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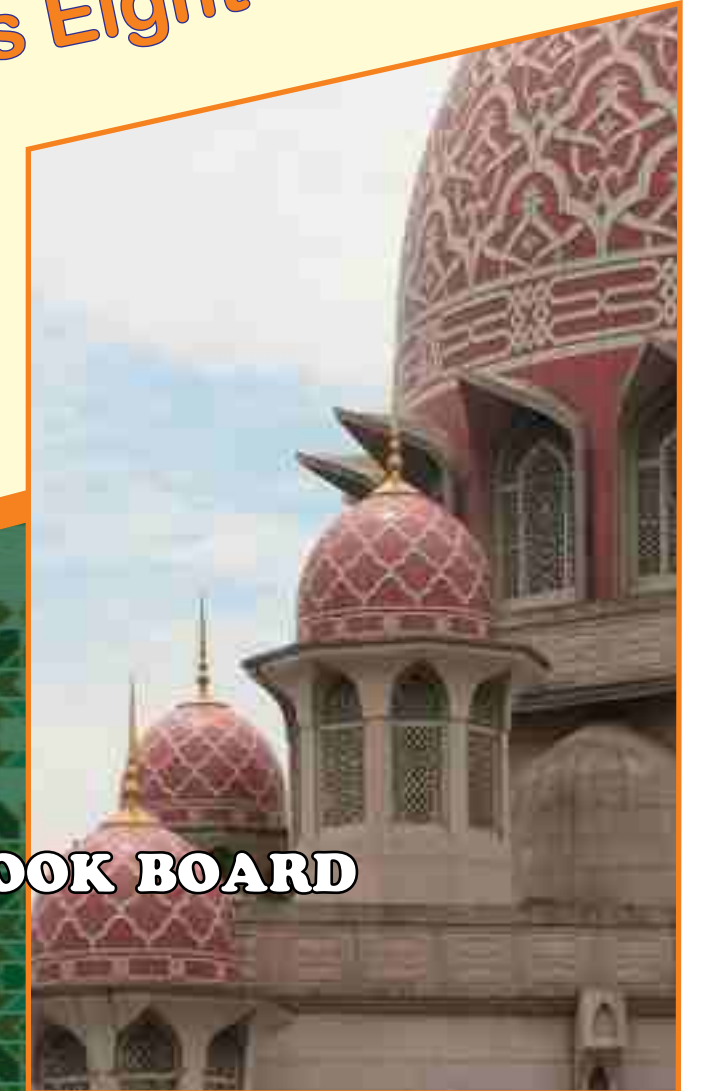
TEST EDITION



ISLAMIYAT

For Class Eight

SINDH TEXTBOOK BOARD



مَنْ يُرِدِ اللَّهُ بِهِ خَيْرًا يُفَقِّهْهُ فِي الدِّينِ (الحديث)

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



ISLAMMIYAT

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THE BLESSED SEERAH

Introduction

The literal meaning of 'Seerah' is the way, the path, the way of life or the way of living. And the meaning of *Tayyiba* is pure. Thus, the blessed Seerah means the way of life of Prophet Muhammad صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ - the Messenger of Allah and the Last of all prophets, which he adopted in his whole life. Since the life and behaviour of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ is a practical interpretation of the Holy Qur'an, every Muslim must read and follow it. The Almighty says in the Holy Qur'an:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ

Translation: 'Indeed, in the Messenger of Allah, you have an excellent example'. [Al Ah'zab: 21]

In the second verse, Allah Almighty says:

Translation: 'And accept whatever the Messenger gives you; and refrain from whatever he forbids you'. [Al Hashr: 7]

The biography of The Holy Prophet Mustafa صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ is very comprehensive. It has instructions regarding the relationship between the servant and Allah Almighty, the relationship among the servants, and political, social and economic issues that guide humanity. However, in this chapter, some of those aspects of Seerah have been discussed, which play an essential role in building the human personality, such as great morals, patience, sincerity and piety, justice and benevolence, good manners, manner of conversation and domestic life.

Objectives

The purpose of the titles given in this chapter is to create in the minds of students the love of Seerah of The Holy Prophet Mustafa صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ and *Uswa-e-Hasana*, so that they can follow them in their lives and become good Muslims.

1-Great moral character

Learning Outcomes

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

- Understand the meaning of the great moral character and explain it.
- Give various examples of the great moral character of The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ (like his mercy and compassion).
- Follow the high moral character of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ to become practising Muslims and good citizens.

The meaning of ‘Khuluq e Azeem’:

‘Khuluq e Azeem’ means the highest level of human morality in Arabic. Morals are the adornment of man. The more high morals a person has, the more he will be respectful and trustworthy in society, and the more he will be listened to and followed than others. Therefore, it is essential for a preacher of Islam to have good morals. That is why The Holy Prophet Mustafa صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ was on the highest level of morality. He possessed all of the highest morals. Therefore, Allah Almighty said in the Holy Qur'an:



وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ

Translation: ‘And surely you possess a great moral character’.

[Al Qalam: 4]

Some examples of the great moral character of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ are as follows:

Mercy and Compassion: The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ was a very merciful and compassionate person. He never took revenge from anyone for his own self. His universal mercy and compassion benefited all without discrimination, including the Muslims, infidels, hypocrites, women, children, slaves, and even animals.

Mercy and compassion for non-Muslims: The compassion and mercy of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ on non-Muslims was such that he did not take revenge from them for their teasing. When famine came upon them, he prayed for

rain in their favour and helped them financially. If he won the battle, he treated them kindly.

Mercy and Compassion for the Hypocrites: Hypocrites also lived in Madinah. Even though the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ knew their hypocrisy, he did not reveal their veil and did not take revenge from them. He included them along with the Muslims in the financial and worldly benefits (for a time period).

Mercy and Compassion for Women: Before the advent of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ, women were among the most oppressed segment of the society. She was hated and considered weak. She was treated inhumanely.

The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ gave women a dignified place in society. He saved her from all kinds of oppression by declaring her rights. He said: 'The best of you are those who are good for their families.'

Mercy and Compassion for Children: The mercy, compassion, and love of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ for the children was exemplary. If any female or male companion came with her/his child, the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ would take the child in his lap and loved him. He prayed for him and talked to make him happy. Once, The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ - the Messenger of Allah and the Last of all Prophets kissed Imam Hassan رَضِيَ اللهُ عَنْهُ. Hazrat Aq'ra bin Habis رَضِيَ اللهُ عَنْهُ a companion, was sitting next to him, he said: 'I have ten children but I have never kissed any of them.' The Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ looked at him and said:

مَنْ لَا يَرْحَمُ لَا يُرْحَمُ

Translation: 'He who does not show mercy is not shown mercy.'

Similarly, the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ said: 'He who does not show mercy to the younger ones is not one of us.'

Mercy and Compassion for Animals: The mercy and compassion of the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ were not limited to human beings only, but he also used to show mercy and compassion for animals. He forbade the animals' fight. People used to tie an animal and shoot at it, he forbade people from doing it. He forbade people to stand animals with loads.

Describing the universal mercy and compassion of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ, Allah Almighty says:

Translation: 'And O dear Muhammad! We have sent you as a mercy for the entire world'. [Al-Anbiya: 107]

Forgiveness:

Describing the forgiveness, gentleness and kindness of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ towards the people, Allah Almighty says:

Translation: 'It is out of Allah's mercy that you O Messenger! are lenient towards them; and if you had been stern and hardhearted (unsympathetic) they would have certainly abandoned in you'. [Aal-Imran: 195]

Summary of the Lesson

'*Khuluq e Azeem*' means the highest level of human morality.

Our beloved The Holy Prophet Mustafa صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ was on the highest level of morality.

Our beloved The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ, the Messenger of Allah, treated his friends, enemies, younger, elders, human beings and animals with king and had mercy and compassion on them. He taught us the same high level of morality.

We learned from this lesson that the life of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ is a supreme example of good morals. Since we are Ummah of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ, we must adopt the great morals of our Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ and be the best person in society.

Activity for the Students

Students should describe the meaning and concept of the great moral character to each other.

Write the verse given in the lesson about the great moral character in good handwriting with translation and show it to the teacher.

Find and write any two incidents of mercy and compassion of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ for children.

Exercise

1. Answer the following questions:

1. About whom the quality of great moral character is mentioned in the Holy Qur'an?
2. Who were benefited from the mercy and compassion of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ?
3. For whom has Allah Almighty sent the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ as mercy?
4. What is the translation of this Qur'anic verse: (وَإِنَّكَ لَعَلَىٰ خَلْقٍ عَظِيمٍ).

2. Fill in the blanks.

1. 'Khuluq e Azeem' means _____ level of human morality in Arabic.
2. Once The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ, the Messenger of Allah and the Last of all Prophets, kissed Hazrat _____ رضى الله عنه.
3. Hazrat Aq'ra bin Habis رضى الله عنه said: I have ____ children, but I have never kissed any of them.
4. He who does not show _____ is not shown mercy.
5. The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ also used to show _____ for animals.

3. Tick ✓ on the right answer:

1. The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ is sent as a mercy for:
(A) The disbelievers (B) The polytheists
(C) The believers (D) The entire universe
2. Once The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ, the Messenger of Allah and the Last of all Prophets kissed:
(A) Hazrat Hassan رضى الله عنه (B) Hazrat Abdullah bin Abbas رضى الله عنه
(C) Hazrat Abdullah bin Umer رضى الله عنه (D) Hazrat Abdullah bin Zubair رضى الله عنه
3. The traditions of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ: 'The best of you are those, who are good for their families' is for:
(A) Men (B) Women
(C) Neighbours (D) Relatives

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

Column A	Column B
1. He who does not show mercy	to have good morals.
2. It is essential for a preacher of Islam	animals' fight.
3. The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ forbade	all of the highest morals.
4. The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ possessed	is not shown mercy.

5. Complete the following passages:

1. 'Khuluq e Azeem' _____.
2. The best of you are those _____.
3. He who does not show mercy to the younger _____.
4. And O dear حضرت مُحَمَّدٌ رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ! We have sent you for the entire world _____.

Instructions for the Teachers

Arrange a debate on the great moral character of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ among the students.

Display a chart in the classroom containing some verses and traditions about the mercy and compassion of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ.

Have students write articles on the following topics:

Blessing and mercy of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ for Muslim Ummah.

Blessing and mercy of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ for women.

Dealing of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ with servants.

Blessing and mercy of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ for the enemies of Islam.

2-Patience and Forbearance

Learning Outcomes

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

- Understand the concept of patience and forbearance.
- Understand and explain the importance and significance of patience and forbearance.
- Give some examples of patience and forbearance from the life of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ.
- Demonstrate patience and forbearance in their practical life.

The Meaning of Patience and Forbearance

Patience: The Arabic word ‘*Sab'r*’ literally means to control and restrain oneself.

Forbearance: The Arabic word ‘*Tahammul*’ literally means to carry a load and tolerate.

In Islamic Shari'ah, patience and forbearance are meant to bear and tolerate the hardships and difficulties that come in life with patience and calmness. Similarly, tolerating and bearing the hardships and troubles for the pleasure of Allah Almighty that come in uplifting the religion of Allah is also patience and forbearance.

Types of Patience:

In the light of the Holy Qur'an and Sunnah, the following are the types of patience:

- To bear and tolerate the hardships and difficulties which come in life with patience and calmness.
- To bear and tolerate the hardships and difficulties which come with obedience to Allah Almighty and avoiding sins.
- To bear and tolerate the hardships and troubles which come in the way of truth with a happy heart for the pleasure of Allah.

This means that we must strive to prevent disbelief, polytheism and oppression. Spread the message of Islam full of mercy, and bear and tolerate the hardships that come in the way, which is also called patience and forbearance.

Importance and significance of patience and forbearance:

Patience and forbearance have a significant place in Islam. Allah Almighty has promised an uncountable reward for the patients. Allah says in the Holy Qur'an:

إِنَّمَا يُوَفَّى الصَّابِرُونَ أَجْرَهُمْ بِغَيْرِ حِسَابٍ

Translation: ‘Indeed, the patient will be paid their full reward without account.’ [Al Zumar: 10]

In one tradition, the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ said:

‘No Muslim is afflicted by difficulty, continuous pain, anxiety, grief, injury, or care, or even by a thorn with which s pierced, Allah removes his sins for that.’

Patience and forbearance are so important that they make difficulties easy, relieve anxiety, make it easier to reach the destination, and above all, patience and forbearance become a means of forgiveness of sins. Furthermore, because of this, one gets closer to Allah Almighty. Allah Almighty says in the Holy Qur'an:

Translation: ‘Indeed, Allah is with those who are patients’. [Al-Baqarah: 153]

Some examples of the patience and forbearance of The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ

Allah Almighty had entrusted our beloved The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ - the Messenger of Allah and the Last of all Prophets with the very important task to strive for spreading the message of Islam. He completed this task in a short period of 23 years. During the completion of this task, the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ had to face many difficulties. The people of Makkah created a lot of trouble for the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, sometimes verbally abused, and sometimes the thorns were laid in his way. His companions were also tortured. Hazrat Yasir رضى الله عنه and his wife Hazrat Bibi Sumayya رضى الله عنها were brutally martyred. The polytheists of Makkah became socially detached from the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, due to which he was under siege in Sha'b e Abi Talib (valley of Abu Talib) for three years; where he, along with his family sympathizers and followers, faced various kinds of hardships and hunger. Nevertheless, despite all these hardships, he kept praying for them: ‘O Allah! Guide my people, for they do not know.’

When The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ - the Messenger of Allah and the Last of all Prophets went to Ta'if for the preaching of Islam, the chiefs of Ta'if, instead of obeying him, insulted him and incited the people and the boys to shout at him and threw stones on him. The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was even injured and bled so much that his shoes were stained with the blessed blood. Allah Almighty also gave him an offer if he wished to destroy these disbelievers, but he said: ‘O my Lord! Guide my people, for they do not know me.’

It was the result of the patience and forbearance of Ahmad e Mujtaba The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ - the Messenger of Allah and the Last of all Prophets that in a short struggle of 23 years, the sun of monotheism began to shine on the Arabian Peninsula, and idolatry came to an end.

We learn from the life of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ that patience and forbearance are necessary to achieve great goals. Therefore, we must follow the footsteps of our beloved The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ in bearing all kinds of hardships and difficulties to succeed in religion and the world.

Summary of the Lesson

Patience and forbearance mean to bear and tolerate the hardships and difficulties that come in life with patience and calmness. Similarly, tolerating and bearing the hardships and troubles for the pleasure of Allah Almighty that come in uplifting the religion of Allah is also patience and forbearance.

Islam teaches us that we should not be overwhelmed by difficulties and sufferings, nor should we move back, but we should stick to the truth.

We should bear and tolerate the hardships and difficulties which come in life with patience and calm.

The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ and his companions bore and tolerated every kind of difficulty. They have given a high example of patience and forbearance.

Allah Almighty has promised success in this world and full reward without account in the Hereafter for those who have patience.

Activity for the Students

Write an article on the concept and importance of patience and forbearance and show it to the teacher.

Discuss 'Where and how you can show patience and forbearance as a student.'

Exercise

1. Answer the following questions:

1. What do patience and forbearance mean in Islamic Shariah?
2. Write the meaning of any verse related to patience and forbearance.
3. Describe any one kind of patience.
4. Who were martyred in Makkah among companions?

2. Fill in the blanks:

1. The literal meaning of 'Sab'r' is to _____ oneself..
2. To _____ the hardships and difficulties which come in life with patience and calmness is also patience.
3. We learn from the life of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ that patience and forbearance are necessary to achieve _____.
4. Patience and _____ make the difficulties easy.
5. In a short struggle of _____ of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ, the sun of monotheism began to shine on the Arabian Peninsula.

3. Tick ✓ on the right answer:

1. Indeed, Allah gives reward (*thawab*) those who:

- (A) Are patient (B) Are Mujahideen
(C) Offer prayers (D) Perform Hajj

2. The people of Ta'if treated the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ:

- (A) With respect and reverence (B) By believing in him
(C) By injuring and bleeding (D) With eating him food

3. The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ prayed over the persecution of the people of Ta'if:

- (A) O Allah! Destroy them! (B) O Allah! Guide my people.
(C) O Allah! Let them fight among themselves. (D) O Allah! Make them suffer from famine.

5. Indeed, Allah is with those who:

- (A) Are patient (B) Offer prayers
(C) Are grateful (D) Observe fast

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

Sentence	Right	Wrong
1. Patience and forbearance mean not to bear anything.	<input type="checkbox"/>	<input type="checkbox"/>
2. The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ - the Messenger of Allah and the Last of all Prophets showed great patience and forbearance in Makkah.	<input type="checkbox"/>	<input type="checkbox"/>
3. There is a reward for patience and forbearance.	<input type="checkbox"/>	<input type="checkbox"/>
4. Hazrat Hamza رَضِيَ اللهُ عَنْهُ was martyred in Makkah.	<input type="checkbox"/>	<input type="checkbox"/>
5. Bearing the hardships and troubles that come in uplifting the religion of Allah is called gratefulness.	<input type="checkbox"/>	<input type="checkbox"/>

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

Column A	Column B
1. The Arabic word 'Sab'r' literally means	to carry a load and tolerate.
2. The Arabic word 'Tahammul' literally means	to control and restrain oneself.
3. Indeed, Allah is with those	their full reward without account.
4. The patient will be paid	who are patient.

Instructions for the Teachers

Arrange a debate on patience and forbearance among the students.

Have students write a one-page article on the verse 'إن الله مع الصابرين'.

Have students write articles on the following topics:

- Why should a believer show patience and forbearance in his life?
- What will be the result if patience and forbearance are not shown in difficulties?
- What is the definition of 'Sab'r and Ta'hammul'? Write the importance of them.
- Patience and forbearance in difficulties and troubles.

3-Sincerity and Piety

Learning Outcomes

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

- Know the meaning of sincerity and piety.
- Explain the importance of sincerity and piety.
- Become pious, sincere and good citizens by adopting sincerity and piety.

Meaning of Sincerity:

Purity of intention is also used for sincerity. In Arabic, the word ‘*Ikh'las*’ literally means to purify something. The word ‘*Kha'lis*’ in Arabic refers to something free from adulteration. ‘Sincerity in religion’ also means to perform all acts only to gain the pleasure of Allah Almighty without any personal interest. A person who acts or works with sincerity is called ‘*Mukh'lis*’ (sincere) in Arabic.

Importance of sincerity:

Allah Almighty accepts only an act which is performed for the sake and pleasure of Allah, as stated in the Holy Qur'an:

فَاعْبُدِ اللَّهَ مُخْلِصًا لَهُ الدِّينَ ۗ أَلَا لِلَّهِ الدِّينُ الْخَالِصُ ۗ

Translation: ‘Therefore worship Allah alone being sincerely devoted to Him. Indeed sincere worship is for Allah only.’ [Al-Zumar: 2-3]

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

إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ

Translation: ‘All the actions are based on intentions behind them.’

The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ said: ‘Verily Allah does not look to your faces and your wealth, but He looks to the sincerity of your hearts and your deeds.’

In this world, fame is also gained by a person who does something with the intention of public welfare and the prosperity of humanity. However, we should do all good deeds with sincerity and to gain the pleasure of Allah Almighty only for success in this world and in the Hereafter.

Meaning of Piety (*Taq'wa*):

‘*Taq'wa*’ is an Arabic word that literally means to fear, avoid, and abstain. In the Islamic Shari'ah, ‘*Taq'wa*’ means purification of heart, sincerity of intention and presence of love and fear of Allah Almighty in the heart. Thus, piety means that the person should have a feeling and fear in his heart that Allah Almighty is

watching his every deed. If he does good deeds, He will reward him well; if he does evil deeds, He will punish him.

Under this fear and feeling, he should adopt the path of goodness and piety and protect himself from the bad end. He should not disobey Allah Almighty and His Messenger in any matter.

The importance of piety:

The core and purpose of Islamic rules is only to attain piety. Islam demands the spirit of piety in every action from believers. Allah Almighty has declared that the real purpose of all deeds among faith, prayer, fasting, Zakat, Hajj and sacrifice is to attain piety. Allah Almighty says:

فَمَنِ اتَّقَىٰ وَأَصْلَحَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

Translation: ‘So whoever practices piety and reforms upon him will be no fear for them nor will they grieve’. [Al-A'raf: 35]

The paradise and all its blessings are for the pious people. Allah Almighty says:

Translation: ‘Indeed, the pious will be in Gardens and bliss’. [Al Tur: 17]

Piety is the standard of virtue:

The importance of piety in Islam can be understood from the fact that Islam has declared piety as the standard of virtue instead of colour and race, language and homeland, lineage or wealth. It is stated in the Holy Qur'an:

وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَىٰكُمْ

Translation: ‘(O mankind!) And We have made you into various nations and tribes so that you may know one another; indeed the more honourable among you, in the sight of Allah, is one who is more pious among you.’ [Al Hujrat: 13]

The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَأَصْحَابِهِ وَسَلَّمَ said: ‘Greatness and honour are the names of piety.’ On the occasion of the farewell pilgrimage, the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَأَصْحَابِهِ وَسَلَّمَ said in a loud voice: ‘Remember! Arabs have no superiority over non-Arabs and non-Arabs over Arabs, whites have no superiority over coloured and coloured have no superiority over whites. The best is the one who is the most pious.’

Summary of the Lesson

Sincerity means that a person does all actions only to gain the pleasure of Allah Almighty.

Piety means that the person should have a feeling and fear in his heart that Allah Almighty is watching his every deed. If he does good deeds, He will reward him well; if he does evil deeds, He will punish him.

Sincerity and piety have much importance in Islam. According to Islamic teachings, the reward and punishment of deeds and their value will not be

determined by appearance but by the intention under which the work was done.

Piety is declared as the standard of virtue for all deeds in Islam.

We learned from this lesson that sincerity and piety are the last steps toward the height of morality. Therefore, when we treat someone well or do a good deed, we must do so only with the intention that our Creator is pleased with us. May He have mercy on us and protect us from His wrath. The work done under this intention gains popularity worldwide and honourable acceptance in the sight of Allah Almighty.

Activity for the Students

Write a verse and a tradition on sincerity and piety and show it to the teacher.

Exercise

1. Answer the following questions:

1. What is the meaning of sincerity in Islam?
2. What does piety mean in Shariah?
3. Write the meaning of a tradition regarding sincerity.
4. Write the meaning of a verse regarding piety.

2. Fill in the blanks:

1. The word 'Kha'lis' in Arabic refers to something that is free from _____.
2. A person who acts or works with sincerity is called _____ in Arabic.
3. All the actions are based on _____ behind them.
4. Islam has declared piety as the standard of _____.

3. Tick ✓ on the right answer:

1. The core and purpose of Islamic rules is only:

- | | |
|---------------|---------------------|
| (A) Fear | (B) To attain piety |
| (C) To strive | (D) Paradise |

2. According to the teaching of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ, the value of actions is based:

- | | |
|---------------|-----------------------------|
| (A) On belief | (B) On sincerity |
| (C) On prayer | (D) On abstaining from sins |

3. A person should perform all actions only to gain:

- | | |
|------------|------------------------------------|
| (A) Fame | (B) Position |
| (C) Wealth | (D) The pleasure of Allah Almighty |

4. '(O mankind!) And We have made you into various nations and tribes so that you may:

- (A) Know one another (B) Respect one another
(C) Help financially one another (D) Preach one another

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

Column A	Column B
1. Only the act is accepted,	but He looks to the sincerity of your hearts and your deeds.'
2. 'Verily Allah does not look to your faces and your wealth,	and non-Arabs over Arabs.
3. Arabs have no superiority over non-Arabs	and sacrifice is to attain piety.
4. Allah Almighty has declared that the real purpose of all deeds among faith, prayer, fasting, Zakat, Hajj	which is performed for the sake and pleasure of Allah.

5. Complete the following passages:

- The word 'Ikh'las' literally means _____.
- 'Taq'wa' literally means _____.
- A person who acts or works with sincerity is called _____.
- The core and purpose of Islamic rules is _____.

Instructions for the Teachers

Tell students some more incidents of sincerity and piety from the life of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَاصْحَابِهِ وَسَلَّمَ and his companions.

Ask students to write brief articles on the following topics:

- Importance of Piety.
- What actions build up piety?
- Purification of self.
- Attributes of a pious person.
- The blessings and results of piety.

4-Justice and Benevolence

Learning Outcomes

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

- Understand the concept of justice and benevolence.
- Write about the justice and benevolence of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ.
- Understand the importance and forms of justice and benevolence.
- Adopt the attributes of justice and benevolence in their daily life.

Meaning of Justice (*Ad'l*):

Ad'l is an Arabic word. It literally means to do justice or to divide something into two equal parts so that neither of them is inferior. In English, justice is used for *Ad'l*. Justice means to give the right to every deserving person. The one who does good to someone should be treated equally well, and the one who does evil to another should be rewarded accordingly. Similarly, doing everything at the right time and putting everything in its due place is also called 'Justice'.



Meaning of Benevolence (*Ih'san*):

Ih'san is an Arabic word which means to take the initiative in doing goodness, to do more good in return for good and to do well in return for evil. In English, benevolence is used for *Ih'san*. Benevolence is also to do a work in a beautiful and better way, i.e. to create beauty in every work is also called 'Benevolence'.

The Importance of Justice and Benevolence:

While commanding to do justice, Allah Almighty says in the holy Qur'an:

إِعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَى

Translation: 'Do justice, for that is nearer to piety.' [Al-Mai'dah: 8]

In another place, Allah says regarding benevolence along with justice:

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ

Translation: 'Indeed, Allah commands (you) to do justice and benevolence.' [Al-Nah'l: 90]

Justice is an attribute of Allah Almighty, on which the system of the universe is based and through which the society can establish. In other words, justice is the name of law, and benevolence is the name of morality. If society establishes only justice, it will remain dry and ugly. Likewise, evils cannot be eradicated only with benevolence. However, the very existence of society will be endangered. Therefore, both of them are very important for the establishment of a civilized society.

Justice and Benevolence of the Holy Prophet ﷺ:

Regarding justice and benevolence, it was the habit of the Holy Prophet ﷺ that when a person filed a case against someone in his court, so he, acting on justice, would not make a biased decision. First, he used to hear the statements of the parties and then issued his decision. His court did not differ between familiar and unfamiliar, Muslim and non-Muslim, strong and weak. However, when someone misbehaved with the Holy Prophet ﷺ, he would not take revenge for his self. Instead, he would forgive him doing benevolence and pray for his good. He also ordered the Companions: ‘Forgive the shortcomings of one another.’

Different forms of justice and benevolence:

The best form of justice and benevolence is to behave with kindness. If someone does well to you, you should do better to him. On the other hand, if someone does something bad to you, you should forgive him. If you cannot do that, then at least while taking revenge, do not deviate from justice in any way, and do not misbehave with anyone. And, if the mischief is such severe that its forgiveness would encourage the oppressor. Then, the matter should be referred to the court so that the oppressor may be punished for his oppression which will reform him and warn other criminals. The people will also be safe from their mischief.

Summary of the Lesson

Ad'l refers to justice and equality. The one who does well to someone should be treated equally well and the one who does evil to another should be dealt with accordingly.

Ih'san refers to doing goodness, doing more good in return for good, forgiving the mischief of someone, or doing well in return for evil.

Society cannot establish without justice and will remain dry and ugly without benevolence. Therefore, both justice and benevolence are very important for the establishment of a civilized society.

We learned from this lesson that we must promote justice and benevolence in our society because the peace and development of society depend on justice and benevolence.

Activity for the Students

Explain the meaning of justice and benevolence to each other.

Exercise

1. Answer the following questions:

1. What is meant by 'Ad'l' (justice)?
2. What is meant by 'Ih'san' (benevolence)?
3. Write the meaning of any verse regarding justice and benevolence.
4. Mention the habit of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ regarding justice and benevolence.

2. Fill in the blanks:

1. When a person filed a case against someone in his court of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ, so he decided on _____.
2. Do justice, for that is nearer to _____.
3. The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ did not take _____ on anyone for his self. Instead, he would forgive him doing benevolence.
4. Justice is an attribute of _____, on which the system of the universe is based.
5. Justice is the name of law and _____ is the name of morality.

3. Tick ✓ on the right answer:

1. What is ordered in this verse? 'اعدلوا هو اقرب للتقوى':

- | | |
|------------------|--------------|
| (A) Prayer | (B) Patience |
| (C) Thankfulness | (D) Justice |

2. Ad'l is a word of:

- | | |
|---------------------|----------------------|
| (A) Arabic language | (B) Persian language |
| (C) Urdu language | (D) Sindhi language |

3. Ad'l consists of:

- | | |
|-----------------|------------------------------|
| (A) Justice | (B) Patience and forbearance |
| (C) Benevolence | (D) Forgiveness |

4. To take the initiative in doing goodness, to do well in return for evil and to do more good in return for good is called:

- | | |
|-----------------|-----------------|
| (A) Justice | (B) Benevolence |
| (C) Forgiveness | (D) Equality |

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

Sentence	Right	Wrong
1. His court did not differ between familiar and unfamiliar, Muslim and non-Muslim, strong and weak.	<input type="checkbox"/>	<input type="checkbox"/>
2. To create beauty in every work is also called justice.	<input type="checkbox"/>	<input type="checkbox"/>
3. The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ used to do justice in national matters and benevolence in personal matters.	<input type="checkbox"/>	<input type="checkbox"/>
4. Justice is the name of morality and benevolence is the name of justice.	<input type="checkbox"/>	<input type="checkbox"/>

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

Column A	Column B
1. <i>Ad'l</i> literally means to	that is nearer to piety.
2. Benevolence means to	of one another.
3. Do justice, for	divide something into two equal parts.
4. Forgive the shortcomings	take the initiative in doing goodness.

Instructions for the Teachers

Teachers should mention more incidents of justice and benevolence to the students in an excellent manner so that the meaning of justice and benevolence becomes clear in their minds.

Ask students to write brief articles on the following topics:

- The system of justice in the universe and its examples.
- Explanation of the establishment of balance, peace and brotherhood in society through justice and benevolence.

5-Good Social Life

Learning Outcomes

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

- Understand and explain the concept of good social life.
- Understand the importance of good social life.
- Understand and discuss the various aspects of good social life.
- Adopt the good social life of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ.

The meaning of good social life:

Man, in his nature, is a social being. That's why he cannot live alone. Instead, he likes to live with society. The society in which man lives, his relationship is established with the people of that society. Maintaining this relationship in a good way is called 'A good social life'. This relationship includes not only parents, relatives and friends, but also the people from locality and nation, even animals and plants. So good social life means that every person should be given his due right and good relationships should be established with one's environment and its entire people. They should be treated well. Elders should be respected and youngsters should be treated with compassion. Every human being should be respected according to his position and status.

The importance of good social life:

The Holy Qur'an and Sunnah place great emphasis on good social life. Along with His worship, Allah Almighty has commanded to treat parents, relatives, orphans, poor, neighbours (near and far), companions, and travellers. Moreover, He has commanded to treat His subordinates well. The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ also said: 'Whoever wants to break away from you, join him. Whoever wrongs you, forgive him, and whoever does evil to you, do well to him.' He also said: 'Greet everyone, whether you know or you do not know.'

Different aspects of good social life:

Regarding good manners, Islam has guided that parents, teachers and elders should be respected. Friends should be treated with love and kindness, the younger ones should be treated with compassion, and the law should be followed.

We should take care of our Neighbours, give respect to women, and if they need help, we should not reject. Help, take care and console all our brothers. Take care of the comfort of others at different festivals and occasions such as weddings, deaths and funerals. Cooperate with the concerned people. Do not make fun of anyone, do not give evil nicknames, do not blame and ridicule anyone, do not mistrust for any reason, do not find faults of people and do not harm anyone. No

one's belongings should be taken without his permission. If someone does a favour to us or gives us something, we must be thankful for it.

We should take care of the following things for a good social life. As they all are significant in our present age for a good social life:

- Dirty and useless things should not be thrown in the streets and paths except in their specific places.
- Do not disturb the comfort of the people around by playing loud radio, TV or loudspeaker.
- Avoid playing sports or activities on the streets that could hurt passers-by, damage homes, and sometimes injure others.
- Respect foreigners. If they need any help or guidance, we should provide it.
- Take care of the disabled, patients, elders and women while travelling in buses, wagons and trains.
- If you are walking or riding on the road, follow the traffic rules and signs.

Good social life and the blessed Seerah:

The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ used to treat his loved ones, relatives, friends, neighbours, young and old, very well. He helped them in every possible way, physically, financially and morally. If someone became ill, he would go to ask about his health. The people of Makkah annoyed and persecuted our beloved Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ very much, even they exiled him from Makkah. However, when famine came in Makkah, and one of the representatives of the people of Makkah came to Madinah and requested The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ - the Messenger of Allah and the Last of all prophets to help them, he gave them gold coins, arranged provisions for them and prayed for relief from the famine. Jews were the great opponent of him, but he continued to deal with the Jews and treat them well. Even if any disliked man came to the service of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ, he would treat him with a smile and talk cordially. He did not show any displeasure to him.

This lesson summarises that a society in which man lives, his relationship is established with the people of that society. Maintaining this relationship in a good way is called 'A good social life'. The Holy Qur'an and Sunnah place great emphasis on a good social life. Giving people their rights, respecting the elders, showing compassion to the younger ones, taking care of the neighbours, participating in marriage, sharing people's grief and helping them are all part of a good social life. In Islam, the criterion of greatness is defined as good manners and good social life of a man.

Summary of the Lesson

The message for us in this lesson is that we should treat all the people in our society with kindness. Avoid such words or deeds that harm others. Treat our

relatives with good morals. We should serve them. We should keep our home, neighbourhood, mosque, area, school and environment clean. We should become good citizens; who are helpful, sympathetic, law-abiding, punctual and respectful of elders.

Activity for the Students

Students should write about the different forms of a good social life in home, school and areas, in the light of the blessed Seerah of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ.

Exercise

1. Answer the following questions:

1. What does a good social life mean?
2. Write the translation of any verse on a good social life.
3. Write any tradition of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ on a good social life.
4. How was the conduct of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ regarding a good social life?

2. Fill in the blanks.

1. Whoever wrongs you, _____ him.
2. No one's belongings should be taken without his _____.
3. If someone does a favour to you or gives you something, you must be _____ for it.
4. Even if any disliked man came to the service of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ, he would treat him with _____.

3. Tick ✓ on the right answer:

1. Maintaining the social relationship in a good way is called:

- | | |
|------------------------|------------------|
| (A) A good social life | (B) Truthfulness |
| (C) Equality | (D) Justice |

2. The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ also said: 'Whether you know someone or you do not know':

- | | |
|-----------------------|--------------------|
| (A) Consider him good | (B) Greet everyone |
| (C) Don't abuse him | (D) Pray for him |

3. Islam has instructed us in regard to a good social life that we should:

- | | |
|----------------------------|--------------------------------|
| (A) Not make fun of anyone | (B) Give someone evil nickname |
| (C) Mistrust someone | (D) Ridicule someone |

4. At the time of famine, when the people of Makkah requested the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ to help them, so he gave them:

- (A) Camels (B) Gold coins
(C) Dates (D) Goats

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

Column A	Column B
1. Every human being should be respected	whom people leave due to his misbehaving.
2. The worst person in Allah's sight will be the one	according to his position and status.
3. We should treat all the people	as good manners and a good social life.
4. In the Holy Qur'an and Sunnah, the criterion of greatness is defined	in our society with kindness.

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

Sentence	Right	Wrong
1. A good social life means to fight one another.	<input type="checkbox"/>	<input type="checkbox"/>
2. A good social life means to treat all people in the society with kindness.	<input type="checkbox"/>	<input type="checkbox"/>
3. A good social life is to play loud radio, TV and loudspeaker.	<input type="checkbox"/>	<input type="checkbox"/>
4. A good social life includes participating in the gatherings of wedding and death.	<input type="checkbox"/>	<input type="checkbox"/>
5. In a good social life the disabled, patients, elders and women are taken care of.	<input type="checkbox"/>	<input type="checkbox"/>

Instructions for the Teachers

Mention some of the examples of good social life from the lives of religious personalities in front of the students.

Ask students to write articles in detail on the following topics:

- Scope of the good social life.
- Benefits and consequences of a good social life.

حضرت مُحَمَّدٌ رَّسُولُ اللَّهِ

خَاتَمُ النَّبِيِّينَ صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ

Learning Outcomes

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

- Understand and describe the style of speech of the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ.
- Write down the parabolic style of speech of the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ.
- Act upon the various parables mentioned by the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ.

Our beloved Prophet مُحَمَّدٌ رَّسُولُ اللَّهِ خَاتَمُ النَّبِيِّينَ صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ was highly eloquent. Allah Almighty sent him as a teacher of great morals. Therefore, his speech was a mirror of great morals. His speech was a practical illustration of this Qur'anic phrase: 'Speak to them (people) in a good manner'. His style of speech was very clear, polite, effective and based on the goodwill of the people.

Some key points of the Holy Prophet's (صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ) style of speech:

- If The Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ - the Last of all Prophets, had to emphasize something, he would repeat a sentence again and again.
- He used to demonstrate gentleness and intensity in the tone and voice according to the situation.
- He moved his hands as needed.
- Sometimes he would ask a question to get people's attention, and sometimes he would repeat a question more than once so that people would be fully attracted to him.
- He did talk so long that people got tired. He gave the whole meaning in a short time and in short words.
- The words in the conversation were interspersed in such a way that the listener could easily remember them.
- The words were neither less nor more than necessary.
- The conversation usually consisted of a smile.
- Hazrat Abdullah bin Haris said, 'I have never seen anyone who smiled more than the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ.'

- If he had to give a piece of advice on someone's undesirable action, he did not criticize him by name or by addressing him directly.
- If a person had to be explained, he would usually address them generally without naming him so that no one's self-esteem would be harmed.
- If there was an emphasis on something, he left the lean and sat up straight.
- He used to talk to people according to their mental level and intellect.

The style of speech of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ was such that it would reach the depths of the heart, as stated in the Holy Qur'an:

قُلْ لَهُمْ فِي أَنْفُسِهِمْ قَوْلًا بَلِيغًا

Translation: 'And speak to them such things that will affect their hearts'. [Al-Nisa: 63]

The Holy Prophet's (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ) parabolic style of speech:

The Holy Prophet used a wise style of examples to explain the importance of something or to make a thing come to mind so that the thing becomes very clear in mind. For example, he was sitting, and his companions were also around him. Seeing the audience fully attracted, he said: "O people! What do you think that if there was a river by the gate of one of you, and he bathed in it five times each day, would there remain any filth on him?" The companions said: "No filth would stay on him." He said: "That is the parable of the five prayers; Allah Almighty wipes out the sins with them." Who would not be affected by this wisdom!

Once, he intended to explain Islam as the only straight and safe path. To make this concept clear in minds, The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ, the Messenger of Allah and the Last of all Prophets, drew a straight line, which was on its way to a specific destination and was going to its way with great ease and success. After that, The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ - the Messenger of Allah and the Last of all Prophets drew several slanted lines and curves on its right and left and said: 'Man cannot achieve the destination by these lines. The secure path is only the middle path, which is the straight path. Thus, the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ explained a great truth of life through a parabolic example.

Summary of the Lesson

The Holy Prophet's style of speech was very clear, polite, effective and based on the goodwill of the people. The words in the conversation were interspersed in such a way that the listener could easily remember them. He used to demonstrate gentleness and intensity in the tone and voice according to the situation. He talked low or louder depending on the occasion of the gathering.

The Holy Prophet's speech was full of wise parabolic. The juice of love and true spirit of sincerity and benevolence kept dripping from his every sentence.

Nothing of his speech would be unreasonable and devoid of argument. Everything he said would reach to the depths of the heart.

We learned from this lesson that the blessed Seerah and style of speech of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ guide us to have such beauty in our character, morals and style of speech that create love and respect for us in the hearts of the people. When we talk to them, they become attracted to listen. If we preach Islam by putting the Holy Prophet's wise style of speech in front of us, then surely our speech and conversation will not go in vain.

Activity for the Students

Narrate the style of speech of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ to each other.

Write an essay on the style of speech of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ.

Exercise

1. Answer the following questions:

1. Mention any two points from the Holy Prophet's style of speech.
2. Write meaning of any Qur'anic verse regarding the style of speech.
3. What do we learn from the Holy Prophet's style of speech?
4. What is meant by the Holy Prophet's parabolic style of speech?

2. Fill in the blanks:

1. And speak to them such things that will _____ their hearts.
2. The style of speech of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ was such that it would reach _____ of the heart.
3. The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ used a wise style of examples so that the point becomes _____ in mind.
4. That is the parable of the five prayers; Allah Almighty wipes out _____ with them.
5. He told that the secure path is only the _____, which is the straight path.

3. Tick ✓ on the right answer:

1. The conversation of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ usually consisted of:

- | | |
|-------------|---------------|
| (A) A smile | (B) Intensity |
| (C) Weeping | (D) Apathy |

2. If the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ had to emphasize something, he would repeat a sentence:

- (A) Twice (B) Thrice
(C) Four times (D) Again and again

3. Hazrat Abdullah bin Haris narrated that I have never seen anyone than the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ:

- (A) Who was happier (B) Who was more serious
(C) Who smiled more (D) Who wept more

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

Column A	Column B
1. Speak to them (people)	who smiled more than the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ.
2. I have never seen anyone	In the tone and voice according to the situation.
3. He used to demonstrate gentleness and intensity	through a parabolic example.
4. The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ explained a great truth of life	in a good manner.

Instructions for the Teachers

Mention some more examples of the Holy Prophet's style of speech in front of the students.

Ask students to write brief articles on the following topics:

- The qualities of the Holy Prophet's speech.
- Meaning of comprehensive speech.
- Benefits and consequences of gentle speech.

7-Domestic Life

Learning Outcomes

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

- Understand and describe the domestic life of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ.
- Know the behaviour of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ with his family members.
- Strive to become responsible family members by learning the principles of living a good domestic life.

The whole life of The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ is the best role model to be followed in every aspect of life, whether it is about home or market, happiness or sorrow, prosperity or hardship, travelling or presence. It is known from the sayings and actions of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ that the standard of a person's goodness and badness depends on how he treats his family. He said: "The best among you is the one who treats his family the best, and I treat my family the best among you." In one tradition, he declared the sign of perfection of faith as good manners and a kind attitude towards his family. So he said: "The perfect believer is the one who has the best morals and the most kind to his family."

Dealing with the family:

The domestic life of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ was very simple, attractive, caring and loving. He had true love and respect for his pious wives. He kept in view the complete justice and equality among the rights of his pious wives. He did not make any difference in fulfilling their rights. When he intended to go on a trip, he drew lots among the pious wives. The one whose name was drawn would be taken away so that no resentment would remain in anyone's heart. The height of gentleness was that he never beat any of his servants and wives, nor he scolded. If he disliked something from them, he used to reduce his attention towards them so that they could understand and rectify themselves. He used to urge his family members to memorize the Holy Qur'an and the teachings of Shariah, act upon them and convey them to others. He used to reform the class of women through his pious wives. The Muslim women came to the pious wives with their problems and got the answers through the pious wives.

Love for children:

The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ loved his children very much. He did not consider it against the dignity and status of Prophethood. His son Hazrat Ibrahim رَضِيَ اللهُ عَنْهُ was kept in a house in the upper part of Madinah for fostering. He had to walk a long distance to see him. He sat there and kept him in his lap and loved him. When his son Hazrat Ibrahim رَضِيَ اللهُ عَنْهُ passed away in his childhood, the eyes of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ were filled with tears, and he said: 'The eyes are full of tears, and the heart is sad, but we do not want to speak anything that is displeasing to Allah Almighty. O Ibrahim! We are sad on your demise.' The holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ loved all his children.

House Routines:

Someone asked Umm Al-Mu'minin Hazrat Ayesha رَضِيَ اللهُ عَنْهَا: 'What were the routines of The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ - the Messenger of Allah and the Last of all Prophets in his house?' She replied that he used to take care of his garments, milk his sheep, and take care of his needs. He used to patch his garments, sew and mend his shoes, carry the burden of others and feed the animals. He lived in the house with the most gentle, smiling face and smiling forehead. Whenever the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ entered or left the house, he greeted the family.

Summary of the Lesson

The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ lived his domestic life in a simple and dignified manner. He loved his pious wives very much. He used to help with them in home works. He always entered the house with a smiling face. He listened to pious wives carefully and paid their duties with justice and fairness. He never scolded any of his servants for any mistake. He treated all his children with love and affection. He had true love and respect for his pious wives. He lived his domestic life very simply and instructed his family members to live a simple life.

We learned from this lesson that the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ was an unparalleled father, unparalleled husband and kind and compassionate man in his domestic life. His every action and character is exemplary and incumbent to be followed in every aspect of life. He has also left for us his character and role model (*Uswa e Hasana*) in the domestic life, by following which we can make our domestic life peaceful and tranquil.

Activity for the Students

Explain to each other the domestic life of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ.
Make a list of things that will make the school environment happier.

Exercise

1. Answer the following questions:

1. What did the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ say about good treatment with family?
2. How was the routines of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ in his house? Write them.
3. If the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ had intended to take one of the pious wives in a trip, what would he do?
4. How did the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ use to reform the class of women?
5. Mention any tradition of The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ - the Messenger of Allah and the Last of all prophets regarding domestic life.

2. Fill in the blanks.

1. The whole life of The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ, - the Messenger of Allah and the Last of all Prophets is the best _____ to be followed.
2. The height of gentleness of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ was that he never beat any of his servants and wives, nor _____.
3. The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ lived in the house with the most gentle, smiling face and _____.
4. The Muslim women came with their problems and got the answers through the _____.

3. Tick ✓ on the right answer:

1. The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ said: 'The best among you is the one:
(A) who treats his family the best (B) who treats his friends the best
(C) who treats his enemies the best (D) who treats his subordinates the best
2. Hazrat Ibrahim رَضِيَ اللهُ عَنْهُ, the son of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ was kept in a house in the upper part of Madinah:
(A) for residence (B) for fostering
(C) for climate (D) for taking care of
3. Whenever the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ left the house:
(A) ordered to offer prayer (B) greeted the family
(C) ordered home security (D) ordered animals security

4. The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ was of the opinion that life should be spent:

- (A) like a king (B) like a rich man
(C) like a poor (D) like a traveler

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

Column A	Column B
1. The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ declared the sign of perfection of faith as good manners	is how he treats his family.
2. The standard of a person's good and bad	and kind attitude towards his family.
3. The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ used to urge his family members to memorize the Holy Qur'an and the teachings of Shariah,	the one who treats his family the best.
4. The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ said: The best among you is	and act upon them and convey them to others.

Instructions for the Teachers

Mention some more examples about the domestic life of The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ Messenger of Allah and the Last of all prophets in front of the students.

Ask students to write article on the following topic in detail:

Lesson from the simple life of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ.

MORALS AND MANNERS

Introduction

The word 'Akh'laq' is the plural of 'Khuluq'. It refers to strong habits, traits, attitudes, and manners. 'Akh'laq' means the habits, traits, attitudes and manners of a man according to which he lives his life. If these habits, attitudes and manners of a man are good, they are called 'Akh'laq-e-Hasana' or 'good morals', and if they are bad, they are called 'Akh'laq-e-Syye'a' or 'bad morals'.

The word 'Aa'dab' is the plural of 'Adab'. It refers to civilization, politeness, courtesy and beautiful manner. 'Aa'dab' means that everything should be done in a civilized, polite, courteous, and beautiful manner. It is explained in this way, too, that to adopt good qualities is 'Akh'laq' (Morals), and to present them in a civilized, courteous, and beautiful manner is 'Aa'dab' (Manners). For example, commanding the good and forbidding the evil is from good morals and to adopt it in a civilized, beautiful and pleasing manner is manners. The work that is done with manners is appreciated, as it is said in Urdu: *'The one who has good morals is fortunate, and the one who has bad morals is unfortunate.'*

Since Islam wants to see its followers as civilized, courteous and the bearer of good morals, it commands the adoption of good morals and manners. It forbids the adoption of bad morals and manners. Allah Almighty had elevated His last The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ to a high standard of morality, and He wants his followers to adopt high morals as well. The principle of Islam regarding morality is that whether a person follows good morals or not, a Muslim should never give up adopting good morals. The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ said: 'The best among you are those who are better than others in their good morals.'

This chapter includes lessons on commanding good and forbidding evil, lawful earning, honesty in business, discipline and respect for the law, national unity and human rights.

Objectives

After studying the lessons included in this chapter, students will be aware of morals and manners. In addition, they will also be able to achieve happiness in this world and the hereafter by adopting these manners in practical life.

1-Commanding the good and forbidding the evil

Learning Outcomes

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

- Understand and explain the concept of commanding the good and forbidding the evil.
- Understand the importance of commanding the good and forbidding the evil.
- Understand and explain the principles and conditions of commanding the good and forbidding the evil.
- Perform the duty of commanding the good and forbidding the evil in daily life.

Meaning of commanding the good and forbidding the evil:

The literal meaning of the word ‘*Amr*’ is to command to do something, and the literal meaning of the word ‘*Nahi*’ is to forbid something. The word ‘*Ma’roof*’ means familiar or favourite work. In Islamic terminology, it means good deeds, which are commanded by Allah Almighty and Prophet Muhammad صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ, the Messenger of Allah and the Last of all Prophets. The word ‘*Munkar*’ means an unpleasant deed or a deed unknown to man. It means an evil deed that Allah Almighty and The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ, the Messenger of Allah and the Last of all Prophets, forbade. In other words, it means to command the good and forbid evil. The word *da’wah* and preaching is also used for it.

Importance of Commanding the Good and Forbidding the Evil:

Islam started with Prophet Adam عَلَيْهِ السَّلَام and completed on the Last Messenger, Hazrat Muhammad صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ. Now there will be no other Messenger until the Day of Resurrection. Therefore, after the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ, the collective responsibility is forwarded to the Muslim Ummah that they should teach the Islamic teachings to other Muslims and all the people of the world. Moreover, Muslims are obliged to command one another to do good deeds and forbid others from doing bad deeds. Reminding of this duty, Allah Almighty says:

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ

Translation: ‘And there should be a group among you that invites people to righteousness and command what is right and forbid what is wrong’. [Aal-Imran: 104]

In another verse, Allah Almighty says:

Translation: ‘You are the best among all the nations that were raised among mankind you command the good deeds and forbid evil deeds’. [Aal-Imran: 110]

Furthermore, it is narrated in a tradition that The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ, the Messenger of Allah and the Last of all Prophets, says:

أَمْرٌ بِالْمَعْرُوفِ صَدَقَةٌ وَنَهْيٌ عَنِ الْمُنْكَرِ صَدَقَةٌ

Translation: Commanding the good and forbidding the evil is also a virtue (Sadqa).

In the Farewell Sermon, The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ said: “Those who are present here must convey this message to others.”

The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ also said: “By the One in Whose hand is my soul! You have to command the good and forbid the evil. Otherwise, Allah Almighty may descend torment from Himself upon you. You will call upon Him, but your call will not be answered.”

It is clear from these verses of the Holy Qur'an and the traditions that it is not enough for a person to stand on the truth alone, but it is necessary for him to convince others to stand on the truth as well. This is the prophetic work which is the responsibility of the Muslim Ummah due to the end of Prophethood. It is also clear from these verses of the Holy Qur'an and the traditions that it is the individual duty of every Muslim to propagate the good and forbid evil on the one hand, on the other hand, it is also the collective duty of the Islamic state to prevail the good and to eradicate the evil from the society using all its resources.

Principles and conditions for commanding the good and forbidding the evil:

1. To be Practicing: Islam obliges the preacher of Dawah first to do the good deed that he invites others to do. Otherwise, the invitation will be useless. Allah Almighty says in the Holy Qur'an:

أَتَأْمُرُونَ النَّاسَ بِالْبِرِّ وَتَنْسَوْنَ أَنْفُسَكُمْ وَأَنْتُمْ تُلُونَ الْكِتَابَ أَفَلَا تَعْقِلُونَ

Translation: ‘Do you order righteousness the people and forget to practice it yourselves whereas you recite the Book? Do you not use sense? [Al-Baqarah: 44]

2. Starting from one's home: In the same way, Islam wants the process of commanding the good and forbidding evil to start from one's home. That is why Allah Almighty has commanded the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ:

Translation: ‘And warn your closet relatives.’ [Al-Shu'ara: 214]

Commanding the believers, Allah Almighty said:

Translation: ‘O believers! Save yourselves and your families from a Fire whose fuel is men and stones’. [Al-Tahrim: 6]

3. Wisdom and kind advice: Islam also instructs that the duty of commanding the good and forbidding the evil should be done in a good and gentle manner with wisdom and expediency. People should be talked to according to their mental level. Such a method should be used so that people are familiar with it.

The Holy Qur'an says:

Translation: 'Call towards the path of your Lord with wisdom and kind advice, and debate with them in the best possible way.' [Al-Nahl: 125]

It is also stated in the Holy Quran:

Translation: 'And speak to them words that touch their hearts'. [Al-Nisaa: 63]

Commanding the good and forbidding the evil according to the strength:

Islam enjoins this responsibility on the people according to their strength. The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ has said: 'Whosoever of you sees an evil, let him change it with his hand; and if he is not able to do so, then [let him change it] with his tongue; and if he is not able to do so, then with his heart and that is the weakest level of faith.'

"The rulers must stop evils by hands, or a man can stop his subordinates and his minor children by hands. It is the responsibility of the scholars and common man to stop the evil with their tongue. It's not his duty to stop everyone from his hands. In such a situation, there is a fear of loss rather than gaining benefit."

All these precautionary measures are mentioned to achieve the real goal of commanding the good and forbidding the evil, that is, the reform of human society.

Summary of the Lesson

'*Amr bil Maroof wa Nahi anil Munkar*' means commanding the good and forbidding the evils. There will be no other prophet after the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ. Therefore, it is the collective responsibility of the Muslim Ummah that they should command to do good deeds and forbid doing evil deeds. The Holy Qur'an and traditions mention the significance of commanding the good and forbidding the evil. Commanding the good and forbidding the evil is vital in reforming society. It is the duty of the rulers to propagate goodness and stop evils. Moreover, it is the duty of scholars and conscious people to carry out this duty by adopting the way of wisdom and benevolence.

We learned from this lesson that we should advise and preach goodness to society and should forbid evil and indecency. We must first reform ourselves. If we think that our advice is useless to others, then at least we should not sit with them.

Activity for the Students

Explain to each other the purpose and different ways of commanding the good and forbidding the evil.

Write one verse and one tradition regarding commanding the good and forbidding the evil and show them to the teacher.

Students should point out the social evils, suggest ways to eliminate them and debate on them.

Exercise

1. Answer the following questions:

1. What is the literal meaning of 'Amr' and 'Nahi'?
2. What does 'Amr bil Maroof wa Nahi anil Munkar' mean?
3. What other words are used for 'Amr bil Maroof wa Nahi anil Munkar'?
4. Mention any two principles and conditions for commanding the good and forbidding the evil ('Amr bil Maroof wa Nahi anil Munkar').
5. Describe the importance of commanding the good and forbidding the evil.

2. Fill in the blanks:

1. Do you order righteousness the people and _____ to practice it yourselves.
2. Commanding the good and forbidding the evil should be done in a good _____ with wisdom and expediency.
3. 'Save yourselves and your families from a Fire whose fuel is _____ and stones.'
4. If someone is not able to change evil with his tongue, then with his heart and that is the weakest level of _____'.

3. Tick ✓ on the right answer:

1. All the nations that were raised among mankind, you are the best among them for:

- | | |
|------------------------|---|
| (A) you offer prayers. | (B) you treat you, friends, well. |
| (C) you do charity. | (D) you command the good deeds and forbid evil deeds. |

2. The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ said in his Farewell Sermon: Those who are present here:

- | | |
|---|--|
| (A) must convey this message to others. | (B) must convey my greeting to others. |
| (C) must feed the poor. | (D) must visit the patients. |

3. To stop the evil by hands is the job of:

- (A) The scholars (B) The rulers
(C) The common men (D) The preachers

4. The 'Amr' means:

- (A) to observe fast (B) to teach knowledge
(C) to encourage to perform Hajj (D) to command to do good

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

Sentence	Right	Wrong
1. 'And there should be a group that invites to righteousness and forbids from wrong.'	<input type="checkbox"/>	<input type="checkbox"/>
2. A man should himself stand on the truth. It is not necessary to invite others to the truth.	<input type="checkbox"/>	<input type="checkbox"/>
3. There must be strictness in commanding the good and forbidding the evil.	<input type="checkbox"/>	<input type="checkbox"/>
4. It is the collective responsibility of the Muslim Ummah that they should fulfill the duty of commanding the good and forbidding evils.	<input type="checkbox"/>	<input type="checkbox"/>

5. Complete the following passages:

1. People should be talked to _____.
2. Whereas you recite the Book? Do you _____?
3. And warn your _____.
4. And if he is not able to do so with his hands, _____.
5. Hazrat Muhammad صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ, the Messenger of Allah and the Last of all Prophets said in his Farewell Sermon: Those who are present here must convey _____.

Instructions for the Teachers

Mention some of the practical examples of commanding the good and forbidding the evil from the lives of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ and his companions in front of the students so that they could be well aware of its significance.

Have students write brief articles on the following topics:

Responsibility of a Muslim to save society from all the evils and bad deeds.

The beginning of commanding the good and forbidding the evil from one's self

The advantages of commanding the good and forbidding the evil

The disadvantages of not commanding the good and forbidding the evil

2-Lawful Earning (Halal Earning)

Learning Outcomes

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

- Understand and explain the concept of lawful earning.
- Understand and explain the importance of lawful earning.
- Differentiate between legitimate and illegitimate sources of earning.
- Become practising Muslims and good citizens in their practical life after being aware of the consequences of illegitimate income and earning lawful income through legitimate sources.

Meaning and concept of lawful earning:

The literal meaning of the Arabic word ‘kas’b’ is earning and ‘Halal’ means lawful and legitimate. Thus, ‘Kas’b-e-Halal’ means the legitimate earning earned through the sources that Shariah has declared legitimate. Allah Almighty commands His slaves to earn from lawful and legitimate sources and to eat from what is lawful and purified. He forbids them to earn from unlawful and illegitimate sources and prohibits eating unlawful and impure things.

Legal sources of income:

The sources that Islam has declared lawful and legitimate are: Trade according to Shariah, agriculture, handicrafts, hunting Halal animals and employment, etc.

Illegal sources of Income:

Some of the sources that Islam has declared unlawful and illegitimate are: Trade against Shariah discipline, selling drugs, a business of interest, gambling, theft, robbery, deceit, hunting of Haram animals, kidnapping for ransom etc. Similarly, the income earned by deceit, adulteration, or hoarding or by taking bribes and cruelty is unlawful.

Importance of lawful earning:

Islam has emphasized lawful earning and has made it a mandatory obligation after worship. The Holy Qur’an states:

فَإِذَا قُضِيَتِ الصَّلَاةُ فَانْتَشِرُوا فِي الْأَرْضِ وَابْتَغُوا مِنْ فَضْلِ اللَّهِ

Translation: ‘And when the prayer ends, spread out in the land and seek the bounty of Allah’. [Al-Jumu’ah: 10].

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

طَلَبُ كَسْبِ الْحَلَالِ فَرِيضَةٌ بَعْدَ الْفَرِيضَةِ

Translation: ‘Trying to earn a lawful livelihood is an obligatory duty in addition to the duties which are obligatory.’

Hazrat Abdullah Ibn Abbas رضى الله عنه narrates that all the Prophets earned their livelihood from lawful sources. Prophet Adam عليه السلام used to farm and grind flour. Prophet Idrees عليه السلام used to sew clothes and write. Prophet Noah عليه السلام was a carpenter. Prophet Hood عليه السلام used to trade. Prophet Saleh عليه السلام also used to trade. Prophet Ibrahim عليه السلام used to cultivate and build the Kaba. Prophet Dawood عليه السلام used to make swords and armour. Prophet Moosa عليه السلام used to graze goats. Prophet Esa عليه السلام was a painter, and the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَصَحْبِهِ وَسَلَّمَ also grazed goats and traded. Similarly, all Prophets taught and emphasized lawful earning through their words and deeds.

Wisdom of emphasizing lawful earning:

The Creator of the universe has created all the resources of sustenance and provisions on the earth. However, He has commanded every person to work hard and acquire these resources. In this way, man can lead a prosperous life as an individual. Then, collectively, he will be able to play an important role in the development, freedom and prosperity of his society. Moreover, he will also be able to maintain the independence and sovereignty of his state.

Lawful earning is also emphasized because earning through illegal means harms other human beings, and society suffers turmoil and anxiety. Moreover, people’s property and life become unsafe. Thus, construction and development become very difficult in the country.

Blessings of lawful earning:

Once Hazrat Saad Ibn Abi Waqas رضى الله عنه asked the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَصَحْبِهِ وَسَلَّمَ: ‘O Messenger of Allah! Pray for me that Allah Almighty accept my every prayer (*Dua*). He said: ‘O Saad! Make your food lawful, your prayers will be accepted.’ The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَصَحْبِهِ وَسَلَّمَ also said: ‘Allah is Pure, and He accepts only pure wealth (for charity).’

The children who are brought up on lawful earnings are virtuous and supportive of their parents. In the same way, the one who earns lawful sustenance is protected from the humiliation and disgrace of the neediness. He leads a dignified life and plays a vital role in building and developing his country and nation. He strives to avoid wastefulness, luxury, delusion and sins. Instead, he strives to spend his earnings on righteous deeds.

Summary of the Lesson

Kas'b-e-Halal means the legitimate earning earned through the sources that Shariah has declared legitimate. Allah Almighty has emphasized lawful earning very much. All the Prophets used to earn their livelihood from lawful sources, taught and emphasized lawful earning. The one, who earns his livelihood through lawful sources leads a prosperous life and plays an vital role in the development, progress and prosperity of his country and nation. He attains the pleasure of Allah Almighty, he will be successful in this world and in the hereafter.

We learned from this lesson that we should always try keeping in view the teachings of Allah Almighty and His Messenger Hazrat Muhammad صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ, the Last of all Prophets, to earn lawfully and avoid unlawful earning so that our worships, charities, and prayers may be accepted. Our provision may be blessed, and life becomes peaceful.

Activity for the Students

Write a short essay on the lawful earnings and show it to the teacher.
Make a list of the benefits of lawful earnings and show it to the teacher.

Exercise

1. Answer the following questions:

1. Describe the meaning of lawful earning.
2. Describe the legitimate sources of earning.
3. Write any three illegitimate sources of earning.
4. Write the meaning of any verse or tradition regarding the importance of lawful earning.
5. What does 'Kas'b-e-Halal' mean?

2. Fill in the blanks.

1. Earning through illegal means _____ other human beings.
2. 'Make your food lawful and your _____ will be accepted.'
3. All the Prophets taught and emphasized _____ through their words and deeds.
4. The literal meaning of Arabic word '*kas'b*' is _____.

3. Tick ✓ on the right answer:

1. 'Trying to earn a lawful livelihood is an obligatory duty in addition to the duties:

- | | |
|---------------------------|-----------------------|
| (A) which are obligatory. | (B) which are sunnah. |
| (C) which are rewarding. | (D) which are lawful. |

2. Prophet Adam عَلَيْهِ السَّلَام was:

- | | |
|------------------|-----------------|
| (A) a trader | (B) a farmer |
| (C) an ironsmith | (D) a carpenter |

3. Prophet Moosa عليه السلام used to:

- (A) make armor. (B) graze goats.
(C) trade. (D) cultivate.

4. Prophet Idrees عليه السلام was:

- (A) a tailor (B) a trader
(C) a carpenter (D) a shepherd

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

Sentence	Right	Wrong
1. The children who are brought up on lawful earning are virtuous and supportive of their parents.	<input type="checkbox"/>	<input type="checkbox"/>
2. Theft is one of the lawful and legitimate sources.	<input type="checkbox"/>	<input type="checkbox"/>
3. Whoever eats lawful food, his prayer is accepted.	<input type="checkbox"/>	<input type="checkbox"/>
4. The one who earns from unlawful sources; attains the pleasure of Allah Almighty.	<input type="checkbox"/>	<input type="checkbox"/>

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

Column A	Column B
1. The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ used to	make swords and armour.
2. Prophet Nooh عليه السلام was	graze goats.
3. Prophet Hood عليه السلام used to	a carpenter.
4. Prophet Dawood عليه السلام used to	trade.

❁ Instructions for the Teachers ❁

Arrange a debate on the topic 'lawful earning' in the classroom among students.

Have students write brief articles on the following topics:

- What is the meaning of 'Kas'b-e-Halal' (Lawful earning)?
- What is meant by legitimate sources of income?
- Blessings of the legitimate sources.

3-Honesty in Business

Learning Outcomes

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

- Understand and describe the concept of honesty in business.
- Write down the importance of honesty in business.
- Understand and describe the benefits of honesty in business.

The concept of Honesty in Business:

The meaning of honesty in business is to take care of truth and honesty in business. One should always sell pure and genuine articles, should not hide the defect, maintain the scales and avoid all kinds of fraud.

The Importance of Honesty in Business:

It is a blessing of Allah Almighty that where He has guided the right way of worship and social life to His servants, He has also provided complete moral guidelines regarding business matters. Trade has a vital contribution to the development that we see in the world. Allah Almighty says in the Holy Qur'an:

وَأَوْفُوا الْكَيْلَ وَالْمِيزَانَ بِالْقِسْطِ

Translation: 'And measure and weigh in full with justice'. [Al-An'am:15]

The reward for honesty in business:

While describing the reward of honesty in business, The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ said:

الشَّاحِرُ الصَّدُوقُ الْأَمِينُ مَعَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ

Translation: The true and honest merchant will be with the prophets, the truthful, and the martyrs (on the Day of Resurrection).

Dishonesty in business and its punishment:

There are many forms of dishonesty in business, some of which are as follows:

- The businessman puts a heap of some kind of goods in such a way that the top is good and the bottom is defective.
- He adulterates the goods or takes a high price and gives the inferior goods or increases or decreases the weight.
- When he takes anything, it is full, and when he gives it, he reduces it.

This kind of dishonesty is forbidden in the Holy Qur'an. Believers are commanded to keep the scales in order. People who disorder the scale while weighing have been declared worthy of Divine punishment. Allah says:

وَيْلٌ لِّلْمُطَفِّفِينَ ۝ إِذَا كَتَبْنَا عَلَى النَّاسِ يَسْتَوْفُونَ ۝ وَإِذَا كَالُوا لَهُمْ أَوْ وَزَنُوا لَهُمْ يُخْسِرُونَ ۝

Transaction: ‘Ruin is for those who measure less, those who when they take the measure from others, take it in full! Whereas when they give others after measuring or weighing, they give them less!’ [Al-Mutaffifeen: 1-3]

The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ said: ‘Whoever works deceitfully (in business) is not one of us.’ No punishment can be greater than this that the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ excluded such person from the community of Muslims.

The benefit of honesty:

Business runs on mutual trust. When a businessman sells pure and genuine goods and does not cheat anyone in his business, the buyers start to trust him. Consequently, his business thrives and becomes very popular. Hence, he earns much profit, and feelings of respect and reverence also arise in the eyes of the people.

In the early days, Islam was spread to many remote areas through the honesty of Muslim traders. Islam reached Malaysia, Indochina and China by honest Muslim traders. Today, non-Muslim businessmen are honest in their business and have dominated the markets of the world. We have lost our trust and our credibility by turning away from it. Therefore, we are left behind in business. However, honesty may be a business trick for non-Muslims, but for Muslims, honesty is a matter of faith because The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ, the Messenger of Allah and the Last of all Prophets, said:

لَا إِيمَانَ لِمَنْ لَا أَمَانَةَ لَهُ

Translation: He, who is not honest, has no faith’.

Summary of the Lesson

The meaning of honesty in business is to take care of truth and trustworthiness in dealings. No fraud should be committed. Islam has given very much importance to honesty in business; the truthful and honest merchant has a glad tidings to be with the Prophets, the truthfals, and the martyrs in Paradise. Moreover, he is promised for blessings in the business. On the other hand, dishonest people are warned of severe punishment in the hereafter and no blessings in this world by Allah Almighty.

We learned from this lesson that if we adopt honesty in business, run it with lawful means, and abstain from illegitimate measures and dishonesty, we will be strong and stable in this world and be with the prophets in the hereafter.

Activity for the Students

Narrate the meaning and importance of honesty in business to each other.

Debate on 'The real virtue and the fulfillment of faith is the honesty in business' in the classroom.

Exercise

1. Answer the following questions:

1. Describe the meaning of honesty in business.
2. Who played an important role in spreading Islam to many remote areas in the early days?
3. According to a tradition, which business is promised for blessings?
4. Who are declared worthy of Allah's punishment in Surah Al-Mutaf'fifeen?
5. Describe the importance of honesty in business.

2. Fill in the blanks.

1. _____ reached Malaysia, Indochina and China by the honest Muslim traders.
2. _____ businessmen are honest in their business and have dominated the markets of the world.
3. One, who neither cheats nor does dishonesty with anyone in his business, then the buyers _____ him.
4. He, who is not honest, has no _____.

3. Tick ✓ on the right answer:

1. The vital contribution to the development that we see in the world at the moment is:
(A) Of business (B) Of cultivation
(C) Of labour (D) Of employment
2. When a person neither cheats nor does dishonesty with anyone in his business, then the buyers:
(A) believe in him (B) have faith in him
(C) trust him (D) rely on him
3. Honesty in business is a matter:
(A) of politics of business (B) of progress of business
(C) of religion (D) of faith
4. The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَاصْحَابِهِ وَسَلَّمَ said: 'He, who is not honest, has no:
(A) Friend (B) Faith
(C) Islam (D) Religion

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

Sentence	Right	Wrong
1. The dishonest in business cannot gain acceptance near Allah Almighty and people.	<input type="checkbox"/>	<input type="checkbox"/>
2. The truthful and honest merchant will be with the prophets, the truthful and the martyrs (in Paradise).	<input type="checkbox"/>	<input type="checkbox"/>
3. The business of the dishonest man comes to an end.	<input type="checkbox"/>	<input type="checkbox"/>
4. Providing adulterated and unhygienic things to people is business dishonesty.	<input type="checkbox"/>	<input type="checkbox"/>

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

Column A	Column B
1. The truthful and honest merchant will be (on the Day of Resurrection)	has no faith.
2. Ruin is for those	(in business) is not one of us.
3. He, who is not honest,	with the prophets, the truthful, and the martyrs.
4. Whoever works deceitfully	who measure less.

Instructions for the Teachers

- Have students write an article on honesty in business.
 Have students make a list of the benefits of honesty in business.
 Have students write brief articles on the following topics:
- Disadvantages of adulteration in goods.
 - Benefits of showing the defect of goods.
 - The consequence of dishonesty.

4-Discipline and Respect for Laws

Learning Outcomes

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

- Understand and explain the meaning of discipline.
- Understand and explain the purpose of respecting laws.
- Write about the importance of discipline and respect for laws in their practical life.

Discipline: Discipline refers to the abidance of law and order. According to the principles of nature, neither an individual nor a nation can be successful without following discipline. Only such nations are prosperous that maintain discipline. The whole system of the universe is running with discipline and is teaching us the lesson of discipline. Allah Almighty has given an example of the order of the universe. Allah Almighty says:

وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَهَا ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ ۝ وَالْقَمَرَ
قَدَرْنَاهُ مَنَازِلَ حَتَّىٰ عَادَ كَالْعُرْجُونِ الْقَدِيمِ ۝ لَا الشَّمْسُ يَنْبَغِي
لَهَا أَنْ تُدْرِكَ الْقَمَرَ وَلَا اللَّيْلُ سَابِقُ النَّهَارِ وَكُلٌّ فِي فَلَكٍ يَسْبَحُونَ ۝

Translation: 'The sun runs for its fixed term. That is the design of the Almighty, All-Knowing. And We have determined phases for the moon till it returns like an old branch of the date palm. It is not for the sun to catch up with the moon, nor does the night surpass the day; and each one of them floats in its orbit.' [Yaseen: 38-40]



This system of the universe tells us the importance of discipline. It explains that discipline is necessary for running any system.

Similarly, the Islamic system of worship teaches us the lesson of discipline. Offering prayers at fixed times, observing obligatory fasts in a particular month, observing Sahri and Iftar at the prescribed time, performing Hajj at the specific time, all these things help us maintain discipline and balance our social life.

It is imperative for every student to take care of discipline. All his working hours must be fixed. To sleep on time, wake up on time, go to school on time, work on time, play on time, and abide by the school rules while in school are all included in the discipline. Further, to keep one's uniform, classroom and school premises

clean, avoid classroom noise, concentrate on education, obey teachers' orders and read quietly in the library, etc., all come under discipline.

In the same way, every individual must take care of discipline within his or her limits. He/she should obey the rules and regulations of the home, keep the home and outside environment clean, avoid rushing in crowded places, queue, take care of office hours and pay his/her duties. Similarly, he/she should abide by the traffic rules and pay utility bills on time, etc., all are parts of the discipline. If we show discipline on the individual level, collective discipline will be naturally established. In fact, it is the individual discipline that creates collective discipline, which is the guarantor of the prosperity and tranquillity of society. Therefore, we must take care of discipline within our limits.

Respect for the law and its benefits:

Some rules and regulations are set to run a state. These rules and regulations are called laws. It is the duty of every citizen to obey the law. Every citizen gets his due right by following the law; the country runs with complete discipline, and peace prevails in the society. Nevertheless, if the law is violated in a country, everyone does whatever he wants; then chaos spreads there. Then neither one's life is safe, nor wealth, neither honour is safe, nor religion. Unrest and chaos spread in society, and such a state can neither be called civilized nor developed.



The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ, the head of state, sat on the rostrum and declared: 'If anyone has any right over me, take it from me.' This statement exhibits the respect for law during the lifetime of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ and his Companions.

Similarly, the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ did not differentiate between big and small, rich and poor, black and white and between Arab and non-Arab in the implementation of the law.

Summary of the Lesson

Discipline refers to the abidance of law and order. The whole disciplined system of the universe and our system of worship teach us the lesson of discipline and abiding by the law. The civilization and decency of a nation can be known by its discipline. Only such nations achieve prosperity that follow discipline. Some rules and regulations are set to run a state. These rules and regulations are called laws. It is the duty of every citizen to obey the law. The life, property and dignity of every citizen can be protected only by obeying the law. Just as Islam commands obedience to Allah Almighty and His Messenger صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ, it also commands discipline and abidance of laws made for the public interest.

Our duty:

As practising Muslims and good citizens, it is our duty to abide by the principles of Islam and respect the laws of the country. In this way, a good and civilized society is formed. On the other side, in societies with lawlessness, peace and tranquillity are destroyed. Law enforcers also have a duty not to consider anyone above the law. The rules should be applied equally to all. This includes the pleasure of Allah Almighty and His Messenger صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ as well as the welfare of the country and the nation.

Activity for the Students

Narrate the meaning and concept of the discipline and respect of law to each other.

‘Respect for law can also save the society from ruin’ debate on it in the classroom.

Students should prepare a list of the laws which they abide by.

Exercise

1. Answer the following questions:

1. What does discipline mean?
2. What is meant by respect for law?
3. What do the verses of Surah Yaseen teach us?
4. What does the Islamic system of worship teach us?

2. Fill in the blanks.

1. The Islamic system of worship teaches us the lesson of _____.
2. Some rules and regulations are set to run a state, they are called _____.
3. The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ said: ‘If anyone has any right over me, take it _____.’
4. It is the duty of a good citizen to respect _____ of the country.

3. Tick ✓ on the right answer:

1. For every citizen, obedience to the law is:

- | | |
|----------------|--------------------------|
| (A) the duty | (B) the right |
| (C) the action | (D) the favor on country |

2. If we show discipline on the individual level:

- | | |
|---|---|
| (A) then collective discipline will be created. | (B) then collective success will be achieved. |
| (C) then collective well-being will be gained. | (D) then collective development will occur. |

3. 'The sun runs for its fixed term'. This translation is taken from:

- (A) Surah Al-Rehman (B) Surah Yaseen
(C) Surah Al-Ikhlās (D) Surah Al-Inshiraah

4. By following the law; the country runs:

- (A) with disorder (B) with chaos
(C) with full discipline (D) with fulfilling the rights

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

Column A	Column B
1. Hazrat Muhammad صَلَّى اللهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَاصْحَابِهِ وَسَلَّمَ	to take care of discipline.
2. It is imperative for a student	equally to all.
3. The rules should be applied	discipline within his or her limits.
4. It is necessary for every individual to take care of	did not differentiate between big and small, rich and poor black and white.

5. Complete the following passages:

1. It is our duty to respect the _____.
2. It is imperative for a student _____.
3. Through discipline, law and order _____.
4. It is necessary for every individual to take care of _____.
5. The whole system of the universe is _____.

Instructions for the Teachers

Mention some examples of discipline and respect for the law from the lives of religious personalities in front of the students.

Have students write brief articles on the following topics:

- Why should we respect laws?
- Benefits of the respect for laws.
- Disadvantages of the violation of law.

5-National Unity

Learning Outcomes

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

- Understand and describe the meaning and concept of national unity.
- Understand the importance and significance of national unity.
- Become contributors to promoting national unity in their daily life.
- The word 'Ittihad' literally means to agree, unite, and be one. While the word 'Millat' means Religion and Nation.

Meaning of national unity:

National unity refers to the unity of a nation based on the unity of belief, the system of thought and action and the purpose of life. Since the Muslim Ummah has the same belief, their system of thought and action and purpose of life is the same. Therefore, they are one nation; even its individuals live in any corner of the world. Either they belong to any colour, race, language or region. However, followers of all religions and ideologies other than Islam have been declared a separate nation.

Importance and Need:

There is no doubt that unity and agreement are blessings, and disunity and disagreement are curses. If the members of a house are united, the conditions of their home will be suitable, and the home environment will be calm. But in disunity and disagreement, they will lose their peace, and their home environment will be disturbed.

Before Islam, Arab tribes used to fight with each other over minor matters. Their seven hundred fights are famous among themselves. The fighting scattered their strength, and they had no central government. Islam came and united their scattered power. It gave them a belief, a system of thought and action, and a purpose of life and united them on it. As a result, they dominated most of the three continents. They began to lead the world in material, spiritual, intellectual, cultural, and social matters. Remembering this blessing, Allah Almighty says in the Holy Qur'an:



وَإِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا

Translation: ‘And remember Allah’s favor on you, that when there was enmity between you, He created affection between your hearts, so due to His grace you became like brothers to each other’. [Aal-Imran: 103].

The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ said: ‘O slaves of Allah! Become brothers to one another.’

Matters that play a role in promoting National Unity

The belief in the Articles of Faith:

Muslims believe that the Creator and Master is One. The success of both worlds is in the obedience of The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ, the Messenger of Allah and the Last of all prophets. The source of guidance is the book of Allah Almighty, the Holy Qur'an. We all will be resurrected after death and to give an account of our deeds before Allah Almighty. This ideological unity connects Muslims to a relationship of national unity.

Worship system:

The worship system of Muslims strengthens the bond of their unity. Muslims pray five times behind an Imam facing the same centre Ka'ba. All people stand shoulder to shoulder without any distinction and perform Ruku and Sajdah in the same manner. Friday prayer brings together the Muslims of the area once a week and teaches them a lesson of national unity. Two Eid prayers gather people from all over the city twice a year in a field outside the city. In the case of Zakat, Muslims help each other financially, strengthening their brotherhood relationship. Fasting teaches them to help, empathize and grieve for their poor brothers. At the end of the month of Ramadan, *Fitrana* (a compulsory Charity) becomes a means to include all members of the nation in the happiness of Eid. Hajj teaches a lesson of international unity by uniting Muslims from all over the world. In any way, if we look at the worship system of Islam, it seems to play an important role in the promotion of national unity.

Uniformity in all aspects of social life:

Uniformity is also found in the social life of Muslims, which is an excellent manifestation of our national unity. For example, all Muslims practice equally all the rules and regulations that Islam has laid down for them, such as marriage, funeral, coffining and burial, rights and duties, manners and etiquette, living, socializing, and family system.

Unity of Objective:

Regarding national unity, Allah Almighty has given Muslims a common objective that was the same as the objective of all the Prophets. And that is to establish religion. In the Holy Qur'an, Allah Almighty says:

أَنْ أَقِيمُوا الدِّينَ وَلَا تَتَفَرَّقُوا فِيهِ

Translation: ‘To establish the religion and do not create divisions in it’. [Al-Shura: 13]

- This is the common objective of the Muslim Ummah, which keeps Muslims united. That is why Allah Almighty says:

Translation: ‘And hold fast to the rope of Allah, all of you together, and do not be divided’. [Aal-Imran: 103].

The instruction of Allah Almighty regarding national unity:

Allah Almighty has commanded the Muslim Nation, again and again, to maintain unity and uniformity among them, so He says in the Holy Qur'an:

Translation: ‘And obey Allah Almighty and His Messenger, and do not dispute with one another for you will lose courage and your strength will be lost’.

[Al-Anfal: 46]

The sayings of The Holy Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ:

The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ has taught national unity in many of his sayings. Some of them are as follows:

- “You see the Muslims as regards their being merciful among themselves and showing love among themselves and being kind so that if any part of the body is not well, then the whole body shares the sleeplessness (insomnia) and fever with it.”
- “The Muslim is one from whose tongue and hands the other Muslims are safe.”

National unity is an indispensable need of the hour:

Muslim countries should make a strategy for their unity through which they can resolve their differences and the differences with other nations. And take their economy and society to the destination of development and fulfill their objective to the fullest. Our strength, development and prosperity depend entirely on our national unity. Therefore, we should strive for national unity, keeping in view the teachings of Allah Almighty and His Messenger صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ. We should not pay attention to any slogan that divides us in the name of language, colour, race and homeland and tears our national unity to pieces.

Summary of the Lesson

The goal of national unity is to unite the nation on the basis of unity of belief, system of thought and action and purpose of life.

Hence the Muslim Ummah has one faith, one system of thought and action and the purpose of life; that is why they are one nation.

The Holy Qur'an and the traditions emphasize strongly on national unity because there is strength in unity while disagreement is weakness.

Our system of worship, our culture and civilization, our way of thinking, and the unity of our objective teach us unity and agreement.

Activity for the Students

Write a short article on National Unity and show it to the teacher.
Debate in classroom on the factors that play a vital role in promoting National Unity.

Exercise

1. Answer the following questions:

1. What is the meaning of National Unity?
2. How many nations are there except Islam?
3. With whom did Arab Tribes use to fight before Islam?
4. How many continents did Muslims dominate through National unity?
5. Write the meaning of any Qur'anic verse regarding National Unity.

2. Fill in the blanks.

1. And remember Allah's favour on you, that when there was _____ between you.
2. 'O slaves of Allah! Become _____ to one another.'
3. Muslims' strength, development and prosperity depend entirely on our _____.
4. The Muslim is one from whose tongue and hands the other Muslims are _____.

3. Tick ✓ on the right answer:

1. Unity and agreement are blessings and disunity and disagreement are:

- | | |
|--------------|--------------|
| (A) Courses | (B) Anxiety |
| (C) Conflict | (D) Disgrace |

2. The source of guidance for all Muslims is:

- | | |
|------------------------|---------------------|
| (A) Country and nation | (B) The Holy Qur'an |
| (C) Society | (D) Education |

3. In the social life of Muslims:

- | | |
|-------------------------|---------------------------|
| (A) Anxiety is found | (B) Justice is found |
| (C) Similarity is found | (D) Disagreement is found |

4. You see the Muslims as regards their being merciful among themselves and showing love among themselves and being kind:

- | | |
|-----------------------------|----------------------------|
| (A) resembling one body | (B) resembling two bodies |
| (C) resembling three bodies | (D) resembling four bodies |

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

Column A	Column B
1. The ideological unity connects Muslims	for you will lose courage and your strength will be lost.
2. Followers of all religions and ideologies other than Islam	help each other financially.
3. In the case of Zakat, Muslims	have been declared a separate nation.
4. And do not dispute with one another	to a relationship of national unity.

5. Complete the following passages:

1. It is stated in the Holy Qur'an: He created between your hearts _____.
2. It is stated in the Holy Qur'an: To establish the religion and do not create _____.
3. It is stated in the Holy Qur'an: And hold fast to the rope of Allah, all of you together, and _____.
4. It is stated in the tradition: O slaves of Allah! Become _____.

Instructions for the Teachers

Mention some more examples of national unity from the traditions of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَاصْحَابِهِ وَسَلَّمَ in front of the students.

Have students make a chart regarding national unity, which consists of some verses, traditions and sayings of Muslim thinkers, and display it on the wall.

Have students write brief articles on the following topics:

- What is national Unity?
- Why is national unity important?
- What are the commandments of Islam regarding national unity?

6-Human Rights

(Rights of Orphan, Widow, Disabled and Traveler)

Learning Outcomes

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

- Know the meaning and concept of Huqooq-ul-Ibad (human rights).
- Write down the Islamic teachings regarding their rights.
- Understand and describe the rights of orphans, widows, the disabled and travellers.
- Write down the significance and importance of human rights in the light of the Holy Qur'an and the tradition.

Meaning and concept of *Haqooq-ul-Ibad*:

The word '*Huqooq*' (rights) is the plural of '*Haq*'. '*Haq*' literally means 'proven thing and special consideration'. There are two types of rights: (1) the Rights of Allah and (2) Human rights.

Rights of Allah: refer to our responsibilities related to Allah Almighty, which Islam teaches us to fulfill.

Human Rights: refer to the special consideration; that Allah Almighty has enjoined on His servants for one another. The right of one person is the responsibility or duty of another person.

It is necessary for the prosperity and development of any society to take great care of human rights along with the rights of Allah Almighty. The significant members of the society are orphans, widows, the disabled and travellers. Their rights are described in the following:

Rights of orphans:

An orphan is a child (boy/girl) whose father has died. For such children, Islam imposes this responsibility on society that they should be treated well and taken into care for cherishing. The left property of their heirs should be protected. Their education and training should be arranged. When they reach the age of maturity and management, their property should be handed over to them. Not even a grain of their wealth should be eaten illegally.

Similarly, Islam also instructs us that the property of the orphans should be separated from our property. We should not mix our wealth with their wealth. Nor should we have our inferior wealth in exchange for their good wealth. This act is a great sin. Allah Almighty says:

Translation: And give the orphans their wealth and do not exchange the pure for the foul; and do not devour (or use up) their wealth, mixing it with your own; this is indeed a great sin. [Al-Nisaa: 2]

Islam also instructs that if the orphan's guardian is himself poor, he can take as much as he needs from the orphan's property, but if he is rich, he should not take it at all. Allah Almighty says:

Translation: And whoever (guardian) is well-off, must abstain; and whoever is poor may use from it in a reasonable measure'. [Al-Nisa: 6]

This gives the message that such orphan girls and boys who do not have any property left by their heirs. It is the collective duty of the Islamic society to take care of them, cherish them, treat them well and show benevolence on them. It is also the responsibility of the Islamic society that when the orphan boys and girls become mature, their marriage and accommodation should be arranged properly.

The significance of guardianship and Kindness to orphans:

The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ has mentioned great significance of guardianship and showing kindness to orphans. He said: 'The best house among the Muslims is the house in which orphans are well treated. The worst house among the Muslims is the house in which orphans are ill-treated.'

Rights of widows:

A woman whose husband has died is called a widow. In the pre-Islamic period of ignorance and also today in other religions, a widow is not given her proper place. However, Islam has defined widows' rights and given them a place full of honour in society. Here are some of their rights in the following:

- She should be given from the property of the husband one-eighth in case of having children and one-fourth in case of not having children.
- If the husband has not paid her the dowry (*Meher*) in his life, then after his death, the widow's dowry will be taken out first from his property then the rest of his property will be distributed among the heirs in which the widow will also have a share.
- The mourning period for her husband's death has been fixed at four months and ten days.
- After the *Iddah* (the period of mourning) is over, she is allowed to remarry of her own free will and no other person is allowed to impose his will upon her will.

In today's civilized world, whatever rights are given to widows, Islam has laid their foundation earlier.

Rights of Disabled:

Disabled are those members of society who cannot meet their daily routines due to their physical or mental weakness or loss of some limbs. The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ, the Messenger of Allah and the Last of all Prophets, said: Allah Almighty says: 'For whomever, I take both of his eyes, then he remains patient, I will reward him Paradise.' The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ, the

Messenger of Allah and the Last of all Prophets, said: ‘Whoever among Muslims removes one trouble of his brother; Allah will remove one of his troubles on the Day of Resurrection.’

The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ said: “To lead a lost person or a blind is also a charity (Sadqah).”

Some rights of the Disabled:

Since disabled persons cannot carry out their daily routines independently, healthy people must support them in every possible way by treating them well and serving them. It is forbidden to speak of favour conferred on the disabled.

Healthy persons are also prevented from realizing them as disabled.

They are also prohibited from using bad names or calling them with bad names due to their disability. Like it is forbidden to call a ‘lame’ person: ‘lame’ or to call a ‘blind’ person ‘blind’; because it would hurt them.

If a disabled person does not have a relative or guardian, it will be the state's responsibility to care for the disabled and build the institutions to care for them.

It taught the message that Islam teaches well treatment, compassion and cooperation with all human beings. However, those who have a disability are most deserving of our sympathy and support.

Rights of travellers:

A traveller is a person who goes away from his home due to some work or need. Due to being away from his home, a traveller is temporarily deprived of comfort and convenience. The Holy Qur'an also emphasizes on fulfilling the rights of people; among them is the traveller. We are commanded to give their due rights. Allah Almighty says:

فَاتِ ذَا الْقُرْبَىٰ حَقَّهُ وَالْيَتَامَىٰ وَالسَّبِيلَ

Translation: ‘Therefore give the relative his right, and to the needy, and to the traveller.’ [Al-Rome: 38]

There are two kinds of travellers: 1. One who stays in our house as a guest. 2. Second, with whom we are travelling partners.

Rights of the traveller who stays in our house as a guest:

Regarding the guest traveller, the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ said: “Whoever believes in Allah and the Last Day should respect his guest.”

Following are some aspects of honouring a guest:

- Such a traveller should be greeted with good morals and a smiley face; greetings should be initiated first politely and respectfully.
- He should be provided proper food and proper rest.
- If the traveller needs financial aid, his need should be met.
- When the traveller leaves, he should be accompanied for some distance and given farewell with prayers.

The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ used to give farewell to the travellers with the following prayer: 'I entrust your religion, trust and end of the deeds to Allah Almighty.'

Rights of the travelling Partner:

The people we travel with also have certain rights. Allah Almighty says in the Holy Qur'an:

Translation: "And be kind to those who are sitting near you and the travellers."
[Al-Nisa: 36]

Here are some of the rights of the travelling partner:

- Kindness should be shown to the travelling partner.
- Fighting should be avoided as much as possible, and the journey should be continued in a pleasant and peaceful atmosphere.
- He should be served preferably instead of asking him to serve.
- He should be treated with self-sacrifice and should not be harmed in any way.
- The travelling brother should be given more than our need.

With such cooperation, the journey will go in a pleasant atmosphere, the needs of each other will be met, and Allah Almighty will be pleased.

It conveyed the message that Islam commands to respect, help and meet the needs of the traveller, and he should be served as much as possible.

Summary of the Lesson

An orphan is a child (boy/girl) whose father has died. A woman whose husband has died is called a widow. Disabled are those who cannot meet their daily routines due to their physical or mental weakness or loss of some limbs. A traveller is a person who goes away from his home due to some work or need. Islam commands us to treat all of them well. Islam urges every member of society to help them physically, financially and morally. Islam enjoins the rulers to take care of such helpless members of the society and take care of their needs and facilities so that they too can live their lives in this world with dignity.

Activity for the Students

Write the summary of this lesson in good handwriting and show it to the teacher.

Exercise

1. Answer the following questions:

1. Who is an orphan?
2. What is meant by a widow?
3. What do you mean by disabled?
4. Who is called a traveller?
5. What is meant by human rights (*Huqoq ul Ibad*)?

2. Fill in the blanks.

1. The most deserving of our sympathy and support are those with _____.
2. To lead a lost person or a blind is also a _____.
3. It is stated in the Holy Qur'an: 'Therefore give the relative his right, and to the needy, and to _____.
4. The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ used to say: 'I entrust your religion, trust and end of the deeds to _____.

3. Tick ✓ on the right answer:

1. Islam instructs us that the property of the orphans from our property:

- (A) should be separated (B) should be mixed
(C) should be eaten together (D) should be considered well

2. The best house among the Muslims is the house in which orphans are:

- (A) ill-treated (B) well treated
(C) treated with soft (D) treated with harsh

3. In case of having children, the widow should be given from the property of the husband:

- (A) Half (B) One-fourth
(C) One-sixth (D) One-eighth

4. According to the Holy Qur'an, those who are sitting near you and the travellers should be:

- (A) treated with justice (B) treated with kind
(C) treated with sympathy (D) shown kindness

5. The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ said: To lead a lost person or a blind is also a:

- (A) Jihad (B) Charity
(C) Justice and benevolence (D) Good social life

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

Column A	Column B
1. When the traveller leaves, he should be accompanied for some distance	preferably instead of asking him to serve.
2. Traveling partner should be served	and given farewell with prayers.
3. 'Whoever among Muslims removes one trouble of his brother;	and one-fourth in case of not having children.
4. The widow should be given from the property of the husband one-eighth in case of having children,	Allah will remove one of his troubles on the Day of Resurrection.'

5. Complete the following passages:

1. The best house among the Muslims is the house in which orphans _____.
2. In case of not having children, the widow should be given from the property of the husband _____.
3. Disabled are defined as those members of the society who _____.
4. Translation of the Holy Qur'an: 'Those who are sitting near you and the travellers _____.'

Instructions for the Teachers

Arrange a debate on the rights of orphans, widows, disabled and travellers in the classroom among students.

Ask students to write brief articles on the following topics:

- List the rights of an orphan.
- The spirit to help orphans.
- List the rights of widows.
- The spirit to help widows.
- List the rights of disabled persons.
- The spirit to help disabled persons. (Make them valuable citizens of the society)
- Importance of the rights of travellers.

PEARLS OF GUIDANCE FAMOUS PERSONALITIES OF ISLAM

Introduction

Some human beings have strong faith, high morals, high character, great courage, extraordinary bravery and courage. They are the best role models for other human beings in terms of their intellectual, scientific, religious, public, political and social services. Reading their biographical accounts and deeds creates feelings of love in the heart. People follow their footsteps by considering them as their role models; in this, they consider their happiness and success.

Among such great personalities are Hazrat Fatima Al-Zahra رضي الله عنها, Muhammad Bin Qasim, Boo Ali Ibn Sina (Avicenna), and Hazrat Shah Waliullah Muhaddith Dehlavi رحمة الله عليه

Objectives

The purpose of the introductions and biographical accounts of the great personalities is to enable our new generation to get acquainted with their lives and achievements, create feelings of love for them, and beautify their future by encouraging them to follow their footsteps.

1-Hazrat Fatima Al-Zahra رضى الله عنها

Learning Outcomes

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

- Know and describe the brief biographical account of Hazrat Fatima Al-Zahra رضى الله عنها.
- Describe the position and status of Hazrat Fatima Al-Zahra رضى الله عنها.
- By considering Hazrat Fatima Al-Zahra رضى الله عنها a great role model, write the positive effects on society by following her footsteps.

Early life:

Hazrat Fatima Al-Zahra رضى الله عنها, the lady of Paradise, was the dearest daughter of Prophet Muhammad صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ, the Messenger of Allah and the Last of all prophets.

Birth:

According to the authentic tradition, Hazrat Fatima Al-Zahra رضى الله عنها was born five years before the proclamation of the Prophethood, when the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ was 35 years old. Her blessed mother Hazrat Khadija Al-Kubra رضى الله عنها was 55 years old. She was the youngest children of Hazrat Khadija Al-Kubra رضى الله عنها.

Titles:

She had many titles, some are 'Syeda Nisa Ahl Al-Jannat', Syeda Nisail Alameen', 'Zahra', 'Batool' and 'Tahira'.

Childhood and events of early life:

Hazrat Fatima Al-Zahra رضى الله عنها was very serious and simple from her childhood. She did not like playing and did not like to go to her tribe's houses. She always stayed with her parents. The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ, the Messenger of Allah and the Last of all Prophets, liked her simplicity, intelligence and wisdom. That is why she was called 'Batool' (detached from the world). She was brought up and trained in the blessed atmosphere of the house of The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ, the Messenger of Allah and the Last of all

prophets. She reached the age of consciousness under the supervision of her mother. Although the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ was busy in invitation and preaching Islam day and night, he used to spare particular time for her.

Marriage:

After the migration to Madinah, the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ engaged Hazrat Fatima رَضِيَ اللهُ عَنْهَا with Hazrat Ali Al-Murtaza رَضِيَ اللهُ عَنْهُ. The financial condition of Hazrat Ali Al-Murtaza رَضِيَ اللهُ عَنْهُ was not very good in those days; he had only one horse and one piece of armour. According to the instructions of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ, he sold out his armour in 480 silver coins (Dirham), which Hazrat Usman رَضِيَ اللهُ عَنْهُ bought and then returned the same armour to Hazrat Ali رَضِيَ اللهُ عَنْهُ as a gift. Hazrat Ali Al-Murtaza رَضِيَ اللهُ عَنْهُ arranged the marriage with armour money. The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ read the marriage sermon, and he gave her dowry (*Maher*) and fixed four hundred silver coins and prayed for blessings. Thus, in the 2nd year A.H, after the battle of Badr, she got married to Hazrat Ali Al-Murtaza رَضِيَ اللهُ عَنْهُ with simplicity.

Personality and status of Hazrat Fatima Al-Zahra رَضِيَ اللهُ عَنْهَا:

Hazrat Fatima Al-Zahra رَضِيَ اللهُ عَنْهَا possessed excellent habits and qualities. She was a very pious and devout woman. She used to do all the work at home herself, and during this time, she also engaged in the remembrance of Allah. Although she had been starving for many days, she never returned any person empty-handed. She always followed the footsteps of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ in her eating and drinking, standing and sitting down, talking, dressing and in all her ways. Umm Al-Mu'minin Hazrat Ayesha Siddiqua رَضِيَ اللهُ عَنْهَا said: 'I found Hazrat Fatima Al-Zahra رَضِيَ اللهُ عَنْهَا the most similar to the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ, in all her movements and postures.' When she came to the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ, he welcomed her warmly and gave her great respect, and got her sit near him. When the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ visited her house, she greeted him warmly. The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ used to say about her: 'Fatima is a part of my body. Whoever made her happy made me happy and whoever made her angry made me angry.' When the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ intended to go on a journey, so the last person he met would be Hazrat Fatima Al-Zahra رَضِيَ اللهُ عَنْهَا and the first person he met on his return from the journey would be Hazrat Fatima Al-Zahra رَضِيَ اللهُ عَنْهَا. Once the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ went to the house of Hazrat Fatima Al-Zahra رَضِيَ اللهُ عَنْهَا, he saw that she was kneading the dough, and the remembrance of Allah was

continuing on her tongue. There were many patches on the clothes she was wearing, the tears came out from the eyes of the Holy Prophet ﷺ and he said: “O Fatima! Confront the suffering of the world with patience and wait for the eternal happiness of the Hereafter. Allah Almighty will give you a good reward for it.”

Once, the Holy Prophet ﷺ was a guest at the house of Hazrat Abu Ayub Ansari رضي الله عنه. When the tablecloth was laid, the Holy Prophet ﷺ placed some meat on a loaf of bread and said: “Send this to Fatima. She has been starving for many days.” Hazrat Fatima Al-Zahra رضي الله عنها also loved the Holy Prophet ﷺ immensely, and she was at the forefront of taking care of him. On the occasion of the battle of Uhud, when Hazrat Fatima Al-Zahra رضي الله عنها came to know the injury of the Holy Prophet ﷺ, she became very sad and immediately rushed to the battlefield and washed the wounds of the Holy Prophet ﷺ with her hands. However, the bleeding did not stop from the head wound, so she burned the palm mat and filled the ashes in the wound, stopping the bleeding.

Syeda Al-Nisa Fatima Al-Zahra رضي الله عنها also has the significance that Allah Almighty preserved the lineage of the Holy Prophet ﷺ through her descendants, while the sons of The Holy Prophet ﷺ, the Messenger of Allah, passed away in infancy and the rest of the daughters' children did not survive.

Children: Hazrat Fatima Al-Zahra رضي الله عنها had six children, whose names are as follows:

Hazrat Imam Abu Muhammad Hassan رضي الله عنه, Hazrat Imam Abu Abdullah Hussain رضي الله عنه, Hazrat Mohsin رضي الله عنه, Hazrat Umm e Kulsum رضي الله عنها and Hazrat Umm Al-Masaib (bearer of Troubles) Zai'nab رضي الله عنها. Hazrat Mohsin رضي الله عنه died in his childhood. Hazrat Hassan رضي الله عنه, Hazrat Hussain رضي الله عنه, Hazrat Zainab رضي الله عنها and Hazrat Umm e Kulsum رضي الله عنها are famous in the history of Islam in terms of important events.

Death:

After the demise of the Holy Prophet ﷺ, Hazrat Fatima Al-Zahra رضي الله عنها used remain very sad, so only six months after the demise of the Holy Prophet ﷺ, on the 3rd of Ramadan, 11th A.H, at the age of about 29 years, she also passed away and was buried in Janat al-Baqi.

Summary of the Lesson

Hazrat Fatima Al-Zahra رضى الله عنها was the youngest daughter of The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ, the Messenger of Allah and the last of all Prophets, and Hazrat Khadija Al-Kubra رضى الله عنها.

The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ brought up and trained Hazrat Fatima Al-Zahra رضى الله عنها very well. She was with the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ in his troubles in Makkah.

Hazrat Fatima Batool رضى الله عنها possessed very was a very pious and devout woman. The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ loved her very much. Hazrat Ali رضى الله عنه was her husband and Hazrat Hassan رضى الله عنه, Hazrat Mohsin رضى الله عنه and Hazrat Hussain رضى الله عنه were her sons, while Hazrat Zainab رضى الله عنها and Umm e Kusum رضى الله عنها were her daughters. They all are worth following in worship, piety and great morals.

Activity for the Students

Write an article on the personality of Hazrat Fatima Al-Zahra رضى الله عنها and show it to the teacher.

Write the titles of Hazrat Fatima Al-Zahra رضى الله عنها in good handwriting.

Exercise

1. Answer the following questions:

1. When was Hazrat Fatima Al-Zahra رضى الله عنها born?
2. Who was the mother of Hazrat Fatima Al-Zahra رضى الله عنها?
3. Mention the titles of Hazrat Fatima Al-Zahra رضى الله عنها.
4. Who was the husband of Hazrat Fatima Al-Zahra رضى الله عنها?
5. Write the names of Hazrat Fatima Al-Zahra's children.

2. Fill in the blanks.

1. Although Hazrat Fatima Al-Zahra رضى الله عنها had been starving for many days, she never returned _____ person.
2. In the _____ A.H, Hazrat Fatima Al-Zahra رضى الله عنها got married to Hazrat Ali Al-Murtaza رضى الله عنه.
3. The dowry (*Maher*) of Hazrat Fatima Al-Zahra رضى الله عنها was fixed _____ silver coins.
4. In the battle of Uhud Hazrat _____ burned the palm mat and filled the ashes in the wounds of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ.

3. Tick ✓ on the right answer:

1. Among the children of Hazrat Khadija رضى الله عنها, Hazrat Fatima Batool رضى الله عنها was:
(A) The first (B) The second
(C) The third (D) The youngest
2. According to the authentic tradition, at the birth time of Hazrat Fatima Al-Zahra رضى الله عنها, the age of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ was:
(A) 35 years (B) 45 years
(C) 40 years (D) 41 years
3. Hazrat Fatima Al-Zahra رضى الله عنها lived for almost:
(A) 24 years (B) 29 years
(C) 34 years (D) 39 years
4. The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ placed some meat on a loaf of bread and said:
(A) Send this to Hazrat Aysha رضى الله عنها (B) Send this to Hazrat Fatima Al-Zahra رضى الله عنها
(C) Send this to Hazrat Umm Salma رضى الله عنها (D) Send this to Hazrat Sawda رضى الله عنها

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

Sentence	Right	Wrong
1. Allah Almighty preserved the lineage of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ through descendants of Hazrat Fatima Al-Zahra رضى الله عنها.	<input type="checkbox"/>	<input type="checkbox"/>
2. Hazrat Fatima Al-Zahra رضى الله عنها was given in dowry a well-constructed house, excellent clothes and much gold jewellery.	<input type="checkbox"/>	<input type="checkbox"/>
3. At the time of marriage, Hazrat Ali رضى الله عنه had only one horse and one armour. He sold out his armour and arranged the marriage.	<input type="checkbox"/>	<input type="checkbox"/>
4. The mother name of Hazrat Imam Hassan رضى الله عنه and Hazrat Imam Hussain رضى الله عنه was Hazrat Khadija Al-Kubra رضى الله عنها.	<input type="checkbox"/>	<input type="checkbox"/>

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

Column A	Column B
1. Hazrat Fatima Al-Zahra رضى الله عنها was born	of which “Syeda Nisa Ahl Al-Jannat”.
2. The word ‘ <i>Batool</i> ’ means	is a part of my body”.
3. Hazrat Fatima Al-Zahra رضى الله عنها had many titles,	five years before the proclamation of the Prophethood.
4. The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said: “Fatima رضى الله عنها was detached from the world.”	detached from the world.

Instructions for the Teachers

Provide more detail about Hazrat Fatima Al-Zahra رضى الله عنها to students.

Ask students write brief articles on the following topics:

- Hazrat Fatima Al-Zahra رضى الله عنها her personality, titles, marriage and children.
- The status of Hazrat Fatima Al-Zahra رضى الله عنها.
- Distinguished characteristics of the personality of Hazrat Fatima Al-Zahra رضى الله عنها.

2-Muhammad bin Qasim

Learning Outcomes

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

- Understand and describe the biographical account of Muhammad bin Qasim.
- Explain the achievements and bravery of the conqueror of Sindh.
- By following his footsteps, they will be able to make the services rendered to the Muslim Nation in practical shape.

Birth and early life:

Muhammad bin Qasim, the famous Arab general and the conqueror of Sindh, is a proud figure of Islamic history. His full name was Imad-ud-Din Muhammad bin Qasim Saqafi. He was born in Ta'if in 75 A.H according to 694 A.D. His father, Qasim, was the governor of Basra. Basra was a big academic, cultural and military centre at that time. Muhammad bin Qasim acquired education in Ta'if and Basra. He was about five years old when his father passed away. Due to his abilities and skills, Muhammad bin Qasim was recruited in the army of Damascus at the age of 14 and received military training there, and gained a high position in the army on his ability. Muhammad bin Qasim was a courageous, brave and strong-willed man. He had a personality of very high moral character, an eloquent tongue and a smiling face. Older soldiers in the army also respected him very much.

This was the period when the chain of Islamic conquests had reached far-flung parts of the world. Although some attempts were made to conquer Sindh during the reigns of other Muslim caliphs, the decisive conquest of Sindh took place during the reign of Umayyad caliph Walid bin Abdul Malik by Muhammad bin Qasim.

Reasons for the conquest of Sindh:

There may be various reasons for the conquest of Sindh. However, the immediate cause of the invasion of Sindh was that many Muslim merchants lived with their families on Serendip Island, some of whom died. Serendip's king (Raja) wanted to establish good relations with the Muslim caliph. So he got an opportunity to access the court of caliph through a Caravan, which was going to Kufa. He gave the gifts to the widows and orphans of these deceased merchants and departed them. There were some pilgrims also on the ship. Due to adverse winds, the ship anchored at the coast of Debal in Sindh. There was a governor of Raja Dahir in Debal. The governor along with the army brutally robbed the Muslim travellers and imprisoned their men, women and children. Some of the Muslims somehow escaped from the prison. They reached Iraq and reported the whole situation to Hajjaj bin Yusuf al-

Saqafi, the governor of Iraq. They told him that when a widow was being robbed of her belongings, she shouted:

يَا حَجَّاجُ! اَعِثْنِي

Translation: O Hajjaj! Help me.

Hajjaj bin Yusuf had great effect by this incident. He immediately responded to this woman's voice and wrote a letter to Raja Dahir of Sindh that our people should be released in a respectful manner and their wealth and belongings should be returned and the culprits should be punished. Raja Dahir replied very bluntly, 'It was done by the pirates, on whom I have no control. You should come yourself to free the prisoners and take back the robbed things.' While the reality was opposite to this, the Muslims were imprisoned in the jail of Debal cost of Raja Dahir. Upon receiving this reply, Hajjaj bin Yusuf intended to attack on Sindh, first sending two generals (Abdullah bin Nibhan Aslami and Budail bin Tuhfa Majai) one after the other, but they did not succeed.

Muhammad bin Qasim and the conquests of Sindh:

Then Hajjaj bin Yusuf ordered Muhammad bin Qasim, his cousin's son, to advance towards Sindh. At that time, Muhammad bin Qasim was only seventeen years old. Hajjaj bin Yusuf sent 6,000 troops with the necessary equipment to help Muhammad bin Qasim. There were five catapults along with horses and camels in the army, which were used to throw heavy stones at enemy's forts. The biggest catapult was the 'A'roos'. When Muhammad bin Qasim reached Makran from Shiraz, the Muslim governor of Makran assisted him with more 3000 troops. Now Muhammad bin Qasim reached Debal with nine thousand soldiers.

Conquest of Debal Port:

At the end of 92 A.H, Muhammad bin Qasim laid siege to Debal Port. The siege lasted for six months, but the city was not conquered. Finally, according to the instructions of Hajjaj bin Yusuf, the catapult was installed at a certain angle, and the stones were thrown into the city. Meanwhile, Muhammad bin



Old Treses of Debal

Qasim came to know that as long as the dome in the center of the city was safe, the spirits of the people would remain high. So Muhammad bin Qasim specifically targeted the dome. The dome's fall demoralised the city's people, and the ruler of Raja Dahar left the city and ran away. After the conquest of Debal, Muhammad bin Qasim freed Muslim prisoners and Buddhist priests from oppressive Hindus. This led Buddhists to support Muslims openly. Muhammad bin Qasim maintained rules

and regulations in the city and built a mosque there. For the first time after the conquest of Debal, the footsteps of the Muslims in Sindh were firmly established. Muhammad bin Qasim had not yet met Raja Dahir.

Battle between Muhammad bin Qasim and Raja Dahir:

The king of Sindh Raja Dahir was present with his army near Aror Fort, five miles away from Rohri on the left bank of the Indus River, so Muhammad bin Qasim through his war skills and strategy, crossed the Indus River by building a bridge for boats. In Ramadan 1st 93 A.H, according to June 712 A.D, the battle between Muhammad bin Qasim and Raja Dahir started. Raja Dahir came to the bank of the river Indus with a hundred elephants, ten thousand armoured cavalries and thirty thousand infantry, while the number of Muhammad bin Qasim's army was twelve thousand, of which only three thousand were Sindhi soldiers. The battle continued for ten days. The Muslims were unable to do anything in front of the strong elephants. Finally, on the tenth day, the Muslims started throwing flammable liquid on the elephants with pumps, from which they fled. Raja Dahir's elephant also ran away from the field and sat in a nearby lake. Raja Dahir came down from the elephant and fought on foot until an Arab Mujahid killed him. Then the Muslims entered the fort victoriously. Besides fighters, peaceful civilians were not attacked by the Muslims. In this battle, a lot of booty came in the hands of Muslims and thus, on Ramzan 10th. 93 A.H, according to June 20th. 712 A.D, the Muslims defeated the Raja of Sindh.

Muhammad bin Qasim's style of government:

Muhammad bin Qasim stayed three and a half years in Sindh. He started his conquests from Debal port and ended in Multan. During this period, the government which Muhammad bin Qasim established in Sindh was exemplary in law and order and justice. Muhammad bin Qasim spread a network of mosques in all areas. He gave religious freedom to the Hindus and gave them lands to build temples there. On the condition of obedience, he retained the former rulers of the conquered territories. He established an effective system for the welfare of the people. He provided all kinds of agricultural facilities to the farmers. The tax of the farmer, whose crop was low, was waived. In short, he cared for his subjects' welfare during his tenure. Muhammad bin Qasim became popular among the people due to his way of government. Muhammad bin Qasim declared in Sindh that whoever wanted to become a Muslim, he could become. Whoever wanted to stay in his religion, he could stay. This endurance of Muhammad bin Qasim had a profound effect on the people of the area; many embraced Islam out of their own will.

Muhammad bin Qasim's personality in the eyes of the people of Sindh:

Muhammad bin Qasim's personality has been very popular in the eyes of the people of Sindh because he introduced Islam, a great blessing to the people of Sindh. People of Sindh became aware of monotheism instead of idolatry and superstition. They felt their honour, greatness and dignity. The people of Sindh,

who were the victims of religious ups and downs in the early Brahmin era, Muhammad bin Qasim gave religious and intellectual freedom to everyone and taught human equality. However, in practice, he established a system in which all human beings had equal rights. He introduced a court system in which there was no difference between rich and poor, which set such examples of endurance, mercy, pardon and generosity that the people of Sindh had never seen such examples from any conqueror. Muhammad bin Qasim not only conquered the territories but also won the hearts of the people of Sindh through his high moral character. This was why many people of Sindh welcomed Muhammad bin Qasim, embraced Islam in groups, voluntarily joined his army, and offered their services to him. Due to Muhammad bin Qasim, Islam was preached here formally. Many scholars, *Muhaddis* (narrators), *Mufassir* (commentators) and *Sufis*, were born who played an important role in the propagation of Islam and spread of Islam throughout the subcontinent. Due to Muhammad Qasim, Islam was first formally introduced in the subcontinent from Sindh and the first Islamic state was established in Sindh; that is why Sindh was given the title of '*Bab-ul-Islam*' (Door of Islam). Therefore, the people of Sindh have always been fans of Muhammad bin Qasim, the conqueror of Sindh and are grateful to him and remember him with respect. This was the reason when the news of his death reached the people of Sindh. They mourned. People were weeping and remembering Muhammad bin Qasim. Muhammad bin Qasim made Sindh the center of Islam. This achievement will be written in golden letters till the Day of Judgment.

Summary of the Lesson

Muhammad bin Qasim was a young famous Arab general who fought Raja Dahir, a Brahmin of Sindh and his supporters from 712 to 715 A.D and conquered Sindh.

Muhammad bin Qasim freed Muslim Arab prisoners from the captivity of Raja Dahir and spread Islam in Sindh, and established the first Islamic state in the subcontinent in Sindh, in which the system of Islamic justice was implemented. That is why Sindh is called '*Bab-ul-Islam*'.

Muhammad bin Qasim won the hearts of the people of Sindh by treating them very kindly; that is why so many people of Sindh happily accepted Islam and expressed their heartfelt love and sympathy for him. Therefore, the people of Sindh still remember Muhammad bin Qasim and consider him as their benevolent and have intense devotion and love for Islam.

Activity for the Students

Write an essay on the personality of Muhammad bin Qasim and submit it to the teacher.

Exercise

1. Answer the following questions:

1. When was Muhammad bin Qasim born?
2. At what age was Muhammad bin Qasim recruited in the Army?
3. What was the immediate cause of the conquest of Sindh?
4. What strategy did Muhammad bin Qasim adopt to conquer Debal?

2. Fill in the blanks.

1. The fight took place between Muhammad bin Qasim and Raja Dahir near _____ Fort.
2. The number of Muhammad bin Qasim's army at that time was _____.
3. Muhammad bin Qasim defeated Raja Dahir on Ramzan 10th _____ in Sindh.
4. Sindh was given the title _____.

3. Tick ✓ on the right answer:

1. The number of troops, Hajjaj bin Yusuf sent to help Muhammad bin Qasim was:

- | | |
|----------|----------|
| (A) 4000 | (B) 5000 |
| (C) 6000 | (D) 9000 |

2. The siege of Debal city lasted for:

- | | |
|----------------|------------------|
| (A) Six months | (B) Four months |
| (C) Two months | (D) Three months |

3. The number of catapults Muhammad bin Qasim had was:

- | | |
|-------|-------|
| (A) 3 | (B) 4 |
| (C) 5 | (D) 6 |

4. Raja Dahir met Muhammad bin Qasim on:

- | | |
|--------------|-----------|
| (A) Horse | (B) Camel |
| (C) Elephant | (D) Mule |

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

Sentence	Right	Wrong
1. The government which Muhammad bin Qasim established in Sindh, was exemplary in law and order and justice.	<input type="checkbox"/>	<input type="checkbox"/>
2. Muhammad bin Qasim treated the people of Sindh with endurance and gave them freedom of religion.	<input type="checkbox"/>	<input type="checkbox"/>
3. Raja Dahir was a Buddhist.	<input type="checkbox"/>	<input type="checkbox"/>

Instructions for the Teachers

Provide more detail about Muhammad bin Qasim and the conquest of Sindh.

3-Boo Ali Ibn Sina

(Avicenna)

Learning Outcomes

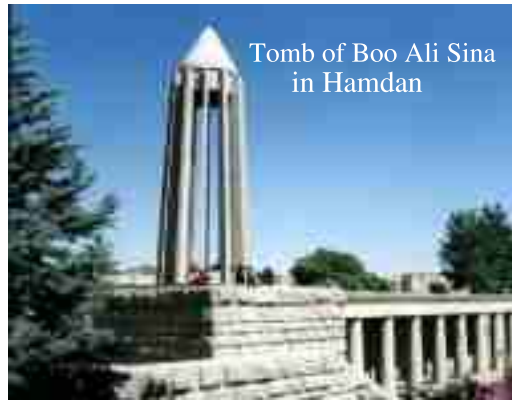
By the end of the lesson, students will be able to:

- Describe the early life events of Boo Ali Sina.
- Write an essay on the scholarly achievements of Boo Ali Sina.
- Describe the positive effects on society which are gained by following the footsteps of Boo Ali Sina.

Early Life:

Boo Ali Ibn Sina was a renowned physician, famous Muslim scientist, philosopher, astronomer, biologist, physicist, mathematician, as well as anatomist, Iamatologist (expert in the science of remedies), therapist, pathologist and pharmacologist of the Muslim world.

The real name of Boo Ali Ibn Sina was Husain bin Abdullah bin Ali bin Sina. He was known as Boo Ali Sina and Ibn Sina. His title was 'Al-Sheikh Al-Raees'. He was born in the village of 'Af'shana' in Bukhara in 370 A.H according to 980 A.D. At the age of six, he moved with his father to Bukhara, where he began acquiring his education.



Tomb of Boo Ali Sina
in Hamdan

Scholarly Achievements:

Boo Ali Ibn Sina wrote books on almost every subject, like philosophy, medicine, Islamic jurisprudence, mysticism, poetry and literature etc. but his real fame was due to his two books, they are: (1) The Canon of Medicine (Al-Qanoon fi Al-Tibb) (2) The Book of Healing (Kitab Al-Shi'fa).

The Canon of Medicine:

This book of Boo Ali Ibn Sina consisted of five volumes. This is a complete and authoritative book on the science of anatomy, the benefits of organs and Iamatology. In the first volume, all the organs of the body and their functions are discussed in detail. The second volume describes the properties, effects, observations and experiments of all herbs and medicines. The third and fourth volumes describe human diseases in detail. Their causes and symptoms are also discussed. Finally, in the fifth volume, prescriptions and medicines are prescribed for various diseases.

The Book of Healing: In this book, Boo Ali Ibn Sina discussed logic, physics, mathematics and theology in detail. Similarly, the house management, establishment of a state, politics, dealings and ethics are also highlighted therein.

Boo Ali Ibn Sina was very fond of mathematics. He was an expert in the science of geodesy. In the matter of chemistry, the views of Boo Ali Ibn Sina were different from those of his contemporaries. He believed that mercury, silver or any other metal cannot be chemically converted into gold.

Boo Ali Ibn Sina was also an expert in psychological therapy. He was the first to introduce psychology into the science of medicine. In this regard, Boo Ali Ibn Sina believed that human emotions such as happiness, sorrow, anger, thought, and other feelings and emotions are related to the structure of the heart. Different types of blood and other body fluids are also closely linked to these feelings. He also said that enmity, cowardice, miserliness and likewise feelings can be controlled by medical means. His theory regarding biology was that the number of non-life-accepting bodies in the universe is very small. In contrast, the number of life-accepting bodies is very large. He was the first scientist to prove the extent of light and the theory of its speed.

Acceptance in Europe:

The people of Europe greatly appreciated the academic achievements of Boo Ali Ibn Sina; they translated his books into their languages, and the whole of Europe benefited from them. Boo Ali Ibn Sina's book 'The Canon of Medicine' has been part of the curriculum in European medical colleges for centuries. Sixteen editions of this book were published in the fifteenth century and twenty editions in the sixteenth century. The book was also translated into Latin and French.

Personality:

Boo Ali Ibn Sina was a man of high morals and character. He had a quiet and content nature. He disliked greed. He valued action with knowledge; he was hardworking, disciplined, and keen on reading. He used to drink tea or coffee at night when he fell asleep so the sleep could fly away. His memory was very strong. He was busy in studies day and night. He also held the minister post twice, but his natural field was academic work, so he stayed focused. He used to avoid the company of the rulers and did not like the luxurious life. He always used the art of medicine to serve the creation of Allah Almighty. He treated people with his observations, experiences and determination. At the age of twelve only, he became known as '*Hakim Haziq*' (Skilled Doctor).

Death:

Boo Ali Ibn Sina was suffering from colic. When he realized that he could no longer live long, he spent all his possessions on the needy people, freed his slave, and began to recite the Holy Qur'an at all times. He passed away on the 4th of Ramzan 428 A.H according to 1037 A.D.

Summary of the Lesson

Boo Ali Ibn Sina was a renowned physician, famous Muslim scientist and scholar of many other sciences and arts. He was born in the village of 'Af'shana' in Bukhara in 980 A.D and passed in 1037 A.D.

In his 57 years of life, he became a master in theology, ethics, sociology, physics, chemistry, medicine, biology, etc.

He wrote almost a hundred books. The Canon of Medicine and the Book of Healing were famous among his books. At the age of twelve, he became known as '*Hakim Haziq*'. He chose the field of medicine with the intention of serving the people. The modern science of medicine developed on the same basis as Boo Ali Sina stated. He is famous with the title of 'Al-Sheikh Al-Raees'.

Activity for the Students

Write the academic achievements of Boo Ali Sina and show them to the teacher.

Exercise

1. Answer the following questions:

1. When and where was Boo Ali Ibn Sina born?
2. What was the opinion of Boo Ali Ibn Sina regarding Psychology?
3. How did Europe regard the academic achievements of Boo Ali Ibn Sina?
4. Which books of Boo Ali Ibn Sina got fame?
5. What was the age of Boo Ali Ibn Sina when he became known as 'Hakim Haziq'?

2. Fill in the blanks.

1. Boo Ali Ibn Sina was a renowned physician, famous _____ scientist.
2. Boo Ali Ibn Sina became known as _____ Haziq' at the age of twelve.
3. The academic achievements of Boo Ali Ibn Sina were greatly appreciated by the people of _____.
4. Boo Ali Ibn Sina's book The Canon of Medicine consists _____ volumes.

3. Tick ✓ on the right answer:

1. The title of Boo Ali Ibn Sina was:

- | | |
|-----------------------|---------------------------|
| (A) Al-Sheikh | (B) 'Al-Sheikh Al-Raees'. |
| (C) the first teacher | (D) the second teacher |

2. Boo Ali Ibn Sina was the first to introduce psychology into:

- | | |
|-----------------------------|------------------------------|
| (A) the science of medicine | (B) the science of chemistry |
| (C) the science of biology | (D) the science of physics |

3. The disease name in which Boo Ali Ibn Sina died is:

- | | |
|------------|------------------|
| (A) Colic | (B) Tuberculosis |
| (C) Cancer | (D) Headache |

4. Boo Ali Ibn Sina's book the Canon of Medicine was is consist of:

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

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

Column A	Column B
1. Boo Ali Ibn Sina's book 'The Canon of Medicine' has been part of	began to recite the Holy Qur'an at all times.
2. He used to drink some tea or coffee at night when he fell asleep	the curriculum in European medical colleges for centuries.
3. Boo Ali Ibn Sina was a man of high morals and character;	so that the sleep could fly away.
4. Boo Ali Ibn Sina in his last days	he had a quiet and content nature.

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

Sentence	Right	Wrong
1. The title of Boo Ali Ibn Sina was 'first teacher'.	<input type="checkbox"/>	<input type="checkbox"/>
2. Boo Ali Ibn Sina's fame was due to these two books: (1) The Canon of Medicine (2) The Book of Healing.	<input type="checkbox"/>	<input type="checkbox"/>
3. Boo Ali Ibn Sina believed that mercury, silver can be chemically converted into gold.	<input type="checkbox"/>	<input type="checkbox"/>
4. Boo Ali Ibn Sina held the post of minister twice.	<input type="checkbox"/>	<input type="checkbox"/>
5. Boo Ali Ibn Sina died in 1037 A.D.	<input type="checkbox"/>	<input type="checkbox"/>

Instructions for the Teachers

Provide more detail about the achievements of Boo Ali Ibn Sina to students.

Ask students to write articles on the following topic in detail:

Boo Ali Ibn Sina, name, birth, and learning philosophy and science.

Books and achievements of Boo Ali Ibn Sina

4-Shah Waliullah Muhaddis Dehlavi رحمة الله عليه

Learning Outcomes

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

- Know and describe the early life of Shah Waliullah رحمة الله عليه.
- Describe the religious and academic achievements of Shah Waliullah رحمة الله عليه.
- By following the footsteps of Shah Waliullah رحمة الله عليه, they will be able to make their name famous. In addition, they will be able to reform society and serve the country and the nation.

Events of Early life:

Shah Waliullah's name was Qut'buddin Ahmed. 'Waliullah' was the title given to him by his father. His father's name was Shah Abdul Rahim رحمة الله عليه, who was a great religious scholar and a Sufi saint of his time. He also founded a religious school called 'Madrasa Rahimiya'. Shah Waliullah رحمة الله عليه was born on Shawwal 4th 1114 A.H according to 10th of February 1703 A.D, in Dehli. He acquired early education from his father. He graduated from Madrasa Rahimiya at the age of 15. Then he decided to go to perform Hajj and to the Holy Hijaz for further education in 1731 A.D. Where he remained under the supervision and training of renowned and great scholars of that time like Sheikh Abu Tahir Madani, Sheikh Wafduallah Makki and Sheikh Tajud Din Al-Qal'i. This training enhanced his broad vision and ability. He returned to Delhi in 1733 A.D after staying in Hijaz for 14 months and took over the charge of Madrasa Rahimiya, and engaged in research, writing and editing.

Personality:

Shah Waliullah Mohaddis Dehlavi رحمة الله عليه is a great personality of the Indo-Pak subcontinent who dedicated his life to free Muslims from political, mental, intellectual and moral degradation. The period in which Shah Waliullah opened his eyes was a time of the decline of Muslims in the subcontinent. Muslim rule was declining, and Muslims were on the edge of destruction. In such a situation, Shah Waliullah رحمة الله عليه made every effort for the renaissance of the Muslims and played a significant role in maintaining the national identity of the Muslims.

Religious Services:

In the time of Shah Waliullah, Muslims completely forgot the actual teachings of Islam. Bad customs and foul beliefs were becoming part of Islam, and

Muslims were being divided into different sects. Shah Waliullah رحمه الله عليه paid particular attention to this and drew the attention of Muslims to *Ijtihad* and research.

Shah Waliullah رحمه الله عليه realized that differences were growing due to the distance from the teachings of the Holy Qur'an, due to which they are falling prey to grouping. Therefore, Shah Waliullah رحمه الله عليه thought that if Muslims pay proper attention to the Qur'anic teachings and follow them, they can get rid of differences among them. Keeping that idea in mind, he translated the Holy Qur'an into Persian under the name of 'Fath-ur-Rahman' in a simple manner so that Muslims could think and ponder the text of the Holy Qur'an directly.

In order to resolve the jurisprudential differences of the Muslims, he wrote a booklet, 'Al-Insaf fi Bayan Sabab al-Ikhtalaf', in which he compiled the history of tradition and jurisprudence (Fiqh) and reviewed the jurisprudential issues and emphasized the need for *Ijtihad* for their solutions. He tried to clarify that escalation should be avoided in any divisive issue, and he did it in practice. Due to his efforts, the differences among Muslims began to decrease, and sectarianism was prevented.

He also strived to eliminate the idea that human beings should rule over human beings. He clarified that sovereignty belongs only to Allah Almighty. A man may be the servant of men, not the ruler. Allah Almighty is the owner of the supreme power, human beings are His vicegerent and caliph, and their job is to serve the people.

The effects of the movement he started for the renaissance of the Muslims came up during his lifetime. He had formed a group of scholars and learned people who could continue this work.

He died at the age of 61 on 29th Muharram, 1176 A.H according to 20th August 1762 A.D. After him, his sons (Shah Abdul Aziz رحمه الله عليه, Shah Rafi-ud-Din رحمه الله عليه, Shah Abdul Qadir رحمه الله عليه and Shah Abdul Ghani رحمه الله عليه) and other successors continued this mission. After the war of independence in 1857 A.D, the British persecuted his supporters during their rule. However, they were unable to suppress this movement and its ideology. Due to his movement, the Muslims maintained their identity.

Summary of the Lesson

Shah Waliullah Mohaddis Dehlavi رحمه الله عليه was a great Muslim intellectual and thinker of the subcontinent in twelfth century A.H according to eighteenth-century A.D.

The period in which Shah Waliullah رحمه الله عليه opened his eyes; the Muslims were in decline mentally, intellectually, religiously, economically and politically. Muslim rule was declining, and Muslims were on the edge of destruction.

Shah Waliullah رحمة الله عليه made every effort for the renaissance of the Muslims and played a significant role in maintaining the national identity of the Muslims. He explored the causes of the weaknesses of the Muslims and took practical steps for their solution.

He dedicated his life to taking out Muslims from their moral and intellectual weaknesses. He has left behind his remarkable books, which provide guidelines in every way.

Activity for the Students

Write an essay on the personality and achievements of Shah Waliullah رحمة الله عليه and show it to the teacher.

Exercise

1. Answer the following questions:

1. When was Shah Waliullah رحمة الله عليه born?
2. What was the condition of the Muslims of the Subcontinent, when Shah Waliullah رحمة الله عليه opened his eyes?
3. What was age of Shah Waliullah رحمة الله عليه, when he graduated from Madrasa Rahimiya?
4. In what age, did Shah Waliullah رحمة الله عليه take over the charge of Madrasa Rahimiya?

2. Fill in the blanks.

1. Shah Waliullah رحمة الله عليه decided to go to perform Hajj and to the Holy Hijaz for further education in _____.
2. Shah Waliullah رحمة الله عليه clarified that sovereignty belongs only to _____.
3. Shah Waliullah رحمة الله عليه drew the attention of Muslims to *Ijtihad* and _____.
4. He died at the age of _____.

3. Tick ✓ on the right answer:

1. Shah Waliullah's father name was:

- | | |
|----------------------|----------------------|
| (A) Shah Abdul Rahim | (B) Shah Abdul Aziz |
| (C) Shah Abdul Qadir | (D) Shah Abdul Ghani |

2. When Shah Waliullah رحمة الله عليه took over the charge of Madrasa Rahimiya, he was:

- | | |
|------------------|------------------|
| (A) 25 years old | (B) 30 years old |
| (C) 35 years old | (D) 40 years old |

3. Shah Waliullah' Persian translation of the Holy Qur'an is:

- (A) Fath-ur-Rahman (B) Ilham-ur-Rahman
(C) Kashf-ur-Rahman (D) Tarjamtul Qur'an

4. In order to resolve the jurisprudential differences of the Muslims, Shah Waliullah رحمه الله عليه wrote a booklet:

- (A) Al-Qawlul Jameel (B) Al-Fawzul Kabir
(C) Izaltul Khifaa (D) Al-Insaf fi Bayan Sabab al-Ikhtalaf

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

Column A	Column B
1. Shah Waliullah's name was Qut'buddin Ahmed. 'Waliullah' was the title	and Sheikh Tajud Din Al-Qal'I the renowned and great scholars of that time.
2. He remained under the supervision and training Sheikh Abu Tahir Madani, Sheikh Wafdullah Makki	the distance from the teachings of the Holy Qur'an.
3. Shah Waliullah رحمه الله عليه realized that differences were growing due to	for the renaissance of the Muslims.
4. Shah Waliullah رحمه الله عليه made every effort	given to him by his father.

5. Complete the following passages:

1. Shah Waliullah's name is _____.
2. Shah Waliullah's translation of the Qur'an is _____.
3. In order to resolve the jurisprudential differences of the Muslims, he wrote a booklet, _____.
4. Shah Waliullah رحمه الله عليه died on 29th Muharram, 1176 A.H _____.

Instructions for the Teachers

Provide more detail about the personality and achievements of Shah Waliullah رحمه الله عليه to students.

Ask students to write articles on the following topics in detail:

- Main events of the life of Shah Waliullah رحمه الله عليه.
- Shah Waliullah رحمه الله عليه complete name, early education, journey to Hijaz and books.
- The Persian translation of the Holy Qur'an.

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 revealed book of Allah Almighty, which was revealed upon his beloved Prophet حضرت مُحَمَّدٌ رَسُوْلُ اللهِ خَاتَمُ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ (the Messenger of Allah, the Last of the Prophets, peace be upon him and upon his family and companions) in piecemeal over the period of 23 years. There are 30 parts and 114 chapters (Surahs) in it. The purpose of the revelation of the Holy Qur'an is to guide man to a lifestyle that leads toward a dignified and successful life in this world and in the hereafter. Memorizing the Holy Qur'an is a great act of worship, and its recitation has a great reward. According to a saying of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ, there are ten virtues for the recitation of each letter of the Holy Qur'an. One attains the pleasure of Allah Almighty and the success of both worlds by following the teachings of the Holy Qur'an.

In this chapter, the given ten parts of the Holy Qur'an will be recited with *Tajweed*. Students will memorize three Surahs (Surah Al Adiyat, Surah al Inshirah and Ayat ul Kusri). Besides, Surah al Inshirah and Ayat ul Kusri will be memorized along with translation.

Objectives

The main objective of this chapter is to enable students to recite the Holy Qur'an with correct pronunciation and manner in their daily life and obligatory prayers. In addition, they should memorize some parts and study the translation of some parts so that the spirit of following and preaching the Holy Quran could be awakened in them. At the same time, an attempt has been made to inculcate in them the spirit of understanding the Holy Qur'an.

(A)-Recitation of the Holy Qur'an

(From 21 to 30 (10 Parts))

21. أَتَى مَا أَوْجَى 22. وَمَنْ يَفْقُتْ 23. وَمَا لَ 24. فَمَنْ أَظْلَمُ 25. إِلَيْهِ يُرَدُّ
26. حَم 27. قَالَ فَمَا خَطْبُكُمْ 28. قَدْ سَبَّحَ اللَّهُ 29. تَبَارَكَ الَّذِي 30. عَمَّ

Learning Outcomes

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

- Read the Holy Qur'an with the correct pronunciation.
- Recite the selected Surahs of the Holy Qur'an after memorization in a melodious voice and correct pronunciation.
- Memorize and read Surah Al Inshirah and Ayatul Kursi with translation.

Instructions for the 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.

(2)-Memorization of the Holy Qur'an

Surah Al-Aadiyat – Surah Al-Takasur – Surah Al-Humazah

Surah Al-Aadiyat

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالْعِدْيَةِ ضَبْحًا ۝ فَالْمُورِيَّتِ قَدْحًا ۝ فَالْمُبَغِيْرَتِ صُبْحًا ۝ فَاتَّرْنَ بِهِ نَقْعًا ۝ فَوَسَطْنَ بِهِ جَبْعًا ۝
إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنُودٌ ۝ وَإِنَّهُ عَلَىٰ ذَلِكِ لَشَهِيدٌ ۝ وَإِنَّهُ لِحُبِّ الْخَيْرِ لَشَدِيدٌ ۝ أَفَلَا يَعْلَمُ إِذَا
بُعِثَ مَآئِنَ الْقُبُورِ ۝ وَحُصِّلَ مَآئِنَ الصُّدُورِ ۝ إِنَّ رَبَّهُمْ بِهِمْ يَوْمَئِذٍ لَّخَبِيرٌ ۝

Surah Al-Takasur

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَلْهَكُمُ الشَّكَاثُورُ ۝ حَتَّىٰ زُرْتُمُ الْمَقَابِرَ ۝ كَلَّا سَوْفَ تَعْلَمُونَ ۝ ثُمَّ كَلَّا سَوْفَ تَعْلَمُونَ ۝ كَلَّا لَوْ
تَعْلَمُونَ عِلْمَ الْيَقِينِ ۝ لَتَرُونَ الْجَحِيمَ ۝ ثُمَّ لَتَرَوْهَا عَيْنَ الْيَقِينِ ۝ ثُمَّ لَتَسْأَلَنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ ۝

Surah Al-Humazah

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ ۝ الَّذِي جَمَعَ مَالًا وَعَدَّدَهُ ۝ يَحْسَبُ أَنَّ مَالَهُ أَخْلَدَهُ ۝ كَلَّا لَيُنْبَذَنَّ فِي
الْحَطْبَةِ ۝ وَ مَا أَدْرَاكَ مَا الْحَطْبَةُ ۝ نَارُ اللَّهِ الَّتِي بُوقِدَةُ ۝ الَّتِي تَطَّلَعُ عَلَى الْأُفُقِ الْأَيْمَنِ ۝ إِنَّهَا عَلَيهِمْ
مُؤَصَّدَةٌ ۝ فِي عَمَدٍ مُّمَدَّدَةٍ ۝

(C)-Memorization and Translation

Al Inshiráh

(THE WIDENING)

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ ۖ وَوَضَعْنَا عَنكَ وِزْرَكَ ۖ الَّذِي أَنقَضَ ظَهْرَكَ ۖ وَرَفَعْنَا لَكَ ذِكْرَكَ ۖ فَإِنَّ مَعَ الْعُسْرِ يُسْرًا ۖ إِنَّ مَعَ الْعُسْرِ يُسْرًا ۖ فَإِذَا فَرَغْتَ فَانصَبْ ۖ وَإِلَىٰ رَبِّكَ فَارْغَبْ ۝

Translation: (O The Holy Prophet!) (1) Did We not widen your bosom? (2) And relieve you of the burden (3) Which had broken your back? (4) And We have exalted your remembrance for you. (5) So, indeed, with hardship is ease. (6) Indeed, with hardship is ease. (7) So when you finish, strive in supplication. (8) And incline towards your Lord.

Ayat Al-Kursi

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ لَهُ مَا فِي السَّمٰوٰتِ وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يُعَلِّمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمٰوٰتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ ۝

Translation: Allah, there is no worthy of worship except Him; He is Alive (eternally, on His own) and the Upholder (keeps others established); He never feels drowsy nor does He sleep; to Him only belongs all whatever is in the heavens and all whatever is in the earth; who is he that can intercede with Him except by His command? He knows what is in front of them and what is behind them, and they do not encompass anything of His knowledge except what He wills; His Throne (of Sovereignty) extends to the heavens and the earth, and it is not difficult for Him to guard them; and He is the Supreme, the Greatest.

Summary of the Lesson

- This is necessary to recite ten Parts of the Qur'an (21 to 30).
- This is mandatory to learn by heart Surah Al Aadiyat, Surah Al Takasur and Surah Al Humaza.
- This is necessary to memorize Surah al Inshirah and Ayat al Kursi with translation.

Activity for the Students

Writing competitions of Surah al Inshirah and Ayat al Kursi should be conducted among the students.

Exercise

1. Answer the following questions:

1. Name any two of the ten Parts of the Holy Qur'an mentioned in the lesson.
2. Name any two Surahs from the lesson to be memorized.
3. Translate these words: 'رَفَعْنَاكَ ذِكْرًا'.

Instructions for the Teachers

These ten parts of the Holy Qur'an should be read to the students with correct pronunciation and manners.

Pay special attention to the correct pronunciation, style and rules.

The selected Surahs and Ayat al Kursi for memorization and translation should be taught in a manner that students can memorize them.

Listen to the recitation from every student and correct their mistakes.

The translation of Surah Al Inshirah and Ayat al Kusri should be written on the board and then taught to the students.

BELIEFS AND WORSHIPS

Introduction

Beliefs: The word '*Īmaniyat*' is derived from the word '*Īman*', which means to affirm, believe, trust, be subordinate and submissive. Here '*Īmaniyat*' means the beliefs and ideas that a Muslim must believe in; they are also called '*Zaroriyat e Deen* (the necessities of religion)'. In the teachings of Islam, it is mandatory to believe in the followings:

In the oneness of Allah, in all His Angels, in all His Books, in all His Prophets, in the Day of Judgment, in '*Taqdir*' (decree) and the Day of Resurrection.

A person cannot be called a 'believer' unless he sincerely believes in all the above-said beliefs and confesses to believing in them. He cannot be called a 'believer' if he does not believe in or deny any of them.

Worships: it mean; to express humility and submission to Allah Almighty and to live according to His commands.

Worship also includes performing the fundamental principles of Islam correctly, following the commands of Allah Almighty in social and economic matters and establishing national and international relations according to His guidance.

Objectives

The main objectives of this chapter are to inculcate in the students' minds the concept of the Hereafter and a sense of responsibility for their deeds. Further, they may be aware of the importance of fasting and Hajj - the two most important worships in Islam. Students may build their personalities by living their worldly life according to the will of Allah Almighty.

(A)-Beliefs

1-Belief in the Hereafter and its role in Personality development

Learning Outcomes

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

- Know and explain the concept of the Hereafter.
- Understand the importance of the concept of the Hereafter.
- Explain the positive effects of the belief in the Hereafter on character building.

The Meaning of Belief in the Hereafter:

The word ‘*Aqeeda*’ stands for a firm belief in something. The word ‘*Aakhirat*’ means the life that is to come after. Thus, belief in the Hereafter means to have a firm belief in the life that is to come after this worldly life.

The belief in the Hereafter is one of the fundamental beliefs of Islam. According to Islamic teachings, one day, Allah Almighty will end this whole world with all its creatures. Then, he will resurrect it (i.e., to make the dead alive again). All the dead will be resurrected from their graves, and they all will come together before Allah Almighty.

The complete records of deeds that people have done in their worldly lives will be brought to the Justice court of Allah Almighty. Then, each person's deeds, whether good or bad, will be weighed. The one whose good deeds weight will be more than his evil deeds, he will be forgiven, and whose evil deeds will be heavier than good deeds, he will be punished. Those who are forgiven will go to Paradise, a place of innumerable eternal blessings. Man will get there whatever he desires. Those who are punished will go to Hell, a place of different severe torments.

The importance of the Belief in the Hereafter:

The importance of the belief in the Hereafter can be understood from the fact that likewise the Last The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ, all the Prophets taught this belief to their nations (Ummah). This belief had been the fundamental belief in every era. One of the qualities of guided and successful people is mentioned in the Holy Qur'an that such people believe in the Hereafter. Allah Almighty states in the Holy Qur'an:

وَبِالْآخِرَةِ هُمْ يُوقِنُونَ

Translation: ‘And they believe in the Hereafter’. (Al Baqarah: 4)

Allah Almighty warns the believers of the horror of this in these words:

Translation: ‘And fear the day in which you will be returned to Allah; and every soul will be paid back in full what it had earned, and they will not be wronged’.

Presenting the outlook of accountability of this day, Allah Almighty said:

Translation: ‘So whoever does a good deed equal to the weight of the minutest particle, will see it. And whoever does an evil deed equal to the weight of the minutest particle, will see it’. (Al Zilzal: 7-8)

Role of the belief in the Hereafter in character building

Belief in the hereafter plays a vital role in building a responsible human character. This belief has a significant impact on human life. Some of them are as follows:

1. **Love of good and hatred of evil:** When a Muslim has faith that his every deed is preserved and will be rewarded accordingly on the Day of Qiyaama, he begins to love doing good and hate doing evil. Thus, he becomes a righteous person in society.
2. **Bravery and Courage:** The fear of perishing forever makes a person coward, but when a believer has this faith that life is not only perishable here, but the life of this world is temporary, and the life of the Hereafter is eternal, and Man does not perish by sacrificing his life for the sake of truth but achieves the everlasting life, so he gets ready to give sacrifice his life for the sake of truth. This creates courage and bravery in his heart.
3. **Patience and tolerance:** This belief creates a spirit of patience and tolerance in humans. A believer firmly believes that tolerating hardships for truth will be rewarded in the Hereafter. The Holy Qur'an states:

إِنَّمَا يُوفَّى الصَّابِرُونَ أَجْرَهُمْ بِغَيْرِ حِسَابٍ

Translation: ‘The patients will be paid their full reward, without an account’. (Al-Zumar: 10)

4. **Generosity and kindness:** A firm belief in the Hereafter also makes humans generous and kind. Because a believer believes that whatever he spends in the way of Allah Almighty, he will be rewarded the best in return in the Hereafter. It is stated in the Holy Qur'an: **Translation:** ‘And whatever good you send ahead for yourselves, you will find it with Allah’. (Al-Baqarah: 110)

That is why the generous person is ready to spend for the poor in society and the collective well-being of the society.

5. **Sense of responsibility:** Belief in Hereafter develops a sense of responsibility in a person. Because he believes that performing the duty will be rewarded in Hereafter and failing to perform the duty will have accountability in the Hereafter. The Holy Prophet said: ‘Every one of you

is responsible and will be asked about his responsibilities.’ That is why the believer tries to perform his duties with a sense of accountability.

Summary of the Lesson

The belief in the Hereafter is one of the fundamental beliefs of Islam. According to this belief, this whole world will end one day. Then it will be resurrected again. All the dead men will be resurrected from their graves, and all deeds will be weighed. Those whose good deeds’ weight will be more than their evil deeds, they will be forgiven and enter paradise, and those whose evil deeds will be heavier than good deeds will go to hell.

Belief in the hereafter plays a vital role in building a responsible human character. This belief creates the attributes of a love of good and hatred of evil, bravery, patience, generosity and kindness and makes a person fully responsible.

Activity for the Students

Students should explain to each other the meaning of belief in the Hereafter.

Narrate to the teacher one of the verses given in the lesson about belief in the Hereafter with translation.

Find two verses from the Holy Qur'an about the belief in the Hereafter and show them to the teacher.

Exercise

1. Answer the following questions:

1. What is the literal meaning of ‘Aqeeda’?! What does the word ‘Aqeeda’ literally mean?
2. What is meant by belief in the Hereafter?
3. Write the translation of any verse related to belief in the Hereafter.
4. What impact does belief in the Hereafter have on personality development? State any one of them.

2. Fill in the blanks:

1. Allah Almighty will end this whole world with all its _____.
2. The full records of _____ will be brought to the Justice court of Allah Almighty.
3. The believer of the Hereafter has faith that performing the duty will be rewarded in _____.
4. Belief in the Hereafter makes _____ fully responsible person.

3. Tick ✓ on the right answer:

1. The belief in Hereafter was taught by:

(A) Only The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَاصْحَابِهِ وَسَلَّمَ (B) Only Prophet Ibrahim عَلَيْهِ السَّلَام

(C) Only Prophet Esa عَلَيْهِ السَّلَام (D) All of the Prophets عَلَيْهِمُ السَّلَام

2. Their deeds, whether good or bad, will be weighed:

(A) Only of infidels (B) Only of Muslims

(C) Only of hypocrites (D) Of all the human beings

3. Belief in the Hereafter creates in humans the sense of:

(A) Being high (B) Being low

(C) Being responsible (D) Being successful

4. To believe in the Hereafter is the Quality of:

(A) Only intelligent (B) Only scholars

(C) Only infidels (D) Guided and successful people

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

Sentence	Right	Wrong
1. The belief in the Hereafter is one of the fundamental beliefs of Islam.	<input type="checkbox"/>	<input type="checkbox"/>
2. Hell is a place of innumerable blessings.	<input type="checkbox"/>	<input type="checkbox"/>
3. The life of the Hereafter is eternal.	<input type="checkbox"/>	<input type="checkbox"/>
4. Everyone will be asked about his responsibilities.	<input type="checkbox"/>	<input type="checkbox"/>

5. Choose the correct words to make the right sentence:

- The word 'Aqeeda' literally means to have firm (belief/doubt) in something.
- Those who will be forgiven will go to (Paradise/hell).
- The faith that he will be (rewarded/punished) according to his deeds on the Day of Qiyaama, he begins to (love/hate) doing good.
- The belief in the Hereafter makes humans (generous/miser).
- The belief in the Hereafter creates in humans a spirit of (patience/anger).

Instructions for the Teachers

To clarify the concept of the Hereafter in students and their character building, narrate some events from the life of Hazrat Abu Zar Ghiffari to students in such a way, that the belief in the Hereafter becomes a part of their lives.

Ask students to write a detailed essay on the following topics:

- The meaning of Qiyaamah.
- The concept of life after death.
- On what actions does the eternal success depend?

Belief in the Hereafter causes these things: love of worship, abiding by the roles and regulations, eradication of disappointment, patience and determination and freedom from the love of the world.

(B)-Worships

1-Fasting

Significance and social impacts

Learning Outcomes

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

- Understand and explain the concept of fasting.
- Write the significance of fasting.
- Describe the social impacts of fasting.

Meaning of fasting:

The word 'Saum' or 'Siyaam' is used for 'fasting' in the Arabic language, which literally means to abstain from doing something. In Islamic Shariah, 'Fasting' means to abstain from eating, drinking and marital relationship from true dawn (*Subh e Saqid*) until sunset with the intention of gaining the pleasure of Allah Almighty.



Significance of Fasting

Fasting is one of the pillars and an important worship in Islam. It was made obligatory in 2nd A.H. It is obligatory on every *A'qil* (sane) and *Baligh* (mature/one who has reached the age of puberty) Muslim, man and woman to observe fasting in the month of Ramzan. Fasting is an obligatory worship like Prayer and Zakat for not only the Ummah of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ, but it was also obligatory on all the previous nations of the Prophets. Allah Almighty says in the Holy Qur'an:

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ

Translation: O Believers! Fasting is made obligatory for you, like it was obligatory for those before you, so that you may attain piety.

[Al Baqarah: 183]

Only the sick, travellers and disabled persons are exempted from fasting with the condition that as soon as the illness, the journey or the disability is over, they will have to observe the missed fasts.

Our Holy The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ explaining the significance of fasting, said: 'Whoever observes fasts in the month of Ramzan with the intention of gaining faith and reward, his past sins will be forgiven.'

Fasting creates the realization of Allah's sovereignty and humbleness in man. While fasting, a person realizes that he cannot eat and drink without the will of Allah Almighty. Fasting develops the qualities of piety and self-control in man.

Social impacts of fasting:

Although fasting is an individual act, just like offering prayer with the congregation, it becomes a collective act during Ramzan. Thus, it does not only benefit Muslims individually, but it also has great effects on society. Some of them are as follows:

An environment of piety and purity:

In Ramzan, since every Muslim observes fast, an environment of goodness is established, in which goodness grows, and evilness is controlled.

Feelings of sympathy and grief:

Since almost every rich and poor person fasts in the month of Ramzan, enduring hunger and thirst, it creates a feeling of sympathy and grief for the poor in the hearts of the rich. As the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ said: 'The month of Ramadan is a month of sympathy and grief.'

A practical manifestation of human equality:

Fasting strengthens the concept of equality very much. In this month, rich and poor, ruler and subordinate, ordinary and special, almost all Muslims live in the same state of fasting. The sovereignty of Allah Almighty and their subjugation reflect clearly on the faces of all. This situation creates a sense of equality among them, which helps in eradicating the notion of high and low among them.

It is clear from the facts mentioned above that fasting is for our own benefit. There is no benefit to Allah Almighty in keeping us hungry and thirsty. He has made fasting obligatory for our good only.

Summary of the Lesson

'Saum' (Fasting) means to abstain.

Fasting means to abstain from eating, drinking and sexual intimacy with the intention of gaining the pleasure of Allah Almighty from true dawn (*Subh e Saqid*) until sunset.

Fasting is one of the pillars and an essential worship in Islam, which has importance and significance.

Fasting develops a feeling of sympathy and grief for the poor in the hearts of the rich.

Fasting creates a sense of equality and unity.

Activity for the Students

Students should explain the meaning of fasting and its significance to each other.

Write a verse and a tradition (Hadith) with translations about the significance of fasting and show them to the teacher.

Exercise

1. Answer the following questions:

1. What word is used in Arabic for fasting?
2. What is meant by fasting?
3. In which year of Hijrah was fasting made obligatory?
4. On whom is fasting obligatory?

2. Fill in the blanks.

1. O Believers! Fasting is made obligatory for you, like it was obligatory for those before you, so that you may attain _____.
2. Fasting is obligatory on every *Aqil* (sane) and _____ Muslim, man and woman.
3. The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَسْحَابِهِ وَسَلَّمَ said: "The month of Ramadan is a month of _____ and grief".
4. Fasting was made obligatory in _____ A.H.
5. Fasting creates the qualities of piety and _____ in man.

3. Tick ✓ on the right answer:

1. It was made obligatory in 2nd A.H:

- (A) Prayer (B) Fasting
(C) Zakat (D) Hajj

2. Fasting is obligatory upon:

- (A) Every human (B) Man
(C) Woman (D) Every *Aqil* and *Baligh* man and woman

3. Fasting is observed in the month of:

- (A) Muharram (B) Sha'baan
(C) Ramzan (D) Safar

4. They are allowed not to observe fast:

- (A) Labourers (B) Employees
(C) Women (D) Sick and travelers

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

Sentence	Right	Wrong
1. Fasting is one of the pillars of Islam.	<input type="checkbox"/>	<input type="checkbox"/>
2. Fasting is obligatory on insane.	<input type="checkbox"/>	<input type="checkbox"/>
3. Fasting strengthens the concept of equality.	<input type="checkbox"/>	<input type="checkbox"/>
4. Fasting was made obligatory in the month of Rajab.	<input type="checkbox"/>	<input type="checkbox"/>
5. Fasting creates the realization of Allah's sovereignty and humbleness in man.	<input type="checkbox"/>	<input type="checkbox"/>

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

1. The word (Saum/Sabr) is used for fasting in Arabic.
2. Fasting was made obligatory in (2nd A.H/9th A.H).
3. According to a tradition, observing fasts in the month of Ramzan, causes (past/future) sins be forgiven.
4. Fasting is observed from (true dawn/sunrise).
5. Fasting creates the qualities of piety and (self-control/freedom) in man.

Instructions for the Teachers

Arrange a debate on the significance of Fasting in the classroom among students.

Arrange a writing competition on the social effects of Fasting among students.

Make students write in detail on the following topics:

- The purpose of the obligation of Fasting.
- The importance of piety through Fasting.
- Effects of fasting on physical health.
- Laws of Fasting (Masaa'il-e-Roza)
- Social impacts of fasting (piety, sympathy, equality, generosity, unity).

2-Hajj and its globalization

Learning Outcomes

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

- Understand and explain the concept of Hajj.
- Understand and explain the importance and significance of Hajj.
- Understand and explain the rituals of Hajj.
- Understand the globalization of Hajj (global benefits) and explain them.



Meaning of Hajj:

The literal meaning of Hajj is 'intention'. In Islamic Shari'ah, Hajj means 'to perform at a specific time *Tawaf* round the Ka'ba in Makkah and to perform certain deeds in other holy places'.

Importance and significance of Hajj:

Hajj is one of Islam's fundamental principles and an important act of worship. Hajj was made obligatory in 9th A.H. Once in a lifetime, it is the duty of every sane adult Muslim man and woman who can reach the House of Allah to perform Hajj. The Holy Qur'an states:

وَلِلّٰهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ اِلَيْهِ سَبِيْلًا

Translation: 'And performing the Hajj (pilgrimage) of this house, for the sake of Allah, is a duty upon mankind, for those who can reach it.'
[Aal- Imran: 97]

The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ said: ‘The Hajj is obligatory once in lifetime, and it is optional (Nafl) to perform it more than that.’

The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ warns those who do not perform the Hajj despite their ability and said: ‘Whoever is not prevented from performing the Hajj by an obvious need or an unjust ruler or a severe illness, dies without performing the Hajj, it does not matter if he died as a Jew or a Christian.’

The Hajj is a Comprehensive Worship:

Hajj is an act of worship that comprises many acts of worship. Prayers and fasting are physical acts of worship, and Zakat is a financial act of worship, but the rituals of the Hajj are performed like prayer and fasting, and physical hardships of travelling are also borne. Further, money is also spent like Zakat.

A Muslim shows humbleness in prayer before Allah Almighty. Likewise, a Haji (pilgrim) shows his humility before Allah Almighty by leaving his fine clothes and having two sheets of *Ihram*, uttering all the time:

لَبَّيْكَ اللَّهُمَّ كَبَّيْكَ

Translation: ‘I am present O Allah! I am present!’,

and is engaged in doing Dua and request.

Rituals of the Hajj:

During the Hajj season, Muslims travel to Makkah from all over the world. When they reach the *Miqaat* (the place to wear *ihram*), the men take off their national and cultural clothing and cover themselves with two white sheets, while the women in their clothes intend for Hajj and recite the prayer, called ‘*Talbiyah*’:

لَبَّيْكَ اللَّهُمَّ كَبَّيْكَ، كَبَّيْكَ لَا شَرِيكَ لَكَ كَبَّيْكَ، إِنَّ الْحَمْدَ وَالنُّعْمَةَ لَكَ وَالْمُلْكَ لَا شَرِيكَ لَكَ

Translation: I am present O Allah, I am present, You have no partner with you, I am present; indeed all praise and all blessings and all the kingdom is for You, You have no partner with You’.

Pilgrims arrive at Mina in the morning of the 8th of Dhul-Hijjah and gather at Arafat ground in the morning of the 9th of Dhul-Hijjah, where they listen to the afternoon sermon. Here they offer Zuhr and Asr prayers together. After sunset, they leave Arafat ground and gather at *Muzda'lifah*. They stay there at night and offer Maghrib and Isha prayers together. In the morning of the 10th of Dhul-Hijjah, they throw stones at *Jamra Aqaba* (Satan), then offer sacrifices and shorten the hair or shave.

Then they go to visit Ka'ba, and after performing *Tawaf e Ziyarat*, they perform Sa'ee between Safa and Marwah hills.

After Sa'ee, they spend the three days of *Tash'reeq* in Mina, they perform shortened prayer (Qas'r) in the congregation, and after the declination of the sun (*Zawal*), they throw seven stones on all three *Jamrat* (Satan). After that, they come to Makkah from Mina, perform farewell Tawaf, and return to their countries.

Globalization of Hajj:

Just as the five times daily prayers gather the Muslims of the area in the mosque and the weekly Friday prayer gathers the Muslims of the city in the mosque, and the annual Eid gatherings gather the Muslims in the big cities of the country so that there may develop brotherhood, unity and harmony among them. Similarly, Hajj is also a global annual gathering in which Muslims from all over the world come together. Their colours are different, their languages are different, their races are different, and their countries are different, but they forget all their distinctions and present the scene of the one community in the one dress of *Ihram* and demonstrate global brotherhood and unity. In the same way, Hajj presents a picture of the global brotherhood and unity of the Muslims that is not seen in any other form of worship. Hajj presents a global form of human equality and erases all distinctions.

Hajj also gives global opportunities to Muslims to benefit from each other's knowledge and paves the way for global commercial gain. In this way, many countries gain commercial benefits.

Summary of the Lesson

The literal meaning of Hajj is 'intention'. In Islamic Shari'ah, Hajj means to perform at a specific time *Tawaf* round the Ka'ba in Makkah and to perform in other holy places certain deeds. Hajj is an important act of worship in Islam. It is obligatory once in a lifetime on every Muslim who is able to reach the House of Allah. Moreover, Hajj is a source of global brotherhood and unity among the Muslims of the world.

We learned from this lesson that Hajj is a global act of worship, which is an essential source of mutual brotherhood and unity among the Muslims of the world. It presents the scene of global human equality. It introduces people of the world to multiple civilizations, languages and cultures. It provides opportunities to gain benefits from international trade. The spiritual benefits are other than these.

Activity for the Students

Students should narrate the meaning and concept of Hajj and its globalization to one another.

Write a short article on the importance of Hajj and show it to the teacher.

Collect the pictures of the rituals of Hajj and make a beautiful album.

Exercise

1. Answer the following questions:

1. What is the literal meaning of ‘Hajj’?
2. What is meant by ‘Hajj’ in Islamic Shariah?
3. Upon whom is Hajj obligatory?
4. What does ‘*Miqat*’ stand for?

2. Fill in the blanks.

1. Hajj was made obligatory in _____ A.H.
2. The *Tawaf* of _____ is performed in Hajj.
3. The stones are thrown at Jamrat in _____.
4. At _____ Maghrib and Isha prayers are offered together.
5. Hajj is obligatory _____ in a lifetime.

3. Tick ✓ on the right answer:

1. A global annual gathering takes place in:

- (A) Prayer (B) Fasting
(C) Zakat (D) Hajj

2. Hajj is obligatory on:

- (A) Every human (B) Young muslims
(C) Muslim women (D) Everyone, who is capable

3. Hajj is obligatory in a lifetime:

- (A) Once (B) Twice
(C) Thrice (D) Very year

4. Zuhr and Asr prayers are offered together behind the Imam of Hajj at:

- (A) Mina (B) Arafat
(C) Muzdalifa (D) Holy Makkah

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

Sentence	Right	Wrong
1. Hajj is a global act of worship.	<input type="checkbox"/>	<input type="checkbox"/>
2. Hajj is only a financial act of worship.	<input type="checkbox"/>	<input type="checkbox"/>
3. Hajj is a source of mutual brotherhood among Muslims and the source of global human equality.	<input type="checkbox"/>	<input type="checkbox"/>
4. Hajj does not teach Muslims to sacrifice their everything in the way of Allah.	<input type="checkbox"/>	<input type="checkbox"/>
5. Hajj provides to gain benefits from international trade.	<input type="checkbox"/>	<input type="checkbox"/>

5. Define the following words in brief:

1. *Miqaat*_____.
2. *Ihram*_____.
3. *Tawaf*_____.
4. *Talbiyah*_____.

6. Choose the correct words to make the right sentence:

1. The literal meaning of Hajj is (intention/grooming).
2. Hajj is (obligatory/optional) once in a lifetime.
3. It is stated in a tradition that whoever is capable and does perform Hajj, it does not matter if he dies as a (Christian/Jew).
4. Hajj is a source of mutual (unity/difference) among the Muslims of the world.

Instructions for the Teachers

Explain the summary of the rituals of Hajj to the students.

Ask students to write briefly on the following topics:

- What is meant by Hajj?
- Define Miqaat, Ihram, Talbiyah, Umra, Baitullah, Station of Ib'rahim, Safa, Marwah, Mina, Arfat, Muzdalifah, Ramiul Jimar, sacrifice,
- Hajj and international relations.