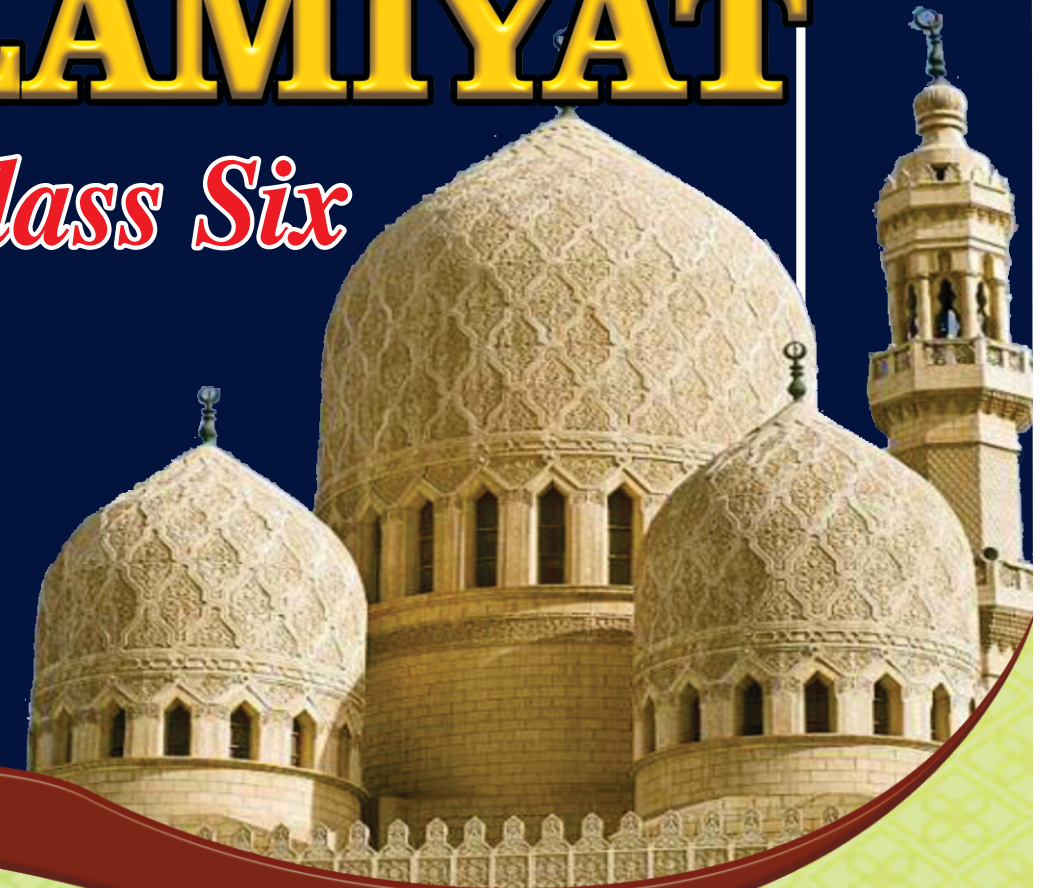


TEST EDITION



# ISLAMIYAT

## For Class Six



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Prepared by: Sindh Text Book Board, Jamshoro

Approved by: Sindh Education and Literacy Department, Government of Sindh  
Under Notification No. SO (G-1) E&L Curriculum 2014, Karachi.

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Rectified by the Review Committee, Bureau of Curriculum and  
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خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ (الحديث)

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



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## *For Class Six*

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

## CHAPTER-1

# THE HOLY QUR'AN

### Introduction

Islam is a universal and eternal religion, which is based on the Holy Qur'an and the Sunnah of the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ. The Holy Qur'an is the last book of Allah Almighty which was revealed by Allah Almighty through Hazrat Jibril Amin عَلَيْهِ السَّلَام upon his beloved Prophet مُحَمَّدٌ رَسُولُ اللَّهِ ﷺ (the Messenger of Allah, the Last of the Prophets, peace be upon him and upon his family and companions). That is, the guidance and complete code of life for entire humanity. The problems related to all walks of life and their solutions are contained in the Holy Qur'an. The Holy Qur'an is the source of guidance and the base of Islam. Allah Almighty states:

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ

**Translation:** 'And we have indeed made the Qur'an easy to understand, so is there one who would think over?' (Surah Al Qamar: 17)

### Objectives

The purpose of this chapter is to enable the students to recite the Holy Qur'an with *Tajweed* and correct pronunciation and fluency. Similarly, to enable them to memorize the small surahs that are included in the syllabus with *Tajweed* and correct pronunciation and fluency. The three given verses of the Holy Qur'an contain the meanings of 'Du'a' (pray), through which Allah Almighty is called upon. Students can also memorize them with correct pronunciation and after understanding the literal and terminological meanings, they can call upon Allah Almighty with these words on different occasions.



## (A) Recitation of the Holy Qur'an

From part 7 to part 12 (6 parts)

وَإِذَا سَبَّحُوا - وَلَوْ أَنَّهُمْ - قَالَ الْبَلَاءُ - وَاعْلَمُوا - يَغْتَنِرُونَ - وَمَا مِنْ دَابَّةٍ

### Learning Outcomes

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

- Recite the Holy Qur'an with *Tajweed* and correct pronunciation and fluency.
- Memorize and recite the small surahs, included in the syllabus with *Tajweed* and correct pronunciation and fluency.
- Memorize and recite the Qur'anic verses containing the meanings of 'Du'a', with *Tajweed* and correct pronunciation and can narrate the literal and terminological meanings of them.
- Relate the teachings of the Holy Qur'an to their practical lives after understanding the translation and meaning of the Holy Qur'an.

### Instructions for the teachers

- This part should be examined during the year. Oral examination should be taken on annual examination. This part has a total of 40% marks.
- The obtained marks of this part should be noted separately in the result sheet.
- Success in this part is essential for success in the subject of Islamiyat.
- The teacher should teach the students the correct pronunciation of the Holy Qur'an from the part of reading and memorization and from the part of memorization and translation.

(B) Memorization of the Holy Qur'an  
Surat Al-Inshrah – Surat Al-Teen – Surat Al-Qadr

Surat Al-Inshrah

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ  
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ ۖ وَوَضَعْنَا عَنكَ وِزْرَكَ ۖ  
الَّذِي أَنتَقَضَ ظَهْرَكَ ۖ وَرَفَعْنَا لَكَ ذِكْرَكَ ۖ فَإِنَّ مَعَ  
الْعُسْرِ يُسْرًا ۖ إِنَّ مَعَ الْعُسْرِ يُسْرًا ۖ فَإِذَا فَرَغْتَ فَانصَبْ ۖ وَإِلَىٰ رَبِّكَ فَارْغَبْ ۝

Surat Al-Teen

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ  
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
وَالْتَيْنِ وَالزَّيْتُونِ ۖ وَطُورِ سِينِينَ ۖ وَهَٰذَا الْبَلَدِ الْأَمِينِ ۖ لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ ۖ ثُمَّ  
رَدَدْنَاهُ أَسْفَلَ سَافِلِينَ ۖ إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَلَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ ۖ فَبَايَضْتُكَ بَعْدُ  
بِالدِّينِ ۖ أَلَيْسَ اللَّهُ بِأَحْكَمَ الْحَاكِمِينَ ۝

Surat Al-Qadr

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ  
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ ۖ وَمَا أَدْرَاكَ مَا لَيْلَةُ الْقَدْرِ ۖ لَيْلَةُ الْقَدْرِ خَيْرٌ مِّنْ أَلْفِ شَهْرٍ ۖ تَنَزَّلُ  
الْمَلَائِكَةُ وَالرُّوحُ فِيهَا بِإِذْنِ رَبِّهِمْ مِنْ كُلِّ أَمْرٍ ۖ سَلَامٌ هِيَ حَتَّىٰ مَطْلَعِ الْفَجْرِ ۝



**Rights of the Holy Qur'an**

- To recite the Holy Qur'an with Tajweed.
- To understand, think and ponder on the Holy Qur'an.
- To act upon the Holy Qur'an.
- To propagate the teachings of Holy Qur'an to others.

**Activity for the students**

- Students should recite the part of reading by sight and memorized surah to other classmates.
- During this teacher should supervise and guide students properly and in the end he/she should hear the memorized surahs from them.

**Instructions for the teachers**

Teacher should make students memorize the given surahs with correct pronunciation.

### (C) Memorization and Translation

رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا وَثَبِّتْ أَقْدَامَنَا وَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ﴿٢٥٠﴾

**Translation:** Our Lord! Bestow on us patience, and keep our feet steady, and help us against the disbelieving people. (Al-Baqarah: 250)

رَبَّنَا ظَلَمْنَا أَنْفُسَنَا وَإِنْ لَّمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ ﴿٢٣﴾

**Translation:** Our Lord! We have wronged ourselves; so if You do not forgive us and have mercy on us, then surely, we are of the losers. (Al-Aaraaf: 23)

رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ آمَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَحِيمٌ ﴿١٠﴾

**Translation:** O our Lord! Forgive us, and our brothers who accepted faith before us, and do not keep any malice in our hearts towards the believers –O our Lord! Indeed You only are the Most Compassionate, Most Merciful. (Al-Hashr: 10)

#### Activity for the students

Students should write the given prays (Dua'as) in beautiful writing on a chart and hang on in the Class room.

#### Instructions for the teachers

After memorizing the given prays in the books with translations, teachers should explain briefly to the students and teach them practically how to make Dua.



## CHAPTER-2

# BELIEFS AND WORSHIPS

### Introduction

**BELIEFS:** The Arabic word '*Īmaniyat*' is derived from the word '*Īman*', which literally means to affirm and to believe in. Here '*Īmaniyat*' means the fundamental beliefs that are to be necessarily believed in for '*Īman*', and one cannot become a believer without affirming them. The cardinal articles of faith are as follows:

1. To believe in the oneness of Allah Almighty.
2. To believe in all His Angels.
3. To believe in all His Books.
4. To believe in all His apostles.
5. To believe in the Day of Judgment.
6. To believe in destiny ('*Taqdir*') its good and evil.
7. And to believe in the Day of Resurrection.

The Arabic word '*Aqa'id*' is the plural of '*Aqeeda*'. Word '*Aqeeda*' is derived from '*Aq'd*' which literally means to tie a strong knot. In Islamic terminology '*Aqeeda*' means to have firm belief in something; that dominates the brain and heart of a person, and as a result deeds begin to appear from him.

**WORSHIPS:** The Arabic word '*Iba'daat*' is the plural of '*Ibadat*'. Word '*Ibadat*' literally means to express submission. The word '*Ab'd*' is derived from '*Ibadat*', which means servant or slave. '*Ibadat*' also means to worship.

Worship means to follow the command of the master with all one's heart and soul. That is to obey the command of master and do everything for his pleasure. In Islamic Shariah if a servant shows his humbleness and sincerity according to the stated principles and details of Shariah and acts upon them that is called '*Ibadat*'.

Worships are the result of monotheism (*Tawheed*), when this belief of monotheism is established in the heart and mind, then immediately its effect appears in the form of actions and worships. When a servant believes in Allah Almighty and considers Him one, unique, master and omnipotent without associating other with Him, then the good deeds appear automatically from the servant. No action appears against the will of his Master.

### Objectives

The purpose of the given topics, like belief in Allah Almighty, beliefs and worships, like the call (*A'zaan*), prayer, funeral prayer and the Hajj, in this chapter is that after reading these topics, students will be able to understand the reality of beliefs and worships correctly and try to practice them and convey them to others, so that may be prosper in this world and in the Hereafter.

## (A) Beliefs

### Oneness of Allah Almighty: *Tawheed*: Meaning and Concept

#### Learning Outcomes

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

- Know the meaning and concept of *Tawheed*.
- Understand its arguments and requirements.
- Gain its benefits.

The first belief in the fundamental beliefs of Islam is to believe in the Oneness of Allah Almighty. That is, to have firm belief in by heart and mind that Allah Almighty is eternal and infinite. He has neither beginning nor end. He is the creator of the universe. He alone has created this universe. Therefore, He is one in His being and His attributes. No one else is worthy of worship.

#### Meaning and Concept of *Tawheed*:

The literal meaning of '*Tawheed*' is to believe one, to understand one, to recognize one. In Islamic Shariah belief of '*Tawheed*' means to consider the Creator of this universe only one with all the attributes and to consider Him only as worthy of worship. Belief of *Tawheed* is the most important and most emphasized belief in Islam.

We all know that the main purpose of the preaching of prophets and messengers, who were sent by Allah Almighty for the guidance of human beings, was to teach the belief of *Tawheed*. This belief has been mentioned in various places of the Holy Qur'an the last revealed book. The special explanation is given in detail in Surah Ikhlaas of the Holy Qur'an in which the basic things related to *Tawheed* are explained. Allah says:

Translation: 'Proclaim He is Allah, He is one. Allah is the Perfect (does not require anything). He has no offspring, nor is He born from anything. And there is none equal to Him'.

There are two types of *Tawheed*: 1. *Tawheed-e-Zati*: (to consider Allah Almighty only one in His being.) 2. *Tawheed – Sifaati*: (to consider Him only one in all His attributes).

#### Arguments of *Tawheed-e-Zati*:

If we look at the creation of this universe, we will come to know that the sun, the moon, and the stars are rotating on their fixed orbits.

The rising of the day and the appearance of the night, the changing of the seasons, the pouring of heavy rain, all these things are happening in a systematic way and regularly, which assures that the who so ever controls the system of this universe, is only One.

When a small thing like a needle etc, cannot exist in this world without a maker, then how can this whole universe exist without a creator! And the creator is none other than Allah Almighty.

Had there been any other deity with Allah Almighty, the whole universe would have been in chaos and its system would have been destroyed. One god orders: 'the sun will rise from the east', while the other one god says: 'it will rise from the west'. In this way, every system of this universe would be destroyed and corruption would spread in the world, as Allah Almighty says in the Holy Qur'an:

لَوْ كَانَ فِيهِمَا آلِهَةٌ إِلَّا اللَّهُ لَفَسَدَتَا

**Translation:** If there were gods in the heavens and the earth other than Allah, they (heavens and earth) would be destroyed. (Al-Anbiyaa: 22)

### Arguments of Tawheed-e-Sifaati:

Just as the Being of Allah Almighty is one and only, in the same way, there can be no other partner in His attributes and qualities. He is perfect and without fault. He is Omnipotent. Only He can give honor, humiliation, death and life. He is aware of everything. He can do whatever He wants. He is also the greatest sustainer. He is the merciful, the coverer and the most forgiving too. He is independent and free in all His decisions; He does not need any helper. He has many other attributes.

### Requirements of Tawheed:

There are few requirements in the following that *Tawheed* demands:

To believe in Allah Almighty only as the Creator and Owner of the entire universe without any partner, as Allah Almighty says in the Qur'an:

**Translation:** Allah is your Lord; and none is worthy of worship except Him; the Creator of all things, so worship Him'. (Al-An'aam: 102)

- To have complete trust in Allah Almighty.
- To seek His help in all difficulties and sufferings.
- To perform *Saj'dah* in front of Him alone is excluded.

That is why Allah Almighty has repeatedly taught this belief in the Holy Qur'an. In particular, in the last five parts of the Holy Qur'an, this belief has been emphasized more with different titles.

### Fruits of Tawheed:

- *Tawheed* is the ultimate source of success in the Hereafter. It is impossible to go to paradise without believing in it.
- *Tawheed* is the source of all virtues. Courage, bravery, patience, perseverance, trust and fear of Allah Almighty all other virtues appear from a monotheist believer.
- Through *Tawheed*, man is saved from hypocrisy. A monotheistic person can not be a hypocrite.
- *Tawheed* is the solution to every problem. When a monotheist confronts a difficulty, he raises his hand before Allah Almighty and that Prays to Him.
- Through *Tawheed*, man performs *Sajdah* before Allah Almighty only. He does not bow down before stone, stars or fire, etc. *Tawheed* leads man to be the 'noblest of creatures'.
- Through *Tawheed*, servant considers Allah Almighty to be omnipotent. He asks everything from Allah Almighty. He does not ask from other than Allah Almighty, thus self-respect arises in him.

### Summary of the Lesson

- The literal meaning of '*Tawheed*' is to believe one.
- In Islamic Shariah '*Tawheed*' means to consider Allah Almighty one with all the attributes and to consider Him only as worthy of worship.
- Belief of *Tawheed* is the most important part for faith, belief in Allah Almighty can not be completed without it.
- All of the prophets and messengers had taught to their nations the belief of *Tawheed*.
- Our beloved Prophet ﷺ also taught this belief to all human beings.
- *Tawheed* is given emphasis repeatedly in the Holy Qur'an.
- The fundamental things of *Tawheed* are mentioned in Surah al Ikhlaas.

### Activity for the students

Students should write down the meaning and concept of *Tawheed* in their own words with more explanations and arguments, and show to their teachers.

### Exercise

#### 1. Answer the following questions

- What does belief in Allah Almighty mean?
- 'There is someone who has created this universe', prove this statement in contact with the existence of Allah Almighty.
- If there were gods more than one, what would have happened?
- What are the important requirements of *Tawheed*?
- Write any two fruits of *Tawheed*.

#### 2. Tick ✓ on the right answer:

##### 1. The first belief is:

- |  |  |
|--|--|
| (A) To believe in Allah Almighty.      | (B) To believe in the Prophethood.                             |
| (C) To believe in the Day of Judgment. | (D) To believe in destiny ( <i>Taqdir</i> ) its good and evil. |

##### 2. The literal meaning of *Tawheed* is:

- |                  |                       |
|------------------|-----------------------|
| (A) to associate | (B) to understand one |
| (C) to deny      | (D) to affirm         |

##### 3. Without tawheed entering in Paradise is:

- |                |               |
|----------------|---------------|
| (A) Easy       | (B) Difficult |
| (C) Impossible | (D) Possible  |

##### 4. The fundamental things of Tawheed are mentioned in:

- |                       |                     |
|-----------------------|---------------------|
| (A) Surah Al-Kafiroon | (B) Surah Al-Ikhlās |
| (C) Surah Al-Falaq    | (D) Surah Al-Naas   |

#### 3. Match the words of column A with the words of column B:

Column A	Column B
1. Allah Almighty is one	on their fixed orbits.
2. Who so ever controls the system of this universe,	natural religion.
3. The sun, the moon and the stars are rotating	To teach the belief of Tawheed.
4. Islam is a	and has no partner.
5. The main purpose of the preaching of prophets was	is only One.

**4. Fill in the blanks:**

1. The most important belief in Islam is \_\_\_\_\_.
2. All of the prophets and messengers, who came in this world, the main purpose of their preaching was \_\_\_\_\_ the belief of Tawheed.
3. If there were gods other than Allah, the whole universe would \_\_\_\_\_.
4. Tawheed is the ultimate source of \_\_\_\_\_ in the Hereafter.
5. Man is saved from \_\_\_\_\_ through Tawheed.

**Instructions for the teachers**

Teachers should explain to students the belief in *Tawheed* in detail with context to the preaching of the Holy Prophet ﷺ, that how he preached this belief and strived for it and what kind of pains he bore.



## (B) Worships

### 1-A'zaan (Call to prayers) Significance and importance

#### Learning Outcomes

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

- Explain the meaning of A'zaan.
- Understand and explain the significance and importance of A'zaan.
- Know the social significance of A'zaan.
- Cultivate the qualities of discipline and punctuality in them by following the benefits and fruits of A'zaan.

#### Meaning and concept:

During the twenty four hours of day and night, the voice of 'Allah o Akbar Allah o Akbar' (Allah is the great, Allah is the great) is heard from some corner of the world in general, and from Muslim countries in particular, especially from the high minarets of the Masjid (mosque), that voice is called 'A'zaan'. The literal meaning of Arabic word 'A'zaan' is to announce or call. In Islamic Shariah A'zaan refers to specific words, by which Muslims are called five times a day and night to a specific act of worship, prayer with congregation.

It is the uniqueness of Islam that it has prescribed for the performance of prayers such a systematic and comprehensive method of calling and assembling through *A'zaan*. Sometimes a person becomes unaware of prayer, due to his personal activities, so *A'zaan* (the call) makes him realize that the time for congregational prayers has come near; therefore, preparations should be made for prayer. The very first words of A'zaan prescribed by the Shari'ah are to describe the greatness of Allah Almighty and to testify to *Tawheed*. At the same time, the testimony of the Prophethood of Hazrat Muhammad the messenger of Allah and the last of the prophets is also given, then called for prayer. After this, an invitation is given to participate in the prayer, after describing it as a source of success and prosperity. Then the greatness and majesty of Allah Almighty is described. After that, the testimony of *Tawheed* is given again and then A'zaan ends.

#### Beginning of A'zaan:

In the beginning of Islam, due to the oppression of the infidels of Makkah, Muslims were unable to offer prayers publicly. After the migration to Madinah, Muslims were commanded by Allah Almighty to offer prayers with congregation in the mosque.

Muslims observed that people of other religions had different ways of calling to them during the times of their worship. For example, the Christian used to gather people through ringing bell (two wooden sticks were used to put one of them on another to make a sound). The Jews were used to blow the trumpet (which was a horn-like instrument). There was a need felt to find a way to call and attract Muslims for the congregational prayer.

The Holy Prophet ﷺ consulted with the companions. Various suggestions came in front of him. Some of the Companions, especially Hazrat Abdullah bin



Zayd, were taught the words and order of A'zaan in a dream. Then the Holy Prophet was taught the same words of A'zaan through revelation.

The Holy Prophet ﷺ appointed Hazrat Bilal رضى الله عنه as the first Mu'azzin of Islam to give A'zaan, because his voice was loud and far-reaching. Besides, the Holy Prophet ﷺ had taught A'zaan to Hazrat Abu Mah'zurah. When he had learned A'zaan, the messenger of Allah ﷺ said: when you have said in A'zaan of morning 'come to success' twice, then also say after this (الصلاة خير من النوم), which means: 'Prayer is better than sleep.'

### Significance of A'zaan and Muazzin:

A person who gives A'zaan is called a 'Muazzin'. The great significance of A'zaan and mu'azzin has been mentioned in the traditions. The glad tiding of a great reward has also been announced for the mu'azzin. The mu'azzin possesses a special place in Islamic society; because he calls the Muslims towards goodness and after hearing his voice the more people come to the mosque, the more reward is recorded in the mu'azzin's book deeds. The Holy prophet ﷺ said in a tradition: 'If people knew what the reward was in A'zaan and standing in the first row, then everyone would try to move forward until they would have drawn lots to decide'.

In another tradition the Holy Prophet ﷺ said: 'The necks of the Mu'azzins shall be the elevated on the day of Judgment'.

When the Azaan is called out, the Satan flees so far away that he is not able to hear the sound of the Azaan.

As far as the sound of Azaan reaches, the residents of that place from Jinn and humans will bear witness for the muezzin on the Day of Judgment.

The Holy Prophet ﷺ said: 'He who gives Azaan for seven years, only for attaining its reward, then freedom from fire is written for him'.

These natural calamities such as heavy rains, strong winds, storms and earthquakes, are turned away by the blessings of Azaan. In the same way, giving Azaan during a fire also removes trouble.

Giving Azaan is also very effective in expelling ghosts and healing epilepsy.

### The social significance of Azaan:

From the Shari'ah point of view in Islam, the mu'azzin has an important responsibility. Thus

The Holy Prophet ﷺ prayed for the forgiveness of the mu'azzin and declared him the trustee of the Muslims.

Azaan plays an important role in bringing discipline in the life of a Muslim and making punctual. Azaan is an important means of preparing Muslims for offering congregational prayer.

After hearing Azaan, Muslims love to go to the mosque, so that they can offer prayer in congregation and get the reward of the congregation, and the people who participate in the congregation, can meet with each other.

After hearing Azaan, Muslims go to the mosque, which shows unity and harmony among Muslims. Muslim women offer prayers inside their homes. Thus, every individual in the society is engaged in worship with discipline at the same time.

When a child is born in Muslim families, the Azann is called out in his right ear and *Iqamah* in his left ear. In this way, the first message that is conveyed to the child after coming into the world is that Allah Almighty has the greatness and majesty.

### Etiquette of Azaan:

To be silent during Azaan, listen to it carefully and think on the words of Azaan.

When the mu'azzin calls out Azaan, then the listener repeats the same words as he has said. The listener replies on hearing (حى على الصلاة) and (حى على الغلام) with (لا حول ولا قوة إلا بالله).

### Prescribed Du'aas (prays) after Azaan:

The following things are recited after Azaan:

- اللَّهُمَّ رَبِّ هَذِهِ الدُّعْوَةُ الثَّامَّةُ، وَالصَّلَاةُ الْقَائِمَةُ، آتِ مُحَمَّدًا نَبِيًّا وَسَيِّدَةً وَفِي سَبِيلِكَ، وَأَبْعَثْهُ مَقَاماً مَحْبُوداً الَّذِي وَعَدْتَهُ
- رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ
- Kalimah Sha'hadah
- Dorood Sharif

### Summary of the Lesson

The literal meaning of Arabic word 'A'zaan' is to announce or call.

A'zaan refers to specific words, by which Muslims are called five times a day and night to a specific act of worship, prayer with congregation.

The very first words of A'zaan prescribed by the Shari'ah are to describe the greatness of Allah Almighty and to testify to *Tawheed*. At the same time, the testimony of the Prophethood of Hazrat Muhammad the messenger of Allah and the last of the prophets is also given. Then there is call for prayer and an invitation to a source of success and prosperity. In the end the greatness and majesty of Allah Almighty is described.

Regarding the significance of A'zaan, Hazrat Muhammad the messenger of Allah and the last of the prophets said: 'If people knew what the reward was in Azaan and standing in the first row, then everyone would try to move forward until they would have drawn lots to decide'.

The Holy Prophet (pbuh) prayed for the forgiveness of the mu'azzin and declared him 'the trustee' of the Muslims.

### Activity for the students

Students should learn by heart the words of A'zaan and narrate in the class room.

### Exercise

#### 1. Answer the following questions

1. What is the literal meaning of 'Azaan'?
2. For which thing Azaan is a source of preparation?
3. Why do the Muslims love to go to the mosque after hearing Azaan?
4. Explain in your own words the significance of Azaan in Islam.
5. In which Az'aan of the prayer the additional words of (الصلاة خير من النوم) are uttered?
6. Write any two etiquettes of A'zaan?

#### 2. Fill in the blanks:

1. The literal meaning of Arabic word 'A'zaan' is to announce or \_\_\_\_\_.
2. The A'zaan is called \_\_\_\_\_ times a day and night.
3. After the birth of a child, \_\_\_\_\_ is called out first in his right ear.
4. The first Mu'azzin of Islam is \_\_\_\_\_.

3. Tick (✓) the correct sentences and (✗) the incorrect sentences:

Sentence	True	False
1. The first Mu'azzin of Islam is Hazrat Abu Mahzurah.	<input type="checkbox"/>	<input type="checkbox"/>
2. $\text{حى على الفلام}$ is recited after hearing $\text{لا حول ولا قوة إلا بالله}$ .	<input type="checkbox"/>	<input type="checkbox"/>
3. This pray $\text{اللهم رب هذه الدعوة}$ is recited after A'zaan.	<input type="checkbox"/>	<input type="checkbox"/>
4. A'zaan was started in Makkah.	<input type="checkbox"/>	<input type="checkbox"/>
5. The Mu'azzin is called 'trustee'.	<input type="checkbox"/>	<input type="checkbox"/>

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

Column A	Column B
1. The literal meaning of Arabic word 'A'zaan' is	mentioned in the traditions.
2. The Holy Prophet was taught the through revelation	to describe the greatness of Allah Almighty.
3. The great significance of A'zaan and mu'azzin has been	to announce or call.
4. The very first words of A'zaan are	shall be the elevated
5. The necks of the Mu'azzins on the day of Judgment	the same words of A'zaan.

### Instructions for the teachers

- Teacher should narrate the translation of the words of A'zaan to the students.
- Demonstrate practically the etiquettes of A'zaan.
- Make students learn by heart prayers (Du'aas) recited after A'zaan.

## 2-Prayer (Namaz) Importance and Fara'iz

### Learning Outcomes

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

- Know the importance of prayer
- Understand the conditions and Fara'iz of prayer.
- Have the benefits of prayer in their practical lives.



### Importance and significance of Prayer

Allah Almighty has mentioned the purpose of the creation of human beings and Jin to worship Him. Prayer has more importance in the worships, which have been made obligatory on the Muslims. Prayer is made obligatory on every A'qil (sane) and Baligh (mature/one who has reached the age of puberty) Muslim, man and woman. The importance of prayers is clear from this, that the one, who does not offer prayers, comes close to disbelief and polytheism, as Allah Almighty says in the Holy Qur'an:

وَأَقِيمُوا الصَّلَاةَ وَلَا تَكُونُوا مِنَ الْمُشْرِكِينَ

**Translation:** And keep the prayer established, and never be of the polytheists.  
(Al-Room: 31)

In another place, Allah Almighty says:

إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَوْقُوتًا

**Translation:** Indeed prayers are a time bound obligatory duty upon the Muslims.  
(Surah Al- Nisaa: 103)

- Receiving Qib'la: Keeping your face towards Qib'la.
- Prayer has been described as an important means of gaining nearness to Allah Almighty.



- The one, who offers prayer, expresses his humility and humbleness to Allah Almighty and talks directly to his Lord.

The Holy Prophet ﷺ has also emphasized the importance of prayer; some of his says are as follows:

- Prayer is the pillar of religion.
- The first thing to be asked on the Day of Judgment will be prayer.
- Whoever offers prayers in two cold times (Fajr and I'shaa) will enter Paradise.

Since Fajr and Isha are the times of sleeping, and it is difficult for people to offer prayers in these times, that is why the Holy Prophet mentioned these two times. Whoever observes the prayers in these two times, the prayers of other times will not be lost.

### Conditions of prayer (Pre-requisites)

There are six conditions or pre-requisites for the validity of prayer, which must be fulfilled before offering prayer. The prayer would not be valid without fulfilling them. These conditions are pre-requisites and not included in prayer, which are as follows:

- **Purification (Ta'haarat):** It means that the body, clothes and place of a man, on which he is offering prayer, should be pure and clean from impurity.
- **Covering of the essential parts of the body (Satr-e-Awrat):** It means that body should be covered according to Shariah.
- **Time:** To offer prayer on its prescribed time. Prayer will not be valid before time and if it is offered after the time has passed, it will be called 'Qaza'.
- **Istiqbaal-e-Qibla:** To Face the direction of the Holy Ka'ba.
- **Intention:** To have intention of offering prayer before praying. That is, to keep in mind that 'I am offering prayer of the certain time', I am offering obligatory, Sunnat or Nafil (additional) prayer. If this intention is not present in the heart, then the prayer will not be valid.

### Fara'iz of Prayer:

There are some Fara'iz (obligatory acts) for offering prayer, which are necessary to be fulfilled. These are included in prayer. If even one of them is left, whether by mistake or intentionally, the prayer will not be valid. They are seven in number, which are as follows:

- Takbir-e-Tahreema: It means to commence prayer by proclaiming 'Allah o Akbar'.
- Qiyam (Standing): It means to stand upright.
- Qira'at: (Recitation): It means to recite every alphabet with its correct pronunciation.
- Ruku (bend): It means to bow down.
- Saj'dah (Prostrating)
- Qa'da e Akhirah
- Completing prayer with salaam.

### Benefits of Prayer:

Prayer has many kinds of benefits, like moral, cultural, social, spiritual, physical, political and military benefits.

- Prayer is the best source of spiritual and physical peace.
- Praying is such a continuous process that protects a person from many evils and sins, as Allah Almighty says in the Holy Qur'an:

إِنَّ الصَّلَاةَ تَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ

**Translation:** Indeed, prayer stops from indecency and evil. (Al-Ankabut: 45)

- The one, who offers prayer, becomes punctual.
- Prayer teaches equality and removes the gap between rich and poor.
- Prayer evokes a feeling of love and compassion among themselves.
- The one, who offers prayer, always becomes habitual of being clean and pure, and for the reason of prayer the worshiper adopts many good habits such as: speaking truth, and avoids backbiting, gossiping, stealing and other evils and becomes habitual of doing good.
- Above all, prayer strengthens the bond between the servant and his Lord.

Besides these, prayer causes/brings the following benefits also:

A reminder of the purpose, sense of responsibility, character building, self-control, punctuality, equality, brotherhood and love, welfare, discipline, lineage and obedience to the Imam (ruler), etc.

### Summary of the Lesson

Prayer is an important act of worship, which is obligatory on every A'qil and Baligh Muslim man and woman.

Offering prayer has been emphasized many times in different places of the Holy Qur'an. In one place Allah Almighty says: Translation: 'And keep the prayer established, and never be of the polytheists'. (Al Room: 31). From which it is known that if a servant does not offer prayer, he gets closer to disbelief and polytheism.

The importance of prayer has also been mentioned in the traditions of the Holy Prophet ﷺ; it is narrated in the traditions: 'Prayer is the pillar of religion'.

Prayer is such an act of worship, by which the one who offers it, gets the spiritual and physical benefits. The one, who offers prayer, avoids indecency and evil. There are some conditions and Fra'iz of prayers, the prayer would not be valid without fulfilling them. Therefore, it should always be tried to gain the pleasure of Allah Almighty by offering prayer.

### Activity for the students

After memorizing the conditions and Fra'iz of prayer, write them in your notebooks and show them to your teacher. Narrate them to each other in the classroom.

### Exercise

#### 1. Answer the following questions:

1. What is the purpose of the creation of human beings and Jin according to the Holy Qur'an?
2. What act of worship has the Holy Qur'an described a source of avoiding from evils?
3. Describe some of the things, we become habitual to them by offering prayer.
4. Write any of the traditions regarding prayer.
5. What are the Fra'iz of prayer? Mention them.

#### 2. Tick ✓ on the right answer:

1. For religion, prayer is:

- |                |                    |
|----------------|--------------------|
| (A) The house  | (B) The core       |
| (C) The pillar | (D) The foundation |

2. The status of Ru'ku (bowing) in prayer is:

- (A) Conditional (B) Far'z  
(C) Wajib (D) Mus'tahab

3. The Fra'iz of prayer are:

- (A) Three (B) Five  
(C) Seven (D) Nine

**3. Fill in the blanks:**

- The first thing to be asked on the Day of Judgment will be\_\_\_\_\_.
- The one, who offers prayer, expresses his \_\_\_\_\_ and \_\_\_\_\_to Allah Almighty.
- Prayer \_\_\_\_\_ the bond between the servant and his Lord.
- If prayer is offered after the time has passed, it will be called \_\_\_\_\_.

**5. Tick (✓) the correct sentences and (✗) the incorrect sentences:**

Sentence	True	False
1. Allah Almighty has mentioned the purpose of the creation of human beings and Jin to worship Him.	<input type="checkbox"/>	<input type="checkbox"/>
2. There are some conditions for the validity of prayer, which must be fulfilled before offering prayer.	<input type="checkbox"/>	<input type="checkbox"/>
3. There are some Fara'iz for offering prayer, which are included in prayer.	<input type="checkbox"/>	<input type="checkbox"/>
4. There are seven Fara'iz of prayer.	<input type="checkbox"/>	<input type="checkbox"/>
5. The prayer offered in time, is called 'Qa'za'.	<input type="checkbox"/>	<input type="checkbox"/>

**6. Match the words of column A with the words of column B:**

Column A	Column B
1. An important means of gaining nearness to Allah Almighty	to be asked will be prayer.
2. The first thing on the Day of Judgment	servant and his Lord.
3. Prayer strengthens the bond between the	is prayer.
4. There are some Fara'iz for offering prayer,	in different places of the Holy Qur'an.
5. Offering prayer has been emphasized many times	which are necessary to be fulfilled.

**Instructions for the teachers**

Teachers should explain the terminologies of Fra'iz of prayer to students, and teach them prayer and arrange a practical demonstration of prayer in the classroom.

### 3-Funeral Prayer and its importance

#### Learning Outcomes

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

- Know the meaning of funeral prayer.
- Be aware of the importance and significance of Funeral prayer.
- Create the fear of Allah and the concept of the Last Day by participating in funeral prayer in them.

**Introduction:** It has been decided by Allah Almighty's will, that all living beings must die and taste death one day or another. Allah Almighty states in the Qur'an:

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ

**Translation:** Every soul has to taste death'. (Al-Ankabut: 57)

In every religion, the last rites of the deceased person are performed in different manners, but in Islam, the deceased person is buried in a very respectful manner, which teaches sympathy and humanity.

In Islam, the deceased person is given bath and confined and then taken to bury in the graveyard. Funeral prayer of the deceased is offered before burial, that is actually a pray for forgiveness from Allah Almighty for the deceased person.

**Status of the Funeral Prayer:** Funeral Prayer is 'Farz-e-Kifayah'; it means that if some of the people of the area where the deceased is offer the funeral prayer then it is, as if the prayer has been offered on behalf of the whole area. If none of them offered this obligatory prayer, then all the people in the town or area will be sinners.



The graveyard of Baqi'e adjacent to the Mosque of the Holy Prophet ﷺ in Madinah

**Importance of Funeral Prayer:** Since we have to leave this world one day or another, that's why Muslim brothers should attend the funeral prayer of their Muslim brothers and bury them with respect. Our beloved Prophet Muhammad the messenger of Allah and the last of all, himself used to lead the funeral prayers and also ordered all the Muslims to attend the funeral prayers.

**The person attending the funeral prayer realizes that:**

- He also has to leave this mortal world one day or another, so he tries to reform his actions and character.
- He tends to improve his thinking and ideas.
- Funeral prayer makes him feel that this world is unstable.
- Funeral prayer teaches people the sympathy, discipline, remembrance of death, unity, collectivity and sharing each other's pain.
- Attending the funeral prayer is a reward for the worshiper and a source of forgiveness for the deceased person.

### Summary of the Lesson

Funeral prayer is a type of pray (Dua) for the deceased, which is offered in the form of prayer. Funeral prayer is '*Farz e Kifayah*'. Funeral prayer teaches people the sympathy, discipline, remembrance of death, unity, collectivity and sharing each other's pain. Therefore we should attend the funeral prayer.

### Do you know...!

A Muslim owes another Muslims five rights: 1. responding to greetings, 2. visiting him in illness, 3. following his funeral, 4. accepting his invitation, and 5. saying 'يُرحمك الله' (May Allah have mercy on you), when he says: 'الحمد لله' (Praise be to Allah) after sneezing.

### Activity for the students

Students should learn the due method of offering funeral prayer and also memorize prayers, which are recited in the funeral prayer for the deceased.

### Exercise

#### 1. Answer the following questions:

1. What does it mean by 'funeral prayer'?
2. What is the meaning of 'Farz-e-Kifayah'?
3. What words are used in the Holy Qur'an about death?
4. What does the funeral prayer realize the worshiper?

#### 2. Tick ✓ on the right answer:

1. The first thing before the burial of deceased is that:

- |                                   |                                       |
|-----------------------------------|---------------------------------------|
| (A) He is confined                | (B) He is given bath                  |
| (C) His funeral prayer is offered | (D) He is put among people to see him |

2. The status of funeral prayer for Muslims is:

- |                    |            |
|--------------------|------------|
| (A) Farz           | (B) Naf'l  |
| (C) Farz-e-Kifayah | (D) Sunnah |

3. In funeral prayer there are:

- |                           |                              |
|---------------------------|------------------------------|
| (A) Ru'ku and Sajdah only | (B) Ru'ku only               |
| (C) Sajdah only           | (D) Neither Ru'ku nor Sajdah |

#### 3. Fill in the blanks:

1. In Islam, the deceased person is buried in a very \_\_\_\_\_.
2. Funeral prayer is actually a pray for \_\_\_\_\_ from Allah Almighty for the deceased person.
3. Every soul has to taste \_\_\_\_\_.
4. Our Holy Prophet ordered all the Muslims to attend the \_\_\_\_\_.
5. In funeral prayer there are neither \_\_\_\_\_ and nor Sajdah.

4. Tick (✓) the correct sentences and (✗) the incorrect sentences:

Sentence	True	False
1. All living beings must die and taste death one day or another.	<input type="checkbox"/>	<input type="checkbox"/>
2. In Islam the deceased is taken to bury in Eid-ground.	<input type="checkbox"/>	<input type="checkbox"/>
3. The status of funeral prayer is Farz-e-Kifayah.	<input type="checkbox"/>	<input type="checkbox"/>
4. The Ru'ku and Sadjah are performed in funeral prayer.	<input type="checkbox"/>	<input type="checkbox"/>
5. Attending the funeral prayer is a reward for the worshiper.	<input type="checkbox"/>	<input type="checkbox"/>

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

Column A	Column B
1. Our beloved Prophet Muhammad the messenger of Allah and the last of all,	in a very respectful manner.
2. Funeral prayer is a type of pray for the deceased,	the prayer is completed.
3. In Islam, the deceased person is buried	himself used to lead the funeral prayers.
4. If some of the people of the area offer the funeral prayer, then it is,	which is offered in the form of prayer.
5. In the end with Salam	as if the prayer has been offered on behalf of the whole area.

### Instructions for the teachers

Students should be memorized the Du'as (prays) recited in funeral prayer for elders and children with translation.



## 4-Hajj (Pilgrimage): Importance and benefits

### Learning Outcomes

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

- Know the literal and terminological meaning of Hajj and express it in their own words.
- Know the importance and benefits of Hajj and write them.

**Meaning:** Hajj is a very important pillar of Islam, which literally means in Arabic 'to intend to visit'. In Islamic Sha'riah, Hajj refers to encircling of *Baitullah* (Ka'ba) (perform Tawaf of the Ka'ba) with the intention and to perform certain deeds and rituals by attending the Holy places.

**Obligation of Hajj:** Hajj is the fifth most important pillar of Islam and it was made obligatory on Muslims in the year 9<sup>th</sup> A.H. Hajj is obligatory on every Muslim once in his lifetime, provided he is sane(A'qil), mature(Ba'ligh), physically fit and financially capable. Allah says in the Holy Qur'an:



وَلِلّٰهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ حِمْمًا مِّنْ اسْتَطَاعَ اِلَيْهِ سَبِيْلًا

**Translation:** And performing the Hajj (pilgrimage) of this House is an obligation upon mankind, for the sake of Allah, for those who can reach it. (Al-Imran: 97)

After Hajj became obligatory, our beloved Prophet ﷺ performed Hajj once in the year 10<sup>th</sup> A.H, which is known as farewell Hajj (*Hajjat-ul-Wada*).

### Rituals of Hajj and Umrah:

- (1) It is necessary for the performer of Hajj and Umrah to wear Ihram before the Mi'qaat. The Ihram of a man consists of two unstitched sheets of cloth. One sheet is to cover the lower part of body, which is called 'Izar' (lower garment), and other sheet is to cover upper part of body which is called 'Ri'da' (cloak). The Ihram of women is plain sewn clothes. After wearing Ihram, two Rak'at of Naf'l prayer is offered, followed by Talbiyah, and then the intention of Ihram, Hajj and Umrah is made by reciting this Arabic pray:

لَبَّيْكَ اَللّٰهُمَّ لَبَّيْكَ، لَبَّيْكَ لَا شَرِيْكَ لَكَ لَبَّيْكَ، اِنَّ الْخَدَمَ وَالْبَغِيْمَةَ لَكَ وَالْمُلْكَ لَا شَرِيْكَ لَكَ

**Translation:** 'I am here at Your service, O Allah, I am here at Your service. I am here at Your service, You have no partner, I am here at Your service. Surely the praise and blessings are Yours, and the dominion, You have no partner'.

- (2) After wearing Ihram, one reaches Makkah and performs seven circuits round the Ka'ba, which is called 'Tawaf'. The Ka'ba is always showered with the mercy and blessings of Allah Almighty. This place is called 'Baitullah', meaning the House of Allah.
- (3) After Tawaf, two Rak'at of prayer is offered near Station of Ib'rahim.

(4) After the prayer, the pilgrim or performer of Umrah has to run between the hills of Safa and Marwah for *Sa'ee*. '*Sa'ee*' means in Arabic 'running'. This is performed in the memory of Hazrat Hajira. When she was in distress, she was running between two hills, Safa and Marwah, in search of water for her youngest son Is'mail. After running seven times, Hazrat Is'mail put his heel on the ground, as a result of which a spring of water burst and came out, which is known as 'Zamzam'. This is very blessed water.

Among the rituals of Hajj, one has to stay at the place of Mi'na on the morning of the 8<sup>th</sup> of Dhu al-Hajj. Staying in Mi'na is in the memory of the deeds of Hazrat Ibrahim عليه السلام and Hazrat Is'mail عليه السلام. When Hazrat Ibrahim عليه السلام was going to slaughter his beloved son Hazrat Is'mail عليه السلام, the Satan intervened thrice in three different places. So, by the command of Allah Almighty, Hazrat Ibrahim عليه السلام threw pebbles seven times in all three places to drive away the Satan. This process is called in Arabic 'Ram al-Jimar' (to throw pebbles).

The pilgrim has to reach the place of Arafat on 9<sup>th</sup> of Dhul-Hijjah before sun decline (Zawal), which is called '*Wuqof of Ar'afat*' (*Staying in Ar'fat*). To stay in *Ar'fat* is the big pillar of Hajj; Hajj is not valid without this act.

One of the rituals of Hajj is to stay on 10<sup>th</sup> of Dhul-Hijjah at night in the valley of *Muz'dalifah*.

The rituals of Hajj are the memorial to the acts of Hazrat Ibrahim عليه السلام, Hazrat Bibi Hajira عليها السلام and Hazrat Is'mail عليه السلام. Hazrat Ibrahim's عليه السلام sacrifice of his son to Allah Almighty was accepted to such an extent that Allah Almighty declared the sacrifice necessary for Hajj till the Day of Judgment. Sacrifice is performed on the 10<sup>th</sup> of Dhul-Hijjah in Mina after Rami ul-Jimra. After sacrifice, the head is shaved or trimmed according to the Shariah laws. Shaving is called '*Hal'q*' and trimming is called '*Qas'r*'.

After the sacrifice, one of the rituals of Hajj is to perform Tawaf e Zirayah of Baitullah, without which the Hajj is not complete. Before leaving Makkah, at the end of all the rituals except Tawaf e Ziyarat, it is necessary to perform another Tawaf called '*Tawaf Al-Sadr*' or '*Tawaf Al-Wada*' (farewell Tawaf), which is obligatory for Hajj.

### Significance and Importance of Hajj:

Hajj is an annual gathering of the believers, which reminds us of the great sacrifices of Hazrat Ibrahim عليه السلام, Hazrat Is'mail عليه السلام and Hazrat Hajirah عليها السلام.

Hajj is a physical and financial act of worship. The greatest benefit of Hajj is the forgiveness of sins. The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَآصْحَابِهِ وَسَلَّمَ said: 'Whoever performs Hajj for Allah's pleasure and does not do evil or sins then he will return (after Hajj) free from all sins as if he were born anew'. (Sahih Bukhari, Kitab al-Manasik)

On another occasion, the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَآصْحَابِهِ وَسَلَّمَ said: 'Perform Hajj and Umrah consecutively; for they remove poverty and sins as the bellows remove impurity from iron'. (Mishkat ul Masabih, kitab ul Manasik)

The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَآصْحَابِهِ وَسَلَّمَ said about those who do not perform Hajj: 'Whoever is not prevented to perform the Hajj by an obvious need or an unjust ruler or a severe illness, dies without performing the Hajj, it doesn't matter if he died as a Jew or a Christian'.

### Benefits of Hajj:

- The greatest benefit of Hajj is to gain the pleasure of Allah Almighty and His nearness. This is the blessing of Hajj, where Muslims go beyond individuality and demonstrate collectivity.
- Hajj brings purity from sins and faith and piety.
- Praying together during Hajj, following one Imam, performing Tawaf, staying in Mi'na

and listening to the sermon of one Imam is an excellent and practical picture of the best discipline.

- One of the benefits of performing Hajj is economical benefit. Pilgrims from all over the world gain many economical and commercial benefits through mutual trade and commerce.
- Hajj is an important pillar of Islam, which has many moral, spiritual, social and economical benefits.

### Summary of the Lesson

The word 'Hajj' literally means in Arabic 'to intend to visit'. In Islamic Sha'riah, Hajj refers to encircling of *Baitullah* (Ka'ba) (perform Tawaf of the Ka'ba) with the intention and to perform certain deeds and rituals by attending the Holy places (like the Ka'ba, hills of Safa and Marwah, Mina, Ar'fat and Muzdalifa). Hajj is obligatory on every Muslim once in his lifetime, provided he is sane(A'qil), mature(Ba'ligh), physically fit and financially capable. Hajj was made obligatory on Muslims in the year 9<sup>th</sup> A.H. After Hajj became obligatory, the Holy Prophet ﷺ performed Hajj once in the year 10<sup>th</sup> A.H, which is known as farewell Hajj (*Hajjat-ul-Wada*). Hajj memorial of the great sacrifices of Hazrat Ib'rahim عليه السلام and Hazrat Is'mail عليه السلام. According to the traditions, Hajj has a great significance. The Holy Prophet ﷺ said: 'Whoever performs Hajj for Allah's pleasure and does not do evil or sins then he will return (after Hajj free from all sins) as if he were born anew'. Hajj is a physical and financial act of worship.

### Conclusion of the benefits of Hajj

Brotherhood and equality, Unity of Ummah, Solution for social and political problems, moderation, remembrance of the Day of Resurrection and spiritual uplift.

### Activity for the students

Students should write the places and rituals of Hajj in detail in their notebooks and submit to their teachers.

### Exercise

#### 1. Answer the following questions:

1. Describe the meaning and importance of Hajj.
2. On what date do the rituals of Hajj begin and end? Describe.
3. Why are the pebbles thrown in Mina?
4. Hajj is the memorial of the sacrifices of which Holy person?
5. Write any three of the benefits of Hajj.

#### 2. Tick ✓ on the right answer:

1. Hills of Safa and Marwah are:

- |                       |                       |
|-----------------------|-----------------------|
| (A) near to Mina      | (B) near to Ar'fat    |
| (C) near to Muzdalifa | (D) near to Baitullah |

2. Hajj was made obligatory in:

- |                         |                         |
|-------------------------|-------------------------|
| (A) 2 <sup>nd</sup> A.H | (B) 3 <sup>rd</sup> A.H |
| (C) 5 <sup>th</sup> A.H | (D) 9 <sup>th</sup> A.H |

3. Hajj is obligatory on:

- |                   |                        |
|-------------------|------------------------|
| (A) riches only   | (B) both poor and rich |
| (C) every capable | (D) on every one       |

4. After Hajj became obligatory, the Holy Prophet performed Hajj:

- |                |                |
|----------------|----------------|
| (A) once       | (B) thrice     |
| (C) five times | (D) seven time |

5. The pilgrims of Hajj stay in:

- |          |            |
|----------|------------|
| (A) Safa | (B) Marwah |
| (C) Mina | (D) Ar'fat |

**3. Fill in the blanks:**

1. Hajj is the fifth important \_\_\_\_\_ of Islam.
2. The greatest benefit of Hajj is the \_\_\_\_\_ of sins.
3. 'Sa'ee' means in Arabic \_\_\_\_\_ between Safa and Marwah.
4. Hajj is actually Sunnah of \_\_\_\_\_.
5. The greatest benefit of Hajj is to gain the pleasure of Allah Almighty and His \_\_\_\_\_.

**Instructions for the teachers**

Teachers should explain the places of Hajj in detail to the students and help them memorize Tal'biyah with translation, which is recited in Hajj.

## CHAPTER-3

### THE BLESSED SEERAH

حضرت مُحَمَّدٌ رَّسُولُ اللَّهِ خَاتَمُ النَّبِيِّينَ صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ  
(From the Treaty of Hudaibiyah to the Battle of Khyber)

#### Introduction

The word ‘Seerat’ literally means in Arabic: path and way. ‘Seerat-e-Tayyiba’ means the ways of the whole life of our beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ, which he adopted. Whether these adopted ways relate to worships, dealings, life style or to ethics. Whether they relate to his individual life, or relate to his collective life. Similarly, whether, these ways relate to his political life or to his administrative life. The whole life of the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ is a beacon not only for the Muslims but also for all human beings. We can achieve success in this world and in the Hereafter only by studying and following the Seerah of the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ. The Holy Qur'an, has described his life as ‘Uswa e Hasanah’ i.e., the ‘best example’ for us.

We can achieve all the conveniences and blessings of religion and the world by studying and following the individual and collective life of the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ, because this is the only way for us.

#### Objectives

The given titles/lessons in this chapter i.e., Treaty of Hudaibiyah, Letters to world leaders and the Battle of Khyber, are to inform the students that reading and following the life of the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ for us is a source of pride and mercy. Not only the study of his blessed life is necessary for us, but the practical demonstration on it also required. In other words we should adopt his Seerat too. After teaching them the treaty of Hudaibiyah and pledge of Riz'wan, they students should be urged to take care of the conditions while doing an agreement with the opposing party. Also, to study the letters sent by the Holy prophet صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ to the leaders of that time, and to inform them about the changes took place in result of them, at that time. Similarly, the students are made aware of the causes of the battle of Khyber, its events and results.

## 1-Treaty of Hudaibiyah

### Learning Outcomes

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

- Know the back ground and events of treaty of *Hudaibiyah*.
- Understand its terms and importance.
- Have benefits from the consequences of the treaty of *Hudaibiyah* in their practical lives.

### Background

When the Holy Prophet ﷺ migrated from Makkah to Madinah, he settled there along with his companions and began to perform the great duty of preaching Islam there. The preaching was being continued and gradually Islam was started to spread over there. In the sixth year of *Hijrah* the Holy Prophet ﷺ told his companions رضي الله عنهم that he has seen in a dream that he along with the companions were performing Umrah in Makkah. It refers in the Holy Qur'an as Allah Almighty says:



لَقَدْ صَدَّقَ اللَّهُ رَسُولَهُ بِالْحَقِّ لَتَدْخُلَنَّ الْمَسْجِدَ الْأَحْرَامَ إِنْ شَاءَ اللَّهُ آمِنِينَ مُحَلِّقِينَ رُءُوسَكُمْ وَمُقَصِّرِينَ لَا تَخَافُونَ  
فَعَلِمَ مَا لَمْ تَعْلَمُوا فَجَعَلَ مِنْ دُونِ ذَلِكَ فَتْحًا قَرِيبًا

**Translation:** Allah has indeed made the truthful dream of His Noble Messenger, come true; indeed you will all enter the Sacred Masjid, if Allah wills, in safety -with your heads shaven or hair cut short- without fear; so He knows what you do not know, and has therefore ordained another imminent victory before this. (Al-Fat'h: 27)

Knowing this, all the Companions started preparations for the pilgrimage to Holy Ka'ba. In 1<sup>st</sup> Dhul Qa'dah sixth of Hijrah, the Holy Prophet ﷺ accompanied by fourteen hundred Companions رضي الله عنهم, and left for Makkah. He appointed the famous Companion Hazrat Abdullah bin Umm -e- Maktoom as his deputy in Madinah.

Since the purpose of the Holy Prophet ﷺ and his Companions رضي الله عنهم was only to perform Umrah in Makkah, they did not have any military equipment with them, they had only the swords with them and they were also inside the sheath. In this journey Umm-ul-Mo'mineen Hazrat Umm-e-Salma رضي الله عنها was also with the Holy Prophet ﷺ. A place comes at a distance of about 5 km from Madinah, called 'Zul Hulaifah' of *Miqaat* (i.e., The boundary lines which the pilgrims or those who want to perform 'Umra should not cross without adopting the Ihram) at this place, the Holy Prophet ﷺ and his Companions رضي الله عنهم intended for Umrah and had *ihram*.



Before leaving to Makkah, the Holy Prophet ﷺ sent *Bus'r bin Sufyan* a companion رضي الله عنه, to inquire about the conditions of the people of Makkah. When the Holy Prophet ﷺ reached at the place of 'Usfan', situated between Makkah and Madinah, Hazrat *Bus'r bin Sufyan* رضي الله عنه reported him that the Quraysh of Makkah were gathering outside Makkah with their chiefs and they will never allow the Holy Prophet ﷺ and his Companions رضي الله عنهم to perform *Um'rah*, and if they have to fight for it, they are also ready for it.

After raising this new situation, the Holy Prophet ﷺ consulted his Companions رضي الله عنهم. They suggested that the journey should be continued. Therefore, the Holy Prophet ﷺ and his Companions رضي الله عنهم continued their journey to Makkah. The Quraysh of Makkah tried to block the way of the Holy prophet ﷺ, but he left the well-known road and passed through the mountains and ravines and consequently reached the place of 'Hudaibiyah'. It is situated at about three miles away from Makkah.

### Negotiation and dialogue for understanding

When the Holy Prophet ﷺ saw the bad intentions of the Quraysh, he sent a message to the Quraysh through Hazrat *Budail bin Warqa* رضي الله عنه that we have come here only with the intention to perform *Um'rah*, that's why we should be allowed to visit the Holy Ka'ba. But the Quraysh did not accept it. During this time negotiation was continued, but nothing was decided.

Then the Holy Prophet ﷺ sent Hazrat *Usman Ghani* رضي الله عنه as his special ambassador to settle the matter. He tried to understand the Quraysh of Makkah in every possible way that حضرت مُحَمَّدٌ رَسُولُ اللَّهِ خَاتَمُ النَّبِيِّينَ ﷺ, and we came only to perform *Um'rah*. After performing it, we will all go back to Madinah. The Quraysh only showed such flexibility to Hazrat *Usman* رضي الله عنه that if he wanted to perform *Umrah*, he could perform. But Hazrat *Usman* رضي الله عنه did not like to perform *Umrah* without the Holy Prophet ﷺ and other Companions رضي الله عنهم and turned down the offer of the Quraysh of Makkah.

When Hazrat *Usman* رضي الله عنه did not come for a time, a rumor broke out among the Muslims that Hazrat *Usman* رضي الله عنه had been martyred. The Muslims felt unrest and became very angry.

### Pledge of Riz'wan:

The Holy Prophet ﷺ gathered the Companions رضي الله عنهم and said to them that 'We will not leave from here until we avenge the martyrdom of Hazrat *Usman*'. The Holy Prophet ﷺ sat down under the acacia tree and the Companions رضي الله عنهم came one by one and pledged to him. In *Surat-ul-Fath*, Allah mentions this incident in the following words:

لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ فَعَلِمَ مَا فِي قُلُوبِهِمْ فَأَنْزَلَ السَّكِينَةَ عَلَيْهِمْ وَأَثَابَهُمْ فَتْحًا قَرِيبًا

**Translation:** Indeed Allah was truly pleased with the believers when they swore allegiance to you beneath the tree - so He knew what was in their hearts - He therefore sent down peace upon them, and rewarded them with an imminent victory. (Al Fath, 18)

In the caliphate of Hazrat *Umar Farooq* رضي الله عنه, due to the fear of innovation (*Bid'aa*), this tree of acacia was cut off.

### **Treaty of Hudaibiyah and its conditions:**

As soon as the *Kuffar* (non believers) of Makkah learnt of this pledge, they agreed to peace. The Quraysh sent *Shuhail* bin Amr, (who had not yet embraced Islam), to negotiate with the Muslims. After a lengthy discussion, they had an agreement between the Muslims and the Quraysh, which had far-reaching consequences for the rise of Islam. This agreement is known in the history of Islam as ‘Treaty of *Hudaibiyah*’. Some of the conditions of it were as follows:

- This year Muslims will return to Madinah without performing Umrah. They will be allowed to enter Makkah next year but they will not stay for more than three days.
- Next year when the Muslims will come for Umrah, they will bring weapons with them but their swords, provided the swords will be well-sheathed.
- If any member of the Quraysh flees to Madinah as Muslim, so Muslims are bound to return him.
- If any Muslim who flees to Makkah from Madinah as non Muslim, so Quraysh will not return him to the Muslims.
- There will be no war between Quraysh and Muslims for next ten years.
- Besides Muslims and Quraysh, the other tribes of Arabia have the option to ally themselves to whichever party they wish. Whether they want to ally to Quraysh or to Muslims, they will be free in their decision.

Hazrat Ali رضي الله عنه wrote the treaty of *Hudaibiyah* on behalf of the Muslims. The above mentioned conditions in the agreement were apparently against the Muslims except for a few of them, and the Muslims were not satisfied with them, but the Holy Prophet صلى الله عليه وعلى آله وأصحابه وسلم regarded this agreement in favor of the Muslims with his far-sighted vision given by Allah Almighty. Therefore, he also advised the companions to adhere strictly to this agreement.

### **The Clear victory:**

Allah Almighty called this treaty a ‘Clear victory’ for the Muslims. Allah Almighty said in the Holy Qur'an:

إِنَّا فَتَحْنَا لَكَ فَتْحًا مُبِينًا

**Translation:** We have indeed bestowed on you a clear victory. (Al-Fath: 1)

### **Benefits of the treaty of Hudaibiyah**

There were many benefits from this agreement for the Muslims, some of them are as follows:

1. The status of the Muslims was recognized.
2. The caravans of trade began to move freely.
3. During this period polytheists got an opportunity to understand the reality of Islam, because the Muslims treated them with sincerity, good deeds and high morals.
4. Due to this treaty, there was no fear of war from the people of Makkah, thus the Muslims got a good opportunity to preach Islam.
5. This treaty later led to the conquest of Makkah.

### **Summary of the Lesson**

The treaty of *Hudaibiyah* took place in Dhul Qa'dah 6 A.H. The Holy Prophet صلى الله عليه وعلى آله وأصحابه وسلم, along with fourteen hundred Companions رضي الله عنهم left for Makkah with the intention of Umrah. The Quraysh of Makkah decided that they would not allow Muslims to enter Makkah for Umrah in any circumstances. The Holy prophet صلى الله عليه وعلى آله وأصحابه وسلم and his companions رضي الله عنهم stayed at the place of ‘*Hudaibiyah*’ near Makkah. A series of negotiations began between the Muslims and the Quraysh. The Holy Prophet صلى الله عليه وعلى آله وأصحابه وسلم

appointed Hazrat Usman Ghani رضى الله عنه as his ambassador and sent him to Makkah for negotiation with the Quraysh. The rumor spread among the Muslims that Hazrat Usman رضى الله عنه had been martyred. The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ under the acacia tree took a pledge from the Companions رضى الله عنهم that they would avenge the blood of Hazrat Uthman رضى الله عنه. This was called 'Pledge of Rizwan/ Bai'at e Rizwan'. When the *Kuffar* (non believers) of Makkah learnt of this pledge, they agreed to peace. The Quraysh sent *Shuhail* bin Amr, to negotiate with the Muslims. Hazrat Ali رضى الله عنه wrote this treaty on behalf of the Muslims. Few of its conditions were apparently against the Muslims and the Muslims were not satisfied with them, but the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ advised them to adhere strictly to it. This treaty was regarded a 'Clear victory' for the Muslims. This treaty later led to the conquest of Makkah and to the preaching of Islam.

The Companions رضى الله عنهم followed the instructions of صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ and there were better consequences. Today our success depends on the obedience of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ. If we obey him completely, then we will be successful in this world and will have certain success in the Hereafter.

### Activity for the students

Discuss the terms and benefits of the treaty of *Hudaibiyah*.

### Exercise

#### 1. Answer the following questions:

1. What did the Holy Prophet dream of in the sixth year of Hijrah?
2. What was the real reason for pledge of Rizwan?
3. Write any two conditions, which were apparently against the Muslims?
4. Which agreement is declared 'clear victory' in the Holy Qur'an?
5. Write any two consequences of the treaty of *Hudaibiyah*.
6. Where did the Holy Prophet and the Companions intend to have Ihram for Um'rah?

#### 2. Tick ✓ on the right answer:

1. The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ sent this companion to inquire about the conditions of the people of Makkah:

- |  |  |
|--|--|
| (A) Hazrat Ali رضى الله عنه              | (B) Hazrat Abu Bakr رضى الله عنه         |
| (C) Hazrat Bus'r bin Sufyan رضى الله عنه | (D) Hazrat Zaid bin Haritha رضى الله عنه |

2. The tree under which the Holy Prophet took a pledge from the Companions was:

- |               |                 |
|---------------|-----------------|
| (A) Palm tree | (B) Jujube tree |
| (C) Neem tree | (D) Acacia tree |

3. The Holy Prophet was going to Makkah for:

- |           |                                  |
|-----------|----------------------------------|
| (A) Trade | (B) Um'rah                       |
| (C) War   | (D) Meeting the people of Makkah |

4. The conditions of the treaty of *Hudaibiyah* were apparently against:

- |                             |                     |
|-----------------------------|---------------------|
| (A) The Quraysh             | (B) The Muslims     |
| (C) The Jews and Christians | (D) The Polytheists |

### 3. Fill in the blanks:

1. *Hudaibiyah* is situated at about \_\_\_\_\_ miles away from Makkah.
2. A place comes near Madinah, is called \_\_\_\_\_.
3. According to the treaty of *Hudaibiyah* the Muslims and the Quraysh were bound not to start war for next \_\_\_\_\_ years.
4. The Holy Prophet ﷺ appointed \_\_\_\_\_ as his special ambassador and sent him for negotiation with the *Kuffar*.
5. This treaty has been regarded in the Holy Qur'an as *Fath-e-Mubeen*, which means \_\_\_\_\_.

### 4. Tick (✓) the correct sentences and (✗) the incorrect sentences:

Sentence	True	False
1. The conditions of the treaty of <i>Hudaibiyah</i> were against the Muslims.	<input type="checkbox"/>	<input type="checkbox"/>
2. The Holy Prophet ﷺ took pledge from the Companions under the acacia tree.	<input type="checkbox"/>	<input type="checkbox"/>
3. Hazrat Aysha رضي الله عنها was with the Holy Prophet ﷺ in the journey to <i>Hudaibiyah</i> .	<input type="checkbox"/>	<input type="checkbox"/>
4. Hazrat Ali رضي الله عنه wrote the agreement of the treaty of <i>Hudaibiyah</i> on behalf of the Muslims.	<input type="checkbox"/>	<input type="checkbox"/>
5. The Holy prophet ﷺ sent Hazrat Umer رضي الله عنه as his ambassador for the purpose of peace.	<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 accompanied by fourteen hundred Companions,	as his ambassador for the purpose of peace.
2. The Holy prophet sent Hazrat Usman Ghani رضي الله عنه	Hazrat Ali wrote.
3. If any member of the Quraysh flees to Madinah as Muslim,	and left for Makkah in 1 <sup>st</sup> Dhul Qa'dah sixth of Hijrah.
4. On behalf of the Muslims the agreement of the treaty of <i>Hudaibiyah</i> .	so Muslims are bound to return him.

### Instructions for the teachers

#### Instructions for Teachers:

Teachers should inform to the students more details of the treaty of *Hudaibiyah*.

## 2-Letters to the world Rulers

### Learning Outcomes

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

- Be aware of the purpose of the letters written by the Holy Prophet ﷺ to the rulers and will be able to interpret them.
- To mention the names of the rulers to whom the Holy Prophet ﷺ wrote letters, and to know among the rulers who accepted his invitation and who rejected it.
- Write down the names of rulers, who although did not believe in the Holy Prophet ﷺ in response to his letters, but by giving him regard they sent gifts to him.
- Write letters in their social lives for spreading the message of Islam in the light of *Seerat*.

### Background

After the treaty of *Hudaibiyah* with the Quraysh of Makkah, when the Holy Prophet ﷺ returned to Madinah, he felt somewhat comfort by the Quraysh of Makkah. Then he decided to send the message of Islam to other countries and regions. For this purpose, he selected a few Companions رضى الله عنهم as his ambassadors, so that they could take the letters of the Holy Prophet ﷺ comprising invitation and preaching of Islam, to different kings. He started this in 6<sup>th</sup> Hijrah.

Some of the rulers are mentioned in the following, to whom the letters were sent:

#### 1. Ruler of Abyssinia Negus:

His name was As'hamah bin Ab'jar. In the present modern world, Abyssinia is called 'Ethiopia'. It is an African country; the Christians lived there at that time. The ruler or king of Abyssinia was called '*Najashi*'/Negus. The Holy Prophet ﷺ dispatched Hazrat Amro bin Umayyah رضى الله عنه with his letter to the King of Abyssinia. In this blessed letter, the Holy Prophet ﷺ invited *Najashi* to Islam. When the king read the text of the letter, he stood up respectfully, kissed and placed it over his eyes. *Najashi* testified to the Oneness of Allah and the Prophethood of the Holy Prophet ﷺ. He embraced Islam and sent gifts along with the Muslims to Medina, who had been already there as refugees. On the demise of As'hamah the king *Najashi*, the Holy Prophet ﷺ was very sad.

#### 2. Ruler of Bahrain:

Bahrain was a small state in the Arabian Peninsula, it was under Chosroe of Iran and there had been for a long time the rulers called '*Munazir*' (plural of *Munzir*). When the Holy Prophet ﷺ sent Hazrat Alaa bin Al-Hadrami رضى الله عنه with the blessed letter to the ruler of Bahrain, at that time *Munzir bin Sawa* was ruling there. Munzir bin Sawa read the

letter of the Holy Prophet ﷺ and was very much impressed. He embraced Islam at the same time and made his world and the hereafter better.

### 3. Ruler of Persia:

Present Iran is an ancient country; its old name was 'Persia'. Its ruler was called Chosroe. Persia had a great military power and was considered a world superpower at that time. When the Holy Prophet ﷺ started sending letters to the rulers, 'Chosroe Pervez' was ruling over Persia at that time.

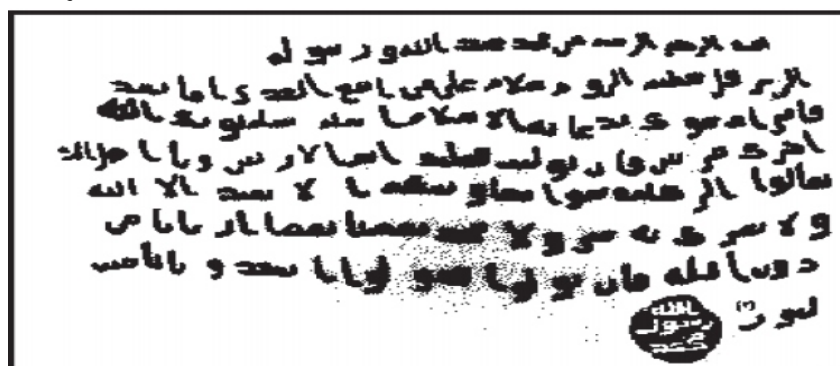
The Holy Prophet ﷺ sent Hazrat Abdullah bin Huzaafah رضى الله عنه with his blessed letter. When the letter was read to Chosroe Pervez, he tore the letter of the Holy Prophet ﷺ angrily and said: 'Being one of my subjects, he writes his name above my name and writes me like this.' When the Holy Prophet ﷺ came to know about this arrogance of the ruler of Persia (Iran), he said: 'Allah Almighty will tear his kingdom to pieces'. The words of the Holy Prophet ﷺ proved to be true word for word. On 10<sup>th</sup> of Jumaadal Ula 7<sup>th</sup> A.H his son Sherwayh revolted, killed his father and became the King of Persia. Later in the caliphate of Hazrat Umar رضى الله عنه, Persia (Iran) was conquered completely and was included in the Islamic Empire.

### 4. Ruler of Egypt Muqawqis:

The Holy Prophet ﷺ also sent a blessed letter of invitation to Islam to the ruler of Egypt *Muqawqis*, through Hazrat Haatib bin Abi Balta'ah رضى الله عنه. *Muqawqis* showed great esteem towards his blessed letter and wrote a polite reply also, but he did not accept Islam. He sent very valuable gifts to the Holy Prophet ﷺ, including a white mule, an Abyssinian slave and two maids, 'Maria' and 'Shireen'. These two were real sisters. One of these two, Bibi Maria Qibtiyyah رضى الله عنها was included in the Haram of the Holy Prophet ﷺ and was called 'Umm-ul-Mumineen' (Mother of the Believers). The son of the Holy Prophet ﷺ Hazrat Ibrahim عليه السلام was born from her. And Shireen came to the house of Hazrat Hassaan bin Saabit رضى الله عنه.

### 5. Ruler of Rome Caesar:

Rome is in Europe, like Persia (Iran), it was also a great country and superpower of that time. The Roman rulers were called 'Caesar'. At the time of the Holy Prophet ﷺ, Caesar of Rome was 'Hercules' (Hiraql). To convey the message of Islam to Hercules, the Holy Prophet ﷺ entrusted the duties of the embassy to Hazrat Dihyaa Al-Kalibi رضى الله عنه.



A picture of the blessed letter sent by the Holy Prophet ﷺ to Hercules the Caesar of Rome



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

From Muhammad, the slave and messenger of Allah, this letter is address to Hercules, the head of Rome. Peace be upon him who follows the divine guidance. I invite you to the call of Islam. Embrace Islam and you will be safe and Allah will reward you twofold. So if you turn down this invitation, the sin of the entire people of the country will be on your shoulders. ‘O people of the scripture! Come to such a word that is the same between us and you, that we worship none but Allah and we do not associate partners unto Him and that none of us will take others as lords besides Allah. Then if they turn away, say: Bear witness that we are Muslims’.

Translation of current script of letter which was sent to Hercules the Caesar of Rome

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
مِنْ مُحَمَّدٍ عَبْدِ اللَّهِ وَرَسُولِهِ إِلَى هِرَقْلَ  
عَظِيمِ الرُّومِ سَلَامٌ عَلَى مَنْ اتَّبَعَ الْهُدَى  
أَمَّا بَعْدُ فَإِنِّي أَدْعُوكَ بِدَعَايَةِ الْإِسْلَامِ أَسْلِمْ  
تَسْلِمًا يُؤْتِكَ اللَّهُ أَجْرَكَ مَرَّتَيْنِ فَإِن  
تَوَلَّيْتَ فَإِنَّ عَلَيْكَ إِثْمَ الْأَرِيسِيِّينَ وَ  
يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا  
وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَلَا نُشْرِكَ بِهِ  
شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِنْ دُونِ  
اللَّهِ فَإِن تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا مُسْلِمُونَ

Current script of letter which was sent to Hercules the Caesar of Rome

Hazrat Dihyaa Al-Kalibi رضى الله عنه sent this blessed letter of the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ to Hercules through the governor of Busra. When Hercules received the letter, he was in Jerusalem. He called Hazrat Abu Sufyaan رضى الله عنه the reality in the court and inquired about Islam and he also asked some questions there. Hercules ordered that if there is an Arab, he should be brought. Coincidentally, Hazrat Abu Sufyaan رضى الله عنه, (who had not yet embraced Islam), was there with a caravan of Quraysh on a business expedition. Hazrat Abu Sufyaan رضى الله عنه and his companions were brought in court of Hercules. Hercules asked him a few questions about Islam and the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Hazrat Abu Sufyaan رضى الله عنه told exactly whatever the truth was, and praised the character of the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Hercules replied, ‘If whatever you say is really true, then he will soon take over my throne. If I ever happen to be in Arabia, I would wash his feet (in esteem).

Hercules left Hazrat Dihyaa Al-Kalibi رضى الله عنه by giving him great reverence and some gifts, but was depraved to embrace Islam for the fear of Christians and dispossessing of his kingship.

Besides this, the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ sent his blessed letter to Huzah bin Ali, the ruler of Yamaamah through Salit bin Amro Al-Amiri رضى الله عنه.

### Summary of the Lesson

After the treaty of Hudaibiyah, our beloved Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ intended to spread the message of Islam to other countries. Some of the rulers, to whom the letters were sent, are: ruler of Abyssinia, ruler of Bahrain, ruler of Persia, ruler of Egypt and Caesar ruler of Rome. After reading the blessed letter of the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, Negus stood up respectfully, kissed the letter and embraced Islam. The ruler of Bahrain Munzir bin Sawa read the blessed letter, impressed very much and embraced Islam. The ruler of Egypt Muqawqis, showed great esteem to the blessed letter and sent valuable gifts to the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, but was deprived of the blessing of belief. The ruler of Persia

tore the blessed letter. When the ruler of Rome Hercules, received the blessed letter, he asked Hazrat Abu Sufyaan رضى الله عنه a few questions about the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ and Islam. He knew the truth of Islamic teachings but did not believe in it. To strive for the invitation of Islam through letters. From this we learned that in the light of the Seerat of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ for the invitation of Islam and for the propagation of the religion, we should sometimes invite others by words of mouth as well as letters, so that we may be successful in this world and in the Hereafter.



Picture of the seal of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ, which he used to stamp on the letters sent to the different rulers for the invitation of Islam.

### Activity for the students

Students should make a chart and write names of the rulers and the companions, who went to them with letters.

### Exercise

#### 1. Answer the following questions:

- Write at least three names of the rulers, to whom the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ sent letters.
- What was the reaction of the ruler of Abyssinia on the letter of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ?
- What did Chosroe Pervez say in reply to the blessed letter of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ and what was his consequence?
- Who embraced Islam among the rulers by reading the blessed letters?
- What kind of gifts, the ruler of Egypt send to the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ?

#### 2. Tick ✓ on the right answer:

##### 1. The writing of letters to the rulers was started:

- |                                       |                                       |
|---------------------------------------|---------------------------------------|
| (A) in the end of 5 <sup>th</sup> A.H | (B) in the end of 6 <sup>th</sup> A.H |
| (C) in the end of 8 <sup>th</sup> A.H | (D) in the end of 9 <sup>th</sup> A.H |

##### 2. Chosroe Pervez was killed by:

- |              |                  |
|--------------|------------------|
| (A) his wife | (B) his minister |
| (C) his son  | (D) his brother  |

##### 3. The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ sent in the court of Abyssinia ruler:

- |  |   |
|--|---|
| (A) Hazrat Dihyaa Al-Kalibi رضى الله عنه | (B) Hazrat Alaa bin Al-Hadrami رضى الله عنه     |
| (C) Hazrat Amro bin Umayyah رضى الله عنه | (D) Hazrat Haatib bin Abi Balta'ah رضى الله عنه |

4. Hercules was the ruler of:

- (A) Egypt (B) Persia  
(C) Rome (D) Iraq

5. Hazrat Amr bin Umayyah رضى الله عنه was sent with the letter to:

- (A) ruler of Bahrain (B) ruler of Egypt  
(C) ruler of Persia (D) ruler of Abyssinia

**3. Fill in the blanks:**

1. The ruler or king of Abyssinia is called \_\_\_\_\_.
2. Bahrain was a small state in the \_\_\_\_\_.
3. The ruler of Persia was called \_\_\_\_\_.
4. The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ sent a blessed letter to *Muqawqis*, through \_\_\_\_\_.
5. The rulers of Rome were called at that time \_\_\_\_\_.

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

Column A	Column B
1. The ruler of Abyssinia is called	Persia.
2. The ancient name of Iran was	killed.
3. Chosroe Pervez was	Negus/Najashi.
4. The present name of Abyssinia is	the ruler of Bahrain.
5. <i>Munzir bin Sawa</i> was	Ethiopia.

**Instructions for the teachers**

- Find out the countries in the map, to whose rulers the Holy Prophet sent letters, and explain to students.
- Respected teachers make students write the letters for the preaching of Islam.

### 3-Battle of Khyber

#### Learning Outcomes

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

- Explain the background of the battle of Khyber.
- Know the events and results of the battle of Khyber.
- Explain the details of the bravery of Hazrat Ali رضي الله عنه and the conquest of Khyber.
- Learn the lessons from the events of the battle of Khyber in the light of *Seerat*, and try for the raise of Islam.

Village of Khyber



#### Background

The town of Khyber was situated about 125 miles (200 km) at north of Madinah. It was a very fertile area. Most of the land consisted of oasis. The Jews inhabited in this town. They were always busy in anti-Islamic activities and conspiracies. They did not miss any opportunity to weaken and harm Islam.

#### Hostility of Jews and Banu Ghatfaan tribe to Islam:

Banu Nuzair, a Jewish tribe, used to live in Medina. They used to conspire against Islam. When the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ expelled Banu Nuzair from Madinah due to their anti-Islamic activities, this tribe also went to Khyber, took refuge therein and made it their center.

Another tribe, Banu Ghatfaan, also lived near Khyber. This tribe also tried to be at the front of anti-Islamic activities. It also became an ally of the Jews in hostility to Islam. All these tribes united against Islam and started conspiracies against it. They had strong fortifications, many military equipment and abundant food provisions. When the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ came to know about these intentions of the Jews, he sent his renowned companion Hazrat Abdullah bin Rawaha to Khyber for investigating secretly. Hazrat Abdullah bin Rawaha collected information with utmost secrecy and confirmed the conspiracies.

### Events:

#### The Holy Prophet's ﷺ departure for Khyber:

When the Holy Prophet ﷺ was convinced of the conspiracies of the Jews, he decided to put an end to them. When he returned to Madinah after making the treaty of *Hudaibiyah*, he stayed the whole month of Dhu al-Hijjah and a few days of Muharram in 7<sup>th</sup> A.H and just after that he declared Jihad against the people of Khyber and also said that those Companions, who were with me in the treaty of *Hudaibiyah* will participate in this Jihad. Therefore, the Holy Prophet ﷺ left for Khyber in 7<sup>th</sup> A.H. There were 200 infantries and 200 riders. The Companions رضي الله عنهم who migrated to Abyssinia during the Makki period, they also participated in this battle. Umm-ul-Mu'minin Hazrat Umm-e-Salma رضي الله عنها and many other female companions رضي الله عنهن also took part in this battle.

The chief of the hypocrites, Abdullah bin Abui bin Salul, informed the Jews through his spies that حضرت مُحَمَّدٌ رَّسُولُ اللَّهِ ﷺ was coming to fight you. Neither do they have a high number, nor they have more weapons, so crush them and destroy them.

#### Strategy of the Holy Prophet ﷺ:

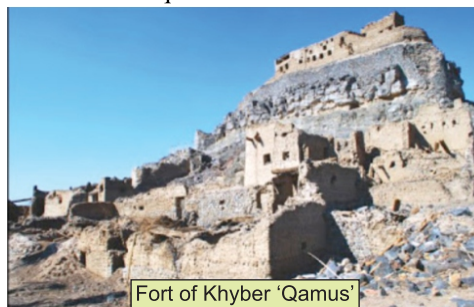
The Holy Prophet ﷺ with his army left Madinah and reached the place, where the tribes of Banu Ghatfaan were living. He adopted a new strategy and went a little further in the 'valley of Raji' and encamped therein. From the military point of view, this area was situated between Banu Ghatfaan and Khyber. So the Holy Prophet ﷺ blocked the way of further aid for the Jews. However ten thousands people of Banu Ghatfaan were ready to help the Jews.

#### Attack of Khyber:

The Islamic Army reached Khyber at night, when the people of Khyber were sleeping soundly. When they woke up in next morning and were going out to their fields, they suddenly saw the Islamic army around them and ran away towards the city and shouted that حضرت مُحَمَّدٌ رَّسُولُ اللَّهِ ﷺ had arrived with his army. They ran and hid in their fortresses. The Jews had eight forts; one of them was called 'Na'im', in which the Jews stored supplies. The Muslims first attacked this fort. With the help of Allah Almighty, the fort Na'im was easily conquered and after which some other small and big forts were conquered.

#### Courage of Hazrat Ali رضي الله عنه:

The strongest and largest Fortress of the Jews was 'Qamus', there brave and courageous warriors of the Jews and their great leaders were present. The Muslims attacked this fort many times, but could not get success. The famous Jewish warrior 'Marhab' was in charge of guarding the fort. The Holy Prophet ﷺ said: 'Tomorrow I will hand over this



flag to a person who loves Allah and His Messenger ﷺ and Allah and His Messenger رضي الله عنهم also love him.' In the next morning, the Companions رضي الله عنهم came to the Holy Prophet ﷺ. Everyone wanted to be given the flag. The Holy Prophet ﷺ summoned Hazrat Ali رضي الله عنه. At that time, Hazrat Ali رضي الله عنه was suffering from an infection of the eyes. The Holy Prophet ﷺ



applied his blessed saliva on the eyes of Hazrat Ali رضي الله عنه and without delay the eyes of Hazrat Ali رضي الله عنه were healed. The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ handed over the flag to Hazrat Ali رضي الله عنه and sent him to meet Marhab. According to the Islamic tradition, Hazrat Ali رضي الله عنه first invited Marhab to Islam, but he rejected it with great arrogance and proceeded to recite this poem:

قَدْ عَلِمْتُ خَيْبَرَ أَيْ مَرْحَبٍ      شَاكِيَ السِّلَاحِ بَطْلٌ مُجَرَّبٌ  
إِذَا اللَّيُوثُ أَقْبَلَتْ تَلَهَّبُ

‘The citizens of Khyber are well aware that I am Marhab, armed, brave and experienced of war.  
When the lions come, they roar’.

Hazrat Ali رضي الله عنه came to meet Marhab and responded with this poetry:

أَنَا الَّذِي سَمَّيْنِي أُحْيَى حَيْدَرَهُ      كَلَيْتَ غَابَاتٍ كَرِيهَ الْمَنْظَرَهُ  
أَوْفِيهِمْ بِالصَّاعِ كَيْلَ السَّنْدَرَهُ

‘I am the one whose mother named me Haider (the lion). Terrible as the lion of the forest, I give my opponents the measure of sandara in exchange for sa'a (goblet).’

Then Hazrat Ali رضي الله عنه struck Marhab with a sword on his head so hardly, that he piled up there. As soon as he was killed, the Jews lost their morale, yet they were still locked up in various forts and struggled to fight with the Muslims. But the Muslims did not allow them to stop anywhere.

The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ also laid siege to the area called ‘Katiba’. After 14 days of siege, the enemy became helpless and surrendered.

#### Results:

- These results of the battle of Khyber were as follows:
- The Jews left their gardens, land and all their property and left Khyber along with their children.
- The Muslims got a lot of booty.
- When the booty was distributed among the Companions, they became wealthier.
- The Jews requested the Holy Prophet to let us live in our lands; we will look after the land, the gardens and the fields. The Holy Prophet accepted their request and ordered that half of the produce of the fields and fruits would be given to the Jews.
- 93 Jews were killed in the battle of Khyber, while a few Muslims were martyred. In this battle, the Muslims got a lot of booty, half of which was distributed equally among the soldiers and half of it was deposited in the public treasury.
- After the battle of Khyber, Islam began to spread more rapidly in the world and people began to enter into the circle of Islam in groups.

We learn from the conquest of Khyber that revolting against Allah Almighty and His Messenger صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ and engaging in conspiracies against them, lead to disgrace and humiliation not only in this world but also in the Hereafter; because the honor and the power are only for Almighty Allah and His Messenger صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ.



### Summary of the Lesson

The town of Khyber was situated about 200 km at north of Madinah. The Jews inhabited in this town. They were always busy in anti-Islamic activities and conspiracies. Ghatfaan tribe was located near Madinah. This tribe also tried to be at the front of anti-Islamic activities. The Jews of Khyber had strong fortifications, many military equipment and abundant food provisions. The Holy Prophet ﷺ after coming to know about the intentions of the Jews, sent his renowned companion Hazrat Abdullah bin Rawaha رضى الله عنه to Khyber for investigating secretly. After a few days of the treaty of *Hudaibiyah*, the Holy Prophet ﷺ declared Jihad against the people of Khyber. The Holy Prophet ﷺ along with his companions رضى الله عنهم left for Khyber in 7<sup>th</sup> A.H. The Jews had eight forts; the Muslims attacked first on the fort 'Na'im', and which was easily conquered. After which some other small and big forts were conquered. The largest Fortress of the Jews was 'Qamus'. It was not conquered with ease. The Holy Prophet ﷺ sent Hazrat Ali رضى الله عنه there for fight. Hazrat Ali رضى الله عنه met the warrior of the Jews Marhab and killed him. With the death of Marhab this fort was also conquered. 93 Jews were killed in the battle of Khyber, while a few Muslims were martyred.

Therefore, we should always strive to obey to Allah Almighty and His Messenger ﷺ, to strive for the highness of Islam and to please Him and His messenger ﷺ, so that we could be prosperous in this world and in the Hereafter.

### Activity for the students

Write the poetry in your note books, that Hazrat Ali recited in front of Marhab in the battle of Khyber.

### Exercise

#### 1. Answer the following questions:

1. Why did the tribe Banu Nuzair make Khyber their center?
2. Why did the Holy Prophet ﷺ announce Jihad against the Jews of Khyber?
3. Which was the strongest and largest Fortress of the Jews?
4. What poetry was recited in exchange between Hazrat Ali رضى الله عنه and Marhab?
5. What lesson do we learn from the Battle of Khyber?

#### 2. Tick ✓ on the right answer:

1. Khyber was situated at north of Madinah about:

- |            |            |
|------------|------------|
| (A) 200 km | (B) 300 km |
| (C) 400 km | (D) 500 km |

2. The valley in which the Holy Prophet ﷺ encamped, was called:

- |                       |                      |
|-----------------------|----------------------|
| (A) valley of Ta'if   | (B) valley of Raji   |
| (C) valley of Bat'haa | (D) valley of Usfaan |

3. The Holy Prophet ﷺ stayed at Madinah after the treaty of Hudaibiyah for:

- (A) 10 days (B) 12 days  
(C) 15 days (D) the month of Dhul Hijjah and few days of Muharram

4. Hazrat Ali رضي الله عنه was suffering from an infection of the eyes in the battle of Khyber, the Holy Prophet ﷺ applied on his eyes:

- (A) water (B) blessed saliva  
(C) the honey (D) Kohl

**3. Fill in the blanks:**

- The fort of \_\_\_\_\_ was attacked first in the battle of Khyber and conquered.
- The Holy Prophet ﷺ left to the battle of Khyber in Muharram \_\_\_\_\_.
- The Jews had \_\_\_\_\_ forts.
- Abdullah bin Ubai was called \_\_\_\_\_.
- Another tribe \_\_\_\_\_ also lived near Khyber.

**4. Tick (✓) the correct sentences and (✗) the incorrect sentences:**

Sentence	True	False
1. The Jews of Khyber were always busy in anti-Islamic activities and conspiracies.	<input type="checkbox"/>	<input type="checkbox"/>
2. Tribe Banu Gatfaan was the ally of the Muslims.	<input type="checkbox"/>	<input type="checkbox"/>
3. The Holy Prophet ﷺ with his companions announced Jihad against the people of Khyber.	<input type="checkbox"/>	<input type="checkbox"/>
4. Hazrat Ali رضي الله عنه killed Marhab in the battle of Khyber.	<input type="checkbox"/>	<input type="checkbox"/>
5. 93 Muslims were martyred in the battle of Khyber.	<input type="checkbox"/>	<input type="checkbox"/>

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

Column A	Column B
1. Near Khyber, also lived another tribe	93 Jews were killed.
2. The Jews' strongest and	Banu Ghatfaan.
3. The Holy Prophet also laid siege to 'Katiba'	Marhab and killed him.
4. In the Battle of Khyber.	largest Fortress was Qamus.
5. Hazrat Ali met the Jewish warrior	the area.

**Instructions for the teachers**

Explain to students the conquest of the fort Qamus in detail.

## CHAPTER-4

# MORALS AND MANNERS

### Introduction

Morals and Manners have great importance in Islam after faiths and acts of worship.

**Morals:** The Arabic word 'Akh'laq' is the plural of 'Khuluq', which refers to the habits that have become strong and mature. These habits can be good or bad. High habits are called 'good morals' and bad habits are called 'bad morals'. Morality refers to those teachings which are related to reforming and purifying one's self, such as the qualities of cleanliness and purification, truthfulness and honesty, etc., as well as those teachings which are related to the rights and duties of the human beings, for example, the rights of parents, children, teachers and neighbors. The Arabic word 'Aa'dab' is the plural of 'Adab', which literally means excellent training, life style and way of doing something. In English the word 'manner' is used for 'Adab'. It refers to sayings and actions that are good and praiseworthy. For example the manners of living, eating, drinking, meeting, greetings and conversation etc.

**Manners:** In all the religions of the world, manners have been declared the basis of religion. Islam has given great importance to good morals in its teachings. From Hazrat Adam عليه السلام, حضرت مُحَمَّدٌ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, all of the prophets have taught good morals and strived to save and protect their nations from bad morals. In a tradition, the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ has mentioned the purpose of his Prophethood / بُعِثْتُ لِأَتَمِّمَ مَكَارِمَ الْأَخْلَاقِ said:

بُعِثْتُ لِأَتَمِّمَ مَكَارِمَ الْأَخْلَاقِ

**Translation:** I have been sent to complete good morals.

### Objectives

In the chapter Morals and etiquettes, the following lessons have been included for teaching: Cleanliness and purification, trustworthiness, honesty, benevolence, self-sacrifice for the country and the nation, rights of parents, children, teachers and neighbors (human rights). These are the lessons which are related to good morals, good qualities, beautiful attributes and etiquettes, so that the students become acquainted with them and follow them in the light of the Holy Qur'an and the Sunnah of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and be true and moral in social life. After becoming a Muslim and gaining knowledge of the rights of worshipers, keep trying to fulfill the rights of all of them, so that all people can live a life of dignity, peace and prosperity in social life.

## 1-Cleanliness and Purification

### Learning Outcomes

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

- Explain in detail the meaning, significance and importance of purity.
- Keep themselves clean by being aware of the benefits of cleanliness.
- Protect the environment from pollution in their social life, by practicing on cleanliness and purification,

**Meaning of Purification (*Taha'rat*):** The Arabic word '*Taha'rat*' to be free from filth, impurity, and dirtiness. This word of '*Taha'rat*' is literally common and is used to be free from all these types. In Arabic, the word '*Najasat*' is used in comparison to '*Taha'rat*', which means dirt, impurity and dirtiness. Here '*Taha'rat*' means all kinds of purity; it includes the purity of body, clothing, speech, thoughts, ideas, and the environment.

**Importance of Cleanliness and Purification:** Islamic traditions and values are seen prominent in every aspect of life. We can build the foundation of a high ideal society, by following the principles and rules that Islam has given us. That is why Islam emphasizes cleanliness and purification and its importance also. Dress is the mirror of man. If dress is clean, then it will be the center of attention for everyone, while dirty dress has negative effects on the human personality. It is the duty of all of us to keep the body, clothes, house and area free from dirt and filth, because they are all part of cleanliness and purification. Allah Almighty loves cleanliness and purification, He says in the Holy Qur'an:

وَاللَّهُ يُحِبُّ الْمُطَهِّرِينَ

**Translation:** And Allah loves those who purify themselves. (Al-Tawbah: 108).

As far as the importance of cleanliness and purification is concerned; Islam has put a great wisdom in this too. If we keep ourselves neat and clean physically, keep the house and the area clean; then cleanliness will have an effect on our hearts. Our hearts will be cleansed of bad habits. Our appearance will have an effect on our inner (soul). At the same time, we will be protected from many dangerous diseases. The importance of cleanliness and purification has been mentioned so much that the Holy Prophet ﷺ said:

الطُّهُورُ شَطْرُ الْإِيمَانِ

**Translation:** Purity is half of faith.

Our beloved Holy Prophet ﷺ has the best example of cleanliness and purification, and he has ordered his Ummah to take care of cleanliness and purification. Because the Holy Prophet ﷺ knew that the physical health is based on cleanliness and purification, and being pure keeps the heart and mind healthy and good thoughts come to mind, through which the nearness to Allah Almighty is attained. Islam has laid down for us some important guidelines regarding cleanliness and purification, by following them; we can be successful in the religion and the world.

**Benefits of Cleanliness and Purification:**

- A person is protected from many diseases by adopting cleanliness and purification.

- A man becomes beloved of Allah Almighty by adopting cleanliness and purification.
- Prayer, an important act of worship, depends on cleanliness and purification. Prayer is accepted by Allah Almighty with out cleanliness and purification.
- People like a person who adopts cleanliness and purification, and they hate a person who does not adopt cleanliness and purification.
- The angels keep on praying for the person who is present in the mosque with ablution (purified). And the angels go away from an impure person and do not pray for him.
- Islam has emphasized cleaning the mouth and teeth. The importance and significance of *Miswak* (tooth stick) has been mentioned in many traditions. The Holy Prophet ﷺ said: 'The *Miswak* cleanses and purifies the mouth and pleases the Lord'.
- Clothing should be neat and clean.
- Where Islam emphasizes the purification of body and clothing, it teaches mental, inner and spiritual purity.
- Clean and pure environment, good company, and avoidance of bad environment on the one hand have a good effect on human habits and thoughts and on the other hand good deeds are performed by human beings.
- Adoption of cleanliness and purification keeps the surrounding environment clean, and it also reduces environmental pollution significantly.

### Summary of the Lesson

Islamic has given guidance in every aspect of life; cleanliness and purification are among them. Islam emphasizes cleanliness and purification. Cleanliness and purification include the purity of body, clothing, home, and area from impurity and dirtiness. Allah Almighty loves those who purify themselves. The Holy Prophet ﷺ emphasized cleanliness and declared purity is a part of faith.

We should pay special attention to cleanliness and purification and follow the teachings of the Holy Qur'an and the Holy Prophet ﷺ with sincerity, so that we can make our life of this world and the hereafter successful.

### Activity for the students

Write an essay on cleanliness and purification in their own words and submit to their teachers.

### Exercise

#### 1. Answer the following questions:

1. What is the meaning of cleanliness and purification?
2. Describe the importance of cleanliness and purification.
3. Write any two benefits of being clean.
4. What did the Holy Prophet ﷺ say about the cleanliness and purification?
5. Write any three guiding principles of Islam regarding cleanliness and purification.

#### 2. Tick ✓ on the right answer:

1. By adopting cleanliness and purification, a person is protected from:
 

(A) poverty	(B) many diseases
(C) bad habits	(D) laziness

2. *Miswak* cleanses and purifies:

- (A) ear and mouth (B) nose and ear  
(C) mouth and teeth (D) hands and mouth

3. To cleanliness and purification, we should:

- (A) pay special attention (B) not give importance  
(C) hate (D) not pay special attention

4. They keep on praying for the person who is present in the mosque with ablution (purified):

- (A) men (B) ghost  
(C) angels (D) animals

5. It is narrated in tradition regarding cleanliness and purification:

- (A) إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ (B) الْطُّهُورُ شَطْرُ الْإِيمَانِ  
(C) لَا إِيمَانَ لِمَنْ لَا أَمَانَةَ لَهُ (D) لَا دِينَ لِمَنْ لَا عَهْدَ لَهُ

3. **Fill in the blanks:**

- In Arabic, the word \_\_\_\_\_ is used in comparison to 'Taha'rat'.
- 'Taha'rat' means all kinds of \_\_\_\_\_.
- Islam emphasizes on cleanliness and \_\_\_\_\_.
- Our beloved Holy Prophet ﷺ has the \_\_\_\_\_ of cleanliness and purification.
- By adopting cleanliness and purification, a person is protected from \_\_\_\_\_.

4. **Tick (✓) the correct sentences and (✗) the incorrect sentences:**

Sentence	True	False
1. 'Taha'rat' means impurity and dirtiness.	<input type="checkbox"/>	<input type="checkbox"/>
2. It is our duty to cleanse our clothing, home and area from impurity and dirtiness.	<input type="checkbox"/>	<input type="checkbox"/>
3. By adopting cleanliness and purification, a person becomes sick.	<input type="checkbox"/>	<input type="checkbox"/>
4. Prayer, an important act of worship, depends on cleanliness and purification.	<input type="checkbox"/>	<input type="checkbox"/>

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

Column A	Column B
1. Allah Almighty loves those	mirror of man.
2. Dress is the	a part of faith.
3. The Holy Prophet has ordered his Ummah to take care	to cleanliness and purification.
4. Purity is	who purify themselves.
5. We should pay special attention	of cleanliness and purification.

### Instructions for the teachers

Arrange a speech contest among students on benefits of adopting cleanliness and purification, and disadvantages of not adopting them in the current era.



## 2-Truthfulness

### Learning Outcomes

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

- Understand the meaning and significance of truthfulness.
- Know the social importance and truthfulness and strive to make a good society good.

### Meaning of Truthfulness:

The Arabic word '*Sada'qat*', is derived from the word '*Sid'q*', which means to speak the truth, to state the matter according to the truth. '*Sada'qat*' usually means truth and honesty, which means that any person should state the matter in such a way that it exists in reality. If anything is stated against the truth, so it is called in Arabic '*Kiz'b*', which means 'lie'. The one who speaks the truth is called '*Sa'diq*' (truthful) and the one who speaks falsehood is called '*ka'zib*' (liar).

### The Importance of Truthfulness:

In many places of the Qur'an, special emphasis is given on good morals after monotheism and worships. Even the Holy Prophet ﷺ declared the purpose of his advent to complete the good morals. One of the most important good morals is truthfulness. The strong emphasis is given on truthfulness in the Holy Qur'an and the traditions. In one place, Allah Almighty says:

وَالَّذِينَ جَاءُوا بِالْبَيِّنَاتِ وَصَدَّقُوا بِهِمْ أُولَٰئِكَ هُمُ الْمُتَّقُونَ

**Translation:** 'And the one who brought the truth and those who testify for it, these are the pious'. (Al-Zumar: 33)

Truthfulness is one of the important qualities of human beings. That is, to speak always the truth. Truthfulness is the source of all goodness. Because of this, all moral virtues gather in man and all moral evils are removed. If a person has a habit of speaking the truth, then this habit will keep him away from doing every evil deed. This high moral quality as the other qualities is also found in the life of Holy Prophet. Even before the proclamation of the Prophethood, he (pbuh) was called (*Sa'diq*) 'truthful'. Every prophet and messenger of Allah Almighty has a high status of truth. After the proclamation of Prophethood, even the worst enemies of the Holy Prophet ﷺ used to bear witness of his trustworthy.

It is narrated in a tradition that the Holy Prophet ﷺ said: 'The (complete) believer may have any bad characteristic in his nature except treachery and lying'.

It means that all other sins are less than betrayal and lying, and these two are more than all evil. The believer must always uphold the truth. Allah Almighty also likes such people and commands to be with these people, He says:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ

**Translation:** 'O People who believe! Fear Allah, and be with the truthful'. (Al-Tawbah: 119)

The importance of hating lie and telling the truth can be understood by the incident took place in the time of the Holy Prophet ﷺ that one man came to the Holy Prophet ﷺ and said: O Messenger of Allah! There are four bad things in me: stealing, drinking, doing mischief and lying. How can I get rid of these evils? The Holy Prophet ﷺ asked him only to promise to leave the falsehood. This man promised that. The man thought of stealing, doing mischief and drinking alcohol again and again at night. But with this thought he did not do any evil that what will I answer to the Holy Prophet ﷺ, if he asks me? If I speak the truth, I will be punished on drinking and other evil deeds, and if I tell a lie to the Holy Prophet ﷺ, it will be against my promise. When the person came to the Holy Prophet in the next morning, he said: O Messenger of Allah! Avoiding lies eliminates all my evils.

The Muslims are instructed to adopt the habit of truth and honesty in all aspects of their life, especially in business and trading, it is very important to be truthful. In the traditions there is a great promise of reward on speaking truth and a great warning on telling lie in business as well. By adopting truthfulness, Allah Almighty showers blessings in business. The truthful merchant has a great status in Islam. The Holy Prophet ﷺ said: ‘The truthful merchant will be with the Prophets on the Day of Resurrection’.

#### **The significances of truthfulness:**

- A truthful person has an important place in the society.
- People of the society trust on the words of truthful.
- Adopting the way of truthfulness eliminates all evils from man.
- Adopting the way of truthfulness encourages doing good deeds.
- By adopting the truthfulness, the heart becomes peaceful, while telling a lie leads to a source of anxiety and helplessness.
- A liar has no respect among the people.
- Truthfulness leads towards salvation and falsehood leads towards ruin.
- Adopting the quality of truthfulness leads towards paradise and the quality of falsehood leads towards hell.

#### **Summary of the Lesson**

‘Sada’qat’ means truthfulness. One of the most important good morals is truthfulness. Islam has strictly ordered us to speak truth and prohibited to tell a lie. Adopting the way of truthfulness encourages doing good deeds.

We should obey the commands of Allah Almighty and follow the Sunnah of His Messenger ﷺ by adopting the way of truthfulness and honesty in our lives. For there is our success and welfare and it is the base of economical and moral development of the society.

#### **Activity for the students**

Students should write the Qur’anic verse: **يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ** in good handwriting along with translation and display it on the classroom.

## Exercise

### 1. Answer the following questions:

1. What is the meaning of the word 'Sada'qat'?
2. Write the translation of any one verse from the Holy Qur'an related to truthfulness.
3. What did the person say to Holy Prophet ﷺ after he came to him?
4. Describe any three benefits of truthfulness.

### 2. Tick ✓ on the right answer:

1. Islam has ordered us to be with:

- |                     |             |
|---------------------|-------------|
| (A) Braves          | (B) Traders |
| (C) Truthful people | (D) Liars   |

2. Before the proclamation of Prophethood, the Holy Prophet ﷺ was famous in:

- |                  |             |
|------------------|-------------|
| (A) truthfulness | (B) bravery |
| (C) wealth       | (D) trading |

3. The one who speak truth is called:

- |                        |                       |
|------------------------|-----------------------|
| (A) Ka'zib (liar)      | (B) Sa'diq (truthful) |
| (C) Amin (trustworthy) | (D) trader            |

### 3. Fill in the blanks:

1. The Holy Qur'an and Sunnah of the Holy Prophet ﷺ emphasized on \_\_\_\_\_.
2. To speak \_\_\_\_\_ is a trait of the Prophets.
3. True believer never indulges in a dishonesty and \_\_\_\_\_.
4. It is emphasized on \_\_\_\_\_ in trading and business.

### 4. Tick (✓) the correct sentences and (✗) the incorrect sentences:

Sentence	True	False
1. A truthful person has an important place in the society.	<input type="checkbox"/>	<input type="checkbox"/>
2. Adopting the way of truthfulness eliminates all evils from man.	<input type="checkbox"/>	<input type="checkbox"/>
3. Adopting the way of falsehood encourages doing good deeds.	<input type="checkbox"/>	<input type="checkbox"/>
4. Adopting the quality of truthfulness leads towards paradise.	<input type="checkbox"/>	<input type="checkbox"/>
5. One of the most important good morals is falsehood.	<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 one who speaks the truth is called 'Sa'diq' (truthful) and	all the good morals gather in him.
2. One of the most important good morals	except treachery and lying'.
3. By adopting truthfulness,	showers blessings in business.
4. 'The (complete) believer may have any bad characteristic in his nature	the one who speaks falsehood is called 'ka'zib' (liar).
5. By adopting truthfulness, Allah Almighty	is 'Sada'qat' means truthfulness.

**Instructions for the teachers**

Narrate the traditions before the students related to the significance of truthfulness.

### 3-Trustworthiness

#### Learning Outcomes

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

- Explain the meaning and importance of trustworthiness.
- Know and practice the types/forms of trustworthiness.

#### Meaning and concept of 'Ama'nat':

The Arabic word 'Ama'nat' is derived from the word 'Am'n', which literally means peace, contentment and tranquility. The word 'Iman' (Faith) is also extracted from the word 'Am'n'. Trustworthiness means that a person should be fair and honest in his dealings and especially in his trade. No matter how much he has someone's right over him, he should pay it in full honesty and sincerity. The word 'Ama'nat' (trustworthiness) is used for the Shari'ah (code of life), which Allah Almighty has imposed on His servants. The word 'Khiyanat' (dishonesty) comes in comparison to trustworthiness. Dishonesty means manipulating the trust and not fulfilling the promise.

Islam has urged its followers to adopt high moral values in both religious and worldly affairs; the trustworthiness is one of them. In Islam, trustworthiness means that if a person entrusts any of his belongings with another person on the condition that I will take it back from you in case of need, and when the trust holder returns the item to its original owner without any manipulation, then this is act called 'trustworthiness', and such a person is called a 'trustee' or 'trustworthy'. In Islam, the word 'trustworthiness' is used in a very broad sense. The following things fall into the category of trust:

- Mutual transactions or official duties.
- Deliver someone an important message or give him an important piece of advice.
- For a student, one of the forms of trustworthiness is to acquire his education through hard work and abstain himself from cheating and unfair means in the exams.

#### The Importance of Trustworthiness and the Prophets:

Allah Almighty says regarding the importance of trustworthiness in the Holy Qur'an:

إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا

**Translation:** 'Indeed Allah commands you to return whatever you hold in trust to their owners'. (Al-Nisa: 58).

All of the Prophets عليهم السلام have the highest ranks of good morals; one of the good morals was trustworthiness. They were all very honest and trustworthy. The religion of Allah Almighty was entrusted to them by Allah, which they conveyed to their respective nations with utmost sincerity. This very duty and trust was entrusted to the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. He also conveyed this trust to his ummah without any slightest change by bearing all kinds of hardships and troubles. The Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was on such a high status of trustworthiness, that the people were used to call him 'Sadiq' (true) and 'A'min' (trustworthy).

After the advent of Islam, the polytheists of Makkah used to keep their trusts with the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ in spite of their fierce hostility towards him. Even on the

night of the migration, when the disbelievers besieged the house of the Holy Prophet ﷺ to martyr him, he ordered Hazrat Ali رضي الله عنه to return the trusts of the people to their owners the next morning.

Islam has regarded trustworthiness to be a high and noble quality, Allah Almighty has said about such people:

**Translation:** ‘And those who keep proper regard for their trusts and their pledges. (9)

And who guard their prayers. (10) They are the inheritors. (11) Those who will get the inheritance of Paradise; they will abide in it forever’. (Al-Muminoon: 8\_11)

Islam forbids from dishonesty in trust, Allah Almighty says:

**Translation:** ‘O People who Believe! Do not betray (in the trust of) Allah and His Noble Messenger, nor purposely defraud your trusts’. (Al-An’fal: 27)

It means; that we should follow the commands of Allah Almighty and follow the Sunnah of the Messenger of Allah. Not obeying the commands of Allah Almighty and His Messenger is like dishonesty in trust. The Holy Prophet said in a tradition: ‘There are three signs of a hypocrite: (1) when he speaks, he will lie. (2) when he makes a promise to someone, he will break it and (3) when he is entrusted, he will betray it’.

In a hadith, the Holy Prophet ﷺ said:

لا إيمان لمن لا أمانة له

**Translation:** ‘He who is not trustworthy has no faith’.

#### Types / forms of trust:

- Trustworthiness is not confined to the property and financial matters only, as is commonly understood, but it extends to financial, moral and legal trusts also.
- If someone has entrusted something with you, it is the trust to give it to him on his request or in any case without any change.
- If you have any one's rights on you, it is the trust to pay them.
- If you know someone's secret, it is also a trust to hide it.
- It is a trust to limit whatever is discussed in a meeting, to that meeting.
- If someone has asked you for an advice, it is trust to give him the right advice.
- It is also a trust for an employee to spend his full duty time to his work with complete honesty.
- It is also a trust to fulfill the responsibilities that have been assigned to someone.

#### Summary of the Lesson

The Arabic word ‘*Ama'nat*’ is derived from the word ‘*Am'n*’, which literally means peace, contentment and tranquility. The word ‘*I'man*’ (Faith) is also extracted from the word ‘*Am'n*’. In Islam, trustworthiness means that if a person entrusts any of his belongings with another person, and the trust holder returns the item to its original owner without any manipulation, then this is act called ‘trustworthiness’. The person, in which is found such a quality is called a ‘trustee’ or ‘trustworthy’. One of the good morals was trustworthiness. All of the Prophets عليهم السلام have the highest rank of trustworthiness. To convey the religion of Allah Almighty without any slightest change was entrusted to every prophet and he did the same. Our beloved prophet ﷺ was also on a high status of trustworthiness. Even before the proclamation of Prophethood he was called ‘*Sadiq*’ (true) and ‘*A'min*’ (trustworthy). Allah Almighty and His Messenger ﷺ emphasized trustworthiness.



Let us take full care of the trust and if someone has entrusted any of his things to us and in whatever condition he has entrusted it, we should return it to its owner in that form so that no one's rights are lost and an atmosphere of love, peace and tranquility prevails.

### Activity for the students

Arrange a speech contest among students on trustworthiness. The teachers will decide the first, second and third positions.

### Exercise

#### 1. Answer the following questions:

- What is the meaning of 'Ama'nat'?
- Before Islam, by what title the people used to call the Holy Prophet ﷺ?
- Write translation of any verse of the Holy Qur'an related to trustworthiness.
- How can a student become trustworthy?
- Describe any of the benefits of having trustworthiness?

#### 2. Tick ✓ on the right answer:

1. The Holy Prophet ﷺ mentioned the signs of a hypocrite:

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

2. Trustworthiness is:

- |  |                                      |
|--|--------------------------------------|
| (A) to buy something from someone          | (B) to sell something to someone     |
| (C) not taking something back from someone | (D) to take back the entrusted thing |

3. The person, in which is found such a quality is called:

- |                   |                 |
|-------------------|-----------------|
| (A) truthful      | (B) noble       |
| (C) compassionate | (D) trustworthy |

#### 3. Fill in the blanks:

- Indeed Allah commands you \_\_\_\_\_ whatever you hold in trust to their owners.
- He who is not trustworthy has no \_\_\_\_\_.
- One of signs of a hypocrite is to \_\_\_\_\_ in entrusted thing.
- All the prophets conveyed the religion of Allah to their respective nations with utmost \_\_\_\_\_.

4. Tick (✓) the correct sentences and (✗) the incorrect sentences:

Sentence	True	False
1. The word 'trustworthiness' is	<input type="checkbox"/>	<input type="checkbox"/>
2. If you know someone's secret, it is not a trust to hide it.	<input type="checkbox"/>	<input type="checkbox"/>
3. If you have any one's right on you, it is the trust to pay it.	<input type="checkbox"/>	<input type="checkbox"/>
4. The word ' <i>Diya'nat</i> ' (honesty) comes in comparison to trustworthiness.	<input type="checkbox"/>	<input type="checkbox"/>
5. It is also a trust to fulfill the responsibilities that have been assigned to someone.	<input type="checkbox"/>	<input type="checkbox"/>

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

Column A	Column B
1. Trustworthiness means that a person should	in comparison to trustworthiness.
2. The word ' <i>Khiya'nat</i> ' (dishonesty) comes	any slightest change in conveying the trust of religion.
3. The Holy Prophet ﷺ did not like	be fair and honest in his dealings and especially in his trade.
4. Trustworthiness is not confined to the property	that have been assigned to someone.
5. It is also a trust to fulfill the responsibilities	and financial matters only

### Instructions for the teachers

Explain to the students that Hazrat Jibril عليه السلام is also called '*Amin*' (trustworthy).  
Mention to them that why Hazrat Jibril عليه السلام is called '*Amin*'?

## 4-Benevolence

### Learning Outcomes

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

- Explain the meaning and concept of the Arabic word I'hsan'.
- Be aware of the importance of benevolence.
- Narrate the benefits and types of benevolence, and by adopting the quality of benevolence, they can strive practically to create an atmosphere of peace, love and brotherhood in the society.

### Meaning of I'hsan (benevolence):

The Arabic word Ih'san is derived from 'Hus'n', which means benevolence, kindness and beauty. In Islamic Shariah: Ih'san means treating others with benevolence in such a way; that makes their heart happy and gives them comfort.

In the Holy Qur'an, the word 'Ih'san' (benevolence) is accompanied by 'Ad'l'. Allah Almighty says in the Holy Qur'an:

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ

**Translation:** 'Indeed Allah decrees the commands of justice and kindness and of giving to relatives'. (Al-Nahal: 90)

In Arabic language the word 'Ad'l' means to consider equality and to pay the due right, but benevolence means to pay someone more than his due right.

Islam has guided human beings in every aspect of life, especially by addressing Muslims they are commanded to do good deeds. One of the good deeds they are commanded to do, is to do benevolence.

### Importance of benevolence:

Benevolence is a good deed in itself, which includes tolerance, kindness and forgiveness. Benevolence is actually one of the most comprehensive attributes of Allah Almighty; He is always benevolent to us. Man makes so many mistakes and commits sins every day, but Allah Almighty forgives us by ignoring them. We are also urged to adopt this quality, as Allah Almighty says:

**Translation:** 'Undoubtedly the benevolent people are the beloved of Allah'.  
(Al-Baqarah: 195)

On another place He says:

**Translation:** 'And do favors (to others) the way Allah has favored you'.  
(Al-Qasas: 77)

There are many incidents in the life of the Holy Prophet ﷺ, which relate to benevolence. Once a villager came to the Holy Prophet ﷺ and he owed some money to the Holy Prophet ﷺ. He started talking in a very harsh tone and demanded his loan. The companions رضي الله عنهم of the Holy Prophet ﷺ scolded him on his impoliteness, and said: 'You do not know who you are talking to.' The villager said: 'I am asking for my right'. The Holy Prophet ﷺ told his companions رضي الله عنهم that the villager has the right to speak, because the creditor has been given the right to speak.

Then the Holy Prophet ﷺ issued order to the companions رضى الله عنهم to pay the debt of that person more than his right.

The Holy Prophet ﷺ spent his whole life doing favor and benevolence to the people. On the occasion of the conquest of Makkah, he forgave even those who were deadly enemies and were thirsty for his blood and did kindness to them and said: I have forgiven you all.

On one occasion, the Holy Prophet ﷺ said: Do kindness to the person who has done evil to you.

Umm-ul-Mu'mineen Hazrat Ayesha رضى الله عنها narrated that the Holy Prophet ﷺ never took revenge over anybody for his own self, he always forgave.

### **Benefits of doing benevolence:**

- Doing benevolence helps on the one hand the needy and poor people, and on the other hand it becomes a source of love for each other. The obliged person becomes attached to the benefactor with love and sincerity.
- By adopting the quality of benevolence, a person becomes beloved to Allah Almighty.
- Doing benevolence to someone is an important way to end hatred.
- Adopting the quality of benevolence by everyone makes the society a righteous and peaceful.
- Doing benevolence creates mutual love and brotherhood in the society.
- A benevolent person is seen with respect and reverence in society.
- Doing benevolence to others causes help on one hand, and on the other hand it also brings peace of mind.
- The benevolent follows the Sunnah of the Holy Prophet ﷺ.
- People remember the benevolent person in good words even after his death.
- The real benefit of doing benevolence is to be kind to someone and do not show/tell.

### **Different forms of benevolence:**

There are different forms of doing benevolence, some of which are as follows:

- To do financial assistance to the needy and poor people, among whom relatives are the first.
- To save someone from trouble and suffering.
- If someone owes a right to someone, pay it well.
- To forgive someone's shortcoming and suppress the anger.
- If someone from poor or relatives does something that causes anger, forgive him and keep doing benevolence to him.
- To treat the neighbors and relatives well, is also benevolence.
- To pay off a debtor's debt.
- Helping students prepare for their exams is also benevolence.

### **Summary of the Lesson**

Ih'san (benevolence) means to pay someone more than is due right or to forgive someone's shortcoming. The greatest benevolent is Allah Almighty. This is an attribute of Allah Almighty. By adopting this attribute, the servant becomes beloved to Allah Almighty. Benevolence is such a high and comprehensive good deed, which includes tolerance, kindness and forgiveness. It is commanded to do favor and kindness to others in the Holy Qur'an, Allah Almighty says: 'Undoubtedly the benevolent people are the beloved of Allah'. And do favors (to others) the way

Allah has favored you'. The life of the Holy Prophet ﷺ is full of examples of doing favor and benevolence to the people. On the occasion of the conquest of Makkah, he forgave all the polytheists of Makkah, who had spared no effort to harm him and his companions رضى الله عنهم, and they were the deadly enemies, by doing kindness he forgave them all.

People should adopt the attribute of benevolence and do kindness to the creation of Allah Almighty, so that the society may become the place of peace and welfare.

### Activity for the students

Students should write a special incident of benevolence and kindness of their lives in their notebooks and submit to their teachers.

### Exercise

#### 1. Answer the following questions:

1. What is the meaning of 'Ih'san'?
2. What Allah Almighty has said about benevolence in the Holy Qur'an?
3. Write any incidents of the doing benevolence from the life of the Holy Prophet ﷺ.
4. Being a student of your school, how can you do favor/benevolence to your schoolmates?

#### 2. Tick ✓ on the right answer:

1. On the occasion of the conquest of Makkah, the Holy Prophet ﷺ decided for his deadly enemies to:

- |                 |                  |
|-----------------|------------------|
| (A) arrest them | (B) forgive them |
| (C) kill them   | (D) exile them   |

#### 2. Benevolence means:

- |                           |                                     |
|---------------------------|-------------------------------------|
| (A) to tell favor         | (B) to do evil in place of goodness |
| (C) to pay than due right | (D) to borrow under compulsion      |

#### 3. Those who are benevolent people, Allah Almighty:

- |                   |                     |
|-------------------|---------------------|
| (A) dislikes them | (B) makes them poor |
| (C) loves them    | (D) punishes them   |

#### 3. Fill in the blanks:

1. Benevolence is actually one of the most \_\_\_\_\_ attributes of Allah Almighty.
2. Do kindness to the person who has done \_\_\_\_\_ to you.
3. Undoubtedly Allah Almighty commands to be \_\_\_\_\_.

4. Tick (✓) the correct sentences and (✗) the incorrect sentences:

Sentence	True	False
1. The word 'Ad'l' means to consider equality and to pay the due right.	<input type="checkbox"/>	<input type="checkbox"/>
2. Ih'san (benevolence) means not to pay someone's right.	<input type="checkbox"/>	<input type="checkbox"/>
3. Doing benevolence to someone is an important way to end hatred.	<input type="checkbox"/>	<input type="checkbox"/>
4. The life of the Holy Prophet ﷺ is full of examples of doing favor and benevolence to the people.	<input type="checkbox"/>	<input type="checkbox"/>
5. The benevolent people are the beloved 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. Ih'san means to pay someone	attributes of Allah Almighty.
2. Benevolence is actually one of the	favor and benevolence to the people.
3. The Holy Prophet ﷺ spent his whole life doing	love and brotherhood in the society.
4. Doing benevolence creates mutual	their exams is also benevolence.
5. Helping students prepare for	more than is due right.

Instructions for the teachers

Explain the difference between Ih'san and Ad'l to the students.



## 5-Spirit of self-sacrifice for the country and the nation

### Learning Outcomes

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

- Know and explain the meaning of self-sacrifice.
- Learn the importance of self-sacrifice and sacrifice for the country and the nation.
- Learn and explain the importance of self-sacrifice and patriotism in Islam.
- Write the spirit of self-sacrifice seen in the Islamic history and the history of Pakistan for the country and the nation.
- Know the ways of self-sacrifice for the country and the nation and practice them.
- Give practical suggestions to bring peace and prosperity in the country and follow them in their daily life.

### Meaning of I'sar:

The word 'I'sar' is an Arabic word, which literally means 'giving priority'. In Islamic terminology it means to take care of the needs of others and fulfilling them while sacrificing one's needs. For example, to feed another hungry person by keeping oneself hungry, to take care of the comfort of others by putting oneself in trouble, to give importance to others by putting oneself down and to spend wealth for the sake of Allah by taking moderate path, as Allah Almighty says:

لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تَحِبُّونَ

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



Self-sacrifice refers to any deed that is done for the benefit of others or an action which is done for the betterment of the country and the nation and every individual of the nation gets benefits. The whole life of our beloved Prophet ﷺ and his companions and the Holy Prophet ﷺ is full of many such incidents. Not only this but the lives of the companions of the Holy Prophet ﷺ, were also full of self-sacrifice for the country and the nation, and they used to be at front.

### Examples of self-sacrifice for the country and the nation:

Islam is the first to give self-sacrifice cadres and has informed that the greatest self-sacrifice is to sacrifice one's personal interests for the benefit of the country and the nation, so that people of the nation may be benefited collectively. The history of Islam is full of numerous incidents of self-sacrifice. The biggest demonstration of self-sacrifice was presented by the Ansar of Madinah for the immigrants of Makkah. When the Holy Prophet ﷺ established brotherhood between the Ansar and the immigrants, the Ansar not only settled the

immigrants in their houses with open heart, but also gave them share of property from their wealth. Allah Almighty says:

وَيُؤْتُونَ عَلَى أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ

**Translation:** and (they) prefer the migrants above themselves even if they themselves are in dire need'. (Al-Hash'r: 9)

If you want to see the spirit of self-sacrifice, so remember the battle of Yar'mouk, when a few Mujahideen (fighters) were injured on the ground, they were all thirsty and asking water. A Mujahid passed by them, they asked him to give them water. When the mujahid bent down to give water to a wounded mujahid, so the wounded one pointed to an other mujahid next to him, that he was also suffering from thirst, give him water first. When he reached the second one, he pointed to the third mujahid and said: 'Give him water first'. When he reached him, he had been martyred in the way of truth for he was severely wounded. When he reached back to the second Mujahid, he too had become a martyr and when he reached the first one, he too had become a martyr in the way of Allah Almighty. These highest examples of self-sacrifice in which one has to sacrifice one's life are rare.

Similarly, the story of Hazrat Abu Tal'ha Ansari رضى الله عنه is narrated in the tradition that once a hungry person came to the Prophet's Mosque. The Holy Prophet صلى الله عليه وعلى آله وأصحابه وسلم said: 'Whoever makes him a guest tonight, Allah Almighty will have mercy on him'. Therefore, this goodness was bestowed on Hazrat Abu Tal'ha Ansari رضى الله عنه. He took the guest to his home. Hazrat Abu Tal'ha رضى الله عنه asked his wife: is there anything to eat at home? The wife replied: There is only sufficient food for the children. He said: let the children sleep hungry; we will both also remain hungry. Further he ordered that when it's time to eat, turn off the lamp. At mealtimes we will pretend to eat with the guest so that he understands that we are eating too. So that's what they did. In the morning, when Hazrat Abu Tal'ha رضى الله عنه came to the Holy Prophet صلى الله عليه وعلى آله وأصحابه وسلم he said: 'Allah Almighty is very pleased with your kindness'.

An example of self-sacrifice for the country and the nation was seen in 1947 A.D, when the largest migration in history was taking place and the looted caravans of Muslim refugees were migrating from India to Pakistan, so the locals opened their hearts for the Indian refugees and showed unparalleled self-sacrifice by providing them with various comforts and facilities.

Whenever a difficult time came on our beloved country, the people not only showed financial self-sacrifice, but also did not hesitate to sacrifice their lives for the honor of the country. A living example of this was the war of 1965 A.D, in which people sold the necessary goods of their homes and donated for national defense, but also lined up and kept donating blood for the wounded soldiers.

Whenever there is a disaster like flood or typhoon in the country, the people of the country are always on the front line to help their affected brothers, as in the case of the 1999 A.D when floods came in the city of Badin in Sindh, and in the continuous rains in 2011 A.D, the people generously helped. All these are the best examples of self-sacrifice for the country and the nation. In addition, standing by the side of Pakistani forces during the enemy's invasion, and providing them moral, physical and financial support is also a part of the self-sacrifice.

The earthquake that hit Kashmir and the northern regions in 2005 A.D, people also sacrificed their wealth and helped the victims in their plight. The living nations are always devoted and ready to self-sacrifice.

### Summary of the Lesson

The word 'Tsar' literally means 'giving priority'. In Islamic terminology it means to take care of the needs of others and fulfilling them while sacrificing one's needs. Islam has emphasized on other moral values along with the emphasis on adopting the habit of self-sacrifice. The hospitality of Hazrat Abu Tal'ha and the sacrifice of Mujahideen in the battle of Yar'mouk are the bright chapters of self-sacrifice. The spirit of self-sacrifice was seen in 1947 A.D, when the people were migrating from India to Pakistan, so the locals opened their hearts for help comforts. The spirit of self-sacrifice of the peoples of Sindh is unforgettable in the disasters, for example in the war of 1965 A.D, in floods of Badin in 1999 A.D, in the earthquake of Kashmir and the northern regions in 2005 A.D, in the floods of 2010 A.D and in the continuous rains of 2011 A.D.

We learned from this that whenever a difficult time comes to the country and the nation, the whole nation should unite and sacrifice their own needs to show unparalleled self-sacrifice and make a beacon the spirit of self-sacrifice and sacrifice adopted by the forefathers for the country and the nation. And strive for the promotion of security, peace, brotherhood, development, prosperity of the country and the nation at all times.

### Activity for the students

Students should write at least ten lines on the incidents of self-sacrifice from the lives in their own words and submit to their teachers.

### Exercise

#### 1. Answer the following questions:

1. What is the meaning of 'Tsar'?
2. How did the Ansar of Madinah demonstrate the self-sacrifice?
3. Describe the example of self-sacrifice in the battle of Yar'mouk.
4. How can we do spirit of self-sacrifice if any crucial time comes on the country and the nation? Write any two forms.

#### 2. Tick ✓ on the right answer:

1. The literal meaning of 'Tsar' is to:

- |                   |                    |
|-------------------|--------------------|
| (A) do justice    | (B) show kindness  |
| (C) give priority | (D) to be generous |

2. The biggest demonstration of self-sacrifice for the immigrants of Makkah was presented by:

- |                         |                                  |
|-------------------------|----------------------------------|
| (A) people of Quba      | (B) people of Madinah            |
| (C) people of Abyssinia | (D) people of the valley As'faan |

3. If you want to see the spirit of self-sacrifice, so remember:

- |                              |                                    |
|------------------------------|------------------------------------|
| (A) the battle of Qadisia    | (B) the battle of Dawmat ul Jandal |
| (C) the battle of Aynu tam'r | (D) the battle of Yar'mouk         |

### 3. Fill in the blanks:

1. The Holy Prophet ﷺ established \_\_\_\_\_ between the Ansar and the immigrants.
2. The Holy Prophet ﷺ said: 'Whoever makes him \_\_\_\_\_ tonight, Allah Almighty will have mercy on him'.
3. The living nations are always \_\_\_\_\_ to self-sacrifice.

### 4. Tick (✓) the correct sentences and (✗) the incorrect sentences:

Sentence	True	False
1. The literal meaning of 'I'sar' is to 'give priority'.	<input type="checkbox"/>	<input type="checkbox"/>
2. Whatever is done to give benefit one's self is called self-sacrifice.	<input type="checkbox"/>	<input type="checkbox"/>
3. The biggest demonstration of self-sacrifice was presented by the Ansar of Madinah for the immigrants of Makkah.	<input type="checkbox"/>	<input type="checkbox"/>
4. Islam has emphasized on adopting the habit of self-sacrifice.	<input type="checkbox"/>	<input type="checkbox"/>
5. If you want to see the spirit of self-sacrifice, so remember the battle of Hunain.	<input type="checkbox"/>	<input type="checkbox"/>

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

Column A	Column B
1. In 2005 A.D. the earthquake hit	kept donating blood for the wounded soldiers.
2. In the battle of Yar'mouk, self-sacrifice was demonstrated by	while sacrificing one's needs is called 'self-sacrifice'.
3. In the war of 1965 A.D, people lined up and	Kashmir and the northern regions of Pakistan.
4. To take care of the needs of others and fulfilling them	a few injured Mujahideen.

### Instructions for the teachers

Explain the verse of the Holy Qur'an (وَيُؤْتُونَ عَلَى أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ) in detail with mentioning its translation.

## 6-Human Rights

(Right of parents, children, Teachers and neighbors)

### Meaning of Human rights:

The Arabic phrase '*Huqooq al I'bad*' means 'Human Rights'. The word '*Huqooq*' is the plural of '*Haq*', which literally means a proven thing, i.e., something that is compulsory and necessary. '*Al-I'bad*' is the plural of '*Abd*', which means slave and servant. '*Huqooq al I'bad*' means the rights of human beings that are imposed on each other by Allah Almighty. On the other side, there are '*Huqooq ullah*'; means rights of Allah Almighty, which are compulsory on the servants.

Human rights mean the rights by fulfilling them; our society becomes capable of peace, love and tranquility and in case of failure, the society becomes the victim of lawlessness, corruption, enmity and other evils things. The people who can be included in human rights are parents, husband, wife, children, siblings, other close relatives, teachers, neighbors and ordinary citizens. Islam has determined the rights of all of them and ordered them to be paid.

## 6-(A)-Rights of Parents

### Learning Outcomes

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

- Know and explain the rights of parents and their importance.
- Fulfill the rights of parents.

### Introduction

When a man opens his eyes in the world, the first people he comes in contact with are his parents. Parents have to face great difficulties in bringing up their children. They bear all kinds of sufferings for the comfort of their children.

#### The Importance of the rights of parents:

Islam commands children to behave their parents with kindness. Not only this, but Allah Almighty has mentioned the rights of parents with the command of His worship. Allah Almighty says:

وَإِذْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَءِيلَ لَا تَعْبُدُونَ إِلَّا اللَّهَ وَبِالْوَالِدَيْنِ إِحْسَانًا

**Translation:** And (remember) when We took a covenant from the Descendants of Israel that, ‘Do not worship anyone except Allah; and be good to parents’. (Al-Baqarah: 83)

In another place The Almighty says:

إِنَّمَا يَبْلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا آفٌ وَلَا تُنْهَرُهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا

**Translation:** ‘And your Lord has ordained that you do not worship anyone except Him, and treat your parents with kindness; if either of them or both reach old age in your presence, do not say ‘Uff’ (Any expression of disgust) to them and do not rebuff them, and speak to them with the utmost respect’. (Bani Isra'il: 23)

Even if the parents are polytheists, they are commanded to be treated well. However, if parents force their children to do shirk, then they should not be obeyed, but they should be treated well in other worldly matters.

In many traditions of the Holy Prophet ﷺ also the importance of the rights of parents is highlighted. Some of them are as follows:

The Holy Prophet ﷺ said: ‘The pleasure of the Lord is in the pleasure of the father’.

In another tradition, the Holy Prophet ﷺ said thrice: ‘That person was humiliated’, the companions رضى الله عنهم asked: ‘O Messenger of Allah! Who is humiliated?’ The Holy Prophet ﷺ said: ‘The one whose parents or one of them, grows old in his life and he does not serve them, is deprived of entering Paradise’. Islam has emphasized specially to fulfill the rights of mother, as she suffers more than the father in bringing up the children.

A Companion رضى الله عنه came to the Holy Prophet ﷺ and expressed his desire to participate in Jihad and asked permission. The Holy Prophet ﷺ



asked him: ‘Are your parents alive?’ The Companion رضى الله عنه said: ‘Yes, O Messenger of Allah!’ the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ said, ‘Go and serve them, it is your duty’.

#### Some key points about the rights of parents:

- To dealing with parents with a smile.
- To obey their every command.
- To meet every legitimate need of the parents as much as possible.
- To talk to the parents in a loving and caring way.
- To pray for parents.
- To keep asking Allah Almighty for their forgiveness after death.
- To take care of parents' service and do not say ‘Uff’ in front of them, specially when they reach old age.
- To ask them to pray for you.

#### Summary of the Lesson

‘Huqooq al I’bad’ means human rights. The rights, that are imposed on each other and must be fulfilled. ‘Huqooq al I’bad’ includes the rights of parents, husband, wife, children, close relatives, teachers, neighbors and ordinary citizens. The rights of parents have more importance after the rights of Allah Almighty.

We learn from the study of Qur’anic verses and traditions, that it is the duty of children to respect the parents, and to meet their every legitimate need, and leave serve them as much as possible, especially when they are old.

We also learnt from this that we should respect our parents and obey them and try to fulfill their rights as much as possible, so that Allah Almighty and His messenger may be pleased with us and may Allah Almighty grant us success in this world and in the Hereafter.

#### Activity for the students

- How do you serve your parents? Explain on by one in front of your my colleagues.
- Write the points related to the rights of parents in the light of the second verse of the Holy Qur’an given in this lesson.

#### Exercise

##### 1. Answer the following questions:

1. What does ‘Huqooq al I’bad’ mean?
2. How should the parents be treated according to the Holy Qur’an in their old age?
3. What did the Holy Prophet mention about the rights of parents? Explain.
4. About whom the Holy Prophet said thrice: ‘That person was humiliated’?
5. Why does Islam emphasize more on the rights of mother than father?

##### 2. Tick ✓ on the right answer:

1. According to the Qur’anic commands, the parents should be treated:
 

(A) worse	(B) appropriate
(C) good	(D) inappropriate
2. If the parents reach old age, so it is necessary to speak to them:
 

(A) with shout	(B) with refusal
(C) with Uff	(D) with utmost respect

3. According to the tradition: 'The pleasure of the Lord is in:

- (A) the pleasure of the father (B) the pleasure of the brother  
(C) the pleasure of the uncle (D) the pleasure of the sister

4. Even if the parents are polytheists, they are commanded to be treated:

- (A) bad (B) well  
(C) sometime good and sometime bad (D) neither good nor bad

**3. Fill in the blanks:**

- And treat your parents with \_\_\_\_\_.
- If the parents are polytheists or non Muslims, even then they are commanded to be treated \_\_\_\_\_.
- To respect the parents is \_\_\_\_\_ on the children.
- A Companion came to the Holy Prophet and asked permission to participate in \_\_\_\_\_.

**4. Tick (✓) the correct sentences and (✗) the incorrect sentences:**

Sentence	True	False
1. 'Huqooq al I'bad' means the rights of Allah Almighty.	<input type="checkbox"/>	<input type="checkbox"/>
2. Islam commands the children to treat their parents well.	<input type="checkbox"/>	<input type="checkbox"/>
3. If the parents are polytheists, then they are not commanded to be treated well.	<input type="checkbox"/>	<input type="checkbox"/>
4. Islam has specially emphasized on the fulfillment of mother's rights.	<input type="checkbox"/>	<input type="checkbox"/>
5. The parents should be treated well in worldly matters.	<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 word 'Haq' means	their parents well.
2. 'Huqooq al I'bad' means	to be treated well.
3. Islam commands the children to treat	a proven thing.
4. If the parents are polytheists, even then they are commanded	and obey them.
5. We should respect parents utmost	rights of the creation i.e., human rights.

**Instructions for the teachers**

Teacher should explain the result of obedience and disobedience of the parents in the light of stories.

## 6-(B)-Rights of Children

### Learning Outcomes

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

- Know and discuss what rights the parents have over their parents.
- Know and discuss the importance of the best education and training of children and can act upon them.

### Introduction:

Where Islam has laid down the rights of parents over the children, it has also laid down the rights of children over the parents, which parents are urged to fulfill. In the pre-Islamic era, there were many cruel customs, one of them was to kill children and bury girls alive in graves. Parents used to slaughter their children to please their idols. Boys and girls were also killed for fear of hunger and poverty. Islam abolished all these wrong and cruel customs. Allah Almighty says in the Holy Qur'an:

قَدْ خَسِرَ الَّذِينَ قَتَلُوا أَوْلَادَهُمْ سَفَهًا بِغَيْرِ عِلْمٍ

**Translation:** 'Indeed ruined are those who slay their children out of senseless ignorance'. (Al-An'aam: 140)

Similarly, another verse Allah Almighty states:

**Translation:** 'And do not kill your children, fearing poverty; We shall provide sustenance to them as well as to you; indeed killing them is a great mistake'. (Bani Is'rael: 131)

### Rights of Children:

Children are a great blessing from Allah Almighty upon parents. Parents should thank Allah Almighty for this blessing. Children are innocent and like flowers. Our beloved Holy Prophet ﷺ loved children very much. He has given many instructions regarding the upbringing of boys and girls. On one occasion He ﷺ said: 'That a man who teaches discipline to his son is better for him than to have given a Sa' (a measure) in charity'.

In another place He ﷺ said: No father gave a child a gift more excellent than beautiful decorum.

The Holy Prophet ﷺ said about the girls: He, who brought up two girls properly till they grew up, he and I would come together on the Day of Resurrection, and he interlaced his fingers (for explaining the point of nearness between him and that person).

According to Islamic teachings, the following are the duties of parents:

- Raise their children to the best of their ability and status.
- Take care of their food, clothing and other physical needs.
- In addition to raising them, pay attention to their better education and moral training.
- Provide them higher education as per their need and ability and also pay special attention to their religious education, so that when they grow up they will not only be good Muslims, but also good and productive people for the country and society.

- Provide possible training, to make their children good and to have good company. Allah says:

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا

**Translation:** O' People, who believe! Save yourselves and your families from the fire'. (Al-Tahreem: 6)

- If someone has more than one child, treat each one of them equally. It is narrated in a tradition that a companion gave a garden to one of his sons and came to the Holy Prophet and asked him to be a witness to this (ownership). The Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ asked that companion: 'Have you given a garden to all your children?' He said, 'No', the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ said: 'I will not be a witness to this unjust gift'.
- If they have capacity, then do their 'Aaqiqah'. (to slaughter an animal from child).
- Provide them a good and pure environment at home and do not show any negligence in their education and training, so that they adopt good morals and the teachings of Islam may inculcate in their hearts and minds.
- Treat girls and boys equally. Don't give preference to anyone on other, otherwise they will feel deprived.
- Ignore the minor misdeeds and harmless shortcomings of young children.
- Stop, harassing and beating children without any reason, because it hurts their self-esteem, especially criticizing children in front of their friends affects their mental maturity.
- Provide children with full playing opportunities for physical training.
- Reward them for their achievements as encouragement, so that they can be further encouraged.

### Summary of the Lesson

Where Islam has laid down the rights of parents over the children, it has also laid down the rights of children over the parents. One of the rights of children is to ensure their upbringing, training, education and marriage with good manners. Parents should treat all their children equally. One of the rights of children is to ensure that their upbringing, training, education and marriage are good.

Give them love and affection, if any shortcoming is seen in education or in moral training, then parents should interrogate and warn them, so that may reform them.

### Activity for the students

Write the Qur'anic verse: (وَلَا تَقْتُلُوا أَوْلَادَكُمْ غَشِيَةً ۚ إِنَّكُمْ أَنْتُمْ قَاتِلُهُمْ ۚ وَإِنَّمَا كُنْتُمْ مَلَاقٍ نَحْنُ بِكُمْ بِغَضَابٍ ۚ) with translation on a chart and hang it on the wall.

### Exercise

#### 1. Answer the following questions:

1. Write any two customs of the pre-Islamic era, which Islam has abolished.
2. Write any three rights of children on their parents?
3. In case of more than one child, what does Islam command to treat?
4. What do harassing and beating children without any reason affect on?

**2. Tick ✓ on the right answer:**

1. Children are from Allah Almighty upon parents a great:

- (A) inconvenience (B) trouble  
(C) fear (D) blessing

2. The minor misdeeds of young children should be:

- (A) ignored (B) punished  
(C) rewarded (D) left to their condition

3. By harassing and beating children without any reason:

- (A) encourages (B) trains  
(C) hurts their self-esteem (D) pleases

4. For physical training of the children, they should be provided:

- (A) provisions (B) full playing opportunities  
(C) education (D) watching drama

**3. Fill in the blanks:**

- Children are innocent and like \_\_\_\_\_.
- Our beloved Holy Prophet ﷺ \_\_\_\_\_ children very much.
- Treat girls and boys \_\_\_\_\_.
- The minor misdeeds and \_\_\_\_\_ of young children should be ignored.

**4. Tick (✓) the correct sentences and (✗) the incorrect sentences:**

Sentence	True	False
1. If they have capacity, then arrange/do their 'Aqiqah'.	<input type="checkbox"/>	<input type="checkbox"/>
2. Children are incontinence for the parents.	<input type="checkbox"/>	<input type="checkbox"/>
3. Children should be beaten and criticized in front of their friends.	<input type="checkbox"/>	<input type="checkbox"/>
4. Provide children a good and pure environment at home.	<input type="checkbox"/>	<input type="checkbox"/>
5. Every child should be treated the same.	<input type="checkbox"/>	<input type="checkbox"/>

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

Column A	Column B
1. Islam has laid down the rights of children	as per their need and ability.
2. Children are a great blessing	from Allah Almighty upon parents.
3. Provide them higher education	over their parents.
4. Parents should treat their	and better environment.
5. Children should be provided religious education	all children equally.

**Instructions for the teachers**

Arrange a debate on the rights of children among the students.

## 6-(C)-Rights of Teachers

### Learning Outcomes

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

- Understand and describe the status and services of the teacher.
- Know the rights of teachers and apply them in their practical life.

### Introduction:

Islam is the only religion that has given guidance in every aspect of life, whether they relate to private life or social life. Whether they relate to worship or public dealings, similarly whether they relate to ethics or politics. All these issues have been explained in the Holy Qur'an and the traditions. Islam has given the field to which teachers belong, a very high status; even teacher is considered a spiritual father.

So far the teacher is engaged in education, and he is the one who is responsible for the educational and moral training of the students, he plays an important role in making them the useful citizens for the country and the society, therefore the teacher is seen with respect and reverence in the society. The Holy Prophet ﷺ said:

إِنَّمَا بُعِثْتُ مُعَلِّمًا

**Translation:** 'I have been sent as a teacher'.

In another place he said:

الْعُلَمَاءُ وَرَثَةُ الْأَنْبِيَاءِ

**Translation:** 'The religious scholars are the inheritors of the prophets'.

Hazrat Ali رضي الله عنه said: 'Whoever taught me even a single letter; he has made me his slave'.

Hazrat Luqman said to his son advising: 'Respect your teacher, more than your parents'.

### Rights and Etiquettes for teachers:

- The teacher is like a spiritual father of the student. Therefore, he should be respected like a father by the students.
- Students should not raise their voice above the voice of the teacher.
- Students must obey the orders of the teacher.
- Students should take the initiative in greeting while meeting with the teacher.
- Students should avoid too much talking and unnecessary laughing in front of the teacher.
- If sometimes the teacher scolds the students keeping in view their moral training, then students should bear this with a smiley face.
- Students should not do anything in the class room that makes teacher angry.
- Students should respect their teachers.
- Students should listen and read carefully the knowledge given by the teacher.
- Students should not say or do anything in the classroom, which interfere the teaching environment and the learning process.
- Students should always treat them well.



Knowledge is the name of etiquette. Therefore, the more respect a student does have to his teacher, the more ornament of knowledge he will gain. Even in the Western countries, the teacher is given a high status, but the status that Islam has given to the teacher with regard to the prophets, is greater than any other. The societies where the dignity and rights of the teacher are taken care of, those societies always go high in progress and good citizens are born there.

### Summary of the Lesson

Islam is the only religion that has given guidance in every aspect of life. The teachers possess an important place in the society. The field, to which teachers belong, is a very high status. Our beloved Holy prophet ﷺ said: 'I have been sent as a teacher'. Even in the Western countries and civilizations, the teacher is given a high status, but the status that Islam has given to the teacher, is greater than any other. The teachers should be given respectful place to sit in any gathering. We learned from this lesson that we should respect our teachers as the respect of our parents with sincerity and obey to them.

### Activity for the students

Students should write an essay on the etiquettes of the teachers in their own words and show to their teachers.

### Exercise

#### 1. Answer the following questions:

1. Narrate the tradition of the Holy Prophet ﷺ about teacher.
2. What did Hazrat Ali رضي الله عنه say about the teacher?
3. Write any three rights and etiquettes of the teacher.
4. In which societies the good citizens are born?

#### 2. Tick ✓ on the right answer:

1. Hazrat Ali رضي الله عنه said: 'Whoever taught me even a single letter; he has made me:  
 (A) his brother (B) his slave  
 (C) his friend (D) his enemy
2. The status that Islam has given to the teacher:  
 (A) is greater than any other (B) is appropriate  
 (C) is equal (D) is inappropriate
3. In the Western countries and civilizations, the teacher is seen with:  
 (A) ordinary eye (B) eye of joke  
 (C) eye of respect (D) eye of anger
4. The societies where the dignity and rights of the teacher are taken care of, those societies always:  
 (A) do not get progress (B) do not produce good citizens  
 (C) Make troubles (D) go high

**3. Fill in the blanks:**

1. The teacher is seen with an eye of \_\_\_\_\_.
2. In the Western countries, the teacher is given a high \_\_\_\_\_.
3. The teacher should be treated \_\_\_\_\_.
4. The more respect a student does have to his teacher, the more ornament of \_\_\_\_\_ he will gain.
5. Islam has given to the teacher a high status with regard to \_\_\_\_\_.

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

Column A	Column B
1. Islam is the only religion that has given	above the voice of the teacher.
2. Students should not raise their voice	ornament of knowledge he will gain.
3. The more respect a student does have to his teacher, the more	a high status
4. Even in the Western countries and civilizations, the teacher is given	guidance in every aspect of life.

**Instructions for the teachers**

Teachers should arrange lectures on different occasions regarding the status of teachers, so that the respect and status of the teachers may inculcate in their minds.

## 6-(D)-Rights of Neighbors

### Learning Outcomes

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

- Know the meaning and concept of rights of neighbors and their kinds
- Know the importance of rights of Neighbors.
- Know the importance of good relationships with neighbors.
- Treat their neighbors well.

### Introduction:

The teachings of Islam regarding neighbors are mentioned very clearly. There is also a strong emphasis on building good relations with them and paying their rights.

In many places of the Holy Qur'an and traditions, the importance of treating with neighbors kindly and taking care of their rights have been mentioned. Allah says in the Holy Qur'an:

وَأَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا وَبِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَالْجَارِ ذِي الْقُرْبَىٰ وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ بِالْجَنُبِ

**Translation:** And worship Allah and do not associate any partner with Him, and be good to parents and to relatives, and orphans, and the needy, and the related neighbor and the unrelated neighbor, and the close companion'. (Al-Nisaa: 36)

### Meaning of Neighbor:

The one, whose house is adjacent/next to your house, all the houses near by to your house are included in neighborhood. Hazrat Abu Hurairah narrated that the Holy Prophet ﷺ said: 'The circle of the neighbor's right extends to right, to left, to back and to front up to forty houses'.

### Types of Neighbors:

The Holy Qur'an describes three types of neighbors:

- (1) Relative neighbor
- (2) Strange neighbor
- (3) Neighbor sitting next to you. The following are its sub types:
  - Two class mates sitting together in a school or Madrasah.
  - Two companions traveling together.
  - Two employees in a factory.
  - Two students of a teacher.
  - Two buyers at a store.

All the five above mentioned are included in neighbors at the same time, and all of them have the rights of the neighbors.

### Importance of the Rights of Neighbors:

Numerous traditions have been narrated from the Holy Prophet ﷺ about the rights of neighbors, which show the importance of their rights. Once, the Holy Prophet ﷺ said to Hazrat Ayesha رضي الله عنها: 'Jibril emphasized me so much about the rights of my neighbors that I began to think that they should not be declared heirs'.

Our beloved Holy Prophet ﷺ used to take great care of his neighbors. He swore three times and said: ‘That person will not be a believer.’ The companions رضى الله عنهم asked, ‘O Messenger of Allah! Who is that person?’ He ﷺ said: A person whose neighbor is not safe from his evil.

On another occasion, the Holy Prophet ﷺ said: ‘A person can never be a believer whose stomach is full by eating/(who eats to his heart's content), and his neighbor remains hungry.

The Holy Prophet ﷺ said: If you buy fruits so send some of them to your neighbor, and if you cannot send it, don't let the children go out having fruits, so that the neighbor's children may not be tempted desire.

### Rights of Neighbors:

Islam places great emphasis on paying neighbors' rights. Some of them are as follows:

- Share in the joys and sorrows of your neighbors and share equally in their joys and sorrows.
- Always take care of the comfort of the neighbors and do not say or do anything that will cause trouble to them.
- If the neighbor deserves any financial aid, they should be helped as much as possible.
- Take care of the rights of neighbors.
- Give equal status to the poor neighbors, so that their self-esteem is not damaged and they do not feel inferiority complex.
- Keep sending some of the provisions to the neighbors so that Allah Almighty may be pleased with us.

### Summary of the Lesson

- The teachings of Islam regarding neighbors are mentioned very clearly.
- Two class mates sitting together in a school or Madrasah, two companions traveling together, two employees in a factory and two students of a teacher are included in the neighbor sitting next.

We should take care of our neighbors as much as possible. We should avoid teasing them in any way, share in their every sorrow and pain and take care of their peace, tranquility and comfort as much as possible, so that our area, our city and our society may be prosperous.

### Activity for the students

Students should discuss the rights of neighbors in the supervision of teacher.

### Exercise

#### 1. Answer the following questions:

1. Who is called ‘neighbor’?
2. What does the Holy Qur'an command us about the rights of neighbors?
3. What did the Holy Prophet ﷺ say about the rights of neighbors, write the translation of any tradition?
4. Describe any two rights of the neighbors.

**2. Tick ✓ on the right answer:**

1. Neighbors should be treated:

- (A) well (B) apathy  
(C) with illness (D) with anger

2. We should give equal status to the poor neighbors, so that they:

- (A) become happy (B) do not feel inferiority complex  
(C) may worry (D) become sad

3. The one, who teases the neighbor:

- (A) is happy (B) will enter paradise  
(C) can not be a believer (D) become a good citizen

**3. Fill in the blanks:**

- A person can never be a believer whose stomach is full by eating/(who eats to his heart's content), and his neighbor remains \_\_\_\_\_.
- The Holy Prophet ﷺ said that the circle of the neighbor's right extends to right, to left, to back and to front up to \_\_\_\_\_.
- We should share in the joys and sorrows of our neighbors \_\_\_\_\_.
- We should keep sending some of \_\_\_\_\_ to the neighbors.

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

Column A	Column B
1. The teachings of Islam regarding neighbors	they should be helped as much as possible.
2. Share in the joys and sorrows of your neighbors	Are included in neighbors.
3. If the neighbor deserves any financial aid,	are mentioned very clearly.
4. Give equal status to the poor neighbors, so that	and share equally in their joys and sorrows.
5. Two employees in a factory and two students of a teacher	their self-esteem is not damaged

**Instructions for the teachers**

Teachers should the students, time to time: How you have helped today your neighbors?

## PEARLS OF GUIDANCE / FAMOUS PERSONALITIES OF ISLAM

### Introduction

Allah Almighty has sent His prophets ﷺ and messengers for the guidance of human beings, who continually preached the religion in their nations and called them to the right path. In the end, Allah Almighty sent حضرت مُحَمَّدٌ رَّسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ who is the leader of all the Prophets ﷺ. He ﷺ strived hard till the end to propagate the message of *Tawheed* and guided the humanity to the enlightenment and righteousness path. In this regard, he bore great hardships and sufferings. As a result of his hard work and struggle, a group of the best people came in to being (i.e., the Companions), who did their best to preach Islam and gave sacrifices.

Umm-ul-Mu'mineen (Mother of the believers), Hazrat Kha'dijah Tahirah رضى الله عنها and Hazrat Ali Murtaza رضى الله عنه have the shining status in Islam among the Companions رضى الله عنهم. Hazrat Kha'dijah رضى الله عنها is the first woman who accepted the invitation of Islam among women. Among the children, Hazrat Ali رضى الله عنها was the first to embraced Islam. Both of the personalities have done great services for the sake of Islam.

After the Companions رضى الله عنهم, the saints (Auliya) رحمة الله عليهم have played a major role in preaching of Islam. They strived to spread Islam in the world. Their characters and speeches are the beacon for the people. One of them is Hazrat Ali Hajvery رحمة الله عليه renowned as 'Data Ganj Bakhsh', whose name has reached the height of fame.

Similarly, there have been some Islamic generals in the history, whose bravery and courage resulted in the propagation of Islam and the Islamic conquests. Among them, the name of Tariq bin Ziyad رحمة الله عليه has a very high level of fame. All above mentioned are the personalities whose religious achievements are a beacon for us and their character is the guide and success for us.

### Objectives

In this chapter, the lives of four personalities will be discussed, they are as follows:

1. Umm-ul-Mu'mineen Hazrat Kha'dijah رضى الله عنها, 2. The fourth Caliph Hazrat Ali-ul-Murtaza رضى الله عنه, 3. Hazrat Data Ganj Bakhsh رحمة الله عليه Ali Hajwary رحمة الله عليه and 4. Tariq bin Ziyad رحمة الله عليه the Conqueror of Spain.

Students will be able to get acquainted with the services rendered by (1. Umm-ul-Mu'mineen Hazrat Kha'dijah رضى الله عنها, 2. The fourth Caliph Hazrat Ali-ul-Murtaza رضى الله عنه, 3. Hazrat Data Ganj Bakhsh رحمة الله عليه Ali Hajwary رحمة الله عليه and 4. Tariq bin Ziyad رحمة الله عليه) in connection with the preaching and propagation of Islam and will try to make them a role model in their practical life by making them a beacon, so that Islam may be at height and a righteous society may reach its completion.



## 1-Hazrat Kha'dijah رضى الله عنها

### Learning Outcomes

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

- Know about the blessed life Umm-ul-Mu'mineen Hazrat Kha'dijah رضى الله عنها.
- Know that Hazrat Kha'dijah رضى الله عنها was the first who believed in the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ.
- Describe the services of Hazrat Kha'dijah رضى الله عنها for the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ and Islam.

**Introduction:** Hazrat Kha'dijah رضى الله عنها was born in a noble family of Quraysh. Her father's name is 'Khuwaylid'. She رضى الله عنها was a very pious woman. This was the reason that even before embracing Islam, she became famous in Arabia with the title of '*Tahirah*' (the pure).

**Business:** Hazrat Kha'dijah رضى الله عنها was running a business on large-scale before Islam. She رضى الله عنها used to employ people to carry out her trade. For such a large-scale of business, she was looking for someone who was an example in dealings, honesty and trustworthiness.

In those days the fame of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ was common in Makkah with the titles of '*Sadiq*' (honest) and '*A'min*' (trustworthy). When Hazrat Kha'dijah رضى الله عنها came to know the fame of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ, she sent an offer to the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ to go to Syria with her goods. He accepted the offer and left for Syria with goods in a caravan. Hazrat Kha'dijah رضى الله عنها also sent one of her slaves '*Maysarah*' with the caravan. The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ sold the goods at a good profit and returned to Makkah.

### Marriage:

'Maysarah' the slave, who accompanied the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ in the caravan, told Hazrat Kha'dijah رضى الله عنها about the honesty, trustworthiness, purity and high character of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ in return. She has already heard the praise of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ in his character, honesty, nobility and morals, when her slave told the whole incident; she was even more impressed. After much consideration, Hazrat Kha'dijah رضى الله عنها sent a message of marriage to the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ, which he accepted after consulting his uncle Hazrat Abu Ta'lib. The sermon of Nikah was recited by Hazrat Abu Talib. Hazrat Kha'dijah رضى الله عنها was forty years old at the time of marriage, and the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ was twenty-five years old.

### Character and biography of Hazrat Kha'dijah رضى الله عنها:

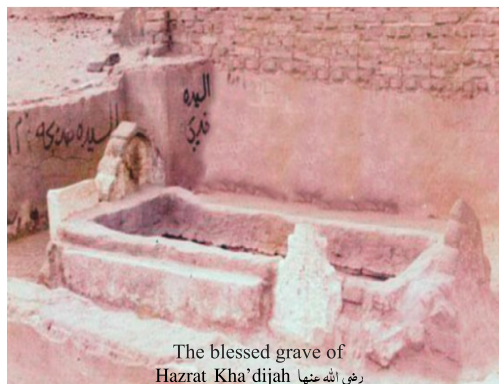
After marriage, the character and biography of Hazrat Kha'dijah رضى الله عنها became brighter. She devoted all her wealth and property to the cause of Islam. Hazrat Kha'dijah رضى الله عنها was the only woman, who embraced Islam first. She bore the oppression and hardships from the polytheists of Makkah in preaching Islam, and at the same time played very well the role of a

faithful life partner. It is narrated from Hazrat Ali رضي الله عنه that I have heard from the Holy Prophet صلى الله عليه وعلى آله وأصحابه وسلم saying that the most honorable and virtuous woman is Maryam bint Imran and the most honorable and virtuous woman is Kha'dijah bint Khuwaylid.

When the people of Quraysh besieged the Holy Prophet صلى الله عليه وعلى آله وأصحابه وسلم and his family in Sha'ab e Abi Talib (the valley of Abu Talib) and cut off from them, Umm-ul-Mu'mineen Hazrat Kha'dijah رضي الله عنها fully helped the Holy Prophet صلى الله عليه وعلى آله وأصحابه وسلم and bore all kinds of hardships.

#### As a life partner:

Hazrat Kha'dijah رضي الله عنها lived with the Holy Prophet صلى الله عليه وعلى آله وأصحابه وسلم for about twenty five years. When Hazrat Kha'dijah رضي الله عنها was 65 years old in the tenth year of the proclamation of Prophethood, she رضي الله عنها passed away. In this year, Hazrat Abu Talib, the uncle of the Holy Prophet صلى الله عليه وعلى آله وأصحابه وسلم, also passed away. The Holy Prophet صلى الله عليه وعلى آله وأصحابه وسلم was deeply sad by the demise of these two personalities and called this year as 'the year of grief'.



The blessed grave of  
Hazrat Kha'dijah رضي الله عنها

Hazrat Kha'dijah رضي الله عنها has a high status in Islam. Apart from the many distinctions she had, another unique distinction was that all the children of the Holy Prophet صلى الله عليه وعلى آله وأصحابه وسلم were born from the womb of Hazrat Kha'dijah رضي الله عنها, except Hazrat Ibrahim عليه السلام.

#### Summary of the Lesson

Hazrat Kha'dijah رضي الله عنها belonged to a noble family of Quraysh. She was famous in Arabia with the title of 'Tahirah' before Islam. Hazrat Kha'dijah رضي الله عنها was running a business on large-scale before Islam. The fame of honesty and trustworthiness of the Holy Prophet صلى الله عليه وعلى آله وأصحابه وسلم was common in Makkah. When this fame reached to Hazrat Kha'dijah رضي الله عنها she sent a message of marriage to the Holy Prophet صلى الله عليه وعلى آله وأصحابه وسلم, which he accepted. At the time of marriage the Holy Prophet صلى الله عليه وعلى آله وأصحابه وسلم was twenty-five years old and Hazrat Kha'dijah رضي الله عنها was forty years old. Umm-ul-Mu'mineen Hazrat Kha'dijah رضي الله عنها devoted all her wealth and property to the cause of Islam. All the children of حضرت مُحَمَّدٌ رَسُوْلُ اللهِ were born from the womb of Hazrat Kha'dijah رضي الله عنها, except Hazrat Ibrahim.

If there come hardships and sufferings in preaching and propagation of Islam, then we should bear them with courage and should be patient on them and get ready to sacrifice everything in the way of Islam. Because in this way is our welfare of world and hereafter.

### Activity for the students

When the Holy Prophet ﷺ was blessed with the proclamation of the Prophethood in the Cave of Hi'ra, he returned his home and told this incident. At that time by which words, did Hazrat Kha'dijah رضي الله عنها console the Holy Prophet ﷺ? Study any authentic book of Seerah and write the words of Hazrat Kha'dijah رضي الله عنها in your notebooks, and get checked by your teachers.

### Exercise

#### 1. Answer the following questions:

1. Describe the family back ground of Hazrat Kha'dijah رضي الله عنها.
2. What type of person was Hazrat Kha'dijah رضي الله عنها looking for her trade?
3. Who was the role of Hazrat Kha'dijah رضي الله عنها for the cause of Islam?
4. Which tradition of the Holy Prophet ﷺ did Hazrat Ali رضي الله عنه narrate about Hazrat Kha'dijah رضي الله عنها?

#### 2. Tick ✓ on the right answer:

1. Maysarah was Hazrat Kha'dijah رضي الله عنها:
 

(A) brother	(B) neighbor
(C) slave	(D) relative
2. The sermon of the marriage of Hazrat Kha'dijah رضي الله عنها was recited by:
 

(A) Hazrat Abu Bakr رضي الله عنه	(B) Hazrat Hamza رضي الله عنه
(C) Hazrat Abu Talib	(D) Hazrat Abbas رضي الله عنه
3. The age of Hazrat Kha'dijah رضي الله عنها at the time of death was:
 

(A) 55 years	(B) 65 years
(C) 70 years	(D) 75 years
4. All the children of ﷺ were born from the womb of Hazrat Kha'dijah, except:
 

(A) Hazrat Fatima رضي الله عنها	(B) Hazrat Qasim رضي الله عنه
(C) Hazrat Ibrahim رضي الله عنه	(D) Hazrat Ruqayya رضي الله عنها

#### 3. Fill in the blanks:

1. Hazrat Kha'dijah رضي الله عنها was famous in Arabia with the title of \_\_\_\_\_ before Islam.
2. The father's name of Umm-ul-Mu'minin Hazrat Kha'dijah رضي الله عنها is \_\_\_\_\_.
3. The Holy Prophet ﷺ left for \_\_\_\_\_ with the goods of Hazrat Kha'dijah رضي الله عنها.
4. The Holy Prophet ﷺ was \_\_\_\_\_ old at the time of marriage with Hazrat Kha'dijah رضي الله عنها.

4. Tick (✓) the correct sentences and (✗) the incorrect sentences:

Sentence	True	False
1. The father's name of Hazrat Kha'dijah رضى الله عنها is Khuwaylid.	<input type="checkbox"/>	<input type="checkbox"/>
2. Hazrat Kha'dijah رضى الله عنها was famous with title of 'Siddiqah'.	<input type="checkbox"/>	<input type="checkbox"/>
3. The demise year of Hazrat Kha'dijah رضى الله عنها and Hazrat Abu Talib was called the year of grief.	<input type="checkbox"/>	<input type="checkbox"/>
4. Hazrat Kha'dijah رضى الله عنها was twenty-five years old and the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ was forty years old at the time of marriage.	<input type="checkbox"/>	<input type="checkbox"/>
5. Hazrat Kha'dijah رضى الله عنها passed away at the age sixty-five years.	<input type="checkbox"/>	<input type="checkbox"/>

### Instructions for the teachers

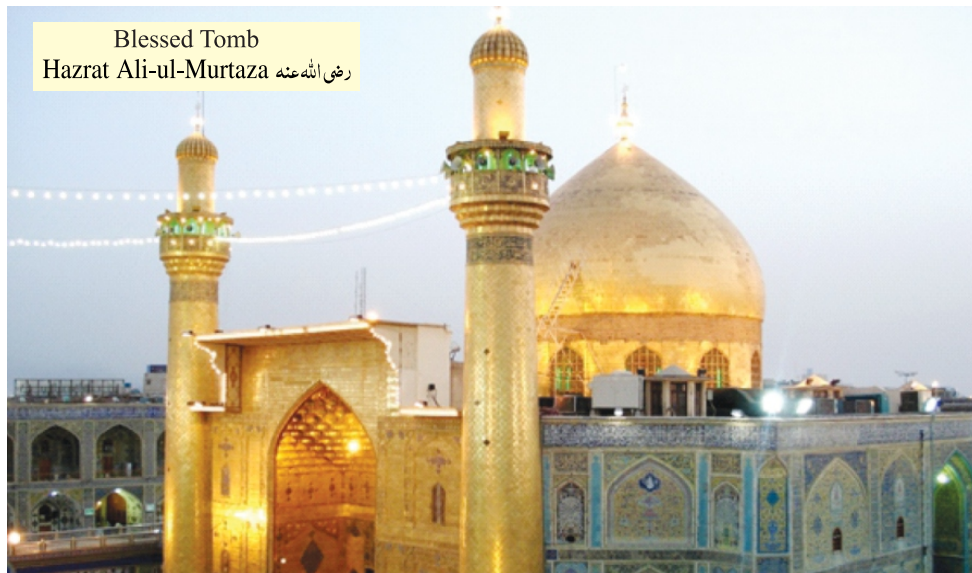
Teachers should explain the significance of Umm-ul-Mu'minin Hazrat Kha'dijah رضى الله عنها more in the light of the traditions.

## 2-Hazrat Ali رضي الله عنه

### Learning Outcomes

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

- Know the life and the family relationship of Hazrat Ali-ul-Murtaza رضي الله عنه.
- Describe the services of Hazrat Ali-ul-Murtaza رضي الله عنه for Islam and know his status in Islam.
- Write the various services of Hazrat Ali-ul-Murtaza رضي الله عنه for Islam and make them a beacon for their lives.



### Introduction

The name of Hazrat Ali رضي الله عنه, the fourth Caliph of the Muslims, is one of the bright stars of Islam among those who illuminated Islam with their unmatched struggle and eternal character. His name was 'Ali', surname was 'Abul Hasan' and 'Abu Turab'. The father name of Hazrat Ali رضي الله عنه was Hazrat Abu Talib and his mother name was Fatima bint Asad. His mother gave him the title 'Haider' which means 'lion'.

At the time of the proclamation of Prophethood, when Hazrat Ali رضي الله عنه was only about ten years old, he affirmed the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ in his proclamation of Prophethood. Hazrat Ali رضي الله عنه was the first among children to embrace Islam and despite his inferiority he intended to support the promotion of the true religion for the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ.



### Migration:

Due to the persecution of the Quraysh and the creating hurdles in the propagation of Islam, the Holy Prophet ﷺ ordered the Muslims to migrate to Madinah. Muslims continued to migrate little by little. When the Holy Prophet ﷺ himself intended to migrate, so he handed over to Hazrat Ali رضي الله عنه all the trusts, which the people of Makkah had entrusted to him and said: 'Return these trusts to their owners and come to Madinah'. The Holy Prophet ﷺ left for Madinah with Hazrat Abu Bakr Siddique. At the night of migration, Hazrat Ali رضي الله عنه slept on the blessed bed of the Holy Prophet ﷺ. The disbelievers of Makkah besieged the house of the Holy Prophet ﷺ all night. In the morning, when they knew the migration of the Holy Prophet ﷺ, they became very disappointed and returned to their homes.

Hazrat Ali رضي الله عنه stayed in Makkah for three more days, and gave back all the trusts to their owners in obedience to the order of the Holy Prophet ﷺ and then for Madinah for migration. At the place of 'Qu'baa' Hazrat Ali رضي الله عنه accompanied the Holy Prophet ﷺ.

### Participation in the battles:

The fame of Hazrat Ali رضي الله عنه bravery and courage had reached far. When he went to the battlefield against any polytheist; so the enemy would either run away in fear or be killed by him; as he killed the famous Jewish wrestler 'Marhab' in the battle of Khyber and conquered the fort of Khyber. He participated in all the battles except Tabuk, by the order of the Holy Prophet ﷺ, and performed unmatched feats of bravery. The famous battles, in which he participated, are the Battle of Badr, the Battle of Uhod, the Battle of Ditch (Khandaq), the Battle of Khyber and the Battle of Hunain.

### Marriage to Hazrat Fatima رضي الله عنها:

The Holy Prophet ﷺ married his dearest daughter Hazrat Fatima رضي الله عنها to Hazrat Ali رضي الله عنه. When the preparations for the wedding began, the Holy Prophet ﷺ asked Hazrat Ali رضي الله عنه: 'O Ali! What do you possess at this time?' Hazrat Ali رضي الله عنه replied: I have an armor', he said: 'Sell the armor'.

Hazrat Ali رضي الله عنه sold that armor and bought the necessary things for the wedding. The Holy Prophet ﷺ himself read the Nikah of his daughter to Hazrat Ali رضي الله عنه and sent her with many prayers.

### Caliphate:

When the third caliph, Hazrat Usman Ghani رضي الله عنه was martyred by the rebels, a great unrest, disorder and chaos spread in Madinah and Makkah. For three days no caliph was elected. Rebels were moving everywhere freely. The Companions رضي الله عنهم asked Hazrat Ali رضي الله عنه to take charge of the caliphate, but he refused. Eventually, at the insistence of both the An'sar and the Muhajireen, he accepted the responsibility. Hazrat Ali رضي الله عنه took charge over the caliphate in 35 A.H. All the Muslims pledged on his hands in mosque of the Holy Prophet ﷺ. Hazrat Ali رضي الله عنه made fundamental changes and reforms in all government departments. Hazrat Ali رضي الله عنه is the only caliph among the Rightly Guided Caliphs who, keeping in view of the activities of the mischief makers, shifted the capital from Madinah to



Kufa, so that the sanctity of Madinah may restrain.

#### **Martyrdom:**

Caliph of the Muslims Hazrat Ali رضي الله عنه was running the government affairs with justice and better management and showing high performance. Since he took over the caliphate only four years and nine months, when Abdur Rahman bin Muljam, the accursed, stabbed him with a poisoned sword inside the mosque of Kufa, while he was in state of prostrating during prayer. Hazrat Ali رضي الله عنه was wounded in this attack and on the third day of Ramadan 21<sup>st</sup> A.H from he gained great status of martyrdom and met his True Creator.

**Children:** Hazrat Ali رضي الله عنه and Hazrat Fatima رضي الله عنها had the following children:

Hazrat Hassan رضي الله عنه, Hazrat Hussain رضي الله عنه, Hazrat Mohsin رضي الله عنه, Hazrat Zainab Kub'ra رضي الله عنها and Hazrat Umm e Kulsum رضي الله عنها.

After the demise of Hazrat Fatima, Hazrat Ali رضي الله عنه had many marriages and many of his children were born from them.

#### **Special Significances of Hazrat Ali رضي الله عنه:**

When Hazrat Ali رضي الله عنه was young, the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ took care of him. From that time he remained continuously in the shadow of the Holy Prophet's صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ affection and training.

Hazrat Ali رضي الله عنه had improved more of his character, due to the upbringing and training of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ. Therefore, the very next day after the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ proclaimed the Prophethood; he came to the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ and embraced Islam. He was about ten years old at that time.

When Hazrat Ali رضي الله عنه was nearly fourteen or fifteen years old, the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ intended to preach Islam in his family members. For this he gathered the family members and arranged a feast for them. Forty members of the family participated in the feast. When the people had finished eating, the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ stood and said three times:

O children of Abdul Muttalib! By Allah Almighty! I present to you the best blessings of this world and the hereafter. Tell me, who will support me amongst you on the condition that he will be my helper and supporter?' Hazrat Ali رضي الله عنه replied with a loud voice: Though I am the youngest one than others, but I will be your helper and supporter.

When Hazrat Ali رضي الله عنه was twenty two years old, the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ was ordered by Allah Almighty to migrate. He صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ ordered Hazrat Ali رضي الله عنه to rest on his bed. So this young man rested very comfortably in a state of danger. When the polytheists came in early in the morning, to carry out their unHoly intentions, they were astonished to see that instead of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ a loyal man was sleeping comfortably, putting his head on his palms to be sacrificed to his master. The polytheists became very angry at that time; they left Hazrat Ali رضي الله عنه and went in search of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ.

On the occasion of the treaty of Hudaibiyah, the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ

ordered Hazrat Ali رضي الله عنه to write the peace treaty. According to the custom, Hazrat Ali رضي الله عنه wrote these words: هَذَا مَا قَاطَعُ مُحَمَّدٍ رَسُولُ اللَّهِ (translation: This is the agreement, on which points Hazrat Muhammad the messenger of Allah agreed). The polytheists objected on these words and said that if we accepted Muhammad صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ as the ‘Messenger of Allah’, then what was the point of arguing? The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ ordered Hazrat Ali رضي الله عنه to erase these words, but the Islamic zeal of Hazrat Ali رضي الله عنه did not like this and said: ‘By Allah Almighty! I can't erase them’. Therefore, the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ erased those words with his own blessed hand and ‘Muhammad bin Abdullah’ was written in the peace treaty.

In 9<sup>th</sup> A.H, when the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ intended to go to Tabuk, so he ordered Hazrat Ali رضي الله عنه to stay in Madinah for the protection of the Ahle Bayt. Hazrat Ali رضي الله عنه was feeling grief by the deprivation of participation in Jihad. When حضرت مُحَمَّدٌ رَسُولُ اللَّهِ خَاتَمُ النَّبِيِّينَ came to know about this situation, in order to remove the grief, he said: ‘Ali! Would you not like that! To me, your rank is the same as that of Aaron to Moses.

### Summary of the Lesson

Caliph of the Muslims Hazrat Ali رضي الله عنه, his name was ‘Ali’; surname was ‘Abul Hasan and ‘Abu Turab’. His father was Hazrat Abu Talib and his mother name was Fatima bint Asad. His mother gave him the title ‘Haider’. Hazrat Ali رضي الله عنه was only about ten years old, when he affirmed the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ in his proclamation of Prophethood. Hazrat Ali رضي الله عنه was the first among children to embrace Islam. When the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ intended to migrate, he handed over to Hazrat Ali رضي الله عنه all the trusts, which the people of Makkah had entrusted to him and said: ‘Return these trusts to their owners and come to Madinah’. Hazrat Ali رضي الله عنه gave back all the trusts to their owners and then left for Madinah. At the place of ‘Qu'baa’ he accompanied the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ. Hazrat Ali رضي الله عنه participated in all the battles with the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ except the battle of Tabuk. Hazrat Fatima رضي الله عنها the youngest daughter of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ and the chief of women in paradise was married to Hazrat Ali رضي الله عنه. Hazrat Ali رضي الله عنه took charge over the caliphate after the martyrdom of Hazrat Usman رضي الله عنه, and remained caliph for four years and nine months.

The real success is the success of hereafter. The life of this world is temporary. We should follow the footsteps of Hazrat Ali رضي الله عنه the caliph of the Muslims, and be ready to serve Islam, so that Allah Almighty may be pleased with us and bestow the success of both worlds.



### Activity for the students

Write the special significances of Hazrat Ali رضي الله عنه in your notebooks.

### Exercise

#### 1. Answer the following questions:

1. What do you know about the family and childhood of Hazrat Ali رضي الله عنه?
2. How was Hazrat Ali رضي الله عنه old, when the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ proclaimed the Prophethood?
3. Why did Hazrat Ali رضي الله عنه shift the capital from Madinah to Kufa?
4. Describe the event of the martyrdom of Hazrat Ali رضي الله عنه.

#### 2. Tick ✓ on the right answer:

1. Hazrat Ali رضي الله عنه participated in all the battles except:
 

(A) the battle of ditch	(B) the battle of Ohud
(C) the battle of Khyber	(D) the battle of Tabuk
2. In the morning, when the disbelievers knew the migration of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ, they became :
 

(A) very happy	(B) very disappointed
(C) very angry	(D) very feared
3. Hazrat Ali رضي الله عنه sold the armor and bought the necessary things:
 

(A) for daily life	(B) for journey
(C) for feeding the guests	(D) for the wedding
4. Hazrat Ali رضي الله عنه took charge over the responsibilities of caliphate:
 

(A) in 25 A.H	(B) in 30 A.H
(C) in 35 A.H	(D) in 40 A.H

#### 3. Fill in the blanks:

1. One of the surnames of Hazrat Ali رضي الله عنه is\_\_\_\_\_.
2. Hazrat Ali رضي الله عنه killed the famous warrior\_\_\_\_\_ in the battle of Khyber.
3. Hazrat Ali رضي الله عنه sold his \_\_\_\_\_ to buy the necessary things for the wedding.

4. Hazrat Ali رضي الله عنه performed the responsibilities of caliphate till/until \_\_\_\_\_.
5. Hazrat Ali رضي الله عنه shifted the capital from \_\_\_\_\_ to Kufa keeping in view the situations.
6. The nikah of Hazrat was read by \_\_\_\_\_ himself.

4. Tick (✓) the correct sentences and (✗) the incorrect sentences:

Sentence	True	False
1. In the children Hazrat was the first to embrace Islam.	<input type="checkbox"/>	<input type="checkbox"/>
2. Hazrat Ali رضي الله عنه participated in the battle of Tabuk.	<input type="checkbox"/>	<input type="checkbox"/>
3. Hazrat Ali رضي الله عنه gave back all the trusts to their owners in obedience to the order of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ.	<input type="checkbox"/>	<input type="checkbox"/>
4. When Hazrat Ali رضي الله عنه was young, Hazrat Abbas took care of him.	<input type="checkbox"/>	<input type="checkbox"/>
5. Hazrat Ali رضي الله عنه was martyred in 21 <sup>st</sup> of Sha'ban 40 A.H.	<input type="checkbox"/>	<input type="checkbox"/>

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

Column A	Column B
1. His name was 'Ali' and surname	is Hazrat Ali رضي الله عنه.
2. Hazrat Ali رضي الله عنه was martyred	Hazrat Fatima رضي الله عنها to Hazrat Ali رضي الله عنه.
3. In the children, the first one to embrace Islam	accompanied the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ at the place of 'Qu'baa'.
4. Hazrat Ali رضي الله عنه after giving back all the trusts	in 40 A.H.
5. The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ married his dearest daughter	Abul Hasan and Abu Turab.

### Instructions for the teachers

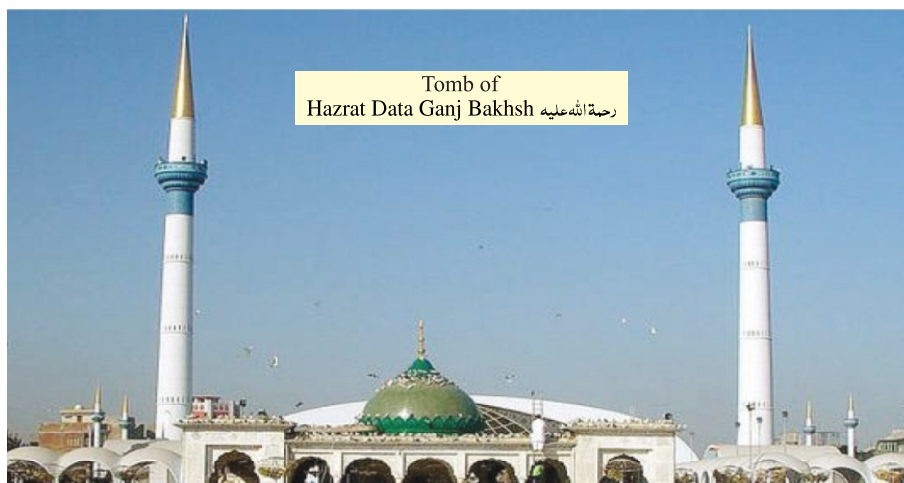
Explain the brief biography of Hazrat Ali رضي الله عنه children before to the students.

### 3-Hazrat Data Ganj Bakhsh رحمة الله عليه

#### Learning Outcomes

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

- Get acquainted with the biography of Hazrat Data Ganj Bakhsh رحمة الله عليه.
- Discuss the efforts made by Hazrat Data Ganj Bakhsh رحمة الله عليه for the preaching of Islam.
- Write the important events of life and books of Hazrat Data Ganj Bakhsh رحمة الله عليه.
- Strive for the welfare of both the world and the hereafter by making the practical life of Hazrat Data Ganj Bakhsh رحمة الله عليه a beacon.



The chain of Prophethood has been ended / sealed on the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ. After that, many pious and virtuous personalities were born for the guidance of the people and for the propagation of Islam. They dedicated their lives commanding people to do good and forbidding them from evil. The purpose of such people's life was the betterment of the people and the propagation and preaching of Islam.

Hazrat Data Ganj Bakhsh رحمة الله عليه is among such pious personalities, who conveyed the message of Islam to the common people through good character and preaching.

**Introduction:** His real name was 'Ali' and his father's name was Usman. He was born in the Hajwer a region of Afghanistan in the 400 A.H (1009 A.D). That is why he is called 'Hajwery'.

Righteousness of his personality and service to the cause of Islam along with his message of peace had spread his fame far and wide. So many people from different areas started coming to him. When they learnt the faith, remembrance of Allah, and moral teachings from him, they



felt as if they had found the satisfaction of their souls as a treasure. That is why he was known as 'Ganj Bakhsh' means the one, who gives the spiritual treasure.

**Education and Training:** Hazrat Data Ganj Bakhsh رحمه الله عليه was very fond of acquiring knowledge from his childhood. To achieve this goal, he traveled to remote areas and different countries almost for forty years. During the trip, he met various religious scholars and religious leaders. He received knowledge from them and self-purification, which consist of the knowledge of religion and spiritual training.

**Preaching of Islam:** After completing the scholarly and spiritual training, Hazrat Data Ganj Bakhsh رحمه الله عليه came to Lahore and engaged in preaching Islam. He began to reform and to guide the gone astray people. Due to his efforts, thousands of non-Muslims accepted Islam at his blessed hands. Hazrat Data Ganj Bakhsh رحمه الله عليه was against the unnecessary fame. He strictly followed the teachings of Islam. The rulers of the time also used to come to him.

Once a person came to him, after serving Hazrat Data Ganj Bakhsh رحمه الله عليه for a long time, when he was unable to see any of his miracles, he became very disappointed and intended to go back. Hazrat Data Ganj Bakhsh رحمه الله عليه asked him: why you are going back? The man replied: Your majesty! I came to become your disciple, but as the miracles appear from the Auliya (saints), I did not see any of your miracles, I became disappointed and going back. Hazrat Data Ganj Bakhsh رحمه الله عليه listened to him carefully and asked him: Well, tell me that you have been with me for so long, have I ever done anything against the Sunnah of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ? The person said: no. Hazrat Data Ganj Bakhsh رحمه الله عليه replied: 'Dear brother! The greatest miracle is that the commands of Allah Almighty and the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and his Sunnah should not be violated.

Many eminent personalities of the subcontinent and Auliya (saints) used to visit his shrine to pray for their forgiveness. Hazrat Khawaja Moinuddin Chishti is one of the famous Auliya (saints) of the subcontinent; he also visited the shrine of Hazrat Data Ganj Bakhsh رحمه الله عليه to pray for forgiveness. When Hazrat Khawaja Moinuddin Chishti was returning from here, expressed his devotion and read this couplet of poetry, which is still very popular up to now and is also written on the shrine of Data Ganj Bakhsh:



The grave of Hazrat Data Ganj Bakhsh رحمه الله عليه

گنج بخش فیض عالم، مظہر نور خدا  
ناقصاں را پیر کامل، کاملان را رہنما

**Translation:** He is the one who gives the spiritual treasures, the one who bestows blessings on the world, and the manifestation of the light of Allah the Exalted. He is a perfect spiritual guide to the imperfect, and to the perfect, a guide.

**Books:** Hazrat Data Ganj Bakhsh رحمه الله عليه has written a number of books on various religious topics such as: 'Minhaj ud din' (The way of religion), Al-Riaaya li Hoqooqillah (Respecting the rights of Allah) and 'Kitab ul Bayan' etc. But the book 'Kashf al-Mahjoob', which was written in Persian on the subject of Sufism, gained a lot of fame among them. There are also the teachings of ethics in this book. This book has been translated into many languages of the world.



**Death:** Hazrat Data Ganj Bakhsh رحمه الله عليه passed away in 463 A.H (1072 A.D).

### Summary of the Lesson

Hazrat Data Ganj Bakhsh رحمه الله عليه is among such pious personalities, who conveyed the message of peace to the people through his good character and preaching. His real name was 'Ali' and his father's name was Usman. Hazrat Data Ganj Bakhsh رحمه الله عليه was born in the Hajwer a region of Afghanistan in the 400 A.H (1009 A.D). That is why he is called 'Hajwery'. Hazrat Data Ganj Bakhsh رحمه الله عليه traveled for acquiring knowledge to remote areas and different countries of the world. Hazrat Data Ganj Bakhsh رحمه الله عليه came to Lahore. Hazrat Data Ganj Bakhsh رحمه الله عليه has written many books on various topics, but his book 'Kashf al-Mahjoob', which was written on the subject of Sufism, gained a lot of fame. Hazrat Data Ganj Bakhsh رحمه الله عليه passed away in 463 A.H (1072 A.D). His shrine is in Lahore.

It taught us a lesson about how the righteous person of religion and the saints of Allah Almighty have bore hardships in their lives for the service and raise of Islam, even for this purpose they left their homelands. We should always try to work hard for the raise and service of Islam, so that we may become successful in both of the worlds.

### Activity for the students

Students should write the brief biography of Hazrat Data Ganj Bakhsh رحمه الله عليه in their note books.

### Exercise

#### 1. Answer the following questions:

1. When and where Hazrat Data Ganj Bakhsh رحمه الله عليه was born?
2. What is the real name of Hazrat Data Ganj Bakhsh رحمه الله عليه and his father?
3. What does 'Ganj Bakhsh' mean?
4. Write any name of Hazrat Data Ganj Bakhsh رحمه الله عليه's books.

#### 2. Tick ✓ on the right answer:

1. The real name of Hazrat Data Ganj Bakhsh رحمه الله عليه was:  
(A) Umar (B) Abdullah  
(C) Usman (D) Ali
2. After completing the scholarly and spiritual training, Hazrat Data Ganj Bakhsh رحمه الله عليه came:  
(A) to Siyalkot (B) to Gujranwala  
(C) to Lahore (D) to Rawalpindi
3. After coming to Lahore, Hazrat Data Ganj Bakhsh رحمه الله عليه engaged:  
(A) in acquiring knowledge (B) in teaching  
(C) in preaching Islam (D) in earning world

### 3. Fill in the blanks:

1. For acquiring knowledge, Hazrat Data Ganj Bakhsh رحمة الله عليه traveled to different countries almost for \_\_\_\_\_ years.
2. Hazrat Data Ganj Bakhsh رحمة الله عليه passed away in \_\_\_\_\_ A.H according to \_\_\_\_\_ A.D.
3. Thousands of non-Muslims accepted \_\_\_\_\_ at his blessed hands.
4. The Persian book 'Kashf al-Mahjoob' is on the subject of \_\_\_\_\_.

### 4. Tick (✓) the correct sentences and (✗) the incorrect sentences:

Sentence	True	False
1. The real name of Hazrat Data Ganj Bakhsh رحمة الله عليه was 'Ali' and his father's name was Usman.	<input type="checkbox"/>	<input type="checkbox"/>
2. For acquiring knowledge, Hazrat Data Ganj Bakhsh رحمة الله عليه traveled to different countries almost for thirty years.	<input type="checkbox"/>	<input type="checkbox"/>
3. Hazrat Data Ganj Bakhsh رحمة الله عليه was against the unnecessary fame.	<input type="checkbox"/>	<input type="checkbox"/>
4. Hazrat Data Ganj Bakhsh رحمة الله عليه was born in the Hajwer a region of Afghanistan.	<input type="checkbox"/>	<input type="checkbox"/>
5. The shrine of Hazrat Data Ganj Bakhsh is in Karachi.	<input type="checkbox"/>	<input type="checkbox"/>

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

Column A	Column B
1. 'Ganj Bakhsh' means the one,	his famous book.
2. He was born	in Lahore.
3. The famous Wali (saint) of the subcontinent is	in 400 A.H.
4. The book 'Kashf al-Mahjoob' is	who gives the spiritual treasure.
5. The shrine of Hazrat Data Ganj Bakhsh رحمة الله عليه is	Hazrat Khawaja Moinuddin Chishti رحمة الله عليه.

### Instructions for the teachers

Explain the meaning of 'Mojizah' and 'Karamat' to students and the difference between them.

#### 4-Tariq bin Ziyad رحمة الله عليه

##### Learning Outcomes

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

- Know the personality of Tariq bin Ziyad رحمة الله عليه and his Islamic conquests.
- Describe the combative role of Tariq bin Ziyad رحمة الله عليه in the conquest of Spain.
- Make a practical contribution to the raise of Islam in social life, by keeping in view the combative role of Tariq bin Ziyad رحمة الله عليه.

**Introduction:** We will see some of the personalities as precious gems in the history of Islam, whose stories of courage; power and bravery have left their unforgettable memories and permanent marks on the pages of history. Tariq bin Ziyad رحمة الله عليه was such a brave and fearless *Mujahid* among them. The achievements of Tariq bin Ziyad رحمة الله عليه will continue to warm the hearts of the Muslims till the end of the world. He is reckoned among the best commanders of Islam.

**Battles:** In the reign of the Umayyad, the message of Islam was reaching far-flung parts of the world. In 11<sup>th</sup> of Ramadan 93 A.H according to 1<sup>st</sup> of July 712 A.D, Islam had reached on the one hand Sindh under the leadership of Muhammad bin Qasim, and on the other hand, the voices of ‘Allah u Akbar’ were echoing in the deserts of Africa at the same time. After the establishment of the Islamic Empire in Africa, the Muslims moved to the conquest of Europe.

Spain, a European country was under the Christian empire. Its oppressive ruler, Roderick, was breaking down mountains of oppression on his own people. Musa bin Nusair was a brave and fearless general, who conquered Africa and established an Islamic empire there. He ordered his general, Tariq bin Ziyad رحمة الله عليه to attack on Spain with an army of about 7,000 troops, so that the people could be saved from the tyranny of Roderick.

The Islamic army under the command of Tariq bin Ziyad رحمة الله عليه left for Spain. They landed on the shore and pitched their tents near a mountain. That is why this mountain is still remembered today as ‘Gibraltar’ (Mountain of Tariq). When the Islamic soldiers saw Roderick's army of 100,000 fighters, they were terrified. For this reason, Tariq bin Ziyad رحمة الله عليه asked Musa bin Nusair to send more reinforcements. Musa bin Nusair sent an additional army of five thousand to Spain. And the number of Muslims Army reached to twelve thousand.

**Address to the Army:** Tariq bin Ziyad رحمة الله عليه delivered an enthusiastic address to the soldiers and said: O brave soldiers! There is no way to escape from the battlefield now; the enemy is in front of you and the sea behind. By Allah! The salvation is only in courage and perseverance. These are the victorious armies, which cannot be defeated. If these two things exist in the armies, then the shortage of numbers can not harm. Be aware! Never agree to humiliation and do not surrender yourselves to the enemy. Allah Almighty has ordained for you the reward of respect, reverence and comfort in this world and the reward of martyrdom in the Hereafter against the hardship and struggle, so move toward the reward.

If you agree to humiliation in spite of the help and protection of Allah Almighty, you will be at a great loss. I trust your bravery and courage. Now there is only one way for you to either fight the enemy bravely and defeat them, or become a martyr while fighting. Today, if you show your backs, so remember that not only your names will be erased, but your descendants will also be wiped out.

**Conquest of Spain:** The speech of Tariq bin Ziyad رَحْمَةُ اللَّهِ عَلَيْهِ had such an impact on the soldiers that as if they were filled with power. They attacked the enemy with raising the voice of ‘Allah o Akbar’. The fierce battle continued for eight consecutive days. At the end, the Muslims conquered the fort with their tireless spirit and determination. The enemy was defeated and they had to surrender. Then Tariq bin Ziyad رَحْمَةُ اللَّهِ عَلَيْهِ proceeded and in 711 A.D and he defeated the King and Commander of Spain, Roderick, and then killed him. It is also said that Roderick committed suicide by jumping into the sea.

After that, Tariq bin Ziyad رَحْمَةُ اللَّهِ عَلَيْهِ conquered Sedona, Carmona and Granada one after another. After conquering Granada, he hurried to Toledo, which was the capital of Spain. He conquered Toledo easily. Thus, in a very short period of time, a large area of Spain was conquered. The Muslims ruled Spain for about seven hundred years.

**Impact on Europe:** The fear and glory of the Muslim generals Musa bin Nusair and Tariq bin Ziyad رَحْمَةُ اللَّهِ عَلَيْهِ were dominant on the people of Europe in one hand, so on the other hand they were also greatly influenced by their conquests.

Besides this, before the arrival of Muslims in Europe, the people of Europe were in darkness and ignorance. The Muslims spread a network of modern sciences, research and institutions for them and introduced them to medicine, astronomy, chemistry and many other modern sciences. The Muslims also made them aware about the new style of construction. Even today in Spain there are magnificent buildings of that period, the magnificent mosque of ‘Granada’ and ‘Alhambra’ palace and other marvelous constructions, which are reminiscent of the Arab era.

### Summary of the Lesson

Tariq bin Ziyad رَحْمَةُ اللَّهِ عَلَيْهِ is considered one of the best generals. Spain, a country in Europe, was under the Christians and ruled by Roderick, a tyrant. Musa bin Nusair was a brave and fearless general, who conquered Africa and established an Islamic empire there. He ordered his general, Tariq bin Ziyad رَحْمَةُ اللَّهِ عَلَيْهِ to attack on Spain with an army of about 12,000 troops, so that the people could be saved from the tyranny of Roderick. Tariq bin Ziyad رَحْمَةُ اللَّهِ عَلَيْهِ after Spain, landed on the shore and pitched a tent near a mountain. That mountain is remembered today as ‘Gibraltar’ (Mountain of Tariq). Even today in Spain, there are magnificent buildings of that glorious period, the magnificent mosque of ‘Granada’ and ‘Alhambra’ palace and other marvelous constructions, which are reminiscent of the Arab era.

We learned that how Islamic soldiers and generals carried out the combative role against the oppression and in favor of spreading Islam and expanding Islamic boundaries. The fact is that if there were not the hard work of these Mujahideen, we would not have this wealth of Islam today, and what would have happened to us at this time! That's why, we must try to live our lives following the footsteps of the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, the Companions, the Auliya and the high character of the famous personalities of Islam, so that we may prosper in both of the worlds.

### Activity for the students

Write the names of some famous Islamic generals and their conquered areas with the help of teachers.

### Exercise

#### 1. Answer the following questions:

1. Who was Tariq bin Ziyad ربيعة الله عليه؟
2. To which country was Tariq bin Ziyad ربيعة الله عليه sent to conquer?
3. Who sent Tariq bin Ziyad ربيعة الله عليه؟ And what was the number of troops?
4. What was the impact of Tariq bin Ziyad ربيعة الله عليه's address on the soldiers?

#### 2. Tick ✓ on the right answer:

1. Before the arrival of Muslims, the people of Europe were:  
(A) highly educated (B) in ignorance.  
(C) civilized (D) under developing
2. The Muslims constructed the beautiful buildings in Spain, one of them is called:  
(A) Taj Mahal (B) Shahi Mahal  
(C) Alhambra (D) Burj ul Khalifah
3. Spain is situated in:  
(A) the continent of Europe (B) the continent of Asia  
(C) the continent of Australia (D) the continent of Africa
4. Spain was conquered:  
(A) in 510 A.D (B) in 711 A.D  
(C) in 611 A.D (D) in 974 A.D

#### 3. Fill in the blanks:

1. The mountain, where Tariq bin Ziyad ربيعة الله عليه pitched the tents near it, is called\_\_\_\_\_.
2. Spain was under \_\_\_\_\_ the ruler.
3. The \_\_\_\_\_ battle continued for eight consecutive days.
4. The Muslims ruled Spain for about \_\_\_\_\_ years.
5. Even today in Spain, there are magnificent buildings of that glorious period, the mosque of \_\_\_\_\_ and \_\_\_\_\_ and other marvelous constructions.

4. Tick (✓) the correct sentences and (✗) the incorrect sentences:

Sentence	True	False
1. The mountain, where Tariq bin Ziyad رحمة الله عليه pitched the tents near it, is called 'Gibraltar'.	<input type="checkbox"/>	<input type="checkbox"/>
2. The Islamic troops left for Spain under the command of Musa bin Nusair.	<input type="checkbox"/>	<input type="checkbox"/>
3. The battle of Spain continued for eight consecutive days.	<input type="checkbox"/>	<input type="checkbox"/>
4. The ruler of Spain Roderick was killed by Tariq bin Ziyad رحمة الله عليه.	<input type="checkbox"/>	<input type="checkbox"/>
5. The magnificent mosque of 'Granada' and 'Alhambra' palace are in Saudi Arabia.	<input type="checkbox"/>	<input type="checkbox"/>

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

Column A	Column B
1. In the reign of the Umayyad, the message of Islam	an enthusiastic address.
2. Under the command of Tariq bin Ziyad رحمة الله عليه	was killed by Tariq bin Ziyad رحمة الله عليه.
3. Tariq bin Ziyad رحمة الله عليه delivered to the soldiers	was reaching far-flung parts of the world.
4. The ruler of Spain Roderick	the Islamic army left for Spain.

Instructions for the teachers

Explain the location of Spain with the help of map to students.