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ISLAMIYAT

For Class Seven



SINDH TEXTBOOK BOARD

TEST EDITION

مَنْ يُرِدِ اللَّهُ بِهِ خَيْرًا يُفَقِّهْهُ فِي الدِّينِ (الحديث)

Translation: Whoever Allah Almighty wants good for, He gives him understanding of religion



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Supervisor

Abdul Baqi Idrees Al-Sindi

Author

Prof. Dr. Mukhtiar Ahmad Kandhro

Translator

Dr. Hamid Ali

Editor

Dr. Saqib Muhammad Khan

Provincial Review Committee

- | | |
|-------------------------------|--------------------------------|
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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

CHAPTER-1

THE HOLY QUR'AN

Introduction

The Holy Qur'an is the last book of Allah. It was revealed upon the Leader of all Prophets and the Last Messenger of Allah, حضرت مُحَمَّدٌ رَسُوْلُ اللَّهِ خَاتَمُ النَّبِيِّينَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ, over the period of 23 years. Allah Almighty sent His commandments to the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ step by step in the Holy Qur'an.

In this holy book, all essential aspects of human life have been discussed. If a man follows its teachings, he can be successful in the world and Hereafter. The recitation of the Holy Quran also carries a great reward. There are ten virtues for each letter of the Holy Qur'an. Therefore, we should recite the Holy Qur'an with *Tajweed* and try to practise the teachings of the Holy Qur'an by understanding its meaning and teachings.

Objectives

Students will complete 20 Parts of the Holy Qur'an with the recitation of 8 Parts given in the syllabus in chapter one. They will be able to recite with a proper accent and *Tajweed*. In addition, they will learn three Surahs by heart selected for Hifz-ul-Qur'an, which they will keep reciting in Prayers and at other times. Moreover, students will learn two selected Quranic Verses containing Dua with translation. They will keep reciting them often to seek forgiveness for their sins and acquire knowledge.

(A)-Recitation of the Holy Qur'an

From Part 13 to Part 20 (8 Parts)

وَمَا أَرْبَىٰ - رَبِّهَا - سُبْحَانَ الَّذِي - قَالَ أَلَمْ - إِفْتَرَبَ لِلنَّاسِ - قَدْ أَفْلَحَ - وَقَالَ الَّذِينَ - أَمَّنْ خَلَقَ

Learning Outcomes

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

- Recite the selected portion of the Holy Quran
- Recite daily from the 20 Parts of the Holy Quran
- Read the selected Surahs of the Holy Quran after memorization
- Read the selected Verses of the Holy Quran with translation

Instructions for Teachers

- Students should learn the names of Parts.
- Exam of both parts Reading and Memorization should be taken during the year. In addition, an oral exam will be taken in the annual examination. Enter the obtained marks in the result sheet.
- Out of 100 marks in Islamiyat, 40 are allocated for Reading the Holy Qur'an.
- It is mandatory to get qualified to read the holy Qur'an to pass the entire paper of Islamiyat.

(B)-Memorization of the Holy Qur'an

Surah Al-Duha, Surah Al-Zilzal and Surah Al-Qariah

Surah Al-Duha

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالصُّحَىٰ ۝ وَاللَّيْلِ إِذَا سَجَىٰ ۝ مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَىٰ ۝^١ وَلَلْآخِرَةُ خَيْرٌ لَّكَ مِنَ الْأُولَىٰ ۝^٢ وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَىٰ ۝^٣ أَلَمْ يَجِدْكَ يَتِيمًا فَآوَىٰ ۝^٤ وَوَدَّعَكَ ضَالًّا فَهَدَىٰ ۝^٥ وَوَدَّعَكَ عَائِلًا فَأَغْنَىٰ ۝^٦ فَأَمَّا الْيَتِيمَ فَلَا تَقْهَرْ ۝^٧ وَأَمَّا السَّائِلَ فَلَا تَنْهَرْ ۝^٨ وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ ۝^٩

Surah Al-Zilzal

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِذَا زُلْزِلَتِ الْأَرْضُ زِلْزَالَهَا ۝^١ وَأَخْرَجَتِ الْأَرْضُ أَثْقَالَهَا ۝^٢ وَقَالَ الْإِنْسَانُ مَا لَهَا ۝^٣ يَوْمَئِذٍ تُحَدِّثُ أَخْبَارَهَا ۝^٤ بِأَنَّ رَبَّكَ أَوْحَىٰ لَهَا ۝^٥ يَوْمَئِذٍ يَصْدُرُ النَّاسُ أَشْتَاتًا لِيُرَوْا ۝^٦ أَعْمَالَهُمْ ۝^٧ فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ ۝^٨ وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ ۝^٩

Surah Al-Qariah

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

لَا يَلْفُ قَرِيْبٌ ۝^١ الْفِجْمُ رِحْلَةُ الشِّتَاءِ وَالصَّيْفِ ۝^٢ فَلْيَعْبُدُوا رَبَّ هَذَا الْبَيْتِ ۝^٣ الَّذِي أَطْعَمَهُمْ مِنْ جُوعٍ وَآمَنَهُمْ مِنْ خَوْفٍ ۝^٤

(C)-Memorization and Translation

رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إَصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا رَبَّنَا وَلَا تُحِثْ عَلَيْنَا مَا لَا طَاقَةَ لَنَا بِهِ وَاعْفُ عَنَّا وَارْحَمْنَا أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ٢٨٧

Translation: ‘Our Lord! Do not place a burden on us like the one you placed on those before us. Our Lord! Do not burden us with what we cannot bear. Pardon us, forgive us, and have mercy on us. You are our ‘only’ Guardian. So grant us victory over the disbelieving people.’

رَبِّ اشْرَحْ لِي صَدْرِي ٢٨٥ وَيَسِّرْ لِي أَمْرِي ٢٨٦ وَاحْلُلْ عُقْدَةً مِنْ لِسَانِي ٢٨٧ يَفْقَهُوا قَوْلِي ٢٨٨

Translation: ‘My Lord! Uplift my heart for me, and make my task easy, and remove the impediment from my tongue, so people may understand my speech.’

Summary of the Lesson

- It is important to read the Nazra of 8 Parts of the holy Qur'an (13 to 20)
- It is mandatory to learn Surah Al-Duha, Surah Al-Zilzal and Surah Al-Qariah by heart.
- It is necessary to learn the selected Dua from the Holy Qur'an with translation.

CHAPTER-2

BELIEFS AND WORSHIPS

Introduction

The two essential teachings of Islam, beliefs and worship, are discussed in this chapter. Beliefs and worships have a great significance in Islam. After *Tawheed*, belief in the Prophets is the fundamental Islamic belief. No one can be a Muslim without believing in all the Prophets without distinction. The concept of worship has also been explained in Islam. Prayer, Fasting, Pilgrimage and Zakat are the basic worships in Islam. Here, we will also discuss the importance of *Dua* (prayer) and the social benefits of Zakat.

Dua and Zakat are the two meaningful worships in Islam. *Dua* is not only the best expression of one's humbleness but also shows a great bonding with Almighty Allah. On the other hand, Zakat is the financial worship which develops economic prosperity in society. Moreover, it is also a source of gratitude towards Allah Almighty for the bounty of wealth.

Objectives

The importance of belief in the Prophets, the second Islamic belief, will be explained to the students by the end of this chapter. Students will have firm faith in this belief. They will develop a desire to follow the footsteps of the Prophets and a feeling of love and reverence towards them. The concept of *Dua* will be explained, and students will also realize the importance of Zakat and its social benefits.

(A)-Beliefs

Belief in the Prophets, Prophethood and its Requisites

Learning Outcomes

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

- Describe the word ‘*Risalat*’ literally and technically, along with its importance.
- Write four types of responsibilities towards Prophethood.
- Spend their lives according to the belief in Prophethood

Definition of *Risaalat*:

The literal meaning of ‘*Risaalat*’ in Arabic is to convey a message, and ‘*Rasool*’ means the one who conveys the message. Another word, ‘*Nabi*’, is also used for ‘*Rasool*’, which means the one who gives news or informs. In Islamic terminology, ‘*Rasool*’ or ‘*Nabi*’ is the chosen one whom Allah Almighty sends with His Message for the guidance of humanity.

Belief in Prophethood:

Allah Almighty created us for His worship. However, questions like how we should worship and what is the right way to spend our life cannot be answered by our choice and reasoning. Therefore, our Lord has sent His chosen servants as Messengers for our guidance. Allah Almighty says in the Holy Qur’an:

وَأَنْ مِنْ أُمَّةٍ إِلَّا خَلَا فِيهَا نَذِيرٌ

Translation: ‘There is no community that has not had a warner.’
(Al-Fatir: 24)

In another place, Allah Almighty said:

وَلِكُلِّ أُمَّةٍ رَسُولٌ

Translation: ‘And for every community, there is a messenger.’
(Yunus: 47)

Holy Qur’an mentions a few Prophets and Messengers. Nevertheless, the verses mentioned above describe that Allah Almighty has sent many Prophets and Messengers to different nations and regions. According to one narration, Allah Almighty has sent about 124,000 prophets, and it is mandatory to believe in all of them. According to the Islamic teachings, to deny any one of the prophets is to deny all of them because all were sent by Allah Almighty.

Prophet Adam عليه السلام was sent as the first, and حضرت مُحَمَّدٌ رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ was sent as the Last Messenger. The chain of Prophethood and apostleship has ended with The Holy حضرت مُحَمَّدٌ رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ forever because he is sent for the whole world till the Day of *Qiyamah*. This belief is called 'Belief in the finality of Prophethood' in Islam.

Wisdom for sending Prophets:

Allah Almighty loves His creation. Therefore, He sent His Messengers for the guidance of humankind so that they may live their lives following His Commandments and avoid His displeasure. Another reason for sending Messengers is that the man could not present any such excuse before Allah Almighty on the Day of *Qiyamah* that he did not know the reality of right and wrong, truth and falsehood.

Requisites of the belief in Prophethood:

Following are some obligations that are enjoined upon all Muslims concerning the belief in Prophets:

1. Love for the حضرت مُحَمَّدٌ رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ
2. The first and foremost requisite of belief in Prophethood is to express utmost love towards the Holy حضرت مُحَمَّدٌ رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ. As he is the one who taught man the real purpose of life and guided him to eternal success. It is narrated in a tradition that the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ said:
Translation: 'None of you have complete faith until I become more beloved to him than his father, his children, and all of the people.' (Sahih Bukhari & Sahih Muslim)
3. If the love is true with the Holy حضرت مُحَمَّدٌ رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ, it will be easy to follow him. Otherwise, it will not be easy.
4. Respect and Reverence: The second requisite of belief in Prophethood is to respect them with heart and soul. Allah Almighty said in the Holy Quran:

لِتُؤْمِنُوا بِاللَّهِ وَرَسُولِهِ وَتُعَزِّرُوهُ وَتُوَقِّرُوهُ

Translation: 'So that you 'believers' may have faith in Allah and His Messenger, support and honour him.' (Al-Fath: 9)

In the light of Surah Hujraat, it is proved that any slightest blasphemy of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ displeases Almighty Allah and ruins all the good deeds of a man. Hence, to say or write any word of disrespect or draw his picture is against his love and reverence.

5. Help and Support: The third requisite of belief in Prophethood is to support him in his holy mission. The believer must follow his message in the propagation of Islam, preaching and raising the Word of Allah Almighty, as practised by the Companions رضى الله عنهم. Likewise, it is our duty in today's life to spread his message in the world and spend our time and wealth with sincerity.
6. Obedience: The fourth significant requisite of belief in Prophethood is to make them role models. As Allah Almighty said:

وَمَا أَرْسَلْنَا مِنْ رُّسُولٍ إِلَّا لِيُطَاعَ بِإِذْنِ اللَّهِ

Translation: 'We only sent messengers to be obeyed by Allah's Will.'
(Al-Nisa: 64)

We must practise wholeheartedly whatever the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ taught us. Obedience to the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ is meant to follow his given principles in all walks of life, such as beliefs, worship, lawful & unlawful, permissible & impermissible, pure & impure, economics & politics, justice & fairness. After the obedience to Allah Almighty, the obedience of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ is supreme.

Summary of the Lesson

- Allah Almighty loves human beings. He did not leave humans without guidance. He sent prophets for their guidance so they may get His pleasure and live their lives according to His commandments.
- Allah Almighty has sent the prophets and Messengers to every nation and region.
- The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was sent as the Last Messenger to the whole universe. Prophethood and Apostleship have been ended on him.

It teaches us that the belief in Prophethood should be inculcated in our minds. We should fulfill its requisitions with our actions.

Activity for the students

Students should learn the names of all the prophets mentioned in the Holy Quran.

Exercise

1. Answer the following questions:

1. Explain the meaning and concept of Prophethood and Apostleship.
2. What is the Finality of Prophethood? Describe its importance.
3. What is meant by the blasphemy of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ?
4. What are the requisitions of the Prophethood?
5. Narrate any verse related to Prophethood.

2. Fill in the blanks:

1. After Allah Almighty, obedience to _____ is paramount.
2. _____ of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ ruins all the good deeds.
3. The chain of _____ has been ended forever upon the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ.
4. _____ was sent to every nation.
5. The Holy Qur'an mentions only _____ Prophets and Messengers.

3. Tick (✓) the right answer and cross (✗) the wrong answer:

Sentence	Right	Wrong
1. The requisite of belief in Prophethood is to respect him wholeheartedly.	<input type="checkbox"/>	<input type="checkbox"/>
2. Allah Almighty has sent the prophets only to Arabs.	<input type="checkbox"/>	<input type="checkbox"/>
3. There are 100 prophets mentioned in the Holy Qur'an.	<input type="checkbox"/>	<input type="checkbox"/>
4. Allah Almighty has created us only for eating and drinking.	<input type="checkbox"/>	<input type="checkbox"/>
5. 'Rasool' means the one who conveys the message.	<input type="checkbox"/>	<input type="checkbox"/>
6. The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ was sent as the Last Messenger for the whole universe.	<input type="checkbox"/>	<input type="checkbox"/>

4. Match the words of column A with the words of column B:

Column A	Column B
1. Hazrat Adam عليه السلام was	was sent as the Last Messenger.
2. The second requisite of belief in the Prophethood is	is to make them Role Models.
3. The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ	it will be easy to follow him.
4. If the love for the حضرت مُحَمَّدٌ رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ is true,	sent as the first Prophet.
5. The fourth requisite of belief in Prophets	to respect him with heart and soul.



Have a debate on the topic 'Requisites of Prophethood' among students.

(B)-Worships

The Concept of Worship in Islam

Learning Outcomes

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

- Describe the meaning and concept of worship
- Write down the Islamic concept of worship-
- Describe that the actual concept of worship will develop unity in their social life and remove practical chaos.
- Spend their lives following the rules of worship

Definition of Worship:

Worship literally means to serve or to enslave; in Islamic terminology, it means to serve one's true Creator and Master, Allah Almighty. A man who serves or enslaves is called *Abd*– a slave. As a slave serves and obeys his master, similarly a true *Abd* – slave serves and obeys his Master Allah Almighty.



According to the Holy Qur'an, Allah Almighty has created human beings only for His worship. As Allah said:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

Translation: 'I did not create jinn and humans except to worship Me.'
(Al-Zariyat: 56)

The Comprehensive Concept of Worship in Islam:

The Concept of Worship in Islam is very broad and comprehensive. According to Islamic teachings, our worship benefits us only and not our Lord. Even if all the people of the world turn away from the worship of Allah Almighty, there can never be a reduction in His power and authority. Similarly, if all the people of the world start worshipping Him, it cannot cause an increase in His infinite power and great authority. In Islam, the concept of worship is not confined to prayer, fasting, Hajj and remembrance of Allah Almighty, but all the matters of life and deeds that are done in accordance with the commands of Allah Almighty are also included in worship. If a person runs a business or trade and obeys Allah and His Messenger صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ, he is actually worshipping. That is why it is said that obtaining lawful sustenance is an exact worship.

In the same way, if an employee, whether public or private, is doing his duty with due persistence and honesty, he is engaged in worship. Thus, if a person is studying hard and diligently to serve his country and nation, he is actually worshipping. Hence, it is clear that if the teachings of Allah Almighty and His صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ are not violated in any matter of life, it can rightly be called 'Ibaadat'.

With this concept of worship, the rights of Allah and human rights are fulfilled, which develops a good society. Evils are eradicated from society, and good human morals and attributes are developed. Evils like lies, dishonesty, murder, oppression and injustice are eradicated. The era of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ and his Companions is a clear historical proof of this. The concept of worship is generally considered to be very limited. We only consider prayer, fasting, zakat, Hajj and remembrance as worship and ignore matters from worships.

Summary of the Lesson

- Worship is called servitude and slavery. Further, the concept of worship in Islam is very broad and comprehensive. Doing all the affairs of one's life according to the teachings of Allah Almighty and His صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ is worship. Prayer, Fasting, Zakat and Hajj also prepare man for this.

From this, we learned that we should consider all matters of life as worship and perform them according to the teachings of Allah Almighty and His صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ.

Activity for the students

Students should write a brief account on 'Worship' in their notebooks and submit it to their teachers.

Exercise

1. Answer the following questions:

1. What is the literal meaning of 'Ibaadat'?
2. What is the concept of worship in Islam?
3. What is the purpose of human creation?
4. Who gets the benefits of our worship?

2. Tick ✓ on the right answer:

1. The literal meaning of 'Ibaadat' is:

(A) To offer prayer	(B) To observe fast
(C) To serve or enslave	(D) To perform Hajj
2. According to Islamic teachings, our worship:

(A) Gives benefits tous	(B) Does not benefit us
(C) Benefits others	(D) Benefits no one
3. Obtaining lawful sustenance is:

(A) Exact service	(B) Exact worship
(C) Exact humanity	(D) Exact trust
4. In any matter of life, if the teachings of Allah Almighty and His صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَوَصْحَابِهِ وَسَلَّمَ are not violated then:

(A) It is called sincerity	(B) It is called trust
(C) It is called truthfulness	(D) It is called worship
5. The person who performs slavery or servitude, he is called

(A) Intelligent	(B) Abd
(C) Beloved	(D) Masroor

3. Fill in the blanks:

1. Obtaining lawful sustenance is exact _____.
2. The concept of _____ in Islam is very broad.
3. Ibaadat means _____.
4. We only consider _____ as worship.
5. Allah Almighty created _____ and man only for His worship.

4. Tick ✓ the right answers and cross ✗ the wrong answers:

Sentence	Right	Wrong
1. The concept of worship in Islam is confined.	<input type="checkbox"/>	<input type="checkbox"/>
2. 'Ibaadat' means to serve.	<input type="checkbox"/>	<input type="checkbox"/>
3. Running a business in accordance with the teachings of Allah Almighty and His صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَوَصْحَابِهِ وَسَلَّمَ is an Ibaadat.	<input type="checkbox"/>	<input type="checkbox"/>
4. Obtaining education to serve the country and nation is an Ibaadat.	<input type="checkbox"/>	<input type="checkbox"/>
5. Hazrat Ali رَضِيَ اللهُ عَنْهُ replied to a Jew that our worship is confined.	<input type="checkbox"/>	<input type="checkbox"/>

5. Match the words of column A with the words of column B:

Column A	Column B
The concept of worship in Islam	to serve or enslave.
The meaning of worship is	is considered very confined.
Today the concept of our worship	is very broad and comprehensive.
We only consider Prayer, Fast	they should worship only Allah.
Man and Jinn are created so that	Zakat, Hajj and Remembrance as worship.



Have a debate on the benefits of the Islamic concept of worship.

2. The Importance and Benefits of *Dua* (Supplication)

Learning Outcomes

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

- Describe the meaning and concept of *Dua*
- Write down the importance and significance of *Dua*.
- Describe the wisdom and benefits of *Dua*.
- Supplicate in daily life according to its etiquettes

Definition of *Dua*:

‘*Dua*’ is an Arabic word that means to call upon or invoke. In *Dua*, a person calls or invokes Allah Almighty with his tongue or heart; therefore, it is called ‘*Dua*’. According to the teachings of Islam, *Dua* is an act of pure worship. Therefore, it can be sought only from Allah Almighty alone. No one should be associated with Allah Almighty in this act. Allah Almighty said:

ادْعُونِي أَسْتَجِبْ لَكُمْ

Translation: ‘Call upon Me, I will accept’. (Al-Momin: 60)



Importance and Benefits of *Dua*:

There come many occasions in a person's daily life when he finds himself compelled and helpless. When all the material supports and worldly means fail, the man cries out from the heart and turns to the One Who created this universe with utmost perfection. He is the One Who has perfect power over everything. He is Allah Almighty. Man, having firm faith in Him, when calls on Him with his heart or with his tongue, He listens to him and fulfills his need. He is the All-Hearing and the All-Seeing. There is no limitation for Him. As Allah Almighty said:

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِلَعْنَتِي لَعَلَّهُمْ يَرْشُدُونَ

‘When My servants ask you ‘O Prophet about Me, then I am truly near. I answer the one’s prayer when he calls upon Me. So let them respond with obedience to Me and believe in Me, so that they may attain guidance (to the Right Way).’

Regarding the importance of *Dua*, the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ said:

الدُّعَاءُ مُمُّ الْعِبَادَةِ

Translation: 'Prayer (Dua) is the core of worship.'

All Prophets used to invoke Allah Almighty in every situation. They gave the same guidance to other human beings as well. Whenever a Muslim prays to Allah Almighty with full faith and certainty, that *Dua* is accepted.

According to a tradition, there are three forms of acceptance of *Dua*: It is accepted in this world, or it will be rewarded in the Hereafter, or any future trouble is removed from the person.

Here are some favourite prayers of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ:

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

Translation: 'Our Lord! Grant us the good of this world and the good of Hereafter, and protect us from the punishment of the Fire.' (Al-Baqarah: 201)

رَبِّ زِدْنِي عِلْمًا

Translation: 'My Lord! Bestow me more knowledge'. (Taha: 114)

The Wisdom of Dua:

In the difficulties, sufferings and calamities of the world, man becomes helpless and frustrated. The wisdom of *Dua* in such a situation is that it encourages man, saves him from frustration, and connects him with Allah Almighty.

Manners of Dua:

Following are some manners for the acceptance of *Dua*:

- To make *Dua* with sincerity and concentration.
- To eat *Halal* (Lawful provisions).
- Do not pray for evil and sinful deeds.
- To only ask from Allah Almighty.
- To pray with confidence and certainty of acceptance.

Benefits of Dua:

- *Dua* is the most effective weapon for relieving anxiety.
- *Dua* is the source of salvation and healing from diseases.
- *Dua* strengthens the relationship with Allah Almighty.
- *Dua* strengthens willpower.
- *Dua* increases the state of belief in the heart and mind.
- *Dua* increases trust in the power of Allah Almighty.
- *Dua* carries out with humility. Raising hands, imploring, and confessing guilt eliminate the feelings of arrogance and rebellion. As a result, all actions and deeds are moulded into humbleness and humility.

Summary of the Lesson

- *Dua* is an essential act of worship. *Dua* is the spirit of worship.
- *Dua* exhibits the humility of man.
- *Dua* is a valuable support for the man in difficulties.
- *Dua* should only be made to Allah Almighty.
- Every Prophet prayed to Allah Almighty and advised his nation to pray to Allah Almighty alone.

Activity for the students

Write down the translation of the favourite *Dua*'s (prayers) of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ with good handwriting in notebooks.

Exercise

1. Answer the following questions:

1. From which language the word *Dua* is derived, and what is its meaning?
2. Why is *Dua* made?
3. What are the manners for the acceptance of *Dua*?
4. To whom *is* *Dua* made?
5. Describe the importance of *Dua*.

2. Tick ✓ on the right answer:

1. The literal meaning of *Dua* is:
(A) To read (B) To give
(C) To call upon (D) To get better
2. The favourite *Dua* of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ mentioned in the lesson is:
(A) About the Forgiveness of parents (B) About Health
(C) About Knowledge (D) About Children
3. The conditions for the acceptance of *Dua* are:
(A) Two (B) Three
(C) Four (D) Five
4. The wisdom of *Dua* for a person is that it:
(A) gives him encouragement (B) makes him wealthy only
(C) becomes a source of parental consent for him (D) only develops love in him

3. Fill in the blanks:

1. *Dua* is an important _____.
2. All Prophets used to _____ Him in all circumstances.
3. Allah Almighty said: ‘_____ Me, I will accept.’
4. *Dua* is a valuable _____ for man in difficulties.

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

Sentence	Right	Wrong
1. The word <i>Dua</i> means to call upon or to invoke.	<input type="checkbox"/>	<input type="checkbox"/>
2. We should only make <i>Dua</i> to Allah Almighty.	<input type="checkbox"/>	<input type="checkbox"/>
3. There are two conditions for the acceptance of <i>Dua</i> .	<input type="checkbox"/>	<input type="checkbox"/>
4. <i>Dua</i> shows arrogance.	<input type="checkbox"/>	<input type="checkbox"/>

5. Match the words of column A with the words of column B:

Column A	Column B
The word ‘Dua’	is a pure act of worship.
According to Islamic teachings, <i>Dua</i>	call upon Allah Almighty.
All Prophets used to	(Arabic Text)
The favourite <i>Dua</i> of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَاصْحَابِهِ وَسَلَّمَ is	is an Arabic Word.



Students should learn the *Dua* nicely which is given in the lesson.

3-Zakat (Obligatory alms giving)

(Virtue and Social Significance)

Learning Outcomes

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

- Learn the meaning and concept of Zakat
- Explain the virtues and recipients of Zakat and motivate others
- Describe the social significance of this great financial worship of Islam
- Pay Zakat, when they grow up and get obliged

Definition of Zakat:

The literal meaning of the Arabic word ‘Zakat’ is purification and growth. In Islamic teachings, Zakat means spending a specific amount of wealth in the way of Allah Almighty at the prescribed rate. By paying Zakat, wealth becomes purified, and blessings are obtained in the world and hereafter. That is why it is called ‘Zakat’.

Virtues of Zakat:

Zakat is a fundamental pillar of Islam. As Prayer is the most virtuous act in physical worship, so is Zakat in financial worship. Prayer is at the top of the list in *Huqooq ul Allah* (Rights of Allah). Similarly, Zakat is at the top of the list in *Huqooq ul I'baad* (Human Rights). In many places of the Holy Quran, Zakat is mentioned along with Prayer and sometimes separately. Commanding about Zakat, Allah Almighty said:

خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا

Translation: ‘Take from their wealth ‘O Prophet’ charity to purify and bless them’. (Al-Tawbah: 103)

In another place, it is said about the blessings of Zakat in wealth:

Translation: ‘The example of those who spend their wealth in the cause of Allah is that of a grain that sprouts into seven ears, each bearing one hundred grains. And Allah multiplies the reward even more to whoever He wills. For Allah is All-Bountiful, All-Knowing.’ (Al-Baqarah: 261)

In 9 A.H, when the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ sent Hazrat Ma’az bin Jabal رَضِيَ اللهُ عَنْهُ as a preacher of Islam to Yemen, among the fundamental teachings of Islam, he mentioned this also:

‘Tell them that Allah Almighty has enjoined Zakat on their wealth which will be taken from their rich men and given to their poor.’

Zakat is obligatory on every Muslim man and woman who, in addition to their basic needs, have a rate of seven and a half Tola of gold (87.48 gm) or fifty-two and a half Tola of silver (612.36 gm), or wealth to its equivalent, or commercial goods and this remains in his possession for one year. Zakat is obligatory on him/her at the rate of two and a half percent (2.5%).

Recipients of Zakat:

Zakat can only be distributed among the following eight people. As Allah Almighty said:

إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ وَالْعَمِلِينَ عَلَيْهَا وَالْمَوْلَّاتِ قُلُوبِهِمْ وَفِي الرِّقَابِ وَالْغُرْمِينَ وَفِي سَبِيلِ اللَّهِ وَابْنِ السَّبِيلِ فَرِيضَةً مِّنَ اللَّهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ

Translation: ‘Zakat is only for the poor and the needy, for those employed to administer it, for those whose hearts are attracted to the faith, for freeing slaves, for those in debt, for Allah’s cause, and for needy travellers. This is an obligation from Allah. And Allah is All-Knowing, All-Wise.’ (Al-Tawbah: 60)

Social Importance of Zakat:

Zakat is the social order of Islam. If it is not paid, the government can take legal action against it. A study of Islamic history reveals that when Hazrat Abu Bakr Siddiq رضى الله عنه was elected as the caliph, some people refused to pay Zakat. Hence, after consultation with the companions, he declared Jihad against them until they agreed to pay Zakat. His historical words are:

“By Allah! I will definitely fight those who differentiate between Prayer and Zakat. Zakat is the right of wealth! By Allah, if they do not give me a baby goat that they used to give to the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ, then I will definitely fight against them.”

Benefits of Paying Zakat:

According to Islamic law, if the system of Zakat is appropriately followed, poverty can be eradicated from society. As a result, the country and the nation will develop. In addition, society can eliminate destructive moral diseases such as miserliness, greed and selfishness. Thus, peace, tranquillity, mutual brotherhood, and love will flourish in society.

During the time of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ and his companions, when the system of Zakat was formally implemented, prosperity became common in the Islamic Empire in just a few years. Likewise, if the system of Zakat is strictly followed in our homeland Pakistan, poverty will be eradicated from our homeland within a short time, and we will be on the path to development and progress.

Disadvantages of Not Paying Zakat:

The Holy Qur'an warns those who do not pay Zakat:

وَالَّذِينَ يَكْنِزُونَ الذَّهَبَ وَالْفِضَّةَ وَلَا يَنْفِقُونَهَا فِي سَبِيلِ اللَّهِ فَبَشِّرْهُم بِعَذَابٍ أَلِيمٍ ﴿٣٤﴾ يَوْمَ يُحْمَى عَلَيْهَا فِي نَارٍ
جَهَنَّمَ فَتُكْوَى بِهَا جِبَاهُهُمْ وَجُنُوبُهُمْ وَأَطْوَاعُهُمْ هَذَا مَا كَنْزْتُمْ لِأَنْفُسِكُمْ فَذُوقُوا مَا كَنْزْتُمْ تَكْنِزُونَ ﴿٣٥﴾

Translation: ‘Give good news of a painful torment to those who hoard gold and silver and do not spend it in Allah’s cause. The Day will come when their treasure will be heated up in the Fire of Hell, and their foreheads, sides, and backs branded with it. It will be said to them: ‘This is the treasure you hoarded for yourselves. Now taste what you hoarded!’ (Al-Tawba: 34-35)

Besides, there are many other worldly disadvantages of not paying Zakat. Some of them are as follows:

- The Islamic government can take legal action against those who do not pay zakat.
- Wealth becomes limited to a few hands only and does not circulate if Zakat is not paid.
- Not paying Zakat develops class conflict.
- It also removes the blessing of wealth.

Summary of the Lesson

- Zakat is an essential act of financial worship in Islam. It is at the top of the list in *Huqooq ul Ibad* (Human Rights).
- Zakat is obligatory only on rich people.
- The Holy Quran and Hadith strictly emphasized on the payment of Zakat. The government can take legal action against those who do not pay zakat. Moreover, severe torment will be inflicted in the Hereafter.
- Implementing the system of Zakat eliminates poverty from society and eradicates moral diseases like miserliness and greed. Consequently, an environment of compassion and brotherhood grows.

We have learned a lesson that we should seek the pleasure of Allah Almighty by paying Zakat and trying to fulfill the needs of the poor people in society. In this way, society will be free from miserliness, greed and selfishness.

Activity for the students

Students should write down the Quranic Verse related to the Recipients of Zakat with translation in good handwriting.

Exercise

1. Answer the following questions:

1. What is the literal meaning of Zakat?
2. What is the meaning of Zakat in Islamic terminology?
3. How many recipients of Zakat are there? State any three of them.
4. Describe the rate of Zakat.
5. Discuss any two social benefits of Zakat.

2. Fill in the blanks:

1. _____ is the most virtuous act of financial worships.
2. Legal action can be taken by _____ against those who do not pay Zakat.
3. Non-payment of Zakat develops _____ conflict.
4. By implementing the system of Zakat, moral diseases like miserliness and _____ can be removed.
5. Implementing Zakat system will lead our country to _____.

3. Tick (✓) the right answer and cross (✗) the wrong answer:

Sentence	Right	Wrong
1. The rate of Zakat is 10 Tola of gold.	<input type="checkbox"/>	<input type="checkbox"/>
2. Zakat is obligatory only on Muslims.	<input type="checkbox"/>	<input type="checkbox"/>
3. Zakat is at the top of the list in <i>Huqooq ul Allah</i> (Rights of Allah).	<input type="checkbox"/>	<input type="checkbox"/>
4. Implementing Zakat system can remove poverty from society.	<input type="checkbox"/>	<input type="checkbox"/>
5. Zakat can be given to five recipients.	<input type="checkbox"/>	<input type="checkbox"/>

4. Match the words of column A with the words of column B:

Column A	Column B
I will definitely fight against those	prosperity became common in just a few years.
When the system of Zakat was formally implemented	in <i>Huqooq ul Ibad</i> (Human Rights).
Zakat is at the top of the list	who make a distinction between Prayer and Zakat.
Zakat is for the poor and the needy	Poverty can be removed.
If Zakat is implemented,	and for those employed to administer Zakat.



Instruction for the teachers Arrange a debate among students on the advantages of paying Zakat and the disadvantages of not paying Zakat.

SEERAT-E-TAYYIBA

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

Introduction

The Arabic word ‘*Seerat*’ literally means a path, method or pattern. In Islamic Teachings, ‘*Seerat*’ means those ways and patterns that are adopted and practised by the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ in his blessed life. It covers all aspects of his life. All his adopted practices and ways are ‘*Sunan*’ for the *Ummah* (nation) and necessary to follow. The Arabic word ‘*Tayyiba*’ means ‘Pure’. It means pure ways and patterns of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ.

This chapter includes the lessons of the conquest of Makkah, the battle of Hu'nain, the battle of Tabuk, the Last Sermon and the Demise from the blessed life of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ.

Objectives

By the end of these five lessons in this chapter, students will come to know how much the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ suffered for the sake of Allah Almighty. What was the blessed conduct of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ on the occasion of conquests? How he treated the war captives. Similarly, they will be able to get acquainted with the historic sermon delivered by the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ on the occasion of his farewell pilgrimage, which is considered an important Universal Charter of Human Rights. Eventually, they will also study the sad demise of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ.

The Blessed Life of

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

(From the Conquest of Makkah to Demise)

1-The Conquest of Makkah

Learning Outcomes

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

- Describe the background and causes of the event.
- Study the most important and successful event from the life of the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ, the Conquest of Makkah.
- Live a practical life keeping in mind the consequences of the conquest of Makkah.

Background:

In 6th A.H, an agreement of peace was signed at Hudaibiyyah between Muslims and Quraysh of Makkah for ten years. One of the conditions of this peace treaty was that any tribe could declare its ally to any party. Following this clause, the tribe of Banu Khuza'a made Muslims their ally, and the tribe of Banu Bak'r confederated with Quraysh. Banu Bakr had been a rival with Banu Khza'a, so they unexpectedly attacked Banu Khuza'a. The people of Banu Khuza'ah took refuge in the Ka'ba to save their lives, but the people of Banu Bak'r killed many of them, humiliating the sacredness of the Ka'ba.

The attack was a blatant violation of the treaty of Hudaibiyyah, which could not be tolerated in any way. The people of Banu Khuza'a came to the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ as per the agreement and asked him for help. Thereupon, he immediately sent a messenger to Quraysh and put forth the following three conditions:

1. Pay the blood money for the victims of Banu Khuza'a
2. Dissolve the alliance with Banu Bakr.
3. Or cancel the treaty of Hudaibiyyah.

Quraysh of Makkah broke the treaty of Hudaibiyyah and accepted the third option in arrogance. This betrayal of Quraysh forced the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ to attack them.

Advancement towards Makkah:

Viewing this situation, in 9th A.H, the حضرت مُحَمَّدٌ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَصَحْبِهِ وَسَلَّمَ marched towards Makkah with an army of ten thousand Companions and descended in the valley of Marr-e-Zah'ran. He divided his army into four battalions and appointed a commander in chief for each battalion, they are as follows:

1. The first battalion was led by Hazrat Zubair bin Awwam رَضِيَ اللهُ عَنْهُ, whom the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَصَحْبِهِ وَسَلَّمَ ordered to enter from the upper part of Makkah.
2. The second battalion was led by Hazrat Khalid bin Waleed رَضِيَ اللهُ عَنْهُ, who was ordered to enter by the lower part of Makkah.
3. The third battalion was led by Hazrat Abu Ubai'dah bin Jarrah رَضِيَ اللهُ عَنْهُ, who was ordered by the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَصَحْبِهِ وَسَلَّمَ to enter from the eastern part of Makkah.
4. The fourth battalion was led by Hazrat Sa'ad bin Uba'dah رَضِيَ اللهُ عَنْهُ, who was ordered by the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَصَحْبِهِ وَسَلَّمَ to enter from the western part of Makkah.

When the Quraysh knew this, they sent Abu Sufyan, Hakim bin Hizam and Bu'dail bin War'qa (who had not yet become Muslims) to investigate. While exploring, they reached the valley of Marr-e-Zah'ran, which is sixteen miles away from Makkah. When Hazrat Abbas رَضِيَ اللهُ عَنْهُ saw Abu Sufyan, he took him to the service of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَصَحْبِهِ وَسَلَّمَ to save his life. At the motivation of Hazrat Abbas رَضِيَ اللهُ عَنْهُ, he became a Muslim. On this occasion, the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَصَحْبِهِ وَسَلَّمَ adopted a war strategy that did not result in loss of lives. On the battlefield where the army had encamped, the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَصَحْبِهِ وَسَلَّمَ ordered them to light a fire near every tent so that the army could be seen in large numbers and Quraysh would be frightened of the encounter. Thus, the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَصَحْبِهِ وَسَلَّمَ ordered the army to enter Makkah from all sides, which frightened Quraysh even more. On this occasion, the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَصَحْبِهِ وَسَلَّمَ ordered for an announcement that whoever takes refuge in the house of Abu Sufyan would be forgiven, whoever closes the door of his house, will be granted peace, and whoever takes refuge in the Ka'ba will also be forgiven. As a result of this excellent strategy, the

huge Muslim army entered Makkah winning the war without any bloodshed. The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ performed the *Ta'waf* (circumambulation) of the Ka'ba, kissed the Black Stone, and with his bow, dropped all the idols placed in the Ka'ba, reciting the following words of the Holy Qur'an:

جَاءَ الْحَقُّ وَرَهَقَ الْبَاطِلُ إِنَّ الْبَاطِلَ كَانَ زَهُوقًا

Translation: 'The truth has come and falsehood has vanished. Indeed, falsehood is bound to vanish'. (Bani Israil: 81)

Result of the Conquest of Makkah:

The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ looked up and saw Quraysh standing in front of him. So He صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ turned to them and said:

“O people of Quraysh! What do you think of the treatment I am about to accord you?” They replied: “O noble man and son of noble man! We expect nothing but goodness from you.” Upon this, He صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ said: “I speak to you in the same words as Prophet Yusuf عليه السلام spoke unto his brothers: He said: “No reproach on you this day,’ go your way, for you are free.’

The Quraysh of Makkah became Muslims after seeing the generosity and mercy of the Holy Prophet (Mercy for all humanity) صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ. Thus, without bloodshed, not only was Makkah conquered but the hearts of the people of Makkah were also conquered. This is an unprecedented victory in the history of the world.

Summary of the Lesson

- Due to the dishonesty and treachery of Quraysh of Makkah, Muslims, under the leadership of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ, marched towards Makkah in 8th A.H. Ten thousand loyal Companions were with him. Due to his brilliant war strategy and unparalleled benevolence, Makkah was conquered without bloodshed, and the hearts of the people of Makkah were won.

We learned from this lesson that it is not better to take revenge from the enemy or the adversary but to forgive the enemy is better and most beloved. We should also avoid breaking the promise, because there is a great punishment for breaking the promise.

Activity for the students

جَاءَ الْحَقُّ وَرَهَقَ الْبَاطِلُ إِنَّ الْبَاطِلَ كَانَ زَهُوقًا Students should display the following Verse with translation in good handwriting on the walls of their class:

Exercise

1. Answer the following questions:

1. What were the reasons for the conquest of Makkah?
2. Which tribe made Muslims its ally after the treaty of Hudaibiyyah?
3. Which tribe made Quraysh of Makkah its ally?
4. What conditions did the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ put before Quraysh for violating the treaty of Hudaibiyyah?
5. What did the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ do with Quraysh after the conquest of Makkah?

2. Fill in the blanks:

1. The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ marched towards Makkah in the year of _____ A.H with ten thousand Companions.
2. 'No reproach on you this day, go your way, for you are _____.'
3. Whoever takes refuge in the house of _____ he will be forgiven.
4. This is an unprecedented _____ in the history of the world.
5. The truth has come and _____ has vanished.

3. Tick (✓) the right answer and cross (✗) the wrong answer:

Sentence	Right	Wrong
1. The Banu Khuza'ah tribe made the Muslims an ally.	<input type="checkbox"/>	<input type="checkbox"/>
2. The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ conquered Makkah in 8 th A.H.	<input type="checkbox"/>	<input type="checkbox"/>
3. Whoever takes refuge in the house of Hazrat Abbas رضى الله عنه, will be forgiven.	<input type="checkbox"/>	<input type="checkbox"/>
4. Whoever closes the door of his house will be killed.	<input type="checkbox"/>	<input type="checkbox"/>
5. Abu Sufyan became a Muslim at the advice of Hazrat Abbas رضى الله عنه.	<input type="checkbox"/>	<input type="checkbox"/>

4. Match the words of column A with the words of column B:

Column A	Column B
The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ commanded his army to	will also be left.
The tremendous Muslim army	will be forgiven.
Whoever closes the door of his house	enter Makkah from all four corners.
Whoever takes refuge in the Ka'ba	entered Makkah without blood-shedding.



Instruction
for the
teachers

Narrate the sermon delivered by the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ on the occasion of the conquest of Makkah to students from any book of Seerah.

2-Battle of Hunain

Learning Outcomes

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

- Write the background and results of the battle of Hunain
- Describe the events of the battle of Hunain in the light of Islamic History and the blessed life of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ.
- Act upon the obtained lesson in the light of Seerat-e-Tayyaba

Background and Events of Battle of Hunain:

There is a valley called Hunain between Makkah and Ta'if, where the two most famous warrior tribes of Arabia, Banu Hawazin and Banu Sa'qeef, settled. They were very proud of their physical strength and war skills. When Muslims conquered Makkah and crushed the power of Quraysh, they could not tolerate it and started preparing for a decisive battle with the Muslims. When the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ came to know about their preparation for war and movement, he sent Hazrat Abdullah bin Abi Had'rad رضى الله عنه for investigation. When the evil intentions of Banu Hawazin and Banu Sa'qeef were confirmed, the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ decided to take action against them. The tribes of Hawazin and Banu Sa'qeef encamped in the valley of O'tas near Hunain. After the conquest of Makkah, the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ left Makkah in 8th A.H with an army of twelve thousand. The army included ten thousand cavalymen who were with him during the Makkah conquest. Two thousand new Muslims also joined the army, who embraced Islam at the conquest of Makkah. It was the first time that there was such a large number of Muslims, so it came to the lips of some Muslims that even when we were few, we were successful, now, we are greater in number, so our success is sure in the war. These words were against the trust and reliance on Allah Almighty, because of which the Muslims were deprived of the help and support of Allah Almighty for a while.

In this regard, it is stated in the Holy Qur'an:

لَقَدْ نَصَرَكُمُ اللَّهُ فِي مَوَاطِنَ كَثِيرَةٍ وَيَوْمَ حُنَيْنٍ إِذْ أَعْجَبَتْكُمْ كَثْرَتُكُمْ فَلَمْ تُغْنِ عَنْكُمْ شَيْئًا وَضَاقَتْ عَلَيْكُمُ الْأَرْضُ بِمَا رَحُبَتْ ثُمَّ وَلَّيْتُم مُّدْبِرِينَ ﴿٢٥﴾

Translation: ‘Indeed Allah has given you “believers” victory on many battlefields, even at the Battle of Hunain when you took pride in your great numbers, but they proved of no advantage to you. The earth, despite its vastness, seemed to close in on you, then you turned back in retreat. Then Allah sent down His reassurance upon His messenger and the believers and sent down forces you could not see, and punished those who disbelieved. Such was the reward of the disbelievers.’ (Al-Taw’ba: 25-26)

The infidels skillfully hid the archers behind the hills and gorges. They suddenly showered arrows on the Muslims. The front lines of the Muslims scattered, including the new Muslims. In this stampede, the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and some of his companions remained steadfast. The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ asked Hazrat Abbas رَضِيَ اللهُ عَنْهُ to call Muslims back. He called out to the scattered Muslims. Hearing his voice, they came back. At this critical situation, the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ dismounted and said in the magnificence of Prophethood:

أَنَا النَّبِيُّ لَا كَذِبٌ أَنَا ابْنُ عَبْدِ الْمُطَّلِبِ

Translation: ‘Truly saying, I am the Prophet, I am the (grand) son of Abdul Muttalib.’

Result:

The Muslims managed and organized themselves. They fought such desperately that the infidels were defeated. Their people fled from the field, and the Muslims got much booty. The remaining people were made war prisoners. At the request of the Banu Hawazin tribe, the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, mercy for the worlds, released his share of the prisoners. Following him, the companions also released their share of prisoners. Seeing this remarkable benevolence of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and the Muslims, many of the infidels also became Muslims.

Summary of the Lesson

- Seeing the great conquest of Makkah and the defeat of the Quraysh in Makkah, the two warrior tribes of Hunain Valley, Banu Hawazin and Banu Sa’qeef, prepared for a decisive battle with the Muslims.
- The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ left Makkah with an army of twelve thousand to suppress them. A fierce battle occurred near Hunain, where the Muslims were finally victorious.

- Due to a large number, Muslims became ignorant of the trust and help of Allah Almighty. Thus, they were deprived of the help and support of Allah Almighty for a while.

It teaches us that trusting in oneself other than Allah Almighty is not desirable to Allah in any situation. Therefore, one should not give up patience and perseverance in difficulties and sufferings and must have firm faith in the help and support of Allah Almighty.

Activity for the students

Students should locate the place of Hunain on the given map in the book.

Exercise

1. Answer the following questions:

1. Who was sent by the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ for investigation when the news came about the preparation of war by the warrior tribes?
2. What was the strength of Muslims in the battle of Hunain?
3. Why did Muslims lose the help and support of Allah Almighty for a while in the battle of Hunain?
4. How was the behaviour of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ with the prisoners of Banu Hawazin?
5. What message do we get from the Battle of Hunain?

2. Tick ✓ on the right answer:

1. Hunain is situated between:

(A) Madinah and Tabuk	(B) Makkah and Ta'if
(C) Baghdad and San'a	(D) Jaddah and Yamama
2. The battle of Hunain took place in:

(A) 4 th A.H	(B) 6 th A.H
(C) 8 th A.H	(D) 10 th A.H
3. The two tribes against them the battle of Hunain was fought were:

(A) Banu Hawazin and Banu Sa'qeef	(B) Banu Qurai'za and Banu Nadeer
(C) Banu Huzail and Banu Kinana	(D) Banu Tughlaq and Banu Mustaliq
4. The strength of Muslims in the battle of Hunain was:

(A) Five thousand	(B) Eight thousand
(C) Ten thousand	(D) Twelve thousand
5. Banu Hawazin and Banu Sa'qeef encamped in the valley of:

(A) O'tas	(B) Hunain
(C) Abi Talib	(D) Taif

3. Fill in the blanks:

1. I am the Prophet and this is not a _____.
2. The reliance of Muslims on their large number was against the trust and _____ of Allah Almighty.
3. On the day of Hunain, the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ said that I am the _____ of Abdul Mutalib.
4. Two thousand _____ also joined the Muslim army.
5. The tribes of Banu Hawazin and Banu Sa'qeef encamped in the valley of _____ near Hunain.

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

Sentence	Right	Wrong
1. The Valley of Abu Talib is near 'Hunaian.'	<input type="checkbox"/>	<input type="checkbox"/>
2. The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ took action against Banu Hawazin and Banu Sa'qeef.	<input type="checkbox"/>	<input type="checkbox"/>
3. At the request of the Banu Hawazin tribe, the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ released his share of the prisoners.	<input type="checkbox"/>	<input type="checkbox"/>
4. Banu Quraiza and Banu Nadeer settled in the valley of Hunain.	<input type="checkbox"/>	<input type="checkbox"/>
5. The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ left Makkah with an army of ten thousand men.	<input type="checkbox"/>	<input type="checkbox"/>

5. Match the words of column A with the words of column B:

Column A	Column B
The army of infidels suddenly	where the Muslims were finally victorious.
For investigation, the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ	were made war prisoners.
A fierce battle occurred near Hunain,	showered arrows on Muslims.
Remaining people of enemies	got much booty.
In the battle of Hunain, Muslims	sent Hazrat Abdullah bin Abi Hadrad رَضِيَ اللهُ عَنْهُ.



The story of Hazrat Sheema رَضِيَ اللهُ عَنْهَا, the foster sister of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ should be discussed with the students who came as a prisoner.

3-Tabuk Expedition

Learning Outcomes

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

- Describe the background (reasons, events, circumstances and results) of the Tabuk expedition.
- Understand unparalleled sacrifices made by the Muslims in difficult and unfavourable circumstances, at the command of their Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ.
- Strive for any sacrifice for the sake of the word of God.

Background of Tabuk Expedition:

The area of Tabuk is located at a distance of about 500 km north of Madinah. Seeing the successive conquests of the Muslims, especially the glorious conquests of Makkah and the Battle of Hunain, King Hercules of Rome was frightened by the growing power of the Muslims. He started a huge army to break the power of the Muslims. The news of their preparation reached the حضرت مُحَمَّدٌ رَسُوْلُ اللهِ حَاتِمُ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ through traders of Syria. The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ declared Jihad against this Roman army. It was 9 AH. The season was scorching, and Muslims had just finished their conquests of Makkah and the Battle of Hunain. The most severe test was that their crops were about to be harvested and reaped, and the distance was very long. For this reason, the Holy Quran has described these situations as 'Usrat', which means 'difficulty'. The companions رَضِيَ اللهُ عَنْهُمْ loved Allah Almighty and His صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ more than anything else in the world. So, even in such a difficult situation, they not only prepared themselves but also gave an example of a great financial sacrifice in the history of Islam.

Historical Financial Sacrifice of the Muslims:

The Holy حضرت مُحَمَّدٌ رَسُوْلُ اللهِ حَاتِمُ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ declared financial Jihad among the Muslims and appointed Hazrat Ali رَضِيَ اللهُ عَنْهُ as the deputy of Madina. He ordered that whoever had his ride should take it with him, because the distance was very long. He also announced for the financial contribution for the expenses of the expedition. Upon hearing this announcement, Hazrat Abu Bakr Siddique رَضِيَ اللهُ عَنْهُ came to the service of his master with all his household goods. Hazrat Umar Farooq رَضِيَ اللهُ عَنْهُ gave half of his household goods. Hazrat Uthman Ghani رَضِيَ اللهُ عَنْهُ, who was very wealthy, donated nine hundred camels, one thousand

nd horses, two hundred ounces (29.5 kg) silver and one thousand dinars in the way of Allah Almighty. On this occasion, the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ became delighted with the generous act of Hazrat Uthman رَضِيَ اللهُ عَنْهُ and praised him very much. Hazrat Abu Aqeel Ansari رَضِيَ اللهُ عَنْهُ, a poor companion, used to fetch water from a well and earn a living by carrying four kilograms of dates. He gave half of the dates he got in one day's wages to his family and presented the rest in the service of Allah's صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ. The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ liked his act so much that he ordered to scatter these dates all over the pile of goods. This act of the حَضْرَتِ مُحَمَّدٍ رَسُوْلِ اللهِ خَاتَمِ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ raised the spirit of the companion. These were just a few examples, otherwise every companion contributed to this financial Jihad according to his ability. This great army of thirty thousand Muslims reached the field of Tabuk about fourteen days later. Due to the extreme heat on the way, the army and the animals became very restless, but it rained with the blessed Dua of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ, which made all the Muslims happy. Muslims waited for the Christians for twenty days, but seeing the devotion and struggle of the Muslims, they were so horrified that they gave up the intention of war. After about fifty days, the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ returned to Madinah successfully without a fight. The Muslims were so happy with this arrival that they gave a warm welcome to the army as they did at the occasion of the Holy Prophet's migration.

Consequences:

From this battle, the hearts of all the infidels around were terrified due to the devotion and struggle of the Muslims. Some of the surrounding tribes made peace with the Muslims. The invasion raised the spirits of the Muslims.

Summary of the Lesson

- When the king of Rome saw the growing power of the Muslims, he began to prepare a big army to crush the Muslims
- In 9 AH, with an army of thirty thousand, the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ encamped for twenty days in Tabuk, 500 km far from Madinah.
- Seeing such devotion and zeal of the Muslims for jihad, the emperor of Rome became discouraged and could not compete.
- Muslims returned successfully to the blessed Madinah after 50 days without a fight.



Activity for the students

According to the lesson, students should give examples of the financial sacrifices of the companions for the cause of the religion.

Exercise

1. Answer the following questions:

1. Where is Tabuk situated?
2. Who did the Muslims compete with in Tabuk Expedition?
3. What was the number of Muslims in this battle?
4. How much did Hazrat Uthman رضى الله عنه offer financial sacrifice in Tabuk Expedition?
5. Why was not the battle fought in Tabuk Expedition?
6. Whom did the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ appoint as a deputy in Madinah on the occasion of the Tabuk expedition?

2. Tick ✓ on the right answer:

1. The حضرت مُحَمَّدٌ رَسُولُ اللَّهِ خَاتَمُ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ fought against the army which belonged to:

(A) Syria	(B) Rome
(C) Yemen	(D) Iraq
2. Two hundred ounces means:

(A) 19.5 kg	(B) 29.5 kg
(C) 39.5 kg	(D) 49.5 kg
3. The area of Tabuk from Madinah is at a distance of:

(A) 300 km	(B) 400 km
(C) 500 km	(D) 600 km

4. The word 'Usrat' means:

- (A) Sacrifice (B) Love
(C) Hurry (D) Difficulty

3. Fill in the blanks:

1. Tabuk expedition raised the _____ of the Muslims.
2. Due to tough and critical circumstances, the Holy Quran has described this situation as _____.
3. Hazrat Abu Bakr Siddique رضي الله عنه came to the service of his master with all his household _____.
4. Hazrat Umar Farooq رضي الله عنه gave _____ of his household goods.
5. This great army of Muslims reached the field of Tabuk about _____ days later.

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

Sentence	Right	Wrong
1. The area of Tabuk is located at a distance of about 700 km from Madinah.	<input type="checkbox"/>	<input type="checkbox"/>
2. Tabuk expedition took place in 9 AH.	<input type="checkbox"/>	<input type="checkbox"/>
3. The Roman emperor, Hercules, was afraid of the growing power of the Muslims	<input type="checkbox"/>	<input type="checkbox"/>
4. The Muslims were defeated in the Tabuk expedition.	<input type="checkbox"/>	<input type="checkbox"/>
5. The Muslims waited for Christians for 20 days.	<input type="checkbox"/>	<input type="checkbox"/>

5. Match the words of column A with the words of column B:

Column A	Column B
The area of Tabuk from Madinah	waited for Christians for 20 days.
In the plain of Tabuk, the Muslims	Half dates of his wage in the service of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ
Due to the extreme heat on the way	the army and the animals became very restless
Hazrat Abu Aqeel Ansari رضي الله عنه offered	is located at a distance of about 500 km



Discuss with students the topic of the Tabuk Expedition

4-Sermon of the Farewell Pilgrimage

Learning Outcomes

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

- Write down about the Farewell Pilgrimage and the Sermon of Farewell Pilgrimage by the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ
- Describe the main teachings of the Farewell Sermon and will apply them in their practical lives.

Background of the Sermon of Farewell Pilgrimage:

After the conquest of Makkah, the Ka'ba was purified from the idols and the polytheistic rituals forever. The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ, in his last battle, overcame the internal and external forces against Islam. Thus, Muslims were given a complete system of life. Afterwards, he intended to perform an important pillar of Islam, Hajj, in 10th A.H.

This news spread among the people, and the devoted people from all corners wanted to be fortunate enough to perform Hajj under the leadership of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ. From every corner, people got ready in groups to perform Hajj. About One hundred and twenty-five thousand companions gathered to attain this great bliss. The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ took camels with him for sacrifice. On the 26th of Zul Qadah, he set out from Madinah. Arriving at a place at Zul Hulaifa, 4 km away from Madinah, he made intention for *Ihram*. On 4th Zul Hijjah, he entered Makkah. When the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ looked at the Ka'ba, he said: 'O Allah! Grant this house more honour and dignity.' He performed the *Tawaf* (circumambulation) of the Ka'ba and offered two Rakat prayers at the standing-place of Ib'rahim (*Maqam e Ibrahim*). On 8th Zul Hijjah, he reached Mi'na and spent the night there, and the next day on 9th Zul Hijjah, after Fajar Prayer, he went to Ar'afat on his she-camel Qas'wa. This was the last pilgrimage of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ; therefore, it is called the Farewell Pilgrimage.

Salient Features of the Sermon of Farewell Pilgrimage:

This last sermon of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ is a vital charter of human rights in human history. It has significantly impacted the modern civilization and culture of the world. Therefore, this sermon is rightfully called a great charter of human rights. Following are the main teachings given to humanity in this sermon:

- O people! Listen to me carefully. I do not know whether I will ever meet you at this place once again after this year.
- Listen to this carefully that you all are the servants of Allah Almighty and the children of Hazrat Adam عليه السلام. An Arab has no superiority over a non-Arab, nor does a non-Arab have any superiority over an Arab; a white has no superiority over a coloured, nor does a coloured have any superiority over a white, except by piety and good action.
- All Muslims are brothers to one another. Your blood, your wealth and your honour are sacred for other Muslims as this city of Makkah, this month of Zul Hijjah and the day of Arafah.
- All interest of ignorance stands wiped out. And the first amount of interest I remit is of my uncle, Hazrat Abbas bin Abdul Muttalib رضي الله عنه.
- Fear Allah concerning women. You have certain rights regarding your women, but they also have rights over you.
- There are some rights of slaves over you. Feed them with food as you eat yourselves, and clothe them with the clothes you wear. Do not burden the workload upon them and help them in their work.
- Observe five daily prayers, fast during the month of Ramadan, pay Za'kat willingly, and perform Hajj of Baitullah.
- Pay off debt, and return the borrowed item to its owner.
- Allah Almighty has ordained to everyone his due share of the inheritance. Hence, it is not permissible for anyone to make a will in inheritance.

Afterwards, the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ told the people to convey this message to those who were not present there. Finally, the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ asked the people: 'Whether I have conveyed the message of Allah Almighty to you or not?' The people said in unison voice: 'You have not only conveyed the message but also fulfilled the right of conveying the message.' Then, the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ pointed to the sky with his finger and said three times: 'O Allah! Be witness!' Meanwhile, this verse was revealed:

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمُ الْإِسْلَامَ دِينًا

Translation: 'This day I have perfected for you your religion and completed My favour upon you and have approved for you Islam as religion'. (Surah Al-Maidah: 3)

After that, the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ performed the rest of the rituals of Hajj.

Summary of the Lesson

- The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ performed Farewell Pilgrimage in 10th A.H.
- On the occasion of Farewell Pilgrimage, almost one hundred and twenty-five thousand companions accompanied the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ.
- The sermon that the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ delivered on the occasion of Farewell Pilgrimage came to be known as the Sermon of Farewell Pilgrimage.
- The Sermon of Farewell Pilgrimage is the magnificent Charter of Human Rights.
- One of the silent features of the Farewell Sermon is: ‘You all are the servants of Allah. An Arab has no superiority over a non-Arab, nor does a non-Arab have any superiority over an Arab; a white has no superiority over a coloured, nor does a coloured have any superiority over a white, except by piety and good action.’

We got the message from this lesson that we should strive to follow the central teachings of the sermon of Farewell Pilgrimage in our daily life so that our society becomes a cradle of peace and tranquillity.

Activity for the students

Students should read the main points of the Farewell Sermon to each other.

Exercise

1. Answer the following questions:

1. Why do we call the Hajj of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ as the ‘Farewell Pilgrimage’?
2. In which Hijri year did the Farewell Pilgrimage take place?
3. What did the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ say about the rights of slaves in the Farewell Sermon?
4. What is the historical importance of the Farewell Sermon?
5. What did the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ say about the rights of women in the Farewell Sermon?

1. Tick ✓ on the right answer:

1. The companions on the occasion of Farewell Pilgrimage were almost:

(A) One hundred thousand (B) One hundred and twenty thousand
(C) One hundred and fifty thousand (D) Two hundred thousand
2. The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ intended to perform Hajj in:

(A) 6th A.H (B) 7th A.H
(C) 9th A.H (D) 10th A.H
3. Hajj is performed in the month of Zul Hijjah on:

(A) 4th Zul Hijjah (B) 8th Zul Hijjah
(C) 9th Zul Hijjah (D) 10th Zul Hijjah
4. During the Farewell Sermon, the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ declared a custom of days of ignorance invalid. It was:

(A) Loan (B) Interest
(C) Inheritance (D) Source

2. Fill in the blanks:


1. The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ arrived at _____ on 8th Zul Hijjah.
2. On 9th Zul Hijjah, the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ went to _____ on his she-camel Qaswa after Fajr Prayer.
3. The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ said that all _____ of the days of ignorance stand wiped out.
4. The Farewell Sermon is the magnificent _____ of Human Rights.

3. Tick (✓) the right answer and cross (✗) the wrong answer:

Sentence	Right	Wrong
1. About one million companions gathered for Hajj.	<input type="checkbox"/>	<input type="checkbox"/>
2. The Farewell Sermon of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ is the magnificent Charter of Human Rights.	<input type="checkbox"/>	<input type="checkbox"/>
3. Do not pay off the debt to the lender.	<input type="checkbox"/>	<input type="checkbox"/>
4. Return the borrowed item to its owner.	<input type="checkbox"/>	<input type="checkbox"/>

4. Match the words of column A with the words of column B:

Column A	Column B
All Muslims are	return the borrowed item to its owner.
You have some rights	fast during the month of Ramadan.
Pay off loan,	brothers to one another.
Observe five daily prayers,	the children of Hazrat Adam عليه السلام.
You all are the servants of Allah and	of your slaves.

 Describe the precise meaning of the words 'Arabi' (Arab) and 'Ajami' (Non-Arab) to the students.



5-The Demise of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ



Learning Outcomes

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

- Describe the purpose of the arrival of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ in the world.
- Describe the last days and moments of the life of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ.
- The world is mortal; students will be able to do good deeds to prepare for the Hereafter.

The purpose of the arrival of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ was to eliminate disbelief and polytheism to establish the religion of Allah Almighty in practice. It is said in the Holy Qur'an:

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَى وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ

Translation: 'It is He Who sent His Messenger with guidance and the religion of truth to manifest it over all religion, although those who associate others with Allah dislike it'. (Al-Saff: 9)

This promise of Allah Almighty was fulfilled. The religion of Islam overcame the whole Arabian Peninsula. When a prophet fulfills his task entrusted by Allah Almighty, He calls him back to Himself. The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ also realized what he expressed in the Farewell Sermon and in different traditions.

Beginning of Illness:

The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ returned from the Farewell Sermon and came back to Madinah. In the early days of the Month of Safar, in 11th A.H, he went to the mountain of Uhad and prayed for the martyrs of the battle of Uhad. When he returned, he ascended the rostrum and addressed the people, saying:

“I am to precede you from Allah Almighty, and I have been made witness upon you. By Allah, you will meet me at the ‘Fountain of Kausar’ very soon. I do not fear for you that you will turn polytheists after me, but I do fear that acquisition of worldly riches should entice you to strike one another’s neck.”

On Monday 29th of Safar, 11th A.H, the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ went to the graveyard of *Baqee al Gharqad* for a funeral. On the way back, the headache started, and he felt a fever in his body. This was the beginning of his demise. He used to go to the mosque and lead the prayers, even though he was in great pain. After a few days, when the disease became severe, he took permission from other wives. He was shifted in the room of Umm ul Mumnin Hazrat Ayesha Siddiqa رضى الله عنها. During the last three days, he became severely ill. He ordered Hazrat Ayesha رضى الله عنها to ask Hazrat Abu Bakr Siddique رضى الله عنه to lead the prayers. She said that he is a very soft-hearted man who will not be able to stand in your place, but after his insistence, Hazrat Abu Bakr Siddique رضى الله عنه led the prayers for three days.

One day when the Holy Prophet's health improved a little, he came to the mosque leaning on Hazrat Ali رضى الله عنه and Hazrat Abbas رضى الله عنه. Hazrat Abu Bakr Siddique رضى الله عنه was performing the duties of Imam. When he heard the sigh, he started moving back, but the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ made him gestured to stand on the spot, and he sat beside him and led Zuhr prayer. After the prayer, the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ gave a sermon, which was the last sermon of his life. He صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ said:

“Allah Almighty has given one of His slaves an opportunity to choose whether he desires Allah’s provisions in this world, or what He keeps for him, but he has opted for the what Allah Almighty keeps for him”. In this sermon, he also gave some other instructions.

Demise:

On Sunday, one day before his death, during severe pain, he remembered that he had kept some coins with Hazrat Ayesha رضى الله عنها. He commanded to give them in the way of Allah Almighty.

On Monday 12 Rabi-ul-Awwal, in the afternoon, the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ brushed his teeth well with Miswak. Afterwards, he صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ said these words:

“With those on whom You have bestowed Your Grace with the Prophets, the Truthful ones (*As-Siddeeqeen*), and the martyrs and the righteous. O Allah! Forgive me, have mercy upon me, and join me to the Companionship on high. O Allah! The most exalted Companionship on high”. He repeated the last sentence thrice. At that moment, he passed away from this world.

The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ was 63 years old at the time of his demise. It was the most painful demise in the history of the world. When his

sincere companions came to know about this, many of them did not believe in the demise of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ.

Hazrat Umar Farooq رَضِيَ اللهُ عَنْهُ even said in his feelings of love that whoever says that the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ has passed away, I will cut off his hands and feet. Hazrat Abu Bakr Siddique رَضِيَ اللهُ عَنْهُ came and explained to him and recited the following verse of the Holy Qur'an:

Translation: 'Muhammad is no more than a messenger; other messengers have gone before him. If he were to die or to be killed, would you regress into disbelief?' (Aal-Imran: 144)

The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ was buried in the room of Hazrat Ayesha رَضِيَ اللهُ عَنْهَا where his Tomb is situated today.

Summary of the Lesson

- The purpose of the arrival of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ was to eliminate disbelief and polytheism in order to establish the religion of Allah Almighty in practice.
- This promise of Allah Almighty was fulfilled, and the religion overcame the whole Arabian Peninsula.
- After the Farewell Pilgrimage, the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ spent his often time in the worship of Allah.
- In the last days of the month of Safar, the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ became ill.
- The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ during his illness, ordered Hazrat Abu Bakr رَضِيَ اللهُ عَنْهُ to lead the prayer.
- On 12 Rabi ul Awwal in 11th A.H, the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ passed away in the afternoon or noon from this world.

We got the message from this lesson that every soul has to taste death, and the world is mortal. Therefore, we must prepare for the Hereafter. Whoever does good deeds will prosper in the Hereafter, and whoever does evil will fail.

Activity for the students

The students should write the following Quranic verse with translation in good handwriting in their notebooks:

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ

Exercise

1. Answer the following questions:

1. What was the purpose of the arrival of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَصَحَابِهِ وَسَلَّمَ?
2. Who led the Prayer during the severe illness of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَصَحَابِهِ وَسَلَّمَ?
3. What did the Holy حضرت مُحَمَّدٌ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَصَحَابِهِ وَسَلَّمَ address to his companions in the mosque during his illness?
4. In which Hijri year did the Holy حضرت مُحَمَّدٌ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَصَحَابِهِ وَسَلَّمَ pass away?
5. What did the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَصَحَابِهِ وَسَلَّمَ say after using Miswak?

2. Fill in the blanks:

- 1) The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَصَحَابِهِ وَسَلَّمَ went to the graveyard of _____ in the last days of the month of Safar.
- 2) During the illness of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَصَحَابِهِ وَسَلَّمَ, Hazrat _____ led the prayer for three days.
- 3) The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَصَحَابِهِ وَسَلَّمَ _____ in afternoon or noon.
- 4) Hazrat Umar Farooq رَضِيَ اللهُ عَنْهُ said in his feelings of love that whoever says that the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَصَحَابِهِ وَسَلَّمَ has passed away, I will cut off _____.
- 5) The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَصَحَابِهِ وَسَلَّمَ was buried in the room of _____.

3. Tick (✓) the right answers and cross (✗) wrong answers:

Sentence	Right	Wrong
1) Religion did not overcome the whole Arabian Peninsula.	<input type="checkbox"/>	<input type="checkbox"/>
2) The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَصَحَابِهِ وَسَلَّمَ ordered Hazrat Ayesha رَضِيَ اللهُ عَنْهَا to ask Hazrat Abu Bakr Siddique رَضِيَ اللهُ عَنْهُ to lead the prayers.	<input type="checkbox"/>	<input type="checkbox"/>
3) The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَصَحَابِهِ وَسَلَّمَ came to the mosque leaning on Hazrat Ali رَضِيَ اللهُ عَنْهُ and Hazrat Hamza رَضِيَ اللهُ عَنْهُ.	<input type="checkbox"/>	<input type="checkbox"/>
4) On 12 Rabi ul Awwal, 11 th A.H, the Holy Prophet رَضِيَ اللهُ عَنْهُ passed away in the afternoon or noon.	<input type="checkbox"/>	<input type="checkbox"/>

4. Match the words of column A with the words of column B:

Column A	Column B
On Monday 12 th of Rabi ul Awwal, 11 A.H, in noon or after noon	to be killed, would you regress into disbelief?’
Many companions of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ	buried in the room of Hazrat Ayesha رضي الله عنها.
At the time of his demise he	did not believe in his demise.
‘If he were to die or	the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ passed away.
After the demise, he was	was 63 years old.



Describe the address of Hazrat Abu Bakr رضي الله عنه to the students, which he delivered after the demise of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ before the companions in order to console them.

CHAPTER-4

MORALS AND MANNERS

Introduction

Through its teaching and training, Islam seeks to inculcate high morals in the people, especially in its followers. The purpose of the advent of the Prophets عليهم السلام sent by Allah Almighty was to save human beings from immoderation and to make them the possessors of good human morals. Some of the most important lessons in these high morals and manners are explained in this chapter, including; ‘Importance of generosity and condemnation of Miserliness’, ‘Dignity of labour’, ‘Environmental pollution and Islamic teachings’, and ‘Human rights’ (rights of relatives, guests and patients).

Objectives

By the end of this chapter, students will become aware of high human morals and manners. Moreover, they will be passionate about adopting these high morals and manners in their lives. This will make them practical Muslims who please Allah Almighty and good citizens of society.

1-Importance of Generosity and Condemnation of Miserliness

Learning Outcomes

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

- Describe the meaning and concept of generosity and miserliness.
- Understand the importance and significance of generosity and condemnation of miserliness.
- Write down the advantages of generosity and disadvantages of miserliness.
- Practice generosity and avoid miserliness in their daily life.

Meaning and Concept of Generosity:

Generosity means to fulfill the needs of the needy people for the sake of Allah Almighty. However, it should be kept in mind that generosity is not confined only to financial sacrifice but also includes benefitting others with all one's abilities.

Significance and importance of Generosity:

Islam emphasizes greatly on developing the high human value of generosity in the people. It gives the glad tidings of a great reward for generosity and declares it also an important means of gaining the pleasure of Allah Almighty. Allah Almighty declared generosity to be a debt to Himself which will be repaid in excess. Allah Almighty also declares generosity as a source of purification of soul. In one place, describing the qualities of the believers, the Holy Qur'an states:

وَمِمَّا زَكَّاهُمْ يَتَّقُونَ

Translation: 'And (the believers) spend out of what We have provided for them'. (Al-Baqarah: 3)

Declaring generosity as a debt, the Holy Quran states:

Translation: 'Who will lend a handsome loan to Allah, so that Allah will multiply many times over for him, and for such will have an honourable reward!' (Al-Hadeed: 11)

The Holy Quran says:

Translation: 'You can never attain righteousness until you spend in Allah's cause the things you love'. (Aal-Imran: 92)

It means righteousness can be attained only when one spends good things in the way of Allah Almighty because the thing which is lying idle is of no use.

It is stated in the Holy Quran:

Translation: 'He who gives from his wealth to purify himself'. (Al-Layl: 18)

It means spending in the way of Allah purifies one's soul.

The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ said regarding generosity:

‘A generous person is close to Allah Almighty, close to heaven, close to people and far from hell.’

Generosity and the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ:

The whole blessed life of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ is a wonderful example of generosity. Undoubtedly, he was the most generous person. The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ did not leave any dirham or dinar behind at the time of his demise. He never repelled a beggar, nor did he disappoint him. He used to spend all his wealth on the needy and the poor. The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ used to say: ‘If I had as much gold as Mount Uhud, I would be happy when I would spend it among the needy people in three days.’ Once, the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ slaughtered a goat and distributed all its meat in the way of Allah Almighty and said: ‘The meat that was distributed is, in fact, the one that will survive.’ The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ said: ‘There are only two kinds of people to be envied, a man whom Allah has given wealth and he spends it in the way of Allah, and the other one is whom Allah has given knowledge and wisdom, and he makes decisions according to it and teaches it.’

Following the footsteps of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ, the Companions also became the embodiment of generosity. They also did their best to serve the suffering humanity. The events of their generosity are evident in the Battle of Tabuk and other occasions.

Benefits of Generosity: Here are some of the benefits of generosity in following:

- Generosity brings love and pleasure of Allah Almighty.
- People also love those who are generous.
- Generosity brings peace and contentment to the heart.
- Generosity gets rid of bad habits like jealousy and arrogance.
- Generosity brings love to the poor and needy.

Condemnation of Miserliness:

Miserliness is the opposite of generosity. Miserliness means that a man does not spend on the legitimate needs of himself and the needy even though he has resources. Miserliness is a negative attitude that causes hatred, envy and malice in society. Miserliness is strongly condemned in the Holy Qur'an and Hadith. Describing the qualities of the disbelievers, Allah Almighty says in the Holy Qur'an:

الَّذِي جَمَعَ مَالًا وَعَدَّدَهُ يَحْسَبُ أَنَّ مَالَهُ أَخْلَدَهُ ۝

Translation: ‘Who accumulates wealth greedily and counts it repeatedly, does he think that his wealth will prolong his stay on earth forever?’ (Al-Humazah: 2-3)

The Holy ﷺ said: ‘A believer cannot be a miser.’

Islam teaches that Allah Almighty tests someone by giving more wealth and by giving less to someone. If Allah Almighty has blessed someone with wealth, he should be generous by spending in the way of Allah Almighty instead of spending only on his personal needs. If one does not have wealth, he should lead a life of contentment. Wealth is a great blessing of Allah Almighty. Its genuine gratitude is to spend it on the needy people in the way of Allah Almighty. Being a miser is ungrateful to the blessings of Allah Almighty. Allah Almighty loves generous ones and dislikes miser ones.

Disadvantages of Miserliness:

Following are some disadvantages of miserliness:

- Miserliness displeases Allah Almighty.
- Miserliness creates hatred in people.
- A miser person is mentally disturbed.

Summary of the Lesson

- Generosity is a high human value, and miserliness is a negative attitude. Therefore, Islam emphasizes generosity in its teachings and forbids miserliness.
- Generosity creates an atmosphere of peace, tranquillity, love and harmony in society, while miserliness leads to unrest, hatred and envy.

Therefore, we should be generous in our daily practical life and avoid miserliness so that our society can prosper.

Activity for the students

Students should make a chart of the social advantages of generosity and the social disadvantages of miserliness.

Exercise

1. Answer the following questions:

1. Describe the meaning and concept of generosity.
2. Explain any three social advantages of adopting generosity.
3. Write down the translation of any one verse of the Holy Qur'an about generosity.

4. State any Hadith about generosity.
5. Which two men did the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ ask to be envied?

2. Fill in the blanks:

1. Adopting miserliness is _____ to the blessing of Allah.
2. Allah Almighty _____ the generous.
3. If a man does not spend on the legitimate needs of himself and the needy people even though he has resources is called _____.
4. Generosity means to fulfill the needs of _____ for the sake of Allah Almighty.
5. Islam teaches that Allah Almighty _____ someone by giving more wealth and by giving less to someone.

3. Tick ✓ the right answers and cross ✗ the wrong answers:

Sentence	Right	Wrong
1. Miserliness is a source of gaining Allah's pleasure.	<input type="checkbox"/>	<input type="checkbox"/>
2. The blessed life of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ is a beautiful example of generosity.	<input type="checkbox"/>	<input type="checkbox"/>
3. Miserliness is a positive attitude.	<input type="checkbox"/>	<input type="checkbox"/>
4. Generosity is praised in the Holy Quran and Hadith.	<input type="checkbox"/>	<input type="checkbox"/>
5. Allah Almighty loves the generous person.	<input type="checkbox"/>	<input type="checkbox"/>

4. Match the words of column A with the words of column B:

Column A	Column B
If someone does not have wealth,	at the time of his demise.
The Holy حضرت مُحَمَّدٌ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, 'the meat that was distributed'	which will be repaid in excess.
The حضرت مُحَمَّدٌ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ did not leave any dirham or dinar behind	a source of the purification of the soul.
Allah Almighty declares generosity to be a debt to Himself	is, in fact, the one that will survive.
Allah Almighty declares generosity	he should lead a life of contentment.



Describe some events in front of students about the generosity of the companions of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ mentioned in Ahadith.

2-Moderation

Learning Outcomes

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

- Describe the meaning and concept of moderation
- Understand the importance and significance of moderation
- Adopt moderation in their life after knowing the benefits

Concept of Moderation:

The word 'Aitadal' is used in Arabic for moderation. In the Persian language, moderation is called 'Mayana Rawi'

Mayana Rawi literally means moderate conduct or way. It means one should adopt a moderate approach in each walk of life while avoiding extravagance.

Importance of Moderation:

Moderation is actually essential for a happy and successful life. No society can prosper with extravagance in any matter of life. Islam emphasizes the importance of this vital principle of life and teaches its followers to adopt it. In the Holy Quran, the name of the Muslim Ummah (nation) is mentioned as the 'Ummat e Wasit' (moderate nation):

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا

Translation: 'Thus, We have appointed you a middle nation.'

(Al-Baqarah: 143)

History has shown that past nations have experienced extravagance in many facets of life. They deviated from the path of nature by adopting the method of extravagance in beliefs and worships, social and economic life. Islam, eliminating this extravagance, revived the natural teaching of moderation. In the light of Islamic teachings, moderation can be divided into the following three categories.

Moderation in Religion: The basic tenets of Islam include the spirit of moderation. Moderation is instructed in all acts of worship in Islam. During the lifetime of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ, some of the Companions thought of taking the path of excess in worship. One of them said that he would pray all night. One said I would fast during the day, and another said I would not get married. When this news reached the Holy مُحَمَّدٌ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, he said: 'Beware! I swear by Allah! I am the most to fear Allah among you and the most righteous, but I observe fast and leave, I also offer prayers at night and rest, and I also have married women. Thus, the Holy Prophet

صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ while teaching moderation, said: ‘The most beloved deed to Allah is the most regular and constant even if it were little.’ This is why Allah Almighty has permitted us not to fast while travelling.

Moderation in Society: Moderation in society means adopting a moderate approach in various aspects of life. When speaking, speak softly, instead of in a loud and harsh tone or a very low voice. In the same way, one should not overeat or eat so little that one becomes weak. Moderation should also be exercised in walking and driving. The Holy Qur'an says:

وَاقْصِدْ فِي مَشْيِكَ وَاعْضُضْ مِنْ صَوْتِكَ

Translation: ‘Be moderate in your pace. And lower your voice.’
(Luqman: 19)

Regarding moderation, the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ has said:

مَاعَالَ مَنْ اقْتَصَدَ

Translation: ‘He who adopts moderation will not be in need.’

Moderation in the Economy: Whether personal expenses of daily life or spending at home, a middle way should be adopted instead of extravagance or miserliness. Describing the attributes of believers, the Holy Quran states:

Translation: ‘They are those who spend neither wastefully nor stingily, but moderately in between.’ (Al-Furqan: 67)

Do not be a miser in charity, and do not spend all your money ignoring your children until you have to take a loan. In another place, it is commanded in the Quran:

‘And do not make your hand [as] chained to your neck or extend it completely and [thereby] become blamed and insolvent.’ (Bani Israil: 29)

Benefits of Moderation: Here are some of the benefits of moderation:

- By adopting moderation, a person does not need anyone (financially).
- Moderation creates consistency.
- By adopting moderation, one obtains the pleasure and love of Allah Almighty and tries to spend his life following the blessed life of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ
- Moderation gives a person peace of mind and self-satisfaction.
- Adopting moderation saves society from chaos, civil war and misery.
- Moderation leads to the social, economic, social and cultural development of the country and the nation.

Summary of the Lesson

- Moderation is called equability. Islam teaches moderation in all matters of life.
- Moderation makes life happier and more successful. It creates peace, tranquillity and prosperity in society.

We get the message from these teachings that we should work with moderation and balance in all matters of life to live a happy and successful life and create peace and tranquillity and progress and prosperity in society.

Activity for the students

Hold a speech contest among students on 'Moderation in the Life of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ.'

Exercise

1. Answer the following questions:

1. Describe the meaning and concept of moderation.
2. In how many categories is moderation divided in the lesson?
3. What does the Holy Quran say about the importance of moderation?
4. State the saying of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ about importance of moderation in the lesson.
5. What is meant by moderation in society?

2. Tick ✓ on the right answer:

1. Mayana Rawi is a word of:
(A) Arabic (B) Persian
(C) Sindhi (D) Urdu
2. 'Aitadal' means:
(A) Moderation (B) Extravagance
(C) Conduct (D) Happy & Successful
3. Moderation in society means:
(A) Have balance in life (B) Take care of the neighbours
(C) Increase personal expenses (D) Practice worship of Islam
4. In the Holy Quran, 'Ummat e Wast' means:
(A) A nation that gives charity (B) A nation of worshipers
(C) A nation living in moderation (D) A nation of forgiving people

3. Fill in the blanks:

1. In walking and driving _____ should also be exercised.
2. It is said in the Holy Quran to be moderate in your _____.

3. The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ said: ‘The most beloved deed to Allah is the most regular and constant even if it were _____.’
4. The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ said that I offer prayers at night, and I also _____.
5. Moderation is instructed in all acts of _____ in Islam.

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

Sentence	Right	Wrong
1. <i>Mayana Rawi</i> is an Arabic word.	<input type="checkbox"/>	<input type="checkbox"/>
2. The most beloved deed to Allah is the most regular and constant.	<input type="checkbox"/>	<input type="checkbox"/>
3. Conversation should be in a loud or very low voice.	<input type="checkbox"/>	<input type="checkbox"/>
4. Moderation in this lesson can be divided into four areas.	<input type="checkbox"/>	<input type="checkbox"/>

5. Match the words of column A with the words of column B:

Column A	Column B
Past nations have experienced	equability
Avoid miserliness and extravagance	happier and more successful
Moderation means	as Moderate Nation
Moderation makes life	in charity also
The Holy Quran describes the Muslim nation	Extravagance in many facets of life.



Highlight the further benefits of moderation in front of students.

- In Hajj, everyone wears the same style of dress, in the same place and utters the same Zikr (remembrance of Allah).

in رضى الله عنهم **and His Companions** - حضرت مُحَمَّدٌ رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ **equality:**

- The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ was the best practical example of equality.
- The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ never hated anyone on the basis of colour, race and nationality.
- The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ has eliminated racial discrimination forever through his actions.
- The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ gave a great place to Hazrat Bilal Habashi رضى الله عنه, Hazrat Salman Farsi رضى الله عنه and Hazrat Sohaib Rumi رضى الله عنه
- Hazrat Bilal Habshi رضى الله عنه was appointed as Mu'azzin of Masjid e Nabawi which is a great honour.
- On the occasion of the Battle of Trench, the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ gave importance to the opinion of Hazrat Salman Farsi رضى الله عنه by digging trenches.
- The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ married his cousin, Hazrat Zainab رضى الله عنها with Hazrat Zaid bin Haitha رضى الله عنه who was his freed slave.

The above facts are great examples of equality of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ. Even in the matter of justice, the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ has always upheld equality. Once a woman named Fatima from Banu Makh'zum tribe was caught in theft. After the testimony of all the evidences and witnesses, the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ ordered the implementation of the Quranic punishment of cutting off her hand. People recommended that the sentence be commuted. The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ became extremely displeased on it and said: 'O people! The nations before you went astray because if a noble person committed theft, they used to leave him, but if a weak person among them committed theft, they used to impose the legal punishment on him. By Allah! If Fatima رضى الله عنها (the daughter of حضرت مُحَمَّدٌ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ committed theft, I would cut off her hand!'

The Companions رضى الله عنهم also practised equality, following the way of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ wholeheartedly. Hazrat Umar رضى الله عنه used to call Hazrat Bilal Habshi رضى الله عنه (ياسيدى!) (O' My master!). When Hazrat Umar رضى الله عنه was on his way to Jerusalem for the conquest of Palestine, he and his slave would ride on in turn, and he himself walked on foot. Hazrat Abu Zarr Ghaffari رضى الله عنه used to clothe his slave in the same dress he wore himself.

Benefits of Equality: Following are some benefits of equality:

- Equality develops mutual brotherhood and love.
- Equality establishes justice.
- Equality eliminates national, linguistic and racial prejudice.
- Through equality, differences and conflicts are eliminated.

Summary of the Lesson

- The Arabic word ‘*Musawat*’ means equality. According to Islam, all human beings are equal. No one is inferior to anyone. It is against humanity to discriminate on the basis of colour, race, nation or creed.
- Prophet Adam عليه السلام and Hazrat Hawwa (Eve) عليها السلام are the parents of all human beings.
- Islam is a flag bearer of equality.
- The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ and his companions were practical examples of equality.

Islamic history is full of such bright examples, which are a beacon for us. In this era, there is a dire need for equality in our society so that the fire of prejudice and hatred can be eradicated from our society and peace and love become common.

Activity for the students

Students should have a debate among them on the topic of equality.

Exercise

1. Answer the following questions:

1. Describe the meaning and concept of equality.
2. What word is used for equality in the Arabic language?
3. What did the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ say about the importance of equality?
4. Explain the criterion of greatness and nobility described in the Holy Qur'an.

5. Discuss any one example from the life of the Companions رضى الله عنهم about equality.

2. Tick ✓ on the right answer:

1. Musawat literally means:

- (A) To equalize (B) To increase
(C) To decrease (D) To differentiate

2. On the occasion of the battle of Trench, the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ had trenches dug on the suggestion of:

- (A) Hazrat Suhaib Rumi رضى الله عنه (B) Hazrat Salman Farsi رضى الله عنه
(C) Hazrat Bilal Habshi رضى الله عنه (D) Hazrat Zaid bin Haris رضى الله عنه

3. Hazrat Umar رضى الله عنه used to call upon Hazrat Bilal Habshi رضى الله عنه as:

- (A) My Brother (B) My Friend
(C) My Master (D) My Slave

4. When Hazrat Umar رضى الله عنه was on his way to Jerusalem for the conquest of Palestine, he would:

- (A) Ride on, and the slave walked on (B) Walk on foot, and the slave rode on
(C) Make his slave sit on riding in turn (D) Ride on together with his slave and walked himself on foot

3. Fill in the blanks:


1. Hazrat Abu Zarr Ghaffari رضى الله عنه used to clothe his _____ in the same dress that he wore himself.
2. Hazrat Umar رضى الله عنه used to call upon Hazrat Bilal Habshi رضى الله عنه as _____.
3. The حضرت مُحَمَّدٌ رَسُولُ اللَّهِ خَاتَمُ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ said: 'If _____ committed theft, I will cut off her hand!'
4. The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ appointed Hazrat Bilal Habshi رضى الله عنه as _____ of Masjid e Nabawi.
5. The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ married his cousin, Hazrat _____ with Hazrat Zaid bin Haitha رضى الله عنه who was his freed slave.

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

Sentence	Right	Wrong
1. <i>Musawat</i> literally means equality.	<input type="checkbox"/>	<input type="checkbox"/>
2. All men are not equal in Islam.	<input type="checkbox"/>	<input type="checkbox"/>
3. The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ and his companions were practical examples of equality.	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
4. Hazrat Abu Zarr Ghaffari رَضِيَ اللهُ عَنْهُ used to clothe his slave in the same dress which he wore himself.	<input type="checkbox"/>	<input type="checkbox"/>
5. The criterion of greatness and righteousness is not on piety.	<input type="checkbox"/>	<input type="checkbox"/>

5. Match the words of column A with the words of column B:

Column A	Column B
The personality of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ was	are seen in the same conditions.
The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ has eliminated	we find the practical manifestation of equality.
When we look at Islamic worships	stand shoulder to shoulder.
In Fasting, all the observers of fast	the best practical example of equality.
In Prayer, all worshippers	racial discrimination forever by his actions.



Highlight the social benefits of equality more in front of students.

4-Dignity of Labour

Learning Outcomes

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

- Learn the meaning and concept of labour.
- Describe the dignity of labour.
- After knowing the benefits of labour, they play their role in the development of society as constructive individuals.

Meaning and concept of labour: Labor means pain and suffering. It means a person manages his livelihood by working hard with his own hands and fulfills all his chores himself.

Islamic Teachings about Dignity of Labour: Even before the creation of man, Allah Almighty, by His mercy and grace, provided all the necessities of man in this world so that he could easily settle his worldly affairs. The Holy Qur'an emphasizes earning by one's own hands. Allah Almighty says:

فَإِذَا قُضِيَتِ الصَّلَاةُ فَانْتَشِرُوا فِي الْأَرْضِ وَابْتَغُوا مِنْ فَضْلِ اللَّهِ وَاذْكُرُوا اللَّهَ كَثِيرًا لَعَلَّكُمْ تُفْلِحُونَ

Translation: 'Once the prayer is over, disperse throughout the land and seek the bounty of Allah. And remember Allah often so you may be successful'. (Al-Jumua: 10)

Prophets عليهم السلام also earned a livelihood by their own hands. They never asked for wages to convey the message of Allah Almighty. The Holy Qur'an says:

Translation: 'Say O Messenger! I ask no reward for it from you.' (Al-An'aam: 90)

The best people in the world are prophets who all worked hard to earn a living.

Prophet Adam عليه السلام used to cultivate. Prophet Noah عليه السلام was a carpenter.

Prophet Idrees عليه السلام was a tailor. Prophet Dawood عليه السلام used to make armours.

Prophet Musa عليه السلام used to graze goats, and the Last Prophet حضرت

صَلَّى اللَّهُ عَلَيْهِ مُحَمَّدٌ رَسُولُ اللَّهِ خَاتَمُ النَّبِيِّينَ صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ

also grazed goats and traded. It turned out that these excellent human beings themselves did not feel any shame in

earning through hard work, but they did it with pride. The Holy Prophet صَلَّى اللَّهُ عَلَيْهِ

وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ highlighted the dignity of labour, saying:

الْكَاسِبُ حَبِيبُ اللَّهِ

Translation: 'One who works hard is a friend of Allah'.

On another occasion, the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ stated: ‘No one eats better food than that which he eats out of the work of his hands.’

While teaching the value of hard work and the value of labour, he further said: ‘Pay the labour his wages before his sweat dries.’

The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ disliked begging and said:

الْيَدُ الْعُلْيَا خَيْرٌ مِنَ الْيَدِ السُّفْلَى

Translation: The upper hand (i.e., helping hand) is better than the lower hand (i.e., begging hand)’.

Benefits of Labour:

There are many social benefits of labour. Some of them are as follows:

- Labour creates self-respect in man.
- It keeps a person active and saves him from illness and laziness.
- A hardworking man is saved from begging to someone.
- It brings progress and prosperity in society.

Summary of the Lesson

- Prophets of Allah also earned their livelihood by working hard. None of them felt ashamed to work hard.
- Islam dislikes begging to a person and emphasizes on hard work.
- Hard work benefits not only the hard worker but also the country and the nation's progress.
- We should not underestimate any hard worker but respect him.

We got the message from this lesson that we should work hard, work by ourselves and give up the habit of laziness. Do not consider any profession inferior and do not consider those who work hard as inferior to anyone, but respect them all.

Activity for the students

Every student should talk about him/herself, what type of hard work he/she will adopt in the future and how he/she will serve society.

Exercise

1. Answer the following questions:

1. What is the literal meaning of labour?
2. Describe the concept of labour.
3. State the personal and social benefits of labour.
4. What does the Holy Qur'an teach about labour?
5. What is the teaching of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ about labour?

2. Fill in the blanks:

1. Labour creates _____ in man.
2. No one eats better _____ than that which he eats out of the work of his hand.
3. The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ _____ begging.
4. Hard-working brings _____ in the society.
5. The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ said: 'Pay the labour his wages before his _____ has dried.'

3. Tick (✓) the right answer and cross (✗) the wrong answer:

Sentence	Right	Wrong
1. Hazrat Adam عَلَيْهِ السَّلَام used to graze goats.	<input type="checkbox"/>	<input type="checkbox"/>
2. Hazrat Noah عَلَيْهِ السَّلَام used to trade.	<input type="checkbox"/>	<input type="checkbox"/>
3. Hazrat Idrees عَلَيْهِ السَّلَام was a tailor.	<input type="checkbox"/>	<input type="checkbox"/>
4. Hazrat Dawood عَلَيْهِ السَّلَام used to make armour.	<input type="checkbox"/>	<input type="checkbox"/>
5. Hazrat Musa عَلَيْهِ السَّلَام used to cultivate.	<input type="checkbox"/>	<input type="checkbox"/>

4. Match the words of column A with the words of column B:

Column A	Column B
Labour means	also grazed goats.
A hardworking person saves	are the Prophets.
The best people of the world	from begging to someone.
حضرت مُحَمَّدٌ رَّسُولُ اللَّهِ خَاتَمُ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ	he eats out of the work of his hand.
No one eats better food than that which	pain and suffering.



The teachers should deliver a lecture to the students on the topic 'Importance of Labour for Education' so that they develop a hatred of cheating culture and concentrate fully on their education.

5-Environmental Pollution and Teachings of Islam

Learning Outcomes

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

- Know the concept and types of environment and pollution.
- Describe their environment by developing awareness.
- Understand and write down environmental pollution and the teachings of Islam.
- Explain the importance of protecting the environment from pollution.
- Strive to keep themselves and the environment clean.



Concept of Environment: The things in our surroundings are called 'environment'.

Concept of Pollution:

The inclusion of substances in our environment that harm human health is called 'environmental pollution'. Environmental pollution is extremely harmful to humans and other living things in the world. The measures are being taken at the international level to protect the environment from this pollution so that human beings and other living creatures may live in the world. Awareness is being raised all over the world regarding environmental pollution, and billions of rupees are being spent on making the environment clean and tidy.

Islam is a complete code of life. Islam emphasizes not only the prosperity of the Hereafter, but it is also a flag-bearer of the prosperity and well-being of human life in this world. Since Environmental Pollution is very harmful to human life and its well-being, the teachings of Islam emphasize keeping the environment clean and free from all kinds of pollution. The Holy Qur'an states:

وَاللَّهُ يُحِبُّ الْمُطَهِّرِينَ

Translation: 'And Allah loves those who purify themselves'.

(Al-Tawbah: 108)

When each one of us takes care of purification and cleanliness, it will affect our environment positively. Thus, our environment will be protected from pollution. Islam strictly forbids the spread of corruption, which does not limit itself to looting or bloodshed but polluting the environment is also corruption. The Holy Qur'an states:

Translation: 'And Allah does not like corruption'. (Al-Baqarah: 205)

The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ said:

الطَّهُورُ شَطْرُ الْإِيمَانِ

Translation: 'Purification is a part of faith.'

Some types of environmental pollution are as follows:

Air Pollution: Our air is polluted by toxic fumes from industries, vehicle fumes, and tobacco. This pollution causes disease in the skin, ears, nose and eyes. Planting trees is beneficial in preventing air pollution. Trees absorb carbon dioxide, which humans and animals release, and release oxygen, which helps living things breathe.

The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ said:

مَا مِنْ مُسْلِمٍ يَغْرِسُ غَرْسًا أَوْ يَزْرَعُ زَرْعًا فَيَأْكُلُ مِنْهُ طَيْرٌ أَوْ إِنْسَانٌ أَوْ بَهِيمَةٌ إِلَّا كَانَ لَهُ بِهِ صَدَقَةٌ

Translation: 'If a Muslim plants a tree, or sows a field and then a bird, or a person or an animal eat from it, all of it is charity from him.'

Water Pollution: Aquatic pollution is called water pollution. Water is the basis of life on this earth. Toxic water from industries, unnecessary use of chemical fertilizers, and dumping garbage in oceans and rivers spread water pollution. This pollution makes not only water unusable for humans, but it is also extremely harmful to aquatic life. From aquatic life, man uses many things as his food, such as fish. Due to water pollution, this food is no longer eatable for human beings. Therefore, the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ has emphasized keeping the water clean and pure. The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ said:

اتَّقُوا الْمَلَأِينَ الثَّلَاثَةَ الْبَرَّازَ فِي الْمَوَارِدِ وَقَارِعَةَ الطَّرِيقِ وَالظِّلِّ

Translation: 'Guard against the three things which cause curse: defecating at the watering-places, in the middle of the road and under a shady tree'.

Noisy Pollution: Annoying sound is called noisy pollution. Excessive sound becomes noisy and pollutes the environment. It causes people to become nervous and suffer from psychological diseases. Vehicle noise and their pressure horns

and excessive use of loudspeakers cause noise pollution.

It is stated in the Holy Quran:

Translation: ‘And lower your voice, for the ugliest of all voices is certainly the braying of donkeys’. (Al-Luqman: 19)

The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ used to talk in a moderate voice usually. In the light of Islamic teachings, the best man is the one who benefits other people. The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ said:

Translation: ‘The best among people is the one who benefits people.’

Summary of the Lesson

- The inclusion of substances in the environment that harm human health is called ‘Environmental Pollution.’
- Environmental pollution is not only extremely harmful to human health but also harmful to all living things.
- Polluting the environment is like spreading corruption on the earth.
- Islam teaches us to keep the environment clean and free from all kinds of pollution so that it can be saved from pollution and man can live a happy and comfortable life.

We should not burn garbage near the population nor throw it into the water. We should use loudspeakers as less as possible and use vehicles that do not discharge smoke. The most incredible goodness for man in the present age is to protect the environment from all kinds of pollution so that he can live a healthy life and better prepare for the accountability of the Hereafter.

Activity for the students

Every student should mention at least one thing that pollutes the environment and discuss its prevention.

Exercise

1. Answer the following questions:

1. What is meant by environmental pollution?
2. How many types of environmental pollution are there?
3. According to Islam, why is it disliked to pollute the environment?
4. How can we save the air from pollution?
5. How does noisy pollution spread out?

2. Fill in the blanks:

1. We should not burn _____ near the population.
2. Do not use loudspeaker _____.
3. Use those vehicles that do not discharge _____.
4. The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ said: ‘The best among people is the one who _____ people.’
5. The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ has emphasized on keeping the water _____.

3. Tick (✓) the right answer and cross (✗) the wrong answer:

Sentence	Right	Wrong
1. The things in our surroundings are called ‘environment’.	<input type="checkbox"/>	<input type="checkbox"/>
2. Allah Almighty does not like corruption.	<input type="checkbox"/>	<input type="checkbox"/>
3. Trees absorb oxygen.	<input type="checkbox"/>	<input type="checkbox"/>
4. Pollution is the basis of life on this earth.	<input type="checkbox"/>	<input type="checkbox"/>
5. Due to water pollution, seafood is no longer eatable for human beings.	<input type="checkbox"/>	<input type="checkbox"/>

4. Match the words of column A with the words of column B:

Column A	Column B
Noisy pollution	plantation is very beneficial.
For the prevention of Air Pollution,	as <i>Sadaqah Jariah</i> (continuous charity).
Trees absorb	means annoying sound.
The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ has declared plantation	Carbon dioxide.

Instruction
for the
teachers

Teachers should explain to the students that the Holy Qur’an commands us to get purification through Wudu (ablution) and Ghusl (bath). Similarly, the Prophetic traditions also command us to be pure and clean. This is the best way to be saved from environmental pollution.

6-Human Rights

(Relatives, Guests and Patients)

Learning Outcomes

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

- Know the meaning and concept of Human Rights.
- Describe the importance and rights of relatives, guests and patients.
- Play a role in establishing a peaceful society by fulfilling human rights.

Meaning and concept of *Huquq-ul-Ibad* (Human Rights):

'*Huquq*' is the plural of the Arabic word '*Haq*'. '*Haq*' literally means 'Proven thing and privileges'. '*Huquq-ul-Ibad*' (Human Rights) refers to the privileges enjoined by Allah Almighty on the people for each other. The right of one person becomes the responsibility of another person.

There are two types of rights: one is the Rights of Allah, and the other is Human Rights. Rights of Allah refer to our responsibilities towards Allah, which Islam commands us and Human Rights are those responsibilities towards people that Islam enjoins us.

Islam greatly emphasizes the fulfillment of human rights. Moreover, it is necessary to take care of human rights for the prosperity, well-being, peace and development of any society. A society where people conscientiously take care of one another's rights becomes a prosperous society.

Among the rights of human beings, the rights of three people are very important; relatives, guests and patients. Relatives include paternal and maternal uncles, aunts and cousins etc.

Rights of Relatives: Relatives are of paramount importance in human relations. That is why in the Holy Qur'an and Ahadith, their rights are placed at the forefront. Some of the rights of relatives are as follows:

- Share in their sorrows.
- Treat them with kindness.
- Help them in difficult times.
- Avoid troubling them in any way.

The Holy Qur'an states:

وَآتِ ذَا الْقُرْبَىٰ حَقَّهُ

Translation: 'And give the relative his right'. (Bani Israel: 26)

Believers are commanded to maintain ties of kinship with their relatives, and it is strictly forbidden to break the ties. Breaking up of relationships is mentioned in the Holy Qur'an as a sign of hypocrites:

Translation: ‘And they break whatever ties Allah has ordered to be maintained’.
(Al-Baqarah: 27)

Describing the importance of maintaining ties of kinship with relatives, the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ said: ‘The one who breaks the tie of kinship will not enter Paradise.’

The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ was very much concerned about the rights of relatives. He used to stand up to welcome his foster mother Bibi Halima Sadia رضى الله عنها and his foster sister Hazrat Sheema رضى الله عنها, spread his sheet for them, accompany them far away while leaving and listen to them carefully.

Rights of Guest: In good societies, a guest is respected and treated with hospitality. Hospitality is the Sunnah of the Prophets. The Holy Qur'an mentions the hospitality of Prophet Ibrahim عليه السلام. The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ was a great host. About respect of guests he said, ‘And he who believes in Allah and the Last Day let him respect his guests.’

The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ used to take complete care of his guests. Islamic teachings show that the guest should also take care of his host and should not ask such a thing which would cause him inconvenience, and should not stay with his host for more than three days. He should not go to the host at such times that make him feel uncomfortable.

In the light of Islamic teachings, the guest has rights over the host, some of which are:

- To respect the guest.
- To show hospitality in his capacity.
- To take care of the comfort of the guest.
- Not to make a distinction between the rights of Muslims and non-Muslims.

Rights of Patient: The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ, without any discrimination, used to visit Muslims and non-Muslims in their illness and even he used to visit his enemies who fell ill.

There are many rights of a patient, some of which are as follows:

- If a person becomes ill, one who can afford, should get him treated to the best of his capacity.
- When he becomes ill, visit him.
- To make Dua for his recovery while visiting.
- Not to sit with him for a long time after visiting because he is in discomfort.

- To support and encourage him in this difficult moment.
- To help him as per need.

Summary of the Lesson

- The rights of relatives, guests and patients have great importance in Islam. Conscientious Care of human rights develops peace and tranquillity in society. Consequently, the country and the nation get success with this.
- A society where people conscientiously take care of one another's rights becomes a prosperous society.

We should fulfill the rights of our relatives, guests and patients to obtain the pleasure of Allah Almighty. This act also promotes love and affection and establishes peace and tranquillity.

Activity for the students

Every student should visit an ill person in his / her neighbourhood. They can also visit any of their relatives. Students will describe their experience to their classmates in the classroom.

Exercise

1. Answer the following questions:

1. What is the meaning and concept of *Huqul Ibad*?
2. State any three rights of relatives.
3. What are the rights of guests? Discuss any three of them.
4. What did the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ say about the rights of patients?
5. Mention the practical example from the life of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ about the rights of relatives.

2. Fill in the blanks:


1. When someone becomes ill, _____ him.
2. Guests should also take care of his _____.
3. _____ has been commanded with the relatives.
4. The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ was a great _____.

3. Tick (✓) the right answer and cross (✗) the wrong answer:

Sentence	Right	Wrong
1. The literal meaning of <i>Haq</i> is Justice.	<input type="checkbox"/>	<input type="checkbox"/>
2. There are two types of rights; i) Rights of Allah ii) Human Rights.	<input type="checkbox"/>	<input type="checkbox"/>
3. In human relations, friends have the most important value.	<input type="checkbox"/>	<input type="checkbox"/>
4. We should break ties with relatives.	<input type="checkbox"/>	<input type="checkbox"/>
5. Guests are respected in a good society.	<input type="checkbox"/>	<input type="checkbox"/>

4. Match the words of column A with the words of column B:

Column A	Column B
The act of visiting a patient	guests are respected
The hospitality of Prophet Ibrahim عليه السلام	is the sunnah of the Prophets.
In good societies	will not enter Paradise.
Hospitality	is mentioned in the Holy Qur'an.
The one who breaks ties	is liked by Allah Almighty greatly.



Highlight further details of the rights mentioned in traditions about relatives, guests and patients in front of the students.

**PEARLS OF GUIDANCE
FAMOUS PERSONALITIES OF ISLAM**

Introduction

The famous personalities of any nation are the beacon and guide for the nation. Nations go forward, keeping their lives as models. As a result of the teachings of Islam, the best human beings came into being, upon whom the entire humanity feels proud. Four famous personalities of Islamic history, Hazrat Ayesha Siddiqa رضى الله عنها, Hazrat Farid-ud-Din Ganj Shakar رحمة الله عليه, Salahuddin Ayubi رحمة الله عليه and Allama Ibn Khaldun رحمة الله عليه will be discussed in this chapter. These personalities are a beacon for our practical life.

Objectives

By the end of these lessons, students will become aware of the biographical accounts of the four personalities given in this chapter. Knowing their valuable services for the cause of Islam, they will try to follow their footsteps.

1-Hazrat Ayesha Siddiqah رضي الله عنها

Learning Outcomes

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

- Know and write down the biographical account of Hazrat Ayesha Siddiqah رضي الله عنها
- Describe the character, personality and her religious services.
- Make Hazrat Ayesha Siddiqah رضي الله عنها as a beacon in their practical life.

Name and lineage:

Her رضي الله عنها name is Ayesha, and her title is Siddiqah. She رضي الله عنها belongs to the Arab tribe Banu Taym family. She رضي الله عنها is the daughter of Hazrat Abu Bakr Siddique رضي الله عنه and the beloved wife of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَوَصْحَابِهِ وَسَلَّمَ. Her mother's name is Umm e Roman.

Early Life:

From the very beginning, Hazrat Ayesha Siddiqah رضي الله عنها was trained under the Islamic teachings. She رضي الله عنها had been brilliant since childhood. Once, the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَوَصْحَابِهِ وَسَلَّمَ came to the house and saw the dolls of Hazrat Ayesha رضي الله عنها. One of them was a horse with wings. The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَوَصْحَابِهِ وَسَلَّمَ asked her what it was. Hazrat Ayesha رضي الله عنها replied that it was a horse. The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَوَصْحَابِهِ وَسَلَّمَ asked: 'Does a horse have wings?' She رضي الله عنها replied: 'O صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَوَصْحَابِهِ وَسَلَّمَ! The horse of Hazrat Sulaiman عليه السلام had wings.'

The Nikah of Hazrat Ayesha رضي الله عنها was solemnized with the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَوَصْحَابِهِ وَسَلَّمَ before migration to Madinah. She رضي الله عنها was sent off after the migration. Her رضي الله عنها house was in the form of a room near Masjid e Nabawi, and she رضي الله عنها used to listen to the teachings of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَوَصْحَابِهِ وَسَلَّمَ taught in Masjid e Nabawi. She would ask the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَوَصْحَابِهِ وَسَلَّمَ in her room if anything was left unclear. She رضي الله عنها has narrated more than two thousand traditions from the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَوَصْحَابِهِ وَسَلَّمَ.

The Personality and Significance of Hazrat Ayesha Siddiqah رضي الله عنها :

Hazrat Ayesha رضي الله عنها had a very high rank in knowledge and a significant place among male and female companions. In complex problems, companions would ask her and solve their problems. During the Hajj, people would come to her tent in groups to find solutions to their problems, and she would give answers. Umm-ul-Mumineen (Mother of the believers) Hazrat Ayesha رضي الله عنها spent most of her time in the service of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ and in educating and training the people. She رضي الله عنها was outstanding in the Holy Qur'an, Hadith and Jurisprudence (*Fiqh*).

The life of Hazrat Ayesha رضي الله عنها is an example of piety and righteousness. Many verses of Surah Al-Nur were revealed in the Holy Qur'an about her truthfulness and piety. The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ also loved her immensely. He spent the last days of his life in the room of Hazrat Ayesha رضي الله عنها and was buried there. Many verses of the Holy Qur'an were revealed in this room. This is the most honourable and great blessing for Hazrat Ayesha رضي الله عنها.

Hazrat Ayesha رضي الله عنها was an example of high morals. She was very generous. Once her nephew Hazrat Abdullah bin Zubair رضي الله عنه sent some dinars in her service, she distributed all of them among the needy and poor.

The Role of Hazrat Ayesha Siddiqah رضي الله عنها in Battles:

The study of Islamic history shows that not only men but also women took part in the Jihad to defend Islam and Muslims. In the battlefield, when men were engaged in fighting, women used to provide first aid to the wounded and help them with their food and drink. Hazrat Ayesha رضي الله عنها also rendered the same services while taking part in the battle of Uhud and the battle of Banu Mustaliq.

Demise: Hazrat Ayesha رضي الله عنها witnessed the era of the four Rightly Guided Caliphs. She died on 17th Ramadan, in 58 A.H. Hazrat Abu Hurairah رضي الله عنه, the



Blessed tomb of Um-ul-Mominin Hazrat Ayesha رضي الله عنها in Madina Munawarah before 1926 A.H

governor of Madinah at that time, led her funeral prayer. She was buried at night in the graveyard of Madinah, *Baqi-ul-Gharqad*. She did not have any children. In honour of her, the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ said: 'The superiority of Ayesha رضي الله عنها over other women of the world is like the superiority of *Sareed* over other foods.' (*Sareed* is an Arabic dish, a curry of meat eaten after mixing breadcrumbs. This was the favourite dish in Arab foods.)

Characteristics of Hazrat Ayesha Siddiqa رضي الله عنها :

Some of the distinguishing characteristics of Hazrat Ayesha رضي الله عنها are as follows:

- To be the life partner of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ.
- To narrate the traditions more than others.
- To guide the Companions in religious matters.
- The burial of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ is in the room of Hazrat Ayesha Siddiqa رضي الله عنها.

Summary of the Lesson

- Hazrat Ayesha Siddiqa رضي الله عنها was the daughter of Hazrat Abu Bakr Siddique رضي الله عنه
- Hazrat Ayesha Siddiqa رضي الله عنها was the beloved wife of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ.
- The Nikah of Hazrat Ayesha رضي الله عنها was solemnized with the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ before the migration to Madinah, and she was sent off after the migration.
- Hazrat Ayesha Siddiqa رضي الله عنها had a very high rank in knowledge and a significant place among male and female companions رضي الله عنها.
- Hazrat Ayesha Siddiqa رضي الله عنها was outstanding in the knowledge of the Holy Qur'an, tradition and Jurisprudence (Fiqh).
- Hazrat Ayesha Siddiqa رضي الله عنها witnessed the era of the four Rightly Guided Caliphs.
- Hazrat Ayesha Siddiqa رضي الله عنها died on 17th Ramadan, in 58 A.H.

From this lesson, we got the message that we should take the life, character, personality and religious services of Umm-ul-Momineen Hazrat Ayesha Siddiqa رضي الله عنها as a beacon in our daily practical life.

Activity for the students

Students should narrate to each other a brief account of the life of Hazrat Ayesha رضي الله عنها in the form of a story.

Exercise

1. Answer the following questions:

1. Name the parents of Hazrat Ayesha رضي الله عنها.
2. When was Hazrat Ayesha رضي الله عنها sent off?

3. What did the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ say about Hazrat Ayesha رضى الله عنها?
4. In which Surah of the Holy Qur'an were the verses revealed in the dignity of Hazrat Ayesha رضى الله عنها?
5. When did Hazrat Ayesha رضى الله عنها pass away, and who led her funeral prayer?

2. Tick ✓ on the right answer:

1. Hazrat Ayesha رضى الله عنها belonged to:

(A) Family of Banu Najjar	(B) Family of Banu Taiym
(C) Family of Banu Adi	(D) Family of Banu Tamim
2. Hazrat Ayesha رضى الله عنها rendered services in the battles:

(A) Battle of Uhud and Battle of Bani Mus'taliq	(B) Battle of Badr and Battle of Trench
(C) Battle of Tabuk and Battle of Hunain	(D) Battle of Khyber and Battle of Taif
3. Many verses of the Holy Qur'an were revealed about the piety and righteousness of Hazrat Ayesha رضى الله عنها:

(A) in Surah Aal-e- Imran	(B) in Surah al – Nisa
(C) in Surah al – Nur	(D) in Surah al – Hujrat
4. The relation of Hazrat Umm e Ruman رضى الله عنها with Hazrat Ayesha رضى الله عنها was of a:

(A) Mother	(B) Maternal Aunt
(C) Paternal Aunt	(D) Grandmother

3. Fill in the blanks:

1. Hazrat Ayesha Siddiqa رضى الله عنها died on 17th Ramadan, in _____ A.H.
2. Hazrat Ayesha Siddiqa رضى الله عنها was buried at night in the graveyard of Madinah, _____.
3. Hazrat Ayesha Siddiqa رضى الله عنها has narrated more than _____ traditions from the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ.
4. Hazrat Ayesha Siddiqa رضى الله عنها was very _____ since her childhood.

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

Sentence	Right	Wrong
1. The Nikah of Hazrat Ayesha رضي الله عنها was solemnized with the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَصَحَابِهِ وَسَلَّمَ before the migration to Madinah.	<input type="checkbox"/>	<input type="checkbox"/>
2. The life of Hazrat Ayesha رضي الله عنها was an example of piety and righteousness.	<input type="checkbox"/>	<input type="checkbox"/>
3. Hazrat Ayesha رضي الله عنها witnessed the era of the three Rightly Guided Caliphs.	<input type="checkbox"/>	<input type="checkbox"/>
4. Hazrat Ayesha Siddiqah رضي الله عنها was an example of high morals.	<input type="checkbox"/>	<input type="checkbox"/>
5. Hazrat Ayesha Siddiqah رضي الله عنها passed away in 50 A.H.	<input type="checkbox"/>	<input type="checkbox"/>

5. Match the words of column A with the words of column B:

Column A	Column B
Hazrat Ayesha Siddiqah رضي الله عنها witnessed	is an example of piety and righteousness.
In the room of Hazrat Ayesha Siddiqah رضي الله عنها	loved Hazrat Ayesha Siddiqah رضي الله عنها immensely.
The life of Hazrat Ayesha Siddiqah	many verses of the Holy Qur'an were revealed.
The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَصَحَابِهِ وَسَلَّمَ also	the era of the four Rightly Guided Caliphs.

Instruction
for the
teachers

Teach students at least three traditions stated by the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَصَحَابِهِ وَسَلَّمَ about the excellence of Hazrat Ayesha Siddiqah رضي الله عنها.

رحمة الله عليه 2-Hazrat Farid-ud-Deen Ganj Shakar

Learning Outcomes

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

- Write down the biographical account of Hazrat Farid-ud-Deen Ganj Shakar رحمة الله عليه
- Describe the achievements of Hazrat Farid ud Deen Ganj Shakar رحمة الله عليه



Name and lineage:

Hazrat Farid-ud-Deen Ganj Shakar's real name was Mas'ood. 'Farid-ud-Deen' and 'Ganj Shakar' are both his titles. His father's name is Sheikh Jamaluddin Suleman, and his mother's name is Qarsam Khatun. Hazrat Farid-ud-Deen رحمة الله عليه was born in a town called Khat'wal in 569 A.H. His father was a great scholar and pious man of the time from Multan, and her mother was a very pious woman. He belonged to the *Chishti* chain of Sufis.

Education and Training:

Shortly after the birth of Hazrat Farid-ud-Deen Ganj Shakar رحمة الله عليه, his father passed away. His mother sent him to study with Mulana Minhaj-ud-Deen Tirmizi, a great scholar of Multan at that time. According to the educational system of that time, he first memorized the Holy Quran. After that, he studied Tafseer, Hadith, Fiqh, Logic, Mathematics and Astronomy.

Once Hazrat Farid-ud-Deen Ganj Shakar رحمة الله عليه was busy in reading books in the mosque meanwhile, Hazrat Qutbuddin Bakhtiar Kaki رحمة الله عليه came there. He met him and was so impressed with his personality that he became his disciple by swearing allegiance to him.

His mentor instructed Hazrat Farid-ud-Deen Ganj Shakar رحمة الله عليه to travel to other countries of the Islamic world and pursue higher studies. He went to Makkah, Madinah, Baghdad, Bulkh, Bukhara and Jerusalem to gain more knowledge. He learned from the leading scholars there and returned home a few years later.

Worship and Devotion:

Hazrat Farid-ud-Deen Ganj Shakar رحمة الله عليه had made it his routine to visit his mentor in Delhi twice a month and benefit from him and spend the rest of the month in the worship of Allah Almighty. He used to offer Nawafil (voluntary) prayers regularly and observed voluntary fasts frequently. He used to take out time for remembrance.

Preaching and Propagation:

His mentor Hazrat Qutbuddin Bakhtiar Kaki رحمة الله عليه sent him to Hansi to preach the religion among the people. There he worked to educate and reform the people. During this time, his mentor passed away. He returned to Khat'wal from Hansi and, after staying there for some time, made Ajudhan the center of his education, training, preaching, and propagation. The rebellious Jat and Rajput tribes were settled in Ajudhan. They were very uncivilized and ignorant. Due to his hard work, preaching, and training, they became Muslims and had good morals and character. As a result of his hard work, thousands of people in the subcontinent converted to Islam.

Hazrat Farid-ud-Deen Ganj رحمة الله عليه used to stay away from kings and also advised his disciples to stay away. Once Sultan of Delhi, Nasir-ud-Deen Mahmood sent a large sum of money and permission of some fields to his service. Showing his generosity, he distributed all the money among the poor and returned the permission of fields.

Hazrat Farid-ud-Deen Ganj Shakar رحمة الله عليه also continued the work of writing and compiling. Three of his written books became very popular. They are: '*Mahiat e Qalb*' (Nature of the Heart), '*Rahat ul Qulub*' (Comfort of the Hearts) and '*Asrar ul Awlia*' (Mysteries of the Saints), from which the world is still benefiting.

Demise:

Hazrat Farid-ud-Deen Ganj Shakar رحمة الله عليه died at the age of 93 in Muharram-ul-Haram 668 A.H. His shrine is in Pakpatan (district Sahiwal).

Summary of the Lesson

- Hazrat Farid-ud-Deen Ganj Shakar's real name was Masood.
- Both 'Farid-ud-Deen' and 'Ganj Shakar' are his titles.
- Hazrat Farid-ud-Deen رحمة الله عليه was born in a town of Multan called 'Khat'wal' in 569/571 A.H according to 1175 A.D
- Hazrat Farid-ud-Deen Ganj Shakar رحمة الله عليه first memorized the Holy Quran. After that, he studied Tafseer, Hadith, Fiqh, Logic, Mathematics and Astronomy.
- Hazrat Farid-ud-Deen Ganj Shakar رحمة الله عليه became the disciple of Hazrat Qutbuddin Bakhtiar Kaki رحمة الله عليه by swearing allegiance to him.
- Hazrat Farid-ud-Deen Ganj Shakar رحمة الله عليه used to spend most of his time in the worship of Allah. He used to offer *nawafil* (voluntary) prayers regularly and observe voluntary fasts frequently.
- As a result of the hardwork and preaching of Hazrat Farid-ud-Deen Ganj Shakar رحمة الله عليه, thousands of people in the subcontinent converted to Islam.
- Hazrat Farid-ud-Deen Ganj Shakar رحمة الله عليه died at the age of 93 in the month of Muharram-ul-Haram 668 AH.

Activity for the students

Students should write the names of the countries in their copies where Hazrat Farid-ud-Deen Ganj Shakar رحمة الله عليه visited for the acquisition of knowledge.

Exercise

1. Answer the following questions:

1. What is the real name of Hazrat Farid-ud-Deen Ganj Shakar رحمة الله عليه and what are his titles?
2. When was Hazrat Farid-ud-Deen Ganj Shakar رحمة الله عليه born and passed away?
3. What is the name of the mentor of Hazrat Farid-ud-Deen Ganj Shakar رحمة الله عليه?
4. Which tribes were converted to Islam by service of Hazrat Farid-ud-Deen Ganj Shakar رحمة الله عليه?

5. Name the books written by Hazrat Farid-ud-Deen Ganj Shakar رحمة الله عليه.

2. Fill in the blanks:

1. Hazrat Farid-ud-Deen Ganj Shakar رحمة الله عليه first _____ the Holy Quran.
2. Hazrat Farid-ud-Deen Ganj Shakar رحمة الله عليه belonged to the _____ chain of Sufis.
3. Hazrat Farid-ud-Deen Ganj Shakar رحمة الله عليه would visit his mentor in _____ to benefit from him
4. Hazrat Farid-ud-Deen Ganj Shakar رحمة الله عليه used to stay away from _____.
5. The Shrine of Hazrat Farid-ud-Deen Ganj Shakar رحمة الله عليه is in _____.

3. Tick (✓) the right answer and cross (✗) the wrong answer:

Sentence	Right	Wrong
1. Hazrat Farid-ud-Deen Ganj Shakar's رحمة الله عليه real name is Abdullah.	<input type="checkbox"/>	<input type="checkbox"/>
2. Hazrat Farid-ud-Deen Ganj Shakar رحمة الله عليه was born in Sindh.	<input type="checkbox"/>	<input type="checkbox"/>
3. Hazrat Farid-ud-Deen Ganj Shakar رحمة الله عليه belonged to the <i>Chishti</i> chain of Sufis.	<input type="checkbox"/>	<input type="checkbox"/>
4. Hazrat Farid-ud-Deen Ganj Shakar رحمة الله عليه used to stay away from kings.	<input type="checkbox"/>	<input type="checkbox"/>

4. Match the words of column A with the words of column B:

Column A	Column B
Hazrat Farid-ud-Deen Ganj Shakar رحمة الله عليه would offer	is Sheikh Jamalud Deen and mother's name is Qarsam Khatoon.
For remembrance	in the town of Multan called Khat'wal.
Hazrat Farid-ud-Deen Ganj Shakar رحمة الله عليه was born	Nawafil prayers regularly.
The name of Hazrat Farid-ud-Deen Ganj Shakar's father	he used to spare some time.



Explain the word 'Sufi' to the students and tell them what is meant by 'Chishtia' Chain.



3-Salahuddin Ayubi رحمة الله عليه



Learning Outcomes

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

- Know and describe the biographical account and personality of Salahuddin Ayubi رحمة الله عليه
- Explain the story of the freedom of Jerusalem.
- Make the great Muslim general and conqueror their role model.

Name and lineage:

The real name of Sultan Salahuddin was Yusuf bin Ayub. He came to be known as 'Ayubi' because of his father. Salahuddin was his title. He was born in 1137 A.D in the city of Tikrit in Iraq.

Education and Training:

Salahuddin Ayubi رحمة الله عليه acquired his education from the mosques and Madaris (religious centers) in the cities of Damascus and Baalbek. During this period, the Christian Crusaders occupied Jerusalem and massacred the Muslims. Consequently, hatred and anger against the Christian Crusaders became common in the hearts of the Muslims. As a result of this hatred, the determination to liberate Jerusalem turned the life of Sultan Salahuddin رحمة الله عليه. He received his military training from his father and his uncle Asaduddin Sher Koh a famous army general. Afterwards, he spent his entire life in Jihad as a soldier and Mujahid. In 1169 A.D, Asaduddin Sher Koh took Salahuddin to Egypt with him, where Fatimid Caliph appointed Asaduddin Sher Koh as his minister and Commander-in-Chief. Two months after the death of Asaduddin Sher Koh, Salahuddin was appointed as a minister in place of him.

In 1174, after the death of Nuruddin Mahmood, the ruler of Syria, his 11-year-old son Malik al-Saleh was succeeded on the throne. The Christians Crusaders wanted to take advantage of Malik al-Saleh's misdeeds and weaknesses. Keeping this threat in view, Sultan Salahuddin رحمة الله عليه advanced towards Syria and strengthened his grip on Syria. He did not overthrow Malik al-Saleh but let him stay in the power. In 1182 A.D, after the death of Malik al-Saleh, all the states of Islamic empire acknowledged Sultan Salahuddin رحمة الله عليه as their ruler.



Freedom of Jerusalem: Crusader ruler Reynolds was constantly violating treaties with the Palestinian Muslims and was involved in the massacre of Muslims. Therefore, Sultan Salahuddin رحمه الله عليه marched towards Palestine in order to liberate Palestine from the Christian Crusaders. The Crusaders gathered forces from all over Europe. The famous British commander in chief Richard, who was famous as the Lion-heart, also attended. In 1187 A.D, a great war took place for the conquest of Jerusalem, which is known as the Third Crusade War. Sultan Salahuddin رحمه الله عليه was victorious in this battle and the united forces of Crusaders were defeated. Palestine was liberated from the control of the Crusaders. The Sultan announced a general amnesty for all Christians of Palestine and imposed Jizyah (tax) on their youth and soldiers. He paid himself the Jizyah for their old and disabled people. Many Christians converted to Islam because of the Sultan's benevolence.

Morals and Character: Sultan Salahuddin رحمه الله عليه was not only a great conqueror and general but also a good administrator. He made the expanded empire from Egypt to Palestine a welfare state. He gave away all his wealth to help the poor and needy. He spent life very simply. That is why even though he was a Sultan; he never had the rate of Zakat. He established numerous hospitals, libraries, inns and educational institutions, some traces of which are still found today. He was a man of high morals and character. When an enemy like Richard became ill, he went to visit him. These are the morals due to which the public loved him immensely, and even his enemies respected him.

Demise: The great conqueror, general and the best leader of the world died of fever in 1193 A.D at the age of 56 in Damascus. At the time of his death, his total property was one coat, one horse, one dinar and 36 dirhams.

Summary of the Lesson

- The real name of Sultan Salahuddin Ayubi رحمة الله عليه was Yusuf.
- Sultan Salahuddin Ayubi رحمة الله عليه was born in 1137 A.D in the city of Tikrit in Iraq.
- Sultan Salahuddin Ayubi رحمة الله عليه acquired his education from the mosques and Madaris (religious centers) in the cities of Damascus and Baalbek.
- During this period, the Christian Crusaders occupied Jerusalem.
- Sultan Salahuddin Ayubi رحمة الله عليه received the military skill from his uncle Asaduddin Sher Koh.
- Sultan Salahuddin رحمة الله عليه marched towards Palestine in order to liberate Palestine from the Christian Crusaders.
- In 1187 A.D, a great war took place for the conquest of Jerusalem. Sultan Salahuddin رحمة الله عليه was victorious in this battle, and the united forces of Crusaders were severely defeated.
- The great conqueror of the world, Sultan Salahuddin Ayubi رحمة الله عليه died in 1193 AD at the age of 56 in Damascus.

Activity for the students

Students should narrate the story of Sultan Salahuddin Ayubi رحمة الله عليه to each other.

Exercise

1. Answer the following questions:

1. What was the real name of Sultan Salahuddin رحمة الله عليه?
2. From where did Sultan Salahuddin رحمة الله عليه receive education?
3. In which crusade war did Sultan Salahuddin Ayubi رحمة الله عليه defeat the European crusaders severely?
4. When and where was the Third Crusade war fought?
5. When and where did Sultan Salahuddin Ayubi رحمة الله عليه pass away?

2. Fill in the blanks:

1. The Sultan رحمة الله عليه announced _____ for all Christians of Palestine.
2. When an enemy like Richard became ill, Sultan Salahuddin Ayubi رحمة الله عليه went to _____ him.
3. Sultan Salahuddin رحمة الله عليه spent his life very _____.

4. Sultan Salahuddin رحمه الله عليه made the expanded empire from Egypt to Palestine a _____ state.
5. Crusader ruler _____ was constantly violating treaties with the Palestinian Muslims.

3. Tick (✓) the right answer and cross (✗) the wrong answer:

Sentence	Right	Wrong
1. The real name of Sultan Salahuddin Ayubi رحمه الله عليه was Yusuf.	<input type="checkbox"/>	<input type="checkbox"/>
2. Sultan Salahuddin Ayubi رحمه الله عليه was born in the city of Tikrit in Iraq.	<input type="checkbox"/>	<input type="checkbox"/>
3. Reynolds was abiding by the treaty with the Muslims of Palestine.	<input type="checkbox"/>	<input type="checkbox"/>
4. Richard, the famous American general, also took part in the battle of Jerusalem.	<input type="checkbox"/>	<input type="checkbox"/>
5. The Third Crusade war was fought in 1187.	<input type="checkbox"/>	<input type="checkbox"/>

4. Match the words of column A with the appropriate words of column B:

Column A	Column B
Sultan Salahuddin Ayubi رحمه الله عليه acquired his education	Sultan Salahuddin Ayubi رحمه الله عليه paid himself.
Salahuddin Ayubi رحمه الله عليه being a Sultan	many Christians converted to Islam.
Jizya of old and disabled Christian people	in the cities of Damascus and Baalbek.
Because of Sultan Salahuddin Ayubi's benevolence,	Commander Richard also took part.
In the war of Jerusalem, the famous British	never had the rate of Zakat.



Instructions for Teachers:

Describe the term 'Crusade wars' to the students and also explain the word 'Cross'.

4-Allama Ibn Khaldun رحمة الله عليه

Learning Outcomes

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

- Learn the biographical account of Allama Ibn Khaldun رحمة الله عليه.
- Understand and describe the academic services of Allama Ibn Khaldun رحمة الله عليه.
- Get benefits from the achievements of Allama Ibn Khaldun رحمة الله عليه in their practical life.

Name and lineage:

His name was Abdur Rehman bin Muhammad. He was born in Tunisia, a country in North Africa, in 732 A.H according to 1322 A.D. He is known all over the world as Ibn Khaldun. The eldest grandfather of his family was named Khalid but was famous as Khaldun, after whom he was called Ibn Khaldun.

Early Life:

Allama Ibn Khaldun acquired his early education from his father Muhammad. After memorizing the Holy Qur'an in his childhood, he completed his education in Arabic language and literature, Tafseer, Hadith and Fiqh etc.

Events:

Allama Ibn Khaldun رحمة الله عليه is one of the leading historians of human history, and especially of Islamic history, sociologists and prominent political thinkers. Due to his immense intellectual skill and mental ability, he held important political positions in the three countries of Tunisia, Andalusia (Spain) and Egypt. He held important positions of secretary and judiciary in the courts of Sultan Abu Ishaq II of Tunisia, Sultan Ibn Ahmar of Andalusia and Sultan Barquq of Egypt. Thus, he got an opportunity to see in-depth the customs and traditions of different societies, nations, and different political systems and the rise and fall of the nations and empires. He presented his observations and experiences in his books in a scholarly manner. His proud scientific and research work is famous in the name of his books 'Al-Muqaddimah' and 'Tarikh-e-Ibn Khaldun'.

The last and longest period of Allama Ibn Khaldun's life was spent in Egypt, where he performed duties as a teacher in the world-famous and well-known educational centre, Al-Azhar University. During his stay over there, he also wrote 'Tarikh-e-Ibn Khaldun'.

Concerning sociology, Allama Ibn Khaldun رحمة الله عليه presented the view that there are two basic and essential rules of human life:

First: Living together.

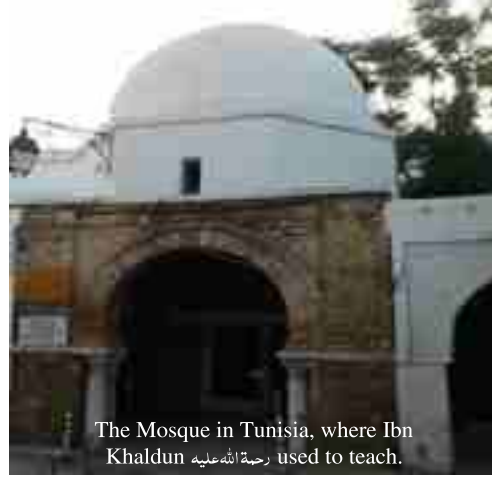
Second: Defending human life.

According to his theory, society can neither develop nor rise without following these principles.

About education, he proposed that there are two types of sciences: first: Intellectual Sciences. Second: Imitative Sciences.

Man acquires Intellectual sciences using his five senses which includes all scientific sciences. Imitative science cannot be acquired based on mere imagination and intellect. It includes all religious sciences.

Death: This great and eminent scholar and thinker of human history passed away in Cairo (Egypt) in 808 A.H according to 1406 A.D. Today, his life and work are currently being researched by higher educational institutions in the East and West.



Summary of the Lesson

- Allama Abdur Rehman famous as Ibn Khaldun was born in Tunisia, a country in North Africa. He acquired his early education and training from his father.
- Allama Ibn Khaldun رحمه الله عليه held important political positions in Tunisia, Andalusia and Egypt.
- Due to the scholarly research of Allama Ibn Khaldun رحمه الله عليه, he is considered as an eminent historian, political thinker and sociologist.
- Allama Ibn Khaldun رحمه الله عليه has written two important books one is 'Al-Muqaddimah' and another one is 'Tarikh-e-Ibn Khaldun'.
- He passed away in the city of Cairo, Egypt.

Activity for the students

Students should debate with each other the scholarly achievements of Allama Ibn khaldun رحمه الله عليه.

Exercise

1. Answer the following questions:

1. State the real name of Allama Ibn Khaldun رحمه الله عليه.
2. Where and when was Allama Ibn Khaldun رحمه الله عليه born?

3. When and where did Allama Ibn Khaldun رحمه الله عليه pass away?
4. In which countries and positions was Allama Ibn Khaldun رحمه الله عليه appointed?
5. What are the renowned books of Allama Ibn Khaldun رحمه الله عليه?

2. Tick ✓ on the right answer:

1. In the country of North Africa, Allama Ibn Khaldun رحمه الله عليه:

(A) was born in Morocco	(B) was born in Libya
(C) was born in Al-Jazair	(D) was born in Tunisia
2. Allama Ibn Khaldun رحمه الله عليه acquired early education:

(A) From his paternal uncle	(B) From his maternal uncle
(C) From his father	(D) From his grandfather
3. Allama Ibn Khaldun رحمه الله عليه spent the most extended period of his life:

(A) In Egypt	(B) In Turkey
(C) In Syria	(D) In Iraq
4. Concerning sociology, Allama Ibn Khaldun رحمه الله عليه presented the view that:

(A) The basic rule of human life is one	(B) The basic rule of human life are two
(C) The basic rule of human life are three	(D) The basic rule of human life are five
5. Allama Ibn Khaldun رحمه الله عليه wrote his book 'Tarikh-e-Ibn Khaldun':

(A) In Tunisia	(B) In Cairo
(C) In Istanbul	(D) In Damascus

3. Fill in the blanks:


1. Allama Ibn Khaldun رحمه الله عليه proposed that there are _____ types of sciences.
2. Allama Ibn Khaldun رحمه الله عليه presented the view that there are _____ basic and important rules of human life.
3. Allama Ibn Khaldun رحمه الله عليه received his early education and training from his father_____.
4. Allama Ibn Khaldun رحمه الله عليه performed duties as a teacher in the world-famous and well-known educational center _____.

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

Sentence	Right	Wrong
1. Allama Ibn Khaldun رحمة الله عليه memorized the Holy Qur'an in childhood.	<input type="checkbox"/>	<input type="checkbox"/>
2. Allama Ibn Khaldun رحمة الله عليه performed duties as a teacher in the University of Damascus.	<input type="checkbox"/>	<input type="checkbox"/>
3. Allama Ibn Khaldun رحمة الله عليه held important positions in three countries of Saudi Arab, Libya and Syria.	<input type="checkbox"/>	<input type="checkbox"/>
4. The last and longest period of Allama Ibn Khaldun's life was spent in Egypt.	<input type="checkbox"/>	<input type="checkbox"/>
5. Allama Ibn Khaldun رحمة الله عليه passed away in Cairo.	<input type="checkbox"/>	<input type="checkbox"/>

5. Match the words of column A with the appropriate words of column B:

Column A	Column B
Allama Ibn Khaldun رحمة الله عليه passed away	was Abdur Rehman bin Muhammad.
Allama Ibn Khaldun رحمة الله عليه presented his observations	are being researched by higher educational institutions.
The name of Allama Ibn Khaldun رحمة الله عليه	acquires Intellectual Sciences.
The life and achievements of Allama Ibn khaldun رحمة الله عليه	and experiences in a scholarly manner in his books.
Man using five senses	in 808 A.H.



Tell the students about the history of the marvellous educational centre of Egypt, 'Al-Azhar University,' and during the reign of which king and family, this centre came into existence.