

Islamic Studies

Class Six



NATIONAL CURRICULUM AND TEXTBOOK BOARD, BANGLADESH

হাত ধোয়ার সঠিক নিয়ম

১



পানি ব্যবহার করে
সাবান দিয়ে ফেনা
তৈরি করতে হবে

২



দুই হাতের পেছন
থেকে আঙুলের ফাঁক
পরিস্কার করতে হবে

৩



দুই হাতের তালু এবং
আঙুলের ফাঁক পরিস্কার
করতে হবে

৪



দুই হাতের আঙুল
আলতোভাবে মুঠো করে
ভালোভাবে ঘষতে হবে

৫



দুই হাতের বুড়ো আঙুল
হাতের তালু দিয়ে ঘুরিয়ে
পরিস্কার করতে হবে

৬



এক হাতের পাঁচ আঙুলের
নখ দিয়ে অন্য হাতের তালু
ভালোভাবে ঘষতে হবে

৭



দুই হাতের কজি পর্যন্ত
ভালোভাবে পরিস্কার
করতে হবে

৮



হাত ভালোভাবে ধুয়ে
শুকনো পরিস্কার কাপড় বা
টিস্যু দিয়ে মুছে নিতে হবে

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Islamic Studies Class Six

(Experimental Version)

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Preface

In this ever-changing world, the concept of livelihood is altering every moment. The advancement of technology, in accordance with knowledge and skill, has accelerated the pace of change. There is no alternative to adapting to this fast changing world. The reason is, the development of technology is at its zenith compared to any time in the human history. In the fourth industrial revolution era, the advancement of artificial intelligence has brought a drastic change in our employment and lifestyles and this will make the relationship among people more and more intimate. Varied employment opportunities will be created in near future which we cannot even predict at this moment. We need to take preparation right now so that we can adapt ourselves to that upcoming future.

Although a huge economic development has taken place throughout the world, the problems of climate change, air pollution, migrations and ethnic violence have become much more intense than before. The epidemics like COVID 19 has appeared and obstructed the normal lifestyle and economic growth of the world. Different challenges and opportunities have been added to our daily life.

Standing on the verge of these challenges and possibilities, implementation of sustainable and effective solutions is required for the transformation of our large population into a resource. It entails global citizens with knowledge, skill, values, vision, positive attitude, sensitivity, capability to adapt, humanity and patriotism. Amidst all these, Bangladesh has graduated into a developing nation from the underdeveloped periphery and is continuously trying to achieve the desired goals in order to become a developed country by 2041. Education is one of the pivotal instruments to attain the goals and there is no alternative to the modernization of our education system. Developing an effective and updated curriculum has become crucial for this modernization.

Developing and revising the curriculum is a regular and vital activity of National Curriculum and Textbook Board. The last revision of the curriculum was done in 2012. Since then, a lot of time has passed. The necessity of curriculum revision and development has emerged. For this purpose, various research and technical exercises were conducted under the supervision of NCTB during the year 2017 to 2019 to analyze the prevalent situation of education and assess the learning needs. Based on the researches and technical exercises, a competency-based incessant curriculum from K–12 has been developed to create a competent generation to survive in the new world situation.

In the light of the competency based curriculum, the textbooks have been prepared for all streams (General and Vocational) of learners for Grade six. The authentic experience driven contents of this textbook were developed in such a way that teaching learning becomes comprehensible and full of merriment. This will connect textbooks with various life related phenomenon and events that are constantly taking place around us. This is to be mentioned here that this textbook has already been refined through a logical evaluation by the writers and the subject specialists after collecting opinion from the teachers and students via an interim tryout. We hope that learning will be profound and life-long now.

Issues like gender, ethnicity, religion, caste, the disadvantaged and students with special needs have been taken into special consideration while developing the textbook. I would like to thank all who have put their best efforts in writing, editing, illustrating and publishing the textbook.

If any one finds any errors or inconsistencies in this experimental version and has any suggestions for improving its quality, we kindly ask them to let us know.

Professor Md. Farhadul Islam

Chairman

National Curriculum and Textbook Board, Bangladesh

Subject Introduction

Dear Learners,
Welcome to the new book of Islamic Studies!

This book of Islamic Studies is much different from your earlier books. Do you know why? Because this book is not only a textbook for you. Rather it will serve as a guideline for building a beautiful life according to Islamic ideals.

You will happily do many beautiful things and gain various experiences while learning Islamic Studies this year. Your teacher will help you to do these tasks. Besides you can also do the tasks nicely together with your classmates. At the same time you can also take the help of this book to do those tasks of gaining experience.

This time in Islamic Studies we are giving priority to gaining experience. We will learn all the important issues of Islam while gaining various experiences through some enjoyable activities. But in this case, you have some special responsibilities. Unlike before, you will not only read or memorise. You will learn, understand, have experiences and do some interesting activities.

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Chapter One

Aqaid

Dear Learner,

In the first few days, we will learn about the basic concepts of Islam. However, this learning will be little different. The teacher will take you through different interesting activities. Maybe you will go somewhere for a walk. You will do some activities or discuss with friends what you know. By doing these activities, you will learn about the basic concepts of Islam. Here, keep one thing in mind that maybe you have already learned many things about the basics of Islam. You will be able to let your friends know those things. You will go through an experience in order to understand and learn those things well. Let us know what that experience is!

Going for a Walk

First of all, your teacher may take you somewhere for a walk. There you will see plenty of things while walking around. During that time, the teacher will ask you some questions and you will try to answer those. No problem if the answers are wrong. We all learn the truth through mistakes. At this point, different queries may come to your mind. You must ask those questions to your teacher. Remember, there is no shame in asking questions. You can ask your teacher any questions in order to learn.

Your main task during this walk is to observe everything around you attentively. We do not properly observe many things around us because of lack of time. Observe everything and try to understand how those things have been created. If the teacher shows you something special, observe it attentively and try to answer their questions.

Note, is there a friend among you whose eyesight is weak or who cannot see? Then it is

your duty to help such a friend! Tell your friend what you see and what you are doing. Do all the activities instructed by your teacher with that friend.

Question-Answer and Discussion

Have you thought about the questions your teacher asked you when you went for a walk? Have you tried to answer the questions? Have you listened attentively to the answers given by your friends? You certainly have learned some new things by now. Or you may have known many of these before! Now your teacher will ask you to do an enjoyable activity. Do you know what you have to do? Now you have to write what you knew before and what you have learned during the walk. Now do the Activity-1 below!

Activity-1

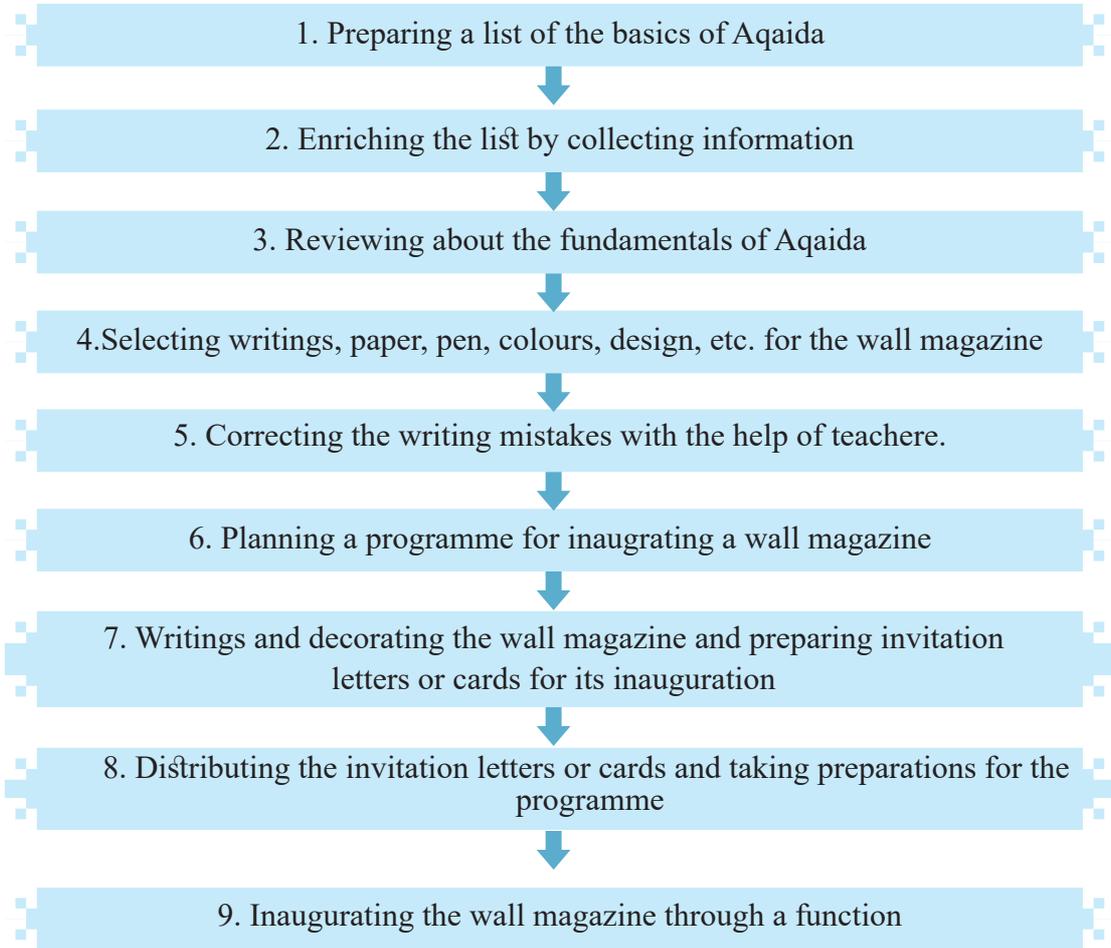
According to you, what are the basic concepts of Islam? Make a list of those.

Remember that everyone's writing or knowing will not be always right. There might be some mistakes sometimes. So, write your answer on your own without fear or feeling shy. After this, we have many more activities!

You have certainly completed Activity-1 nicely. It means you have a list, on which the basic concepts of Islam are written. But some points on the list can be wrong, can't they? It's because you have written on the list what you think. Now another thing needs to be done.

But before doing that task, let us know why we are doing all these activities. Your teacher has certainly informed you that. Still we are informing you. Your main job is to prepare a very beautiful wall magazine and present it before everybody. Because we want to let everyone know that you, the students of Grade 6, know many things about the basics of Islam!

But only your small lists, thoughts and ideas will not be enough for a wall magazine! Because there might be some mistakes in your ideas, mightn't there? So, you have to do some small activities to increase your known world. Now let us know what we are going to do step by step to prepare this wall magazine.



Look now, you have done the first step of preparing the wall magazine. Now will you ask somebody to learn about the basics or fundamentals of Aqaida for the second step? Can't you do it? You can easily learn about it by asking any senior member at home. If there is nobody at home, you can take help from any adult you know. Or you can learn about these topics from any of your teachers. Do you know what you have to do next? You will have to write what new things you have learned on the list you prepared first. What will happen then? Your list will be longer and more beautiful! Now your next activity is-

Activity-2

Enrich your list of the basics of Islam by learning from any adult.

I hope you have completed Activity-2 well. Now tell us what happened. All your friends have a large list each, don't they? Our next activity is more interesting now! Now we will be divided into some groups with our friends. Your teacher will tell you how to form the groups. After the groups are formed, you will see the lists of other group members. Try to understand what are there on their lists through discussion. Moreover, you will check if there is any similarity between the contents of your list with that of your friends. It will be fun if there is a match! It means you have learned the same thing. But, there will probably be something on everyone's list which is not on others' lists. You will try to understand all these sitting round in groups with your friends. Then you will have to do another activity. It is-

Activity-3 (Group Work)

Prepare a big list combining everything on the lists of everyone of the group.

Activity-3 is a group work. It means you have to do this activity together with your friends in a group. After doing this task, there will be only one big list in the group.

Group Presentation

Now each of your groups has one big list. The list contains what you knew and what you have learned about the basics of Aqaida from the adults. Now it is time to learn what there are on the lists of other groups. But how can it be learned? To know that, every group will present their lists in front of everyone. Now the next activity is-

Activity-4 (Group Presentation)

Present the list of your group in front of everyone.

Many may think presenting the list before everyone is difficult or scary, but it is not like that at all. Everyone of your group will go together in front of the classroom and inform others what there are on your list. That's it! Just this. But you have to try to do it nicely and neatly. One group may write their list on a large piece of paper and present it. Some others may write it down on the board for presentation. Some may even present it only verbally. Take the decision with your group how you will present yours. After the presentation is done by all groups, the next activity offers more entertainment. Now you will have to make one list combining all groups' lists. Your teacher will help you

do this. You can easily make this bigger list by doing what your teacher says. Your next activity then is-

Activity-5

Make a bigger list combining all the groups, lists with the help of the teacher.

Your big list is already prepared after completing Activity-5! But does this big list contain everything? Certainly not! There are surely many other basics of Islam which you do not know. And some of the things you have written on these lists can be incorrect, can't they? In that case, you have to learn and correct those before preparing the wall magazine. It's because you cannot write something wrong in the wall magazine!

So, how to learn the things that you do not know? Or how to correct the mistakes if you have any? Your teacher, isn't he/she? It's your teacher who can inform you something new. He/she can correct the mistakes as well. He/she may have already corrected several of your mistakes. But he/she may have some more things to inform you. Now we will go to step number 3 of preparing the wall magazine!

Let's know more

Now the teacher will present several topics before you. Your duty will be to listen to him/her attentively. And if he/she gives you a task, try to do that correctly. If you do not understand something, try to understand it by asking questions. Also, try to understand which topic of your big list matches with which topic of your teacher. he/she will also help you in this regard.

Now your teacher will raise the basics of Islam one by one for you. By reading this book, you can also learn many things of what your teacher will say.

AQAID (الْعَقَائِدُ)

Dear learners, have you ever seen the air? You have not for sure. The air cannot be seen. But does it mean air does not exist? Is there any way for us to deny the existence and presence of air even though it is not directly visible? Certainly not. Because, though it is invisible, we all feel its existence. So, we admit and believe in the existence of air. Again, when any part of our body hurts, we do not see it directly but we feel the pain and believe it. Similarly, in our religion Islam, there are some aspects and things which we cannot see directly but they are true and real. We are to believe them firmly in our hearts. These are the fundamentals of Iman and Islam. The things to believe in Islam

are called Aqaid. To become a Mu'min (believer), first we have to have pure faith in the issues related to Aqaid. We will learn about Aqaid from the discussion below.

Concept of Aqaid

'Aqaid' is an Arabic word. It means a set of faith. It is plural. Its singular is 'Aqida' (الْعَقِيدَةُ), which means faith. Faith in the basics of Islam is called Aqaid. For example: to have faith in Allah, Nabi-Rasuls (the Messengers), Angels, Holy Books, Akhirat (Afterlife), Taqdir (Fate), etc. One must believe in these things in order to become a Mu'min (believer). This Iman or faith is called Aqaid. One cannot become a believer or a Muslim if he denies any of these points of the Aqaid. It is also essential to have Iman and Aqida or belief for attaining all human virtues in accordance with the rules of Islam.

Kalimah Tayyebah : A short sentence is uttered with faith to be included in Islam. That is:

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ

Meaning : 'There is no god but Allah; Muhammed (PBUH) is the Messenger of Allah.' This is called Kalimah Tayyebah or holy speech.

Kalimah Shahadah : In fact, Iman means to believe in everything that Prophet Muhammad (PBUH) brought from Allah. To make the belief of the heart known, it is to be declared publicly. That is why there is another kalima like this-

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

Meaning: 'I bear witness that there is no god but Allah. He is One and has no partner. I also bear witness that Muhammad (PBUH) is His Servant and Messenger.' This is called 'Kalimah Shahadah' or the speech of testimony.

We have learned that Aqida is to have faith in the details of Iman. Belief must be established in the heart knowing clearly what the nature of belief in Allah and other matters of Aqaid will be. Similarly, you must believe in the proved characteristics of Prophet Hazrat Muhammad (PBUH). For instance, you must believe that he is the greatest and last Prophet. Not showing proper respect to the Greatest Prophet (PBUH) or showing disrespect to him anyhow will be an act of disbelief and sin.

Iman Mujmal: The very first thing in Islam is to have firm faith in the Almighty Allah and the Greatest Prophet Hazrat Muhammad (PBUH). However, after having Iman

or faith, if the rules of Islam are not obeyed or doubts are expressed about something established by Islam, then it will be an act contrary to Iman-Aqidah.

Everybody does not know all these related to Iman. So, there is a brief message of oath for Iman which is called 'Iman Mujmal.' It is as follows-

أَمَنْتُ بِاللَّهِ كَمَا هُوَ بِأَسْمَائِهِ وَصِفَاتِهِ وَقَبِلْتُ جَمِيعَ أَحْكَامِهِ وَأَرْكَانِهِ

Meaning: 'I have put faith in Allah the way He exists, with all His names and attributes. And I have obeyed all His orders and rules.'

Iman Mofassal: Only having faith in Allah is not enough to become a Mu'min, rather one must have faith in His favourite Prophet Hazrat Muhammad (PBUH) at the same time. Apart from these, there are clear instructions in Islam to believe in a few more things. There is a detailed message of oath for Iman in this regard which is called 'Iman Mufassal.' It is as follows-

أَمَنْتُ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ
وَالْقَدْرَ خَيْرِهِ وَشَرِّهِ مِنَ اللَّهِ تَعَالَى وَالْبَعْثَ بَعْدَ الْمَوْتِ

Meaning : 'I have faith in Allah, His Angels, His Books, His Messengers, Akhirat (The Afterlife), Taqdir (The Fate), whose good and evil come from Allah; and Resurrection after Death.'

For this reason, we believe in the Prophets who came before the Great Prophet (PBUH) and also in the Books revealed to them. But their Books and rules are not to be followed by us. We will only believe in, follow and imitate Allah's message - the Holy Quran sent to our greatest and last Prophet Hazrat Muhammad (PBUH) and his Sunnah (practices of our Prophet). This is because Allah says in the Holy Quran about Islam-

إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ ۗ

Meaning : 'Certainly Islam is the only religion accepted to Allah.' (Surah Al-e-Imran, Verse: 19)

Study Circle

Practise Kalimah Tayyebah, Kalimah Shahadah, Iman Mujmal and Iman Mufassal with the help of the teacher.

From the discussion of this chapter, we learned that we must have faith in the subjects of Aqaid in order to embrace Islam. Nobody can be a Mu'min without having faith in these subjects.

Activity-6 (Homework)

Prepare a report of one page on the importance of having faith on the matters of Aqaid.

Dear students! From the above discussion you have got a basic idea about the fundamentals of Aqaid i.e. Iman. In this class we will discuss Tawhid, Risalat and Akhirat among the subjects of Iman.

Tawhid (التَّوْحِيدُ)

Concept of Tawhid

'Tawhid' (التَّوْحِيدُ) is an Arabic word. Its lexical meaning is Monotheism. Tawhid is to believe with all your heart that Allah is One and the only One, and He doesn't have any partner. Allah is the only Creator, the Sustainer and the Provider of livelihood. There is no one worthy of worship except Him. He is the only God. He is free from all faults. This kind of faith in Allah is called Tawhid. Allah the Almighty says-

قُلْ هُوَ اللَّهُ أَحَدٌ ۝ اللَّهُ الصَّمَدُ ۝ لَمْ يَلِدْ ۙ وَلَمْ يُولَدْ ۝

وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ۝

Meaning: 'Say, He is Allah, the One and Unique; Allah is not dependent on anyone, everyone is dependent on Him. He did not give birth to anyone and He was not born. He is compared to none.' (Surah Al-Ikhlās, Verse: 1-4)

Significance of Tawhid

Tawhid is one of the most important subject among the basics of Iman & Islam. Tawhid has utmost importance in Islam. The main message of Tawhid is لَا إِلَهَ إِلَّا اللَّهُ meaning- ‘there is no Elah but Allah.’ He is the Creator and Controller of all things. Thus all things in heavens and earths are working smoothly. Such as it is narrated in the Holy Quran-

لَوْ كَانَ فِيهِمَا آلِهَةٌ إِلَّا اللَّهُ لَفَسَدَتَا ۗ

Meaning: ‘Had there been many gods besides Allah in heaven and earth, then both would have been destroyed.’ (Surah Al-Ambiah, Verse : 22)

All the Messengers from Hazrat Adam (A) to the greatest prophet Hazrat Muhammad (PBUH) preached this message of Tawhid to human beings.

Importance of Having Faith in Tawhid

A human being has to believe in Tawhid first in order to be a Muslim. No person can be a believer without having faith in Tawhid. The Messengers tried all through their life to uphold the teachings of Tawhid. It is very important for a Muslim to have faith in Tawhid. Because-

- Allah the Almighty is our Creator. The opportunity to express gratitude to Him is opened through the belief in Tawhid.
- The believers of Tawhid do not bow down to anybody but Allah. Thus their self-esteem as well as self-respect increases.
- The believers of Tawhid learn about the attributes of Allah and try to live accordingly. As a result, their behaviour and character are nice.
- The believers of Tawhid believe that all the human beings are created by Allah. So, they try to respect and honour everybody and mix with everyone in the society.
- Belief in Tawhid creates love for Allah in a person’s mind. So, the believers of Tawhid try to realise the rights of Allah and His subjects. As a result, peace and order is maintained in the society.
- The believer of Tawhid believes that Allah is always watching them. So, he stays away from committing sins.

Group Discussion : Divide into several groups and discuss. Topic of discussion: Why will we believe in Tawhid?

Identity of Allah

The Almighty Allah is One and Unique. He is the Creator and Owner of the universe. To give His identity, Allah Himself says, ‘Allah, there is no Elah but Him. The Ever-Living, the Sustainer of all existence. Drowsiness or sleep does not affect Him. Everything that is in heaven and earth belongs to Him.’ (Surah Al-Baqarah, Verse: 255)

Allah also says, ‘He is the First and the Last, the Evident and the Hidden: and He has full knowledge of all things.’ (Surah Al-Hadid, Verse: 03)

The Attributes of Allah

The Almighty Allah possesses all the attributes. He has created us. All the things available in the universe are under His control. He has presented us with different blessings. All the things of this earth like light, air, water and food are His gifts. Allah has many beautiful names. His attributes have been reflected in His names. If we follow these attributes of Allah, we can be able to be virtuous, and morality and humanity will be established in the society.

Some of the attributes of Allah Ta’ala are discussed below:

Allahu Rahimun (اللهُ رَحِيمٌ)

Rahimun means all merciful. Allah the Almighty is very merciful. His mercy exists in all the things. It is narrated in the Hadith, ‘A group of prisoners of war was brought before the Holy Prophet (PBUH). At that time a woman came running and held a child to her stomach and gave him milk, then (the Holy Prophet) asked his the companions - Do you think that this woman can throw her child into the fire? Companions replied, by Allah! never. Then the Holy Prophet (PBUH) said, ‘As much as this woman is affectionate and kind to her child, Allah the Almighty is more kind to His servants.’ (Bukhari and Muslim.)

Allahu Azizun (اللهُ عَزِيزٌ)

Azizun means almighty. Allah the Almighty possesses all power. No power of the world can do Him any harm. No powerful being can make Him disabled. It is narrated in the Holy Quran-

○ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ

Meaning : ‘Truly, Allah is Almighty, All-Wise.’ (Surah Al-Baqarah, Verse: 220)

Allahu Rajjaqun (اللَّهُ رَزَّاقٌ)

Rajjaqun means provider of livelihood. The Almighty Allah is the Provider of livelihood. Rijq means food, livelihood, means of living, etc. Allah arranges food for all the living beings of the world. He gives without measure whoever He wishes. It is narrated in the Holy Quran-

وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا

Meaning: ‘There is not a creature that moves on earth whose provision is not His concern.’ (Surah Hud, Verse: 06)

Allahu Alimun (اللَّهُ عَلِيمٌ)

Alimun means omniscient that is the one who knows everything or who is the possessor of all knowledge. Allah is the Possessor of all knowledge. His wisdom is unlimited which cannot be measured. Nothing is beyond His knowing. He is fully aware of all things including heavens and earth. He knows all of our talks and activities. He even knows what there are in our hearts. Whatever we imagine or dream is also not beyond His knowing. It is said in the Holy Quran in this regard, ‘Allah is aware of the innermost thoughts.’ (Surah Al-Imran, Verse: 154)

Allahu Hakimun (اللَّهُ حَكِيمٌ)

Hakimun means wise, prudent and skilled. Allah is wise, possessor of great wisdom. He has created this Universe skilfully and is running it with great wisdom and skilful strategies. Wherever we look around us, we can see His insight and accomplished strategies. About this, it is said in the Quran, ‘He created seven heavens one above the other in layers. You will not find any flaw in the creation of the Gracious One. Then look once again: can you see any flaw?’ (Surah Al-Mulk, Verse: 03)

Group Discussion

Discuss being divided into several groups and make presentation after discussion.
The topic of discussion: Allah’s identity lies within His creation - how do we understand this?

The Teachings of Tawhid

The very first and main point of Aqaid is Tawhid. Tawhid refers to believing that Allah is One and Unique, and not associating anyone with Him. We can learn the following from Tawhid:

1. We will worship only Allah; we will not worship anyone except Him.
2. Allah has created us and created all things of this earth for us. For this, we will always thank Allah.
3. Allah the Almighty is the only saviour from dangers. So, we will always pray to Allah for help to get rid of danger.
4. We will learn the attributive names of Allah, will call Him with those names and try to be attributed with them.
5. Allah is watching us all the time and keeping account of all our activities. So, we will always do good deeds and stay away from unjust, oppressive and all types of sinful deeds.

Well, you must remember why you are reading or learning so much. You will have to make a wall magazine, won't you? That is why we have learned some of the basics of Islam so far. Do you remember the big list you made? Was there anything on your list from what is written in the book about Aqaid and Tawhid or what your teacher taught you? Match it please.

Homework

Make a list of the changes in a person's life and activities as a result of belief in tawhid.

Now we will learn about Risalat.

Risalat (الرِّسَالَةُ)

Introduction and Significance of Risalat

Risalat is an Arabic word. Its lexical meaning is to carry messages, letters, and news or carry the responsibility of good deeds. In Islamic terminology, Risalat is the responsibility of carrying out the messages and rules of Almighty Allah to people. And the one upon whom Allah puts the responsibility of Risalat is called Rasul (the Messenger).

Another term/word closely related to Risalat is Nabuwat. Nabuwat means giving news of the unseen. The responsibilities and duties given to the Messengers by Allah the Almighty are called Risalat. And the message received by the prophets is called Nabuwat. All the prophets and messengers are chosen and sent by Allah Ta'ala for the

guidance of people. In this case, the special difference in their identity is - Allah the Almighty did not give any divine books to the prophets but gave oral instructions; On the other hand, he revealed the heavenly books along with verbal instructions to the Messengers. It should be noted that Prophethood and Messengership are the only gifts of Allah the Almighty. It cannot be attained by any effort. In the Holy Qur'an, Allah says, 'Allah selects messengers from both the angels and the humankind; Allah is All-Hearing and All-Seeing.' (Surah Al-Hajj, Verse: 75)

Risalat is very significant for the guidance and overall welfare of mankind. It is through Risalat that people came to know about the existence of Allah, His Oneness and Identity. Through this he is informed about his duties and responsibilities to the Creator, to other people and to the living world. Detailed guidance about people's personal, familial, social, economic and state life came through Risalat. The Prophets and Messengers have explained to the people in a simple way what is not possible for the common people to understand. It is because of the goodness of Risalat that it has been possible to know the details about the life after death of people. Therefore, it is our responsibility and duty to adopt the way of life preached by the prophets and messengers, bring trust and faith in them, follow the path shown by them and try to implement it in the society. There are a lot of examples of human qualities in their holy characters.

Identity of the Prophets and the Messengers

Prophets and Messengers were the best human beings in creation. They are the beloved servants and messengers of Allah. Almighty Allah has sent them to this world throughout the ages to guide people to the right path. They surrendered to Allah. They have made relentless efforts throughout their lives to fulfil the responsibility of the mission assigned to them. They warned people about the evil consequences of unsightly, unjust, criminal and evil deeds and informed them about the good consequences of beautiful, just, benevolent, kind and righteous deeds. They were of the best characters. All human qualities have been gathered in their elevated characters. They were innocent. They have always sought the welfare of people selflessly.

Throughout the ages, Allah Ta'ala has sent prophets and messengers for every community from them. They are many in number. In one opinion, their number is one hundred and twenty four thousand. Only 313 of them were Rasul or Messengers. The first among the Prophets is Hazrat Adam (A.S.) - who was the first human on earth. And the

last and greatest is our beloved Prophet Hazrat Muhammad (PBUH).

Difference between Nabi (prophet) and Rasul (messenger)

Those to whom Allah has sent Holy Books or given new set of laws (Shari'ah) are the Messengers of Allah. The one to whom no Holy Book was revealed or no new law (Shari'ah) was given is a Prophet. The Prophet preached the Shari'ah of his previous Messenger. It is noted that every messenger was a prophet but every prophet was not a messenger.

Necessity of sending Prophets and Messengers

Allah the Almighty did not send the Prophets in vain, but sending them to the world is a special favour of Him to mankind. The sending of Prophets was essential for various reasons. One of them is-

- People did not know the identity of Allah Ta'ala. It was not possible to know His identity with the limited knowledge of human beings except the prophets and messengers. For this, Almighty Allah has appointed the best people of creation as prophets and messengers and sent them to the people of the world to let them know His identity. Moreover, people do not know in which path lies their welfare, freedom and peace. These are the prophets and messengers who have shown the right path to these misguided people. They have taught the human beings the knowledge and science and purified them in thought, action and spirit.
- The prophets and messengers appeared as bearers of good news for good and moral deeds and as harbingers of bad deeds. They informed about the afterlife of people and also gave directions on how the life of people in this world will be beautiful and beneficial. If Allah Ta'ala did not send prophets, human civilization would not develop.
- Allah is the Most Merciful. It is not His intention to punish people in the Hereafter for their wrongdoings and sins without sending prophets to this world and warning people about the life of the Hereafter. For this reason, He has sent prophets and messengers to this world as harbingers throughout the ages.

Importance of faith in Risalat

Belief in the Risalat means to believe in what the prophets and the messengers have brought from Allah or the message of Allah that they conveyed to us. Belief in Risalat

is essential after belief in Tawhid. No one can be a believer if he does not believe in Risalat and Prophets. This is because the prophets have told us about the identity of Allah. They have conveyed the message of Allah to the people. If we don't believe in them, it means we deny Allah and His Word. So belief in Risalat complements belief in Tawhid. Believing in Risalat is one of the most essential parts of Iman.

Risalat of the Prophet Muhammad (PBUH)

Prophet Muhammad (PBUH) is the last in the succession of Nabuwat and Risalat. He is both a prophet and a messenger. This is because he has received the new Shariat and the Book. The religion brought by him is called Islam and the divine book revealed to him is called Al-Qur'an. He came to this world in 570 AD. And at the age of 40 i.e. in 610 AD he received Nabuwat. The context of his gaining Nabuwat was very significant. Because there was a gap of more than 500 years between the time of his predecessor Prophet Essa (A.S.)'s mission and his Nabuwat. For this long period of time, the people of the whole world had reached the extreme limit of misguidance, injustice, oppression, lawlessness and wickedness because no Prophet came. In this situation, Allah the Almighty sent him as mercy to the worlds and the messenger of liberation to the world humanity with the responsibility of Risalat.

All the prophets and messengers who came to the world for the welfare of humanity only excelled in some particular field and subject but Hazrat Muhammad (PBUH) excelled in all fields and in all aspects. Other prophets and messengers were for a particular region or a particular time but Hazrat Muhammad (PBUH) is a messenger for all countries, nations and all times. So he is a prophet of the world. His Shari'ah will remain in force until the Day of Resurrection. Almighty Allah has perfected Deen Islam through him. Regarding the message of the Prophet (PBUH), Allah Ta'ala says, 'It is He Who sent His Messenger with guidance and the true religion, to make it victorious over all other religions. And Allah is sufficient as a witness.' (Surat al-Fah, verse 28)

Hazrat Muhammad (PBUH) is the last prophet. With his arrival, the series of prophets and messengers came to an end. After him, no other prophet will come to this world. For this he has been called 'Khatamuun Nabiyyin'. Regarding him as the last prophet, Allah the Almighty says in the Holy Quran:

مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَكِن رَّسُولَ
اللَّهِ وَخَاتَمَ النَّبِيِّينَ ۗ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا ۝

Meaning: 'Muhammad is not the father of any man among you; Rather, he is the Messenger of Allah and the last Prophet. Allah is All-Knowing.' (Surah Al-Ahzab, verse 40).

We will believe in all the prophets and messengers and lead our lives in the way shown by our Prophet Muhammad (PBUH).

After learning from the book and the teacher, you will organise your learning on your own and present it in front of your friends. Your friends will also do it. You will understand the topic more from everybody's presentation.

Preparation and Presentation of the Report

Prepare a one-page report on Risalat and present it.

This time we will learn about another basic of Islam – Akhirat (the Afterlife).

Akhirat (الْآخِرَةُ)

The idea of Akhirat

Akhirat is an Arabic word. It means the afterlife, life after death or the last life. According to Islam, life after death of a human being is called Akhirat.

The life of Akhirat is divided into two stages in the Holy Quran and Hadith. The first stage is called Barzakh (بَرْزَخٌ) or the life in the grave, which is from death to Qiyamah (Judgement Day). And the second stage is from the Judgement Day till eternity.

Everything in the world will be destroyed through the trumpet is blown on order from Allah the Almighty. Then, when Allah wishes, He will resurrect everyone. All will be resurrected and gathered on the Plain of Resurrection. Then all the deeds done in the world will be taken into account and Heaven or Hell will be determined on the basis of it. Human beings will gain eternal life by entering Heaven or Hell. These stages of life after death are called Akhirat.

Believing in Akhirat means believing in the idea that life in this world is not the end for human beings; rather there is afterlife, which will be eternal, to have the consequences or rewards of the life of this world. Believing in Akhirat is one of the major Aqaid of Islam. In the Qur'an, Allah says:

وَبِالْآخِرَةِ هُمْ يُوقِنُونَ ۝

Meaning : ‘And they (the pious) firmly believe in the Akhirat.’ (Surah al-Baqarah, Verse: 4)

Significance

Life of Akhirat is eternal. That life has a beginning but no end. Human’s life in this world is very short compared to Akhirat. Allah the Almighty says, ‘Surely, Akhirat is the place for eternal living.’ (Surah Al-Mu’min, Verse: 39)

Human life in this world begins through birth from mother’s womb. And this life ends through death. Human beings must be held accountable for their deeds of this life in Akhirat. Those who do good deeds in this life will enjoy its benefits in the Akhirat.

Importance of Having Faith in Akhirat

Believing in Akhirat is one of the fundamentals of Iman. Along with belief in Tawhid and Risalat, it is important to believe and accept the life of the Akhirat as true. One cannot be a believer without belief in Akhirat. Allah the Almighty says, ‘And whoever disbelieves in Allah, His angels, His Books, His Messengers and the Last Day, then he will go astray.’ (Surah An-Nisa, Verse : 136)

Belief in Akhirat controls all human activities in this worldly life. Because, a believer in Akhirat believes that he must atone for all his actions in the Hereafter. So he is careful about his actions and tries to stay away from wrongdoing and sinful actions due to the fear of accountability. And he believes that all good deeds in this world will be rewarded in the hereafter. So he is interested in good deeds and avoids evil deeds. In this way, belief in the Hereafter makes people virtuous and characterful.

After all, belief in Akhirat makes one’s life beautiful, successful, fruitful and peaceful in this life and the hereafter. So we will firmly believe in Akhirat.

Let’s do ourselves

Do’s and don’ts of our lives from the lessons of Akhirat-

2	2
3	3
4	4 Aqaid
5	5

Stages of Life of Akhirat

Death (الْمَوْتُ)

Life of Akhirat begins through death. Death is called ‘Maut’ in Arabic. Just as life is created by Allah, so does death happen on His order. On life and death, Allah, the Exalted, says, ‘He created death and life so that He might test you, and find out which of you is best in conduct.’ (Surah Al-Mulk, Verse: 2).

There is no escape from death for anyone. In this context, Allah the Almighty says-

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ ط

Meaning : ‘Every creature will taste death.’ (Surah Al-e-Imran, Verse: 185)

Grave or Barzakh (بَرْزَخُ)

The period from death to resurrection is called the life of the grave or Barzakh. Allah the Almighty says in this regard-

○ وَمِنْ وَرَائِهِمْ بَرْزَخٌ إِلَى يَوْمِ يُبْعَثُونَ

Meaning : ‘And they will have Barzakh before them till the Day of Resurrection.’ (Surah Al-Mu’minun, Verse: 100)

In the life of the grave or Barzakh, two angels named Munkar and Naqir will ask three questions. The questions are-

1. Who is your Lord?
2. What is your religion?
3. Pointing to the Prophet (PBUH) they will ask, who is this person?

Those who follow the guidance of Allah and His Messenger in this world will be able to answer these questions. They will say, Allah is my Lord, Islam is my religion and this Muhammad (PBUH) is my Prophet. After that, their graves will be a place of happiness like paradise. And those who do not follow the guidance of Allah and His Messenger will not be able to answer. Their grave will be a place of great sufferings.

Qiyamah (الْقِيَامَةُ)

‘Qiyamah’ (The Day of Judgement) is a stage in Akhirat. According to Islamic belief,

there are two stages of Qiyamah. Those are- to stand on the field of Hashar through catastrophe and resurrection.

Allah has created everything in this universe for human beings. And He has created humankind and jinn to worship Him. But there will be a time when people will forget Allah. There will be no one left to utter His name. Then Almighty Allah will destroy this world. Hazrat Israfil (A) will blow a trumpet at a certain time on order of Allah. As a result, everything will be destroyed. This destruction of the universe is called Qiyamah. It is also called the catastrophe. Allah says in this regard

كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ ط

Meaning: ‘Everything will be destroyed except the essence of Allah.’ (Surah Al-Qasas, Verse: 88)

Long after the destruction of everything in this universe, Hazrat Israfil (A) will blow the trumpet a second time on order from Allah. All human beings will rise from the grave and from wherever they are. This resurrection is called Qiyamah. It is also called the Resurrection Day. On these two situations of Qiyamah, Allah says, ‘And the trumpet will be blown. As a result, all in the heavens and the earth will faint except those whom Allah wills. After that the trumpet will be blown again. And then they will stand and keep watching.’ (Surah Zumar, Verse: 68)

Hashar (الْحَشْرُ)

The word ‘Hashar’ means great assembly, great gathering or gathering of humans. After the resurrection, the scared jinn and human beings will gather on a big plain at the call of an angel. In Islamic terms, it is called Hashar or the Gathering of Humans. Allah the Almighty says-

يَوْمَ يُنْفَخُ فِي الصُّورِ فَتَأْتُونَ أَفْوَاجًا ۝

Meaning: ‘The trumpet will be blown on the Day of Resurrection and you will gather in groups.’ (Surah An-Naba, Verse: 18)

The place on which people will gather is called the ‘Plain of Gathering’ or the Plain of Resurrection. There, the deeds of human beings and jinn will be judged and justice will be done. Allah Ta’ala will be the judge and the prophets, messengers and angels will be the witnesses.

Records of their deeds will be given to human beings on the plain of resurrection. The pious will get the records in their right hand and the sinners in their left hand. Everyone will have to stand before Allah on the field of resurrection and give excuses for all their deeds. Allah the Almighty says, ‘That day when this earth will turn into another earth

and so will the heavens; and humankind will gather before Allah, the One, the Mighty.’ (Surah Ibrahim, Verse: 48)

Allah Ta’ala also says, ‘It (resurrection) is because Allah will reward everyone for their deeds. Indeed, Allah is quick to take account.’ (Surah Ibrahim, verse: 51)

Mizan (الْمِيزَانُ)

The word ‘Mizan’ means scale, a tool to measure standards. On the Day of Resurrection, sins and virtues of humankind and jinn will be weighed. And the weighing machine by which the sins and virtues will be weighed is called Mizan in Islamic terms. Be it good or bad, Allah will present even the smallest amount of human deeds on the Resurrection Day and it will be weighed in Mizan. Allah the Almighty says, ‘And I will set up scales of justice on the Day of Resurrection. So, no one will get injustice and the smallest amount of deeds will be presented.’ (Surah Al-Ambiah, Verse: 47).

Those whose virtues will weigh heavier in Mizan will be the dwellers of Heaven. And those whose sins will weigh heavier will enter Hell. Allah says, ‘And those whose scale (of virtue) will be heavy will be the successful. And those whose scale will be light have harmed themselves. They will be in Hell forever.’ (Surah Al-Mu’minun, Verses: 102-103) In order to make the scale of virtue heavier, we must follow all orders and rules of Allah and His Messenger and do more virtuous deeds.

Sirat (الصِّرَاطُ)

‘Sirat’ means path, road, pool, etc. In Islamic terminology, Sirat is a pool that will be installed over Hell on the Day of Resurrection. (Musnad-e-Ahmad) After the judgement is done on the plain of resurrection, all human beings must cross this Sirat. The sirat will be thinner than a hair and sharper than a sword. (Muslim)

Our beloved Prophet Muhammad (PBUH) will be the first to cross the Sirat. The believers or the dwellers of heavens will enter Paradise through Sirat. It will be different as per the deeds of the believers. For some, Sirat will be like a huge field. The believers will be able to cross Sirat very easily according to their good deeds. Some will cross the Sirat at lightning speed, some at wind speed, some at bird speed, some at horse speed, and some at fast pace on foot.

And the dwellers of Hell will not be able to cross Sirat. They will fall into Hell while crossing it. In this regard, Allah says in the Qur’an, ‘And every one of you will pass over it, this is the inevitable decision of your Lord. Then We will rescue the righteous, and will throw the wrongdoers into it upside down.’ (Surah Maryam, Verses: 71-72)

Jannah (الْجَنَّةُ)

Jannah is an Arabic word. It means covered space, garden or orchard. In dictionary, Jannah refers to a garden with dense trees. In Persian, Jannah is called 'Behesht'. In Islamic terminology, the eternally blissful and comfortable place that Allah has prepared for the pious believers in the afterlife after a short life in this world is called Paradise. It has been prepared for those who believe in Allah and His Messenger and do good deeds. Allah says, 'Those of men or women who do good deeds, and are believers, will enter Paradise, and they will not be wronged in the least.' (Surah An-Nisa, Verse: 124)

Paradise is the place of absolute happiness and peace. There is no disease or mourning, no aging or death, no disturbance. There are all kinds of comfort in Paradise. There is no limit to comfort and happiness. Whatever the mind wants can be found there. In this regard, Allah says, 'There are for you (in Paradise) whatever your hearts desire, and there are for you whatever you desire. It is an entertainment from the Forgiving, the Most Merciful.' (Surah Ha-Meem As-Sajdah, Verses: 31-32)

Levels of Paradise : Eight levels of Paradise are mentioned in the Qur'an and Hadith. They are-

1. Jannatul Firdaus	5. Darun Naeem
2. Jannatul Ma'wa	6. Jannatu Adan
3. Darul Maqam	7. Darul Khuld; and
4. Darul Qarar	8. Darus Salaam.

Jahannam (جَهَنَّمَ)

'Jahannam' means the hole of fire, hell, the place of punishment. In Islamic terms, the place where the disbelievers, the believers of many gods, and the sinners will be sent for punishment after trial on the field of Resurrection is called Hell.

Those who deny Allah, His Messenger, and other basics of faith and commit various wrongs and sins, will be thrown into Hell on the Day of Resurrection. In this regard, Allah says, 'Anyone who transgresses the limit and prefers the life of this world, Hell will be his abode.' (Surah An-Nazi'at, Verses: 37-39).

There is no limit to sufferings in Hell. It has severe punishment. It has a blazing fire, which will separate the flesh of the body from the bones. New flesh and skin will be

created again. Thus the sinners will burn in Hell for eternity. The burning power of the fire of Hell is much more than that of earthly fire. Our Prophet (PBUH) said, ‘The fire of your world is only the one-seventieth of the fire of Hell.’ (Bukhari). There are various punishments in hell apart from fire.

Levels of Hell : Allah has prepared seven Hells to punish the non-believers and sinners.

They are-

1. Jahannam	2. Laza
3. Hutamah	4. Sair
5. Sakar	6. Jaheem
7. Habia	

Effects of Faith in Akhirat

The main concern of religion is faith which is the main driving force of human life. There are three basics of faith in Islamic life and philosophy. These are Tawhid or belief in the Oneness of Allah, belief in Risalat or Prophethood and belief in Akhirat or the afterlife. Belief in Akhirat is a significant side of Iman. Those who perform good deeds in this life will have a reward in the afterlife. Again, punishment is waiting in the afterlife for those, who commit bad deeds in this life. So, faith in the afterlife makes human beings virtuous and responsible in this life. They will be inspired to do good deeds and refrain from doing bad things in this world to gain success in the afterlife. Allah says, ‘But one who fears to stand before his Lord and restrains himself from ill desires, shall dwell in Paradise.’ (Surah An-Nazi’at, Verses: 40-41)

Above all, belief in the afterlife inspires people to do good deeds. The believers of Akhirat remain patient in danger and satisfied with little gain. Besides, belief in Akhirat keeps human character pure by saving them from all bad deeds and wickedness like injustice, oppression, lawlessness, unfairness, corruption, lying, and obscene. As a result, human’s personal and social life becomes beautiful, successful, fruitful and peaceful. So, we will have firm belief in Akhirat and make good character.

Role of Faith in Tawhid, Risalat and Akhirat in Building Moral Character

The role of faith in Tawhid, Risalat and Akhirat is very important in shaping moral character. We have already learned that believing in the basics of Islam is called Aqaid.

Aqaid has three basics. They are - Tawhid, Risalat and Akhirat. Moral character means practice of good manners in words and deeds, be elegant and humble, possess good character, treat everyone well, etc. Moral character also includes getting rid of bribery, corruption, injustice, obscene and indecent matters and hatred towards other religions.

Moral character is an important asset of human life. Characterless people do not have sense of morality. They can do whatever they want. They do not care about anything good or bad, well and woes. They only care about their own benefit and welfare. Unethical people are the same. They do not want to obey any laws, rules and regulations. They are not careful in showing moral conduct. Rather, they harm others for their own benefit. Lying, cheating, deceiving, blaming others, etc., are reflected in their character. They cause various disorders in the society. As a result, no one in the society believes them. No one loves them.

Morality, on the other hand, turns people into real human beings. People with moral character gain respect and love in the society. Everyone respects them. Family members, relatives and members of the society have faith in them.

The relationship between having faith in Tawhid, Risalat and Akhirat and moral character is very deep. These beliefs in Islam teach people morality. Those who believe in these things of Aqaid have beautiful character. They always follow principles and good ideals. They always stay away from injustice, oppression and obscenity. They never support corruption. Rather, they try to get rid of corruption from society.

A person who believes in Tawhid, Risalat and Akhirat can never do immoral deeds. Because, s/he knows that his/her creator is Allah. He is always watching him/her and keeping the account of all his/her work. So, s/he always leads a life following Allah's orders and stays away from injustice, oppression and sin.

Again, people who believe in Risalat are influenced by the character of the Prophets. Like them, they also practise good character. Arrogant and indecent behaviour, immoral conduct and obscene speech are never exercised by them.

Similarly, the believers in Akhirat know that Allah is watching them all the time and listening to them. And that they will have to give account for all their deeds on the Day of Resurrection. Allah says, 'Even if anyone does an atom's equal of good deeds, they will see it. And if anyone does an atom's equal of evil, they will see it.' (Surah Al-Jilal, Verses: 7-8)

Those who do good and virtuous deeds in this world will get Paradise of Eternal Peace in Akhirat. And those who commit unjust and sinful acts in this world will face severe punishment in Akhirat, and Hell will be their address. So, belief in Akhirat inspires people to do good deeds in this world.

People do good deeds, get along with everybody and become persons of good character with hope for success and peace in the afterlife. On the other hand, people give up bad and vulgar acts for fear of the punishment of Akhirat. They stay away from injustice, oppression and sins. In this way, people exercise morality as a result of faith in Akhirat.

So, belief in Tawhid, Nabuwat and Akhirat plays a very important role in building moral character. We will firmly believe in Tawhid, Nabuwat and Akhirat. We will practise morality in our life, stay away from immoral acts. Then we will be able to gain success in both this life and afterlife.

Open Discussion and Making Wall Magazine

By now, you have got enough concept about the basics of Islam! I hope you have understood everything. Were all the things you now know on the lists you prepared? If not, then see, you have got more information. Do you remember the next task with these pieces of information? You will make wall magazines, won't you? Surely, you now have a lot to write on the wall magazine. Write it down immediately. If there is any mistake, correct it by showing it to the teacher! Also discuss with your friends so that everyone does not write the same text. At the same time, all of you decide together what will be the design of the wall magazine, what paper to choose, and what colours be used.

It means do the activities of the steps 4 and 5 of making the wall magazine! And all together, with the help of the teacher, share and understand your tasks. But not much time is left! You have to make a wall magazine and present it in front of everyone!

If there is any problem while doing all these writings of the wall magazine, you must take the help of the teacher. The teacher will also discuss with you different incidents regarding various issues related to the basics of Islam or matters of faith. Listen to his/her discussion attentively. You may get something to write in the wall magazine from there!

And only making the wall magazine will not do. It will have to be inaugurated through a big function. Then you will have to take preparation for that event, won't you? You will also have to decide whom to invite to the event. You will have to make cards for the invitation.

Now your activities are-

2. Making the wall magazine.
3. Inviting everyone to the inauguration ceremony of wall magazine by making and distributing invitation cards.
4. Deciding how the opening ceremony of the wall magazine will run (programme schedule) and distributing work of the ceremony.
5. Preparing to do everyone's own tasks properly according to the schedule.

Inauguration of Wall Magazine

The wall magazine will be inaugurated in presence of guests through a beautiful ceremony. At this stage, inform everyone which part of the wall magazine you have done. Or you will perform any special responsibility given to you in the ceremony. Try to take notes of what everyone says while observing the wall magazine. This will help you a lot later.

Informing Others

After the inauguration of the wall magazine, sit with the teacher and discuss what happened in the ceremony. If you have any questions in your mind or if you want to know more about the basics of Islam, ask the teacher now. Teacher will answer your questions and may also tell you where to get more information from.

Now you Have to Do Some Homework. The Activity is-

Activity-8 (Homework)

Write a report on this whole experience of preparing and inaugurating the wall magazine.

The report will include-

1. What do you know about the basics of Islam?
2. Why is it necessary to believe in Islam?
3. What did you learn from this work of making the wall magazines?

Do the homework and get a signature from your teacher there. Because, then you have to do another small activity. Do you know what you have to do with this report signed by the teacher? This time you will try to teach or explain the basics of Islam to someone younger than you. Can you do it? Although it seems difficult, but it is not like that. Just

Chapter Two

Ibadat

Dear Learner,

In this chapter, we will learn about the basic rules of Islam. Knowing what rules are followed in Islam and what is the purpose and significance of following them, we will try to perform those Ibadats abiding by the rules. Like the previous chapter, in this chapter also you will perform these Ibadats alone or with friends with joy and delight. At the same time, the teacher will also ask you to do some practice. By doing these, you will learn about the basic Ibadat of Islam. So let's get started.

Primary Discussion on Ibadat

If we want to worship, we have to know at the beginning what these worships are and how they are to be observed. So at the beginning of this chapter, the teacher will give you primary idea about it. In addition, by reading this book, you will be able to know about the different rules of Islam.

So, let's learn.

Ibadat (الْعِبَادَةُ)

'Ibadat' is an Arabic word. It means obedience. Ibadat is the name of obeying all the commands and prohibitions of Allah in Islamic terminology. Just as Salat, fasting, Zakat, Hajj, etc. are Ibadat, similarly to perform all the acts of life according to Islamic rules is also Ibadat.

Allah the Almighty created us. He is the One Who nurtures us. Our lives, death are all in His hands. He has decorated this universe beautifully for us. The sky, the earth, the moon, the sun, the flowers, the fruits, the rivers, the canals have all been created for us. We enjoy these. After enjoying the unlimited blessings given by Allah, we have to be thankful for it. Ibadat is the name of giving thanks for the blessings and obeying the rules given by Allah.

Allah the Almighty has created all things of the world for human beings. And He created the jinn and mankind only to worship Him. Allah says about this in the Quran-

○ وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

Meaning: ‘And I have created the jinn and man only for My worship.’ (Surah Az-Jariyat, Verse: 56)

Since Allah created man for worship, it is the duty of man to be engaged in His worship at all times. Now the question may arise, is it always possible to worship? Yes, it is possible to worship twenty-four hours a day. For example, if we start eating by saying ‘Bismillah’, we will continue to get Allah’s mercy as long as we are in eating. This is worship. If we start studying by saying ‘Bismillah’, then as long as we study, it will be considered as Ibadat. If a blind person is not able to cross the road, if you help him cross the road holding his hand, it will also be considered as worship to Allah. In this way we can worship always.

We can do good deeds as part of worship. I can advise others to do better activities. In this both will get equal reward. In this context, the Prophet (PBUH) says, ‘The man who will advise for good deeds or find them out will get equal reward of the one who will perform them.’ (Muslim)

Allah is pleased when we worship. This makes the life of the world happy. Paradise can be obtained in the hereafter. We will worship Allah and lead our lives in the way of Allah. Then we will be successful in this world and in the hereafter.

Types of Ibadat

Ibadah can be divided into three parts. Such as –

1. Ibadat-e-Badani or physical worship: Ibadat performed with the help of body parts is called Ibadat-e-Badani or physical worship. For example, praying five times a day and fasting during the month of Ramadan.

2. Ibadat-e-Mali or financial worship: The worship done by money is called Ibadat-e-Mali or financial worship. Such as- giving zakat, giving sadaqa and charity, etc.
3. Ibadat-e-Badani and Ibadat-e-Mali i.e. Ibadat in combination of both body and money. Besides the mentioned two types of Ibadat, there are some Ibadat which cannot be performed only with the parts of the body, or with money; rather both body and money are needed. For example: performing Hajj.

Individual Activity, Presentation and Discussion

Then by now you must have got a basic idea about Ibadat. Now every one of you has to do an activity. So let's see what our job is-

Activity 9: (Home Work)

Let your friends and teachers know how people beside you worship after you learn it.

You must have seen many people worshipping in many ways every day in your families, areas, mosques or streets next to your houses. You may not have understood during these days that they are worshipping, because you do not have a clear idea about worship. Now you know how to worship. So now you look around you a little well. Ask your family members, neighbours or other out-of-school friends if necessary. Try to understand who is worshipping how and note it down in the homework book of Islamic education.

What will you do now after it is noted down? Don't you have to tell everyone what you know? And your friends, you must know what they have learnt, mustn't you? Then your activity now is-

Activity 10: (Home Work)

Present before everybody in the class what you have learnt about the types of Ibadat.

Just as your friends found out about what you learned from the presentation, so did you from your friends. In this way, if everyone came to know what all learnt about the types of Ibadat!

Now try to find out which one among what you have learnt belongs to which type of Ibadat. Take the help of a teacher in this work if necessary. Then now our job is-

Activity 11: (Home Work)

Determine which one among what you have learnt belongs to which type of Ibadat.

Tell what you have to do to do the activity-11. First of all you have to write down all the things that you have presented together. During the lesson of the first chapter, just as you worked together being divided into small groups and then worked together, thus time you have to do the same. Then write down together how you have seen the people around you worship. Then write down beside which Ibadat belongs to which category of Ibadat. If you have a problem with this, or don't understand it, get help from the teacher.

Let us know More

Now the teacher will discuss some issues related to ibadat in front of you. Your job is to listen carefully to the teacher's discussion, ask questions if you don't understand and try to do it correctly when the teacher gives you a task.

The topics discussed by the teacher will now be presented here sequentially, so that apart from the teacher's discussion, you can learn more about the topics by reading from books.

Taharat (الطَّهَارَةُ)

'Taharat' is an Arabic word. It means holiness. In Islamic terminology, the purity of body, mind, clothing, place or environment is called taharat or holiness. One has to attain purity before worshipping Allah. Holiness can be achieved through ablution, bath, tayammum etc. It is very important to remain pure for worship. It is not allowed to perform prayers without being pure. In this context, the Prophet (PBUH) said, 'Prayer is not accepted without holiness.' (Muslim)

If you are pure, your body will be healthy and your mind will be happy. The mind is absorbed in study and work. Interest is created to work well. The Prophet (PBUH) himself was an incomparable example of purity and cleanliness. He exhorted his ummah to attain holiness. In this context, the Prophet (PBUH) said - 'Purity is a part of faith.' (Muslim)

Types of Taharat or Holiness

Holiness is of two types:

1. External purity
2. Inner purity

External Purity : In order to be prepared for worship, one has to purify one's body, clothes and place of worship. The rules for attaining physical purity are ablution, bath and tayammum. According to the rules of the Shari'ah, attaining holiness through ablution, bath and tayammum is called external holiness.

Inner Purity : Besides the body, mind has to be freed from all sinful thoughts as well. One has to repent for one's sins and ask for forgiveness. He has to give commitment to do good in the future and the determination to get rid of sinful deeds. Only then the body and the mind become ready for the worship of Allah.

Najasat (النَّجَاسَةُ)

'Najasat' is an Arabic word. It means impurity. It is the opposite of Taharat or holiness. Things that come out of the body and make the body impure or, or the things that make other pure things impure because of coming in contact with them are called najasat or impurity. Such as: stool-urine, blood, alcohol etc. Due to najasat, body, clothes and the things we use become unclean. In this case, it is very important to sanctify.

Allah says in the Holy Qur'ans-

وَإِنْ كُنْتُمْ جُنُبًا فَاطَّهَّرُوا

Meaning : 'If you become unclean, you will be especially holy.' (Surat al-Ma'ida, Verse: 6)

Types of Najasat

There are two types of impurity.

1. Najasat-e-Hakiki or real impurity
2. Najasat-e-Hukmi or unreal impurity.

Najasad-e-Hakiki : Najasad-e-Hakiki refers to all the unclean objects and animals that are naturally impure and Islamic law declares them unclean. Human beings dislike all those unclean things. Such as: urine, toilet, blood, etc. Islam instructs to stay away from these.

Najasad-e-Hukmi : Najasad-e-Hukmi are all those impurities which are not seen but in Islamic law they are considered as najasad or impure. Such as: breaking of ablution, need of taking bath etc. It is mentioned here that it is important to keep the body clean from both types of impurity.

Ways to Purify Oneself from Impurity :

Allah Himself is holy, so He loves the person who achieves holiness and the holy thing. It is important to attain holiness, both external and internal. The ways to attain holiness according to Islamic law are -

1. **Ablution** : In order to purify the body, ablution is to wash the face, two hands (with elbow) and two feet (with ankle) according to the rules of Shari'ah with holy water and to massage (with a little water) the head. The water with which ablution is to be performed must be pure. For example: water of rivers, canals, ponds, wells, springs, tube well or city supplied water etc.
2. **Bath** : Bath is the washing of the whole body with holy water according to certain rules. The whole body becomes pure through bath.
3. **Tayammum**: If water is not available or if the patient is unable to use water due to illness, achieving holiness by massaging the face and hands with soil or objects like soil is called tayammum.

Islam places great emphasis on purity of mind. Famous Islamic scholars have identified some basic diseases of the mind. These are greed, ambition, anger, lying, backbiting (slander), stinginess, hatred, arrogance, ria (showing people), sadism (jealousy). It is possible to attain purity of mind by remaining away from the above-mentioned sins. Apart from this, purity of mind can be achieved by fulfilling the obligations, wajib, sunnat and mustahab of Islam properly. If a believer eats halal food in addition to worship, abstains from haram, recites the Qur'an and always remembers Allah, his heart will be pure. This time we will learn the rules of ablution, bath and tayammum in order to remain holy.

Ablution (الْوُضُوءُ)

‘Odu’ means to attain purity and cleanliness. According to Islamic Shari’ah, washing Wudu is an Arabic word. It means purity, cleanliness and brightness. In terms of Islamic Shariah - washing the face, hands (including elbows) and feet (including heels) according to Shariah rules to achieve purity and rubbing the head is called ablution. These four acts are obligatory for ablution. However, performing ablution, giving water to the nose, etc. are Sunnah of ablution.

The Importance of Ablution

Many acts of Ibadat including performing Salat, Tawaf of Kaaba cannot be performed without ablution. If you perform ablution properly, your mind will remain mirthful. The limbs of the body remain fresh. Concentration also comes in worship. Regarding the significance of ablution, the Prophet (PBUH) said, ‘I will be able to recognize my ummah on the Day of Resurrection.’ One of the companions asked, ‘O Messenger of Allah, how will you know us?’ The Prophet (PBUH) replied, ‘As a result of ablution, the face, hands and feet of my ummah will shine brightly. Only then will I be able to recognise my ummah.’ (Bukhari and Muslim).

Rules of Ablution

In order to perform ablution, one must first say Bismillah for the sake of purity. Then s/he has to wash three times up to the wrist with water in both hands. The fingers of the one hand should be entered between the fingers of the other hand. Then wash inside your mouth three times by taking water in your right hand. It is better to wash inside mouth by rumbling. But if you are fasting, no need to rumble. Then you have to clean your nose three times with water. Then the whole face should be washed three times in such a way that not even the amount of hair remains dry. Those who have thick beards will wash inside their beards with their fingers. Then wash the right hand three times including the elbow. Simultaneously with your right hand, wash the left hand three times including elbow. If you have a watch, ring, etc. in your hand, you have to move it in such a way that water reaches well everywhere. Then wet your hands and massage your head. Finally, both feet including ankles should be washed thoroughly so that there is no space left dry. If there is a wound or bandage on the place of ablution and if the patient fears that water will cause damage to the wound, then he should wash around the place with water and massage only on the bandage. However, when the wound is dry, it must be washed with water.

The activities of ablution have to be done one after the other. That is, one limb after another must be washed immediately. Don't stop for long and wash.

Fardh of Ablution

There are four fardhs for ablution. If one of these four is omitted, there will be no ablution. Fardhs of ablution are-

1. Wash all the face once.
2. Wash both hands once with elbows.
3. One-fourth of the head should be massaged once.
4. Wash both feet once with ankles (But it is Sunnah to wash the face and both hands and feet again)

The Reason for Breaking the Ablution

- If something comes out urinary tract or anus.
- If blood or pus comes out from any part of the body and rolls.
- If vomiting occurs. Ablution will be broken even if blood, pus, food or anything else comes out with vomiting.
- If too much blood comes with saliva.
- If one sleeps lying down or reclining.
- If intoxicated.
- If unconscious.
- If you laugh during prayers.

Exercise

Practice performing ablution according to the rules with the help of the teacher.

Bathing (الْغُسْلُ)

Bathe means to wash. In Islamic terminology, washing the whole body with clean water for the purpose of attaining holiness is called bath.

Rules of Bath

At the beginning, say Bismillah, take water in the right hand and wash both hands well up to the wrist. Then if any impure thing is found in any part of the body, it should be cleaned by pouring water in it and using soap as required. Then the complete ablution should be done according to the ablution of the prayer. Remember, water should enter the throat while growling. It means you have to rumble. And when cleaning the nose, let the water enter inside well. After ablution, water should be poured on the head in such a way that it reaches the bottom of hair. Then pour water on the right shoulder, then on the left shoulder and wash the whole body thoroughly so that no part of the body remains dry. Wash carefully ensuring that water should reach the navel, armpits and other folds of the body. Finally, you have to wash your feet. In case of girls, it is necessary to insert water in their hair locks. If there is nail polish on the nails and a tip on the forehead, water will not reach inside and bath will not be complete.

Fardh of Bath

The fardhs of bath three: such as–

1. Rumbling with water
2. Making water reach inside of the nose
3. Rinsing the whole body with water

Tayammum (التَّيَمُّمُ)

Tayammum means to wish. In Islamic terminology, tayammum is the act of massaging the face and both hands including elbows in order to be sanctified by the sacred soil or the sacred objects like soil (such as stone, limestone, sand, etc.). Water is the real means of attaining holiness. However, if water is not available or if there is a risk of sickness or death in the use of water, then tayammum can be done instead of both ablution and bath. In this regard, Allah the Almighty says: ‘If you do not find water, take some clean sand and rub your faces and hands with it.’ (Surat Al-Ma’ida, Verse: 6)

Rules for Tayammum

First of all, recite ‘Bismillahir Rahmanir Rahim’ with the intention of Tayammum. Then spread the palms of both hands a little and apply both hands on the sacred soil or such sacred objects, such as stone, limestone, sand, etc., and massage all the faces once. Put both hands on the ground again and massage both hands including elbows. If you have a watch in your hand or something else, you have to remove it and massage under it.

Fardh of Tayammum

The Fardhs of tayammum are three. e.g.

1. Intending for attaining purity
2. Massage the whole face with holy soil
3. Massage both hands including elbows with holy soil.

Reasons for Breaking Tayammum:

The reasons for which tayammum is broken are as follows:

- Tayammum is broken for the reasons for which ablution is broken
- If water is available after performing tayammum
- If the reasons for which it was permissible to perform tayammum are met. For example: If the tayammum is performed due to a disease, the tayammum is broken immediately after the disease is cured.

Practice:

Practice tayammum with the help of a teacher.

The Role of Holiness in Protecting Physical and Mental Health

We all want to remain good. If you want to keep yourself good, you have to be physically and mentally healthy. When there is anxiety and stress, there is no peace of mind; as a result, various physical and mental diseases are seen. The role of holiness in protecting this physical and mental health is immense. Islam puts high emphasis on holiness. Beside physical purity, Islam gives importance on spiritual purity, purity of faith, purity on activities, financial purity, environmental purity of man etc. Holiness

keeps the body fresh and strong, keeps the mind cheerful. As a result, the body and mind remain protected from germs of disease.

Uncleanness causes various diseases. Diseases and germs spread if the clothes are dirty. Allah says about keeping one's clothes clean: 'Keep your clothes and dresses clean. Stay away from (all) impurity.' (Surah Al-Muddaththir, verses: 4-5)

World Handwashing Day is now celebrated internationally on 15 October. After the infection of Covid-19 all over the world, hand washing method has been taught to the students in almost all the schools of the country. Islam is a complete code of life. Islam has provisions for ablution, bath and tayammum to achieve holiness. One is to perform ablution five times a day to perform Salat. Performing ablution washes away the germs of disease from the body, just as sins are forgiven. Through this physical and mental purity is achieved.

The oral cavity is a sensitive area in the human body. We eat a variety of foods throughout the day. If we don't keep our face clean all the time, it can lead to various diseases beside cancer. That is why the Prophet (PBUH) emphasized the importance of regular miswak.

Mental peace is tied together with the physical purity. If we are physically pure, we will have spiritual peace. The mind will be cheerful and fresh. So holiness plays a very important role in protecting physical and mental health. So we should always try to be holy and keep the environment around us holy.

So far we have learned about the importance and necessity of staying holy and the various ways to do it.

Exercise

Discuss the benefits of being holy in a group with friends.

Now let's learn about one of the means of worshipping Allah i.e. salat or prayer.

Salat (الصَّلَاةُ)

‘Salat’ is an Arabic word. Its lexical meaning is prayer, mercy, forgiveness, etc. In Islamic terminology-Salat or prayer is the act of worshiping Allah in a special way and at a specific time including Ahkam and Arkan. The importance of prayer in Islam is immense. Prayer is the second most important of the five pillars of Islam. Allah says in the Holy Qur’an-

وَأَقِمْوَا الصَّلَاةَ وَآتُوا الزَّكَاةَ

Meaning : ‘And establish the prayer and pay the zakat.’ (Surat al-Baqara, Verse: 43)

The Prophet (PBUH) said: Islam is founded on five pillars: bearing witness that there is no Elah but Allah, and that the Prophet Muhammad (PBUH) is His slave and Messenger, establishing prayer, paying zakat, and performing Hajj, and keeping fast in the month of Ramadan. (Bukhari and Tirmidhi)

It is obligatory on every adult, knowledgeable man and woman to perform five daily prayers at the prescribed time. Islam instructs children to pray as soon as they become adults. The Great Prophet (PBUH) said, ‘Instruct your children to pray when they are seven years old. When they are 10 years old, rule on them for prayers if necessary.’ (Abu Dawood)

The Importance and Significance of Prayer

Salat is one of the five pillars of Islam. After Iman, the most important act of Ibadat in Islam is Salat. The importance of prayer has been highlighted in numerous places in the Qur’an and Hadith. Salat is an obligatory act of worship which has no alternative.

The Importance and Significance of Prayer in Personal Life

Salat helps the servant to attain nearness to Allah. As a result of praying, peace of mind comes and courage is transmitted. The Prophet (PBUH) used to offer prayers whenever there was unrest situation. It gave him peace of mind.

Salat helps a person to establish self-control. Salat keeps people away from sinful deeds

and sinful thoughts. Allah the Almighty says in this regard-

وَأَقِمِ الصَّلَاةَ إِنَّ الصَّلَاةَ تَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ ط

Meaning : ‘And establish prayer; Surely the prayer forbids indecency and evil.’ (Surah Al-Ankabut: Verse: 45).

The Importance and Significance of Prayer in Social Life

Through Salat, one can refrain from obscenity and injustice in individual and social life. Praying in congregation strengthens social bonds. An atmosphere of unity, solidarity and mutual cooperation is created among all. By praying in congregation, the difference between rich and poor of the society is eliminated.

The Religious Significance of Prayer

Through prayer a close relationship is created between Allah and the servant. Through this man attains nearness to Allah.

The Prophet (PBUH) said: ‘If there is a river in front of the house of one of you, and if one bathes in it five times a day, can there be dust on him/her? They said: No, O Messenger of Allah! The Great Prophet (PBUH) then said: In the same way, Allah forgives sins if one prays five times a day.’

Prayer Times

It is obligatory to perform the prayer on time. Allah says in this regard:

○ إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَّوْقُوتًا

Meaning: ‘It is obligatory for the believers to perform the prayer at the appointed time.’ (Surah An-Nisa, Verse:103)

After making the five daily prayers obligatory, Allah informed the Prophet (PBUH) through Jibril (AS) about the methods of performing prayer and the time of prayer.

Times of Prayer

Fajr: The Fajr prayer begins as soon as Subhi Sadiq starts and lasts till sunrise. At dawn, the line of light that appears perpendicular to the eastern horizon of the sky is called Subhi Sadiq.

The light gradually increases and finally the sun rises. The Prophet (PBUH) said, ‘It is the time of Fajr prayer from Subhi Sadiq till the sun rises. (Muslim)

Dhuhar : Dhuhar’s time begins as soon as the sun leans down to the western sky. This period lasts until the shadow of an object is doubled, excluding the real shadow. The slightest shadow of an object at noon is called the ‘real shadow.’ For example: the real shadow of a stick of one hand long was four fingers at noon. Then when the shadow of that stick becomes equal to two hands and four fingers, then the time of Dhuhar will be over. It is better to perform the Dhuhar prayer late in summer and early in winter season.

Asr : The time of Asr starts as soon as the time of Dhuhar ends and lasts till before sunset. However, if the sun turns yellow, it is makrooh (disliked) to perform the Asr prayer. However, all types of prayers except the Asr of that day at sunset are forbidden.

Maghrib : The time of Maghrib prayer starts immediately after sunset. As long as there is redness in the western sky, there is time left for Maghrib. Maghrib time is very short. So it is better to pray as soon as the time comes.

Eshaa : After the end of Maghrib time, the time of Esha prayer starts and lasts till dawn (Subhi Sadiq). However, it is better to perform the Esha prayer in the early hours of the night.

Vitr : The actual time of Vitr prayer is the last part of night. However, it can also be performed with the Esha prayer. But it cannot be performed before Esha.

Salatul Jumu’ah : The time of Dhuhar is the time of Jumu’ah. Azan is usually given at the beginning of the time and the Imams give instructive speeches. Before the two rak’ahs of obligatory prayer of Jumu’ah, the Imam Sahib stands on the dais and gives two ceremonial speeches (Khutba). At this time, the worshipers have to listen to it silently.

Rules for Performing Salat

It is obligatory to pray five times a day. There are certain rules for performing prayers. We have to perform the prayers according to the ways shown by the Prophet (PBUH). In this context, the Great Prophet (PBUH) said, ‘You perform your prayer as you have seen me to perform.’ (Bukhari)

The prayer is to be performed with humility and concentration. Allah does not accept the prayers performed in a showy manner or indifferently. At the time of performing the prayer, one should be sure that none of the conditions of the prayer are omitted. One should be pure and devoted to Allah. Think that I am standing before Allah. He is watching me.

There are some differences in the rules of performing two, three and four rak’at prayers. The details are given below:

Rules for Performing two Rak'at Prayers

Facing the Qibla with proper intention, we will raise both hands along the ears and tie our hands under the navel saying Allahu Akbar. But the girls will raise their hands up to their shoulders and tie their hands on their chests.

It is alright to keep the intention in mind, but it is better to say it orally. Then we will read 'Sana'. After that we will recite Surah Fatiha saying 'Auzu Billahi Minash Shaitanir Razim, Bismillahir Rahmanir Rahim' without loud voice. We will say Amin silently after reciting Fatiha. Next we will recite at least one big verse or three small verses or one surah. Then we will bow down (Ruku) saying 'Allahu Akbar'.

I will say 'Subhana Rabbiyal Azeem' at least one time in Ruku. Then I will stand up and say 'Sami Allahu liman Hamidah'. We will say 'Rabbana Lakal Hamd' while standing. Afterwards we will prostrate (Sijdah) saying 'Allahu Akbar' and say 'Subhana Rabbiyal Ala' at least one time in Sijdah. I will sit straight after the first prostration. After performing two sijdahs, I will say 'Allahu Akbar' and stand up straight. Thus the first rakat will end. Note, it is Sunnah to recite three or more odd number of Tasbeehs in Ruku and Sajdah. It is obligatory to remain in Ruku and Sijdah for one tasbeeh period.

Now the second rak'at begins. We will recite Surah Fatiha after Bismillahir Rahmanir Rahim. Then we will match Surah like before. Then, according to the first rak'at, we have to bow down and prostrate, and then we will sit erect. We are required to recite Tashahhud, Darud and Doa Masura and turn our faces to the right and left and saying 'Assalamu Alaikum wa Rahmatullah'. Thus the prayer of two rak'ats will end.

Rules for Performing Three Rak'at Prayers

In the obligatory prayers of three rak'ats, after the second rak'at, we will recite only tashahhud. Then we have to stand up erect saying takbeer (Allahu Akbar). After that we will recite only Surah Fatiha saying Bismillahir Rahmanir Rahim. No other surah we have to recite. Next we will bow and prostrate like before. After Sijdah, we have to sit down, recite Tashahhud, Darud and Doa Masura and say 'Assalamu Alaikum wa Rahmatullah from left to right.

Rules for Performing Four Rak'at Prayers

In the obligatory prayer of four rak'ats, after the second rak'at at the first sitting, only tashahhud will be recited. Later we will stand up for the third rak'at saying takbeer. Then we will recite only Surah Fatiha saying Bismillahir Rahmanir Rahim. After that we will stand up for the fourth rak'at after bowing and prostrating. In the fourth rak'ah, like the third rak'ah, after reciting Surah Fatiha we will bow and prostrate, and then

sit down to recite Tashahhud, Darud and Doa Masura. return the salutation from left to right and end the prayer. Afterwards we will finish salat by saying ‘Assalamu Alaikum wa Rahmatullah from left to right.

If it is wajib, sunnat or nafl prayer, we have to recite other surahs in the third and fourth rak’ahs together with surah Fatiha.

Exercise

With the help of the teacher, practice praying according to the rules.

Ahkam and Arkan of Salat

There are certain conditions for the proper performance of Salat. If any of these is left willingly or reluctantly, the prayer will be cancelled. There are fourteen fardhs in prayers. Seven preparatory duties are there before prayer. These are called the Ahkam of prayer. And there are seven fardhs inside prayer. These are called Arkan of prayer. The Ahkam (rules) and Arkan (principles) of prayer are as follows:

The Ahkam of Prayer

1. Purification of the body.
2. Cleanliness of the clothes to be worn.
3. The place of prayer, that is, the place where the prayer is to be performed, is to be sanctified. At least, from the place of standing to the place of prostration must be holy.
4. Covering Satar. For men, to cover from the navel to the knees, and for the female, without the face, wrists and feet the whole body must be covered.
5. Facing the Qibla, that is, praying facing the Qibla. If the qibla is unknown you have to determine the Qibla according to your strong idea and perform the prayer.
6. Being the time of prayer.
7. To make Niyat, that is, to make intention for the salat to be performed at that moment.

Arkan of Salat

1. Starting the prayer with Takbeer Tahrima i.e. ‘Allahu Akbar.’
2. Pray standing. Pray sitting when unable to stand and lying down when unable to sit. In this case, the prayer should be performed with gestures.

3. To recite Qiraat, that is, to recite a surah or verse.
4. Bow down (Ruku)
5. Prostrate (Sijdah)
6. To sit in the last sitting till tashahhud. In the sitting when Tashahhud, Darud and Doa Masura are recited and Salat is finished is called the last sitting.
7. Getting out of Salat through Salam.

Group Activity:

With friends, write the Ahkam and Arkan briefly in the poster for presentation for everyone in the classroom.

Wajib (obligations) of Salat

Wajib of Salat means to do all the things if one of which is left accidentally, one has to purify the Salat by performing ‘Sijdah Sahu’. But if you leave it intentionally, the prayer is cancelled and you have to perform the prayer again. The obligations of prayers are fourteen. These include:

1. Recitation of Surah Fatiha in every rak’ah
2. Recite a surah or part of a surah with Surah Fatiha
3. To maintain the continuity of the verses, Ruku, Sijdah and Tilawat
4. Performing the pillars of salat properly. That is, to remain constant at least for one tasbih in ruku, sijdah, standing, and sitting
5. After bowing (ruku), standing erect
6. Sitting erect in the middle of the two prostrations
7. First sitting, that is, after performing two rak’ats in a prayer of three or four rak’ats, to sit for reciting Tashahhud
8. To recite Tashahhud in the first and last sitting
9. For the Imam to recite qirat aloud and to recite qirat silently where instructed
10. To recite Doa Qunoot in Vitr Salat.
11. When reciting the verses of Sijdah in Salat, perform tilawate Sijdahin salat.

12. Keep both hands and knees on the ground during prostration.
13. Saying additional six takbeers in the two Eid prayers.
14. To end the prayer by saying Assalamu Alaikum wa Rahmatullah.

Sunnah of Salat

The Prophet (PBUH) did some additional deeds besides fardhs and wajibs in prayers, but he did not emphasize the importance to perform them as he did for obligatory prayers. These are called sunnah. Although salat is not cancelled or Sahuh Sijdah is not required if they are not performed, but you should try to follow them to follow the Prophet (PBUH). This is because, Rasulullah (PBUH) has performed the prayer in this way and has asked others to perform it in the same way. He said, ‘You perform the prayer as you have seen me to perform it.’ (Bukhari).

The Remarkable Sunnah of Salat are as Follows:

1. When saying Takbeer-i-Tahrira, raising both hands up to the earlobes for men, and up to the shoulders for women.
2. When saying takbeer, keeping the fingers of both hands open and facing the Qibla.
3. After the intention, put the right hand on the left hand. Laying hands under the navel for men and on the chest for women.
4. Do not bow your head while saying Takbir-i-Tahrira.
5. Saying Takbeer loudly for the Imam.
6. Reciting san’a
7. After reciting Sana in the first rak’ah, reciting Auzubillah.
8. Recite Bismillah silently before Surah Fatiha in every rak’ah.
9. Only recite Surah Fatiha in the third and fourth rak’ahs of the obligatory prayer.
10. Say Amin after reciting Surah Fatiha.
11. Say san’a, Aujubillah, Bismillah, Amin silently.
12. Saying Takbeer while going from one rukun to another rukun.
13. Reciting tasbih in ruku and sijdah.
14. In ruku, keep the head and waist straight and hold both knees with the fingers of both hands.
15. Imam will say ‘Sami Allahu Liman Hamidah’ and Muktadir will say ‘Rabbana Lakal Hamdu’ while standing up from bowing.

16. When prostrating, at first keep the knees, then the two hands, then the nose and finally the forehead on the ground.
17. While sitting, sit on the left foot spread and keep the right foot upright.
18. Recite Darud after Tashahhud in the last sitting.
19. Recite Doa Masura after Darud.
20. Say salam first to the right and then to the left.

Mustahab of Salat

Mustahab means best, preferable. In the terminology of Islam, an act is called Mustahab which is rewarded if performed but does not constitute a sin if omitted. There are certain acts in Salat that are rewarded if performed, but there are no sins if they are not followed. These are called Mustahab of Salat. Some of the Mustahab of Salat are mentioned below:

1. Looking at the place of Sijdah while standing in Salah
2. Keeping eyes on the feet at the time of ruku, on the nose at the time of sijdah, and on the lap while sitting.
3. Trying best to refrain from sneezing, coughing and yawning during prayer.
4. Reciting the Quran slowly in Salah.
5. Keeping head between both hands while performing sijdah
6. Recitation of short surahs in Maghrib Salat.
7. Uttering tasbeeh of ruku and sijdah more than three times (five, seven, nine, etc.) when praying alone

Reasons for Breaking the Prayer

At the beginning of the prayer we make the intention and tie our hands saying ‘Allahu Akbar’. It is called Takbir-i-Tahrima. After saying this Takbeer, it becomes haram (prohibited) to do any other works or talk something different that are not related to salat. If anyone does that, his prayer will be cancelled. The reasons for cancelling or breaking the prayer are as follows:

1. If you greet someone in the prayer or answer the greeting.
2. Speaking during the prayer.
3. If you eat something
4. If you drink something.

5. Loud laughter invalidates both prayer and ablution.
6. If you cry loudly for any danger or hardships.
7. Making sound like 'uh' or 'ah' for any kind of pain or disease.
8. If the Quran is recited by seeing.
9. If the chest is turned away from the Qibla.
10. If you do any work with your two hands.
11. If Muktadi stands ahead of the Imam.
12. If sijdah is performed on impure place.
13. If you pray something worldly.
14. If you cough again and again without any reason.
15. If any fardh is left.
16. If you say 'Alhamdulillah' for any good news.
17. If you say Inna Lillah for any sad news.
18. If 'Alhamdulillah' is said after sneezing.
19. If 'Yearhamukallah' is said in answer to sneezing.
20. If anybody's mistake is corrected without the Imam.
21. If amal-i-kasir is performed (to perform such activity which somebody watches and thinks that you are not absorbed in salat)

Reasons why Salat is Makruh

Makruh means disliking. There are some acts which if done in Salat do not nullify the Salat but reduce the reward, they are disliking acts of Salat. Some of the Makruh acts of Salat are mentioned below:

1. Intentionally twisting the fingers in prayer.
2. Praying lazily with bare head.
3. Wrap clothing to protect it from dust.
4. Unnecessarily moving clothes, buttons, beard, etc.
5. Praying wearing indecent and dirty clothes.
6. Praying while suppressing the urge of urine and stool.
7. Looking around during prayer.
8. Spread both hands on the ground up to the elbows during Sijdah.

9. Standing inside the Imam's mihrab.
10. Praying in clothes with pictures of animals.
11. If standing alone on the back row despite having space in the front row.
12. Gesturing to greet others in prayer.
13. Performing sijdah sticking only the forehead or only the nose to the ground.
14. If Imam stands on the higher place for no reason.
15. Sitting on all fours for no reason.
16. Praying with eyes closed.
17. Bowing down for ruku without completing the recitation of the verses.
18. Lifting the feet off the ground during sijdah.
19. Counting the verses and other tasbeehs with the fingers during the prayer.
20. Keeping objects inside the mouth that make recitation difficult.

Prohibited Time of Prayer

It is forbidden to offer Salat at three times:

1. Just at the time of sunrise.
2. Just at noon.
3. At the time of sunset, but if for some reasons the Asr prayer of that day cannot be performed, it can be performed at that time but it will be a makruh or disliked act.

Makruh Time of Prayer

1. After Fajr prayer until the sun rises.
2. After Asr till sunset.
3. When the Fajr time starts, performing any other prayer except the Fajr Sunnah.
4. Starting any other prayer when the takbeer of fardh salat is given.
5. Starting salat when the Imam is delivering the Jumma Khutba.
6. Performing Isha prayer after midnight without reason.

Sijdah (السُّجْدَةُ)

'Sijdah' is an Arabic word. It means bowing down one's head. In the terminology of Islamic Shari'ah, a servant placing his forehead on the ground to seek the pleasure of Allah is called Sijdah. Sijdah is an honour that belongs only to Allah Ta'ala. Sijdah

is performed with the forehead and nose touching the ground. At the same time both knees and both hands should be placed on the ground during Sijda. Sijdah should be done facing the Qibla.

Types of Sijdah

Farj Sijdah: The sijdah that people make during prayer is called Farj Sijdah.

Wajib Sijdah: The sijdah which is offered if a wajib of the prayer is missed by mistake and if a verse of sijdah is recited is called wajib sijdah.

Mustahab Sijdah: Mustahab Sijdah is the sijdah that is offered in gratitude to Allah after hearing good news, receiving a blessing or being free from danger.

Sijdah Sahu: Sijdaye Sahu means sijdah for mistake. If a wajib is omitted in the prayer by mistake, two sijdahs are performed in the last sitting of the prayer to correct it, which are called sijdah sahu.

The Rules of Offering Sijdah Sahu

After reciting tashahhud in the last sitting of prayer, we will offer salam to the right side. Then we will say ‘Allahu Akbar’ and make two sijdahs like the sijdah of prayer and recite Tashahhud, Darood and Doa Masura. Then on both sides we will offer salam and finish the prayer. About Sijdaye Sahu, the Great Prophet (PBUH) said, ‘When one of you is in doubt in prayer, let him think deeply and decide on the right thing. Then complete the prayer based on this and perform two sijdahs after offering salam.’ (Bukhari and Muslim).

Reasons Why Sahu Sijdah Becomes Wajib

1. If a wajib of prayer is missed by mistake
2. Delaying performing the acts of prayer consecutively (that is: silence after reciting Surah Fatiha, reciting any surah after keeping silent for a while)
3. If any fardh is delayed
4. If there is an exception to the sequence of prayer (for example: sijdah before ruku)
5. If any fardh is repeated instead of once
6. Changing the form of a wajib to reverse (e.g.: reciting silently instead of loudly and reciting loudly instead of silently) etc.
7. It is important to remember, if you forget to do the first meeting and remember before standing, then sit down and complete the meeting. And if you remember after standing, then you will not sit. At the end of the prayer, you will offer sahu sijdah.

Sijdaye Telawat (سَجْدَةُ التَّلَاوَةِ)

There are some verses in the Holy Qur'an which if someone recites or hears, it is mandatory to offer sijdah. If you do not perform Sijdah, you will commit sin. There is a hadith, 'When someone recites the verse of Sijdah and makes Sijdah, Satan sits aside and laments and says, 'Alas! The children of Adam were commanded to offer sijdah, they did the same and claimed Paradise. And I was commanded to perform sijdah, but I refused and went to Hell.' (Muslim)

Rules of Sijdaye Telawat

Sijdah is offered standing facing the Qibla and saying 'Allahu Akbar' with the intention of Sijdaye Telawat. After making sijdah, one should stand up saying 'Allahu Akbar'. It is not necessary to recite Tashahhud and offer salam. One Sijdah is enough for Sijdaye Tilawat.

Four conditions of Sijdaye Tilawat

1. Taharat or to become pure;
2. To cover satar; (The whole body except navel to knees for men and wrists, feet and face for women. These parts should be covered)
3. Facing the Qibla
4. Intention of Sijdaye Tilawat

The Places of Sijdaye Tilawat

1. Surah Al-A'raf: Verse: 206	2. Surah Ra'ad: Verse: 15
3. Surah An-Nahl: Verse: 50	4. Surah Bani Israil: Verse: 109
5. Surah Marium: Verse: 58	6. Surah Al-Hajj: Verse: 18, 77
7. Surah Al-Furqan: Verse: 60	8. Surah An-Namal: Verse: 26
9. Surah Sajdah: Verse: 15	10. Surah Swad: Verse: 24
11. Surah Ha-Meem-As-Sajdah: Verse: 38	12. Surah An-Najam: Verse: 62
13. Surah Al-Inshiqaq: Verse: 21	14. Surah Al-Aalaq: Verse: 19

Groupwork :

Students will divide into groups and present the places of Sijdaye Tilwat including the names of surah and numbers of verses as table in the classroom.

Teachings of Prayer

Salat or prayer is the most important act of worship in Islam. Morality has a special relationship with this. By praying regularly in accordance with the rules of Islam, one can attain nearness to Allah, and at the same time one's moral character improves.

The following are some of the improvements that can be made to a person's moral character as a result of regular prayers:

Cleanliness	The one who prays must be pure or clean. Before performing Salat we are to perform ablution which keeps the various parts of our body clean and tidy. In this way, a person learns to be clean through prayer.
Punctuality	There is a fixed time for performing Salat. A believer prays five times a day at the prescribed time. In this way, a person learns to be punctual in other activities of his daily life by praying at regularly.
Discipline	Discipline means certain rules and regulations. Whether a person prays alone or in congregation, he has to face the Qibla. When praying in congregation, one has to stand in a row behind the Imam. In this way discipline arises in a person.
Concentration:	In order to attain nearness to Allah, a believer has to perform Salat with deep concentration. At this time the mind has to be kept calm. If there is any kind of instability in the mind, the prayer cannot be performed properly. In this way a person also learns about concentration by performing Salat.
Equity:	The worshipers praying in congregation stand side by side in the same row in the mosque and pray with the same purpose. At this time there is no difference between rich and poor, young and old. Everyone is equal here. It is a symbol of Islamic brotherhood and equity. In this way, a person is inspired to practice equity in his personal, familial and social life through prayer.

Some Acts of Ibadah Practiced in Daily Life

In the Islamic way of life, five times daily Salat (prayer), Sawom (fasting) during the month of Ramadan, performing Hajj if able, and paying Zakat are obligatory acts of Ibadat immediately after accepting Iman. They must be observed. Apart from these, there are many good deeds by performing which we can be considered as beloved servants of Allah the Almighty and beloved Ummah of Rasulullah (PBUH). Now let's know about some Ibadats that are performed in daily life.

Recitation of the Qur'an :

There are many virtues in reciting the Qur'an. Recitation of the Qur'an is the best of Nafal Ibadat. Allah is pleased with the recitation of the Qur'an. It is narrated in the hadith of the Holy Prophet (PBUH) that 10 sawab or virtues are written for the recitation of each letter of the Holy Quran.

Tasbih Reading :

Tasbih means to declare holiness, to praise, to glorify and praise, etc. The words of praise of Allah are called tasbih. Subhanallah, Alhamdulillah, Allahu Akbar, La ilahailallah, etc. are tasbih. Tasbih recitation is a very virtuous deed.

Exchange of Salam :

Salam is Islamic greetings. Relationships between men and men develop through salam. While meeting each other, the welfare of each other is wished through 'Assalamu Alaikum' meaning 'May peace be upon you'. And similarly the salam is answered by saying 'Walaikumus Salam'.

Musafaha:

The word musafaha means shaking hands. Musafaha is hand-to-hand greeting with the person you meet 'Musahafa' has to be done with both hands.

Muanaka:

Muanaka means embracing through neck to neck or hug. It is Sunnah to hug a person when meeting him after a long time or after returning from a trip. The hugs will match both right throats. Hugging improves relationships and eliminates animosity.

Chapter- Three

Learning Quran and Hadith

Dear Learner,

You know, the Quran Majeed is our religious book. This is the holy word of Almighty Allah. And the hadith is the sayings, actions and silent consent of the Prophet Muhammad (PBUH). The Qur'an Majeed and the Hadith are the two main sources of Islamic law. The Prophet (PBUH) said, 'I am leaving you with two things which, if you follow them, you will not go astray. These two are the Book of Allah (Al-Qur'an) and the Sunnah of His Messenger.' (Mu'atta Imam Malek)

The principles of solving all the problems of human life are described in the Quran and the Hadith Sharif. To gain knowledge about Islam, one must gain knowledge about the Quran Majeed and the Hadith Sharif. You have already got some idea about this, now let's discuss it in detail.

Al-Quran (الْقُرْآنُ)

Introduction to Al-Quran

The word Quran is Arabic. It means read. Al-Quran is the most read book in the world. Millions of Muslims recite this book every day. That's why this book is named Al-Qur'an. It is the last and the best divine book. For the guidance of mankind, Allah Ta'ala revealed this book to the last Prophet Muhammed (PBUH) through Hazrat Jibraeel (A.S.) in a long period of 23 years. It is a sign of Allah's infinite love and mercy towards human beings. This book describes the detailed instructions of path for man so that his life in this world becomes successful, peaceful and secure, and at the same time he can attain eternal peace in the afterlife.

Al-Qur'an is a book in which there is no doubt. It remains unchanged till date. No one could alter a single letter, word or harkat (signs) of it. It exists today exactly as it was revealed. And it will remain unaltered until the Resurrection. Because its protector is Allah Ta'ala himself. Allah Ta'ala says:

○ إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَفِظُونَ

Meaning : ‘Verily I am the One who revealed the Qur’an and verily I am its protector.’ (Surah al-Hijr, verse: 9)

The Revelation of Qur’an Majeed

Allah Ta’ala revealed Al-Quran to our beloved Prophet Muhammad (PBUH). It is recorded in the Laohi Mahfuz or Preserved Pane. From Laohi Mahfuz Al-Qur’an was first revealed together on the night of Qadr in the first heaven at the place called ‘Baitul Ezzah’. Then from there the revelation of the great book Al-Qur’an began in the cave of Mount Hera near Makkah, through the angel Jibareel (A.S.). At that time the Holy Prophet (PBUH) was 40 years old. The first 5 verses of the first Surah Al-A’laq were revealed while meditating in Mount Hera. Then, during the lifetime of Rasulullah (PBUH), the complete Quran was revealed gradually in 23 years as needed.

The Characteristics of Al-Qur’an

Al-Qur’an is a mercy for the people of the world. It differentiates between truth and falsehood and right and wrong. It guides mankind towards the truth. All the advices that are needed to lead our lives well have been described in it. It is above all faults, doubts and mistakes. Allah Ta’ala said about this in the Holy Qur’an:

○ ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ

Meaning : ‘This is the book in which there is no doubt; it is a guidance for Allah-fearing People.’ (Surah Al-Baqarah: Verse: 2)

Allah Ta’ala has revealed a total of 104 (one hundred and four) heavenly books for the guidance of mankind. Out of these, 100 (one hundred) small books are small. These are called Sahifa. And 4 (four) books are big. These are: Tawrat, Jabur, Injil and Qur’an. Al-Qur’an is the latest divine book. It is the source of guidance for all people until the Day of Judgment. No more books will be revealed after that.

Quran Majeed is revealed in simple and clear language. There is no ambiguity or complexity in it. Rather, various issues have been described in it in very simple, plain and clear language. Ordinary people can also learn from this Quran.

Al Quran is the main source of Islamic law. It contains principles and guidelines for the conduct of human life. It also describes the core teachings of earlier divine books. It was not sent for any particular caste, group or country; rather it has descended for the guidance of all mankind of all time. So Al-Qur'an is the best divine book.

Importance of Al-Quran

The importance of the great book Al-Quran is immense. It is the main source of guidance for mankind. It contains the identity of Allah the Almighty, description of His qualities, description of His powers and blessings. The state of human creation has been delineated in Al-Qur'an. The sky, the earth, solar system, constellations, hills, mountains, seas and oceans are all mentioned in this connection. Mankind's nature, spiritual excellence and moral degradation, its consequences are mentioned in it. The events of the previous nations, the description of the Prophets, the status of the righteous and the sinners, and various unseen and unknown things of the hereafter have been described in this book. So Al-Qur'an is the storehouse of manifold knowledge and the true standard of human success and failure.

All the rules and laws necessary for mankind have been described in Al-Qur'an. The instructions of how the human beings will lead their lives to get peace in this world and hereafter have also been depicted in Al-Quran. It leads the human beings to Siratul Mustakim i.e. the eternal truth and beautiful path. It is the greatest, valuable and unique resource from Allah Ta'ala for mankind. The Great Prophet (PBUH) said in describing its importance, 'Surely this Qur'an is the rope of Allah, the brightest light and the most beneficial medicine. It will be an agreement of release for him who clings firmly to (the Qur'an), and he who obeys it will be saved'. (Qanjul Ummal)

Recitation of the Holy Quran (تِلَاوَةُ الْقُرْآنِ)

The word Tilawat means studying, reading, reciting etc. Reading Al-Quran is called Quran Tilawat in Islamic terms. Al-Quran was revealed in Arabic language. So it should be read in Arabic. Just as you have learned to read Bengali and English, you should also learn how to read Arabic. For this, you need to know Arabic letters, know how to read Arabic words and sentences, and also learn some rules of Tajweed. Tajwid is the method of Al-Qur'an recitation. Thus reciting Al-Quran in Arabic with beautiful and clear pronunciation is called Qur'an Tilawat/Recitation.

Importance of Quran Recitation

There is a lot of importance in reciting Al-Quran. This is the holy word of Allah the Almighty. It provides guidance for the welfare of human beings in this world and the hereafter. So we should recite Quran more and more. By reciting the Qur'an, we will

be able to know about the commands and prohibitions of Allah and act accordingly. We will try to recite the Quran with understanding so that we can understand its meaning.

Our beloved Prophet (PBUH) and his Companions recited the Qur'an daily and acted according to the teachings of the Qur'an. Learning Quran recitation is very important. This is because the Qur'an must be recited in Salat (prayer). And without reciting the Quran, Salat is not perfect. So we will seriously learn to recite the Qur'an perfectly, recite daily and will try to understand what Allah has told us.

Rewards of Quran Recitation

The rewards (greatness) of reciting the Quran are many. Recitation of Quran Majeed is the best worship. The Prophet (PBUH) said, 'Recite the Qur'an because it will intercede for the reciter on the Day of Resurrection.' (Muslim)

Allah Ta'ala is pleased when you recite the Qur'an. The house where the Quran is recited is the house where Allah's mercy is revealed. The Holy Prophet (PBUH) said, 'for each letter of the Holy Quran, ten good rewards are written'. (Musnad Ahmad)

Recitation of the Qur'an is a very virtuous and righteous act. So we will recite Quran more and more and encourage others to recite Quran too.

Nazira Tilawat

Reciting Al-Qur'an by sight is called Nazira Tilawat. Reciting the Qur'an by sight is also a good act of worship. There is reward (virtue) in reciting Quran Majeed either by sight or by heart. The Quran should be recited beautifully. Rasulullah (SAW) said, 'Whoever does not recite the Qur'an in a clear voice, he does not belong to my community.' (Bukhari). Rasulullah (SAW) used to recite the holy Quran with Tajweed in a very beautiful and melodious voice. We will also try to recite the Quran correctly and beautifully.

Tajweed

Introduction to Tajweed

The word Tajweed means to beautify. There are several rules for reciting Al-Qur'an correctly. Reciting Al-Quran in a perfect and beautiful manner with these rules and regulations is called Tajweedd. Arabic letters are pronounced from different places. For example, Hamza (ء) and Ha (هـ) are pronounced from the lower part of the vocal tract. Ain (ع) and Ha (ح) are pronounced from the middle of the vocal tract. The place from

where such Arabic letters are pronounced is called Makhraj.

In addition, some of the Arabic letters are read heavily, and some are read lightly. This special state of pronunciation is called Sifat. For example: ت (ta) and ط (Twa) have the same place of pronunciation. But their sifats are different. Among these two letters, ط (Twa) should be read heavily and ت (ta) should be read lightly. In this way, reciting the Quran in a beautiful manner by keeping the Makhraj, Sifat and some other rules and regulations right is called Tajweed.

Importance of Tajweed

Reciting the Quran according to Tajweed is wajib or necessary. It is a sin to recite the holy Quran without following Tajweed. In this case, many times the meaning of Al-Qur'an is changed. And as a result of imperfect recitation, the prayer is not complete. For example: It is revealed in Surah Ikhlas: قُلْ هُوَ اللهُ أَحَدٌ 'Say (O Prophet)! He is Allah alone and unique.'

Here, the meaning of the word (قُلْ) is 'tell'. And if (ق) (kaf) is pronounced from wrong Makhraj and said (كُنْ), then it means 'eat'. As a result, the meaning of Al-Quran is distorted which is by no means valid. Referring to the importance of correct and beautiful recitation of the Qur'an with Tajweed, Allah Ta'ala says-

وَرَتِّلِ الْقُرْآنَ تَرْتِيلاً ۝

Meaning: 'Recite the Qur'an slowly and clearly.' (Surah Al-Muzammil, verse: 4)

Almighty Allah has ordered to recite the Quran with Tajweed. There are many rewards or greatness in reciting the Quran.

The beloved Prophet (PBUH) said,

خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ

Meaning : 'The best among you is he who learns the Qur'an himself and teaches it to others.' (Bukhari)

So we will recite the Quran regularly with Tajweed.

Makhraj (مُخْرَج)

Dear Students, Makhraj is one of those most important rules which are very needed to know in order to recite the Qur'an correctly. The word Makhraj is Arabic. Etymologically

it means-place of emergence, place of utterance. In Arabic terminology, the place of pronunciation of Arabic letters is called Makhraj. There are 29 letters in Arabic, but they are pronounced from 17 places. These 17 Makhrajs are pronounced from 5 places in the mouth. For example:

1. 01 letter from Jawf or the empty space of the mouth
2. 01 letter from the nasal root
3. 02 letters from both lips
4. 10 letters from the tongue
5. 03 letters from Halaq or Kanthanali

Details of Makhraj

Makhraj number one : Jawf means empty space inside the mouth. Three letters are pronounced from this place namely:

- a. Alif (ا) when there is a Jabar (vowel) in the letter before it. For example: **بَا**
- b. When waw with Jazam (accented) (و) is preceded by Pesh. For example: **بُو**
- c. When ya with Jazam (accented) (ي) is preceded by Jer. For example: **يِي**

Makhraj number two: Two letters are pronounced from the lower part of the vocal cords. These two are Hamza (ء) and Ha (ه). For example **أه - آه**

Makhraj number three: Two letters are pronounced from the middle of the vocal tract. They are (ح) and (ع). For example: **أَح - أَع**

Makhraj number four : Two letters are pronounced from the top of the vocal cords. These two are Kha (خ) and Gain (غ). For example: **أَخ - أَغ**

Makhraj number five: Kaaf (ق) is pronounced by extending the tongue a little before the root and placing it with the upper palate along it. For example: **أَق**

Makhraj number Six: A letter is pronounced from the root of the tongue and the upper palate along it. This is Qaaf (ك). For example: **أَك**

Makhraj number seven: The middle part of the tongue and its straight upper palate. Three letters are pronounced from this Makhraj. These are Jeem (ج), Sheen (ش), Ya (ي). For example: **أَي - أَش - أَج**.

Makhraj number eight: The side of the tongue and the gums of the upper teeth. In

connection with these two, the letter Doad (ض) is pronounced. For example: أَضُّ

Makhraj number nine: A letter is pronounced from the tongue along the front side of it and the root of the front upper teeth along with the palate. It is Laam (ل). For example: أَلُّ .

Makhraj number ten: The tip of tongue and upper palate along it. From this Makhraj, the letter Nuun (ن) is pronounced. For example: أُنُّ.

Makhraj number eleven: Back of tip of tongue and straight upper palate. Raa (ر) is pronounced from here. For example: أُرُّ.

Makhraj number twelve: The tip of the tongue and the root of the front upper teeth. Three letters are pronounced from here. These are Taa (ت), Daal (د), Taw (ط). For example: أَتُّ- أَذُّ- أَطُّ.

Makhraj number thirteen: The tip of the tongue and the head part of the two lower front teeth and a small part of the upper teeth. Three letters are pronounced from here. These are Jha (ز), Seen (س), Swaad (ص). For example: صُنُّ- سُنُّ- زُنُّ.

Makhraj number fourteen: The tip of the tongue and the head parts of the two upper front teeth. Three letters are pronounced from here. They are Tha (ث), Jaal (ذ), Jowa (ظ). For example: ذَّا - ظَّا - ثَّا.

Makhraj number fifteen: The inner part or wet part of the lower lip and the head part of the two upper front teeth. From Makhraj, Faa (ف) is pronounced. For example: أَفُّ

Makhraj number sixteen: Two lips. Three letters are pronounced from here. Namely:

1. Baa (ب) is pronounced from the inside of the lower lip. For example: أَبُّ.
2. Meem (م) is pronounced from the outer or dry part of the lips. For example: أَمُّ.
3. The two lips do not meet directly while pronouncing the letter Wao (و). Rather, Wao (و) is pronounced keeping both lips rounded from the right and left sides and like a semi-bloomed flower with a hole in the middle. For example: أَوْ

Makhraj number seventeen : The root of nose. From here the Gunnas are pronounced. For example: Nuun with Jazam is sometimes pronounced from the nasal root. This is also the Makhraj of Nuun with Tashdeed. For example: مِّنْ شَرِّ- إِنِّ

Some surahs of Al-Qur'an

Surah Al-Fatiha (سُورَةُ الْفَاتِحَةِ)

Al-Fatiha is an important surah of the Quran Majeed. It is the first Surah of the Quran. Fatiha means introduction, beginning, starting, preface, foreword and subscript. Since this surah is at the beginning of the Qur'an Majeed, it has been named after this surah Al-Fatiha. It is with this surah that the best prayer salat is started. It is the first fully revealed Surah of the Qur'an. This is also called Fatihatul Kitab or Fatihatul Quran, which means the beginning or introduction to the book or Quran.

It is a Makki surah. Before the migration of the Holy Prophet (PBUH) from Makkah to Madinah, it was revealed. The number of verses in this surah is seven. Like other suras, this sura does not have only one name but it has many names. Even many have mentioned up to twenty five names. Some of the significant and noteworthy names among these are:

1. **Ummul Qur'an (Root of the Qur'an)** : In Arabic, Umm means mother or root. The main discussion of the entire Quran is united in this surah. Because of this it is called Ummul Qur'an.
2. **Suratul Hamd (Surah of praise)** : In this surah, praise and respect are offered to Allah the Almighty. Hence the name of this Surah is Suratul Hamd.
3. **Suratus Salat (Surah of Prayer)** : It is essential to recite this Surah in every Salat. Salat is not complete without it. So it is called Suratus Salat.
4. **Suratush Shokor (The Surah of Gratitude)** : Through this Surah, people express their gratitude for the infinite grace and mercy of Allah the Almighty. Hence it is called Suratush Shokor.
5. **Suratud Dua (Surah of Supplication)** : Supplication is made to Allah the Almighty through this surah. That is why another name of this surah is surah of prayer.
6. **Asasul Qur'an (The Foundation of the Qur'an)** : The foundation of the complete code of life as presented in the entire Qur'an is based on some words described in this Surah. Hence it is called Asasul Qur'an or the foundation of the Qur'an.

7. **Suratush Shifa (Surah of getting cured of diseases):** This surah can cure spiritual and physical diseases. Hence it is named like this.
8. **As-Sabul Masani (Seven verses of the daily recitation):** This is named As-Sabul Masani as there are seven verses in Surah Al-Fatiha and they are recited in every rak'at of prayer.

Word Meaning

الْحَمْدُ	all praises	نَعْبُدُ	we worship
لِلَّهِ	for Allah	نَسْتَعِينُ	we seek help
رَبِّ	Guardian, Creator, Lord	إِهْدِنَا	show us the path
الْعَالَمِينَ	worlds, the entire universe	الصِّرَاطَ	path, ways
الرَّحْمَنُ	very kind	الْمُسْتَقِيمَ	simple, plain, straight
الرَّحِيمُ	very benevolent	الَّذِينَ	those/whose
مَلِكُ	Owner, Lord	أَنْعَمْتَ	you have graced
يَوْمِ الدِّينِ	the Day of Judgement, the Day of the Outcome of Works, the Day of Rewards	الْمَغْضُوبِ	cursed with anger
إِيَّاكَ	only for You	الضَّالِّينَ	misguided

Translation

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ	In the name of Allah, the most Merciful, the Most Gracious
الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ۝	All praises belong to Allah, the Lord of the worlds.
الرَّحْمَنِ الرَّحِيمِ ۝	The Most Gracious, the Most Merciful
مَلِكِ يَوْمِ الدِّينِ ۝	Master of the Day of Judgment

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ۝	It is You we worship, and upon You we call for help
إِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ۝	Guide us to the straight path
صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ ۝	The path of those You have blessed
غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ۝	Not of those against whom there is anger, nor of those who are misguided

Explanation

Al-Fatiha is considered to be the most important Surah of the Quran. In this Surah, the essence of the entire Quran has been concisely stated. The rest of the surahs of the Quran are detailed explanations of Surah Fatiha. Iman and good deeds are discussed in all the Quran. And in this surah, those two principles are briefly described. This Surah is basically a means of establishing a link between Allah and His servant. Its first three verses describe the praises and attributes of Allah the Almighty. And in the last three verses, the supplication, prayer and entreaty from human beings to Allah have been expressed. And in one of the verses in the middle, the praise of and prayers to Allah are mentioned together. In Hadith Qudsi, Almighty Allah says – ‘Suratul Fatiha is divided into two parts between Me and My servants. Half for me and half for my servants. My servants will be given what they want.’ (Muslim).

Allah the Almighty is our Creator, Lord and Sustainer. He owns the whole world. Everything in the world is under His grace and mercy. We enjoy His numerous blessings constantly. So it is inevitable duty of human beings to always express gratitude for His blessings. He deserves all praises and gratitude. He is the creator and sustainer of everything in the world. He is not only the owner of this life but also the owner of the hereafter. The reckoning of the Hereafter, Paradise and Hell are all under Him. He is the sole judge during the final judgment. He is the One Who will take a thorough account of the deeds of jinns and human beings. Then he will reward the pious with eternal happiness and peace in paradise and punish the sinners with the torment of hell. The absolute ownership of this day belongs only to him. No one can intercede with Him without His permission. If He wills, He can give Paradise to any servant without any account. So He alone deserves all praises and worship. He has no equal in this.

The first three verses of Surah Fatiha describe the infinite power and omnipotence of Almighty Allah. The human beings should worship only Allah and ask Him for help

only. They should trust him in everything. There is no helper but Him. These things are said in the middle verse of the Surah.

Man is the creation of Allah the Almighty on earth. The good and bad of human beings is in His hands. Only Allah knows what is good and what is bad for humans. He alone knows the path of truth, justice and guidance. He is the owner of the truth and the right path. Human beings pray to Allah the Almighty to guide them to the right path. The last three verses of this surah teach how to pray to Almighty Allah. The humans should pray to Allah for the truth, beautiful, simple and right path. They should humbly supplicate to Almighty Allah for the direction of the path followed by the beloved servants, the prophets and the truthful persons. Similarly, they also should seek refuge to Allah the Almighty from the path followed by people who are cursed and misguided, such as the path followed by the Jews and the Christians.

Moral Teaching

Surah Fatiha is a means of establishing a close relationship between the servant and the Almighty Allah. By constantly reciting this surah in prayer, the servant establishes a dialogue with Allah the Almighty. Allah the Almighty is the owner of the whole world. He is One and Unique. Lord of the Day of Judgment. He alone deserves all praise and worship. He is the Sustainer of all creation. He is the One Who directs mankind to the true-beautiful and simple-right path. Human beings should worship Him alone and ask Him for help in all matters. They should seek tawfiq to follow the path of the prophets and the favoured servants of Allah, and seek refuge from the path of the misguided and the cursed Jews and Christians.

Surah An-Nas (سُورَةُ النَّاسِ)

Surah An-Nas is the last surah in the Qur'an. This Surah is the 114th Surah of the Quran Majeed. The Surah has been revealed in the seventh Hijri in Madinah. The number of verses of surah An-Nas is 6. The surah is named after the word النَّاسِ (An-Nas) used in this surah. The subject matter of this surah is how to be saved from the evils of the cursed and expelled devil.

Word Meanings

قُلْ	you say, you tell	شَرٌّ	evils
أَعُوذُ	I seek refuge, I want refuge, I seek help	الْوَسْوَاسُ	the one who gives bad advice, adviser of bad activities, Satan
رَبِّ	Sustainer, Observer, Lord	الْخَنَّاسُ	concealer, one who hides himself (Satan)
النَّاسِ	human beings, mankind	الَّذِي	who
مَلِكٍ	Owner, Lord	يُوسُوفٍ	He gives evil advice
إِلَهٍ	Lord, Allah	صُدُورٍ	souls
مِنْ	from	الْجِنَّةِ	Jinn

Translation

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ	In the name of Allah, the most Merciful, the Most Gracious
قُلْ أَعُوذُ بِرَبِّ النَّاسِ ۝	Say, 'I seek refuge to the Lord of mankind
مَلِكِ النَّاسِ ۝	The King of mankind
إِلَهِ النَّاسِ ۝	The God of mankind
مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ ۝	From the evil of the sneaky whisperer
الَّذِي يُوسُوفُ فِي صُدُورِ النَّاسِ ۝	Who whispers into the hearts of people
مِنَ الْجِنَّةِ وَالنَّاسِ ۝	From among jinn and among people.'

Explanation

The holy Quran begins with Surah Fatiha. In this surah, mentioning the praises and attributes of Allah Ta'ala, prayer is made to Him for guidance to the right path. But at the time of walking through the right path, there may be many obstacles and evil suggestions from Satan. Therefore, in the last Surah of the Qur'an, Allah Ta'ala has taught us how we can save ourselves from the evils and deception of Satan.

In the first three verses of Surah An-Nas, three attributes of Allah are mentioned. These are, Lord, Owner, Elah. In fact, these three qualities cannot be attributed to any entity other than Allah Ta'ala. Mentioning the attributes of Allah Ta'ala, praising and glorifying Him, refuge has been sought from the deception and evil of the accursed Satan. Man cannot escape from Satan's evil by his own power and strength. Only with the help of Allah, it is possible to escape from Satan's deception and evil. The Holy Prophet (PBUH) said – 'When a child is born, Satan sits in its heart. If he remembers (dhikr) Allah when he grows up, Satan disappears. And if he does not remember Allah, then he gives bad advice in his heart.'

There are two types of devils who mislead people. One type of devil cannot be seen. They disappear and give bad advice to people's hearts. They are jin devils. And there is another type among people. Man Satan also encourages and deceives people to do bad things. Both types of Satan deceive people and turn them away from obedience to Allah, keep them from worshiping Allah, prevents good work. Without the help of Allah Ta'ala, one cannot escape from Satan's deception. So in Surah An-Nas, the prayer of seeking refuge with Allah from these two types of devils has been taught.

Moral teaching

We have been born in this world to obey and pray to Allah. He is our Creator, Sustainer. He is our Master. He is the only one Who deserves our prayer. But Shaitan misleads us to stay away from His path. It wants us to go astray. If we remember Allah, seek His help, then Shaitan cannot misguide us. It cannot deceive us.

Surah Al-Falaq (سُورَةُ الْفَلَقِ)

Surah Al-Falaq is the 113th number surah of the Holy Quran. The number of verses in this Surah is 5. The surah was revealed in Madinah. The surah is named after the word al-falaq (الْفَلَقِ) used in this surah.

Surah Al-Falaq and Surah An-Nas have a special relationship between them. These two Surahs were revealed together. It is narrated in Hadith Sharif that a Jew named Labid Ibn Asim cast a spell on the Holy Prophet (PBUH) through his daughter. They secretly collected a hair of the Holy Prophet (PBUH) and bewitched it with eleven knots. The Holy Prophet (PBUH) fell ill under the influence of magic and suffered a lot. Then Allah Ta'ala revealed these two Surahs together. The Holy Prophet (PBUH) was instructed to pray to Allah for refuge from magic through these two Surahs. The two surahs contain a total of eleven verses. After reciting one verse at a time and blowing on the knot, the effect of magic is lost. The Holy Prophet (PBUH) was freed from the magic and fell completely asleep.

It is said in the hadith that if you blow after reciting these two surahs, the action of magic is lost. And no magic can harm him who regularly recites two Surahs. The Holy Prophet (PBUH) used to recite two Surahs and wipe his entire body with his hands while sleeping.

Word Meaning

قُلْ	you say, you tell	إِذَا	when
رَبِّ	Observer, Lord	وَقَبَّ	obsessed, deepened
الْفَلَقِ	dawn, morning	النَّفَثَاتِ	blowing women
مِنْ	from	الْعُقَدِ	knots
شَرِّ	evils, harm	فِي	in, inside
خَلَقَ	He has created	حَاسِدٌ	jealous, envious
غَاسِقِ	darkness of night	حَسَدًا	He envied

Translation

Verses	Translation
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ	In the name of Allah, the most Merciful, the Most Gracious
قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ۝	Say, 'I take refuge with the Lord of Daybreak.
مِنْ شَرِّ مَا خَلَقَ ۝	From the evil of what He created.
وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ ۝	And from the evil of the darkness as it gathers.
وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ ۝	And from the evil of those who practice sorcery.
وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ ۝	And from the evil of an envious when he envies.'

Explanation

Surah Al-Falaq and Surah An-Nas have immense benefits and blessings. These two surahs teach how to seek refuge with Allah from various harmful things. Surah An-Nas specifically teaches how to be saved from Satan's mischief and evil. And Surah Al-Falaq teaches how to escape from the evils of various creatures. Everything in the sky and the earth is the creation of Allah the Almighty. He did not create anything in vain. Behind His every creation, there is wisdom and goodness.

Allah Ta'ala has created some harmful things to test His servants, as if the servant is afraid of those things in the world and seeks refuge with Allah for fear of being harmed by them. In this Surah, refuge has been sought from the dangers of the dark night. This is because, because most of the bad things happen in the darkness of night. And sorcerers usually do their harmful magic at night. Although female sorcerers are mentioned in verse no 4 of the Surah, both female and male magicians are intended here, because magicians can be male or female. Protection is sought from both types of sorcerers. Also in the last verse of the Surah, refuge has been sought from the envy of the envier. If the body is blown by reciting Surah Al-Falaq and Surah An-Nas, Allah Ta'ala protects human beings from all kinds of evil.

Moral Teaching

Allah the Almighty is the Great Creator of everything good, bad, harmful and beneficial in the world. Everything is under him. Therefore, to avoid the harm of these things and to get their benefits, we should seek help from Allah.

Surah Al-Ikhlās (سُورَةُ الْإِخْلَاصِ)

Surah al-Ikhlās is a short surah in Al-Qur'an; But its virtues and significance are quite greater. It is the 112th verse of Al-Quran. Its number of verses is 4. This Surah was revealed in the holy city of Makkah. Regarding its significance, the great Prophet (PBUH) said, This Surah is equal to one-third of the Qur'an. (Bukhari and Muslim). In another hadith, a person came to the Messenger of Allah (PBUH) and said, O Messenger of Allah! I love this Surah very much. In reply Nabi Karim (SAW) said, its love will enter you into Paradise. (Tirmidhi) In another hadith, Rasulullah (SAW) said, Whoever recites Surah Ikhlas, Surah Falaq and Surah Nas in the morning and evening, that is enough to keep him out of trouble. (Abu Dawood)

Shane Nuzul (Reasons Behind Revelation)

The polytheists (Mushriks) of Makkah worshipped idols. They did not know about the identity of Allah Ta'ala. Once they came to the Prophet (PBUH) and asked about the lineage of Allah Ta'ala. In response to their questions, Allah Ta'ala revealed this Surah. (Tirmidhi)

In another narration, the polytheists also asked, what is Allah made of - gold, silver or something else? Allah Ta'ala revealed this Surah answering all their questions.

Word Meaning

قُلْ	you say, you tell	لَمْ يَلِدْ	He didn't beget anybody.
هُوَ	He	لَمْ يُؤْكَدْ	He was not be gotten by anybody.
أَحَدٌ	Alone, Unique	كُفُوًا	equal, similar, identical
الصَّمدُ	Independent, Self-sufficient		

Translation

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ	In the name of Allah, the most Merciful, the Most Gracious
قُلْ هُوَ اللَّهُ أَحَدٌ ۝	Say, He is Allah, the One.
اللَّهُ الصَّمَدُ ۝	Allah, the Absolute.
لَمْ يَلِدْ ۖ وَلَمْ يُولَدْ ۝	He begets not, nor was He begotten.
وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ۝	And there is nothing equal to Him.

Explanation

In this surah, the monotheism (Tawhid) of Allah is described. It answers the various questions and misconceptions of the Mushrik and disbelievers about Allah Ta'ala. The Surah briefly describes the identity of Allah Ta'ala. Allah Ta'ala is One and Unique. He is self-sufficient. He alone has created all things and He alone controls them. He is not dependent on anyone for help. Rather, everything in the universe is dependent on him. And he needs nothing. He is above all the need. In response to those who asked about the identity of Allah's lineage, Allah Ta'ala said, He is someone who did not give birth and was not given birth. That means he is not the child of anyone and he has no children. He is One and Unique. No one in the universe is equal to Him and does not correspond to Him in form.

We will believe in the Oneness of Allah. We will not associate anyone with him. We will love this surah and will try to recite more and more.

Teachings

- Allah is One and Unique.
- Everybody is depended on Him; He is not depended on anybody.
- He has no wife, sons, daughters, or parents.
- He is self-sufficient and omnipotent.
- He has no peer or equal.

Surah Al-Humazah (سُورَةُ الْهُمَزَةِ)

Surah Al-Humazah is the 104th Surah of the Quran. The number of verses in it is 9. This Surah has been revealed in Holy Makkah. The word Humazah means blasphemer behind bars. This Surah has been named after the word Humajah used in the first verse of this Surah. In this surah, three heinous sins and their punishments have been described. The three sins are backbiting, talking badly in front, and greediness for money. We will memorize this surah with meaning and act according to the teachings of this surah.

Shane Nuzul (Reasons Behind Revelation)

Umayya Ibn Khalaf, Walid Ibn Mughira and Akhnas Ibn Shurayak used to condemn the Prophet (PBUH) and the believers. And their greed was strong. Allah the Almighty revealed this Surah mentioning the terrible consequences of their misdeeds.

Word Meanings

وَيْلٌ	Suffering, destruction	لَيُنْبَذَنَّ	Of course he will be thrown
لِكُلِّ	Everyone	الْحُطَمَةِ	Hutamah, the name of a Hell
هُمَزَةٌ	Backbiter	مَا أَدْرَاكَ	Do you know?
لُحْمَةً	Forward condemner	نَارٌ	Fire
جَمَعَ	He has accumulated, he has saved	الْمُوقَدَةُ	Burning
مَالًا	Goods, wealth	تَطَّلِعُ	It will consume
عَدَّدَا	He has repeatedly counted	الْأَفْئِدَةَ	Hearts
يَحْسَبُ	He thinks, he calculates	مُؤَصَّدَةٌ	Surrounded
أَخْلَدَا	It has made it immortal, it has made it eternal	عَمَدٌ	Pillars, poles
كَلَّا	Never	مُتَدَدَةٌ	Elongated, extended

Translation

Verses	Translation
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ	In the name of Allah, Most Gracious, Most Merciful
وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ ۝	Woe to every fault-finding back-biter
الَّذِي جَمَعَ مَالًا وَعَدَّدَهُ ۝	Who amasses wealth, counting it over
يَحْسَبُ أَنَّ مَالَهُ أَخْلَدَهُ ۝	Thinking that his wealth will make him live forever
كَلَّا لَيُنْبَذَنَّ فِي الْحُطَمَةِ ۝	By no means! He shall surely be cast into the crushing torment
وَمَا أَدْرَاكَ مَا الْحُطَمَةُ ۝	Would that you understood what that crushing torment is like
نَارُ اللَّهِ الْمُبْقَدَةُ ۝	It is a Fire kindled by Allah
الَّتِي تَطَّلِعُ عَلَى الْآفِكَةِ ۝	Reaching right into the hearts of men
إِنَّهَا عَلَيْهِمْ مُّصَدَّقَةٌ ۝	It closes in on them from every side
فِي عَمَدٍ مُّمَدَّدَةٍ ۝	In towering columns

Explanation

Surah Al-Humazahs can be divided into two parts. The first part with the first three verses and the second part with the last six verses. The first part identifies three heinous sins. The second part speaks of the punishment for these sins.

The sins described in this Surah are:

- Blasphemy behind bars or in secret. It is also called backbiting. This is a very bad thing. Allah the Almighty, in another verse of the Qur'an, mentions that backbiting is like eating the meat of a dead brother. Rasulullah (SAW) said, 'Blasphemy is more deadly or abominable than adultery' (Bayhaqi).
- To condemn someone face to face. It is very detestable work. Who is openly condemned, is humiliated and insulted. Its hardships also greater, and consequently the punishments are also severe. Many times due to this, quarrels, fights and chaos are created in the society.

- c. Accumulating wealth and counting it again and again. By this, extreme greed for money is meant. Too much greed for wealth makes people go astray. He spends his money excessively without considering what is halal and haram; thus he becomes miserly in mind even though his wealth increases. He does not provide the poor with their rights. He also does not perform the obligatory ibadat like Zakat, Hajj, etc. Rather, he accumulates wealth and thinks that these riches will keep him forever.

The punishment for the three heinous deeds mentioned in the second part of this surah is described. Backbiting, slander and lust for wealth are all bad deeds. These are big sins. For this, people will have to be held accountable in the hereafter. The idea that money will make people immortal is also not correct. Rather, all people must die. Then Allah the Greatest will take account of everyone on the Day of Judgment. Those who commit these three heinous deeds in this world will be severely punished in the Hereafter. Their place will be in the hell called Hutamah. The limbs of those people will burn in the fire of Hutamah. Even their hearts will be burnt in that fire. Nothing will escape the grasps of flames. If the fire of the world touches the human body, the person dies before it reaches the heart. There is no death in hell. So the fire will reach the heart while alive and the intense pain of heart burning will be felt there while alive.

Teachings

From this surah we learn some important things. They are:

- We will never condemn anyone either in his absence or in secret.
- Even we will never condemn anyone face to face.
- We will not greed for money. Rather, we will be satisfied with the wealth that Allah has given us and will spend it as needed.
- The punishment of hell is very terrible.
- We will stay away from the mentioned sins so that we are saved from the punishment of Hell.

Three Verses of Monajat (Prayer) with Meaning

We are alive in this world by the grace of Almighty Allah. Every day we enjoy many blessings of Allah. We should be thankful for these blessings. If we don't give thanks for the blessings, Allah will be displeased. We struggle a lot to get the earthly materials. Almighty Allah graciously gives them to us. Allah the Almighty is the owner of all the blessings of this world and the hereafter. Therefore, to attain these, one needs to pray to Him alone. Praying to get something from Allah Ta'ala is called Monajat. Monajat is an important ibadat. In the hadith, prayer has been described as the essence of worship. Almighty Allah has taught the method of prayer through the Holy Quran. There are many verses on prayer in the Quran. Three of these prayer verses are mentioned here. We will learn these and know the meaning. After that, we will pray to Almighty Allah to meet our needs through these.

Verse: 1

○ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

Meaning : 'O our Lord! Grant us the good of this world and the hereafter, and protect us from punishment of hell.' (Surah Al-Baqarah, verse: 201)

Every believer believes that after death he will be resurrected and will be accounted for his deeds. This period after death is called Akhirat. The period of the hereafter is not temporary like the earth. Rather it will be infinite, endless without end. Whether a person's Akhirat will be happy or sad depends on what he has done in this world. If anyone does good deeds in this world and obeys Allah, then his Akhirat will be beautiful. On the other hand, if anyone does bad deeds in this world, he will be punished in the Hereafter. The world is the testing ground of the believer. That is why the life of a believer in this world is important and the life of the hereafter is also important. In this verse, Almighty Allah is instructing the believers that they should not only desire the welfare of the world, rather they also should pray to Allah and ask Him for the welfare and success of both this world and the hereafter.

Verse: 2

رَبِّ اَرْحَمْهُمَا كَبَارَ بَيْنِي صَغِيرًا ۝

Meaning : ‘O my Lord, have mercy on them both (father and mother) the way they raised me as a child.’ (Surah Bani Israel, verse: 24)

We came into the world through our father and mother. They raised us. When we were very small, we could not do our own work, we could not eat with our own hands, and then our parents raised us. They tried to keep us happy and peaceful even after enduring many hardships. Forgetting their own happiness and peace, they tried to meet our needs. Mother endured the pain of pregnancy. Father has put food in our mouths by being under great strain. It is never possible for us to give any exchange and compensation for these. So Allah Ta’ala has taught us this prayer so that we pray to Allah Ta’ala through this du’a for the welfare of our parents.

Verse: 3

رَبِّ زِدْنِي عِلْمًا ۝

Meaning: ‘O my Lord! Enrich me with knowledge.’ (Surah Ta-ha, verse: 114)

Allah Ta’ala has created numerous creatures in the world. Great blue whales in the water, giant elephants on the land and many more. We cannot even imagine the variety and beauty of creatures He has created. But above everything, Allah has given superiority to humans. There is only one reason to give dignity to human beings over all creation - and that is man’s knowledge and conscience. Man can gain the identity of Allah by using his knowledge. They can obey Allah which is not possible for other creatures. That is why gaining knowledge is so important. The Great Prophet (PBUH) said - Seeking knowledge is obligatory for all Muslims. Allah the Almighty is the owner of all knowledge. He is the only giver of knowledge. He bestows on whom He wills. So it has been taught in the verse that humans should pray to Allah for increase in knowledge. We will not neglect in pursuing knowledge. We will always pray to Allah, the owner of all knowledge, for the increase of beneficial knowledge.

Al-Hadith (الْحَدِيثُ)

Hadith is an Arabic word. It means word, speech, opposite of old meaning new. In the terminology of Islam, the words, deeds and tacit consents of the Holy Prophet (PBUH) are called Hadith. Similarly, the words, deeds and tacit consents of the Companions (Sahabi) and the Tabi'is are also called hadith. The Companions said something or did some activities in front of the Holy Prophet (PBUH) based Islamic Shari'ah, the Prophet (PBUH) did not forbid it or remained silent, it is called tacit consent.

During the Prophet's (PBUH) lifetime, the writing of hadith was firstly prohibited for fear of matching with the Qur'an. But then the memory of the Arabs was very sharp. They could memorise what they heard. The Great Prophet (PBUH) also encouraged them to memorize hadiths. The Holy Prophet (PBUH) said - 'Blessed is the person who listens to my hadith, preserves it and conveys it to others exactly as he heard it' (Tirmidhi). Being inspired by this saying of the Holy Prophet (PBUH), the Companions memorized the hadith and passed it on properly to others. After the death of the Holy Prophet (PBUH), hadiths were memorized and preserved for a long time during the reign of Khulafay Rashidin and Umayya. In addition, the Companions established Hadith Education Centres and preached Hadith. People came from far away to learn hadith from them. Moreover, some Companions recorded many hadiths of the Holy Prophet (PBUH) on their own initiative. In 100 A.H., the Umayya Caliph Umar Ibn Abdul Aziz officially ordered the writing of hadiths. Subsequently, the Muhaddis of the third century of Hijri worked tirelessly to record all the hadiths in books. During this time, several pure books of hadith were compiled. Among these, 'Sihah Sittah' or six pure hadith books are notable. The compilation of hadiths continued in this tradition. And this is how we get the hadith of the Holy Prophet (PBUH).

Importance and Necessity of Hadith

Hadith is the second source of Islamic Sharia. The place of Sunnah or hadith is after the Quran. In the Qur'an, Allah the Almighty has described all the orders and prohibitions and the rules and regulations of Islam. In it, the rules, principles and instructions of Islam are discussed very briefly. And the Holy Prophet (PBUH) used to give the necessary explanations to implement these brief instructions. This explanation and analysis of the Prophet is the hadith. For example, in the Qur'an, the establishing of prayer is ordered; but there are no details in the Quran about how many times to pray day and night, how many rak'ats to be performed each time, how to bow and prostrate. Likewise,

the Qur'an enjoins the payment of Zakat. But about the amount to be paid, there is no mention in the Quran. According to the order of Allah, the Holy Prophet (PBUH) has described these detailed rules and laws through the hadith. This is why the importance of hadith like Quran is immense. Therefore, hadith is essential to understand the Quran and act according to it. Allah the Almighty said in this context-

مَا آتَاكُمْ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا ۗ

Meaning : 'Accept what the Messenger gives you and refrain from what he forbids you.' (Surah Hashar, Verse: 7)

The Prophet (PBUH) emphasised the necessity of hadith and said - 'I am leaving you with two things, as long as you cling to these two things, you will not go astray. One is the Book of Allah and the other is the Hadith or Sunnah of His Messenger.' (Muatta Imam Malek)

Two Hadiths with Meaning About Moral Qualities

Every verse and instruction of the Holy Qur'an guides people to find the right path. Also the hadith of the Prophet guides the entire human race to the path of truth, justice and peace. Therefore, we can say that the importance and necessity of Hadith in human life is immense.

To remain honest, beautiful and elegant in words and deeds is called ethics and morality. The importance of ethics and morality in human life is immense. It is said that unprincipled people are equal to animals. Everyone hates him. No one deals with him regarding money and sociability. He cannot live with his head held high in the society. On the other hand, everyone loves and respects ethical people. All imitate him. Everyone accepts him as an ideal. Our beloved Prophet (PBUH) was a man of the highest principles. No injustice could ever touch him. He has always practiced strict adherence to principles and ideals. He himself said- 'I was sent to show the perfection of good character and good morals.' The Holy Prophet (PBUH) has taught ethics and morals to the human race in the Holy Hadith. Two hadiths related to ethics are mentioned below with meaning. We will memorize them and implement its teachings in our lives.

Hadith-1

لَا إِيمَانَ لِمَنْ لَا أَمَانَةَ لَهُ وَلَا دِينَ لِمَنْ لَا عَهْدَ لَهُ (مُسْنَدُ أَحْمَد)

Meaning : 'He who does not keep his amanat has no faith, and he who does not keep his promise has no religion, i.e. he is not a true believer.' (Musnad Ahmad)

Teachings

A person has to acquire good qualities to achieve success in this world and hereafter. Those attributes make him likable to Allah and human beings. Keeping amanat and promises is one of them. As we lead our daily life, we make many promises to many people. Those promises must be kept. If we don't keep our promises, we will be less acceptable to people and we will be considered bad people in the eyes of Allah. We must be punished by Allah for not keeping the promise.

Similarly, when someone deposits (amanat) something with us, it is our duty to keep that deposit properly. If we betray the deposit or don't protect the deposit, we have severe penalties. So we will keep the promise and protect the deposit. The Holy Prophet (PBUH) has encouraged the human beings to be fully righteous and devout through the aforementioned hadith.

Hadith-2

إِنَّ الصِّدْقَ يَهْدِي إِلَى الدِّبْرِ وَإِنَّ الدِّبْرَ يَهْدِي إِلَى الْجَنَّةِ (بُخَارِي وَمُسْلِم)

Meaning: 'Truth leads (man) to the path of righteousness. And virtue leads to Paradise.' (Bukhari and Muslim)

Teachings

Honesty is a noble virtue. Truthfulness is the expression of true words, actions, matters, situations, etc. without concealing them. Everyone likes and loves a truthful person. Everyone helps him. Our beloved Prophet (PBUH) was truthful. He never told a lie in his life. He has advised people to speak the truth. Because truth keeps people from all wrongdoings. A truthful person cannot indulge in any misconducts. Always engage yourself in good deeds. As a result, his current life will be beautiful and meaningful and he will be able to attain the good fortune of Paradise in the Hereafter.

Since honesty keeps people from sinning, leads to the path of virtue, and virtue leads to heaven, so we will always speak the truth. We will avoid lies. Only then we can get rid of hell and enter paradise.

Two Hadiths with Meaning about Monajat (Prayer)

Monajat (prayer) is a favourite worship of Allah the Almighty. Monajat is the bridge to a close relationship with Almighty Allah. Allah wants a servant pray to Him more and more through munajat. He has promised to accept the prayers of the servant. He said-

أَدْعُونِي أَسْتَجِبْ لَكُمْ ط

Meaning: ‘You call me, I will answer your call’ (Surah Mu’min, verse 60).

The Prophet (PBUH) is the great teacher of the Ummah. He said – ‘I have been sent as a teacher’ (Ibn Majah). He guided mankind to the right path. He has practically taught by following which path people can get welfare and well-being in this world and the hereafter. He has taught the Ummah how to pray to Almighty Allah through Hadith. There are numerous hadiths related to munajat. Here we will learn two hadiths of munajat with meaning and through them we will pray to Allah the Almighty with devotion.

Hadith-1

اللَّهُمَّ إِنِّي أَسْأَلُكَ الْهُدَى، وَالتَّقَى، وَالْعِفَافَ، وَالْغِنَى (مُسْلِم)

Meaning: ‘O Allah, I seek guidance, piousness, good character and solvency from You.’ (Muslim)

The Holy Prophet (SAW) taught his Ummah numerous dua’s through which they would make their supplications to Allah. This hadith is one of them. This hadith mentions four important things that a servant should pray to Allah. The first one is guidance or finding the right, straight path. If we follow this path, Allah becomes satisfied with us. Secondly, it is said about Taqwa or piousness. Taqwa is to perform all actions according to the will of Allah. Thirdly, it has been said about good character. Good character is the most valuable asset of a person. And finally, it has been said about solvency. If these four things are found in a person then he will be successful in this world and hereafter.

Hadith-2

اللَّهُمَّ إِنِّي أَسْأَلُكَ عِلْمًا نَافِعًا، وَرِزْقًا طَيِّبًا (ابْنُ مَاجَه)

Meaning : ‘O Allah, I pray to You for beneficial knowledge and holy sustenance.’ (Ibn Majah)

Academic Year 2024 Knowledge is an invaluable asset of human beings. But not all knowledge is useful for this world and the hereafter. Rather, some knowledge can destroy the hereafter and the world. The pursuit of some knowledge does not bring any good but is simply a waste of time. That is why the Holy Prophet (PBUH) has taught us dua to seek useful knowledge from Allah, the knowledge that will make us successful in this world and hereafter. At the same time, in the hadith, it is taught to seek holy sustenance from Allah. This is because

Allah Ta'ala does not accept any dua of a servant if the sustenance is not holy. So we ask Allah for beneficial knowledge and holy sustenance as taught in Hadith Sharif.

Hadith in Establishing Moral and Human Values

Honesty, truthfulness, courteous behaviour, good nature, sweet talk, good character, kindness, forgiveness, love, mutual cooperation -the combination of these all is moral and human values. Adherence to these moral and human values is essential to make people's life and society beautiful. Without the best character, ethics and human values, no individual, society and nation can develop. Therefore, the need for these moral and human values is very essential for the formation of an ideal society.

When a person's daily life behaviours, activities, manners, deals, everything are admired and acceptable, then he is called a person with moral and humane qualities. Rasulullah (SAW) called a person with such morality and humanity as the best among human beings. He said, 'Surely the person among you is the best, whose character is good.' (Bukhari and Muslim)

Moral and human values are one of the best assets of a person's life, which makes his life beautiful and developed. Through this, he attains honour and dignity. If everyone in the society follows this ideal, the society becomes a place of happiness, peace and prosperity.

On the other hand, if there are no moral and human values in the society, peace does not exist there. Corruption, terrorism, theft, robbery, extortion, fraud etc. spread. People do not practice the virtues of kindness, love, unity, adoration etc. People mistrust and suspect each other. As a result, various anarchy and unrest are observed in the society.

The hadith of the Holy Prophet (PBUH) plays a very important role in establishing moral and human values. In the lesson before this, we have learnt the introduction to hadith. Through Hadith we can learn about the words and deeds of the beloved Prophet (PBUH). We can come to know about how he treated people. We also know about his good character. By reading the hadith, we can also find out what guidance he has given us.

In the Hadith Sharif, the beloved Prophet (PBUH) has instructed us on various moral and humane behaviours. He has encouraged us to practice the virtues of affection, compassion, kindness, forgiveness, equality, friendship, brotherhood, love, mutual cooperation etc. He has also forbidden us to do bad things like blasphemy, lying, cheating, stealing, robbing, abusing, mocking etc. Jealousy, pride, egotism, self-indulgence, etc. are also bad habits. They are contrary to human ideals. These destroy moral values. The Holy Prophet (PBUH) has instructed us to refrain from these too. He said,

إِيَّاكُمْ وَالْكَذِبَ فَإِنَّ الْكَذِبَ يَهْدِي إِلَى الْفُجُورِ وَإِنَّ الْفُجُورَ يَهْدِي إِلَى النَّارِ

Meaning: 'And you must refrain from telling lies. Because lies lead to sin, and sin runs

on the way to hell.’ (Muslim)

By practicing good qualities and avoiding bad qualities, we can become a man with good characters. They also help in upholding our moral and human values. Thus, the teaching of hadith builds us up as human beings with moral and human values.

Hadith Sharif describes the life of the Prophet Muhammad (PBUH) and ideals of good character. Our beloved Prophet (PBUH) had the best character. Allah Ta’ala Himself said to the Messenger of Allah (PBUH)-

وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ ۝

Meaning : ‘And surely you are of great character.’ (Surah Al-Kalam, verse: 4)

Prophet Muhammad (PBUH) was the greatest human being of all time. He always followed moral and humane qualities. One of his titles was Al-Amin. Al-Amin means the faithful, the truthful. He always spoke the truth. He was honest in his words and deeds. If someone deposited or kept something to him, he would return it to the owner properly. He never lied, broke promises, betrayed with anybody. As a result, his enemies also called him al-Amin or the faithful.

Thus it can be seen that all virtues existed in the character of Rasulullah (SAW). He was forgiving, kind, hospitable, soft spoken. He never did wrong and obscene things. Indecent behaviour and speech never appeared from him. Throughout his life, he taught people practically about good character. Rasul (PBUH) is the ardent example of keeping these ideals, morals and human values. If we follow the character of the beloved Prophet (PBUH), we will never violate moral and human values. Rather, through this we can grow as real human beings. That is why Allah says-

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ

Meaning : ‘Verily, In the Messenger of Allah (PBUH), there are examples of good and incomparable ideals for you.’ (Surah Al-Ahzab, verse: 21)

The ideals of life of Rasul (PBUH) are beautifully preserved in different books of Hadith. They are like guides for. We will know them by reading hadith and act accordingly. Then we will be able to become ideal people with moral and human qualities.

Organisation of Islamic Events

Among the rules of Islam that we have learned so far, one of the most important is ibadat, which we have learned in the previous chapter. And the best way of this ibadat is to pray. From the previous chapter, we have also learned about purity and impurity. In this chapter, we have learned some important suras, some verses for munajat and some other important hadiths. Now you have to do a special task. You have to organize an Islamic event by combining everything you have known or have learned so far about worship. On that occasion, some of your friends will present Hamd-Naat, some will recite the Quran, some will display a poster made with the rules of ablution, bath, and tayammum that you have learned, and some will present the sayings of the Quran and Hadith. Someone can make a poster and show everyone what are the obligatory acts in the case of salat or tell them orally.

It means that you have to organize a beautiful Islamic event, which includes your own pre-existing Islamic presentation, as well as what you have learned so far from your Islamic book of class 6.

So start organizing the event without delay. And take your teacher's help in this matter. Decide with your teacher's advice about when and where the event will be held. And all the friends will share their work and start working quickly!

Now your activities are:

Activity-12: (Organising Islamic Event)

- Deciding who will present what in the event with the help of the teacher
- Practicing Hamd-naat, Quran recitation etc. for presentation in the program. Making posters if you want to show any
- Deciding how the event will run (schedule).
- Presenting and participating in Islamic events!

All the friends will present the program together with the help of the teacher on the specified day. You will perform the duties assigned to you properly. If any of your friends need any help, then help them accordingly. If you can observe the event nicely, you will learn a lot through this.

Chapter Four

Akhlaq

Dear learners,

We do a lot of works all day long, don't we? Think a bit about what you did yesterday. Tell us which of the works done by you yesterday you will regard as good deeds. Think about them, and decide if there are any activities you did yesterday whether we can regard them as good deeds. Whether we can call them good deeds. Think and write them down in your notebook.

Activity-13 : What good deeds you did yesterday?

When Activity 13 will be done, your teacher will tell you what good deeds you have done. Listen to the teacher carefully. You will know what good deeds your friends have done, you yourself will also try to do those good activities.

Well, do we always just perform good deeds? Doesn't it ever happen that we've done something that may not be a good activity? We may not always do things we know we should do, but sometimes we do these types of some small activities, don't we?

Think a little bit, sometimes we get angry at our parents, we don't want to sit down to read on time, we scold our younger siblings, don't we? This is not a good thing at all. Now we will think of some things that we sometimes do, but we shouldn't actually do them. So now your job is:

Activity 14 : What activity you did yesterday which is not a good deed?

This can be a small or big activity. Think and write. There is nothing to fear. The teacher will not punish you for doing this, but you will tell the teacher how you can stay away from such works in the future.

Well, when all the friends will the work, the teacher will look into it and give some examples of works which are not good. Then the teacher will introduce you to Islamic Akhlaq or character.

Akhlaq

Akhlaq (أَخْلَاقٌ) is an Arabic word. Its lexical meaning is temperament, character, manners and behaviour etc. In Islamic terminology, morality is the expression of human character, personal disposition, behaviour and his behavioural expressions towards other persons and society.

There are two types of Akhlaq; namely- A) Akhlaq-e-Hamidah or good character; B) Akhlaq-e- Jamimah or evil character

Akhlaq-e-Hamidah (الْأَخْلَاقُ الْحَبِيَّةُ)

Akhlaq means character; and Hamidah means admirable. That is why Akhlaq-e-Hamidah means admirable character. Akhlaq-e-Hamidah is also called Akhla-e-Hasana or good character. Akhlaq-e-Hamidah is the good behaviour or character that Allah the Greatest likes and that is performed following the ways shown by the Prophet (PBUH). When human nature as a whole is beautiful, elegant and good, then that is called Akhlaq-e-Hamidah. Honesty, truthfulness, fidelity, decency, keeping promises, trustworthiness, forgiveness, benevolence, humility and service to creation are included in Akhlaq-e-Hamidah. Man acquires excellence through the practice of these qualities.

The Great Prophet said in this regard-

إِنَّ مِنْ خَيْرِكُمْ أَحْسَنَكُمْ أَخْلَاقًا

Meaning : ‘The person who has a beautiful character is the best among you.’ (Bukhari)
The followings are the instructions of the Holy Qur’an and Hadith about what we should do to achieve Hamidah in Akhlaq:

- To be honest in words, deeds and thoughts and to adopt the principle of honesty;
- To refrain from idle talk;
- To protect the deposit;
- To keep promises;
- To behave politely and humbly;
- To avoid quarrelsome disputes;
- To adopt a frugal approach;
- To avoid bad company and situations;
- Not speaking loudly or harshly;
- To be steadfast in the testimony of honesty;
- To maintain decency in speech, actions, and conduct, and abstain from obscenities; and
- To refrain from harming the environment, nature and animals without any reason.

We have learned about Akhlq-e-Hamidah so far. This time let us do the following activity with the friend beside you:

Pair Activity : What we can do to build good character

- 1.
- 2.
- 3.
- 4.
- 5.

Several Akhlq-e-Hamidah

To be a complete momin, one must attain the qualities of Akhlaq-e- hamida or the qualities. Dear Students, let us know some Akhlaq-e-Hamida or good and praiseworthy qualities.

Truthfulness (الصِّدْقُ)

Truthfulness is one of the best qualities of human life. Truth liberates man and falsehood destroys him. Truthfulness shows us the way to paradise. Everyone loves a truthful person. Truthfulness is called as-sidk (الصِّدْقُ) in Arabic. Usually a person who practices sidk or truthfulness is called sadiq (صَادِق) or a truthful person. The role of truthfulness in our lives is immense. If we practice truthfulness in all aspects of our daily lives, we will be liberated in this world and in the hereafter. Rasul (SAW) says-

عَلَيْكُمْ بِالصِّدْقِ - فَإِنَّ الصِّدْقَ يَهْدِي إِلَى الْبِرِّ - وَإِنَّ الْبِرَّ يَهْدِي إِلَى الْجَنَّةِ

Meaning : ‘You must speak the truth because truthfulness leads to virtue and virtue leads to paradise.’ (Muslim)

Regarding the benefits of truthfulness, the Prophet Mohammad (PBUH) said, ‘truth is peace and falsehood is doubt.’ (At-Tirmidhi) Our beloved Prophet (PBUH) was the embodiment of truthfulness. He has practiced truthfulness in every aspect of life. In no case did he lie. The Prophet (PBUH) has created a stream of truth in the world civilisation. Allah the Almighty says-

وَقُلْ جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ ۗ إِنَّ الْبَاطِلَ كَانَ زَهُوقًا ۝

Meaning: ‘Say, Truth has come and falsehood has disappeared. Falsehood is always bound to wither away.’ (Surah Bani Isra’il, Verse: 81)

The Prophet (PBUH) said- ‘Speak the truth, even if it is bitter.’ (Baihaqi)

Group discussions : The benefits of speaking the truth

Kindness to parents

Parents are a special blessing of Allah in our lives. As soon as we come into the world, we grow with their innumerable graces. Especially in every moment of our childhood from birth our life is useless without their grace. For this reason, the place of parents is after Allah in getting obedience, good behaviour and love. In this sense, Allah the Greatest declares-

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا ۗ

Meaning: ‘Your Lord is instructing you not to worship anyone but Him, and to be kind to your parents.’ (Surah Bani Isra’il, Verse: 23)

In the light of this verse of Allah the Almighty, it is inevitable for the children to behave goodly with the parents. On the other hand, it is prohibited to hurt them in any way. Parents love us more than their lives. They sacrifice the happiness and peace of their lives for our happiness and peace. When we fall into sickness of any kind, their worries have no limits. Even then they give up food and sleep and are desperate for our health. Their contribution to our lives is incomparable to that of others. So we are forever indebted to our parents.

We have to behave goodly with the both father and mother. However, Islam has elevated the mother to a high status. Abu Hurairah (RA) said: A man came to the service of the Messenger of Allah (PBUH) and asked, O Messenger of Allah (PBUH), who among the people has the right to receive the best service from me? Muhammad (PBUH) said, ‘Your mother.’ The man wanted to know again, then who? He said, ‘Your mother.’ The man also wanted to know again, then who? He said, ‘Your mother.’ The man

wanted to know again, then who? He said, ‘Your father.’ (Bukhari and Muslim). In the interpretation of this hadith, it is said that the three hardships that a mother does for her child, are never possible for a father to do those. Such as: the difficulty of pregnancy, the difficulty of childbirth, the difficulty of suckling milk after birth. Rasul (PBUH) said in a holy hadith-

الْجَنَّةُ تَحْتَ أَقْدَامِ الْأُمَّهَاتِ .

Meaning : ‘The paradise of the child is under the feet of the mother.’ (Nasaii)

In another hadith, regarding the dignity of the father, the Prophet (PBUH) said- ‘the pleasure of Allah lies in the satisfaction of the father, and the displeasure of Allah lies in the dissatisfaction of the father.’ (Tirmidhi).

According to the Qur’an and Hadith, we have to do good behaviour towards our parents.

- You must speak to them in a gentle and humble manner;
- Be kind to them with humility;
- They must be cared for;
- We must respond to their calls and be present to them;
- While praying for yourself, you should also pray for them like this; O my Lord! Be kind to them, as they brought me up in childhood’;
- We have to get along well with their relatives and friends, etc.

Individual Activity : Make a list of what good deeds you do daily with your parents and what else you want to do.

What I do	What else I want to do
1.	1.
2.	2.
3.	3.
4.	4.
5.	5.

Good Manners to Relatives

The word kinship (atmio) comes from the soul. Relatives are persons or persons related to the soul. Kinship refers to the intimate bond formed through blood relationship or marital relationship. We should all maintain kinship ties and be kind to them. Relatives are our closest ones. They rushed forward in our happiness and sorrow. They provide advice when needed. They come forward to help us in times of danger by offering advice and various suggestions when necessary. Therefore, after fulfilling the rights of parents, it is the sole duty of each of us as believers to fulfil the rights of relatives. Allah the Almighty says-

وَبِالْوَالِدَيْنِ إِحْسَانًا وَبِذِي الْقُرْبَىٰ

Meaning : ‘Be kind to your parents and treat your relatives well.’ (Surah An-Nisa, Verse: 36)

The kinship relationship is generally divided into two parts. Such as blood relatives and marital relatives. Most of the blood relatives belong to our paternal and maternal line. That is, they are very close and dear to our mother and father. For example: among the relatives of the paternal line are our grandparents, uncles, aunts, cousins and their children. Again, the relatives of the maternal family include grandparents, uncles, aunts and their children. Our brothers and sisters and their children are also our close relatives. In the case of marital relations, all the blood relatives of the wife or husband are our relatives. All kinds of relatives have the right to receive good behaviour from both sides. It is Islamic etiquette to maintain relations with all of them. Allah the Almighty says-

وَأْتِ ذَا الْقُرْبَىٰ حَقَّهُ

Meaning : ‘You claim the rights of your relatives.’ (Surah al-Isra, Verse: 26)

The Importance of Maintaining Good Manners and Relations with Relatives

Islam has emphasized the importance of maintaining good manners and good relations with relatives. Keeping in touch with relatives is part of obeying Allah’s command. In several verses of the Qur’an, guidance has been given to maintain good relations with one’s relatives. The Prophet (PBUH) said:

لَا يَدْخُلُ الْجَنَّةَ قَاطِعٌ

Meaning : ‘The one who breaks the relationship with relatives will not enter Paradise.’
(Bukhari and Muslim)

In another hadith, the Prophet (PBUH) said- ‘The kindness is not poured in the community where there is a person breaking the relationship with the relatives.’
(Bayhaqi).

Our beloved Prophet (PBUH) not only ordered to maintain good manners and good relations with the relatives, but he also set an excellent example in this regard in his personal life.

Teamwork : What can we do to develop relationships with relatives? Make a list.

Good Manners to Neighbours

Neighbours are our closest ones. Usually those who live very close to or next to us are our neighbours. When the Prophet (PBUH) was asked about how far the inhabitants of the area would be considered as neighbours, he said, ‘Up to forty houses in front, behind, right, and left are all our neighbours.’

The Importance and Necessity of Virtue Towards the Neighbour

Humans are social creatures. We depend on each other for happiness and peace in social life. In this life we cannot go on without neighbours. They know more about our good and bad news than others. Many times our neighbours come to our aid before our relatives rushed to our rescue. So it is our duty to be in harmony with them and to behave well and to move forward with their help and cooperation. It is our moral and religious duty to treat everyone with respect, regardless of their religion, caste or creed.

There are clear instructions in the Holy Quran and Sunnah on how to be kind to one’s neighbour. Islam places so much importance on the neighbour’s morality and responsibility and duty that the Prophet (PBUH) said, ‘Jibreel always bequeaths to me about neighbour. Even if I started thinking, maybe Allah will make the neighbour the heir.’ (Bukhari)

Ibadat includes fulfilling one’s duties and responsibilities towards one’s neighbour. The true believer is the one who is saddened by his neighbour’s sorrow and rejoices in his happiness, tries to relieve his neighbour when he is in danger, feeds his neighbour if he is hungry, etc. The Prophet (PBUH) said-

لَيْسَ الْمُؤْمِنُ الَّذِي يَشْبَعُ وَجَارُهُ جَائِعٌ إِلَى جَنْبِهِ

Meaning: ‘A person is not a believer who eats on a full stomach and his neighbour next to him is starving.’ (Bukhari)

It is inappropriate to misbehave with neighbours and hurt them and disturb their safety. In this regard, the Prophet (PBUH) swears in the name of Allah the Almighty and says- ‘A person from whose evilness his neighbour is not safe is not a believer.’ (Bukhari)

Write carefully : The works by doing which we can be considered as good neighbours

- 1.
- 2.
- 3.
- 4.
- 5.

Respect for the Elders and Affection for the Younger Ones

Respecting the elders and loving the younger is one of the most admirable aspects of human character. Just as the young are the future leaders of the country and the nation, similarly the elders are the pillars of the society. Therefore, just as children should be nurtured with love and affection, we also should show respect and reverence to the elders. This is the teaching of the Great Prophet (PBUH). Dear students, today we will learn about the teachings of Islam about respecting the elders and loving the younger ones.

Islam places special importance on showing respect to the elders and loving the younger ones. Prophet Muhammad (PBUH) respected the elders and loved and adored the younger. He urged respect for the elders and affection for the younger. The Holy Prophet (PBUH) said-

لَيْسَ مِنَّا مَنْ لَمْ يَرْحَمْ صَغِيرَنَا وَيُقَرِّبْ كَبِيرَنَا

Meaning : ‘A person who does not love the younger and respect the older is not counted among my Ummah.’ (Tirmidhi)

It is the moral responsibility of the younger to greet the elders when meeting them, show respect to them, speak with them with dignity, seek their advice before starting any work, follow their advice, and if necessary, help them in their work. The Holy Prophet (PBUH) said, ‘If a young man respects an old man because of his old age, then Allah will appoint for that young man in his old age a person who will respect him.’ (Tirmidhi)

If the children are sitting, get up and arrange for the elders to sit. We see from the life of the Prophet that when the leaders of the disbelievers came to him, he honoured and respected them properly. He made them sit, speak with them with respect. Abu Jahel was the greatest enemy of Islam. He hindered the Prophet (PBUH) in various ways in his work of preaching Islam. Even on the road which the Prophet (PBUH) used to pray, Abu Jahel cut a big hole with people so that the Prophet (PBUH) fell into the hole while passing through the road. But by the will of Almighty Allah, Abu Jahel himself fell into that hole. And the Prophet (PBUH) helped Abu Jahel to get up from that hole. The Holy Prophet (PBUH) showed him this honour only because he was the eldest. This proves that the elders must be respected in any situation.

Loving the little ones is the ideal of the Holy Prophet (PBUH). He loved children very much. He tried to cheer them up with sports and sometimes making jokes. He loved not only his own children but all children equally. How his behaviour was towards children can be understood from the following incident.

Once a group of Companions from Abyssinia came to Madinah in the service of the Prophet (PBUH). Small children were also with them. The Holy Prophet (PBUH) mixed with the little children. played with them and even tried to entertain them by speaking their language. In this way he won the hearts of young children.

Another day's story. The Holy Prophet (PBUH) was praying. The children Hasan (R.A.) and Hussain (R.A.) were on the back of their grandfather when he was offering sijdah. The Holy Prophet (PBUH) did not get up from sijdah until they got off his back. As a result, the sijdah became longer. After prayer, the worshipers asked, 'O Messenger of Allah! Did you perform your sijdah for a long time today? He replied, My descendants (grandsons) have made me a rider. So I didn't like getting them off my back so quickly.' (Musnad Ahmad, Al-Bidaya One Nihaya)

The Holy Prophet (PBUH) used to kiss the children fondly. He was always conscious about the rights of children. He gave them more priority than others. He tried to protect the children. He especially loved orphans and disabled children. Rasulullah (SAW) said, 'Love your children and teach them good manners' (Ibn Majah). He also instructed the behaviour of young children in such a way as to instil in them a sense of self-respect.

It is the duty of the elders to appreciate and encourage the good deeds of the younger ones. It increases the expansion of children's minds. They are encouraged for good deeds.

Thing to be Done for the Children from the Elders

- to forgive the mistakes of the little ones;
- to treat them affectionately;
- to involve in fun and games with them;
- never getting upset or excessively being angry with them;
- to teach them good human qualities;
- to value their work and opinions;

Individual Activity : Make a list of what good behaviours you show to your parents, relatives and elders every day and what you want to do more.

What I do	What else I want to do
1.	1.
2.	2.
3.	3.
4.	4.
5.	5.

Good Manners to the People of other Religions

Islam teaches generosity and human behaviour towards all people. It is Islamic etiquette to get along well with people of different religions. Because, everyone is equal as a human being. Allah has honoured all people. According to the hadith, one day Sahl ibn Hunaif and Qays ibn Sa'd were sitting in Qadisiyah area. Then some people passed by them with a corpse. They stood up. Then they were told that the body belonged to a non-Muslim. They said that a corpse was once taken by the side of the Prophet (PBHU). Then he stood up. He was told that it was the body of a Jew. Then he said, was he not a living person? (Bukhari)

We have to stand by people of different religions in their happiness and sorrows. The teaching of Islam is to help them in any danger. In the society in which the Prophet (PBUH) established Islam, people of different religions lived. The Prophet (PBUH) used to stand by everyone's side in times of danger and sorrows. He even went to their homes to see non-Muslim patients and served them. He always protected the rights of the people. In this context, Rasulullah (SWA) said, 'Know! If a Muslim oppresses a non-Muslim citizen, or degrades his dignity, or something in his corner or forcibly confiscates resources; then on the Day of Resurrection in the court of Allah, I will stand against them and on the side of the non-Muslims.' (Abu Dawood).

Hazrat Asma (RA) narrates, "My non-Muslim mother came to me. I asked the Messenger of Allah (PBUH): Shall I treat her well? The Prophet (PBUH) said, 'You will treat her as your mother.' (Bukhari)

Duties and Responsibilities Towards the People of other Religions

Islam is a religion of peace and welfare. That is why Islam has instructed the welfare of all irrespective of Hindus, Muslims, Christians, Buddhists. Therefore, Muslims have responsibilities and duties towards followers of different religions. The duties and responsibilities that Muslims will offer for the followers of different religions are-

- People of different religions will not be hindered from practicing their own religion and festivals;
- We have to talk to them with a smile and behave nicely;
- They must not be forced to convert to Islam;
- There is no bar to financial transactions, trade and service exchanges with people of all faiths;
- People of different religions must be given security of life and property;
- If there are relatives belonging to different religions, they should be treated with due respect and dignity; and
- Neighbours of different religions should be given due rights and dignity. We must stand by them in their misery and hardships.

Homework : Write a story about your good relationship with a friend or neighbour of different religions.

Peaceful Coexistence and Righteousness with All

Islam has instructed for humane behaviour with all forgetting all the differences of race, religion, belief, caste, colour, Arab, Non-Arab, white, black, rich, and poor. It has taught to respect all as human beings to ensure peaceful co-existence in society. The Prophet of Islam was sent for the welfare of all creatures. Allah says, ‘I have sent you as a mercy to the worlds’ (Surah Al-Ambia, verse: 107). Therefore, it is the responsibility of people to live together in society and to achieve the welfare of all creatures.

In the eye of Islam, Allah Ta’ala created all human children from father Adam (A.S.) and mother Hawa (A.S.). It has been said in the Quran-

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ

Meaning : ‘O people! I created you from one male and one female.’ (Surah Al-Hujurat, Verse: 13) Therefore mankind is a family. The Holy Prophet (PBUH) said in this context-

الْخَلْقُ عِيَالُ اللَّهِ فَأَحَبُّ الْخَلْقِ إِلَى اللَّهِ مَنْ أَحْسَنَ إِلَى عِيَالِهِ

Meaning : ‘All created worlds are the family of Allah. So among the created worlds, he is the most beloved to Allah who treats Allah’s family well’ (Baihaqi).

So all humans and other creatures of Almighty Allah are members of this big family. This is the teaching of Islam that everyone in the family will live peacefully together in the society. Therefore, we will forget the differences of race, religion, colour, caste, high, low, rich, poor, etc., help each other, come forward in the danger of others, treat everyone well. The Holy Prophet (PBUH) mentioned in the Madinah Sanad that one should consider one’s neighbour as one’s own. No harm can be done to him or any offense committed against him. If anyone in Medina is attacked by an external enemy, it will be resisted through mutual cooperation. Everyone will help the oppressed. As a result, citizens of all religions, sects and communities living in Madinah live peacefully and come forward to help each other in all dangers.

The first caliph of Islam was Hazrat Abu Bakar (RA). During his reign, when a person belonging to a different religion became ill or old and unable to work, he would waive his annual tax and provide food for him and his family from Baitul Maal. Hazrat Umar Bin Khattab (R.A.), the second Caliph of Islam, was very kind and just to the followers of other religions. Once upon a time, when he was passing by a tribe, a helpless old man grabbed him from behind. Omar (RA) said politely, ‘What do you need?’ The

old man said, ‘Tax exemption, some help and old age allowance.’ Omar (RA) at first took him to his house, provided adequate food and assistance. Then he took him to the accountant of Baitul Maal and said, ‘Exempt the tax of this old man, and all the old men like him in our country, and help them out of the food store. It is not at all legal for us to take advantage of their youth and leave them helpless in old age.’ The old man was a follower of Judaism. (Imam Abu Yusuf, Kitabul Kharaj)

In the light of the above incident, we should build a peaceful co-existence through mutual cooperation and love with the non-Muslims around us. At the same time, we should behave goodly and cordially with all non-Muslims.

Environmental Cleanliness and Preservation

Our environment is everything that surrounds us. All this is Allah’s gift. It is said in the Holy Quran, ‘We have spread out the earth, and set upon it firm mountains and caused everything to grow in due proportion. We have provided therein a means of livelihood for you and for all those creatures for whom you do not provide. There is not a thing but its storehouses are with us. But we only send down each thing in an appropriate measure. We let loose fertilizing winds, and bring water from the sky for you to drink; and you could not have stored it up for yourselves.’ (Surah Al-Hijr, Verses: 19-22)

When the environment is harmed, its balance is lost. Islam seeks to ensure human well-being through an improved environment. That is why Islam is determined to keep the environment clean and free from pollution. Dirty and polluted environments are the main causes of diseases. Therefore, garbage, phlegm, spit and defecation should not be done here and there. Nature needs to be allowed to run according to its rules. Therefore, everyone needs to fulfil their responsibility to protect the natural beauty and prevent pollution. Throwing garbage everywhere is like polluting the environment on the one hand and it is tasteless work on the other. That is why Islam has given special importance to keeping the environment proper and pollution free for human health. The beloved Prophet (PBUH) said: You keep your courtyards clean. With the utmost importance on cleanliness, he declared, ‘Cleanliness is a part of faith.’ (Muslim) It is forbidden to urinate in closed or flowing water to keep the environment clean. In another hadith, it has been said, ‘You refrain from three cursed deeds; discharge of excrement on the way of coming and going, discharge excreta in the middle of the road and excrement in the shade of trees.’ (Abu Dawood). We want a healthy, nice and pleasant natural environment to live beautifully. Tree planting and afforestation are essential for the balance and preservation of the environment. Forests and vegetation are essential for maintaining the balance of the environment and reducing the temperature. Islam forbids doing anything that harms the environment. The wastage, destruction or excessive use of natural resources is not justified in the eyes of Islam. Any act of

environmental destruction is equal to depriving oneself of the services provided by Allah. The Prophet (PBUH) forbade cutting down trees to protect the environment. The Great Prophet (SWA) said- if you can understand that Resurrection (The Great Depression) is coming and you have a tree sapling in your hand, yet you plant the sapling (Musnad Ahmad). In another hadith, the Holy Prophet said, ‘Planting trees is a charity for Muslims.’ (Bukhari) The Holy Prophet (PBUH) also said, ‘If someone dies by planting a tree, but the tree lives, the deceased will receive rewards until the humans, animals and birds enjoy its fruits and shadow.’ (Musnad Ahmad). Elsewhere in a hadith it is said, ‘Whoever plants a tree and takes care of it and makes it grow, one reward is written for one fruit in his record.’ (Musnad Ahmad)

All the people of the world should refrain from all the environmental catastrophic activities like polluting the river water, cutting down the hills, dumping waste in the stagnant water, industrial fumes, carbon emissions etc. We must keep our beloved homeland environmentally friendly. Different elements of the environment are essential for the healthy survival of human beings and other creatures.

Some Things to Do to Protect the Environment-

- Refrain from doing anything that harms nature and the environment;
- Throwing wastages in particular place;
- Reduce the tendency to cut down trees, and plant more trees;
- Disposal of industrial waste and chemicals before discharge into the environment;
- High noise control;
- Ban on the use of polythene;
- Disposal of pesticides, harmful wastes and sewage in water should be stopped; and
- Planned urbanisation.

Group Activity : Clean your classroom and surrounding areas together with your friends of grade 6.

Akhlak-e-Jamimah (الْأَخْلَاقُ الدَّمِيمَةُ)

Akhlak-e-Jamimah means a disgraceful character. Akhlak-e-Jamimah refers to bad behaviour of people such as lying, cheating, deception, jealousy, violence, love, backbiting, swearing and evil words, obscenity, waste, arrogance, harmful addiction etc.

The Prophet (PBUH) said, ‘A person of evil and harsh nature will not enter Paradise.’ (Abu Dawood)

Akhlak-e-Jamimah harms spiritually and emotionally. Everyone who has bad behaviour is hated by all. They create chaos in the society. In order to become a full-fledged believer, one must reject Akhlak-e-Jamimah. Dear students and friends, let us know about some Akhlak-e-Jamimah or reprehensible character.

Falsehood

What is not true is false. It is a bad behaviour to knowingly resort to lies in words and deeds. Lying is called the mother of all sinful deeds. From one lie innumerable lies are born. So there is no way to resort to lies. Even lies should not be told through laughter and jokes. Because, deceptions like lying while selling, giving less weight or adulteration should not be done. Even lying should not be told in the name of laughter and ridicule.

Consequences of Lying

Lying is a heinous crime. This is a big sin. Falsehood is the root of all sins. There are lies in all immoral and anti-social activities including fraud, deception and embezzlement of other people’s property. In a society where lies are on the rise, the society is on the verge of destruction.

Lying is a reprehensible behaviour. No one trusts or love a liar. No one comes to help him in times of danger. No one cares what he says. Allah is very displeased with him.

The Prophet (PBUH) said, ‘You will stay away from lies. Because, falsehood leads to wickedness. And wickedness leads to hell. When a person keeps on lying, he is recorded as a liar by Allah.’ (Bukhari and Muslim)

Lying is also a sign of hypocrisy. It has been said in the hadith-

آيَةُ الْمُنَافِقِ ثَلَاثٌ إِذَا حَدَّثَ كَذَبَ وَإِذَا أَوْثِنَ خَانَ وَإِذَا وَعَدَ أَخْلَفَ

Meaning: ‘There are three signs of a hypocrite - when he speaks, he lies, breaks his promise and betrays the trust.’ (Sahih Bukhari and Muslim).

Therefore, falsehood is always abandoned. We will not lie to parents, relatives, classmates, friends.

Cheating

Cheating is trying to get something by false pretenses. It is the act of obtaining something dishonestly by ignoring or evading existing laws or regulations. There are many types of frauds that can be seen in our society. Such as breach of trust, false swearing, lessening in measure, concealment of defects in the sale of goods, adulteration of goods, extorting money by false offer of employment at home and abroad, spoiling the rights of others, corruption in office-courts and transactions and malpractice in exams etc.

Cheating has spread to all levels of today's society. A class of people are conducting business through this. Some people are cheating using educational institutions, government and private institutions. Many people are cheating even in the name of voluntary organization. During these days, cheating and fraud using social media and digital technology are becoming more widespread.

The Bad Effects of Cheating

Cheating is a heinous social crime. People are to suffer from various kinds of distresses and turmoil for cheating. Cheating creates chaos in society. A true believer never resorts to deception, cheats people and breaks promises.

Almighty Allah says about the bad effects of cheating

وَيْلٌ لِّلْمُطَفِّفِينَ ۝ الَّذِينَ إِذَا أَكْتَالُوا عَلَى النَّاسِ يَسْتَوْفُونَ ۝
وَإِذَا كَالُوهُمْ أَوْ وَزَنُوهُمْ يُخْسِرُونَ ۝

Meaning: ‘Woe to those who give less in measure. Those who take full measure when taking from people. But when they measure and weigh others, they give less.’ (Surah Mutaffifeen, verse: 3)

There are many types of cheating in our society. Cheating in any form is forbidden in Islam. The Prophet (PBUH) prohibited all fraudulent buying and selling. The Holy Prophet (PBUH) once passed by a date shop in the market and put his hand inside and found a wet date there. Then he said, O owner of food! What is it? He replied, O Messenger of Allah, it is wet because of the rain. Hearing this, he said, ‘Why don't you put the dates on top?’ Then the buyers would have seen its condition (not been cheated). Then Rasulullah (SAW) said, ‘He who deceives does not belong to us.’ (Muslim). There is another hadith. Rasulullah (SAW) said- That is, 'Hell is the abode of deception.'

(Sahih Ibn Hibban)

From the Holy Qur'an and Hadith we learn that deception cannot be resorted to in any work of life. Once someone cheats, no one trusts him anymore. Once trust is broken, it cannot be rebuilt. Although cheating may superficially seem to achieve something, its overall results are not good. A Muslim can never deceive others. Therefore, to build a welfare society, we all have to practise honesty and truthfulness by avoiding deception and cheating in all areas including personal, family and social life.

Backbiting

Backbiting is a social evil. Backbiting is the process of revealing one's faults in absence of him. It is also called slander. It is a heinous and atrocious act. This is a big sin. It is the duty of every Muslim to refrain from this. The Prophet (PBUH) said, 'Do you know what backbiting is?' The people replied, 'Allah and His Messenger know best.' The Prophet (PBUH) said: backbiting is to talk about your brother in his absence that he dislikes. The Prophet was asked, 'If what I say is there in my brother, will it also be backbiting?' The Prophet (PBUH) said, 'If what you say is there in him, then it will be backbiting.' And if what you say is not there in your brother, then it is a slander.' (Muslim)

Backbiting is a reprehensible act. Hate and enmity develop in people through it. Through this, many disturbances in life including quarrels and tiffs are seen in society.

In the Holy Qur'an, backbiting has been compared to eating the flesh of a dead brother

وَلَا يَغْتَبِ بَعْضُكُم بَعْضًا ۚ أَيُحِبُّ أَحَدُكُمْ
أَنْ يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ ۖ

Meaning : 'Do not slander one another. Would any of you like to eat the meat of your dead brother, surely you will dislike it.' (Surah al-Hujurat, Verse: 12)

Like committing backbiting, listening to it is also a sin. If someone slanders, he should be restrained from slandering. Then the practice of backbiting will be gradually reduced or eliminated from the society.

In all cases, we should be free from backbiting or slander. Because, in any case, backbiting is not permissible or valid. If anyone backbites, he must be compensated. You must ask for forgiveness from who has been slandered. And if he dies, and it is not

possible to ask forgiveness from him, then one should pray to Allah for forgiveness of his sins. The Prophet (PBUH) said, ‘If there is a compensation for backbiting, you will pray for the one whom you have backbitten or slandered in this way: O Allah, forgive me and his sins.’

Backbiting destroys Iman and deeds. Unity among people is lost, suspicion and mistrust of others is created. Mutual love and harmony is lost. As a result, there is chaos and disorder in the society. The good deeds of the one who commits backbiting are wasted. So one should always stay away from blasphemy or backbiting. We all need to work together to remove corruption from society. Otherwise, like an infectious disease, backbiting will grow in the society. It will not be good for the society in any way.

Scolding and Evil Words

Scolding is calling someone bad, saying bad things, scolding them, calling them obscene or vulgar. This is a reprehensible act. This has been mentioned in the Holy Quran-

بِئْسَ الْإِسْمُ الْفُسُوقُ بَعْدَ الْإِيمَانِ ۗ

Meaning : ‘It is an abomination to call with bad names after believing’ (Surah Al-Hujurat, Verse:11).

People are a civilized nation, they will not abuse anyone. If we want to live together in the society, there may be differences of opinion with each other. There can be misunderstandings with each other. There may be quarrels with one another. Nevertheless, one should not insult the other by saying indecent or obscene things. It is a very bad thing to talk indecently. He who insults and speaks indecently is hated by the society. People do not like him. He is not respected in the society. No one befriends him. Our beloved Prophet Muhammad (PBUH) has forbidden us cursing or abusing.

Once a man came to the Prophet (PBUH) and asked, ‘O Messenger of Allah! I am insulted by a person in my community who is inferior to me. Is there an obstacle for me to take revenge?’ The Prophet (PBUH) said to him, ‘Both slanderers are Shaitan. They call each other liars and blame each other.’ (Bukhari and Muslim).

The Messenger of Allah also said about abusing, it is a great sin to chide one’s parents. The Companions said, ‘O Messenger of Allah! Is there a person who scolds his parents? He said that ‘the person who scolds the others’ parents and for this he also chides his parents.’ (Sahih Bukhari and Muslim).

From this hadith sharif, it is proved that scolding the parents of others means scolding one’s own parents. In order to rid the society of insults, one should not give insults in



Storytelling Session

Dear Students,

Many things are known about good deeds and bad deeds. Now let's now do an enjoyable work. Let us organize a storytelling session with all friends.

All the friends in the class will organize a storytelling session together. There you will discuss all the things that you have learned about Akhlak-e-Hamidah and Akhlak-e-Jamimah. You or someone you know will tell how you practice Akhlak-e-Hamidah every day. Then you will tell what you are doing and how you are helping others to stay away from Akhlak-e-Jamimah. And listen to the stories of friends. That's set. This is the task.

You fix a day off from the working days of the Islamic education class to tell this story. You tell story yourselves, listen to others' stories. Teachers will also participate in storytelling with you.

Chapter Five

Ideals of Life

Dear Learners,

We learned about Iman, Aqidah, Salat and Akhlaq qualities. These are all great teachings of Islam to form the best character. We want to apply all these in our lives. Now think a bit and try to know what things are there which if we perform them, we will be able to get an ideal life. What are the activities that if we perform, then we will be able to claim that we possess the best character, good human beings? Think and write in the notebook of the class. Then discuss with your friends and try to know what they think about this.

Now let us know what Allah Ta'ala has taught us to form ideal life.

Our Creator Almighty Allah has taught us these things by revealing divine knowledge to His chosen servants. All these servants who received revelation from Allah are Prophets and Messengers. And those who have enlightened and glorified their lives by following the example of Rasul (PBUH) are the beloved friends or saints of Allah. We will know about the ways of life of those great prophets and saints of Allah the Almighty. We will enlighten our lives by following their ideals.

The Great Prophet Muhammad (PBUH)

Our Prophet Muhammad (PBUH) was the last and the best Prophet and Messenger. He has been sent to earth as mercy for us. Regarding this, Allah the Almighty says-

○ وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ

Meaning : 'I have sent you as a mercy to the worlds.' (Surah Al-Ambia, verse: 107)

response to insults, in which the insulters will be ashamed and remorseful. Chiding is not a good deed, we will refrain from doing indecent deeds like chiding.

Contemporary Arab Environment

The period of advent of the Holy Prophet (PBUH) was called Iyyam-e-Jahiliyyah (Age of Darkness). Iyyam-e-Jahiliyyah means the age of ignorance and barbarism. At that time, the social, political and religious situation in Arab was very dreadful. The whole Arab people were immersed in polytheism and wickedness. They were absorbed in alcohol, gambling, women and war. There was no difference between good and bad among them. Quarrels, theft, robbery, murder, plunder, corruption and war were their lives. 'Might is right' or blood for blood was their principle. They worshipped idols of various gods and goddesses instead of Allah the One. There were 360 idols of gods and goddesses in the holy Kaaba. Lat, Manat, Uzzah, Hubal, Wad, Yagus, Nasr were their main idols.

At that time the condition of Arab women was very deplorable. They had no social rights or dignity. They were considered objects of enjoyment. They considered the birth of a girl child as a cause of misfortune and shame. They even did not hesitate to bury their daughters alive. Slaves were sold in the market like commodities and treated inhumanely. Despite such terrible moral degradation, they were known for bravery, keen memory, poetry practice, eloquence, tribalism and hospitality. Among them was a sect called Hanifs who believed in One Allah. They kept away from superstition and paganism.

Prophet Muhammad (PBUH) was sent as a mercy to the people of the world among the Arabs who were immersed in such abominable wickedness, superstition and brutality. He is the best and the last among all prophets and messengers. He is the Prophet of Prophets, our beloved Prophet Muhammad Mustafa (PBUH).

Birth and Identity of Hazrat Muhammad (PBUH)

Our Prophet Muhammad (PBUH) was born on 12th Rabiul Awal Monday in the morning in the famous Quraysh clan of Makkah. According to popular belief, he was born in 570 AD, 50 days after the flock of elephants (Hastibahini) incident. His father's name is Abdullah and mother's name is Amina. His father died while he was still in his mother's womb. Grandfather Abdul Muttalib named him Muhammad and loving mother Amena named him Ahmad.

Baby Muhammad (PBUH) in the House of Midwife Halima

According to the Arab custom of the time, the baby Muhammad was entrusted to Bibi Halima of the Banu Sa'd tribe to raise. During this time, Bibi Halima's family was somewhat in need. Because of the blessings on baby Muhammad, her need is resolved and her family is filled with abundance. Until the age of five, Bibi Halima brought him up with love and care like her own child. Then baby Muhammad returned to mother

Amena's house. At mother Halima's house, a bright example of justice was observed in him during his stay as a child. He used to drink one side of Bibi Halima's milk while drinking mother's milk. He never drank from the other side; he used to keep this milk for his milk-brother. At the age of 3, while staying at the house of mother Halima, two angels pierced his chest, revealing all human weaknesses and increasing his natural strength and wisdom. He had immense respect and love for Halima, the midwife. Even after attaining prophethood, he respected milk-mother and her family very much.

Death of Mother Amena and the Orphan Muhammad (PBUH)

After returning to his mother's house, the boy Muhammad (PBUH) started growing up with his mother's boundless love. He went to Madinah with his mother to visit his father's grave at the age of 6. Mother Amina died on the way back to Makkah from there. As a result, he lost both his parents and became completely lonely. At this stage, grandfather Abdul Muttalib took the responsibility of raising the orphan Muhammad. Grandfather nurtured him with great affection. But unfortunately, his grandfather also passed away when he was eight years old. After that, he grew up under the supervision of his uncle Abu Taleb.

Gaining the title of Al-Amin and Propheying of the Priest Buhairah

Uncle Abu Taleb's financial condition was not so good. So he used to help his uncle in his work; he used to graze sheep and camels. At this time, good character traits began to emerge in him. Everyone loved him for his gentle nature and gentle manners. He respected and loved everyone. He always remained happy and used to be saddened by everyone's suffering. He always spoke the truth, never lied. That is why everyone gave him the title Al-Amin or the believer in his childhood.

At the age of 12, the young Muhammad (PBUH) travelled to Syria with his uncle Abu Taleb on business purpose. On the way he met a Christian priest named Buhaira.

The Christian priest recognised him as the prophet of the last days and the great messenger. He advised Abu Taleb to protect the boy from the harm of the pagan Jews and send him to Makkah. So based on the advice of the priest, uncle Abu Taleb managed to send him back to Makkah.

Establishment of Shanti Sangha and Setting of the Black Stone

From his childhood, the Holy Prophet (PBUH) noticed the character degradation of the Arab nation. At this time, he was greatly distressed to see the horrors of Harbe Fujjar; his mind was blown. So he dedicated himself to remove the anarchy of the society and establish peace. At that time, he founded a youth peace association called 'Hilful Fuzul' (حِلْفُ الْفُضُولِ) with some young people. Through this association, he tried to protect the travellers, help the oppressed and helpless and resist the tyrant. He tried

to establish harmony between different tribes and maintain peace and order in Arabia. This organizational activity proves that he will be a pioneer of peace in his future life. Kishore Muhammad (PBUH) had possessed extraordinary intelligence. When he was a young man, the chieftains of Makkah began the renovation of the Holy Kaaba. When the renovation work of the Kaaba was completed, disputes broke out between the tribes over the placing of the Hazrat Aswad (black stone) in its proper place. Finally, the tribal chiefs decided that whoever entered the Kaaba first thing in the morning would settle the dispute. In the morning, Hazrat Muhammad (PBUH) entered the Kaaba square first. Everyone was pleased to see it. He placed the sacred stone in the middle of his cloak and asked the chieftains of all the clans to hold the edges of the cloak. They all took the sheet together and took it to the right place. Hazrat Muhammad (PBUH) placed the stone on the wall of the Kaaba with his own hands. As a result, the Arab nation was saved from a terrible war and everyone got the glory of placing the stone.

Marriage to Bibi Khadijah

Khadijah (RA) was well known for her incomparable beauty and noble character in Arabia at that time. She was known as Tahira or Punyavati for her chaste character. She was impressed by the honesty and trustworthiness of the young Muhammad (PBUH) and entrusted him with the responsibility of managing his business. Under the leadership of the young Muhammad (PBUH), the business prospered greatly. Moreover, he became more and more impressed by his unassuming manners, honesty and intelligence. As a result Khadijatut Tahira sent him a marriage proposal. Hazrat Muhammad (PBUH) gladly accepted this proposal on the advice of his uncle Abu Taleb. At that time Khadija was 40 years old and Hazrat Muhammad (PBUH) was 25 years old.

Attaining Prophethood of Muhammad (PBUH)

From his childhood, Hazrat Muhammad (PBUH) thought of establishing peace by freeing the society from evil and superstition. After his marriage to Hazrat Khadijah (R.A.), he often remained absorbed in deep thought in the Cave Hera near Makkah. Thus, after 15 years of meditation in the Cave of Hera Mountain, he finally received the revelation on Laylatut Qadr of the holy month of Ramadan in 610 AD at the age of 40. Hazrat Jibreel (A.S.) recited to him the first five verses of Surah Al-Alaq; he received prophethood. After attaining prophethood, he started calling for the Oneness of Allah the Almighty among the people.

The Teachings for us from the Childhood of the Holy Prophet (PBUH)

In the incomparable traits of character of the childhood and youth of the Holy Prophet (PBUH), numerous examples are set for us to follow. Some of the notable ones are-

1. We will do justice and always do our best to protect the rights of others;

2. We will treat goodly everyone, big and small, respect and love everyone; will not insult anyone;
3. We will always work hard and help with family work;
4. We will not do any behaviour that destroys peace in the family and society;
5. We will always speak the truth and will not waste anyone's deposit;
6. We together with friends and classmates will try to do good deeds and will do no wrong;
7. We will help the helpless and oppressed people and resist the oppressor;
8. We will try to maintain peace and order in the society;
9. Above all, I will believe in the Oneness of Allah Almighty and build my life accordingly.

Hazrat Abu Bakar (RA)

Birth and Identity

Hazrat Abu Bakr (RA) was the first caliph of Islam. He was born in 573 AD in Tayyim Tribe of the famous Quraish dynasty of Makkah. His name is Abdullah, surname - Abu Bakr, title – Siddique or Truthful. Hazrat Abu Bakr (RA) was three years younger than Hazrat Muhammad (PBUH) in terms of age. As he was about the same age as the Holy Prophet (PBUH), he had a deep friendship with Hazrat Abu Bakr (RA) from his childhood. He is the father of Umm Al-Muminin Hazrat Ayesha (RA).

The Story Behind Hazrat Abu Bakr's (RA) Conversion to Islam

Hazrat Abu Bakr (RA) once went to Yemen for business. Back in Makkah, he heard that Hazrat Muhammad (PBUH) had become a prophet and started preaching Islam. Upon hearing of this incident, he immediately appeared before the Prophet (PBUH) and converted to Islam by reciting the words of Kalima Shahadat. The Prophet (PBUH) said: I have noticed some hesitation among those whom I have invited to Islam, except Abu Bakr. He immediately accepted Islam without hesitation at the call of Islam. Besides, referring to the miracle of Miraj, the disbelievers said to Abu Bakr, "What will you say this time?" Abu Bakr said, "If the Prophet (PBUH) says that he has ascended to the seven heavens, I will still believe that. Then the Prophet (PBUH) called him a believer or a great truth-teller.

Characteristic Traits

Hazrat Abu Bakr (RA) was short-spoken, patient, courageous, benevolent, prudent, kind, caring for the elderly. I am highlighting an incident when he was the caliph of Khulafa-e-Rashedin. A helpless old blind woman lived in Medina. He was very poor

and destitute and weak in age. The old woman had no relatives. Hearing the plight of the old woman, Hazrat Umar (RA) began to serve her. He started feeding and caring for her every day. Suddenly one day he saw that someone had done all the work of the old woman. On the second day he also saw that the old woman had been taken care of. Then Hazrat Umar (RA) asked the old woman who had done all these things to her. Then the old woman said, 'I don't see anything with my eyes but the man has done all with great care. Hazrat Umar (RA) wondered and thought who did this? He secretly saw the next day, the Caliph Hazrat Abu Bakr (RA) himself was leaving after completing all the work of the helpless blind old woman with great care.

Hazrat Abu Bakr (RA) is the first male Muslim of Islam. After accepting Islam, he received the titles Siddiq (Truthful) and Atiq (Charitable). After the death of Nabi Karim Hazrat Muhammad (PBUH), he served as the first Caliph. As a result of his skilful leadership and rule, the enemies of Islam were destroyed. Hazrat Abu Bakr (RA) strengthened the Muslim empire during his reign. The name of this great personality will be written in golden letters in the history of Islam.

Group activity : Students will make a list of different aspects of the good character of Hazrat Abu Bakr (RA) and practice them in their own lives.

Hazrat Khadija (RA)

Birth and Identity

Hazrat Khadija (RA) is the first wife of the Prophet (PBUH). She was born in the year 556 AD in a family named Abdul Uzayyid of the famous Quraish dynasty. She is one of the most famous women in the history of the world.

Hazrat Khadija (RA) was a famous businessperson in Arabia. Her business of importing and exporting various products extended to the then Shyam country and present day Syria. Hearing about the honesty, fidelity and good character of Hazrat Muhammad (S.A.W), she requested him to look after her business. After the Prophet (PBUH) took over the responsibility of her business, the business improved tremendously.

Marriage with Muhammad (SAW)

Hazrat Khadijah (R.A.) was impressed by the honesty, faithfulness, good character

and intelligence of the young Muhammad (S.A.W.) and offered him matrimonial relationship. The marriage was consummated with the consent of Abu Talib, the uncle of the Prophet (PBUH) in exchange for 20 camels as mahr. After the marriage, Hazrat Khadija (RA) left the responsibility of all her wealth on the Prophet (PBUH) and allowed him to spend his wealth as he wished. The Prophet (PBUH) made good use of those resources.

Characteristic Traits

She was an ideal woman, an ideal wife, an ideal businessman and an ideal marshal. Hazrat Khadija (RA) was born in the age of ignorance but had an honest character. She has never done anything unjust and dishonest. She had a strong love and respect for the Prophet (PBUH). She especially focused on women's welfare work. She gave shelter to widows and taught neglected women in her home. She used to sew in her spare time. She was a benevolent and kind person. She loved children, the helpless and the orphans. Allah was pleased with her for donating all her wealth to the welfare of Islam. The love for husband of Hazrat Khadija (RA) was unmatched. She used to give strength and courage to all the activities of Rasul (PBUH). She also used to stay close to him in times of trouble and comfort him.

Excellence of Hazrat Khadija (RA)

Hazrat Khadija (RA) is the pride of women. She is the first person to accept Islam. Her contribution to the propagation of Islam is written in golden letters in history. She received the good news of heaven while she was still alive. Fatima, daughter of Khadija (RA), is the leader of women in Paradise. Rasulullah (SAW) said in her honour, 'Allah gave me no woman nobler than Khadijah.' She believed in me when everyone called me a liar. She supported and helped me when forsook me in my time of distress. (Musnad Ahmad) It is further narrated from the Holy Prophet (PBUH) that, "Hazrat Khadijah (R.A.) is one of the four women who have the respect over all women in the world."

Hazrat Khadija (RA) was the faithful companion and close friend of the Prophet (PBUH) in all dangers. No injustice and sin of the Age of Darkness could touch her. Her well-developed character is still an unparalleled role model for women around the world.

Group Activity : Students will make a poster highlighting the good qualities of Bibi Khadija (RA)

Imam Abu Hanifa (RA)

Imam Abu Hanifa (RA) is one of those thinkers who have been remembered in the history of the Muslim Ummah for their knowledge and research. He is called the father of Fiqh Shastra. Dear students, today we will know the ideals of his life.

Birth and Genealogy

Imam Abu Hanifa (RA) was born on 4th Sha'ban in 80 Hijri of 700 AD in the city of Kufa, Iraq. His real name is Numan, father's name is Sabit. He was named Numan after his grandfather. He was later known as Imam Azam Abu Hanifa.

Attainment of Knowledge

Imam Abu Hanifa (RA) was a sharp intellect. What he once read or heard was memorized. He memorized the Holy Quran in his childhood. On the advice of Imam Sha'bi, he became attracted to knowledge, Quran, Hadith and Fiqh Shastra and pursued deep learning. He acquired the knowledge of hadith from the famous muhaddiths of Makkah, Madinah, Kufa, Basra and Syria.

Contribution to Fiqh Shastra

Imam Abu Hanifa (RA) was the precursor of Fiqh and the founder of the Hanafi Madhhab. He has made the rules of Shariah revealed and narrated in the Quran and Hadith very simple so that we can perform the ibadat and deeds of our daily life properly. That is why most of the world's Muslims follow his Madhhab. His invented fatwas have been recorded in the famous books of the Hanafi Madhhab. He has solved about 83 thousand issues for the Muslim Ummah. His Madhhab is popular and easy to follow all over the world. Imam Abu Yusuf, Muhammad, Imam Zufar and many other famous jurists were his disciples. Evaluating his contribution to Fiqh, Imam Shafi'i (R.A.) said, 'If a person wants to acquire a comprehensive knowledge of Ilm Fiqh, he must consult Imam Abu Hanifa and his disciples.' Imam Abu Hanifa was 'Hafezul Hadith' in Hadith literature. His collection of Sahih Hadith- 'Musnad al-Imam Abi Hanifah' is an invaluable book.

Characteristic Qualities

Imam Abu Hanifa (RA) possessed an unparalleled character. He regularly used to wake up at night and perform Tahajjud Salat and Zikir of Allah. He never backbit or slandered. Sometimes when discussing about someone, he used to discuss his good side.

He was a successful businessman. He always maintained integrity in business; he never

hid the defects of the product. He kept promises and deposits. He gave the debtors a break, often forgave them. He lived a very simple and unpretentious life. He was very humble and modest.

Imam Abu Hanifa (RA) was an Allah-fearing and virtuous person. He always kept himself clean from haram or forbidden things. Most of the time he was pensive and silent. He was benevolent and kind. Once when a person asked him for some help, he gave him ten thousand gold coins.

He despised worldly influence and prestige. When Caliph Mansur offered him the post of Chief Justice of Baghdad, he refused. For this the Caliph flogged him and imprisoned him. Unable to convince him of anything, the Caliph secretly poisoned him. He died while performing sijdah in 150 Hijri due to this poisoning.

We will know the life philosophy of this great thinker and will try to implement his advanced moral practices in our own life.

Group Activity : Students will discuss various aspects of Imam Abu Hanifa's (RA) character and practice them in their own lives.

Hazrat Abdul Qader Jilani (RA)

Hazrat Abdul Quader Jilani (RA) was one of the foremost saints and spiritual persons of Islam. He is known to all as Gausul Azam Bara Pir. Dear students, today we will learn about the biography of this great saint of Islam.

Birth and Genealogy

Hazrat Abdul Qader Jilani (RA) was born in the city of Jilan in Persia on the 1st of Ramadan in the year 470 Hijri in 1077 AD. He is called Jilani after his native land Jilan. His titles are Gausul Azam, Muhiuddin or Reviver of Deen, etc. His father was Abu Saleh Musa Zangi and mother Ummul Khair Fatima. He was a descendant of Awlade Rasul (PBUH).

An Exceptional Childhood

Hazrat Abdul Qader Jilani (RA) did not have childish emotions in his character. He was quiet, humble, polite and calm. It is said that he memorized 18 parts of the Qur'an

listening to it when he was his mother's arms. He started performing Tahajjud prayers from the age of seven. He was born on the 1st of Ramadan and started fasting from that day. During the day, when his mother tried to give him milk, he would turn away.

After completing his primary education, he was admitted to the world famous Nizamiya Madrasa at the age of 18. From here he gained profound knowledge in tafsir, hadith, fiqh, philosophy, Arabic literature, history, theology, and logic.

Truthfulness

He always spoke the truth, never lied. On his way to Baghdad with a business caravan to study, he was caught by a gang of robbers. After taking everything from others, the leader of the dacoits asked him what things were with him. He said, 'I have 40 gold coins.' The leader of the dacoits was surprised and asked again, 'O young man! You could hide gold coins from me by lying?' Then Hazrat Abdul Quader Jilani (RA) said, 'My mother forbade me from telling lies.' Seeing his truthfulness, the minds of the bandits changed, they all asked for forgiveness from him and left the path of sin and began to lead their lives on the path of virtue.

Spiritual Pursuits and Preaching of Islam

Hazrat Abdul Quader Jilani (RA) was a great saint. He learned Sufism from Hazrat Hammanan (RA), the greatest Sufi of that time. He remained engaged in spiritual pursuits and Muraqaba-Mushahada for 25 consecutive years.

He devoted the rest of his life to the service of Islam. He organized various public meetings and gave lectures and sermons. Besides Muslims, many Non-Muslims also used to come to his meetings. About 5000 non-Muslims are said to have accepted Islam at his call. Later he formed a Muballig group with his disciples. Many people of Sudan, Nigeria, Chad, Cameroon accepted Islam by their call. He wrote about eleven famous books. He wrote poetry in Arabic and Persian.

Ibadat

Hazrat Abdul Quader Jilani (RA) used to strive hard to gain the pleasure of Almighty Allah. It is narrated that he performed the Fajr prayer with the ablution of Isha prayer for 40 years. He recited the Quran every day; most of the night was spent in zikr and worship. He fasted throughout the year except for the forbidden 5 days.

Help the Helpless

He served the poor and the helpless; he gave them generously. During his academic career, there was a scarcity in Baghdad. He donated all his gold coins to the poor and needy. And he spent his time without eating. He himself disliked eating in voraciously keeping his neighbours starving.

Death

This great servant of Islam passed away on 11 Rabi-us-Sani in 561 Hijri at the age of 90. His shrine is located in the city of Baghdad in present-day Iraq.

Teaching for us from this lesson

- We will build our lives following the ideals of the great-grandfather Hazrat Abdul Quader Jilani (RA);
- We will always speak the truth and will never tell a lie.
- We will help and serve the poor, the helpless and the needy.
- We will obey our parents and abide by their instructions.
- We will worship Allah the Almighty.

Group Activity: Students will make a list of tasks for themselves in the classroom from the biography of Hazrat Abdul Quader Jilani (RA).

Report Writing

Now we have to do a big job by combining all the things we have learned and the things we have done from the Ideal Biography chapter. Now we will decide for ourselves what lessons we have learned from these ideals and which of them we want to apply in our lives. It means now you have to think what you practice from what you have learned from the lives of Prophet Muhammad (PBUH), Hazrat Abu Bakr (RA), Hazrat Khadija (RA), Imam Abu Hanifa (RA) and Hazrat Abdul Qader Jilani (RA). So now your job is-

Activity 15 : Prepare a report on the aspects you want to follow from the biography.

That is, we now have to decide which of the things we learned from the biographies we want to see reflected in our lives. Taking those aspects we will make a report now and show it to the teacher and keep it with ourselves. We will now try to change our lives according to what we have written. From time to time we will check the writings of this report to see if we can actually follow what we wanted to follow. If not, we will start practicing them again.

Chapter Six

Coexistence

Dear Learners,

The academic year of class 6 is almost over. You have learned many new things this year. Now you will get another new experience. You will now see and learn how we all live together in our country. To know and understand it well, the teacher will give you some activities, show you some things. Your duty is to do everything carefully and try to understand by heart.

Where Everybody Receives Services

At the beginning of this experience, the teacher will take all of you to a blood donation centre / service centre / healthcare centre / hospital. This will be a field trip for you. The teacher will inform you in time when the field trip will take place. Your job is to prepare for the field trip on that day with necessary notebooks, pens, food/water, etc. as instructed by the teacher.

Note:

Blood donation centres / service centres / healthcare centres / hospitals are visited more by sick people or people in dangers. So while moving in those places, you and your friends should try to walk in a row together and make sure that there is no noise. As long as you will be there, your job is to pay attention to everyone around you and see what they are doing. If you have a visually challenged friend with you, tell them what you see around them. If you see something that sticks in your mind, write it down in your notebook. Then all go back home / school in an orderly manner as directed by the teacher.

But if for some reason the teacher cannot take you outside on the field trip, don't worry. The teacher will demonstrate what you would see while going on a field trip in the classroom.

Group Activity and Presentation

After returning from the field trip (or after watching the video footage of the field trip), the teacher will ask you how you feel. Try to organise them and tell the teacher. In this case, you will divide yourselves into several groups and do the work. The activity for now is-

Activity 16 : Make a poster by answering the following questions

- What did you see on the field trip?.
- Who were being served?
- Have you seen someone who has not been served?
- Why do you think what you have seen are happening?

When all the groups' posters are made, everyone will display them in the classroom and everyone will go around the classroom to see what is written on the other groups' posters.

At the end of the poster exhibition class, the teacher will discuss something with you. You will listen carefully to the teacher's discussion and try to understand.

We all are in the Liberation War

The teacher will show you a poster about the liberation war. Look at the poster and pay attention to the words written on the poster and try to understand the main meaning of the words. Also try to figure out if the poster is somehow related to what you saw at the service centre you visited. If necessary, ask the teacher various questions about the poster.

The teacher will give you a homework after discussing the poster with you. Your task is-

Activity 17 : Find a freedom fighter in your neighbourhood and interview him.

In this case you can ask him the following questions.

- Why did you go to the War?
- Did all the young and old, men and women go to the War?
- Did people of all religions go to the War?
- Did the people of all religions fight together?

Note :

If you do not find any freedom fighter among your acquaintances, then find a freedom fighter with the help of an adult.

When the activity 17 is done, that is, when the interview is done, combine all the information you get from the freedom fighter, and what you know from the field trip to the service centre / hospital. After that, you will write in the homework book and submit to the teacher what you have understood about the coexistence of the people of all religions from this information. What you have learned from these two works about the coexistence of people of all religions will be the main statement of your homework. The teacher will check your homework and discuss it with you in details.

Coexistence in all Religions

There are many religions in the world. And we are told to live together in harmony in all religions like Islam. We have already learned that benevolence or good behaviour towards people of other religions is Akhlaq-e-Hamidah, i.e. an act that is praiseworthy to Allah. Now let's see what else are said in Islam about how we should behave towards people of other religions.

Peaceful Coexistence with all in Light of Islam

In the first two sessions of this unit, the teacher will introduce the students to what Islam says about coexistence with all. In this case, the teacher will remind the students what they have learned from the Akhlaq chapter about good behaviour with people of other religions. He will also highlight the following teachings of Islam on coexistence with the followers of other religions.

All human beings are children of Adam and Eve (AS). Thus, the mutual relationship between mankind is that of brotherhood. We are Muslims. A Muslim is the brother of another Muslim. As it is brotherhood in Islam, similarly, apart from this, as human beings, we also have a brotherly relationship with people of different religions. In this case, the principle of Islam is - all people are brothers of each other. Therefore, a person's religion is not judged in terms of living, moving, exchanging greetings, dealing etc. in the society, rather he is a human being. Islam, the religion of humanity, demands from its followers the expression of these feelings and sentiments and peaceful coexistence and generous treatment with all human beings.

All people are free to adopt religion. Allah the Almighty says, 'There is no compulsion in religion; The right path has become clear from the wrong path' (Surah Al-Baqarah,

verse: 256). In another verse, Almighty Allah says, ‘Whoever wills let them believe, and whoever wills let them disbelieve.’ (Surah Al-Kahf, verse: 29). Allah the Great also says, ‘Allah does not forbid showing magnanimity and justice to those who did not fight against you and did not drive you out of your land in the matter of religion. Allah loves the righteous.’ (Surah Al-Mumtahina, verse: 8).

It is clear from the above words of the Holy Quran that it is not the principle of Islam to force a person to leave his religion against his will. Everyone, whether Muslim or non-Muslim, is free to express their religious beliefs and opinions. Everyone will get a chance to preach the religion. In this case, the followers of different religions cannot be forced in any matter of religion.

To ensure the coexistence of different religions and human security, the Holy Prophet (PBUH) signed a historic agreement with the Muslims, Jews, Christians, Pagans of Madinah. In Islamic history it is known as Sanad of Medina. Through this, everyone's life and property safety and peaceful coexistence is ensured.

During the time of the Prophet (PBUH), the followers of other religions used to visit the mosque. Once a delegation from the Sakif tribe came to the Holy Prophet (PBUH). Then they took a position near the dome of the mosque. When it was time for prayer, people said, O Messenger of Allah! It's time for prayer, but a group of people of different faiths are staying in the mosque. He said, ‘It does not become impure because of a non-Muslim’ (Musannaf Ibn Abi Shayba). It should also be noted that a delegation of fourteen members came from Najran to the Holy Prophet (PBUH) in the ninth Hijri. He allowed them to sit in the mosque. They offer their prayers in that mosque. This proves that there is no barrier to the entry of people of different religions into the mosque.

Islam has given the followers of different religions the right to practice their religion freely in their respective areas and spheres. If there are places of worship of different religions inside Muslim communities, they can also worship there. They can also build new places of worship within their cities. Obstructing it and attacking their worshipers and places of worship is a sin. Those who do such things in the name of Islam are bigots and cause mischief in the society. As Umar Ibn Abdul Aziz (RA) declared, ‘Let them not set fire to any place of worship, church, or house’ (Al-Mawsuwatul Fiqhiyah, 7/129).

Followers of other religions will get all the privileges of the state like Muslim citizens. Even if he obeys all the laws of the country, he cannot be treated unfairly just because he belongs to a different religion. In this case, the Prophet (PBUH) said, ‘Be careful! Whoever oppresses a person of the contracting community or gives less of his dues or forces him to do something beyond his ability or takes something from him without his consent, I will be the petitioner against him on the Day of Resurrection’ (Abu Dawud).

Rasulullah (SAW) and his Companions used to show sympathy and compassion to the followers of different religions. He inquired about the family of the deceased. From time to time he sent them gifts and took care of their rights. It is narrated from Abdullah Ibn Amr (RA) that, ‘When a goat was sacrificed for him, he said to his slave, ‘Did you give it to our Jewish neighbour?’ Because I heard Rasulullah (SAW) saying: Jibraeel (A.S.) constantly advised me about the neighbour. I thought to myself that maybe he will make him heir’ (Adabul Mufrad).

The Holy Prophet (PBUH) respected everyone as a human being regardless of whether they were Muslims or non-Muslims. It is mentioned in the hadith, Jabir Ibn Abdullah (RA) said, ‘Once a dead body passed by us. Seeing that, the Prophet (PBUH) stood up and we also stood up with him. Then we said, O Messenger of Allah! It is the body of a Jew. He said, When you see a dead body, stand up.’ (Bukhari). In another narration, he said, ‘Is he not human?’ (Al-Musnad -e-Ahmad). The above hadith proves how much the Prophet (PBUH) used to show respect to even a non-Muslim.

Islam does not force followers of different religions to accept Islam. It does not instruct anyone of a different religion to behave unfairly or unjustly. In Islam, all kinds of opportunities have been ensured for non-Muslims to practice their religion, to help in times of danger, to send courtesy gifts, and to seek justice. At the same time they are allowed to move, eat and trade without any division and they have been guaranteed with full security so that they can be beside each other in times of dangers. To respect man as a man is instructed in Islam whether they are the followers of Hinduism, Buddhism, Christianity or other religions.

In the time of Abu Bakr, the first caliph of Islam, when a person belonging to a different religion became ill or old and unable to work, he would waive his annual tax and provide food for him and his family from Baitul Maal. When Hazrat Omar bin Khattab, the second caliph of Islam, was passing by a tribe, a helpless old man grabbed him from behind. Omar (RA) said politely, ‘Which religion do you follow?’ He said, Jew. He asked, ‘What do you need?’ The old man said, ‘Tax exemption, some help and old age allowance.’ Omar (RA) at first took him to his house, provided adequate food and assistance. Then he took him to the accountant of Baitul Maal and said, ‘Exempt the tax of this old man, and all the old men like him in our country, and help them out of the food store. It is not at all legal for us to take advantage of their youth and leave them helpless in old age.’

So, we came to know what is said about coexistence or harmony with Islam. Now the teacher will tell you what is said about living together with the people of Hinduism, Christianity and Buddhism.

Complete the table below according to what have been said about religious coexistence in the four religions or good behaviour towards people of other religions from the reading of the book and the teacher's discussion.

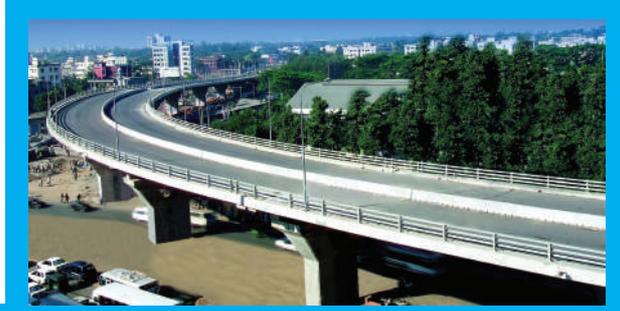
Coexistence with all in Islam	1. 2.
Coexistence with all in Hinduism	1. 2.
Coexistence with all in Christianity	1. 2.
Coexistence with all in Buddhism	1. 2.

Now we will do the last activity of the last experience of the Islamic Studies subject of class 6. The activity is –

Activity 18: Tell a student from another class what you know about religious coexistence.

The teacher will explain to you in details how to do this activity. In this case, you can use posters, cards, pictures or any material of your choice. At the end of sharing religious coexistence with the student, if s/he has any question, you will answer it. If you don't know the answer, learn it from the teacher and inform the student later. It will surely be a wonderful experience for both of you.





ফ্লাইওভার :
উন্নয়নের পথে,
পথ চলি একসাথে

বাংলাদেশের যোগাযোগ ব্যবস্থায় এসেছে বিপুল পরিবর্তন। দেশের ক্রমবর্ধমান জনসংখ্যার কথা মাথায় রেখে শেখ হাসিনা সরকার সড়ক ও অবকাঠামো উন্নয়নে যুগান্তকারী বিভিন্ন পদক্ষেপ/উদ্যোগ নিয়েছে, যার সুফল আমরা ইতোমধ্যে পেতে শুরু করেছি। জাতির পিতা বঙ্গবন্ধু শেখ মুজিবুর রহমান মহাসড়ক (ঢাকা-মাওয়া-ভাঙ্গা), মেয়র হানিফ ফ্লাইওভার, মিরপুর-এয়ারপোর্ট রোডে মো. জিল্লুর রহমান ফ্লাইওভার, কুড়িল ফ্লাইওভার, বনানী ফ্লাইওভার, মগবাজার- মৌচাক ফ্লাইওভার, চট্টগ্রামের আখতারুজ্জামান ফ্লাইওভার, কালশি ফ্লাইওভার, হাতির ঝিল প্রকল্প, চার লেনবিশিষ্ট ঢাকা-চট্টগ্রাম মহাসড়ক, বিআরটি প্রকল্প, এলিভেটেড এক্সপ্রেস ওয়ে প্রকল্পসহ দেশব্যাপী অসংখ্য ফ্লাইওভার ও উন্নয়ন কর্মকাণ্ড সড়ক, মহাসড়ক ও নগরীকে যানজটমুক্ত করার পাশাপাশি সৌন্দর্যও বৃদ্ধি করছে।

Academic Year 2024

Class Six

Islamic Studies

পরিন্দা (গিবত) করো না
—আল কুরআন

বঙ্গবন্ধুর স্বপ্ন— দারিদ্র্য ও নিরক্ষরতামুক্ত সোনার বাংলাদেশ গড়তে
নিজেদের যোগ্য নাগরিক হিসেবে গড়ে তোলা।

— মাননীয় প্রধানমন্ত্রী শেখ হাসিনা

তথ্য, সেবা ও সামাজিক সমস্যা প্রতিকারের জন্য '৩৩৩' কলসেন্টারে ফোন করুন

নারী ও শিশু নির্যাতনের ঘটনা ঘটলে প্রতিকার ও প্রতিরোধের জন্য ন্যাশনাল হেল্পলাইন সেন্টারে
১০৯ নম্বর-এ (টোল ফ্রি, ২৪ ঘণ্টা সার্ভিস) ফোন করুন



Ministry of Education

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