activity for the students

Tell your class fellows about virtues, significance and benefits of *Saum*.

Exercise

1. Answer the following questions.

1. What is meant by *Saum*?
2. Mention any Quranic Ayat which shows that the *Saum* is obligatory.
3. Write about social significance of *Saum* in your own words.
4. Briefly discuss the virtues of *Saum*.
5. Write about the benefits of *Saum*.

2. Tick '✓' the correct answer of the following:

1. *Saum* creates the following emotion for others:

(A) Compassion (B) Enmity
(C) Contempt (D) Jealousy

2. Literally *'Saum'* means:

(A) To show patience (B) To prevent

(C) To wait (D) To give charity

3. The worship which Allah Almighty had made compulsory for previous nations is:

(A) Charity (B) Pilgrimage (Hajj)

(C) Alms giving (*Zakat*) (D) Fast

4. The Quran was revealed in:

(A) Muharram (B) Rabi Al-Awwal

(C) Ramadan (D) Dhu Al-Hijjah

3. Fill in the blanks:

1. *Saum* is called _____in Arabic.
2. Allah forgives previous _____ of the one who fasts.
3. Majority of Muslims frequently go to _____ in the month of Ramadan.
4. *Saum* improves a person's health and saves him/her from many _____.
5. *Saum* is a good way to abstain from_____.

Instructions for the teachers

Organise a speech contest amongst the students on the benefits of *Saum*.

CHAPTER-3

SEERAT-E-TAYYIBAH

The Life of حضرت مُحَمَّدٌ رَّسُوْلُ اللهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ from Migration to *Madinah* to the Battle of Trench.

Introduction

'Seerat' means, a way, manner or path. *'Tayyibah'* means pure. *Seerat-e-Tayyibah* refers to The Path or Way of Life which was adopted by the beloved nabi حضرت مُحَمَّدٌ رَّسُوْلُ اللهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ. The Nabi Karim's صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ *Seerat-e-Tayyibah* is the only and consistent path that provides guidance in all spheres and domains of human life. His life is so perfect, inclusive and universal that people of all walks of life can find light and guidance from it, whether it is related to social and economic or political life sphere.

Objectives

The objectives of teaching these topics is that the students can become aware of the important events of The Nabi Karim's صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ life and learn the importance of brotherhood and Charter of *Madinah*. They will learn the social significance of Masjid-e-Nabawi صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ and causes as well as the objectives of the important *Ghazwats* (Battles). Students will also know how much The Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ and his Companions رضی اللہ عنہم sacrificed for the sake of Islam, what difficulties and problems they faced and how they remained steadfast and finally how they managed to succeed and propagate Islam to the people.

Muwakhat (Brotherhood)

Learning Outcomes

After studying this unit students will be able to:

- State the meaning of *Muwakhat*.
- Write about the sacrifice of the *Ansar* (Helpers) and the self-respect of *Muhajireen* (immigrants).
- Write about the social, political and economic benefits of *Muwakhat*.

Meaning of *Muwakhat*:

'Muwakhat' (مواخات) is an Arabic word, which means 'Brotherhood'. When the persecutions of the people of *Makkah* on Muslims exceeded their limits and it became difficult for the Muslims to practice and propagate their religion in *Makkah*, then, by the command of Allah, the Nabi Karim صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ ordered the Muslims to migrate from *Makkah* to *Madinah*. All the Muslims left their homeland (*Makkah*) and went to *Madinah*. They left each and everything in *Makkah* for the sake of Islam.

The basic problems for the Muslims, who reached *Madinah*, were the arrangements of their residence and livelihood. Keeping this matter in mind, the Nabi Karim صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ established the relationship of *Muwakhat* (brotherhood) between the original-resident Muslims of *Madinah* (*Ansar*) and his companions رضی اللہ عنہم who had migrated from *Makkah* to *Madinah* (*Muhajireen*) after the migration. In Islamic history, this relationship of brotherhood is known as the *'Muwakhat-e-Madinah'*.

In the Holy Quran and *Ahadith*, the Muslims who migrated to *Madinah* are called '*Muhajireen*' and the Muslims of *Madinah* are called '*Ansar*'. *Muhajireen* means 'emigrants' and Ansar means 'helpers.'

Sacrifice of the Ansar Companions رضی اللہ عنہم: Although the Ansar companions رضی اللہ عنہم had accommodated the *Muhajireen* companions رضی اللہ عنہم as their honoured guests in their homes, but the *Muhajireen* of *Makkah* had self-respect and being the neighbours of the House of Allah (in *Makkah*), they were known as exemplary hosts themselves. So, they did not like to be permanent guests of the *Ansar* of *Madinah* and did not want to become a burden on them. They liked to earn with their own hands and serve their guests, so the Nabi Karim صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ thought about a permanent system for their support and established the system of *Muwakhat* so that the emigrants would not be a burden and trouble for the people of *Madinah*. Moreover, the dignity and self-respect of the refugees would also remain intact, and their collective manpower would not be wasted and result in economic prosperity.

The *Ansar* tried their best to meet all the needs of the emigrants. Whosoever had two houses, that person gave one house to his emigrant brother and whosoever had two rooms, gave one room to his emigrant brother. The occupation of the *Ansar* was agriculture, while the emigrants were associated with the profession of trade. They did not know how to do farming; hence, the *Ansar* of *Madinah* provided them with some money so that they could start trading. The *Rasool-ul-Allah* صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ made Hazrat Abdul Rehman bin Awf رضی اللہ عنہ, Saad bin Rabi's brother. Hazrat Saad رضی اللہ عنہ was a wealthy man. He offered to give half of his wealth to Hazrat Abdul Rehman bin Auf رضی اللہ عنہ, but Hazrat Abdul Rehman bin Auf رضی اللہ عنہ showed self-esteem and said: May Allah bless your property and wealth, tell me the way to the market so that I can trade there. In a short time Abdul Rehman's رضی اللہ عنہ trade was blessed so much

that his goods were transported on seven hundred camels and when his trade caravan would arrive in *Madinah*, the whole city would get excited for it.

Some of the Companions رضی اللہ عنہم opened shops. Hazrat Abu Bakr Siddique رضی اللہ عنہ used to trade in cloth and Hazrat Usman رضی اللہ عنہ used to trade in dates. Hazrat Umar رضی اللہ عنہ also got engaged in business. In the same way, other emigrant Companions رضی اللہ عنہم of the Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ also got engaged in small and large businesses.

Due to *Muwakhat-e-Madinah*, the problems of the refugees ended and they acquired peace and tranquillity. *Muwakhat* resulted in the establishment of an Islamic society in *Madinah*. The *Muhajireen* and the *Ansar* worked together for the propagation of Islam and conveyed the message of Allah to the people. This is the reason that Islam spread far and wide within a few years. The practical model of brotherhood, compassion and collective support, which the Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ presented in the form of *Muwakhat*, was so comprehensive, practical and result oriented that none of the great thinkers of the world have ever been able to present anything like it.

It is learnt from this unit that

- *Muwakhat* means brotherhood, it refers to the brotherhood that The Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ established between the *Muhajireen* and the *Ansar*.
- *Muwakhat-e-Madinah* is one of the great examples of The Nabi Karim's صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ wisdom and insight.
- Through *Muwakhat-e-Madinah*, Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ presented the best example of collective support system.
- The economic problems of the refugees were resolved through *Muwakhat-e-Madinah.*
- Due to *Muwakhat*, the *Ansar* and *Muhajireen* worked together to spread Islam to distant regions outside the Arabian Peninsula.

We should learn from the sacrifice of the *Ansar* of *Madinah* and the self-respect of the *Muhajireen* and follow them. Following them will not only give us honour in this world but also eternal success in the hereafter.

Activity for the students

Present a play related to *Muwakhat* (brotherhood) in your class.

Exercise

1. Answer the following questions.

1. What is meant by *Muwakhat*?
2. What is meant by *Muhajireen* and *Ansar*?
3. What method was adopted by The Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ to establish a support system between *Muhajireen* and *Ansar*?
4. Write about sacrifices of *Ansar* regarding of *Muwakhat*.

2. Tick '✓' the correct answer of the following:

1. Muslims were persecuted by:

(A) Pagans of *Makkah* (B) People of Taa'if
(C) People of Abyssinia (D) Jews

2. *Muhajireen* means:

(A) Helpers (B) Immigrants
(C) Worshippers (D) Brotherhood

3. *Muwakhat* is a word of:

(A) Arabic Language (B) Hebrew Language
(C) Persian Language (D) Syrian Language

4. *Ansar's* occupation was:

(A) Agriculture (B) Trade
(C) Live Stock (D) Industry

5. Occupation of *Muhajireen* was:

(A) Trade (B) Agriculture
(C) Employment (D) Industry and commerce

3. Fill in the blanks.

1. Relationship of *Muwakhat* was established between *Muhajireen* of *Makkah* and _____.
2. Abdul Rehman's رضی اللہ عنہ relationship of *Muwakhat* was established with _____.
3. Due to *Muwakhat-e-Madinah*, _____ was established in *Madinah*.

4. Tick (✓) the right answer and cross (×) the wrong answer:

Sentence	*Right*	*Wrong*
1. *Muwakhat* means brotherhood	☐	☐
2. *Ansar* were those Muslims who migrated to *Madinah*	☐	☐
3. *Ansar* means immigrants	☐	☐
4. *Muhajireen* had Self-respect	☐	☐
5. Agriculture was the occupation of the *Ansar*	☐	☐

5. Match the words in column 1 with appropriate words in column 2 to complete the sentences:

Column 1	Column 2
1. Muslims of *Makkah*, fed up with people of *Makkah*,	The economic problems of the *Muhajireen* ended.
2. Due to *Muwakhat-e-Madinah*,	were given the title of *Ansar* by Allah Almighty.
3. Those Muslims of *Madinah* who helped the immigrants,	became famous with the name of *Muwakhat-e-Madinah.*
4. In Islamic history this relation	migrated to *Madinah*.

Instructions for the teachers

- Explain additional causes of the migration to *Madinah* and provide further details about this event to the students.
- Provide students a list of names of the *Ansar* and *Muhajir* Companions رضی اللہ عنہم who were made brothers and ask them to write it in their note books.

Construction of *Masjid-e-Nabawi* صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ

Learning Outcomes

After studying this unit students will be able to:

- Provide information about the construction of second *Masjid* of Islam, *Masjid-e-Nabawi* صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ.
- Describe the virtues and significance of *Masjid-e-Nabawi* صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ.
- Write about social significance of *Masjid-e-Nabawi* صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ.



A beautiful view of *Masjid-e-Nabawi* صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ

Introduction:

When the Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ migrated from *Makkah* to *Madinah*, every companion of the *Ansar* wished to have the honour of being the host of The Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ. At that time, the Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ was riding a camel named Quswa. The Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ put the reins of the camel on its neck and said: 'Leave the camel, it is assigned by Allah. Wherever the camel sits, I will stay there.' So, the camel sat in front of the house of Hazrat Abu Ayyub Ansari رضی اللہ عنہ, who was also a maternal relative of the Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ. Hence, the Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ stayed at his house and made it the centre of the propagation of Islam.

Construction of *Masjid-e-Nabawi* صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ: After reaching *Madinah*, the first thing the The Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ ordered was to build a *Masjid*. He chose the place where the camel had sat on his arrival. That land belonged to two orphans, Sahal and Sohail رضی اللہ عنہما. They offered this land to the service of the *Rasool-ul-Allah* صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ, free of charge, but the Nabi Karim

صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ refused to accept the place of these children free of charge and bought it by paying the price.

When the construction work of the *Masjid* started, The Nabi Karim صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ laid the first stone with his blessed hand, and after that, his companions رضی اللہ عنہم joined him, and together, they continued to lift bricks and stones during the construction.

The building of the *Masjid* was built in a very simple style. The walls were made of mud bricks and slurry. The pillars and beams were made of palm trunks, palm branches, and dried leaves and grass were put on the roof. In the beginning, the floor of the *Masjid* was composed of mud. Hence, the worshipers suffered when they prayed in the rain. So, later on, sand and small pebbles were laid on the ground. Three doors were fitted in the *Masjid*. The length of the *Masjid* from the wall of the Qibla to the back wall was one hundred hands (one hundred and fifty feet), the width was the same or a little less. The foundation of the *Masjid* was about three cubits (four and a half feet) deep. Later, as the number of Muslims increased, the *Masjid* was expanded.

Since after the death of Hazrat Khadijah رضی اللہ عنہا, Hazrat Sauda رضی اللہ عنہا and Hazrat Ayesha رضی اللہ عنہا were married to the *Rasool-ul-Allah* صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ in *Makkah*, so two small apartment were built for them near the *Masjid*. After the completion of the rooms, the *Rasool-ul-Allah* صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ moved from the house of Hazrat Abu Ayyub Ansari رضی اللہ عنہ to these rooms. Later, when other 'Mothers of the Faithful' came, more rooms were built. Their doors faced the side of the *Masjid*. A platform was built in the north-eastern part of the *Masjid*, which was called '*Suffah*' (صُفَّه) in Arabic. The Companions رضی اللہ عنہم of The Nabi Karim صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ used to come to him from different parts of Arabia to learn the Quran. As they had not accommodation facility in *Madinah*, they used to stay in Suffah. They were called '*Ashab-e-Suffah*' (اصحابِ صُفَّه) whose number kept changing.

Virtues of *Masjid Nabawi* صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ: While describing the virtues of the *Masjid* which later came to be known as the *Masjid-u-Nabawi* صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ, the Nabi Karim صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ said: 'The reward of performing one *Namaz* in this *Masjid*, i.e., the *Masjid-u-Nabawi* صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ, is more than a thousand *Namaz* compared to other *Masajid* except for *Masjid-e-Haram*.'

Social Significance of *Masjid-e-Nabawi* صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ: *Masjid-e-Nabawi* صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ was not only a place for *Namaz* or worship, but was also a centre of political, economic, social and religious activities. It was a school in which Muslims used to get Islamic education and would take guidance from the The Nabi Karim صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ in every field, and it was a meeting place where members of the Arab tribes who had been fighting for a long time, would come and sit together with love and affection. Also, it was a centre from where the entire system of the small state of *Madinah* was run. When Jihad was permitted, the Prophet's صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ *Masjid* became the centre for Jihad preparations. Here, the *Mujahideen* (soldiers) were given war training and from here, they were sent on military campaigns. In addition, it had the status of a *Dar Al-Shura* (parliament) where meetings were held about various national and international matters. Along with all this, the *Masjid* was the abode of a significant number of those poor people who had no houses, no wealth and no family.

It is learnt from this unit that

- *Masjid* has a great significance in an Islamic society that is why The Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ built a *Masjid* as soon as he arrived in *Madinah*.
- *Masjid-e-Nabawi* صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ was not merely a worship place, but it was also a centre of political, economic, social and religious activities.
- Muslims should give that importance to the *Masjid* which was given to it in the time of The Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ.

Activity for the students

Students must write a brief note about the virtues and social significance of *Masjid-e-Nabawi* صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ and present it in the class.

Exercise

1. Answer the following questions:

1. What was the first order given by The Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ after his arrival in *Madinah*?
2. What did The Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ say about the virtues of *Masjid-e-Nabawi* صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ?
3. What is meant by Suffah and Ashab Al-Suffah?
4. Describe the social significance of *Masjid-e-Nabawi* صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ.
5. Where did The Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ camel sit after his arrival in *Madinah*?

2. Tick '✓' the correct answer of the following:

1. After his arrival in *Madinah*, The Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ stayed at the house of:

(A) Hazrat Saad bin Ubadah رضی اللہ عنہ
(B) Hazrat Saad bin Mu'aadh رضی اللہ عنہ
(C) Hazrat Anas رضی اللہ عنہ
(D) Hazrat Abu Ayyub Ansari رضی اللہ عنہ

2. Piece of land which was selected for the *Masjid* belonged to:

(A) Hazrat Mu'adh bin Jabal رضی اللہ عنہ
(B) Hazrat Abdullah bin Salam رضی اللہ عنہ
(C) Hazrat Sahal رضی اللہ عنہ and Hazrat Suhail رضی اللہ عنہ
(D) Hazrat Zaid bin Thabit رضی اللہ عنہ

3. Number of rooms constructed for the wives of The Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ at the time of the construction of *Masjid-e-Nabawi* صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ were:

(A) 2 rooms
(B) 3 rooms
(C) 4 rooms
(D) 5 rooms

4. Number of doors in *Masjid-e-Nabawi* صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ were:

(A) 1 door
(B) 3 doors
(C) 4 doors
(D) 6 doors

3. Fill in the blanks.

1. The Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ entered *Madinah* while he was riding a camel named _____.
2. At the time of The Nabi Karim's صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ arrival in *Madinah* every one of the companions رضی اللہ عنہم from *Madinah* wanted to be the _____ of the *Rasool-ul-Allah* صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ.
3. Hazrat Abu Ayyub Ansari رضی اللہ عنہ was a _____ relative of The Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ.
4. A platform was built in the _____ side of the *Masjid*.
5. Those who lived in this platform were called _____.

4. Tick (✓) the right answer and cross (×) the wrong answer:

Sentence	*Right*	*Wrong*
1. The building of the *Masjid* was built with mud bricks and Slurry.	☐	☐
2. The Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ had two wives (Mothers of the Faithful) when he migrated to *Madinah*.	☐	☐
3. The length of the *Masjid* was one hundred hands.	☐	☐

Instructions for the teachers

Explain the significance of *Masjid-e-Nabawi* صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ in more detail.

3-Charter of *Madinah (Mithaq Madinah)*

Learning Outcomes

After studying this chapter, the students will be able to:

- State the important terms and conditions of the Charter of *Madinah*.
- Write about the political, economic and social benefits of the Charter of *Madinah*.
- Explain the wisdom and political insight of The Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ.

Meaning of the Charter of *Madinah*:

'Mithaq' (میثاق) is an Arabic word which literally means 'charter', 'treaty', 'agreement' or 'covenant' etc. *Mithaq-e-Madinah* or the Charter of *Madinah* refers to the agreement that the Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ concluded between Muslims, Jews and other tribes to establish peace in the small state of *Madinah* and make it strong and stable.

When the *Rasool-ul-Allah* صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ came to *Madinah*, two tribes of *Ansar*; Banu Aws and Banu Khazraj, and three tribes of Jews; Banu Qainqah, Banu Nadhir and Banu Qurayzah were settled in *Madinah*. Apart from them, there were other tribes living around in the out skirts of *Madinah*. The Prophet صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ gathered all the tribes of *Madinah* to maintain peace and order to stabilize the newly born state, and by mutual consent, an agreement was reached between the Jews, Muslims and other tribes, which got famous by the name of 'The Charter of *Madinah*.'

Important Clauses of the Charter of *Madinah*: The Charter of *Madinah* consisted of 54 articles, the most important of which are given below:

- All the tribes of *Madinah* will live in peace and harmony and all people will participate for the establishment of peace.
- In case of an attack by an external enemy on *Madinah*, all will fight the enemy together and collectively bear the costs of the war.
- All parties of the agreement will recognize *Madinah* as 'Haram' (a place of honour and peace) and will not cause any unrests in it.
- All parties of the agreement shall treat each other with goodwill and kindness.
- Each party shall have freedom of religion and there will be no interference in the religious affairs of any other party.
- The oppressed will be helped.
- No party of the agreement will give shelter to the people of the Quraysh tribe of *Makkah*.
- No man shall be liable for the crime of his ally.
- Each party will deal with its internal conflicts independently.
- If there is a disagreement between the parties to the contract, all the parties will accept the decision of the *Rasool-ul-Allah* صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ.

Significance and Benefits of the Treaty of *Madinah*: The Treaty of *Madinah* is a reflection of the political insight, social wisdom and best strategy of the *Rasool-ul-Allah* صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ. The way The Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ recognized the religious, political and social rights of all the parties without any discrimination, shows his generosity, high character and the great of human equality. There is no example like this in history before The Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ. The Charter of *Madinah* is an excellent model for establishing world peace and brotherhood. The treaty brought the following benefits:

- The Nabi Karim صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ became the head of the state of *Madinah* because of this agreement.
- He gathered people of different tribes and religions under one banner.
- *Madinah* was declared the City of Peace due to the Treaty of *Madinah*. It ended all kinds of internal revolt and corruption.
- Getting the support of the Jews was a great political achievement of The Nabi Karim صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ (particularly at that time).
- The Charter of *Madinah* was a political and social manifesto on which the Islamic state was founded.
- Defence of *Madinah* became stronger due to this agreement.

It is learnt from this unit that

- The Treaty of *Madinah* was an agreement based on equality between Muslims, Jews and those living around *Madinah*.
- The purpose of this agreement was to provide stability in the Islamic state.
  In this agreement, religious freedom was given to the believers of all religions.

This agreement is a great example of the political insight of our Nabi Karim صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ. We must obey the *Rasool-ul-Allah* صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ and should benefit from his wisdom and insight.

Activity for the students

Students need to write down important articles and significance of the Charter of *Madinah* and narrate it to each other.

Exercise

1. Answer the following questions.

1. Explain the meaning of Charter of *Madinah*?
2. How many Jewish tribes were settled in *Madinah*?
3. Which *Ansar* tribes were living in *Madinah*?
4. Write any five articles of the Charter of *Madinah*.
5. Write any three benefits of the Charter of *Madinah*.

2. Tick '✓' the correct answer of the following:

1. Charter literally means:

(A) Truthfulness (B) Treaty
(C) Honesty (D) Faithfulness

2. City which was declared 'The City of Peace' in Charter of *Madinah* was:

(A) *Makkah* (B) *Madinah*
(C) Khayber (D) Taif

3. Charter of *Madinah* declared that no shelter will be given to:

(A) Banu Mustaliq (B) Banu Taqif
(C) Quraysh (D) Banu Hawazin

4. In case of disagreement, all the parties were bound to accept the decision made by:

(A) The Nabi Karim صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ (B) Hazrat Abu Bakr رضی اللہ عنہ
(C) Hazrat Abdullah bin Salam رضی اللہ عنہ (D) Hazrat Saad bin Muaazdh رضی اللہ عنہ

3. Fill in the blanks.

1. Every party of the treaty was given _____ freedom.
2. All of the parties will defend *Madinah* in case of an attack by a foreign _____.
3. Every party will solve its _____ conflicts.
4. There were _____ articles in the Charter of *Madinah*.
5. _____ was accepted as the head of the state of *Madinah* due to the charter of *Madinah*.

4. Match the words in column 1 with appropriate words in column 2 to complete the sentences:

Column 1	Column 2
1. Due to the Charter of *Madinah*	Give shelter to the Quraysh.
2. Due to this treaty	All parties will defend the city together.
3. No one among the parties of the Charter of *Madinah* will	Which laid down the foundation of the first Islamic state.
4. In case of a foreign attack	*Madinah* became a city of peace.
5. Charter of *Madinah* was a political and social framework	The Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ was accepted as the head of the state of *Madinah*.

Instructions for the teachers

Inform the students about the Charter of *Madinah* in detail.

4-The Battle of Badr *(Ghazwa-e-Badr)*

Learning Outcomes

After studying this chapter, the students will be able to:

- Know about the causes and back ground of the Battle of Badr and provide information about it.
- Be aware about the events of the Battle of Badr and state them.
- Know the results of the Battle of Badr and write it.



Ground where Battle of Badr took place

Background of *Ghazwa-e-Badr* (Battle of Badr): After the Migration to *Madinah*, the Nabi Karim صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ and the emigrants of *Makkah* were able to live in a peaceful city and a small Islamic state was established. However, the polytheists of *Makkah* did not like that the Muslims were living peacefully, had established their independent Islamic state and were propagating Islam freely. They also fear that if Muslims were allowed to become powerful, then, they could take revenge of the atrocities inflicted on them by the Makkans by attacking *Makkah*. So, they used various conspiracies to wipe out the Muslims from the surface of Earth. On the other hand, Almighty Allah permitted Muslims to launch *Jihad* (Armed warfare) and the Battle of Badr took place at a place called Badr, on 17th Ramadan 2nd A.H. This battle was the first decisive battle between *Kufr* (disbelief) and Islam.

Causes of *Ghazwa-e-Badr* (Battle of Badr): There were several reasons for the Battle of Badr. One of the main reasons was that Hazrat Abu Sufyan رضی اللہ عنہ (who had not converted to Islam at that time) was returning from Syria with a trade caravan. This caravan had a lot of wealth of the Makkans, i.e., there were a thousand camels loaded with goods which costed around fifty thousand dinars (262.5 kilos of gold) while there were only forty men to guard it. When this caravan reached near *Madinah*, Hazrat Abu Sufyan رضی اللہ عنہ was afraid that the Muslims might stop the caravan, so he sent a message to *Makkah* for help. On this, an army of 1,000 men left for *Madinah* to attack the Muslims.

When The Nabi Karim صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ heard about the arrival of the Makkan army, he went to Badr, 80 miles (130 kilometres) from *Madinah*, to block them. There were 313 Muslims with The Nabi

Karim صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ at that time. 84 out of them were *Muhajireen* while 229 were *Ansar*. The Muslim army did not even have full weapons to fight. They had a total of 6 swords and 2 armours. They had 70 camels and 2 horses for riding. Compared to them, the army of the infidels consisted of a thousand people. They had one hundred horses, 600 armours and 100 camels.

Events of *Ghazwa-e-Badr* (Battle of Badr): The army of the infidels and the Muslims faced each other at Badr. The disbeliever's army was led by Abu Jahl, while the Muslim army was commanded by The Nabi Karim صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ. The ground was sandy, so the feet of the soldiers were not able to stand firmly on the ground. Hence, one night before the battle, Allah Almighty sent rain to the battle field which made the ground smooth. The sand became hard and the soldiers were able to stand firmly on the ground. Muslim soldiers (*Mujahideen*) became refreshed after the rainfall. The same night, the *Rasool-ul-Allah* صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ kept praying to Allah for victory.

The Battle began on 17th of Ramadhan, 2 A.H. On behalf of the infidels, Utbah, his brother Shaiba and his son Walid bin Utbah entered the field to fight the Muslims. On behalf of the Muslims, Hazrat Ali رضی اللہ عنہ, Hazrat Hamzah رضی اللہ عنہ, and Hazrat Ubaidah bin Harith رضی اللہ عنہ came on the field to fight them, and they quickly killed all the three disbelievers. After that, the war started and the Muslims showed great bravery. Furthermore, Allah Almighty sent divine help for the Muslims through angels. In the end, the Muslims were victorious in this battle, and the infidels faced a huge defeat. The leader of the pagan's army, Abu Jahl was killed by two young soldiers Muadh رضی اللہ عنہ and Mu'awaz رضی اللہ عنہ. 70 infidels were killed, 70 were taken prisoners and the rest fled from the Battle field. 14 Muslims were martyred in this battle, 6 belonged to the *Muhajireen* and 8 from the *Ansar*. In this battle, many of the heroes and prominent leaders of the infidels were killed.

The Nabi Karim's صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ Exemplary Treatment with Prisoners: The Nabi Karim صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ treated the prisoners of Badr in a very nice manner. Some of them were set free as a gesture of favour. As for the remaining prisoners, it was decided that they should get their freedom by paying *fidyah* (ransom) amount. Some of them could not pay ransom but, they were literate. So, they were asked to impart education to ten Muslim children in exchange for their freedom.

Impact of the Battle of Badr:

- The Battle of Badr was the first battle between truth and falsehood, in which truth won and falsehood failed.
- In the Battle of Badr, the pride of the infidels of *Makkah* was crushed and their downfall began.
- After the success in the Battle of Badr, Islam began to spread rapidly.
- In the Battle of Badr, Allah led the Muslims to victory through unseen divine help.

From the battle of Badr, we get the lesson that Allah does not leave His servants alone in the work of religion which is done with trust in Allah and with sincere intention. He always supports them. Therefore, we should not hesitate to make any sacrifice for the revival of our religion and to support the truth as it always prevails.

It is learnt from this unit that

- The Battle of Badr took place on 17th of Ramadan 2 A.H. at Badr.
- This confrontation was the first war between the Muslims and the polytheists of *Makkah*.
- In this war, 14 Muslims were martyred and 70 infidels were killed and the same number were captured as prisoners.
- In this battle, Muslims were victorious and the infidels were defeated.

Activity for the students

Write about the results of the Battle of Badr and share with your friends.

Exercise

1. Answer the following questions:

1. What was the main cause of the Battle of Badr?
2. Where did the Battle of Badr take place?
3. How many Muslims and infidels fought each other in the Battle of Badr?
4. How many infidels were killed in the Battle of Badr?

2. Tick '✓' the correct answer of the following:

1. In the battle of Badr, the army of the infidels was led by:

(A) Umayyah bin Khalf (B) Abu Jahl
(C) Utbah (D) Shaiba

2. The Battle of Badr took place on:

(A) 17th Ramadhan 2 A.H. (B) 17th Ramadhan 3 A.H.
(C) 13th Shawal 2 A.H. (D) 13th Sh'aban 3 A.H.

3. Distance between *Madinah* and Badr is:

(A) 10 miles (B) 20 miles
(C) 40 miles (D) 80 miles

4. Mu'adh and Mu'awaz killed:

(A) Utbah (B) Shaibah
(C) Abu Jhal (D) Walid

3. Fill in the blanks.

1. The economy of *Makkah* depended on _____.
2. The trade route to Syria passed nearby _____.
3. The trade caravan returning from Syria was headed by _____.
4. Number of *Ansar* in Muslim army was_____.

4. Tick (✓) the right answer and cross (×) the wrong answer:

Sentence	Right	Wrong
1. Infidels of *Makkah* did not like Muslims to remain in a peaceful position.	☐	☐
2. The Battle of Badr was the second battle between Islam and Disbelief.	☐	☐
3. 14 Muslims were martyred in the Battle of Badr.	☐	☐
4. Muslims set all the prisoners free without any ransom.	☐	☐
5. The Battle of Badr was the first battle in which the pagans of *Makkah* faced a humiliating defeat.	☐	☐

Instructions for the teachers

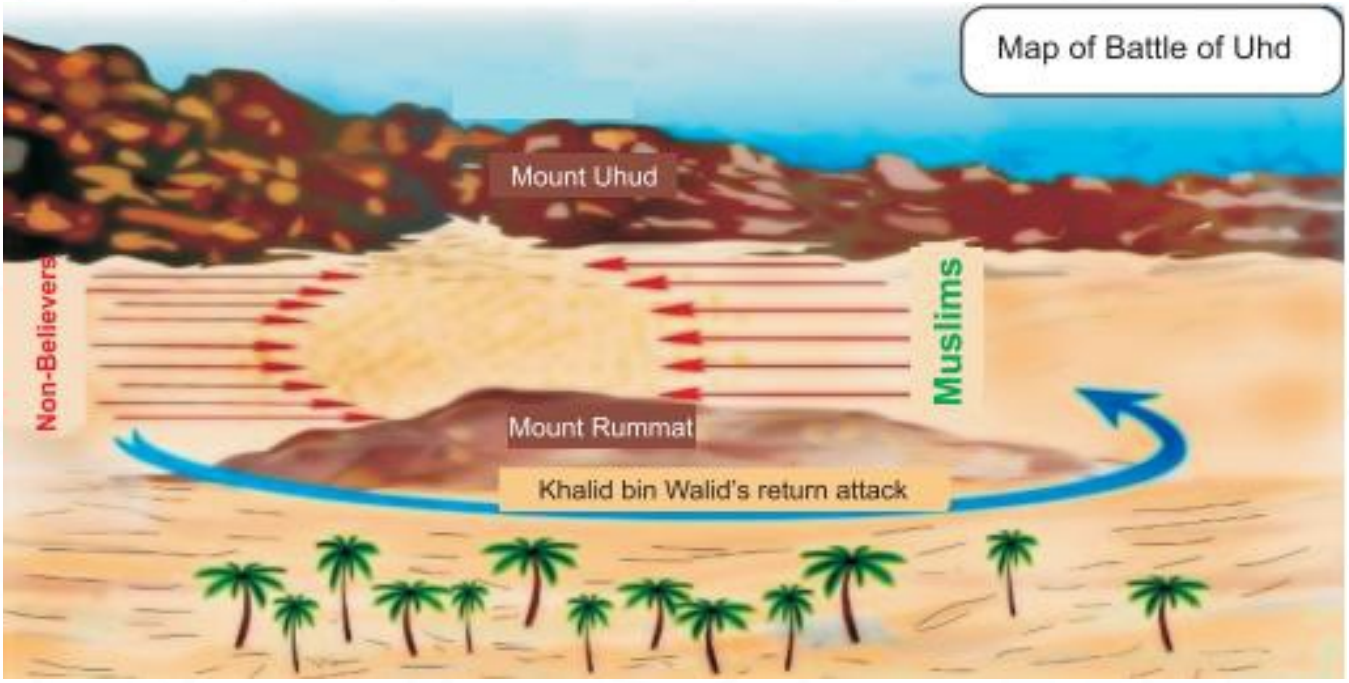
Describe the aims and objectives of *Ghazwat-e-Nabawi* (The Nabi Karim's صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ Battles) to the students.

5-The Battle of Uhud *(Ghazwa-e-Uhud)*

Learning Outcomes

After studying this chapter, the students will be able to:

- ❖ Write down causes and background of th e Battle of Uhud.
- ❖ Know and describe the events of the Battle of Uhud.
- ❖ To know and relate the impact of the Battle of Uhud.



The Uhud Mountain: A mountain named 'Uhud' is located 3 miles in the Northern side of *Madinah*. At the foot of this mountain, the second battle between the Muslims and the infidels of *Makkah* took place on 7th of Shawwal 3 A.H. which is called the Battle of Uhud or *Ghazwa-e-Uhud*.

Causes of the Battle of Uhud:

- In the Battle of Badr, 70 disbelievers of *Makkah* including their prominent leaders had been killed and the same number of people had been made war captives, so the Quraysh wanted to take revenge of that defeat from the Muslims.
- The sympathies of the Jews were also with the disbelievers of *Makkah*. They provoked them to take revenge and also promised to support them.
- The Quraysh had great honour and prestige in Arabia due to being the custodians of the Kabah in *Makkah*. The defeat at the Battle of Badr destroyed their honour. Therefore, they felt it necessary to take revenge against the Muslims to restore their dignity. As if it was a revenge war which was imposed on the Muslims by the infidels of *Makkah*.

Events of the Battle:

Due to the defeat and loss suffered by the people of *Makkah* in the battle of Badr and the shock of the slaughter of their chiefs and honoured ones, their hearts were filled with anger against the Muslims. Hence, after the Battle of Badr, they unanimously decided to avenge their loved ones and satisfy their anger by fighting a full-scale war against the Muslims. Hazrat Abbas رضی اللہ عنہ, the uncle of The Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ, was in *Makkah*. He sent word to the The Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ about

the army of the infidels, who had set out to attack *Madinah*. As soon as The Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ received the information, he sent a few companions رضی اللہ عنہم to assess the situation. It was found out that the army of the infidels had reached near *Madinah*. Hence, the Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ called the companions رضی اللہ عنہم in *Masjid-e-Nabawi* صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ to consult about this matter.

The Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ and Senior Companions رضی اللہ عنہم were of the opinion that they should not go out of *Madinah*, but should be fortified inside the city. This way, if the polytheists of *Makkah* stayed in their camp, their stay would be pointless and futile, and if they entered *Madinah*, the Muslims would fight them on the streets and the women would throw stones at them from the rooftops. However, the advice of the Young Companions رضی اللہ عنہم was that they should go out of the city and fight the enemy**.** The Prophet صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ saw the young people's passion for *Jihad* and accepted their advice.

The army of the infidels of *Makkah* consisted of 3000 warriors. They had 200 horses and 3000 camels, led by Hazrat Abu Sufyan رضی اللہ عنہ (who had not yet converted to Islam). This army encamped near Mount Uhud on 6 Shawwal 3 A.H. The Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ prepared an army of 1000 soldiers, which left for Uhud after the Asr *Namaz* on 6 Shawwal 3 A.H.

Abdullah bin Ubayy, the leader of the hypocrites, separated from the army of Islam along with 300 of his cohorts. So, the army of the Muslims was reduced to 700.

The army of Muslims and infidels faced each other on 7th Shawwal 3 A.H. The Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ, from a defensive point of view, arranged the rows of Muslims soldiers (*Mujahideen*) in a way that Mount Uhud was at their backs. There was a narrow pass in Mount Uhud which is now known as 'Jabal Rumaat', from which there was a threat of the enemy's attack. The Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ appointed a squad of 50 archers there under the leadership of Hazrat Abdullah bin Jubayr Ansari رضی اللہ عنہ and strictly instructed them: 'Whether we win or lose, you will not leave this pass until we tell you to.'

The leader of the infidels of *Makkah* was Talha bin Abi Talha Abdari and the flag of the Muslims was in the hands of Hazrat Mus'ab bin Umair رضی اللہ عنہ. Before the battle began, the leader of the infidels, Talha bin Abi Talha Abdari, came forward and challenged for a one on one duel. On behalf of the Muslims, Hazrat Zubair bin Awam رضی اللہ عنہ moved forward and killed him. Then, his brother Usman bin Abi Talha advanced, and Hazrat Hamza رضی اللہ عنہ killed him too. In this way, a few more infidels came, one after another raising their flag and getting killed. After that, full war broke out.

On behalf of the Muslims, Hazrat Ali, Hazrat Hamza, Hazrat Zubair, Abu Dujana and Abu Talha Ansari رضی اللہ عنہم showed great feats of bravery. Meanwhile, Hazrat Hamza رضی اللہ عنہ who was fighting with great bravery and was tearing through the ranks of the enemy, was secretly attacked by a slave named 'Wahshi'. Hazrat Hamza رضی اللہ عنہ was killed in that sudden attack. But despite this, the excellent strategy of the Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ and the continuous attacks of the Companions رضی اللہ عنہم made

the enemy infuriated to the extent that they fled from the battle field and even ran away from their camp. In this situation, the Muslims started collecting the war booty left by the enemy.

Misunderstanding of the Archers deployed on the Pass and the Change of Situation at the Battlefield: When the army of the Quraysh was fleeing the battle field, the archers at the pass thought that the Muslims had won. Despite the prohibition of Hazrat Abdullah bin Jubair رضی اللہ عنہ, they left the pass unprotected to collect the booty. Only 10 archers remained at the pass, including Hazrat Abdullah bin Jubair رضی اللہ عنہ. At the same time, Khalid bin Walid رضی اللہ عنہ (who had not yet converted to Islam) noticed that only a few archers were guarding the pass so he attacked them. Now, since there were only a few archers left at the pass, they could not stop the large army of infidels, but they fought the infidels until they embraced martyrdom.

Then, Khalid bin Walid رضی اللہ عنہ attacked from this pass, which caused severe damage to the Muslims as they were surrounded by the army of the infidels from the front and the back, and they were trapped in between. Meanwhile, the Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ was also seriously wounded and one of his blessed teeth was also broken. Hazrat Mus'ab bin Umair رضی اللہ عنہ, the flag holder of the Muslim army, resembled The Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ. When he was martyred, a rumour spread that the *Rasool-ul-Allah* صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ had been martyred. This news demoralized the Muslims. Suddenly, Hazrat Ka'b bin Malik رضی اللہ عنہ saw the *Rasool-ul-Allah* safe and sound and declared: 'O Muslims! The *Rasool-ul-Allah* صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ is alive.' At his voice, the Companions رضی اللہ عنہم gathered around The Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ and became his shield against the attackers. Meanwhile, Hazrat Abu Talha Ansari رضی اللہ عنہ defended the *Rasool-ul-Allah* صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ in an excellent manner. Hazrat Saad bin Abi Waqas رضی اللہ عنہ, who was a famous archer, did the same. The *Rasool-ul-Allah* صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ, took out all the arrows from his quiver and placed them in front of him and said: 'My parents be sacrificed at you! Shoot with these arrows.'

Muslim women also showed great bravery in this battle along with the Companions رضی اللہ عنہم of The Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ. Hazrat Umme Amara رضی اللہ عنہا was also defending The Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ and received 12 wounds. Apart from this, Hazrat Aisha رضی اللہ عنہا, Umme Saleet رضی اللہ عنہا, Umme Aiman رضی اللہ عنہا, and Umme Sulaim رضی اللہ عنہا kept providing water to the wounded soldiers. Gradually, the other Companions رضی اللہ عنہم of The Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ also gathered around him. Due to the regrouping of the Muslims and their pursuit of the enemy, the infidels did not dare to attack again. They thought it was better to return back so they left the field and went to *Makkah*.

Results:

- In this battle 70 Muslims were martyred while 22 disbelievers were killed.
- The Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ were severely injured and one of his teeth was broken.
- This war did not prove to be the decisive one because the infidels returned back without achieving their objective. They expected to eliminate all the Muslims and none of them would remain alive, but they failed.

- The hypocrites were exposed in this battle.
- In this battle, Muslims learnt that, success is only achieved by the obedience of the Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ. If Muslim had not left the mountain passage, then the situation would have been different. Situation of the battle changed because of the disobedience of the *Rasool-ul-Allah* صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ and the Muslims faced huge losses.

It is learnt from this unit that

- Battle of Uhud was fought at the foothills of the Mount Uhud which is located 3 miles away from *Madinah*.
- This was the battle took place on 7th of Shawwal 3 A.H. and it was the second battle between the Muslims and the infidels of *Makkah*.
- In this battle, 70 Muslims were martyred, The Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ was injured and 22 infidels were killed.
- This war was undecided. Though the infidels had upper hand but they could not achieve their goal.
- Muslims faced a lot of loss in this battle due to the misunderstanding among the soldiers appointed at the Mountain pass.
- The Nabi Karim's صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ beloved uncle Hamzah رضی اللہ عنہ was martyred in this battle by a slave named 'Wahshi' (who later accepted Islam).

Activity for the students

Narrate the causes, events and results of the Battle of Uhud to each other.

Exercise

1. Answer the following questions.

1. State the causes of the Battle of Uhud?
2. Which advice did The Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ accept in *Masjid-e-Nabawi* صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ about the Battle of Uhud?
3. Who was leading the army of the infidels of *Makkah* during the Battle of Uhud?
4. How many archers were appointed by The Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ at the mountain pass?
5. Which woman participated practically in the battle of Uhud and got injured?

2. Tick '✓' the correct answer of the following:

1. Distance between *Madinah* and Mount Uhud is:

(A) 2 miles (B) 3 miles
(C) 4 miles (D) 5 miles

2. Number of the Muslims in *Ghazwa-e-Uhud* were:

(A) 1000 (B) 313
(C) 700 (D) 3000

3. Number of Muslims martyred in the Battle of Uhud were:

(A) 14 (B) 40
(C) 50 (D) 70

4. The Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ appointed him as head of the archers at the Mountain pass:

(A) Hazrat Abu Talha رضی اللہ عنہ
(B) Hazrat Saad bin Abi Waqas رضی اللہ عنہ
(C) Hazrat Zubair رضی اللہ عنہ
(D) Hazrat Abdullah bin Jubair رضی اللہ عنہ

5. The companion who resembled the *Rasool-ul-Allah* صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ was:

(A) Hazrat Mus'ab bin Umair رضی اللہ عنہ
(B) Hazrat Abu Talha Ansari رضی اللہ عنہ
(C) Hazrat Abu Dujana رضی اللہ عنہ
(D) Hazrat Hamzah رضی اللہ عنہ

3. Fill in the blanks.

1. _____ infidels were killed in the Battle of Uhud.
2. Makkans fought the battle of Uhud to take _____ of the Battle of Badr.
3. Information about the Makkan army was sent to The Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ by his uncle_____.
4. Hazrat Aisha رضی اللہ عنہا, Umm Saleet رضی اللہ عنہا, _____, and Umm Sulaim رضی اللہ عنہا kept providing water to the wounded soldiers in this battle.
5. One of The Nabi Karim's صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ _____ was broken in this battle.

4. Match the words in column 1 with appropriate words in column 2 to complete the sentences:

Column 1	Column 2
1. Infidel's army, under the leadership of Abu Sufyan,	which is now known as Jabal Rumaat.
2. The Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ accepted the advice	A slave named Wahshi.
3. There was a mountain pass in Mount Uhud,	left for *Madinah*.
4. Hazrat Hamzah رضی اللہ عنہ was martyred by	attacked the Muslims.
5. From the passage, Khalid bin Walid رضی اللہ عنہ	of young companions رضی اللہ عنہم.

Instructions for the teachers

Tell the students about the importance of obeying the leader in the light of the Battle of Uhud.

6- The Battle of Trench *(Ghazwa-e-Khandaq)*

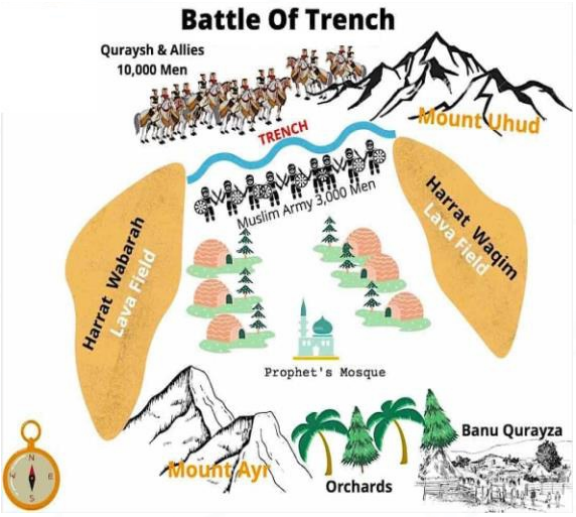
Learning Outcomes

After studying this chapter, the students will be able to:

- ❖ State the causes and background of Ghazwa-e-Khandaq or Battle of Trench (or Battle of Ahzab).
- ❖ Write about the situation and events of the Battle of Trench.
- ❖ Get information from the results of the Battle of Trench and write about it.

Ghazwa-e-Khandaq (The Battle of Trench):

This battle was fought between the infidels of *Makkah* and their allies against the Muslims in the month of Shawwal, 5 A.H. In this battle Muslims dug a trench for the defence of *Madinah*, therefore, it is called *Ghazwa-e-Khandaq* (The Battle of Trench) and it is also called *Ghazwa-e-Ahzab* (The Battle of Allies) because different groups of infidels allied together against the Muslims and participated in the battle.



Causes of Ghazwa-e-Khandaq (The Battle of Trench):

- After the defeat of Badr and the indecisive battle of Uhud, the infidels were restless and wanted to take revenge from the Muslims. So, for taking the revenge and for a decisive war, they gathered under the banner of Abu Sufyan رضی اللہ عنہ (who had not yet converted to Islam).
- The trade of the people of *Makkah* with Syria was already under threat, now after Muslim's control of Najd and Dumat Al-Jandal, their trade with the region of Iraq was also in danger, so, they decided to take extreme measures against the Mu slims.

Events: Abu Sufyan رضی اللہ عنہ (who had not yet converted to Islam), the head of Quraysh of *Makkah*, left *Makkah* with an army of four thousand people. Other allies joined him along the way. An army consisting of ten thousand warriors left for the purpose of marching on *Madinah*. On the other hand, the *Rasool-ul-Allah* صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ consulted the Companions رضی اللہ عنہم as soon as he heard about the infidel army. Hazrat Salman Farsi رضی اللہ عنہ was of the opinion that *Madinah* should be defended by digging a trench around the city and everyone agreed on this opinion. The Nabi Karim صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ examined the area by himself on a horse. There were Rocky Mountains, houses and gardens on three sides of *Madinah*, so the city was not in much danger from these sides. These sides could be defended by just making posts there. Only a distance of 3.5 miles from the northern side was an open field. There was a strong possibility that the enemy could attack from here. Therefore, it was decided to dig a trench on that side.

This distance was divided among 3000 Muslims soldiers (*Mujahideen*) in such a way that groups of ten people were formed. Each group was given the responsibility of digging ten yards. A trench of ten yards wide and ten yards deep was dug so that the enemy could not cross it. The Muslims started digging trenches with all their hard work and dedication. The *Rasool-ul-Allah* صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ himself took part in the digging of the trench. Within a week, the excavation of the trench was completed. The Nabi

Karim صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ divided the troops on different parts of the trench, and kept a part of trench under his control. Women and children were moved to safe forts. A group of 200 Muslim soldiers (*Mujahideen*) were appointed on the posts to protect the city of *Madinah* so that no enemy could enter the city.

Every day, the infidels appointed new generals in the hope that he would devise a strategy which would help them cross the trench. Every general would fight with his entire army on the day of his turn, but despite a several efforts, they could not cross the trench because the *Mujahideen* in the fronts on the other side would pierce them with arrows. At the area where the trench was less wide, the famous Arab war hero Abd Wudd, Dharar, Jubairah and Naufal crossed the trench with horses. Abd Wudd, who was considered equal to 1,000 brave men, challenged the Muslims for fight. Hazrat Ali رضی اللہ عنہ fought with him bravely and killed him. Dharar and Jubaira escaped, Naufal fell into the trench and was killed by Hazrat Ali رضی اللہ عنہ.

The Jews of Banu Qurayzah were allies of the Muslims because of the Treaty of *Madinah*. However, Huyayy bin Akhtab, chieftain of Banu Nadhir, an exiled tribe of the Jews, came to them and succeeded in convincing them to break the treaty and inciting them against the Muslims. As the Jews of Banu Qurayzah lived close to the Muslims on the inner side of the trench, they planned to attack the Muslim forts, where the women and children of the Muslims were safe. When a Jew came near the fort to assess the situation, Hazrat Safiyyah رضی اللہ عنہ, the maternal aunt of the Nabi Karim صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ saw him. She attacked him and killed him, then threw his head towards the Jews. Hazrat Safiyyah's رضی اللہ عنہا strategy struck fear into the hearts of the Jews. They thought that there were significant number of Muslim soldiers (*Mujahideen*) inside the fort, so they did not dare to approach the fort again.

A newly converted Muslim, Hazrat Nuaim bin Masood Ashjai رضی اللہ عنہ, whose conversion to Islam was not known to anyone, adopted a strategy that ended the alliance between the Jews and the infidels. Thus, Muslims benefited from the chaos of Jews and infidels in *Makkah*. On the other hand, since the infidels of *Makkah* were unaware of the trench strategy of the Nabi Karim صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ, so they did not arrange enough food and supplies for the campaign. Hence, their supplies began to run out. Meanwhile the winter season also started and the soldiers of the infidels of *Makkah* began to fall ill due to weather. One night, a stormy wind blew which scattered all the equipment of the infidels of *Makkah*, and their tents were overturned.

The severity of the weather, the long span of siege, the stormy wind, the scarcity of supplies and the isolation of the Jews, all together, all these factors weakened their morale and stroke fear into their hearts. Under these conditions, the army of the infidels gave up their intention to stay there any longer and after besieging *Madinah* for about a month, they ended the siege and returned back with a failed campaign.

The war of Trench was actually not a war of loss of life and property but a war of nerves, in which no bloody battle took place, but still it was a decisive battle of Islamic history. As a result of this battle, the morale of the polytheists was broken and it became clear that no Arab force could destroy the small Muslim force that was developing in *Madinah*, because the Arabs could not provide a greater force than that had been provided in the Trench war. So, after returning from the battle field, the *Rasool-ul-Allah* صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ said: 'Now we will attack them, they will not attack us. Now our army will go towards them.' All of his words were proven to be true as the infidels of the Arabs did not have the courage to attack *Madinah* later on.

Results:

- The Battle of Trench proved to be a decisive battle in favour of the Muslims as all the Arabs attacked the Muslims with full force, but they failed before the strategy of the Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ.
- After the Battle of Trench, the Quraysh of *Makkah* lost their power and were unable to attack the Muslims again.
- All the Arab tribes were overwhelmed and awed by the Muslims and they were surprised by the war strategy of the Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ.
- After the Battle of Trench, Arab tribes rapidly started to accept Islam.

The Battle of Trench teaches us that the help and support of Allah is always with those who are firm and steady on the path of truth. Therefore, we should trust Allah Almighty and not be afraid of the sufferings in the path of truth and righteousness. In this path lies the success of both worlds.

It is learnt from this unit that

- The Battle of Trench was fought at *Madinah* in the month of Shawwal 5 A.H.
- This battle was fought between Muslims against the infidels of *Makkah* and their allies.
- In this battle, the Muslims dug a trench around *Madinah* to protect themselves.
- This battle proved to be decisive in favour of the Muslims because after this battle, disbelievers did not have the power to attack the Muslims.
- After this battle The Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ said: 'Now we will attack them, they will not attack us. Now our army will go towards them.'

Activity for the students

Students need to write down about cause, results and number of Muslims and infidel's armies in their note books.

Exercise

1. Answer the following questions:

1. Describe the meanings of 'Trench' and 'Allies'.
2. Where was the battle of Trench fought?
3. Which of the Companions رضی اللہ عنہم of The Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ advised to dig a trench?
4. What were the causes of the Battle of Trench?

2. Tick '✓' the correct answer of the following:

1. Number of the soldiers in the infidel army led by Abu Sufyan were:

(A) 1000 (B) 2000
(C) 3000 (D) 4000

2. *Ghazwa-e-Khandaq* was fought in:

(A) 5 A.H (B) 6 A.H
(C) 7 A.H (D) 8 A.H

3. The length of Trench was:

(A) 2 miles (B) 1.5 miles
(C) 2.5 miles (D) 3.5 miles

4. Number of Muslims participated in the Battle of Trench was:

(A) 1000 (B) 2000

(C) 3000 (D) 4000

5. Trench was dug in the direction of:

(A) North (B) West

(C) South (D) East

3. Fill in the blanks.

1. Infidel's army consisted of _____ soldiers.
2. Chieftain of Banu Nadhir _____ succeeded in convincing the Jews of Banu Qurayzah to break the treaty.
3. *Madinah* was besieged during the Battle of Trench for_____.
4. The trench was_____ wide.

4. Tick (✓) the right answer and cross (×) the wrong answer:

Sentence	*Right*	*Wrong*
1. Three sides of *Madinah* had open fields.	☐	☐
2. The Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ did not participate in digging the trench.	☐	☐
3. Hazrat Safiyyah رضی اللہ عنہا killed a Jew and threw his head towards other Jews.	☐	☐

Instructions for the teachers

Explain complete details of *Ghazwa-e-Khandaq* (Battle of Trench) to the students.

CHAPTER-4

MORALS AND MANNERS

Introduction

The word '*Akhlaq*' (اخلاق) is the plural form of '*Khuluq*' (خلق). The meaning of '*Khuluq*' is firm habit, characteristic, attitude, moral, manner and consideration etc. Morals or ethics (*Akhlaq*) refer to the firm habits, attitudes and manners of a human being according to which he/she lives his/her life. The good habits and good attitudes of a person are called *Akhlaq-e-Hasana* (Good Morals) and the bad habits and bad attitudes are called *Akhlaq-e-Sayyiah* (Bad Morals). Good morals are admired in every society while bad morals are disliked in every society. Good morals are sign of a person's great qualities and his/her civilized nature, while bad morals are a sign of his/her bad qualities and his/her uncivilized nature.

'*Aadaab*' (آداب) Etiquettes is the plural form of '*Adab*' (ادب). '*Aadaab*' refers to manners, courtesy and politeness. '*Aadaab*' or Etiquettes means that every work should be done with courtesy, civility, politeness and pleasant manners. In other words, to adopt good manners is *Akhlaq* (morality) and to adopt these qualities in a polite, decent and pleasant manner is *Aadaab* (Etiquettes).

Islam, in its teachings, commands every Muslim to adopt good morals and manners and forbids bad morals and manners. Allah Almighty said in praise of the Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ:

Translation: And you truly are on an exalted (standard of) character.

The Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ said:

Translation: I have been sent to complete good morals.

The Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ also said:

Translation: The best person is the one who has the best morals.

The Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ also said:

Translation: On the Day of Judgment, nothing will weigh more than good conduct in the scale of a believer.

Objectives

In this chapter, topics such as keeping one's promise, forgiveness, tolerance, kindness, frugality, Islamic brotherhood and etiquette of recitation of the Quran have been included so that the students become familiar with them and follow them to become good Muslims and good citizens of Pakistan.

1-Fulfilment of Promise

Learning Outcomes

After studying this lesson, the students will be able to:

- State the meaning of promise.
- Write about the importance of keeping promises and disadvantages of breaking the promises.
- Become true Muslims and good, civilised and a reliable citizens of Pakistan.

Meaning of Promise:

Keeping a promise means to fulfil the promise or statement or an oath made to someone. Generally, keeping a promise means that we should fulfil the promises we make to each other. But the meaning of keeping a promise in Islam is very broad. If they are the promises made to Allah and His *Rasool*, promises made to each other or agreements made with a government or private organization, all of them must be fulfilled. When we recited the *Kalim-e-Tayyiba 'La ilaha illa Allah Muhammad Rasulullah* (لا اله الا الله محمد رسول الله)', we made a promise to Allah Almighty and His *Rasool* صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ that we would follow the commandments of Allah and follow the *Sunnah* of His *Rasool* صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ throughout our lives. Therefore, it is necessary for us to follow the commandments of Allah and the *Sunnah* of the *Rasool-ul-Allah* صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ, in all matters of life. Similarly, when we make a promise to a person or enter into an agreement with an institution, it is also obligatory on us to fulfil and accomplish it. We often make promises to each other, for example, a promise to take something from someone and return it at a certain time, a promise to arrive at a place, a promise to work at a certain time, a promise to help someone, to attend a meeting or event etc. We should fulfil all these promises so that we maintain our trust in each other and can be known as a good Muslim and a responsible citizen.

The Importance of keeping Promises in the Light of Quran and *Sunnah*:

Allah Almighty has given great importance to keep promises. Therefore, in many of the Ayaat of the Holy Quran, He has commanded to fulfil the promise. Keeping promises is one of the attributes of Allah. Allah states in the Holy Quran:

Translation: This is Allah's true promise, and who can be more truthful in Words than Allah?
[Surah Al-Nisa: 122]

Allah has ordered to embrace the good quality of keeping promises not only to this Ummah, but He also urged the nations of the previous *Ambiya* علیهم السلام to fulfil their promises. He ordered Bani Israel about keeping their promises in following words:

Translation: Fulfil the promise you made to me. I will fulfil the promise I made to you.
[Surah Al-Nisa: 40]

While commanding the Muslims to abide by their promise, Almighty Allah said:

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اَوْفُوْا بِالْعُقُوْدِ

Translation: O you people who have believed! Fulfil your promises.
[Surah Al-Maida: 1]

The *Rasool-ul-Allah* صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ emphasized the importance of keeping promises through his words and deeds. The Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ was so famous for keeping his promises that even the enemies of the Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ used to mention this virtue of the The Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ. When Abu Sufyan رضی الله عنه (who had not yet converted to

Islam), the opponent of the Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ, was asked questions in the court of the Roman Empire Caesar, one of the question was that whether the Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ kept his promise or not, Abu Sufyan رضی اللہ عنہ replied: 'He does not break promises.' In the form of the Treaty of *Madinah*, the Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ made an agreement with the Jews. The Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ and the Muslims adhered to it even though the Jews violated this agreement, as a result of that Allah disgraced them.

At the time when the Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ was leaving for the Battle of Badr, Hazrat Hudhayfah رضی اللہ عنہ came with his father Hazrat Yamaan رضی اللہ عنہ from *Makkah* to *Madinah* to visit the Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ and told him that on the way, Abu Jahl stopped them and left them after taking a promise that they will not participate in fight alongside the Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ in this war. The Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ said: 'Fulfil what you have promised, we will pray for help from Allah against them.' This was an occasion in which the Muslims needed each and every individual, because the polytheist's army was three times more than the Muslim soldiers (*Mujahideen*) and this was a promise taken by force. However, The Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ did not allow them to break the promise.

Hazrat Anas رضی اللہ عنہ has cited that The Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ used to state the following words in each of his sermons:

لَا دِيْنَ لِمَنْ لَّا عَهْدَ لَهٗ
Translation: 'He who does not keep his promise has no faith.'

The Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ declared that breaking of promises was one of the signs of hypocrisy. It means that it does not suit a Muslim to break his/her promise, whether he/she made a promise to the common people, to his/her friends or to himself/herself or to the enemies or to the Muslims or non-Muslims. The Muslim always keeps his/her promise whether it is made with weak or strong people. A sea can change its direction and a mountain can move from its place but it is not the characteristic of a Muslim that he/she does not fulfil what he/she utters from his/her mouth or he/she does not accomplish his/her oaths and promises.

Keeping the promise has both individual and collective benefits. It develops people's trust on each other. An atmosphere of trust and honesty is established in the society and such a society is called a civilized and organized one. Therefore, we should prove ourselves to be a good Muslim and civilized citizen by always keeping our promises.

It is learnt from this unit that

- Fulfilment of promise generally refers to the accomplishment of the words said by a person, but in Islam it has very broad meanings.
- Fulfilment of promise is a sign of a good Muslim and civilised citizen.
- In Islam, breaking the promise is a sign of hypocrisy.
- A person who breaks promises is considered unreliable in the society and he/she deserves the punishment of Allah Almighty.

Activity for the students

Students need to organise a speech competition in their class about the fulfilment of promise.

Exercise

1. Answer the following questions.

1. State the purpose of keeping a promise?
2. Who was the person who fulfilled all the promises?
3. Explain the importance of keeping promises in Islam?
4. What did Abu Sufyan رضی اللہ عنہ say in the court of Roman Emperor Caesar about The Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ?

2. Tick '✓' the correct answer of the following:

11. The Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ declared that breaking the promise is a sign of:

(A) Disbelief (B) Hypocrisy
(C) Sinfulness (D) Belief

12. The Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ instructed following companions to fulfil their promise with Abu Jahl regarding their participation in the war:

(A) Hazrat Abu Bakr رضی اللہ عنہ and his father Hazrat Abu Qahafah رضی اللہ عنہ.
(B) Hazrat Abdullah رضی اللہ عنہ and his father Hazrat Abbas رضی اللہ عنہ.
(C) Hazrat Usama رضی اللہ عنہ and his father Hazrat Zayed رضی اللہ عنہ.
(D) Hazrat Hudhaifah رضی اللہ عنہ and his father Hazrat Yamaan رضی اللہ عنہ.

13. The Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ stated that he has no faith who:

(A) Does not fulfil his promise. (B) Does not offer his *Namaz*.
(C) Does not keep fast. (D) Does not follow the *Shariah*.

3. Fill in the blanks.

1. Allah does not _____.
2. Allah said: Fulfil the promise you made to me. I will fulfil _____ I made to you.
3. In *Kalimah-e-Tayyibah,* we made a promise to Allah and His *Rasool* صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ that we will follow the commandments of Allah and _____ of The Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ.
4. On the Day of Judgment, a person will be questioned about _____.
5. Allah commanded the believers in the Quran: O you people who have believed! Fulfil _____.

4. Match the words in column 1 with appropriate words in column 2 to complete the sentences:

Column 1	Column 2
1. The Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ made agreements with the Jews of *Madinah* and infidels of *Makkah*	akin to breaking ones promise.
2. In the Holy Quran, those who fulfil their promises	for the establishment of peace.
3. Whether a promise is made with an individual or a government or a private organisation	are declared the successful ones.
4. Not to present on time for job and to neglect the duties	it must be fulfilled.

Instructions for the teachers

Explain the lesson according to the intellectual capability of the students by giving more examples from practical life, so that the importance of keeping the promise is highlighted in their minds.

2- Forgiveness and Forbearance

Learning Outcomes
After studying this lesson, the students will be able to:
- ❖ Describe the meaning of forgiveness and forbearance and explain its social significance.
- ❖ Serve their country by becoming good Muslims and civilized citizens of Pakistan.

Forgiveness:

Forgiveness means to be merciful and not to take revenge. It is explained as: To forgive the mistakes and faults of the people and not to take revenge from them for your own sake despite having power and authority to do so. Forgiveness is included in good manners. In its moral teachings, Islam commands to control one's anger and to forgive the mistakes and faults of the people.

This is a fact that whosoever steps in the practical life of the world, at some point or the other, he/she suffers from griefs and agonies in some way or the other. Sometimes from his own relatives, sometimes from strangers, sometimes from elders, sometimes from children, sometimes from friends and sometimes from enemies. Then, the person faces two options, either to take revenge on people for every small thing or try to forgive them as much as possible. Although Islam gives a person the right to take revenge for whatever he has been wronged, but Islam prefers and likes the person to pardon and forgive. Islam has also declared that forgiveness is the highest quality of a human being and a sign of nobility. In fact, the forgiveness is an attribute of Almighty Allah. Allah states in the Holy Quran:

إِنَّ اللّٰهَ كَانَ عَفُوًّا غَفُورًا

Translation: Indeed, Allah is the Most Pardoning, Often Forgiving.
[Surah Al-Nisa: 43]

The Nabi Karim صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ said:

Translation: A strong man is not the one who knocks others down, but a strong man is the one who controls himself when angry.

Regarding forgiveness, the practical life of the Nabi Karim صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ is the best example for us. His life was a perfect example of forgiveness and he has left for us a great number of examples of forgiveness to follow.

The people of *Makkah* were the mortal enemies of the Nabi Karim صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ who cut off all social relations with the beloved ones and relatives of the Nabi Karim صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ for three years in retaliation of the propagation of Islam, and confined them in *She'b* Abi Talib. During this time, they were forced to eat leaves. Eventually The Nabi Karim صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ was forced to migrate from *Makkah* with his followers. Even in *Madinah*, they did not allow the Nabi Karim صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ to live peacefully. In the Battle of Uhud, they broke the holy tooth of Nabi Karim صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ. They made the head and body of the *Rasool-ul-Allah* صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ bleed. Even then, after overpowering the people of *Makkah* on the occasion of the conquest of *Makkah*, the Nabi Karim صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ forgave them all. He not only forgave Abu Sufyan رضی اللہ عنہ, who was a bitter opponent of the Nabi Karim صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ (before his acceptance of Islam), but declared that whoever took refuge in his house was also forgiven.

From this example, it is clear that Allah Almighty and His *Rasool* صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ love forgiveness and encourage the believers to do the same.

Therefore, we should forgive the shortcomings and mistakes of the people by adopting the attributes of Allah and following the good behavior of the *Rasool-ul-Allah* صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ. If we commit a mistake that hurts someone, then we must ask him for pardon and forgiveness. By doing this act, we will gain honor in this world and we will also be blessed with success in the Hereafter.

Forbearance:

Forbearance means patience. It is explained as: To bear people's ignorance, unnecessary harshness and their offensive words with courage and not to take personal revenge from them despite having the power and authority to do so. Allah excuses and forgives the offensive words of His servants even though He has the ultimate power and authority to do whatever He wants to do. It is mentioned in the Holy Quran:

اِنَّ اللّٰهَ غَفُوْرٌ حَلِيْمٌ
Translation: Allah is Forgiving and Forbearing. [Surah Aal-e-Imran: 155]

Similarly, He loves those among His servants who tolerate the insults of the people, suppress his/her anger, and forgives the faults of the people and is kind to them. As stated in the Holy Quran:

وَالْكٰظِمِيْنَ الْغَيْظَ وَالْعَافِيْنَ عَنِ النَّاسِ ؕ وَاللّٰهُ يُحِبُّ الْمُحْسِنِيْنَ
Translation: (those) who restrain their anger and forgive (the faults of the) people; and Allah loves those who are benevolent. [Surah Aal-e-Imran: 134]

A person repeatedly requested the *Rasool-ul-Allah* صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ to give him some advice. Each time, the Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ said: Do not be angry. While appreciating an individual, the Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ said: There are two qualities in you that Allah loves, one is forbearance and the other is that you are not hasty.

The Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ was very forbearing and tolerant. Tired with the persecution of the polytheists of *Makkah*, the Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ went to Taif to invite the people towards Islam. Instead of accepting the invitation of the Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ, the people of Taif, greatly troubled the Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ and set the street children on him, who threw stones at the *Rasool-ul-Allah* صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ and he was injured, to the extent that his blessed shoe soles were stained with blood. On this occasion, Hazrat Jibrael علیہ السلام appeared in his service and said that Allah Almighty has sent an angel of the mountains for him and he will follow the command of The Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ. After that, the angel of the mountains appeared in front of The Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ. He sent his peace and blessings upon the Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ and said:

Translation: If you give me the order then I will crush the town of Taif between two mountains.

However, the Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ acted with forbearance and forgiveness and said:

Translation: I hope that people of faith will be born from their generations.

It is learnt from this unit that

- Forgiveness means pardoning people's mistakes and faults and not to take personal revenge despite having power to do so.
- Forbearance refers to bearing people's ignorance, unnecessary harshness and their offensive words with patience and strength.
- Forgiveness and forbearance are part of good morals.
- In its moral teachings, Islam orders its followers to control their anger, bear their unpleasant things with patience and forgive the mistakes of the people. In this regard, the life of the Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ is the best practical example to be followed.

This has been the way of the Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ, the Rightly Guided Caliphs and our other predecessors. They continued to bear the ignorance of the people, their unnecessary harshness, and their unpleasant words with patience and forbearance, and they left the best pattern for us to follow. Therefore, we should also develop the high qualities of patience and forbearance in ourselves and live a life following the path of our righteous predecessors so that we can gain a good name in this world and the pleasure of our Lord in the Hereafter.

Activity for the students

Present a role play on the topic of forgiveness and forbearance under the supervision of your teacher.

Exercise

1. Answer the following questions:

1. Explain the meaning of forgiveness?
2. Write down translation of an Ayat from the Quran about forgiveness?
3. What is meant by forbearance?
4. Give an example of forbearance from the life of The Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ.
5. Explain the benefits of forgiveness and forbearance.

2. Tick '✓' the correct answer of the following:

1. Forgiveness literally means:

(A) To take revenge (B) To bear
(C) To show mercy (D) To pardon

2. On the occasion of the conquest of *Makkah*, The Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ treated his enemies by:

(A) Forgiving them (B) Took revenge from them
(C) Gave them capital punishment (D) Imprisoned them

3. The Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ was injured and his shoes were filled with blood by:

(A) People of *Madinah* (B) People of Taif
(C) People of Khyber (D) Jews

4. The Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ declared that a strong person is the one:

(A) Who defeats others in wrestling (B) Who takes revenge
(C) Who controls his anger (D) Who speaks in a louder voice

3. Fill in the blanks.

1. Forgiveness is one of the _____ of Allah.
2. A person repeatedly requested the *Rasool-ul-Allah* صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ to give him some advice. The Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ advised him not to be_____.
3. The Nabi Karim's صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ life was a perfect example of _____.

4. Match the words in column 1 with appropriate words in column 2 to complete the sentences:

Column 1	Column 2
1. The Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ left great examples of	a great quality and human dignity.
2. Islam considers forgiveness as a sign of	is forbearance.
3. Bearing someone's unpleasant words	forgiveness and forbearance.

Instructions for the teachers

Narrate more events related to forgiveness and forbearance from the lives of the Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ and the Companions رضی اللہ عنہم to the students.

3-Tolerance

Learning Outcomes

After studying this lesson, the students will be able to:

- Describe the meaning of tolerance and explain its social significance.
- Write some points about tolerance from the teachings of Islam.
- Develop qualities of a civilised and well-behaved citizen.

Tolerance:

Tolerance means to bear, to endure, to abide, to accept, to approve and to allow etc. It means to tolerate the beliefs, opinions, thoughts and ideas of others against your own with patience and to treat them with kindness, and to give them the right to live according to their thoughts and beliefs. For example, if a person or a group has a belief or creed other than Islam, then listening to him/her and giving him/her the right to continue according to his/her creed and belief is called 'tolerance'. On the contrary, to force a person to follow a creed or belief other than his/her creed or belief or to stop him/her to act according to his/her belief is against tolerance.

Since Islam is a religion of tolerance, it gives every person the right to live according to his/her own beliefs, creeds and thoughts and it does not allow anyone to interfere in the faith or creed of others nor prevents him/her to act according to his/her religion and beliefs. Allah states in the Holy Quran:

لَآ اِكۡرَاهَ فِى الدِّيۡنِ
Translation: There is no compulsion in religion. [Surah Al-Baqarah: 256]

At another place in the Holy Quran, Allah Almighty states:

Translation: To you be your religion and to me my religions. [Surah Al-Kafiroon: 6]

Islam teaches tolerance and forbids using abusive language and hate speech against non-Muslims. In the same manner, it also prohibits injustice and misbehaviour with someone due to differences in the faith and religion. In this regard, various instructions have been provided by Allah Almighty in many Quranic Ayaat.

Tolerance in the Light of the Life of The Nabi Karim صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ and the Companions رضی اللّٰه عنهم: The Nabi Karim صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ used to remain patient and tolerant with the non-Muslims and his opponents. The Nabi Karim صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ said:

مُدَارَاةُ النَّاسِ صَدَقَةٌ
Translation: Being tolerant towards people is charity.

The Nabi Karim صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ never forced any non-Muslim to leave his faith or accept Islam, nor did he allow ill-treatment of them on the basis of faith. Rather, in this regard, he used to show benevolence and a generous disposition.

Once, a delegation of Christian scholars and leaders from Najran came to meet the Nabi Karim صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ. The Nabi Karim صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ accommodated them in *Masjid-e-Nabawi* صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ and treated them with great hospitality. Since it was Sunday, the Christians wanted to perform worship according to their Christian beliefs and practices, thus the Nabi Karim صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ allowed them to worship in his *Masjid*.

The leader of Yamamah, Thumama bin Uthal, was a strong opponent of the Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ and a polytheist. He was captured by the Companions of the Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ. They brought him in front of the *Rasool-ul-Allah* صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ. The Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ said: 'Keep him in the *Masjid* and treat him well.' The Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ found out that he used to eat the food of ten people to fill his stomach, hence, he arranged sufficient quantity of meal for him. After three days, the Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ ordered to release him. Thumama was so impressed by the tolerance and kindness of the Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ that he did not return without accepting Islam.

In *Madinah*, the funerals of the Jews used to pass through the streets. Whenever they would pass by the Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ would stand up to pay respect to them. At one point, someone pointed out to the Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ that it was the funeral of a Jew. Allah's *Rasool* replied: 'Is he not a human being?'

During the reign of the Rightly Guided Caliphs *Dhimmis* (non-Muslim citizens) enjoyed the same rights which they enjoyed during the reign of The Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ. During the reign of Hazrat Abu Bakr Siddique رضی اللہ عنہ and Hazrat Umar Farooq رضی اللہ عنہ, non-Muslim citizens were given following rights in writing:

- *Dhimmis* (Non-Muslim residents of Islamic State) will have religious freedom, their places of worship and monasteries will be protected.
- No pressure shall be imposed on them in respect of faith and religion.
- Their forts and strongholds will not be damaged.
- Their lives and properties will be protected.
- Their disabled and deprived people will be supported from *Bait-ul-Mal* (public treasury). *Jizya* (government tax) will not be taken from their poor and deprived ones.

Muslims ruled the sub-continent of Pakistan and India with great magnificence for almost a thousand years, but they did not forcibly convert any non-Muslim to Islam. Muslims showed great tolerance towards the non-Muslims and awarded them important positions in their governments.

Scope and Benefits of Tolerance:

Tolerance does not mean that we stop following the Islamic rules or change them in order to please the people of other religions. As the people of other religions have the right to follow their religious teachings, likewise, Muslims also need to follow their religious teachings. Just as it is necessary for the Muslims to respect the beliefs, places of worship and religious leaders of others, it is also necessary for the people of other religions to respect Islamic beliefs, *Masjid*s and leaders of the Muslims.

In our beloved homeland Pakistan, there are people who follow different religions and among Muslims, there are people who belong to different sects. Therefore, the social significance of tolerance increases even more here. Thus, it is necessary for all the residents of Pakistan to respect each other's religions and beliefs and treat each other with tolerance and forbearance so that hatred and enmity can be ended from our beloved country and an atmosphere of peace and order, mutual love and brotherhood can be established in Pakistan.

It is learnt from this unit that

- Tolerance refers to show respect for each other's religion.
- Islam is a religion of tolerance, which gives everyone the freedom to follow their religion and does not allow anyone to interfere in the religious affairs of others.
- Islam does not allow anyone to be deprived of a country's rights on the basis of differences of religion and creed.
- Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ and the Rightly Guided Caliphs have left excellent examples of tolerance towards non-Muslims.
- It is known from the life of The Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ and the Companions رضی اللهعنهم that all the inhabitants of a country are equal in terms of religious freedom, economic, social and other rights.

Activity for the students

Students need to write a five-line essay on the topic of tolerance in nice hand writing and present it to the class.

Exercise

1. Answer the following questions:

1. Write down the meaning of tolerance.
2. Write down the meaning of an Ayat of the Quran related to tolerance.
3. How did The Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ treat the Christian delegation of Najran?
4. Which rights were given by Hazrat Abu Bakr رضی اللهعنه and Hazrat Umar رضی اللهعنه to *Dhimmis* (Non-Muslims living in Islamic State under protection)?

2. Tick '✓' the correct answer of the following:

1. Tolerance means:

(A) To bear (B) To believe
(C) To serve (D) To annoy

2. Thumama bin Uthal belonged to:

(A) *Makkah* (B) Bahrain
(C) *Madinah* (D) Yamamah

3. Thumama bin Uthal was so much impressed by the tolerance and good behaviour of The Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ that he:

(A) Accepted Islam
(B) Gave a present to The Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ
(C) Helped The Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ in a war
(D) Resided in *Madinah* permanently

3. Fill in the blanks.

1. There is no _____ in matter of religion.
2. The Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ treated *Dhimmis* (non-Muslim residents of Islamic state) with _____.
3. The Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ used to stand up in respect while the _____ of the Jews passed through the streets of *Madinah*.
4. Muslims ruled the sub-continent for almost _____.

Instructions for the teachers

Explain the topic of tolerance to the students with more examples.

4-Mercy

Learning Outcomes

After studying this lesson, the students will be able to:

- Describe the meaning of Mercy and explain its social significance.
- Understand and explain teachings of Islam about Mercy.
- Become merciful and well-mannered individuals after reading practical examples from the life of The Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ.

Mercy:

Mercy means treating Allah's creatures with gentleness, love and compassion and practically giving them all kinds of sympathy and help whether it is physically, financially or morally. Allah Almighty, who is the Most Compassionate and the Most Merciful, has mercy on His creation and He demands the same from His servants that they adopt a merciful attitude towards His creation.

Creation of this universe and provision of all the necessities of life is the result of Allah's mercy. Not withholding sustenance of humans due to their sins and mistakes is an expression of Allah's attribute of mercy, love and compassion, حضرت مُحَمَّدٌ رَّسُوْلُ اللهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ said:

Translation: All creation is the family of Allah Almighty and Allah Almighty likes the person who treats his family well.

The Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ also said:

اِرحَم مَن فِی الاَرضِ یرحَمُكَ مَن فِی السَماءِ

Translation: Have mercy on those on earth, the one in heaven will have mercy on you.

Mercy in the Light of The Nabi Karim's صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ Life: The Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ was unparalleled in mercy. He has left great examples for the Muslims to follow in this regard. He was a mercy to all including children, adults, relatives, strangers and animals etc. Allah made him a mercy for the universe. Allah states in the Holy Quran:

وَمَآ اَرْسَلْنٰكَ اِلَّا رَحْمَةً لِّلْعٰلَمِيْنَ

Translation: And We have not sent you (O حضرت مُحَمَّدٌ رَّسُوْلُ اللهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) but as a Mercy for the worlds. [Surah Al-Ambiya: 107]

The Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ was severely persecuted by the disbelievers and polytheists, but he never took revenge on anyone for his own sake. He was always merciful and forgiving. The Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ always respected the elders and he was kind with the younger ones. He used to say: 'He who does not respect the elders and does not show compassion to the younger ones is not one of us.' If someone brought a child in front of the *Rasool-ul-Allah* صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ, he would display affection to it and made it sit on his lap. He described the attributes of the believers and said:

'You will see that the believers are like one body in compassion, love and kindness to one another. When one part of the body suffers, the whole body suffers from sleeplessness and fever.'

This means that all believers should be like one body in showing mercy, love and kindness to each other. The Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ used to teach compassion not only for humans but also for

animals. Once a companion picked up a baby bird. The mother bird started circling upon his head in distress. When the Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ came to know about the distress of the mother bird, he immediately instructed the companion to put the baby bird back in its nest. The Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ also mentioned that a person was forgiven by Allah when he took pity on a thirsty dog and gave it water. A woman imprisoned a cat and kept it hungry. That cat died because of hunger and thirst, so Allah gave this woman the punishment of hell. Similarly, The Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ also forbade the people to make the animals fight with each other, as it was a display of cruelty. The Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ also said:

مَنْ لَّا يَرْحَمُ لَا يُرْحَمُ
Translation: He who does not show mercy to others will not be shown mercy.

Nabi Kairm صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ was not only merciful and kind himself, but his trained Companions رضی اللہ عنہم were also very merciful and kind. They always treated each other with kindness, compassion and love and preferred others over themselves. Financially, wealthy Companions رضی اللہ عنہم used to help the poor Companions رضی اللہ عنہم with their wealth. The Companions رضی اللہ عنہم also tried to surpass each other in goodness and kindness. That is why Allah said in their praise:

رُحَمَآءُ بَيْنَهُمْ
Translation: They are kind-hearted and merciful amongst themselves. [Surah Al-Fath: 29]

Benefits of Mercy:

Mercy or compassion is a moral quality which brings a person closer to Allah Almighty and increases love and affection between each other. An atmosphere of faith and brotherhood is established in the society, prosperity rises in the country and finally it leads to the salvation of the hereafter.

Therefore, we should show generosity and treat each other with mercy and love. In this way, blessings like peace, love and harmony can be attained in our beloved country Pakistan and a good society can be formed, similar to the society of the era of the Rightly Guided Caliphs.

It is learnt from this unit that

- Mercy means treating Allah's creation with gentleness and love.
- Mercy is extremely important in Islam.
- Mercy leads to mutual love and brotherhood, peace and tranquillity. Kindness and mercy are the source of Allah and His *Rasool*'s صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ love and a source of salvation in the hereafter.
- Therefore, we should act generously and be merciful to each other.

Activity for the students

Write the following Ayat of the Quran with its translation in a neat and clean manner and show it to your teacher.

وَمَآ اَرْسَلْنٰكَ اِلَّا رَحْمَةً لِّلْعٰلَمِيْنَ

Exercise

1. Answer the following questions:

1. What is meant by mercy?
2. Write down the meaning of any Hadith of The Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ related to mercy.
3. State any example of The Nabi Karim's صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ mercy.
4. What did Allah Almighty say about the mercy of the Companions رضی اللهعنهم?

2. Tick '✓' the correct answer of the following:

1. Mercy gives a man in a society:

(A) Respect (B) Wealth
(C) Authority (D) Fame

2. The man who fetched water for a dog was given by Allah:

(A) Forgiveness (B) Public post
(C) Wealth (D) Punishment

3. The Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ stated that the one who does not respect elders and does not show kindness to the younger ones is:

(A) Not a Muslim (B) Not from us
(C) Not a pious man (D) Not a benevolent man

4. Allah made The Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ for the worlds:

(A) Tolerant (B) Forbearing
(C) Sympathetic (D) Mercy

3. Fill in the blanks.

1. Allah Almighty also shows _____ to his creatures.
2. Have mercy on those on earth, the _____ will have mercy on you.
3. He who does not show mercy to the others will not _____ mercy.
4. The Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ forbade the people to make the animals _____ with each other.

4. Tick (✓) the right answer and cross (×) the wrong answer:

Sentence	*Right*	*Wrong*
1. Kindness means to be harsh with the creation of Allah and hate them.	☐	☐
2. The Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ did not take revenge for his own sake.	☐	☐
3. A women imprisoned a dog and kept it thirsty and hungry.	☐	☐
4. Mercy brings a person closer to Allah.	☐	☐
5. Rich Companions رضی اللهعنهم would help the needy ones with their wealth.	☐	☐

Instructions for the teachers

Narrate more stories about mercy from the life of The Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ, the Companions رضی اللهعنهم and the other noble Muslim ancestors to the students.

5-Frugality

Learning Outcomes

After studying this lesson, the students will be able to:

- State the meaning of frugality and explain its significance.
- State the benefits of frugality.
- Explain the disadvantages of being a miser and an extravagant.
- Become a content, satisfied and frugal Muslim.

Frugality:

To spend wealth according to the needs while avoiding extravagancy and unnecessary spending of wealth is called Frugality. It refers to the careful management of material resources, especially money. It is a moral quality which makes a person wealthy and peaceful. Moreover, it can save the individual from begging and seeking financial help from others.

Frugality in the Light of the Quran and *Sunnah* of The Nabi Karim صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ:

Islam is a religion that teaches man to adopt the path of moderation and balance in every matter. Islam does not like the individual to go beyond the limit or to be left behind in any matter. Since wealth is the main source and support of human life, Islam teaches moderation and balance in its spending. Thus, Allah describes the qualities of His special servants and states:

Translation: And (these) are the people who are neither extravagant nor miserly when they spend. And their spending is (based on) a balance between the two extremes (of extravagance and miserliness). [Surah Al-Furqan: 25-67]

Islam praises those who spend with moderation and not those who are extravagant or miserly. Allah Almighty prohibits extravagancy and states:

وَّكُلُوْا وَاشْرَبُوْا وَلَا تُسْرِفُوْا ۚ اِنَّهٗ لَا يُحِبُّ الْمُسْرِفِيْنَ

Translation: Eat and drink, but do not spend extravagantly because certainly He does not like the extravagant. [Surah A'raaf: 31]

The Nabi Karim صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ said:

خَيْرُ الْاُمُوْرِ اَوْسَطُهَا

Translation: The best work is that which is based on moderation.

The opposite of frugality is miserliness and extravagance. Miserliness refers to being so stingy in spending money that even legitimate needs are not met. Extravagance means wasteful and unnecessary spending of wealth.

Islam neither likes greed and miserliness, nor extravagance and wastefulness, as all these things are against moderation.

Miserliness is not only a bad trait itself, but it is the root of many other bad traits evils such as betrayal, dishonesty, impudence, cruelty, misbehaviour, greed, voracity and narrow-mindedness etc. are all born due to this bad trait.

Wasteful spending makes a person suffer from financial hardship, due to which a person adopts illegal means to earn sustenance and indulges in sinful acts.

Benefits of Frugality:

- By adopting frugality, a person can live a great life.
- Because of frugality a person does not need to ask others for financial help.
- Frugality leads to economic prosperity and ends economic hardship.

- By adopting frugality, a person is protected from many sins. One seeks halal (lawful) sustenance instead of haram (unlawful) sustenance.
- Due to frugality a person gets peace of mind.
  A frugal person can help others in times of need, while an extravagant person needs help from others.

It is learnt from this unit that

- Frugality means to spend according to the need and to avoid being miserly and extravagant.
- Islam has praised frugality while it has disliked being miserly and extravagant.
- Frugality saves a person from poverty and begging from others.
- Miserliness causes disgrace to a person while extravagance may instigate a person to indulge in unlawful (haram) things and lead to begging from others.
- Frugality leads to mental peace and prosperity.
- A frugal person can help others at the time of need while no good can be expected from a miser, and an extravagant mostly remains in a destitute and needy condition.

So, we should adopt frugality, avoid extravagancy and miserliness so that we can attain the pleasure of Allah and live a successful life in this world and the hereafter.

Activity for the students

Students needs to present a role play in front of their teachers on the topic of frugality.

Exercise

1. Answer the following questions.

1. What is meant by frugality?
2. Explain miserliness.
3. Explain attribute of extravagance.
4. Write a Hadith of The Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ about moderation and balance.
5. Write the meaning of any Quranic Ayat about frugality.

2. Tick '✓' the correct answer of the following:

1. Frugality means:
   (A) Extravagance (B) Miserliness
   (C) To spend wealth without any need (D) To spend wealth according to the need
2. Islam's view about extravagant people:
   (A) It condemns them (B) It praises them
   (C) It appreciates them (D) Promotes brotherhood
3. Opposite of frugality:
   (A) Honesty (B) Truthfulness
   (C) Faithfulness (D) Misery and extravagance

3. Fill in the blanks.

1. By adopting frugality, a person can spend a great _____.
2. Islam _____ those who spend with moderation.
3. Extravagance may instigate a person to indulge in _____.

4. Tick (✓) the right answer and cross (×) the wrong answer:

Sentence	Right	Wrong
1. Islam teaches a person to be moderate and balanced in each and every matter.	☐	☐
2. A person who adopts moderation remains destitute.	☐	☐
3. Frugality means miserliness and extravagance.	☐	☐
4. Islam does not like miserliness and stinginess.	☐	☐

Instructions for the teachers

Explain few more examples of frugality to the students in a good way.

6-Islamic Brotherhood

Learning Outcomes

After studying this lesson, the students will be able to:

- Write the meaning and benefits of Islamic brotherhood.
- Know and explain the Islamic teachings about Islamic brotherhood.
- To develop feelings of compassion for the Islamic community.

Brotherhood:

In Arabic, the word *'Ukhuwwat'* (اخوۃ) is used for brotherhood. Islamic brotherhood means that all Muslims, regardless of colour, race, language and country are brothers. Allah Almighty states the following about the brotherhood of Muslims:



اِنَّمَا الْمُؤْمِنُوْنَ اِخْوَةٌ
Translation: The Muslims are brothers to one another. [Surah Al-Hujrat: 10]

In another Ayat of the Holy Quran, Allah Almighty states:

وَ الْمُؤْمِنُوْنَ وَ الْمُؤْمِنٰتُ بَعْضُهُمْ اَوْلِيَآءُ بَعْضٍ
Translation: The Believers, men and women, are helpers and friends of one another. [Surah Al-Tauba: 71]

Muslim Brotherhood in the Light of the Life of The Nabi Karim صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ:

People of Arabia were divided into different tribes before the advent of The Nabi Karim صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ. They used to fight on the basis of colour, race and tribal prejudices. Sometimes tribal clans were destroyed due to battles based on tribal prejudices. Due to the teachings and practical examples of the life of The Nabi Karim صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ, they became brothers. When the Nabi Karim صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ migrated from *Makkah* to *Madinah*, he established brotherhood among the *Muhajireen* (emigrants) and *Ansar* (helpers), as a result of which unique sacrifice and brotherhood was shown by the *Ansar* (helpers). An example like this is not found in any other nation of the world.

The Nabi Karim صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ has emphasized Islamic brotherhood in his blessed Ahadith. The Nabi Karim صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ said: 'A Muslim is a brother of another Muslim. He does not oppress him and does not abandon him. He does not humiliate him.'

Giving an example of the strength of Muslim brotherhood, The Nabi Karim صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ said: 'Believers to one another are like the bricks of a wall, each one is strengthened by the other one.'

The Nabi Karim صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ emphasized the protection of the lives and property of the believers and said: Every Muslim has a duty to respect the life, honour and property of another Muslim.

On the occasion of *Hijja-tul-Wada* (Farewell Pilgrimage), the Nabi Karim صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ said the following about brotherhood:

"O people, listen to me carefully, be aware that every Muslim is the brother of another Muslim, it is not permissible for a person to take his brother's property unless he gives it of his own free will, and be kind to each other".

Islam abolished the differences of colour, race, language and homeland and made all Muslims brothers on the basis of the religion of Islam. The Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ called Hazrat Salman Farsi رضی اللہ عنہ a member of his household. Hazrat Umar رضی اللہ عنہ used to call Hazrat Bilal رضی اللہ عنہ as his master and his chief, even though Hazrat Bilal رضی اللہ عنہ was a freed slave.

Importance of Islamic Brotherhood:

The principle of Islamic brotherhood created unity and harmony among Muslims. Islam not only provided teachings about the bond of brotherhood, but also gave such orders and injunctions which promoted unity among the Muslims. For example, Muslims were given a single *Kalimah* which they all read. They are ordered to offer *Namaz* five times a day in congregation. This is why many Muslims are seen in the *Masjid*s five times a day every day. They are ordered to fast in the month of Ramadan, which creates a feeling of mutual sympathy and kindness. The rich have been ordered to pay *Zakat* to the poor due to which the hearts of the rich and the poor are connected. They are ordered to perform Hajj, in which a large gathering of Muslims from all over the world is seen together. All these orders and commands create unity and harmony among the Muslims and they are clear examples of the unity of the Islamic nation.

On the occasion of *Hijja-tul-Wada* (Farewell Pilgrimage), the Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ said: Behold! Don't go astray after me (my departure from this world), and do not kill each other. The Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ declared it undesirable for two Muslims to be angry with each other for more than three days. It was the result of the Nabi Karim's صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ teachings that the Bedouin tribes of the Arabia, who were thirsty for each other's blood, became brothers among themselves and showed unprecedented brotherhood.

Benefits of Brotherhood:

Islamic brotherhood creates love, compassion, benevolence and self-sacrifice among the Muslims. The principle of brotherhood promotes respect for other Muslims. Due to this relationship, Muslims take part in each other's sufferings and help them, which increases love.

It is learnt from this unit that

- Islamic Brotherhood means that all Muslims are brothers.
- Islam removed all the differences of colour, race, language and homeland and established the relationship of brotherhood.
- Allah declared the relationship of brotherhood a great blessing and emphasized on making it strong and stable.
- The Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ called the entire Islamic community a single body, in his teachings. He also urged Muslims to stand united, take care of each other's life, property and honour. Furthermore, he prohibited them from fighting and quarrelling with one another.

Activity for the students

Students need to present a play about brotherhood.

Exercise

1. Answer the following questions.

1. State the meaning of Islamic brotherhood.
2. Write down the translation of a Quranic Ayat related to brotherhood.
3. Explain the importance of Islamic brotherhood.
4. Write down the benefits of Islamic brotherhood.
5. How does Islamic worships and *Namaz* strengthen the relationship of Islamic brotherhood?

2. Tick '✓' the correct answer of the following:

1. Brotherhood literally means:

(A) Friendship (B) Sympathy
(C) Love (D) Being brothers

2. The situation of the Arabia before the advent of The Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ was:

(A) They were divided into tribes (B) They were like brothers
(C) They were like friends (D) They were each other's well-wishers

3. Hazrat Umar رضی اللہ عنہ used to call him 'My Master':

(A) Hazrat Zaid bin Harith رضی اللہ عنہ (B) Hazrat Khubbab رضی اللہ عنہ
(C) Hazrat Bilal رضی اللہ عنہ (D) Hazrat Khubaib رضی اللہ عنہ

3. Fill in the blanks.

1. Muslims are each other's _____.
2. The Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ established the relationship of brotherhood among the *Muhajireen* and _____.
3. The Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ declared it undesirable for two Muslims to be angry with one another for more than _____days.

Instructions for the teachers

Give examples of brotherhood to the students from the era of the Companions of The Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ and history of Islam.

7-Manners of Recitation

Learning Outcomes

After studying this lesson, the students will be able to:

- State the introduction to the Holy Quran.
- Write down the importance and virtues of reciting the Holy Quran.
- State the manners of the recitation of the Quran.



Quran means, the book which is read the most. As this book is read a lot, hence it is named as the Quran. The Holy Quran is the source of guidance for all human beings. In it, Allah Almighty has provided the ways and rules of life and such instructions, that by following them, a person can achieve success in both worlds.

The Holy Quran is the last divine book of Allah which He revealed to حضرت مُحَمَّدٌ رَّسُوْلُ اللهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ through Hazrat Jibreel علیہ السلام, gradually over a period of about 23 years. From the time of the Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ, millions of the people have been reading it, understanding it, memorizing it, preserving it and passing it on to the future generations. The Holy Quran is the last revealed book of Allah and He has taken responsibility of protecting it. Due to this reason, despite the passage of more than fourteen hundred years, it is preserved in its original form without any manipulation or corruption. Allah Almighty states:

اِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَ اِنَّا لَهٗ لَحٰفِظُوْنَ
Translation: It is We who have sent down the Reminder and We will, most surely, safeguard it. [Surah Al-Hijr: 9]

Reward of Reciting the Quran:

Allah has made the recitation of the Quran necessary for every Muslim. Allah states in the Holy Quran:

فَاقْرَءُوْا مَا تَيَسَّرَ مِنَ الْقُرْاٰنِ
Translation: Recite, then, as much of the Quran as it is easy for you. [Surah Al-Muzzammil: 20]

Reciting the Holy Quran is an act of great reward. The Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ said: 'Reciting one letter of the Holy Quran yields ten good deeds. He also said: 'The best worship of my Ummah is the recitation of the Holy Quran.' At another place, the Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ said: 'Allah gives more to the reciter of the Quran than to the supplicant.' In the Ahadith, the great virtues of the recitation of the Holy Quran have been mentioned, hence, we should recite the Holy Quran daily.

Manners of Recitation of the Quran:

Regarding the recitation of the Holy Quran, it should be kept in mind that it is not an ordinary book but the greatest book of Allah Almighty, therefore it should not be read like ordinary books. There are certain manners, according to which it should be recited:

- It is very important to be neat, clean and purified before touching the Quran.

- Recitation of the Holy Quran should be done while sitting at a clean and purified place.
- Before starting the recitation of the Holy Quran, it is necessary to read *Ta'awwuz* i.e. اعوذ باللہ من الشیطن الرجیم and *Tasmiyah* i.e. بسم اللہ الرحمن الرحیم .



- It is not appropriate to talk during the recitation of the Holy Quran.
- Recitation of the Holy Quran should be done slowly and distinctly with serenity and contentment.
- While reciting the Holy Quran, one should take care of phonetic symbols i.e., *Zair, Zabar, Paish, Shadd* and *Madd* etc.
- It is very important to take care of the *Rumooz-o-Awqaaf* (punctuation) during the recitation, i.e., where to stop during the recitation and where to continue.
- Recitation of the Holy Quran can be done in loud and slow voices. While reciting in a loud voice, it should be kept in mind that no one is disturbed by it.
- The Holy Quran should be recited beautifully and in a pleasant voice.
- Recitation of the Holy Quran should be done with attention and regularity.
- One should understand the Quran and act upon its teachings.

The recitation of the Holy Quran should not be considered a burden, rather it should be recited with respect and courtesy, and attention should be paid to its meanings. The Nabi Karim صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ said: 'The best amongst you is the one who learns the Quran and teaches it to others.'

It is learnt from this unit that

The Holy Quran is the last divine book of Allah which was revealed to The Nabi Karim صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ gradually over a period of around 23 years.

The Quran is a source of guidance which tell us about principles of life. By following these principles, a person can achieve success of both the worlds.

Allah has made the recitation of the Quran essential for the Muslims.

Recitation of the Quran is an act of great reward.

There are certain rules for recitation of the Quran and it is necessary for us to follow them.

Activity for the students

Students should recite from the Holy Quran, one after the other in front of the teacher while taking care of the manners of reciting it, and practically demonstrate the manners of recitation.

Exercise

1. Answer the following questions.

1. State the meanings of the word 'Quran'.
2. How long did it take for the Holy Quran to be revealed?
3. Write down any three manners of recitation of the Quran.
4. What is meant by Ta'awwuz and Tasmiyah?

2. Tick '✓' the correct answer of the following:

1. The Quran was revealed through Angel:

(A) Hazrat Jibreel عليه السلام
(B) Hazrat Mikael عليه السلام
(C) Hazrat Israfeel عليه السلام
(D) Hazrat Izraeel عليه السلام

2. Reciting one letter of the Holy Quran yields:

(A) Five good deeds
(B) Ten good deeds
(C) Fifteen good deeds
(D) Twenty good deeds

3. The most recited book in the world is:

(A) Torah (The Old Testament)
(B) Injeel (The New Testament)
(C) Zaboor (The Psalms)
(D) Holy Quran

3. Fill in the blanks.

1. The Quran was revealed on Allah's last *Rasool* _____.
2. The best person is the one who learns _____ and teaches it to others.
3. Ta'awwuz and _____ should be recited before the recitation of the Quran.
4. It is necessary to be _____ before touching the Quran.

4. Match the words in column 1 with appropriate words in column 2 to complete the sentences:

Column 1	Column 2
1. A person who acts upon the instructions of the Holy Quran	one needs to purify him/herself.
2. Responsibility of guarding the Quran	in a beautiful and pleasant manner.
3. Before touching the Holy Quran,	is taken by Allah himself.
4. The Quran should be recited	can attain success in both the worlds.

Instructions for the teachers

- Provide students with additional information about the importance of the Quran.
- Explain the students about the virtues of reciting the Quran with manners and understanding it.

CHAPTER-5

BEARERS OF GUIDANCE
FAMOUS ISLAMIC PERSONALITIES

Introduction

Our Lord favoured His servants by sending *Ambiya* علیہم السلام from Hazrat Adam علیہ السلام to حضرت مُحَمَّدٌ رَّسُوْلُ اللّٰهِ خَاتَمُ النَّبِيِّيْنَ صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ, who reminded them of their forgotten covenant of monotheism and tried to protect them from all evil deeds. One of these *Ambiya* علیہم السلام is the last prophet of Bani Israel, *Ulul Azm* (Determined Prophet), Hazrat Isa علیہ السلام (Jesus Christ). After the *Ambiya* علیہم السلام, in relation to the work of spreading the religion and the fulfilment of their duty, the name of those people come, who received blessings directly from the *Ambiya* علیہم السلام and supported them in this quest. These people are called 'Ashab' meaning, the Companions. Such companions were with every prophet. Among these companions, the companions the Nabi Karim صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ of hold a special place. In this chapter, along with Hazrat Isa علیہ السلام, two of the companions of the Nabi Karim صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ, Hazrat Usman رضی اللہ عنہ and Hazrat Khalid bin Walid رضی اللہ عنہ who is known by the title of 'Saifullah' meaning the Sword of Allah, will be studied. Along with other companions, these two persons are the personalities who fought and endured hardships along with The Nabi Karim صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ during the propagation of Tawhid and preaching of Islam. We should know that we are Muslims today due to the efforts of the Companions رضی اللہ عنہم of The Nabi Karim صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ.

Objectives

The purpose of the topics given in this chapter is to create awareness among the student about the hardships which Allah Almighty's beloved Hazrat Isa علیہ السلام faced from his nation Bani Israel, during the preaching of religion and the propagation of monotheism (Tawhid). Attempts were made to kill and crucify him, but Allah lifted him safely to the heavens. The objective of this chapter is to inform students about these facts and to tell them about the efforts made by the companions of the Nabi Karim صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ, Hazrat Usman رضی اللہ عنہ and Hazrat Khalid bin Walid رضی اللہ عنہ, regarding the suppression of disbelief and polytheism, and their accomplishments during *Jihad* (armed warfare), the spread of Islam and Islamic conquests. Children should be introduced to the achievements which these personalities have accomplished so that they can prepare themselves to serve Islam by following their footsteps.

1-Hazrat Isa علیہ السلام

Learning Outcomes

After studying this unit, the students will be able to:

- State the virtuousness and piety of Hazrat Maryam علیہا السلام
- Learn and explain the noble birth of *Ulul Azm* (determined) Prophet, Hazrat Isa علیہ السلام without a father.
- Learn and write about what Hazrat Isa علیہ السلام said immediately after his birth to prove his mother's chastity.
- Learn and write about Hazrat Isa's علیہ السلام safe ascension to the heavens while he was alive.

Introduction:

Hazrat Isa علیہ السلام is a beloved servant and *Rasool-ul-Allah*. He is counted among the *Ulul Azm* (determined) *Ambiya* علیہم السلام of Allah. The name 'Messiah' has also appeared for Hazrat Isa علیہ السلام in the Quran and Ahadith of The Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ. He was sent as a *Rasool* to the nation of Israel (known as the Jews). He was born in the city of 'Bethlehem' in Jerusalem, about five and a half centuries before our beloved Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ.



'Bethlehem' - Palestine where Hazrat Isa علیہ السلام was born

Hazrat Isa's علیہ السلام mother's name was Hazrat Maryam علیہا السلام. Hazrat Maryam's علیہا السلام father's name was Imran and her mother's name was Hannah. Hazrat Maryam علیہا السلام was a pious servant of Allah Almighty. When Hazrat Maryam علیہا السلام grew up, Almighty Allah gave birth to Hazrat Isa علیہ السلام from her. Hazrat Isa علیہ السلام was born without father by the command of Allah Almighty.

When Hazrat Isa علیہ السلام was born, shortly after his birth, he began to speak and said: 'Indeed, I am the servant of Allah. He has given me the Scripture and made me a Prophet. And He has made me blessed and has enjoined upon me *Namaz* and *Zakat* as long as I remain alive and made me an obedient and dutiful son to my mother. Blessed was I on the day I was born, and blessed shall I be on the day I would die and on the day I would be raised to life again.' Hazrat Isa علیہ السلام spoke from his mother's lap at such an age that infants are not able to speak.

Hazrat Isa علیہ السلام was blessed by Allah with the honour of prophet-hood and revelation at the age of about 30 years. He revealed upon him the divine scripture *Injeel* (The New Testament) so he started the preaching of Islam as a Nabi. At that time, the nation of Bani Israel had declined and it had become involved in polytheism. The fear of Allah had gone out of their hearts. They considered the things forbidden by Allah as *Halal* (permissible) and considered the *Halal* (permissible) things as *Haram* (forbidden) and avoided eating them. Therefore, they had become involved in various kinds of evils. Hazrat Isa علیہ السلام exhorted them to do good deeds and tried to make them understand.

Allah Almighty gave him many miracles. By the order of Allah Almighty, Hazrat Isa عليه السلام used to heal the sick people, who were considered incurable by the specialist doctors. He used to resurrect the dead by the permission of Allah Almighty. He even made the people who were born dumb, speak. The lepers would be healed. He would make the people who were blind by birth to see. He would make a sculpture of a bird out of clay and blow into it with the name of Allah, then it would really fly as a real bird. Hazrat Isa عليه السلام used to preach and heal the sick and suffering people. While revealing these miracles, he used to say that these miracles were from Allah Almighty and all that was happening with the permission of Him.

The Jews did not like the preaching activities of Hazrat Isa عليه السلام and his call to the religion of Allah. They feared by the fact that Hazrat Isa عليه السلام would end their religious leadership and monopoly, so they declared war against Hazrat Isa عليه السلام. They defamed and accused him. They gave him the title of a 'Sorcerer' and began to abuse him. His mother Hazrat Maryam عليها السلام was subjected to insults and taunts. Hazrat Isa عليه السلام remained patient with the sufferings from the Bani Israel and continued to make his nation understand the message of Allah Almighty. When he saw that the strong and influential Jews were opposing him, he became disappointed with these people and turned his efforts towards the poor and needy people. He started preaching the religion among the poor, fishermen, washermen and labourers on the bank of a lake. His preaching had a great effect on these people and thus, his message spread rapidly in the area of Palestine.

Some of the people of Bani Israel who believed in Hazrat Isa عليه السلام were those who were very close and sincere to him. They are known as *Hawari* of Isa عليه السلام (Disciples of Jesus). *Hawari* means very close and helpful people. When the Jews saw the popularity of Hazrat Isa عليه السلام, they became afraid. They wanted to get rid of him. They went to the Roman governor of Palestine and complained that Hazrat Isa عليه السلام had started to corrupt their religion and he was misleading their youth. They said that he was a revolutionary person bent on rebellion and a huge threat to the government. If his work was not stopped, then, there would be a great riost in the region.

The Roman governor knew the reason of the enmity of the Jews with Hazrat Isa عليه السلام, however, the Romans were idolaters and wanted to get rid of Hazrat Isa عليه السلام along with the Jews. Therefore, the Roman governor decided to crucify Hazrat Isa عليه السلام. The Romans made the Jews declare this decision and when the appointed time of his crucifixion came, people gathered around his house. Among them were his followers from the Jews and some common people. At that time, the Jews treated Allah's Nabi Hazrat Isa عليه السلام very badly and caused him extreme sufferings.

In this crowd there was also the person who had once informed the Roman governor about Hazrat Isa's عليه السلام whereabouts and had gotten him arrested. In the darkness of the night, the Roman governor's soldiers could not find Hazrat Isa عليه السلام and because of the crowd and commotion, they thought this person (the one who had informed the governor about Hazrat Isa's عليه السلام whereabouts) to be Hazrat Isa عليه السلام and crucified him. Allah Almighty raised Hazrat Isa عليه السلام to the heavens with respect and in a

pure state by His command. The belief of Muslims is that Hazrat Isa علیہ السلام is alive in the heavens. Earlier to the Day of Resurrection, Allah will send him to earth again and *Dajjal* will be killed by him.

It is learnt from this unit that

- Allah Almighty has the power and authority over everything. Everything is subject to His command. If He wants, He can create (a being) without parents, just like He created Adam علیہ السلام without parents from dust. If He wants, He can create someone without a father, like He created Hazrat Isa علیہ السلام.
- Hazrat Isa علیہ السلام is the servant of Allah. He is neither a God nor a son of God. He used to eat and drink and he was dependent upon Allah Almighty in every action while Allah Almighty is free from eating, drinking and every other dependency.
- The extraordinary and unusual things that appeared from Hazrat Isa علیہ السلام are called miracles. These things only appear with the permission of Allah and His servant does not interfere in them. Allah gives miracles to the *Ambiya* علیہم السلام.
- Hazrat Maryam علیہا السلام, the mother of Hazrat Isa علیہ السلام, was a pious and very noble servant of Allah. Allah created Hazrat Isa علیہ السلام by His power from her.

Activity for the students

Students need to read the translation of Ayaat from 155 till Ayat number 158 of Surah Al-Nisa under the supervision of their teacher. Then state the belief of Muslims regarding Hazrat Isa علیہ السلام.

Exercise

1. Answer the following questions.

1. Which other name of Hazrat Isa علیہ السلام is mentioned in the Quran and Ahadith of The Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ?
2. How many years before The Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ was Hazrat Isa علیہ السلام born?
3. What was the name of Hazrat Isa's علیہ السلام mother?
4. What are Hazrat Isa's علیہ السلام closest and faithful companions called?
5. What do Muslims believe about Hazrat Isa علیہ السلام?

2. Tick '✓' the correct answer of the following:

1. Hazrat Isa علیہ السلام was given prophet-hood at the age of:

(A) 40 (B) 30
(C) 50 (D) 60

2. Allah revealed the following book on Hazrat Isa علیہ السلام:

(A) Torah (The Old Testament) (B) Injeel (The New Testament)
(C) Zaboor (The Psalms) (D) Holy Quran

3. When Hazrat Isa علیہ السلام got disappointed from the Rich people of Jews, he turned his attention towards:

(A) Rich people
(B) Poor and unprivileged people
(C) Middle class people
(D) Jewish leaders

4. Hazrat Maryam's علیہا السلام mother's name was:

(A) Hazrat Aasiah
(B) Hazrat Hannah
(C) Hazrat Hajirah
(D) Hazrat Halimah

3. Fill in the blanks.

1. Hazrat Isa علیہ السلام is a beloved servant and _____ of Allah.
2. Hazrat Isa's علیہ السلام birth took place without _____by the command of Allah.
3. Hazrat Isa علیہ السلام started _____ when he was in the lap of his mother.

Instructions for the teachers

Provide the students some additional information about Hazrat Isa علیہ السلام.

2-Hazrat Usman رضی اللہ عنہ

Learning Outcomes

After studying this unit, the students will be able to:

- State the lineage of Hazrat Usman رضی اللہ عنہ.
- Learn about the marriage of the Nabi Karim's صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ two daughters with Hazrat Usman رضی اللہ عنہ one after the other.
- Write about Hazrat Usman's رضی اللہ عنہ financial sacrifices for serving Islam and Muslims.
- State important points form the Caliphate of Hazrat Usman رضی اللہ عنہ.

Name and Lineage:

His name was Usman رضی اللہ عنہ his *Kunya* (surname) was Abu Abdullah and Abu Umar and his title was 'Zun-Noorain.' His father's name was Affan and his mother's name was Arwa. The lineage of Hazrat Usman رضی اللہ عنہ is traced to the Nabi Karim's صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ ancestors in the fifth generation. He is called 'Zun-Noorain' because The Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ married his two daughters, Sayyida Ruqayyah رضی اللہ عن and Sayyida Umme Kulthum رضی اللہ عنہ, one after the other to Hazrat Usman رضی اللہ عنہ. 'Zun-Noorain' means 'the one who has two lights'. Hazrat Usman رضی اللہ عنہ belonged to the famous Banu Umayyah branch of the Quraysh. The Banu Umayyah family was very respectable from very early.

Hazrat Usman رضی اللہ عنہ was born 47 years before the migration of the Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ. It was the sixth year after the famous incident of the elephants. He had learned to read and write at that time. In his youth, he took up the profession of trade. Due to his honesty, uprightness and integrity, he had achieved so much progress in it that he was counted among the wealthy people of Quraysh. That is why he was called 'Ghani' (the Rich one).

Acceptance of Islam:

When Hazrat Usman رضی اللہ عنہ was 34 years old, the voice of monotheism was raised in *Makkah*. He had a very close relationship with Hazrat Abu Bakr رضی اللہ عنہ. He was inclined towards Islam by the preaching of Hazrat Abu Bakr Siddique رضی اللہ عنہ and accepted Islam at the blessed hand of the Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ. After accepting Islam, The Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ married his daughter Hazrat Ruqayyah رضی اللہ عنہا to him. Because of Hazrat Usman's رضی اللہ عنہ conversion to Islam, all his relatives turned away from him. Hazrat Usman رضی اللہ عنہ continued to tolerate their persecutions. Finally, when the permission of migration was granted by Allah, Hazrat Usman رضی اللہ عنہ accompanied his wife Hazrat Ruqayyah رضی اللہ عنہا and migrated to Abyssinia to avoid the persecutions of the infidels. After staying there for a few years, he returned back to *Makkah* and then after a few days, he migrated to *Madinah*.



Beir Rumah: That well which Hazrat Uthman رضی اللہ عنہ purchased and dedicated for the use of Muslims

When the Muslims reached *Madinah* after the migration, they found that there was a great problem of fresh water in *Madinah*. There was only one well of fresh water known as 'Beir Rumah' which was owned by a Jew. The Jew had made the water of the well as a source of livelihood. Hazrat Usman رضی اللہ عنہ was very rich. He bought half of the well at the demanded price of 12,000 dirhams of silver. After a few days, he bought the other half for 8,000 dirhams (the current price of which is about five million rupees) and dedicated it for the use of the Muslims.

Hazrat Usman رضی اللہ عنہ participated in all the battles with the Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ. In the Battle of Badr, due to the illness of Hazrat Ruqayyah رضی اللہعنہا, the Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ stopped him from participating in the war and asked him to take care of his wife. He could not participate in this battle by the order of The Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ.

Shortly after the Battle of Badr, Sayyida Ruqayyah رضی اللہعنہا died in 2 Ramadan A.H. After her death, in 3 Rabi-ul-Awwal A.H., the Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ married his daughter Hazrat Umme Kulthum رضی اللہعنہا to Hazrat Usman Ghani رضی اللہعنہ.

Hazrat Usman Ghani's wealth was always used in the service of Islam. The Battle of Tabuk took place at the time when there was a severe famine in Arabia. On this occasion, Hazrat Usman رضی اللہعنہ served Islam in a way that he bore half or a third of the expenses of the army for this campaign. Apart from this, he offered 1,000 camels, 70 horses and 1,000 dinars in cash. The service of Hazrat Usman رضی اللہعنہ had such an effect on the Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ that he used to bounce the Ashrafis given by Hazrat Usman رضی اللہعنہ on his hand and say:

مَا ضَرَّ عُثْمَانُ مَا عَمِلَ بَعْدَ الْيَوْمِ

Translation: After today, no action of Usman رضی اللہعنہ can harm him.

After the martyrdom of Hazrat Umar Farooq رضی اللہعنہ in 23 A.H., Hazrat Usman Ghani رضی اللہعنہ was chosen for the post of caliph. First of all, Hazrat Abdul Rahman bin Awf رضی اللہعنہ pledged allegiance to him. After that, Hazrat Ali رضی اللہعنہ raised his hand to offer pledge of allegiance. After the pledge of Hazrat Ali رضی اللہعنہ, all other people offered their pledge of allegiance to Hazrat Usman رضی اللہعنہ. Hazrat Usman Ghani's رضی اللہعنہ caliphate lasted for 12 years. The first six years passed with widespread peace and order and great victories were achieved during this period.



Blessed Grave of Hazrat Uthman رضی اللہ عنہ in *Jannat-ul-Baqi*

A newly converted Muslim, Abdullah bin Saba, who was apparently a Muslim, but was a hypocrite in reality, invented new beliefs to harm Islam and created divisions among the Muslims. He made great efforts to disrupt the system of caliphate and raised suspicions against Hazrat Usman رضی اللہ عنہ. He provoked some people to revolt against Hazrat Usman رضی اللہ عنہ by making various accusations against him. Finally, as a result of these accusations some people of a rebellious group of Egypt attacked Hazrat Usman رضی اللہ عنہ and martyred him. At that time, he was reciting the Holy Quran. This incident happened on Friday, 18 Dhu Al-Hajj, 35 A.H. He was 82 years old at the time of martyrdom. His caliphate was a few days short of twelve years.

It is learnt from this unit that

- Hazrat Usman رضی اللہ عنہ belonged to a noble clan of the Quraysh called Banu Umayyah.
- The Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ married two of his daughters, Sayyida Ruqayyah رضی اللہ عنہا and Sayyida Umme Kulthum رضی اللہ عنہا, one after the other to Hazrat Usman رضی اللہ عنہ. Due to this, he was called 'Zun-Noorain'.
- Hazrat Usman رضی اللہ عنہ is included among those who got the honour of participating in two migrations. He spent a lot of wealth for the promotion of Islam and service of the Muslims.
- On the occasion of Tabuk when he offered exemplary service in the way of Islam, The Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ said: 'After today, no action of Usman رضی اللہ عنہ can harm him.'
- After almost 12 years of his rule, he was martyred by rebels oppressively.

Activity for the students

Students need to write down Hazrat Usman's رضی اللہ عنہ services for Islam in their note books.

Exercise

1. Answer the following questions.

1. What was the title of Hazrat Usman رضی اللہ عنہ?
2. Which branch of the Quraysh did he belonged to?
3. What was the name of the well which Hazrat Usman رضی اللہ عنہ purchased from a Jew?
4. What did The Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ say about Hazrat Usman رضی اللہ عنہ when he spent his wealth on the occasion of Tabuk?
5. What was the day and date of Hazrat Usman's رضی اللہ عنہ martyrdom?

2. Fill in the blanks.

1. Hazrat Usman's رضی اللہ عنہ father's name was _____.
2. Hazrat Usman رضی اللہ عنہ was born _____ years before The Nabi Karim's صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ migration to *Madinah*.
3. First of all, _____ pledged allegiance to Hazrat Usman رضی اللہ عنہ.
4. Period of Hazrat Usman's رضی اللہ عنہ caliphate was _____.
5. Some people of a _____ group of Egypt attacked Hazrat Usman رضی اللہ عنہ and martyred him.

3. Match the words in column 1 with appropriate words in column 2 to complete the sentences:

Column 1	Column 2
5. The lineage of Hazrat Usman رضی اللہ عنہ	the tittle of Zun-Noorain.
6. Hazrat Usman رضی اللہ عنہ was famous	endured the persecution of the infidels.
7. For the sake of Islam, Hazrat Usman رضی اللہ عنہ	made pledge of allegiance to Hazrat Usman رضی اللہ عنہ.
8. After the pledge of Hazrat Ali رضی اللہ عنہ, all other people	was 12 years.
9. The period of Hazrat Usman's رضی اللہ عنہ caliphate	is traced to the Nabi Karim's صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ ancestors in the fifth generation.

Instructions for the teachers

Inform the students with detailed evidences about Hazrat Usman's رضی اللہ عنہ martyrdom by the rebels.

3-Hazrat Khalid bin Walid رضی اللہ عنہ

Learning Outcomes

After studying this unit, the students will be able to:

- Write about the lineage of the most famous general of Islam, Hazrat Khalid bin Walid رضی اللہ عنہ.
- Learn and explain about the remarkable achievements of Hazrat Khalid bin Walid رضی اللہ عنہ during the Islamic campaigns.



Hazrat Khalid bin Walid رضی اللہ عنہ belonged to Banu Makhzum branch of Quraysh. His *Kunya* (surname) was Abu Sulaiman. His mother's name was Asma bint Haris. She was the sister of *Umm-ul-Momineen* (Mother of the Faithful) Hazrat Maimunah رضی اللہ عنہا.

Hazrat Khalid bin Walid رضی اللہ عنہ is considered as one of the bravest and most famous generals of Islam. He became a Muslim in 8 A.H. The Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ gave him the title of 'Saifullah'. Moota is the name of a town near Balqa in Jordan, a battle took place there, which is famous by the name of *Ghazwa-e-Moota*. The *Rasool-ul-Allah* صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ sent Hazrat Zaid bin Harith رضی اللہ عنہ with 3000 Muslim soldiers (*Mujahideen*), and instructed that if Zaid bin Harith رضی اللہ عنہ was martyred then Hazrat Jafar bin Abi Talib رضی اللہ عنہ would be the commander of the army. If he was also martyred then Abdullah bin Rawaha رضی اللہ عنہ would be the Army Commander. When they reached there, the Romans had brought 100,000 troops to fight. There was no comparison between three thousand soldiers at one side and one hundred thousand soldiers on the other side. But a small army of 3000 Muslims came out to fight against the army of 100,000 with the spirit of martyrdom. Hazrat Zaid bin Haritha رضی اللہ عنہ was martyred while fighting. After him, Hazrat Jafar رضی اللہ عنہ took the flag in his hands. He too was martyred while fighting the enemy. Then, Hazrat Abdullah bin Rawaha رضی اللہ عنہ took the flag after him. He was also martyred. In the end, Hazrat Khalid bin Walid رضی اللہ عنہ took up the flag. He fought with such bravery that there is no example in history similar to it. Nine of his swords were broken while fighting the enemies. Finally, one Yemeni sword was left in his hands, with which he continued to fight. He brought the remaining Muslim army out of the grip of the enemies with great bravery and wisdom. Allah informed the Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ about this critical situation of the Battle of Moota through a revelation. So, the Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ while describing this situation of the battle to the Companions رضی اللہ عنہ said: 'Zaid رضی اللہ عنہ took the flag in his hand and he is martyred, after that Jafar رضی

رضی اللہ عنہ has taken the flag in his hands and he has also been martyred. Then, Abdullah bin Rawaha رضی اللہ عنہ has this flag in his hands and he is also martyred. In the end, one of the swords of Allah (Khalid bin Walid رضی اللہ عنہ) has taken this flag in his hands and Allah has blessed his hands with victory.'

Hazrat Khalid bin Walid رضی اللہ عنہ was present with the Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ on the occasion of the conquest of *Makkah*. He had appointed him as the commander of a wing of the army. On this occasion, some of the people of the Quraysh were killed by his soldiers.

Hazrat Abu Bakr Siddique رضی اللہ عنہ sent Hazrat Khalid bin Walid رضی اللہ عنہ as an army commander during his caliphate to suppress those tribes who were denying the payment of *Zakat* and against the apostates. Thus, under his command, the army completely wiped out the enemies of Islam and reduced their pride to dust. When Hazrat Umar رضی اللہ عنہ removed him from the post of the Commander of the Syria, he appointed Hazrat Abu Ubaidah bin Jarrah رضی اللہ عنہ at his place. When Abu Ubaidah bin Jarrah رضی اللہ عنہ reached there, Hazrat Khalid bin Walid رضی اللہ عنہ said that he heard the *Rasool-ul-Allah* صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ said the following about Hazrat Abu Ubaidah رضی اللہ عنہ: 'The Amin (trustworthy) of this Ummah is Abu Ubaidah bin Jarrah رضی اللہ عنہ' In response, Hazrat Abu Ubaidah bin Jarrah رضی اللہ عنہ said that he had heard that the Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ had said the following about Hazrat Khalid bin Walid رضی اللہ عنہ: 'Khalid is one of the swords of Allah, he is a good young man of the noble family.' The whole life of Hazrat Khalid bin Walid رضی اللہ عنہ was spent doing *Jihad* (armed warfare) for Islam. Finally, this great hero of Islam died in 21 A.H. in Syria.

It is learnt from this unit that

- Hazrat Khalid bin Walid رضی اللہ عنہ was counted among the greatest and bravest generals of Islam among the companions of The Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ.
- On the occasion of Moota, The Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ sent 3000 soldiers who faced 100,000 Christian soldiers. They showed such feats of bravery that there is no other example of it in history.
- Hazrat Khlaid bin Walid رضی اللہ عنہ brought the remaining Muslim army out of the grip of the enemy with great bravery and wisdom.
- The Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ awarded him with the title of 'Saifullah' i.e., the Sword of Allah.

Activity for the students

Students need to write down the stories of Hazrat Khalid bin Walid's رضی اللہ عنہ bravery and heroism in their note books with the help of their teachers.

Exercise

1. Answer the following questions.

1. To which branch of the Quraysh did Hazrat Khalid bin Walid رضی اللہ عنہ belong?
2. Why was Hazrat Khalid bin Walid رضی اللہ عنہ famous?
3. Which title was given by The Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ to Hazrat Khalid bin Walid رضی اللہ عنہ?
4. When did Hazrat Khalid bin Walid رضی اللہ عنہ pass away?

2. Tick '✓' the correct answer of the following:

14. Hazrat Khalid bin Walid رضی اللہ عنہ accepted Islam in:

(A) 2 A.H (B) 5 A.H
(C) 6 A.H (D) 8 A.H

15. In the Battle of Moota, the Muslim army totalled:

(A) 3000 (B) 5000
(C) 6000 (D) 9000

16. Hazrat Khalid bin Walid رضی اللہ عنہ were broken during the Battle of Moota?

(A) 3 swords (B) 5 swords
(C) 6 swords (D) 9 swords

17. Hazrat Abu Bakr رضی اللہ عنہ sent Hazrat Khalid bin Walid رضی اللہ عنہ for:

(A) Supressing the polytheists (B) Fighting the Christians
(C) Supressing those who denied to pay *Zakat* and apostates. (D) Fighting the Jews

18. Hazrat Umar رضی اللہ عنہ, removed Khalid bin Walid رضی اللہ عنہ from:

(A) Commandership of Syria (B) Commandership of Egypt
(C) Commandership of Iraq (D) Commandership of Yemen

3. Fill in the blanks.

1. Hazrat Khalid bin Walid رضی اللہ عنہ belonged to _____ branch of the Quraysh.
2. Hazrat Khalid bin Walid's رضی اللہ عنہ mother was the sister of *Umm-ul-Momineen* _____.
3. The Nabi Karim صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ awarded Khalid bin Walid رضی اللہ عنہ with the title of _____.
4. The Muslim army totalled during the Battle of Moota _____ while the Christian army totalled _____.
5. Khalid bin Walid رضی اللہ عنہ died in _____ at _____.

Instructions for the teachers

Inform the students about the causes of the Battle of Moota.

GLOSSARY

Chapter-1. Quran Al-Kareem

Words	Meanings
Hifz	memorize, learn by heart
Nazra	By seeing (Recitation)
Wrath	Anger, rage
Verbal	Oral
By action	Practical
Ma'bood (Deity)	The one who is worshipped
Hell	Pit of fire

Chapter-2. Beliefs and Worships

Words	Meanings
Faith (Aqeeda, Aqaid)	A belief or thought or doctrine which is firmly accepted as true by heart
Trumpet	Funnel-shaped instrument
Kiraman Katibeen	Respectable angels who record human deeds
Temporary	Provisional
Sa'adat (luck)	Good Fortune
Hypocrite	The one who says something else but in the heart, he believes something else.
Write	Inscribe
Obedience	To follow command, submission
Comprehensive book	A book which contains the solution to every important problem
Description	Explanation
Uswah Hasanah	Model of excellence
Obedience	Compliance
Masha'll-e-Rah	Light, illuminating the path
Arrange	Organise
Comprehensive	Complete
Hijja-tul-Wada	The Last Hajj (farewell pilgrimage)
Uzr-e-Sharai	Genuinely legitimate excuse which lead to relaxation in the orders of Sharia
Hamd-o-Thana	Praise of Allah Almighty
Eidain	Two Eids
Festival	A day of Happiness A day for religious celebration
Fitr	To break the fast
Adha	Sacrifice
Assistance	Support
Aaqil	Wise

Adult	Mature
Disabled	Handicapped
Collective act	An act which is done by people communally
Taqwa	Goodness, righteousness, self-restraint
Eesar	Sacrifice
Subh-e-Sadiq	Dawn of the day

Chapter-3. *Seerat-e-Tayyibah*

Words	Meanings
Muwakhat	Brotherhood
Helpless	In miserable state. Without money and resources, empty handed
Kafalat	Support
Chosen	Selected
Suffah	Platform, Stage
Aqd	Agreement
Hujra	Apartment
Dar Al-Shura	Place of consultation
Abode	Dwelling
Mujahideen	Muslim Soldiers
Academy	Learning place
Azwaj-e-Mutaharat	Pure wives, Respected wives of the Nabi Karim صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ
Mithaq	Agreement
Stable	Strong
Consist	Contain
Intervene	Interfere
Haram	Sacred place, a place where bloodshed is prohibited
Haleef	Ally
Fareeq	Group
Stability	Strength
Ghazwa	A battle which is led by the Nabi Karim صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ
Armour	The metal coverings, formerly worn to protect the body in battle
War	Battle
Fidya	Compensation
Disobedience	Non-Compliance
Impose	Force
Defeat	Setback, loss
Noble	Decent
Rage	Anger

Encamp	Set up camp
Archers	Experts of throwing arrows
Booty	Weapons and valuables left over by the enemies
Jabal Rumaat	Mount of Archers
Trench	Ditch
Insight	Vision
Strategy	Plan
Ahzab	Allies, Associates
Support	Assist
Attack	Assault
Cross	To go to the other side
Heartfelt	Warm
Bravery	Courage
Encircled	Surrounded
Tool	Length
Logistics	Supplies
Storm	Hurricane

Chapter-4. Morals and Manners

Words	Meanings
Promise	Commitment
Wide	Broad
Civilised	Cultured
Needy	Deprived
Capability	Capacity
Forgive	Accept apology
Revenge	Vengeance
Fault	Mistake
Besieged	Surrounded
Forefathers	Ancestors
Noble qualities	Great attributes
Forbearance	Endurance
To design	To create
Generosity	Open heartedness
Frugality	To spend according to the need
Extravagance	Spendthrift
Miserly	Not to spend when needed
Maltreatment	Mistreatment
Ill-disposed	Unfriendly
Moderation	Balance

Narrow mindedness	Intolerant
Ukhuwwat	Brotherhood
Prejudice	Biasness
Distinguish	Differentiate
Respect	Esteem
Recitation	Reading
Guard	Protector
Meanings	Sense, understanding
Tolerance	To accept, endure
Sect	Faction
Hateful	Intolerable
Openheartedness	Tolerance
Monasteries	Christian place of worship
Effected	Influenced
Dhimmis	Non-Muslim citizens of an Islamic States who are under the protection of Islamic State
Jizyah	A tax which is taken by a Muslim government from the Non-Muslims in return of their protection
Kindness	Compassion
Mistake	Error
To excel	To surpass
Affection	Love
Rumooz	Cyphers, Signs

Chapter-5. Bearers of Guidance / Famous Islamic Personalities

Words	Meanings
Mashaheer	Famous
Worlds	Realms
Spirits	Souls, Essence
Create	Generate, Originate
Uboodiyat	Worship
Ulul Azm	Determined, Committed, One of the Greatest
Khatam-un-Nabiyyeen	Seal of the *Ambiya* علیہم السلام
Eradicate	Eliminate
Stomach	Belly
Blessed	Sacred
Miracle	A sign from Allah which is beyond human understanding and intellect
Inclined	Influenced
Consent	Permission
Beir	Water well

Livelihood	The way to earn means of living
Wife	Spouse
Infant	Of very young age
Complete	To finish
Maseeh	The one who touches
Ashrafi	Silver coin
Deniers	Those who rejected
Apostates	Those who renounced Islam