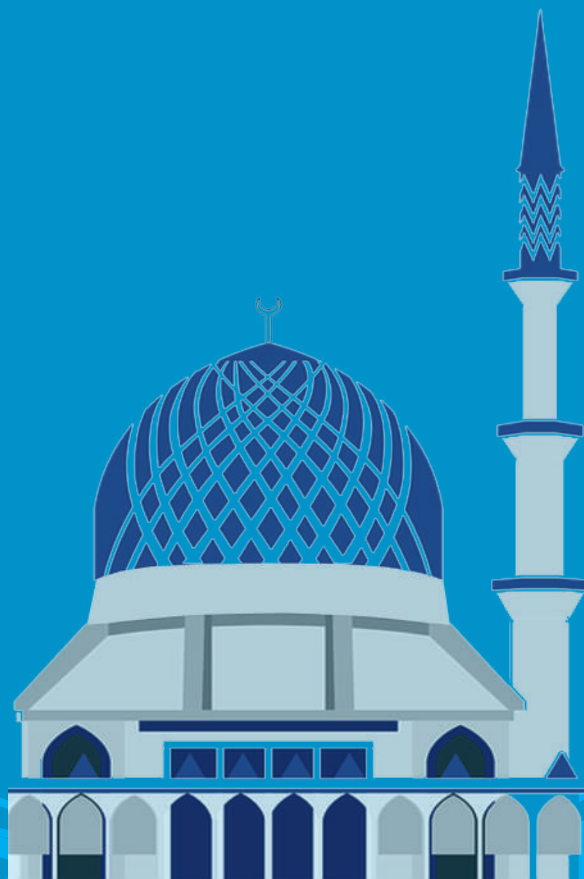


Islamic Studies

Class Seven



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

Developed by the National Curriculum and Textbook Board as a textbook according to the National Curriculum 2022 for Class Seven from the academic year 2023

Islamic Studies Class Seven

(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 Class Seven. 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

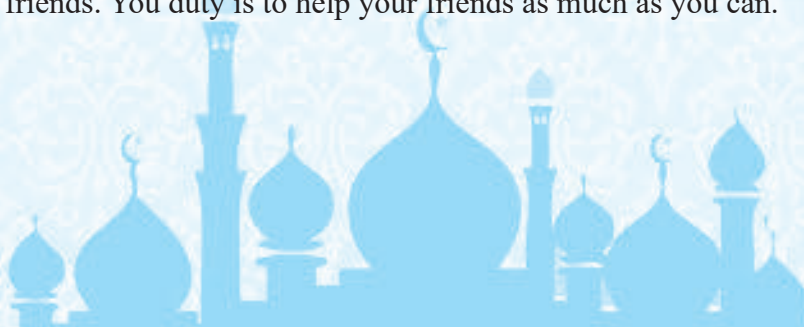
Introduction of Subject

Dear student,

The Islamic Studies textbook for class seven is now in your hand. We hope you know Islamic Studies is not a mere textual study for you, rather it is a code of life. Therefore, as a part of new curriculum, you will not only be given lesson about Islam. But also you will be given proper directions so that you can beautifully adorn your life in the light of Islamic knowledge and values. This textbook of Islamic Studies will play a helpful role to build a life as per Islamic ideals.

Remember, you will not only study the textbook, besides you will do some tasks as directed by your teacher. But the tasks will be enjoyable and life related. This time you will be evaluated in this subject on the basis of your tasks. The more you will be able to reflect the basic teachings of Islam in your works and behaviours, the better will be the chances to make good result. And you know, if you abide by the Islamic teachings, your personal and social life will be rich and beautiful.

You already know you have to complete some tasks in this subject in class seven besides studying it. If you have such friends in your class who needs special aid, you will give special attention to him or her. To complete the tasks of the lessons of Islamic studies for class seven, you will need help of your friends. Your duty is to help your friends as much as you can.



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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

CHAPTER ONE

AQAID

Dear learner, welcome to the lesson of the new class. How about visiting a library before entering into the lesson? Isn't it great? Before starting the lesson of Islamic studies, let us visit a library with a teacher's direction. The teacher will give you and your classmates some works after the visit. While carrying out the works properly, you will be acquiring Islamic knowledge according to the textbook.

Introduction to Aqaid

You have learned about aqaid briefly in the previous session. We will try to know a little detail about it in this session. Aqaid ((عَقَائِدُ)) is an Arabic word. It is plural, its singular form is aqaida (عَقِيْدَةٌ) which means belief. From the perspective of Shariah, aqaid means to firmly believe in the basic concepts of Islam. The essence of Islamic aqidah is to believe and to accept Allah the Almighty in our work, thoughts, and life, and to stay free from shirk.

The Basic Concepts of Islamic Aqidah

A muslim has to believe in seven basic things - which we recognize through the kalema called Iman-e- mufasal. These are—

- one - Believe in Allah
- Two -Believe in Malaika or Angels
- Three -Believe in heavenly book
- Four - Believe in Prophets

Five - Believe in Akhirat

Six - Believe in the good- bad of Taqdeer (fate or destiny)

Seven - Believe in Rebirth after death

There are many more fields or topics of Islamic aqidah apart from these. You will come to know them when you will be grown up.

Dear student! We will discuss belief in Allah, belief in the Angels, and belief in the Holy Scriptures in a little detail among the seven basic concepts of Islamic aqidah. Let us start then.

Dear Student! You have learned a little about Allah the Great and His attributes in your previous session. We will a little elaborately in this session. Basically, the qualities of Allah is so extensive that it is beyond the ability of mankind to properly describe them in language. Allah the great says,

قُلْ لَوْ كَانَ الْبَحْرُ مِدَادًا لَكَلَّيْتُ رَبِّي لَنَفِدَ الْبَحْرُ
قَبْلَ أَنْ تَنْفَدَ كَلِمَاتُ رَبِّي وَلَوْ جِئْنَا بِمِثْلِهِ مَدَدًا ○

Meaning : ‘If the ocean were ink for writing the Words of my Lord, it would certainly run out before the Words of my Lord were finished, even if I refilled it with its equal.’ (Surah Al-Kahf, Verse: 109)

The identity to Allah lies in His numerous creations and uncountable blessings. For this reason, the more we will think deeply and learn about His creations and blessings, the better we will come to understand His identity and attributes.

The Identity of Allah the Great

Allah is the name of the Entity who is the creator and sustainer of the universe. He is Allah only who is worthy to get the highest honour, all the praise, and worship. There is no synonym, translation, or representative name or word to Allah. The word ‘Allah’ is a noun in grammar. There is no singular or plural of this word. There is no gender too. It is impossible to translate the word in any languages. It is used alike in all languages of the world. The word Allah is not derived from any root. Allah is always singular, unique, and incomparable. Allah refers to only Allah the Great. The name Allah is termed as “Isme zaat” (a name of the almighty) in Arabic. But He has many beautiful attributive names. We can call Him in those names.

Allah the Great is a unique being. There is none to compare with Him. He is the eternal

and everlasting. He is the Omnipotent. He possesses infinite knowledge and wisdom. Nothing is comparable to Him. He can only be compared to Himself. In the different verses of Al Quran, there are description of His identity, quality, and power. A very brief identity of the Almighty Allah comes in surah Al-Ikhlâs as such -

قُلْ هُوَ اللَّهُ أَحَدٌ ۝ اللَّهُ الصَّمَدُ ۝ لَمْ يَلِدْ ۝ وَلَمْ يُولَدْ ۝ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ۝

Meaning : “He is Allah—One and Indivisible. Allah the independent. He has never had offspring, nor was He born. And there is none comparable to Him.” (Surah Al-Ikhlâs, Verse: 1-4)

Allah is the name of that great Entity who is the creator and controller of the universe. Allah is the owner of whatever there is between the heavens and earth. He is the creator and sustainer of all living beings. Only He is worthy of worship. Allah the Great says, “I am Allah! There is no god worthy of worship except Me. So worship Me alone, and establish prayer for My remembrance.” (Surah Ta Ha, Verse: 14)

Allah is such a Being who is free from all the flaws. And all the beauty and perfection are His. He is the All Hearing, the Omniscient, the Sustainer, the Giver of gifts, and the Guide. He is the Giver of laws, the Provider of the Codes, and the Director of the universe. All the power, grandeur, and authority are His. He possesses and is the source of all power. He has the endless blessing. He is Hakim or the All-wise. He is the Almighty, the Great Protector, and the Peace Giver. He is the most Astute. He is the most Glorious and Forbearing. Whatever there is in the earth will be destroyed one day, but His Entity is indestructible and eternal. He is the Infinite and Everlasting. Only He is worthy of worship.

The Essence of Belief in Allah

The first and foremost aspect of faith (iman) is to believe in Allah. Allah is the One and Unique. He was, He is, and He will be. He is our master, owner and creator. Nothing happens without His order. He is the only one worthy of fear, and the only one to forgive. There is none but to worship Him. He is everlasting, He is eternal. He is the most beautiful and the holiest one. Neither drowsiness overtakes Him nor sleep or tiredness. He does not depend on anything. Rather everything depends on Him. Nothing is like Him. It is impossible to see Him in this earth with naked eyes. Whatever there is in heaven and earth belongs to Him. He knows both the revealed and unrevealed things. It is impossible to be anything beyond His knowledge. He gives as much knowledge as He wishes. It is He who has created the Heaven and Earth, and the Kingdom of Heaven and Earth is His. He governs everything from the Heaven to the Earth. His throne (qursi) encircles the Heaven and Earth. Everything is under His control. It is He

who gives and takes life. And everyone has to return to Him. He is the most powerful over everything. When He wishes anything, He only says ‘Kun’ (be), and instantly that becomes. All praise to Him. He is the Master of Heaven, Earth, and all the creatures. All the greatness, glory, and honor of the heaven and earth are for Him. He is the All-powerful, All-wise, the Highest and the most Sublime.

To have faith in Allah means to hold firm belief in the existence of Allah. It is to believe that He is the only Master, the only Ilah (mabud) without any doubt and suspicion. He has many beautiful names and attributes or qualities. Some important aspects of believing in Allah are as follows:

To Believe in the Existence of Allah

Many evidences in Islamic Shariah prove the existence of Allah. Human intellect and conscience undoubtedly affirm the existence. Each creature spontaneously believes in its creator.

No creature can come to existence by itself. It is unreal to happen something out of nothing. Certainly there is someone who creates it or make it happen. And He is Allah. Allah the Most Grand says-

أَمْ خُلِقُوا مِنْ غَيْرِ شَيْءٍ أَمْ هُمُ الْخَالِقُونَ ط

Meaning: “Or were they created by nothing, or are they their own creators?” (Surah At-tur, Verse: 35)

To Believe in the Authority of Allah

The belief should be firm that Allah the Great is the only Ilah, the only sustainer. He has no partner or associate to govern the universe. He is called the Ilah who creates, controls, and owns. There is no creator except Allah. There is no owner but Him. And there is none but Allah to govern the universe. He is Allah who provides sustenance (rizik) for His servants from the heaven and earth. Only He has the knowledge of the unseen. No one from the heaven and earth can have the knowledge of the unrevealed except Him. A man can only know as much knowledge as he has been given.

To believe Allah as the Only One Worthy of Worship

It has to believe in heart and soul that only Allah is the true Ilah. There is none but Him worthy of worship. And He has no partner who to be worshipped too. Allah says, ‘Allah Himself is a Witness that there is no god worthy of worship except Him—and so are the angels and people of knowledge. He is the Maintainer of justice. There is no god worthy of worship except Him—the Almighty, All-Wise.’ (Surah Ali-imran, verse: 18) From

the beginning to the end, ‘there is no Ilah except Allah or none is worthy of worship except Him’ – was the main point of the teachings of the Prophets and Messengers.

To Believe in the Most Beautiful Names and Attributes of Allah

The more demands of iman (faith) in Allah the Great are to accept the beautiful names and attributes described in His book or in the Sunnah of His Prophet (PBUH) without any hesitation. Hence, we will determine only those names for Allah which are prescribed by Him and His Rasul (PBUH). We firmly believe the attributes of Allah as described in the Holy Quran.

Al-Asmaul Husna

It is actually impossible to completely describe the identity of Allah. He is the source of all qualities. There is no such good attribute that He does not possess. Since He is endless, His attributes are infinite too. He has different names each referring to His different attributes. These are attributive names. In the Quran these are described as ‘Al-Asmaul Husna’ or the most beautiful names. It is to note that the most beautiful names of Allah together called Al-Asmaul Husna. Allah the Great says,

وَلِلّٰهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا ۖ

Meaning: ‘Allah has the Most Beautiful Names. So call upon Him by them.’ (Surah Al-A’raf, Verse: 180)

We come to know about ninety nine holy, sublime, and appreciative Al-Asmaul Husna or attributive names. Actually, the attributive names of Allah are endless. But these ninety nine names are remarkable. These names are cited in different places of the Al Quran. We can know His identity and qualities from these names.

We have learned about some attributives names of Allah in the previous session. We will learn about a few more attributive names in detail. Let us start.

Allahu Khaaliqu (اللَّهُ خَالِقٌ)

Khaaliqu means creator. Allah is the creator of all creatures. He takes the name Al-khaaliqu for this reason. The root of this word is derived from khaalqun (خَلَقَ) which means to create, make, and produce. He is khaaliqu who can create without any previous samples. He can create whenever He wishes to. The quality to create is a special secret among the attributes of Allah. He makes things exist from non-existence. Only He has this

power. All the creations including ourselves we see around us express the glory of His name- Al-khaaliq. All the creations of Allah are very beautiful and perfect. There is no flaw in His creation. He has created human being in the best shape among His creatures. Allah says about His creation in the Quran—

الَّذِي أَحْسَنَ كُلَّ شَيْءٍ خَلَقَهُ وَبَدَأَ خَلْقَ الْإِنْسَانِ مِنْ طِينٍ ۝

Meaning: ‘Who has perfected everything He created. And He originated the creation of humankind from clay.’ (As-Sajdah, Verse: 07)

About the capability of Allah and the elements of His creation, it is said in Al Quran, “And Allah has created every living creature from water. Some of them crawl on their bellies, some walk on two legs, and some walk on four. Allah creates whatever He wills. Surely Allah is Most Capable of everything.’ (An-Nur, Verse: 45)

We will call Allah by the name of Khaaliq perceiving the importance of these. We will call Him in this name. And we will keep faith that only Allah is the khaaliq. He can create whatever He wills anytime. He creates life, and so does death.

Allahu Malikun (اللَّهُ مَالِكٌ)

Another beautiful name of Allah is Al-Malik. Malik means lord, master, owner, king, emperor, etc. It is such a qualitative name of Allah in which the greatness of many other names of Al-Asmaul Husna is present. There are rivers, seas and oceans in this vast world. There are also numerous large and small, known and unknown animals, birds, insects, plants, and so many things. The sun, the moon, innumerable stars and satellites are there in the sky. These stars are millions times bigger than the size of the earth. There are also many mysterious worlds which are unknown to us. Allah alone is the creator, director and sole owner of these created worlds. Everything is directed by him. Allah the Great says,

وَلِلَّهِ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا يَخْلُقُ مَا يَشَاءُ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ۝

Meaning: ‘To Allah alone belongs the kingdom of the heavens and the earth and

everything in between. He creates whatever He wills. And Allah is Most Capable of everything.’ (Surah Al Mai’da, Verse: 17)

He is the one who orders and forbids. He is the owner of our lives and of all living beings. He is the master of death, Qiyamah, Akhirat, Judgment Day, Paradise and Hell. Everything surrenders to Him. In short, He owns everything.

We will understand the importance of Allahu Malikun and will praise Him by the name. So our faith will be strong. Since Allah is the owner of all wealth, we will not be proud for ours. Rather, we will express our gratitude to Him.

Allahu Gaffarun (اللَّهُ غَفُورٌ)

The word ‘Gaffarun’ means very forgiving. Allahu Gaffarun connotes that Allah is very compassionate, forgiving. It is Allah’s one of the holy names. He forgives the sinners for the blessing of this name.

غَافِرِ الذَّنْبِ وَقَابِلِ التَّوْبِ شَدِيدِ الْعِقَابِ ذِي الطَّوْلِ ط

Meaning : ‘The Forgiver of sin and Acceptor of repentance, the Severe in punishment, and Infinite in bounty.’ (Surah Al Mumin, Verse: 03)

Undoubtedly, Allah is very forgiving. He is the owner to forgive our sins since He is the owner of everything. There is none but Him to pardon our sins. He forgives sins of a repentant sinner such a way that the sins are erased from the amalnama (record of the deeds) of the sinner. Meaning: ‘O My servants who have exceeded the limits against their souls! Do not lose hope in Allah’s mercy, for Allah certainly forgives all sins. He is indeed the All-Forgiving, Most Merciful.’ (Surah Az-Zumar, Verse: 53)

Allah the Great is so merciful that He forgives His servant no matter how much and how grave his sin is. That is very trifling before His mercy.

When a man mistakenly commits a sin or does indecency, or he oppresses himself, Allah forgives him if he instantly remembers Him and seeks forgiveness. Allah says in this regard- ‘Your Lord has taken upon Himself to be Merciful. Whoever among you commits evil ignorantly or recklessly then repents afterwards and mends their ways, then Allah is truly All-Forgiving, Most Merciful.’ (Surah Al-anam, Verse: 54)

We will seek forgiveness to Allah by calling Him Al Gaffar. He loves the repentant and mercy seeker. Though our beloved Prophet (PBUH) was sinless, he would often seek forgiveness to Him.

Allahu Khabirun (اللَّهُ خَبِيرٌ)

Khabirun means All-aware, Omniscient, All knowing etc. Allahu Khabirun means Allah is well aware of, or He knows everything. One of His names is Al Khabir. The name is related to As-Alim (All Knowing), As-Samee (All Hearing), Al-Baseer (All Seeing), and Al –Qadir (The Powerful), etc. He says,

إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ۝

Meaning: ‘Allah is truly All Knowing, All Aware.’ (Surah Al- Huzurat, Verse: 13)

Allah is powerful over every single thing. He knows everything. His knowledge is all compassing. There is no space and time which are beyond His knowledge. Nothing happens in between the Heavens and Earth without His knowing. His knowledge is vast. Even if He is aware of the tiniest thing remaining in the stone, sky, or underground. He hears and sees everything. He knows about the seen and unseen, the revealed and unrevealed, the clear and vague, and everything. Nothing great and small are beyond His look; and He never forgets. He is well aware of everything.

We will always remember that He is well aware about everything, both of our good and bad deeds. Therefore, we will fear Him. We will stay away from every kind of crime and sin; and we will perform good deeds.

Above all, Allah is Great, Most holy and Sublime, so are His names. We will call Him Allah, Rahman or in other attributive names. Not in other names.

Allahu Muhaiminun (اللَّهُ مُهَيِّمٌ)

Muhaiminun means protector, maintainer and preserver. The only Creator of this world is Allah and He is our Protector. He protects us from worldly dangers. We can live peacefully for the blessings given by Him. It is narrated in the Holy Quran,

هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ جَلَّ جَلَالُهُ أَلَمْ يَخْلُقْ السَّمَوَاتِ وَالْأَرْضَ وَالْجِبَالُ وَالنَّجْمُ وَالشَّمْسُ وَالْقَمَرُ وَالْمَاءُ وَالْخَلْقُ كُلُّهُ خَلْقُهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا يَأْتِيهِ سِنٌ وَلَا نَوْمٌ وَلَا يَنَامُ وَلَا يَسْهُوُ لَا يَمُوتُ وَلَا يَنُوبُ لَهُ مَا فِي السَّمَوَاتِ وَالْأَرْضِ وَمَنْ فِيهِنَّ لَا يَسْأَلُ عَنْ شَيْءٍ عِلْمَهُ إِلَّا بِنُورِهِ ذَا جَلَالٍ وَأَكْبَارٍ

‘He is Allah, there is no god but Him. He is the Sovereign, the Most Pure, the Source of Peace, the Granter of Security, the Protector, the Mighty, the Subduer, the Supreme, Glory be to Ilah. He is far above what they associate with Him.’ (Surah Al-Hashar, Verse: 23)

Homework : Create a beautiful chart of the 99 attributes of Allah.

Belief in Malaika or the Angels

Introduction to Malaika or the Angels

‘Malaika’ (الْمَلَائِكَةُ) is an Arabic word. It is plural. The singular is Malak (مَلَكٌ). It means angel in English. It is basically a Persian word. The angels are obedient and bright entities of Allah. They are His messenger. They are one of His miraculous creations. They are innocent and sacred. They are always engaged in Allah’s Tasbeeh and services. They also perform Darud and Salam to our beloved Prophet (PBUH). They are the army of Allah the Great’s kingdom. They are made of Nur (light). They are neither males nor females. They do not require food, sleep, and rest. They are innumerable; only Allah knows their exact number. They are always engaged in duties assigned by Allah. They do not have their own opinion or schedule. They live beyond human eyes. They are obedient to Allah’s order. They cannot do anything beyond His order. They are occupied to do whatever He assigns them to do. They never become tired in their work. Allah the Great states, “They never disobey whatever Allah orders—always doing as commanded.” (Surah At-Tahrim, Verse: 06)

Shape and Form of the Angels

Allah has made the Angels of Nur (light) in special forms. They take any forms which Allah orders them to take. He says in the Holy Quran, ‘All praise is for Allah, the Originator of the heavens and the earth, Who made angels as His messengers.’ (Surah Al-Fatir, Verse: 01)

The Four Arch-Angels

Allah the Almighty has created innumerable angels. Each of them is performing some duties. There are four eminent angels among them. They are assigned to do Allah's special order. They are:

1. **Jibriel (A.):** He is called the leader of the angels. His prime duty is to convey Allah's messages to the Prophets and messengers. He would come to the Great Prophet (PBUH) with the holy messages from Allah. He also delivers His orders to other angels on duty in different times.
2. **Michael (A.):** His duties are to provide rain, grow plant, and distribute livelihood to all living beings.
3. **Israfil (A.):** His duty is to blow the trumpet in Allah's command on the day of judgement. As soon as he will blow the trumpet, earth and everything will be destroyed.
4. **Ajrail (A.):** 'He is also known as 'malakhul mout' (Angel of Death). He releases souls from the bodies of living being in Allah's command.

Besides, there are two angels who record the deeds of man. They are called Kiraman and Katebin. Some angels protect human beings in their awareness, sleep, travel, home and everywhere. They are called "muakkibat" (protector). Some are guarding the heavens and hells. To note that, Heaven's guarding angel's name is Ridwan; and the name of the guarding angel of Hell is Malek. Some angels carry the Arash of Allah. Some protect the hills. Some of them are always standing in a file before Allah. Likewise, there are innumerable angels are carrying out different duties in Allah's command.

Faith in the Angels

Allah the Great governs His worlds by the angels. They carry out whatever orders Allah gives them. Human beings have both the instinct of obedience and disobedience. But the angels do not have the drive of disobedience. They have been made obedient to Him formatively. It is mandatory for each Muslim to have faith in the angels. To keep faith in the Angels who are created by Allah is an inseparable part of iman. If anyone does not belief in the angels, s/he no longer remains a believer. Allah says,

وَمَنْ يَكْفُرْ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا ۝

Meaning: ‘Indeed, whoever denies Allah, His angels, His Books, His messengers, and the Last Day has clearly gone far astray.’ (Surah An-Nisa, Verse: 136)

It is farz (mandatory) to keep faith in the angels. Thus, we will keep faith in His angels; and we will cherish proper love for them.

Belief in Kitabs (Heavenly Books)

Allah’s Kitabs

Almighty Allah has revealed many Kitabs on His Prophets and messengers to guide mankind in the right path through different ages. Religious scriptures which the prophets and messengers got from Him are called Kitabs. They are also called Heavenly Books. Allah has sent His messages through Hazrat Jibriel (A.) to His Prophets and messengers. They then conveyed the messages to all the people. To believe in the heavenly books which revealed to Hazrat Adam till Prophet Hazrat Muhammad (PBUH) is a part of iman.

The Significance of the Belief in Kitabs

All the heavenly books, as torchbearers of true religions, have been revealed to guide mankind by Allah. All of these are Allah’s kalam i.e. messages. These messages have been revealed through Hazrat Jibriel (A.) upon the Prophets and messengers from Him.

To have faith in the Kitabs means to believe in the heavenly books as true by heart; it is also to accept that they have been revealed upon different community/nation to guide them from Him ages after ages. We have come to know that each Prophet has got a scripture among the Prophets and messengers. But all the names of the prophets, who have got Kitabs, are not mentioned in Quran and Hadith. Allah the Great tells our beloved Rasul (PBUH) in this regard, ‘We have already sent messengers before you. We have told you the stories of some of them, while others We have not.’ (Surah Ghafir, Verse: 78)

Hence, we must believe in the Kitabs whose names we know about and whose we do not know. Simply put, it is farz i.e. obligatory for each Muslim to have faith in all the heavenly books. Allah the great says in this regard, ‘O believers! Have faith in Allah,

His Messenger, the Book He has revealed to His Messenger, and the Scriptures He revealed before. Indeed, whoever denies Allah, His angels, His Books, His messengers, and the Last Day has clearly gone far astray.’ (Surah An Nisa, Verse: 136)

It is noteworthy that Al Quran testifies all its previous heavenly books; and it is also their summary indeed. All the previous scriptures and their laws have become null and void with the revelation of Al Quran. Therefore we just need to believe in the previous Kitabs, but we need not observe their codes. Al Quran is farz (mandatory) for all to follow till the last day.

It is also to note that the previous Kitabs are true but they were seriously distorted through ages. Because it was their duty to protect them as they were revealed to them. But Al Quran is free from all the distortions and it is protected. Because, Allah Himself has taken the responsibility to preserve it. Allah states—

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ

Meaning: ‘It is certainly We Who have revealed the Quran, and it is certainly We Who will preserve it.’ (Surah Al Hizr, Verse: 09)

Introduction to the Kitabs

There are only four main Kitabs, 25 names of the prophets and messengers and their references are mentioned in Al Quran. Some sahifa (small Kitabs) revealed on Hazrat Ibrahim As and Hazrat Musa As are also mentioned in it; besides, it mentions many more sahifa revealed on the prophets and messengers ages after ages. For example, Allah the Great says, ‘This is certainly mentioned in the earlier Scriptures— the Scriptures of Ibrahim and Musa.’ (Surah Al-a’la, Verse: 18-19) But their names and numbers are not brought up. It is opined that the number of the sahifa is 100. Accordingly, there are 104 Divine Books including the main four Kitabs and sahifa. The primary four Kitabs are-

1. The Taurat

It was revealed on Hazrat Musa As. Allah says, ‘And We certainly gave Musa the Scripture, so perhaps his people would be rightly guided.’ (Surah Al Muminun, Verse: 49)

2. The Zabur

It was revealed on Hazrat Daud As. Allah states, ‘And to Daud We gave the Zabur.’ (Surah Al Isra, Verse: 55)

3. The Injil

It was revealed on Hazrat Isa As. Allah the Great says, ‘Then in the footsteps of the prophets, We sent Musa, son of Mariam, confirming the Torah revealed before him. And We gave him the Injil containing guidance and light and confirming what was revealed in the Toraha guide and a lesson to the Ilah-fearing.’ (Surah Al Maidah, Verse: 46)

4. Al Quran

Al Quran is revealed on the last prophet Hazrat Muhammad SM. Another name of Quran is Furkan (testament, evidence). Allah says, ‘He has revealed to you O Prophet the Book in truth, confirming what came before it, as He revealed the Taurat and the Injil previously, as a guide for people, and also revealed the Standard to distinguish between right and wrong. Surely those who reject Allah’s revelations will suffer a severe torment. For Allah is Almighty, capable of punishment.’ (Surah Al Imran, Verse: 3-4)

To keep faith in the Divine Books is one of the seven basic concepts of iman. We will believe in the known and unknown heavenly books; and we will lead our life according to the code of Quran.

How do you know the things you have learned so far are the teachings of the Quran and hadith? By reading the Quran and hadith, right? Then, now you find out where in the Quran and hadith these topics of aqaid are mentioned. Take help from your teachers and your friends to do this. Ask your family members and elders in case of necessary. You can also do this task by asking someone who reads the Quran and hadith with meanings and knows the explanations very well.

CHAPTER TWO

IBADAT

Dear learner, you will gain two experiences from this chapter. While having experience by doing some tasks, you will learn the basic lessons of this chapter by heart. But before entering into the lesson, think for a while: what do you know about Ibadat? Did you read or learn anything about it in class six? Try to remember. Take help from your classmates about this, in case of necessary, your teacher will help you too. Keep doing as per your teacher's directions, so that you can learn new things from this chapter. And you will gain some experiences.

Introduction of Ibadat

Ibadat is an Arabic word. It means submission, to serve. In Islamic terminology, to lead life in the way instructed by Allah and His Rasul (PBUH) and for their satisfaction is called Ibadat. Allah has created human and djinn for worshipping Him. To gain His satisfaction is the main purpose of Ibadat. Hence, Ibadat is to do any Shariah supported good deeds in order to please Him. You have learned about the concept of Ibadat, its significance and classification in the previous session. You have also learned about some obligatory Ibadat. We will know elaborately about Salat, Sawm, and Zakat among the basic Ibadats in this session.

Salat

Dear Student! You have learned a few things about Salat in your previous session. To continue that you will gradually know about the importance, significance, benefits, five times, Adhan and Ikamat (prayer call) of Salat; and you will acquire requisite qualifications to offer it. Besides, you will know about Salat-ul Bitr, Salat-ul Jumua, Salat-ul Janajah, Salat-ul Eidain, Salat-ul Tarawih, Salat of Musbuq, and Salat for sick, Salat-ul Musafir, Qasr, the forbidden time for Salat, and Sajdah-e Sahu. You will also learn about the importance of some Salat related Tasbeeh and Prayers (dua), the role of Salat to form an ideal life, and four selected chapters (surah) from Quran etc. Let us start the main discussion.

The Significance of Salat

The second basis or rukun after Iman (faith) of Islam is Salat. Allah has made it mandatory (farz) to offer Salat five times in a day. To perform Salat five times a day is the mandatory and most important thing for a mumin (righteous man). Nothing has got more importance than Salat in the Holy Quran and Hadith. Allah says, ‘Indeed, performing prayers is a duty on the believers at the appointed times.’ (Surah An-Nisa, Verse: 103) Allah has ordered to perform Salat 82 times in the Quran. Allah the Great says, ‘And enjoin prayer upon your family and be steadfast therein.’ (Surah Ta-ha, Verse: 132)

We will be the most careful about Salat. We will try our best to perform it in the fixed time. Allah states, citing the trait of all the mumins and the residents of Jannat-ul Firdaus (the highest heaven), ‘Those who are properly observant of their prayers.’ (Surah Al-Muminun, Verse: 09)

Intentionally not offering Salat is a big crime and grave sin. Despite having real intention, if anyone misses it due to unintentional forgetfulness or getting asleep, one has to offer the due Salat (kaja) as soon as s/he remembers it. Rasul (PBUH) says, ‘He who has missed Salat for being asleep should perform it as soon as he wakes up.’ (Muslim)

The meaning of the word Salat or namaz (prayer) is ‘connection’. We establish a connection with Allah through it. Sometimes we feel helpless for many reasons. There is no reason to feel vulnerable or lonely. Allah the Great is always with us. We can offer prayer and bow our heads to Him any time to make ourselves light by expressing our

pent-up sorrows, sufferings, insults, and hopelessness. He will undoubtedly hear these. He is the All-hearing. Rather, we do not make connection to Him. It is the best way to exhibit our obedience and humility to Him. Only through it, a man can come nearest to Him. It brings peace to the mind of a Muslim and helps him. Allah has ordered in the Quran to seek help from Him through prayer and patience, 'Seek comfort in patience and prayer.' (Surah Al Bakara, Verse: 153)

The Benefits of Salat

Salat is Allah's institution. It is given for the betterment of mankind. A man can get many benefits by performing it. For example-

Physical Benefit : Salat is an Ibadat in which all the benefits of physical exercise are present in addition to the Shariah benefits. If we properly perform Salat, it benefits the lungs, intestines, backbones, glands and neck. Doctors are of the opinion that Salat is more beneficial for curing nervous weakness and joint pain. The blood flow indeed remains moderate in our nerves, brain, eyes, and other limbs in prostration while offering prayer. As a result, our brain becomes sharper, and our eyes function more effectively. Performing Salat five times a day ensures our body is active and functional. It also keeps sloth away. However, the main purpose of Salat is to surrender to Allah Almighty and gain His pleasure.

Psychological Benefits : The main cause of man's unhappiness nowadays is mental instability. Research is being done all over the world to get relief from it. Doctors emphasize on the meditation most to protect mental health. Salat is an advanced form of meditation. If anyone firmly believes that Allah sees and knows everything about him, he cannot have any despair. In addition, when our Great Prophet (PBUH) would fall in any distress, he would ask Hazrat Belal (RA), 'O Belal, make arrangements for Salat (prayer), and give us peace.' (Abu Daud) Actually, the human mind and body are complementary. Our mind becomes cheerful through offering Salat.

Social and Cultural Benefits : Mosque is the place of Allah where prayers are offered together five times in a day. No differences are made there between the rich and poor, the king and his subjects. Everyone presents himself before Allah by forgetting their respective status. They communicate with each other and help each other in their good and bad times. As a result, the relationship between Muslim societies get stronger.

Islamic culture develops by observing Salat in mosque. And performing it regularly eradicates degenerative cultures.

The Greatness and Importance of Salat

Islam is our deen or code of life. And Salat is the basis of the deen. It is the main one among all the services (Ibadats). It is like Miraz (meeting with Allah) for a believer. Indeed the greatness and importance of Salat are endless. Countless blessings can be gained through observing it.

The great successes in life here and hereafter lie within Salat. The righteous people (mumin) who offer prayers gently and humbly are described as the successful ones in Al Quran. Allah says, ‘Successful indeed are those who purify themselves, remember the Name of their Lord, and pray.’ (Surah Al Ala, Verse: 14-15)

Salat is our protector from obscenities and injustices. Because an observer of it fears Allah within himself which stops him to do any indecencies or wickedness. Allah the Great says,

إِنَّ الصَّلَاةَ تَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ

Meaning : ‘Indeed, genuine prayer should deter one from indecency and wickedness.’ (Surah Al-An’kabut, Verse: 45)

A man gets protection here and life hereafter through Salat. Prophet (PBUH) says, ‘The man who prays in the morning (Fajr) keeps himself in the protection of Allah.’ (Muslim)

Salat gives the believers firmness and stability in their worldly life. Allah says, ‘Indeed, humankind was created impatient: distressed when touched with evil, and withholding when touched with good—except those who pray, consistently performing their prayers;’ (Surah Al Ma’arij, Verse: 19-23)

Prayers bring more blessings in sustenance (rizik). Allah says, ‘And enjoin prayer upon your family and be steadfast therein. We ask you not for provision; We provide for you, and the best outcome is for righteousness.’ (Surah Ta Ha, Verse: 132) Ibn Kasir (RA) says in explanation to this verse, if you establish prayer, Allah will provide for you such a way you will be unable to think of.

Salat is the best remembrance (zikir). Because Salat is fully remembrance of Him

from the beginning to end. Allah the Great has commanded to establish prayer for remembrance of Him . Allah the Great says, ‘worship Me and establish prayer for My remembrance’. (Surah Taha, Verse : 14)

We can get mental and spiritual peace and comfort through it. Allah says—

أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ ۖ

Meaning: ‘Surely in the remembrance of Allah do hearts find comfort.’ (Surah Ar-Rad, Verse: 28)

Salat is the best practice. Abdullah Ibn Mas‘ūd asked Prophet (PBUH), ‘Which one is the best practice?’ He replied, ‘To offer prayer regularly.’ (Bukhari and Muslim)

Allah promises to the protectors of Salat that He will reward them with heaven. Prophet (PBUH) says, ‘Allah has made it mandatory for man to offer prayers five times in a day, He promises heaven for those whose perform accordingly.’ (Abu Daud, Tirmizi, Ibn Mazah) Another saying of Prophet (PBUH) is, ‘He who protects Salat will get light (nur) and evidence and these will be reasons of his freedom in the life hereafter.’ (Musnad Ahmad)

The love of Allah can be got by offering prayers. It is a medium of making bond between a man and his Master. Allah says,

Meaning: ‘Rather, continue to prostrate and draw near to Allah.’ (Surah Al-alaaq, Verse: 19)

Prophet says,’ A man gets the closest to his Lord when he prostrates. Therefore, you make more dua (prayer) while prostrating.’ (Muslim and Nasai)

Above all, the greatness and importance of Salat are immense. The nearness and love of Allah can be gained by offering prayers. It gives us mental peace by keeping us aloof from obscenities and wickedness. It is a way to get rid of sin. Simply put, it is the way to the welfare and success in the worldly life and life hereafter.

Dedication and Steadiness in Prayer

Performing Salat with dedication and steadiness is one of the best ways of gaining the nearness of Allah. Through salat, we attain satisfaction by expressing our obedience and supplicating our petitions to Allah. In reply, He also accepts the petitions adjured by his servants in prayers. So, we, the servants of Allah, must stand humbly while

performing salat. Allah commands in the Qur'an-

وَقُومُوا لِلَّهِ قَانِتِينَ ۝

Meaning: ‘And stand in true devotion to Allah.’ (Surah Al-Baqarah, Verse: 238)

During prayer, the musulli's minds wander here and there but do not comprehend it. Since the human mind is used to wandering in the realm of imagination, they do not even feel those instigations. In fact, the human mind cannot remain static without heartfelt attention to any work. On top of that, Satan is the open enemy of mankind. He instigates various thoughts in the human mind to spoil all the Ibadats, especially the salat performed by the muktadis. As a result, our minds do not remain fixed in prayer. So, we must perform the salat with Khushu Khuju (modesty and concentration) and steadfastness of mind. Almighty Allah announces in the Holy Quran—

قَدْ أَفْلَحَ الْمُؤْمِنُونَ ۝ الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ ۝

Meaning: ‘Successful indeed are the believers: those who humble themselves in prayer.’ (Surah Al Mu'minun, Verse: 1-2)

Rak'at of the Five Times Salat

Fajr: Fajr Salat has 4 Rak'at in total. Among the four Rak'at, there are 2 Rak'at of sunnat-e-mu'akkadah and 2 Rak'at of farz. It is to offer the sunnat first, then the farz. Remember, the sunnat Salat of Fajr is much more important than the sunnat Salat of any other times.

Zuhur : Zuhur Salat has 10 Rak'at in total. They are 4 Rak'at of sunnat-e-mu'akkadah which has to offer before the farz Salat, then 4 Rak'at of farz. There are 2 Rak'at of sunnat to offer after the farz.

Asr : Asr has 4 Rak'at of farz Salat. But to offer 4 Rak'at of sunnat before the farz is very rewarding. But there is no sin for not performing it.

Magrib : Magrib Salat has 5 Rak'at in total. Among them, there are 3 Rak'at of farz and after farz immediately 2 Rak'at of sunnat-e-mu'akkadah Salat have to offer.

Isha : Isha Salat has 6 Rak'at in total. Firstly, 4 Rak'at of farz Salat has to perform. Then

2 Rak'at of sunnat-e-mu'akkadah have to offer. Four rak'at sunnat salat is performed before the farz salat of Isha but there is no sin for not performing it. But observing it is rewarding.

Rak'at of the Five Times of Salat at a Glance				
Time	Sunnat (mu'akkadah)	Farz	Sunnat (mu'akkadah)	Wajib
Fajr	2 Rak'at	2 Rak'at		
Zuhur	4 Rak'at	4 Rak'at	2 Rak'at	
Asr		4 Rak'at		
Magrib		3 Rak'at	2 Rak'at	
Isha		4 Rak'at	2 Rak'at	3 Rak'at (Bitr Salat)
Total Farz Salat		= 17 Rak'at		

Performing Salat with Jamaat

Jamaat is an Arabic term. It means to be united, to be together, to assemble etc. From the perspective of Islamic Shariah, performing Salat by the Muslims together with Imam at a definite place and at a definite time is called Jamaat.

The Importance and Significance of Salat-e- Jamaat

The importance to offer prayers together or in Jamaat is immense in Islam. It has given special emphasis to perform Salat in Jamaat in the holy Quran and Hadith. Allah the Great says,

وَازْكُرُوا مَعَ الرَّكْعَيْنِ ۝

Meaning: 'Bow down before Me along with those who bow down.' (Surah Al Bakara, Verse: 43)

This verse basically indicates to observe Salat in Jamaat. If we look into the life of

Prophet Karim (PBUH), we will find he never gave up Jamaat. He says to describe the importance to offer Salat in Jamaat, ‘One can get 27 times sawaab (rewards) if one performs Salat-e-Jamaat instead of performing Salat alone. (Bukhari & Muslim)

Hazrat Abu Huraira (RA) describes, Rasul (PBUH) says, ‘Allah will keep seven kinds of men under the shadow of His arsh (throne) on the day when there will be no shadow except that. One of the man among them will be the one whose soul clings to the mosque. That is the person is very keen to Salat and Jamaat. (Bukhari & Muslim) The famous Islamic scholar Sa’id Ibn Musayeb (RA) did not see the shoulder of people in farz Salat for fifty years. That is he was present in the first row of the Jamaat. And Ibn Samah (RA) says, he never missed Takbeer-e-ula or the first Takbeer for forty years. Except the day his mother died. Hence, if anyone is unable to offer Salat-e- Jamaat, he should make a Jamaat at home with his wife, children, and mahram (a member of one’s family with whom marriage would be considered haram or illegal in Islam) without performing Salat alone.

Performing Salat-e-Jamaat results in creating brotherhood, love, unity and harmony among the Muslims. Therefore, every believer in Islam must perform Salat-e-Jamaat in order to gain Allah’s satisfaction and to get more sawaab (rewards).

Imam

Imam means leader. The person who leads the prayer is called Imam. In other words, the person who is followed by the Muslims while performing Sala-e-Jamaat is called Imam. To lead the prayer is an important service to the religion (deen). Prophet (PBUH) himself did it throughout his life. After his death, the four Caliphs did the same. The best people of the Muslim community generally perform this holy duty. Allah has commanded to perform Salat in Jamaat. And without an Imam it cannot be done. During the time of Prophet Muhammad (PBUH), in each local mosque or in a temporary place salat was observed in a leadership of an imam. The most suitable person to be the imam from the present musulli is the rule. But now a specific person is assigned the role of an imam in a mosque because the most suitable person cannot be available all the time.

The Duties and Responsibilities of an Imam

To lead prayers is not an ordinary profession. It has many duties and responsibilities. One has to devote to this profession with the mindset to serve. An Imam is not only the leader of the mosque but also the leader of the society too. He thinks of the people, humanity, and society. He is the guide to humanity

The main duty of an Imam is to lead the prayer. His essential duty is to be careful about

the aspects of namaz (prayer). To make the line (Qatar). To be careful that the Muslims are not displeased. To be brief in prayer as much as possible. Rasul (PBUH) says, 'If anyone among you leads the prayer must be brief in doing so. Because there can be little boys, weak and sick men.' (Bukhari)

Rasul (PBUH) also says, 'Appoint the best man among you as an Imam, because he will be the representative of your Benefactor on behalf of you.' (Daraqutni) An Imam must be reliable to all.

He will take care whether the Muslims offer Salat in the right way or not. He will convince the people who do not offer Salat and arrange to bring them in the mosque. The Muslims will acquire the quality of brotherhood and empathy being with him.

Muktadi

The people who stand behind the Imam and perform Salat-e-Jamaat following him, are called Muktadi. The Muktadi will say silently, 'I am performing my Salat standing follow the Imam.' And he will follow every step of the Imam.

The Duties of Muktadi

Muktadi will stand for salat as soon as the Iqamat (the second call to Prayer, given immediately before prayer begins) is given. If the iqamat is meant to farz salat, they will not offer Sunnat salat. They will make the Qatar (line) by themselves. They will fill up the front rows first. They will stand shoulder to shoulder without keeping any space. You should not keep much distance between two rows (Qatar). You will try to be in the front rows. You should not go past people to the front rows coming late. You should stand behind Imam and follow him. You must not bow, prostrate, stand or sit before Imam does. You will do every step just after the Imam. If Imam makes any mistakes, the nearest Muktadi will correct him. In this case, he will warn the imam by saying 'Allahu Akbar' or will recite the wrong verse correctly.

Adhan

Adhan is an Arabic word. It means call, summon, declaration etc. In Islamic terminology, Adhan is calling out loud in fixed Arabic sentences for salat. It is a symbol of Islam. Muslims start praying after hearing the sound of Adhan. It has immense importance to them. It is Sunnat-e-mu'akkadah (mandatory sunnat) to give Adhan and Iqamat before Salat.

After namaz (prayer) being mandatory, it was offered in the holy city of Mecca without Adhan. Beloved Prophet Muhammad (PBUH) migrated to Medina from Mecca and built a mosque there. It became a custom to gather people in mosque for offering prayer. The words of Adhan came through revelation. The first muezzin (who proclaims the

call to prayer) was Hazrat Belal (RA). It has immense importance. The Great Prophet (PBUH) says about the dignity of muezzin,

الْمُؤَذِّنُونَ أَطُولُ النَّاسِ أَعْنَاقًا يَوْمَ الْقِيَامَةِ

Meaning: ‘The Muezzin will have the longest necks on the Day of Resurrection.’ (Muslim) That is they will be rewarded with special dignity.’

The Words of Adhan

When it is the time for prayer, one has to stand in a high place facing the qibla after being clean, inserting index fingers in ears, the following words should be pronounced in a loud voice with intermittent pause:

Serial	Sentences of Adhan	Meaning of the Sentences	Times of Utterance
1	اللَّهُ أَكْبَرُ	Allah is Great	4 Times
2	أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ	I bear witness that there is none worthy of worship except Allah	2 Times
3	أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ	I bear witness that Muhammad is the messenger of Allah.	2 Times
4	حَيَّ عَلَى الصَّلَاةِ	Come to Prayer.	2 Times
5	حَيَّ عَلَى الْفَلَاحِ	Come to success.	2 Times
6	اللَّهُ أَكْبَرُ	Allah is Great.	2 Times
7	لَا إِلَهَ إِلَّا اللَّهُ	I bear witness that there is none worthy of worship except Allah	1 Times

The sentence **حَيَّ عَلَى الْفَلَاحِ** has to utter twice after **النَّوْمِ** (Prayer is better to sleep) during the prayer call of Fajr. Face should be turned right while uttering **حَيَّ عَلَى الصَّلَاةِ**, and left in the time of uttering **حَيَّ عَلَى الْفَلَاحِ**. But the position of chest will be to the qibla.

Reply to Adhan

To reply to Adhan is sunnat for its listener. The listener will reply uttering the same words what the muezzin recites. He will echo the muezzin. For example, when the muezzin will finish uttering اللهُ أَكْبَرُ, the listener will utter Allahu Akbar in a low voice. Again, when the muezzin will say أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللهِ, the listener will recite the same, and will add ‘Sallallahu Alaihi Wasallam’. Because when the name of Prophet (PBUH) is uttered, durood (specific phrases of compliment) must be said. When the muezzin will utter حَيَّ عَلَى الصَّلَاةِ, the listener will reply with لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ. The rest will be replied with the same of the muezzin’s utterance. It is said in the Hadith about replying Adhan, ‘The person who will reply to Adhan will enter Heaven.’ (Muslim)

Dua of Adhan

The following dua (prayer) should be recited after the end of Adhan:

اللَّهُمَّ رَبِّ هَذِهِ الدَّعْوَةِ التَّامَّةِ، وَالصَّلَاةِ الْقَائِمَةِ، أَسْأَلُكَ مُحَمَّدًا الْوَسِيلَةَ وَالْفَضِيلَةَ وَالْدَّرَجَةَ الرَّفِيعَةَ وَابْعَثْهُ مَقَامًا مَحْمُودًا الَّذِي وَعَدْتَهُ وَارْزُقْنَا شَفَاعَتَهُ يَوْمَ الْقِيَامَةِ إِنَّكَ لَا تُخْلِفُ الْبِعَادَ-

Meaning : ‘O Allah, Lord of this Perfect Call, and of the Congregational Prayer, make Muhammad a means of our access to You, and bless him with excellence and the lofty office, and grant him the most exalted station Thou hast promised him. Certainly, You does not go back on Your promise.

Ikamat

Ikamat means to stand, to establish. The declaration of the beginning of prayer with the words of Adhan before the starting of Salat-e-Jamaat is called Ikamat. It lets the musullis know that the Jamaat is going to begin, and it is the time to stand up and make the line. It is as same as Adhan. But in Ikamat حَيَّ عَلَى الْفَلَاحِ (Salat is ready) is said twice after uttering قَدْ قَامَتِ الصَّلَاةُ twice. Then it is to make Niyyat and start prayer saying ‘Allahu Akbar’.

Different Kinds of Salat

Salatul Witr

‘Witr’ is an Arabic word. It means odd number. It consists of three rak’at of Salat. That is why it is called witr. It is Wajib to offer three rak’at of witr after the Isha prayer.

Rules of Offering Witr Namaz

Tashaud has to be uttered after performing two rak'at of salat like other regular farz prayer. One has to read a Surah or verse after reading Surah Fatiha in the third rak'at. Then s/he has to raise his/her hands up to ears saying Takbeer like Takbeer-e-Tahrima after the Kir'at. After that s/he will recite Dua Qunoot silently folding hands. S/he will go to Ruku after reciting Dua Qunoot. Then s/he will sit and read Tashaud, Durood, and Dua Masura after performing two sijdah (prostration). S/he will end witr salat by saying Salam.

Dua Qunoot

اللَّهُمَّ إِنَّا نَسْتَعِينُكَ وَنَسْتَغْفِرُكَ وَنُؤْمِنُ بِكَ وَنَتَوَكَّلُ عَلَيْكَ وَنُثْنِي عَلَيْكَ الْخَيْرَ
وَنَشْكُرُكَ وَلَا نَكْفُرُكَ وَنَخْلَعُ وَنَتْرُكُ مَنْ يَفْجُرُكَ اللَّهُمَّ إِيَّاكَ نَعْبُدُ وَلَكَ نُصَلِّي
وَنَسْجُدُ وَإِلَيْكَ نَسْعَى وَنَحْفِدُ وَنَرْجُو رَحْمَتَكَ وَنَخْشَى عَذَابَكَ إِنَّ عَذَابَكَ بِالْكَفَّارِ مُلْحِقٌ.

Meaning : O Allah! We implore You for help and beg forgiveness of You and believe in You and rely on You and extol You and we are thankful to You and are not ungrateful to You and we alienate and forsake those who disobey You. O Allah! You alone do we worship and for You do we pray and prostrate and we betake to please You and present ourselves for the service in Your cause and we hope for Your mercy and fear Your chastisement. Undoubtedly, Your torment is going to overtake infidels O Allah!

Salat-ul-Jumu'ah

The day of Jumu'ah is an extraordinary day for the followers of Prophet Muhammad (PBUH). And the best Ibadat of this day is Salat-of-Jumu'ah. Jumu'ah means to gather, to be in lines, to assemble etc. On Friday, the salat is performed at the time of Zuhur and in place of it, is called salat-of-Jumu'ah. Salat-of-Jumu'ah is performed in Jamaat.

The Importance of the Salat-ul-Jumu'ah

It is mandatory to offer the Salat-of-Jumu'ah. If anyone denies it, he will be considered as a kafir (disbeliever). If anyone omits three consecutive Jumu'ah without any valid reason, he will be listed as a munafiq to Allah. It has immense significance. Allah the Great says to put emphasis on it,

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا
إِلَى ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ ۚ ذَلِكُمْ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ۝

Meaning: ‘O believers! When the call to prayer is made on Friday, then proceed diligently to the remembrance of Allah and leave off ‘your’ business. That is best for you, if only you knew.’ (Surah Jumu’ah, Verse: 09)

About the significance of the Salat-of-Jumu’ah, Prophet (PBUH) says, ‘The Jumu’ah day is the best day among the days of a week. Hazrat Adam (As) was created on this day. And on the same day he was placed in heaven. He was expelled from the heaven and sent to the earth on the same day. And kiamat (doomsday) will take place on this day.’ (Bukhari) There are more possibilities that our dua (prayer) to be granted on this day. Hazrat Fatima (RA) would devote herself to Allah’s zikr and dua after Asr leaving her works on this day. Prayers have more possibilities to be granted if they are offered between Asr to Magrib.

The Rules of Performing Salat-ul-Jumu’ah

Salat-e-Jumu’ah has been given immense importance in Islam. For example, Prophet (PBUH) says, the person who leaves Salat-e-Jumu’ah three consecutive times willingly, his soul is sealed, and his heart is turned to a heart of munfiq (Tirmizi).

On the day, after going to mosque, at first, salat of Tahiyatul Wazu and Dukhulul Masjid two rak’at each have to be performed. Offering four rak’at Kablul Jumu’ah before Farz prayer and four rak’at Badlul Jumu’ah after the Farz prayer is Sunnat-e-Muakkada. Then, Imam delivers a time befitting sermon (khutba) to the musullis. To listen to the sermon is Wajib for them. It is forbidden to speak at this time. Two rak’at farz salat have to be performed behind Imam after the sermon. If anyone misses salat-e-Jumu’ah, he has to offer Zuhur salat instead.

Manners of the Jumu’ah Day

1. To get purity by bathing in the intention to perform Ibadat.
2. To wear perfumes before going to the Mosque.
3. To clip nails.
4. To recite Surah Kahf
5. To recite durood more and more on Jumu’ah day.

Salatul Janazah

Janazah is an Arabic word. It means corpse. And Salatul Janazah is a special kind of prayer which is performed before burying the body of a deceased Muslim. It is farz-e-kifaya (mandatory duty of the community) from the perspective of Islamic Shariah. If a few people of the locality perform this salat, then it is performed on behalf of everybody. Otherwise, all the people of the locality will be sinners. There is no ruku or sijdah in this Salat.

Salatul Janazah has 2 Farz

1. To utter Takbeer that is **لله أكبر** (Allahu Akbar) four times loudly.
2. To perform Salat in a standing position.

Salatul Janazah has 1 Wajib

1. To end Salat by making Salam turning right and left two times after Takbeer.

Salatul Janazah has 3 Sunnat

1. To recite Hamd and Sana
2. To recite durood.
3. To make dua for the deceased.

The Importance and Significance of Salatul Janazah

Janazah is mainly a farewell to the deceased from the living people. It is a part of Islamic culture. It is an important Ibadat in Islamic Shariah. Dua is made for the living and dead, present and absent, male and female all in Salatul Janazah. Prophet (PBUH) says in this regard, ‘When you will perform Salatul Janazah for a deceased person, you will sincerely pray for him/her.’ (Abu Daud, Ibn Majah) It is not only beneficial for the deceased but also for the all participants in Salatul Janazah. For example, Rasul (PBUH) says, ‘the person who performs Salatul Janazah will get one kirat (indefinite sawaab); and the person who stays till the deceased is buried will get two kirat (indefinite sawaab). To note, one kirat is the whole amount of the Uhud Mountain. (Tirmizi) Hence, we will try to gain indefinite sawaab by performing Salatul Janazah.

Rules of Performing Salatul Janazah

Keeping the face of the deceased towards qibla, Imam will stand in front of the chest of the deceased. Then, the niyyat should be recited silently. In the first Takbeer, hands should be raised up to ears and then folded. After that, Sana should be recited. But we should be careful

that, after ‘wa ta’ala jadduka’, the sentence ‘wa jalla sana uka’ is said. After the recitation of Sana, you will say the second Takbeer keeping the hands folded, and then will read Durood Sharif. You will make the following dua after utter the third Takbeer:

اللَّهُمَّ اغْفِرْ لِحَيِّينَا وَمَيِّتِنَا وَشَاهِدِنَا وَغَائِبِنَا وَصَغِيرِنَا وَكَبِيرِنَا وَذَكَرِنَا وَأُنْثَانَا
اللَّهُمَّ مَنْ أَحْيَيْتَهُ مِنَّا فَأَحْيِهِ عَلَى الْإِسْلَامِ وَمَنْ تَوَفَّيْتَهُ مِنَّا فَتَوَفَّهُ عَلَى الْإِيمَانِ

Pronunciation: Allaahum-maghfir lihayyinaa, wa mayyitinaa, wa shaahidinaa, wa ghaa’ibinaa, wa sagheerinaa wa kabeerinaa, wa thakarinaa wa ‘unthaanaa. Allaahumma man ‘ahyaytahu minnaa fa’ahyihi ‘alal-’Islaami, wa man tawaffaytahu minnaa fatawaffahu ‘alal-’eemaan.

Meaning : O Allah forgive our living and our dead, those who are with us and those who are absent, our young and our old, our menfolk and our womenfolk. O Allah, whomever you give life from among us give him life in Islam, and whomever you take away from us take him away in Faith.

After saying the fourth takbeer, salam to the right and the left will end the prayer.

Salatul Edain

Eid is an Arabic word. It means joy, happiness, celebration etc. The Eid day is a great assembly and national joyous day for the Muslims. The Great Prophet (PBUH) says, ‘every nation has a festive day. And our festival is Eid.’ (Bukhari & Muslim)

There are two Eids in a year. Eid-ul-Fitr and Eid-ul-Adha. On the Eid day, all the Muslims go to Eidgah together and thank Allah by performing two rak’at Eid salat. On this day, the world’s Muslims forget each other’s hatred and violence, and go to the Eidgah together. Little ones and grown-ups, and the rich and poor, all stand shoulder to shoulder in the same line together and perform this special Ibadat.

The Rule of Performing Salatul Eid

The Eid prayer is performed any time after the sun completely rises up till just before the entering of Zuhur time. Eid prayer should be performed with jamayat. At first make the Qatir and make niyyat. Fold your hands after saying Takbeer-e-Tahrima. Then read Sana. Then read extra three Takbeers with the Imam. Raise your hands up to your ears at each Takbeer. Do not fold your hands at the first two Takbeers. Fold your hands at the third Takbeer like other

regular salat. After finishing the first rak'at in a regular manner, the Imam will say three more Takbeer before going to Ruku in the second rak'at. The musullis will also say the Takbeers with him. They will raise their hands up to ears but will not fold them. At the fourth Takbeer they will go to Ruku. Then they will end the salat in the regular way. The imam will give two sermons (khutba) after the prayer. It is Wajib for each musulli to listen to the sermons. The Takbeers of Eid-ul-Adha and Eid-ul-Fitr in the Eidgah are the same. And the rule of performing both the Eid prayers is same too. You have only to make different niyyat for the prayers.

The Social Effects of Eid Salat

Eid is a celebration of great joy. It has been a part of our society and culture. Though it is a religious festival, it has become a social celebration. The family members gather on the Eid day no matter wherever they are. It becomes the best time to visit all the relatives. The Muslims inquire about each other and share their happiness and sorrow with each other on this day. Both the rich and poor try to be happy forgetting their sorrows. Everyone come together forgetting their differences. The men go to Eidgah in groups on the day. The little children go to Eidgah wearing new clothes with their fathers, brothers, and elders. A happy environment is created among all. Everybody perform prayers in a Jamaat. They hug each other after the prayer. One gets the opportunity to meet neighbors, relatives, and the local people in the Eidgah. Brotherhood and good feelings among all are created through this. The poor and helpless people get an opportunity to tell the present mussullis about their problems and receive the required help. Everyone visits his neighbors and relatives on this day. Exchange greetings. The bond between relatives becomes stronger through this. The neighbors and relative dine at each other's place on Eid day. Thus social bonds become firm and stronger.

Salatut Tarawih

Tarawih is an Arabic word. It means to take rest, to relax. In Islamic terminology, the extra 20 rak'at salat that is performed after Isha prayer in the month of Ramadan is called Salatut Tarawih. This salat is called Tarawih because it has to take rest for a while after each four rak'at. It is Sunnat-e- Mu'akkadah. Rasul (PBUH) had performed this salat, and commanded his followers to perform it. There is no provision to perform Sunnat salat in Jamaat. But to offer Salatut Tarawih in a Jamaat is sunnat

The Rule of Performing Salatut Tarawih

During the month of Ramadan, we perform the Tarawih prayer after the farz and sunnat prayer of Isha before the witr. Making the niyyat of Tarawih, this salat is prayed in two rak'ats and

total number of 20 rak'ats has to be performed. We take a break after every four rak'ats. Then we can take different Tasbeeh. We can recite the following dua:

سُبْحَانَ ذِي الْمُلْكِ وَالْمَلَكُوتِ سُبْحَانَ ذِي الْعِزَّةِ وَالْعُظْمَةِ وَالْهَيْبَةِ وَالْقُدْرَةِ وَالْكِبْرِيَاءِ وَالْجَبَرُوتِ
سُبْحَانَ الْمَلِكِ الْحَيِّ الَّذِي لَا يَنَامُ وَلَا يَمُوتُ أَبَدًا أَبَدًا سُبُّوحٌ قُدُّوسٌ رَبُّ الْمَلَائِكَةِ وَالرُّوحِ

Pronunciation: Subhana zil mulki wal malakooti subhana zil izzati wal azamati wal haibati wal qudrati wal kibriyaai wal jabaroot. Subhanal malikil hayyil lazi laa yanamu wala yamootu subboohun qud'doosur-rab'buna wa rab'bul malaaiakati war'rooh.

Meaning: I glorify the Lord alone, who is the Lord of kings and angels.' I declare the holiness of Him who is the possessor of honor, excellence, influence and glory. I glorify the Eternal Ilah who never sleeps and never dies. He is the Most Holy, our Lord, the Lord of the Angels and Jibraeel (A.S.).

After the Tarawih, Salatut Witr is allowed to perform in Jamaat.

The Importance and Significance of Salatut Tarawih

It is very rewarding to offer Salatut Tarawih in the month of Ramadan. Rasul (PBUH) says, Allah the Great has made keeping fast mandatory, and He considers that performing Salatut Tarawih is very rewarding.

The holy month of Ramadan is the month of mercy, forgiveness and salvation. This month is the best time to get rid of the sins. After performing swam (fast) for the whole day, when the slaves of Allah offer 20 rak'at Tarawih salat and weep to Allah and repent for the sins they committed, Allah becomes very pleased with them. They get such an opportunity only once in a year. So, they grab this chance and try their best to gain the kindness of their creator. Prophet Karim (PBUH) says,

مَنْ قَامَ رَمَضَانَ إِيمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ

Meaning: 'Allah will forgive all the sins of that person who will perform Salatut Tarawih with strong belief in order to get reward in Akhirat.' (Bukhari)

Salatut Tarawih can be performed reading short surahs. Again it can be performed with Khatam-e-Quran too. To recite the Quran continuously in the twenty rak'at of salat to complete the Quran is the rule. But we have to keep it in mind that the surahs

have to be read clearly, steadily, and with rhythm as well. It lessens the possibility of making mistakes. During the whole month of Ramadan the Muslims meet one another and exchange greetings which eventually builds love, sympathy, and friendship among them, and eradicate jealousy and hatred. Hence, to perform this significant salat in Jamaat is very rewarding for each faithful Muslim.

Group Activity : ‘Performing Salatut Tarawih in Jamaat lessens the probability of mistakes.’ The learners will get into groups and discuss it.

Salat of Musbuq

The Muktadi who has not got salat from the first rak’at with the Imam is called Musbuq (late comer). A Musbuq will make the niyyat and join the Jamaat with the Imam no matter at which stage the imam is. Then following the Imam he will go to ruku and sijdah as usual and sit down to read Tashahhud and wait reciting up to ‘abduhu wa rasuluhu’. He should not make Salam with his imam. Rather, he will stand up to complete the rak’at he missed. If he makes any mistakes doing this, he will make Sijdah-e-Sahu. The Musbuq will perform the first rak’at with kirat that is reciting surah Fatiha and then another surah. After that he will read only the rak’at with surah Fatiha. Then he will complete his salat reading Tashahhud, Durood, and Dua Masura.

The rak’ats a Musbuq gets with ruku with the imam are performed. If he stands for prayer after ruku, he has to perform that rak’at.

If a Muktadi misses one, two, three, or four rak’at, the rules will vary. These are described clearly below:

If the Muktadi misses one rak’at, he will stand up as soon as the imam makes his Salam, and perform one rak’at salat as usual.

If the Muktadi misses two rak’at, after the Imam makes Salam, he will stand up and complete the two rak’at as usual. For example, the two rak’at farz salat of Fajr is performed.

If he misses three rak’at, he will stand up when the imam makes Salam and then perform one rak’at as usual. After this he will sit for reading Tashahhud at the first sitting. Then he will stand up again and perform two remaining rak’at and at the last sitting he will

read Tashahhud, Durood, Dua Masura, and make Salam finally.

If he misses four rak'at, that is, if the muqtadi meets the imam in the last meeting, the muqtadi will stand up after returning the salam of the imam. After that, he will perform the four rak'ah prayers in the same way as he used to pray the four rak'ah prayers alone.

In the salat with four, three, or two rak'at, if the Muktadi joins at the last sitting, he will stand up as soon as the imam makes Salam. Then he will perform the rak'at he missed in such a way that a musulli performs four, three or two rak'at of salat individually.

Group Activity: A learner went to the mosque to say his Magrib prayer but joined only one rak'at with the imam. How will he complete his remaining rak'at? The learners will be divided in groups and discuss it.

Salat for the Sick

To offer salat five times in a day is mandatory. It cannot be avoided without any shariat approved cause. If the sick person cannot perform salat as usually, Islam has allowed him/her to perform salat in an easy way. To perform salat that way is called salat for the sick.

Rules to Perform Salat by the Sick

It is obligatory for a sick person to perform his salat when he is in sense. Unless he is completely disabled, he cannot leave the salat regardless of the severity of the disease. And it has to be perform in due time as much as possible. If he is utterly unable to perform all the steps of salat properly, he has to offer it by making symbolic signs within the due time.

If the sick person is unable to stand for prayer, he will perform it in sitting with ruku and sijdah. If he is unable to do ruku and sijdah, he will offer it by making symbolic signs. He has to sit as usual way. If the patient is too weak to sit, then he has to set his leg towards the qibla. Instead of keeping the legs straight, he has to keep his knees upright. He has to keep his head raised with the help of a pillow. While lying down he will perform ruku and sijdah by making symbolic signs or with his head towards the

north and facing the qibla he will perform salat by making symbolic signs. If this is not possible, he will perform salat the way he can.

If anybody is fainted or has lost sense, and it continues for 24 hours that is five consecutive prayers or less than that, then after his recovery he has to perform them as missed prayers (Qaza) continuously. If it continues for more than the time of five consecutive prayers, then he does not have to perform the Qaza. Allah will forgive him for this.

If anyone becomes sick while performing prayer, he will perform it in sitting not being able to stand for prayer, and if he cannot make it in sitting, he will perform the rest of the prayer in lying down or by making symbolic signs.

Group Activity : The learners will discuss the ways of performing salat for the sick persons in class.

Salat of Musafir

‘Musafir’ is an Arabic word. It means traveler. One is a Musafir when one leaves his or her town or village to travel to a place which is 48 miles or 78 kilometers away. The person will be deemed as a Musafir until he or she intends to stay there for at least 15 days. If he stays more than 15 days, he will be considered as a ‘Mukim’ or permanent resident. Traveling is inextricably linked with human life. When one stays at home, he or she has to perform salat as usual. But when one becomes a Musafir, he or she has to perform the farz salat of Zuhur, Asr and Isha as Qasr. ‘Qasr’ means to shorten. Qasr is a special convenience from Allah for His devotees. When you are traveling to a place far from your home, shortening your prayer is an ordinance of Islam. The holy Quran says, ‘When you travel through the land, it is permissible for you to shorten the prayer’. (Surah An-Nisa, Verse: 101)

Rules to Perform the Salat for the Musafir

A Musafir will shorten the four-rak’at farz salat of Zuhur, Asr and Isha to two rak’ats. Qasr applies only to four-rak’at farz salat. So, Magrib, Fajr, sunnat and Witr prayer have no Qasr. And Allah has bestowed his blessings in this shortened prayer. A Musafir has to perform a four-rak’at farz salat as Qasr if he performs the salat alone or with a Musafir imam. In such a case, a Musafir should not perform the salat in full. Abdullah

Ibn Abbas (RA) says, ‘As per the commandments of Allah, there are four rak’ats of farz salat for mukims and two rak’ats for Musafir. (Muslim, Hadith) A Musafir, when traveling, should not offer four rak’ats of salat. But if he follows an imam who is a mukim, the Musafir must follow the imam and perform the salat in full. Abdullah Ibn Abbas (RA) says, ‘If a Musafir prays with mukims, he should offer four rak’ats.’ (Ibn Abi Shaybah) If the Musafir leads the prayer, he should tell the followers that he is a Musafir and therefore will finish the prayer after two rak’ats. Then the mukim followers have to stand and offer the remaining two rak’ats. The Prophet (PBUH) used to shorten his prayer when he traveled. A Musafir is permitted to skip his sunnat prayers when traveling. However, when one is staying somewhere and not traveling, one must offer the sunnat prayers. He will perform Sunnat salat during his Mukim status.

Forbidden Times for Prayer

Islam puts a lot of emphasis on time management. In Islam, there are many types of Ibadats and formalities that are directly related to time, and they must be performed within the specified time frames. There are specified times for salat, which is one of the pillars of Islam, and an essential form of Ibadat. The hadith of the Prophet (PBUH) specifies the best times for the five farz prayers as well as the times when salat is forbidden. There are three such forbidden times. They are-

1. At the time of sunrise
2. At midday; and
3. At the time of sunset.

In general, one should not offer prayers at these times. However, if one fails to offer the Asr prayer within the recommended time frame, one can offer the prayer later but it is makruh. About the forbidden times, the Prophet’s companion Uqbah Ibn Amir Juhani said, ‘There are three times at which the Messenger of Allah forbade us to pray or to bury the dead. From the time the sun has started to rise until it has fully risen. When the sun is directly overhead until it has passed its zenith. And before sunset, from the time the sun turns red until it has fully set.’ (Muslim)

Sijdah Sahu

Sahu means to forget. The term Sijdah Sahu means remedial Sijdah. If a person performs fewer or more ruckus or sijdahs by mistake, it is Wajib for the person to make up for the mistake by performing two extra sijdahs in the last rak’at of the salat. In the eyes of sharia, this type of sijdah is referred to as Sijdah Sahu . It has been proven by hadith that the Messenger of Allah performed this practice to correct his mistakes in salat.

Conditions for Sijdah Sahu being Wajib

- One. If you skip a Wajib out of forgetfulness.
- Two. If you happen to perform a Wajib twice or more.
- Three. When there is a delay in the performance of a Wajib.
- Four. If you mistakenly perform a farz part twice.
- Five. When there is a change in a Wajib. For example, reciting kirat silently in a salat that requires uttering kirat, or uttering it in a salat that requires reciting silently.
- Six. Not maintaining continuity when performing the farz parts in a salat, such as performing it before or after when it is supposed to be carried out.

Rules to Perform Sijdah Sahu

In the last rak'at of your salat, as you say 'abduhu wa rasuluhu' when reciting Tashahhud, make a salam to the right side. After that, you have to perform two consecutive prostrations while saying 'Allahu Akbar'. Recite the verse for the sajda as you do in a regular prayer. Then recite Tashahhud (At-tahiyatu), Durood and dua Masura and finish your salat by making salam on both sides.

Tasbeeh and Duas for Salat

Necessary Duas for Salat

One has to recite many duas and Tasbeeh when performing salat. Here are some of them. We have to memorize these duas and recite them at appropriate times when performing salat.

1. **Preparatory dua for salat:** After performing oju, you have to standing facing the qibla, believe in presence of almighty Allah, and recite-

إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَوَاتِ وَالْأَرْضَ حَنِيفًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ ۝

Meaning: I have turned my face towards the One who has originated the heavens and the earth—being upright—and I am not one of the polytheists. (Surah Al-An'am, verse: 79)

2. **Niyat for namaz:** Then you have to make niyat. ‘Niyat’ is an Arabic word. It means to intend, to resolve etc. Making a firm decision to do something is called niyat. It is not necessary to utter the niyat. You can recite it silently. There is no problem if you say it in your mother tongue, but it’s better to make niyat in Arabic. For example, here is the niyat for the four rak’ats of sunnat for Zuhr:
3. **Sana:** Say Takbeer e Tahrima ‘Allahu Akbar’ and then recite:

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ وَتَعَالَى جَدُّكَ وَلَا إِلَهَ غَيْرُكَ

Pronunciation : Subhanaka Allahumma wa bihamdika wa tabarakasmuka, wa ta’ala jadduka wa la ilaha ghairuk

Meaning : ‘Facing the Qibla, I intend to perform the four rak’ats sunnat of Salat Al Zuh. Allah is the Greatest.’

4. Takbeer e Tahreema

اللَّهُ أَكْبَرُ

Pronunciation: Allahu akbar

Meaning: Allah is the greatest.

5. Tasbeeh of Ruku:

سُبْحَانَ رَبِّيَ الْعَظِيمِ

Pronunciation: subhana rabbi al azim

Meaning: Glory be to my Lord Almighty.

6. Tasbih for rising from Ruku:

رَبَّنَا لَكَ الْحَمْدُ

Pronunciation: Rabbana lakal hamd

Meaning: Our Lord, all the praises are for you.

7. Tasbih while standing up from Ruku:

سَبِّحَ اللَّهُ لِمَنْ حَمِيدُهُ

Pronunciation: Samiallahu liman hamidah

Meaning: ‘Allah hears whoever praises him.’

8. Tasbeeh for Sajdah

سُبْحَانَ رَبِّيَ الْأَعْلَى

Pronunciation : Subhana rabbi yal a’la

Meaning : ‘Glory is to my Lord, the most high’.

9. Tashahhud

اَلتَّحِيَّاتُ لِلّٰهِ وَالصَّلٰوَاتُ وَالطَّيِّبَاتُ، اَلسَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللّٰهِ وَبَرَكَاتُهُ، اَلسَّلَامُ عَلَيْنَا وَعَلَىٰ عِبَادِ اللّٰهِ الصَّالِحِينَ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللّٰهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ.

Pronunciation: Attahiyyaatu lillaahi wassalawaatu , wattayyibaatu, assalaamu ‘alayka ‘ayyuhan-Nabiyyu wa rahmatullaahi wa barakaatuhu, assalaamu ‘alaynaa wa ‘alaa ‘ibaadillaahis-saaliheen. ‘Ash-hadu ‘an laa ‘ilaaha ‘illallaahu wa ‘ash-hadu ‘anna Muhammadan ‘abduhu wa Rasooluhu.

Meaning: ‘All greetings of humility are for Allah, and all prayers and goodness. Peace be upon you, O Prophet, and the mercy of Allah and His blessings. Peace be upon us and upon the righteous slaves of Allah. I bear witness that there is none worthy of worship but Allah, and I bear witness that Muhammad is His slave and His Messenger.

10. Durood

اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَىٰ آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَىٰ اِبْرَاهِيْمَ وَعَلَىٰ آلِ اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مُّجِيْدٌ
اَللّٰهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَىٰ آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَىٰ اِبْرَاهِيْمَ وَعَلَىٰ آلِ اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مُّجِيْدٌ-

Pronunciation: Allahumma Sallil Ala Muhammadiw Wa Ala Aali Muhammadin Kamaa Sal'aita Ala Ibrahim Wa Ala Aali Ibrahim Inna'ka Hamidum Majid. Allahumma Baarik Ala Muhammadiw Wa Ala Aali Muhammadin Kamaa Baarakta Ala Ibrahim Wa Ala Aali Ibrahim Inna'ka Hamidum Majid.

Meaning: 'O Allah, bestow Your favor on Muhammad and on the family of Muhammad as You have bestowed Your favor on Ibrahim and on the family of Ibrahim, You are Praiseworthy, Most Glorious. O Allah, bless Muhammad and the family of Muhammad as You have blessed Ibrahim and on the family of Ibrahim, You are Praiseworthy, Most Glorious.' (Bukhari)

11. Dua Masura

اللَّهُمَّ إِنِّي ظَلَمْتُ نَفْسِي ظُلْمًا كَثِيرًا، وَلَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ، فَاعْفِرْ لِي مَغْفِرَةً مِنْ عِنْدِكَ وَارْحَمْنِي، إِنَّكَ أَنْتَ
الْغَفُورُ الرَّحِيمُ-

Pronunciation: 'Alla-humma inni jalamatu nafsi zulman kachirao ala yagfiruz junuba illa anta, fagfirli magfiratam min indika warhamni innaka antal gafurur rahim.'

Meaning: 'O Allah, I have greatly wronged myself, and no one forgives sins but you. So, grant me forgiveness and have mercy on me. Surely, You are Forgiving, Merciful.' (Bukhari)

The Role of Salat in Developing an Ideal Life

Salat is one of the five pillars of Islam, and an important form of Ibadat. In terms of importance, salat comes just after iman. Salat is the best for devotees to express their humility and obedience to Almighty Allah. It is through salat that devotees can express their ultimate obedience to Allah. On the Judgment Day, Allah will first hold us accountable for salat.

While salat is a form of farz Ibadat that must be observed daily, it plays a far-reaching role in developing an ideal life. By performing salat, you can acquire the essential virtues for developing an ideal life. Salat helps you build a life free of wickedness, injustice and obscenity. It helps you avoid all kinds of wicked acts and delinquencies and guides you in the right direction. In this regard, Allah the exalted says-

إِنَّ الصَّلَاةَ تَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ

Meaning: ‘Indeed, genuine prayer should deter one from indecency and wickedness.’ (Surah Al-Ankabut, verse: 45)

Salat teaches us equality and brotherhood. When praying in congregation, people of all classes and professions stand together in unison, irrespective of their social and economic status. It fosters equality and brotherhood

Salat teaches us punctuality and discipline. In salat, we have to perform ruckus and sajdas in accordance with the rules. It teaches us how to observe discipline. As we perform salat at the prescribed times, we learn how to get things done in a timely manner. A person who performs salat regularly never ignores his or her duties.

We have to perform salat humbly, politely and attentively. Salat performed without concentration is not accepted by Allah. When praying, you have to believe in heart and soul that Allah is watching you. As you learn humility and concentration when praying, you can apply these virtues in other spheres of life and thus develop an ideal life. Allah’s devotees who perform salat with such humility, politeness and devotion inevitably succeed in life. Almighty Allah says in the Holy Quran–

قَدْ أَفْلَحَ الْمُؤْمِنُونَ ۝ الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ ۝

Meaning: ‘Successful indeed are the believers: those who humble themselves in prayer.’ (Surah Muminun, Verse: 1-2)

Performing salat in Jamat is an opportunity for Muslims to congregate five times a day. During these times, they can interact with one another. They can help the helpless and the poor. It fosters harmony among them. Salat plays direct roles in developing many other such great characteristic features. So, we can say that salat has an immense role in developing an ideal life. We shall perform salat regularly and correctly, and make our lives beautiful and ideal.

So, by this time, we have learned so many things about salat. We have also learned about salat in class six. Then, we will try to use all of our knowledge and experience about salat now. Do you know how? With the help of your teacher, arrange a display or demonstration/rehearsal together with your friends. You will show how to perform salat properly in the rehearsal in presence of your teacher.

Sawm

Before entering into the next lesson, your teacher will tell you a story and ask you some questions as well. Listen to your teacher's story attentively and think to find out the answers. After studying sawm and zakat, you will do a very important task together. So be prepared mentally.

Each of the five pillars of Islam is very important. And each of them has some specialties and uniqueness. Sawm is the third pillar of Islam. Sawm also has some specialties and uniqueness. Dear students! In this session, you are going to learn more about the concept and significance of sawm, its types, how to do qaza for sawm, ways to fulfill your kaffara for breaking sawm, and some important masail about sawm, Itikaf, and Sadaqatul Fitr. Moreover, you will learn about the role of sawm in developing human virtues, and thus develop your life accordingly. Let's begin our discussion on the new subject.

The Concept of Sawm

'Sawm' is an Arabic word. Its Persian synonym is roza. Its lexical meaning is to abstain. In terms of Islamic law, to abstain away from food and pleasure of five sense organs starting from Subhe Sadiq till sunset with a niyat is called sawm or roza. It is farz for the Muslims to fast during the month of Ramadan. It is one of the five pillars of Islam. He, who denies it, will become kafir. In fact, the rule of fasting was an essential prayer for the previous disciples. Allah says:

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

Meaning : 'O believers, Fasting is prescribed for you—as it was for those before you—so perhaps you will become mindful of Allah.' (Sura Al-Baqara, verse: 183)

The practice of fasting fosters sympathy and compassion among people. The rich can realize the pains that poor people suffer due to going starved or half-starved. They realize how distressing the pains of hunger and thirst can be. As a result, they become sympathetic and compassionate toward people who are helpless and hungry. It encourages charity and almsgiving. As the Messenger of Allah encouraged others to give more to charity, he himself used to give a lot to charity. Hazrat Ibn Abbas (RA) says, 'The Messenger of Allah was the most charitable of all. He became more generous during the month of Ramadan.' (Bukhari and Muslim)

About the fazilat of roza, Allah says, ‘Ramadan is the month in which the Quran was revealed as a guide for humanity with clear proofs of guidance and the standard to distinguish between right and wrong. So whoever is present this month, let them fast.’ (Sura Al-Bakara, verse 185) This proves the fact that as the Quran was revealed in the month of Ramadan, this month is very sacred. In the Hadith Al-Qudsi, it is said-

الصَّوْمُ لِي وَأَنَا أَجْزِي بِهِ

Meaning: ‘Fasting is only for me, I myself will give reward for this.’ (Bukhari)

Our Prophet (PBUH) said: ‘There is a gate named Raiyan in heaven. On the Day of Qyamat, none but those who observed fasting will enter through this gate.’ (Bukhari). He added, ‘He who has a strong faith in Allah and fasts in order to get sawaab on the Day of Judgment (akhirat) will have all his little (sagira) sins forgiven.’ (Bukhari and Muslim)

Ramadan is a month of patience. And the reward of patience is heaven. In this month, the believers are provided with more and more food. The man who feeds a sawm observer will have the sawaab equal to his sawm. But the sawaab of the sawm observer will not be lessened. On the basis of its benefits, the month of Ramadan has been divided into three parts. The first part is for Allah’s kindness, the second part is for Allah’s forgiveness, and the third part is for getting rid of hellfire.

By observing roza, one can give up the habits of envy, hostility, slandering, addiction to smoking etc. Roza is your tool to safeguard yourself in the war against malice. By observing roza, one can develop the habit of discipline in consuming food. It cures many diseases. It keeps you healthy physically and mentally.

So, in the hope of gaining the favour of Allah and considering the other importance of fasting, we should observe sawm.

Types of Sawm (Roza)

There are six types of fasting. They are farz, wajib, sunnat, mustahab, nafl, and makrooh.

1. **Farz:** It is farz to observe roza during the month of Ramadan. Those who deny this are kafir. It is also farz to observe qaza rozas and all types of kaffara rozas.
2. **Wajib:** If one makes a vow (manat) to observe fasting, on a specific day, it is wajib to do so. For example, someone vows to observe roza on Thursday. Similarly, if one vows to observe roza without mentioning a specific day, it is wajib to observe that roza.

3. **Sunnat:** The fast which the Holy Prophet (PBUH) himself observed and urged his followers to observe, is called sunnat fast. For example, Ashura fast and fast on the day of Arafah are sunnat fasts.
4. **Mustahab:** It is mustahab to observe fasts on the 13th, 14th and 15th day of every lunar month. These rozas are called the rozas of ayyam al-beed. In addition, to observe fasts on every Monday and Thursday, and the six fasts in the month of Shawwal are also mustahab.
5. **Nafil:** All fasts except the farz, wajib, sunnat and mustahab are nafil fasts. Nafil means extra. It is nafil to fast any day except the days on which observing fast is haram and makrooh.
6. **Makrooh:** There are two types of makrooh sawm.
 - (a) **Makrooh Tahrimi:** which is haram. For example, fasting on the two Eid days and the 11th, 12th and 13th days of the month of Zilhajj—known as Ayyam e Tashreeq.
 - (b) **Makrooh Tanzihi:** fasting only on the day of Ashura, which is the 10th of Murrahmah, without fasting on the 9th or 11th, is called Makrooh Tanzihi. This is because the date corresponds to the fasting of the Jews. Similarly, fasting only on Saturdays is also Makrooh Tanzihi—for the same reason. Makrooh tanzihi means tolerable offensive act which is not counted as sin.

Sahari

‘Sahari’ is an Arabic word. It means a meal eaten before sunrise. In Islamic terms, the meal we have before subh e Sadiq in order to fast is called sahari. It is sunnat to have sahari. Hazrat Muhammad (PBUH) himself used to have sahari and also urged others to do the same. He said, ‘Have sahari, because there are blessings in having it.’ (Bukhari)

The difference between the fasting of Muslims and that of Ahl al-kitab is that they do not have sahari but Muslims do. Sahari has to be taken before subhe sadik. Some people think that it is permissible to have sahari until azan, but it’s a serious misconception. But sahari should not be taken so early that much time remains before subh e sadiq. Many do it, go to bed, and fall asleep. This makes the Farz salat qaza.

Iftar

Iftar is an Arabic word. It means to break, to tear, and to break a fast. In Islamic terms, with a niyyat, to break the fast by having halal food after sunset is called iftar.

Iftar is an important sunnat of the month of Ramadan. We receive much sawaab for it. It is good to have Iftar at the right time. In Hadith e Qudsi, Allah the exalted says - The devotees who do not delay in having iftar are the most favorite to me. It is good to start iftar by saying Bismillah and finish by saying Alhamdulillah. However, you can recite the following dua as well:

اَللّٰهُمَّ لَكَ صُمْتُ وَعَلَىٰ رِزْقِكَ افْطَرْتُ

Meaning : ‘O Allah! I have observed fast for you and have taken iftar with the food you provided.’ (Abu Daud)

We will get sawaab if we entertain someone with iftar. Our Prophet (PBUH) said, ‘The person who will entertain another person with iftar will have his sins forgiven. He will not enter hell. He will get sawaab equal to the sawaab of the guest, but the sawaab of the person observing sawm will not be lessened.’ (Tirmidhi)

‘Even if someone entertains a sawm observer with merely a sip of milk, a dried date, or a gulp of water, Allah will reward the person with the same Sawaab. And if a person feeds a sawm observer to his heart’s content, Allah will provide the person with water from the House e Kauser. One who drinks with water will not become thirsty before entering heaven.’ (Tirmidhi)

We will have iftar and entertain others with iftar in order to gain more sawaab and the kindness of Allah.

Reasons That Break the Sawm

Here are the things that invalidate your fast:

1. If we eat something intentionally or are forced by someone to eat something;
2. If smoke or incense enters through the sawm observer’s nose or mouth;
3. If one smokes or uses a hookah to smoke;
4. If something roughly the size of a chickpea gets stuck in between your teeth, and you swallow it.

5. If a mouthful vomiting is done willingly;
6. If you happen to swallow something inedible;
7. If one intentionally takes medicine;
8. If one takes the sahri after the subh e sadiq, mistakenly thinking that there is still much time left for sahri;
9. If you take iftar before the sunset, mistakenly thinking that this is the time for iftar;
10. If water gets into your stomach while you are gurgling or rinsing;
11. If rain water enters your mouth and you drink the water;
12. If you eat something forgetfully and think that it has broken the fast and then eat something willingly.

For whom sawm is not mandatory

Keeping fast is not mandatory for non-muslim, under aged, and one who is not mentally stable.

The Factors That Make Sawm Makrooh

There are many reasons that make one's sawm makrooh. Here are some of them—

1. If we speak ill of others or do gibat.
2. If we tell lies or behave indecently or rebuke anybody.
3. If we gurgle frequently when the throat feels dry.
4. If we gurgle frequently. It involves the risk of water getting into your throat, and that can break your roza.
5. If we suspect that the time for sahri has not arrived yet, and thus delay in having sahri.
6. If you do not take iftar at the proper time.

Qaza

In Arabic, qaza means to perform an act later instead of the proper time. If the sawm is broken due to unwilling reasons, or it is missed due to some illness or any shariat apporved excuse, the one sawm has to be observed to compensate for the missed sawm. This is called qaza sawm.

Reasons to Do the Qaza Sawm

1. If the person who observes sawm feels sick in the month of Ramadan or travels, or is unable to keep sawm for other excuses.
2. If you eat at dawn thinking that it is still night. If you take iftar after sunset thinking that it is evening.
3. If a mouthful of vomit is done willingly.
4. If someone forces a person observing sawm to eat and he/she can not but eat.
5. If water gets unwillingly into your stomach while you gurgle or take a bath.
6. If anybody eats something forgetfully and thinks that fast is broken, and then eats again.
7. If something even of the size of a gram gets out from the teeth and you swallow it.

Kaffara

If you do not observe sawm intentionally and even if you break the sawm without any reason, both qaza and kaffara are farz.

Kaffara of Swam

The rules of kaffara for sawm are as follow:

1. If you break a sawm, you must sawm for two months. If the sawm is interrupted or the sawm is broken for any reason during the sawm of Kaffara, the previous sawm will be cancelled. You have to start Sawm from the beginning for the next two months.
2. If you are unable to do so, you have to feed 60 beggars to their satisfaction twice a day.
Or to give away sadqa e fitr amount of food to sixty very poor people (misqin). The price of the same amount of food can also be given.
3. To free one slave.

The Role of Swam to Develop the Humane Qualities

Swam increases the feelings for humanity among people. The real lesson of keeping fast is to understand the sufferings of the poor. The poor and helpless people go by without eating, and suffer a lot. The person who keeps fast can understand how it feels to go

by without food. As a result, he will be kind and help the poor and helpless. Both the rich and the poor people together perform Salatut Tarawih in the month of Ramadan. Sometimes they break the fast together which increases the bond of brotherhood and affection among them. One man learns the lesson to be kind and affectionate, to love and serve another man. This lesson also makes people responsible to the animals as well. People speak less while keeping the fast. Consequently, they speak indecent words less. They also quarrel less in the month of Ramadan. Keeping fast controls the wicked intentions of the people. As a result, eve-teasing and other social crimes happen less. People practice doing good deeds during the month of fasting. As a result, the scope of good work in the society increases. Tolerance is one of the lessons of fasting. During the month of fasting, they remain tolerant towards each other. It teaches to be tolerant in any work.

Group work :

1. The learners will write down the reasons for qaza and kaffara of fasting on different posters and then present them in the class.
2. The learners will have discussions among themselves on the methods of observing kaffara.

Itikaf

Itikaf is an Arabic word. It means to stay or to confine somewhere. In Islamic terminology, it means to stay in a mosque where Jamaat is held in the worship of Allah leaving away from family and household chores. The person who performs Itikaf is called Mutakif. There is instruction to perform Itikaf in the Quran. Allah the Great says, ‘You may take the standing-place of Abraham as a site of prayer. And We entrusted Abraham and Ishmael to purify My House for those who circle it, who meditate in it, and who bow and prostrate themselves in prayer.’ (Surah Al-Bakara, Verse: 125) The Great Prophet Muhammad (PBUH) used to perform Itikaf during the last ten days of Ramadan.

Significance

The aim of Itikaf is to get nearness and satisfaction of Allah by staying away from the din and bustle of the worldly life. Apart from this, Lailatul Qadr is greater and more blessed than the ibadaths of thousands of months. So Rasul (PBUH) used to perform Itikaf to gain the blessings of this night. For example, it is described in the

Hadith, ‘Rasul (PBUH) used to perform Itikaf during the last ten days of Ramadan. This activity (amal) continued till his death. After the death of Prophet (PBUH), his wives carried out the same.’ (Bukhari)

The Rules of Performing Itikaf and Necessary Mas’alah

1. One has to enter mosque making the niyyat of Itikaf on the 20th day of Ramadan, after Asr but before the sunset. And Itikaf can be ended on 29th or 30th day of Shawal as it’s is subject to the appearance of the moon.
2. Itikaf is broken if anyone leaves the mosque without any human needs or needs approved by Islamic Shariah. By needs approved by Islamic Shariah, it means to leave mosque for attending Jumua prayer; and it means to go to toilet for human needs. To note, it is not allowed to leave mosque to attend Salatul Janajah.
3. It is Sunnat-e-Mu’akkadah Alal Kifaya to perform Itikaf during the last ten days of Ramadan. If anyone does it, the Sunnat-e-Mu’akkadah Alal Kifaya will be performed on the behalf of the community. But if anybody does not do it, everybody will be sinner.

Sadaqatul Fitr

A certain amount of money or assets one pays to help the poor before one starts for the Eid prayer on the day of Eid-ul-Fitr is called Sadaqatul Fitr. We pay Sadaqatul Fitr in order to make up for our errors of Swam during the month of Ramadan and to get Allah’s satisfaction. It is also called Zakatul Fitr.

It is Wajib for the Muslim males and females who have the extra wealth that amounts to Nisab (the minimum amount of wealth after calculating necessary expenses) after meeting the basic needs. The guardian will pay the Sadaqa for the children and the dependents.

Significance

The Muslims keep fast in the holy month of Ramadan. Sadaqatul Fitr has been made Wajib for fasting in the holy month of Ramadan, in gratitude for the endless blessings that Allah bestows on His servants and to compensate for the deviations that occur during fasting. The poor and helpless people too can take part in the contentment of Eid if they get Sadaqatul Fitr. Thus, the distance between the rich and poor decreases, brotherhood and harmony are formed. It is said in the Hadith,

فَرَضَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ زَكَاةَ الْفِطْرِ طَهْرَةً لِلصَّائِمِ مِنَ اللَّغْوِ وَالرَّفَثِ وَطُعْمَةً لِلْمَسَاكِينِ

Meaning : ‘Rasul (PBUH) has made Zakatul Fitr obligatory to make the people who have fasted pure from their unnecessary talk and obscenities, and to arrange food for the poor.’ (Abu Daud).

The Rules to Pay Sadaqatul Fitr

The owner of Nisab amount of wealth has to pay Sadaqatul Fitr before the salat of Eid-ul-Fitr. It can be paid two days before Eid day. But it is better to pay Sadaqatul Fitr before starting for the Eidgah for the Eid prayer. If anybody pays it after the Eid prayer, it will be granted but he will get less reward.

Sadaqatul Fitr can be paid to the poor relatives, friends, neighbours, beggars and miskins. One person's fitrah can be given to more than one person and more than one person's fitrah can be given to one person.

The Amount of Sadaqatul Fitr

About one and three fourth kilograms (1 kg 750 gram wheat) or the money equivalent to the price of it has to be paid as Sadaqatul Fitr. If it is paid without wheat, but with, for example, barley, raisins, date, or cheese, full one sa' or 3 kg 500g have to be paid.

Group Activity: The learners will be divided into groups and discuss the significance of Sadaqatul Fitr.

Zakat

Zakat is one of the basic pillars among the five fundamental pillars of the Islamic code of life. It is farz or mandatory for a Muslim to adhere to these five provisions of Islam: Iman, Salat, Sawm, Zakat, and Hajj. Among these five fundamental laws, Iman, Salat, and Sawm have been made obligatory for all the Muslims. And the rest two provisions, Zakat and Hajj, have been made mandatory for the capable Muslims. So, Zakat is an Ibadat related to the finance. Dear students, let us know about Zakat.

Introduction to Zakat

Zakat is an Arabic word. It means purity, growth, excess, abundance etc. Giving Zakat purifies the mind of the person who pays it by cleansing the dirt of miserliness from his mind. Moreover, the poor have a right in the wealth of the rich. It is paid through Zakat. As a result, his wealth becomes pure. Allah bestows His blessing on the wealth of the person who pays Zakat. Besides, it ensures the economic security of the poor. The purchasing capability of a society increases by giving Zakat, and so the overall economic condition of the society develops. Thus, wealth increases through Zakat. That is why another meaning of Zakat is 'to increase'.

In Islamic terminology, Zakat is the giving of a certain amount of wealth from the Shariah-determined (Nisab amount) at the end of the year to a certain person for the purpose of gaining the pleasure of Allah.

If any adult wealthy Muslim has 7.5 tolas of gold or 52.5 tolas of silver or the wealth worth of its value is saved for at least a year, then he has to pay 2.5% of his wealth to the poor and needy. Paying this 2.5% is right of the poor and is called Zakat. Apart from these, there are provisions to pay zakat on harvest, domestic animals, and goods for business in fixed rate.

Allah has ordered to pay Zakat in the different verse of the Quran. We can understand the importance of Zakat from this. Allah the Great says,

وَأَقِمْ الصَّلَاةَ وَآتِ الزَّكَاةَ

Meaning : Establish prayer, and pay Zakat. (Surah Al Bakara, Verse: 43)

Zakat, which is a share of the poor fixed by Allah in the wealth of the rich, is mandatory to pay. It is not any kind of donation or giving out of compassion. For example, He says,

وَفِي أَمْوَالِهِمْ حَقٌّ لِّلسَّائِلِ وَالْمَحْرُومِ

Meaning : ‘And in their wealth there was a rightful share for the beggar and the poor.’ (Surah Al Zariyyat, Verse: 19)

To pay Zakat is not a donation, sympathy or help from the rich because it is Allah’s direction. It is haq or right of the poor, helpless, needy, and beggar in their wealth. Rasul (PBUH) says about this, ‘Let them know that Allah has made Zakat mandatory from their wealth. Among them (the Nisab amount) will be collected from the wealth of the wealthy and distributed among the poor.’ (Bukhari)

Significance of Zakat

Zakat is a formal mandatory financial Ibadat. Its aim is not only monetary transaction or helping others in personal or community level. Rather, its objective is to make the purest man by cleansing his mind. To make a man worthy of Allah’s love.

Each independent, adult Muslim who has Nisab amount wealth has to pay Zakat. Allah graces on the wealth of the person who pays Zakat, and He gives infinite rewards in the life hereafter for Zakat. Allah says in the Hadith Al- Qudsi, 'Hey, Boni Adam! Keep on spending in my way. I will be giving you from My endless treasure.' (Bukhari & Muslim) As there are rewards for the Zakat givers, there are bad news for the person who does not pay it properly. Rasul (PBUH) says about this, 'The benevolent person is near to Allah, near to the heavens, near to the slaves of Allah, and away from hell. On the contrary, the miser remain far away from Allah, far from the slaves of Allah and near to hell. An illiterate benevolent person is much dearer to Allah than a miserly learned person.' (Tirmizi)

The man who denies Zakat is a disbeliever (kafir). It is said in the Quran and Hadith that the people who do not pay Zakat will get severe punishment. Allah says about this, 'Convey the news of severe punishment to those who hoard gold and silver and do not spend accordingly as directed by Allah. That day those things will be heated in the burning fire of the hell and will be used to mark on their forehead, chest and back. They will be told that this is the wealth which you hoarded for yourselves. Now experience the taste of the wealth accumulated before.' (At-Taubah, Verse: 34-35)

Zakat is one of the systems that Islam has gifted to people to ensure equitable distribution of the wealth. If the wealth is not distributed equally, it accumulates in the hands of a few people. As a result, it brings forth widespread economic problems in the society. For example, poverty increases, law and order deteriorates and moral degradation of people occurs. In order to protect mankind from these problems, Almighty Allah has made Zakat obligatory or farz on every wealthy person. He wants the overall welfare of people to be ensured through equitable distribution of the wealth. That is why the people who deny to pay Zakat are miser and there are severe punishment for them. Allah says,

وَوَيْلٌ لِّلْمُشْرِكِينَ ۚ الَّذِينَ لَا يُؤْتُونَ الزَّكَاةَ

Meaning : 'Those Mushriks who never provide Zakat and refuse to believe in Akhirat will meet destruction.' (Surah Ha-meem Ash Sajdah, Verse: 6-7)

It is obligatory for every Muslim to pay Zakat. Wealth and mind are purified through paying Zakat. Moreover, wealth increases through this. Allah gives infinite blessings to those who pay Zakat in this world and in the hereafter. On the other hand, He has imposed strict punishments for those who refuse Zakat. So our duty is to pay Zakat ourselves and encourage others to give.

Religious Importance of Zakat

Zakat is an obligatory Ibadat for Muslims. It is obligatory for every capable Muslim man and woman. Anyone who denies this obligation becomes a non-believer (kafir). It is a financial Ibadat. By paying Zakat, one's earned wealth becomes pure. Allah's pleasure is attained by willingly spending a certain portion of the wealth by giving up the lure of wealth. Man loves wealth more than his body. That is why he works day and night to gain wealth. But he donates that wealth to fulfil the instructions of Allah. So the person who pays Zakat will be released on the Day of Resurrection. On the other hand, if anyone does not pay Zakat, he will be a great sinner and will have to suffer the painful punishment of Hell. A Muslim expresses gratitude to Allah for his wealth by voluntarily paying Zakat. As a result he gets peace of mind. Al Quran declares,

○ خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا وَصَلِّ عَلَيْهِمْ إِنَّ صَلَاتَكَ سَكَنٌ لَهُمْ وَاللَّهُ سَمِيعٌ عَلِيمٌ

Meaning: 'Take from their wealth charity to purify and bless them, and pray for them—surely your prayer is a source of comfort for them. And Allah is All-Hearing, All-Knowing.' (Surah Tauba, Verse: 103)

Social Importance of Zakat

By paying Zakat, mutual brotherhood, kindness and tolerance are manifested in the society. Those who are financially weak become financially capable. The gap between rich and poor is reduced. As a result of paying Zakat, the poor, orphans, widows, old, sick, crippled and disabled people of the society can alleviate their poverty. Due to lack of money, people get involved in many evil deeds like theft, robbery, murder, extortion and terrorism. Zakat keeps these people out of poverty and plays a role in crime control. Besides, through Zakat various social welfare works are done in the society with collective efforts. As a result social security and welfare is ensured.

Economic Importance of Zakat

The unused wealth of the wealthy comes to the poorer sections of the society in the form of Zakat. Zakat accelerates the flow of wealth to all levels of society. The poor class uses the money received from Zakat to increase national production. Needy people can meet their necessities. People with low income take Zakat money as capital and improve their fortunes. If we provide zakat every year, the rate of poverty will gradually decrease.

Conditions for Zakat Being Farz

Zakat is a farz Ibadat. But it is not applicable for all. The conditions for zakat being mandatory are as followings:

1. To be a Muslim;
2. To own Nisab amount of wealth;
3. Amount equivalent to Nisab to be more than necessity;
4. To not be in debt;
5. Nisab amount of wealth owned for a year;
6. To be mentally sound; and
7. To be mature
8. To be independent

Nisab of Zakat

One of the main conditions of Zakat being farz is to own Nisab amount of wealth. Nisab is the fixed minimum amount or limit of wealth. This amount is calculated by adding surplus money after deducting all the expenses from the individual's gross income and his/her previous savings and inherited assets. Assets of fifty-two and a half tolas of silver (about 613 grams) or seven and a half tolas of gold (about 88 grams) or its equivalent, excluding necessary expenses, are called 'Nisab'. Again, if the cash amount (being in hand and bank) is equal to the value of $7\frac{1}{2}$ bhoris gold or $52\frac{1}{2}$ tola silver, 2.5% of the amount should be paid as zakat. Apart from this, there are provisions for paying zakat on harvest, vegetables, animal resources etc.

Sectors for Distributing Zakat

The sectors for distributing Zakat are specified in the Holy Quran. Allah the Great says

إِنَّمَا الصَّدَقَتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ وَالْعَمِلِينَ عَلَيْهَا وَالْهُؤْلَفَةِ قُلُوبُهُمْ وَفِي الرِّقَابِ
وَالْغَرَمِيِّنَ وَفِي سَبِيلِ اللَّهِ وَابْنِ السَّبِيلِ - فَرِيضَةٌ مِّنَ اللَّهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ

Meaning : 'Zakat is only for the poor and the needy, for those employed to administer it, for those whose hearts are attracted to the faith, for freeing slaves, for those in debt, for Allah's cause, and for needy travelers. This is an obligation from Allah. And Allah is All-Knowing, All-Wise.' (Surah Tauba, Verse: 60)

In this verse, Allah has directed to spend the money of Zakat in eight sectors. They are presented below:

1. Needy or Poor

Needy refers to the type of person who is not absolutely destitute. He has some helpful resources. But it is so little that it is difficult to live with. He cannot afford to meet his basic needs such as food, clothing, medical care and shelter.

2. Miskin or Destitute

Miskins are those people who have no way or assurance of livelihood and have no means of earning. The people who are physically disabled, and have to depend on others for survival, are called Miskin or destitute. All such types of Miskin are eligible for Zakat.

3. Zakat Collecting Employee

All the employees who are working in Zakat department. Those involved in the overall process of collection and distribution of zakat, their salary and other dues should be paid from the zakat funds.

4. Converted Muslim or to Win Hearts

Those who are new Muslims or those who have just embraced Islam are eligible for Zakat. The people who are outcasts and financially disadvantaged due to conversion or weak iman are also eligible for zakat. Zakat can be given to attract the mind of neo-Muslims even if they are financially capable.

5. Freeing Slaves

If a Muslim is unfortunate enough to be enslaved or captured by an enemy, Zakat money can be spent to free him.

6. Freeing from Debt

Those who are burdened with debt in the course of leading a normal life but cannot repay the debt with their legitimate income can be relieved of debt by paying Zakat.

7. Fi Sabilillah

In the path of Allah is meant 'Fi Sabilillah.' Zakat money can be spent on all the works in the way of Allah. Zakat money can be given to students of Deen Ilam or any person or organization engaged in good deeds.

8. Musafir (Traveller)

Musafir refers to a person who is rich in his own country but has become destitute and poor on a journey. In other words, if someone is in need on the way or in exile, then Zakat money can be given to him as help.

From this chapter, you have learned many things about salat, sawm, and zakat. You have also understood the importance of these Ibadats. Do you understand each Ibadat discussed in this chapter plays very important roles in personal and social life? So then you have to use the lessons of these Ibadats. You have to come forward to help the people around you. Your teacher will let you know how you will do that. You will feel very good if you can perform the task properly. Then, do the task following your teacher's directions.

CHAPTER THREE

LEARNING QURAN AND HADITH

Al-Qur'an is the holy word of Allah the Great. It is a special blessing for mankind. Allah Ta'ala revealed it to Prophet Muhammad (PBUH) to guide people to the path of truth and beauty. And Nabi Karim (PBUH) conveyed this holy message to us. By following the commandments and prohibitions of Allah Ta'ala himself, he has taught us those practically. At the same time, he also explained the meaning and significance of this message to people. All the sayings and deeds of Rasulullah (SAW) are called Hadith. Hadith as an explanation of the Qur'an. Knowledge of Al-Qur'an and Hadith is essential for full observance of Islamic rules.

Al-Quran

Al-Quran is the main source of all the rules of Islamic law. It is the first and foremost source of Shariah. The foundation and structure of Islamic Shari'ah is established on this. The basic principles of all the things necessary for human life exist in Al-Qur'an. All the rules of Islam have been formulated in the light of these basic principles. Allah Ta'ala says

وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تِبْيَانًا لِّكُلِّ شَيْءٍ

Meaning : 'We have revealed to you the Book as a clear explanation of everything.'
(Surah An-Nahl, Verse: 89)

Al-Qur'an is the holy word of Allah the Great. It is the last and the greatest celestial book. Allah Ta'ala revealed this book to Prophet Muhammad (PBUH) through Hazrat Jibreel (AS). This book was revealed in Arabic language. Al-Qur'an as the main source of Islamic Shari'ah contains clear principles and guidelines for leading the life of human beings.

Quran Majid is revealed in simple and clear language. There is no ambiguity, curvature or complexity in it. Rather, it has described many things in a very beautiful and simple language. Even the very common man can learn from this Quran.

Introduction to Al-Quran

The word 'Qur'an' (الْقُرْآن) is Arabic. It means widely read. Al-Quran is the most read book in the world. Millions of Muslims recite this book every day. We recite different surahs and verses from this book in five daily prayers. That is why this book is named 'Al-Qur'an'. In Islamic terms, Al-Qur'an is the book that Allah revealed to Prophet Muhammad (PBUH) through Jibreel (AS) for the guidance of mankind.

Al-Qur'an is the holy word of Allah. It is a special blessing of Allah to mankind. Allah Ta'ala revealed it to Prophet Muhammad (PBUH) for a long period of 23 years. It is the last of the Divine Books to be revealed. No more books came after that. And no other books will come in the future. The rules and teachings of this book will remain in force until the Day of Judgment. It is a source of guidance for all people of all times. By obeying the instructions of Al-Quran, people will get peace and honor in this world. And in the hereafter they will gain eternal peace. Allah says:

وَهَذَا كِتَابٌ أَنْزَلْنَاهُ مُبْرَكٌ فَاتَّبِعُوهُ وَاتَّقُوا لَعَلَّكُمْ تُرْحَمُونَ ۝

Meaning: 'This Book I have sent down, which is benevolent. So follow it and beware, perhaps you will be shown mercy'. (Surah Al-An'am, verse: 155)

The Revelation of Al-Quran

Al-Quran is the word of Allah. Allah began the revelation of the Qur'an on the 27th day of Ramadan in the year 610. We call this night Shabba Qadr. It is recorded in the Laohe Mahfuz or Preservation Plaque. Allah Ta'ala says about this-

بَلْ هُوَ قُرْآنٌ مَّجِيدٌ ۚ فِي لَوْحٍ مَّحْفُوظٍ ۝

Meaning : ‘Indeed it is the Noble Qur’an. Inscribed on the preserved plaque’. (Surah Al Buruj, Verses: 21-22)

Al-Qur’an is the word of Allah which He revealed in Arabic. Because, the language of our Prophet Muhammad (PBUH) was Arabic. He was born in the city of Mecca in the Arab country. At the time of his birth, the whole of Arab was in the grip of ignorance and barbarism. They worshiped various idols. They used to do various wrong and obscene things. Nabi Karim (PBUH) did not like such ignorance and barbarity of the Arabs. He always searched for truth and beauty. That is why he used to meditate in the Cave Hera. It was while meditating in the Cave Hera that the first words of the Qur’an were revealed to him. He found the truth. He was forty years old then. Allah Ta’ala chose him as the last Prophet and Messenger. At this time, on the order of Almighty Allah, Hazrat Jibreel (AS) came to him with the first 5 verses of Surah Al-Alaq. That was the first one. After that the Holy Prophet (PBUH) lived for another 23 years. During his lifetime, Allah Ta’ala revealed parts of the Qur’an little by little as needed. Sometimes 5 verses, sometimes 10 verses, sometimes parts of verses, and sometimes a complete surah were revealed together. In this way Al-Quran was completely revealed in 23 long years.

The responsibility of preserving Al-Quran

Al-Qur’an is the word of Almighty Allah. Allah Ta’ala himself has taken the responsibility of preserving the Qur’an. Allah Ta’ala says-

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ ۝

Meaning: ‘Surely it is I who sent down the Qur’an and surely I am its preserver.’ (Surah al-Hijr, verse: 9)

Allah Ta’ala Himself is the preserver of Al-Qur’an. He preserved this book under His direct supervision. That’s why not even a letter, or nukta of this book has been changed till date. It exists today exactly as it was revealed. And it will remain unaltered until the Day of Judgment. The Holy Qur’an has been preserved through countless Hafeez from the beginning until now. When one makes a mistake, others immediately correct even during prayer.

Preservation of Al-Qur'an

Whenever any part of the Qur'an was revealed, the Prophet (PBUH) used to memorize it first. Then he would ask the companions to memorize it. With the encouragement and instruction of the Holy Prophet (PBUH), the Companions memorized the Qur'an, recited it day and night, recited it in prayers and made their family members, wives, children and friends memorize it. Thus Al-Qur'an was first preserved by memorization. It should be noted that the memory of the Arabs at that time was extraordinary. Once they learned something, they never forgot it. Perhaps Allah Ta'ala gave them such extraordinary memory to memorize the Qur'an. Due to their extraordinary power of remembrance, the Quran was easily preserved in their memory.

Al Quran was also preserved through writing. When any part of the Qur'an was revealed, the Prophet (PBUH) instructed to memorize it as well as write it down. Those companions who knew how to write used to perform this duty. They are called Katebi Ohi or Ohi writers. They were 42 in numbers. The main author was Hazrat Zayd Ibn Thabit (RA). Among the Ohi writers of companions, someone used to stay always with the Prophet (PBUH). When any part of the Quran was revealed, they would immediately write it down. At that time there was no paper or computer like today. So then the Quran was written on palm branches, animal bones, skins, small stones etc. In this way Al-Quran was also preserved through writing.

Al Quran Compilation

At the time of the Holy Prophet (PBUH), Al-Qur'an was completely preserved through memorization and writing. But it was not compiled together at that time. Rather, the fragments recorded under his supervision were kept to various people. Hazrat Abu Bakr (RA) was the first to take the initiatives to compile the Quran.

Hazrat Abu Bakr Siddique (RA) was the first Caliph of Islam. During his time some false prophets appeared. He directed jihad against those false prophets. One such battle was the Battle of Yamama. In this battle, the Muslims won against the hypocrite prophet Musailamatul Kazzab. However, many Hafiz of the Quran were martyred. From this situation, Hazrat Umar (RA) thought that if the Hafiz of the Quran died like this, many parts of it would disappear. So he advised Hazrat Abu Bakr Siddique (RA) to compile the Quran. Hazrat Abu Bakr (RA) took the initiatives to compile the Quran on the advice of Hazrat Omar (RA). He collected the written parts of the Qur'an preserved by the Companions and the chief of Ohi writers Hazrat Zayd Ibn Thabit (RA). In addition,

he also took the help of the Hafiz of the Quran. He examines each part of the Qur'an with both written and memorized methods. Thus he prepared authentic manuscripts of Al-Qur'an with utmost care. This copy of Al-Qur'an was kept to Caliph Hazrat Abu Bakr (RA). After his death, it was preserved under the supervision of the second Caliph Hazrat Umar (RA). After the martyrdom of Hazrat Umar (RA), this copy was kept by his daughter Ummul Mu'minin Hazrat Hafsa (RA).

The third caliph of Islam was Hazrat Uthman (R.A.). During his time, the Islamic empire was spread vast. Islam spread to different parts of the world and countries. As a result, the number of Muslims was also countless. At this time, there was a serious disaster in various regions regarding the rules of reading the Quran. This created different disunities among Muslims. In this situation, Hazrat Uthman (RA) decided to promote a single and authentic rule of reading Al-Qur'an in consultation with prominent companions. For this he formed a committee under the leadership of Hazrat Zaid (RA). This committee prepared seven more copies from the original manuscript preserved with Hazrat Hafsa (RA). After that, different copies of Al Quran were sent to different provinces. As a result, the disunities of Muslims over the rule of recitation of the Holy Quran are resolved. Hazrat Uthman (RA) is called Jamiul Quran for his outstanding contribution to the preservation of Al Quran. Jamiul Qur'an means Qur'an Compiler or Qur'an Gatherer.

Tazweed

The virtues of reciting the Holy Quran are many. It is one of the best among nafal ibadats. Regarding the virtues of reciting the Qur'an, Rasulullah (SAW) said-

مَنْ قَرَأَ حَرْفًا مِنْ كِتَابِ اللَّهِ فَلَهُ بِهِ حَسَنَةٌ وَالْحَسَنَةُ بِعَشْرِ أَمْثَالِهَا

Meaning : 'Whoever recites even one letter from the Book of Allah, he will gain a good deed. And the amount of this goodness is tenfold.' (Tirmidhi)

Ten rewards are written for reciting each letter of the Holy Quran. For example:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ (Bismillahir Rahmanir Rahim) contains 19 letters. If one recites it, he will gain $(19 \times 10) = 190$ rewards.

But the Quran should be recited according to Tazweed. Reciting Al-Qur'an in a pure and

beautiful manner according to certain rules is called Tazweed. According to Tazweed, reciting the Quran is wajib or necessary. Allah Ta'ala says about this-

وَرَتِّلِ الْقُرْآنَ تَرْتِيلًا ۝

Meaning : 'Recite the Qur'an slowly and rhythmically.' (Surat al-Muzammil, verse 4)

Not reciting the Quran according to Tazweed is a sin. In this case, the meaning of the Quran changes. And as a result of wrong recitation, the prayer is not performed perfectly. So we must recite the Quran according to Tazweed.

There are several rules of reciting the Quran based on the rules of Tazweed. For example: Makhraj, Sifat, Madd, Waqf, Gunnah etc. In the previous classes, we have learned about several rules of tajwid. In this class we will learn about Madd and Waqf.

Madd

The word Madd means to lengthen, to increase. In the terminology of Tazweed, the lengthening of the letter with harkat on the right side of the letter of madd is called Madd. Breath and voice should be lengthened while pronouncing the letter of madd.

There are three letters in total. Namely - Alif, Waw, Ya (ا - و - ی).

These three letters are pronounced as letters of madd in the following situations:

- If the letter before ا (Alif) has jabar on it (ـَ). For example : ٱ
- If the letter و (waw) has jazam (ـِ) on it and pesh (ـُ) in the letter to its right. For example:
- If there is a jazam (ـِ) on ی (ya) and jer (ـِ) under the letter to its right. For example: ٱ

In the above three cases, ا - و - ی are considered as letters of madd. As a result, the previous letter has to be pronounced a little longer.

Types

Madds are mainly of two types. Namely-

1. Madd-e-Asli (original madd)
2. Madd-e-Far'e (Branch madd)

A brief introduction of these two is described below:

1. Madd-e-Asli (Original Madd):

If there is pesh in the letter before waw with sakin, jabar on the letter before alif and jer under the letter before ya with sakin, it is called Madd-e-Asli.

In other words, if there is no jazam (◌ْ) or hamza (ء) or tashdid (◌ّ) before or after the letter of madd, it is called Madd-e-Asli. Madde Asli is also called Madd-e-Tabawi. In such madd, an amount of one alif is to be read long.

Note that the time required to bend a straight finger normally and place it on the palm is called one alif amount of time. In this way two, three and four alif amounts can be determined.

Example of Madd-e-Asli : نُوحِيهَا

This word contains three examples of Madd-e-Asli together. For example-

- (a) نُوحِي here و (waw) has jazam (◌ْ) and its preceding letter ن (nun) has pesh (◌ْ) on it.
- (b) حِي there is the jazam (◌ْ) here over ي (ya) and the jer (◌ِ) under the preceding letter ح (ha).
- (c) هَا there is jabar (◌َ) over the letter ه (ha) before ا (alif).

In these three cases, the letter of madd ا - و - ي is not preceded or followed by jazam (◌ْ) or Hamza (ء) or Tashdid (◌ّ). So these are the madd-e-asli. In such a case the letters ن - ح - ه (nun, ha, ha) should be pronounced one alif longer.

All the letters of the Qur'an which have a vertical jabar (◌َ), a vertical letter (◌ِ) and an upside down (◌ِ) should be pronounced one alif longer. For example:

إِلَهِ النَّاسِ
لِرَبِّهِ لَكَنُودٌ
مَا لَهُ، وَمَا كَسَبَ

There is a vertical jabar (◌َ) above the letter ل (lam), an upright jer (◌ِ) below the letter ه (ha) and an upside down pesh (◌ِ) above the letter ه (ha). So, the letters ل - ه - ه (lam, ha, ha) should be pronounced one alif longer.

2. Madd-e-Far'e (Branch Madd)

Far'e means with a lot of branches. All the madds that come out of madd-e-asli are called madd-e-far'e. That is, if there is jazam (◌ْ) or hamza (ء) or Tashdid (◌ّ) after the letter of madd, it should be read longer in those places. It is called Madd-e-Far'e.

Examples-

- In the word **الآن** - the letter of madd is followed by the letter of Lam with jazam on it (◌ْ). This is madd-e-far'e. Therefore, we will pronounce Hamza as longer at this point.
- جاء - وما أذراك** - In both examples, the letter madd Alif is followed by Hamza. So in this case the letters Jim (ج) and Meem (م) should be read as longer as madd-e-far'e.
- ولا الضالين - كافة** In the two examples discussed, the letter of madd Alif is followed by Lam (ل) and Fa (ف) letter with Tashdid (◌ّ) on them. It is one of the forms of madd-e-far'e. In such cases also the letter should be read as long.

Pair work : Write five sentences about the importance of tazweed in Quran recitation.

Group work : Make a list of the types of madd.

Homework : Write the name of madd and the number of alif for a madd to be read as longer.

Waqf

Waqf is an Arabic word. It means to stop, pause, suspend, etc. In the terminology of Tazweed, waqf is the stopping or pausing as needed at the end of a verse or word during the recitation of the Qur'an. In other words, the interval between two breaths is called waqf. If there is no sakin in the letter on which the Waqf is made, then the Waqf must be made by sakin.

It is very important to make such waqf in the midst of reciting the Quran. Because sometimes the meaning of the verse changes if it is read without making waqf. Moreover, we cannot hold our breath for long. Every now and then we are to breathe. Even during recitation it is not possible to complete recitation in one breath. That is why it is necessary to stop between verses. Taking such breaks between verses is called waqf.

Al-Qur'an should be recited in a beautiful and pure manner. That's why you can't stop

wherever you want during recitation. It spoils the beauty of the Quran recitation. Waqf should be done at the particular place. However, if someone is incapacitated or unable to hold his breath, he can perform waqf before the appointed place. In this case, while reciting, it should be recited from the word where waqf has been done.

Our dearest Prophet (PBUH) used to make waqf after every verse of Surah Fatiha. While reciting other surahs, he used to pause and recite them slowly and sweetly. We should recite the Quran in the same way.

There are various signs of waqf in Al-Qur'an. These are punctuation marks. If you know about them, you can make a pure waqf. All these symbols are introduced below.

○ - This symbol is called 'Waqf Tam'. It is the mark of sentence or verse. That is, the end of the verse is understood by this sign. Stop at this sign.

م - It is called 'Waqf Lazim'. It is mandatory to make waqf on this sign. If waqf is not done, the meaning of the verse may be distorted.

ط - This is the sign of 'Waqf Mutlaq'. It is better to make waqf in such a sign.

ج - This is the sign of 'Waqf Jaez'. Stopping or not stopping at such marked places is permissible. But it is better to make waqf in it.

ز - It is called 'Waqf Mujawaz'. It is better not to stop at this sign.

ص - This symbol is called 'Waqf Murakhkhas'. Better not stop here. But if you are unable to continue, you can stop at this place.

There is a difference of opinion regarding stopping and non-stopping at the sign ق -. But it is better not to stop there.

قف - This is Waqf Amr. That is, it is instructed to stop here. You should stop here.

لا - This is an instruction of not to stop. You should not stop at such a place and read together.

Both pausing and not pausing at the places marked with صل - are permissible. But it is better to take a break.

صلى - It is better to continue recitation here without stopping.

س / سكتة - The name of this sign is Saktah. Exhalation shall not be allowed in such marked places. That is, reading will stop but breathing will continue.

مع / معانقة - The name of this sign is Muanaqa. Three dots or the sign مع will be there on the right and left of the verse or word. In this situation, during recitation, you have to stop at one place and read together at another place.

وقف النبي - Waqfun Nabi (PBUH). The Holy Prophet (PBUH) made waqf at such marked place.

وقف جبرائيل - Waqf Jibra'il (AS). Pausing at such marked places is blessed.

وقف غفران - Waqf Ghufran. If you stop at this place, you can expect to be forgiven.

وقف منزل - Waqf Manzil. It is better to take a break than to recite together in such a marked place.

Nazira Tilawat

The Quran is the words of Allah. Reading the Qur'an Majid by sight is called Nazira Tilawat. Recitation of the Quran is a good form of worship. For every letter of the Qur'an recited, Almighty Allah bestows at least ten rewards upon the reciter. The mercy of Allah is revealed in the house where the Quran Majeed is recited. A person skilled in reciting the Qur'an is highly respected. The Holy Prophet (PBUH) has mentioned that Allah Ta'ala will give double reward for reciting the Qur'an even to those who get stuck while reading the Qur'an and the recitation is difficult for him. And the Holy Prophet (PBUH) has compared the heart in which there is not even a single verse of the Quran to an empty house. So we will learn to recite the Qur'an correctly and recite it regularly.

Etiquettes of Reciting the Quran

The greatness and dignity of the Quran is incomparable. The welfare of all things in this world and the hereafter consists in following the rules described in this book. While reciting this Holy Kalam, it is an essential to pay attention to its dignity and greatness. So this book should be recited with great etiquette. Along with maintaining external manners, mental preparation is required. At the time of recitation, one should free one's mind from all impurities and start recitation being inclined Allah. So some etiquettes of the Quran recitation are given below:

1. Perform ablution properly and sit facing the Qibla in a quiet and holy place.
2. Reciting the Holy Qur'an keeping it over something.
3. Reciting Darood Sharif several times before recitation.
4. Start the recitation by reading Auzubillah and Bismillah.
5. Reciting slowly with tazweed in a sweet tone.
6. Do not laugh, joke or talk during recitation.
7. Recitation is for the only purpose of pleasing Allah.
8. Keeping the Quran on a high place with great respect after the recitation.

Some Surahs of the Holy Quran with Meaning and Background

Surah Al-Lahab (سُورَةُ اللَّهَبِ)

Surah Al-Lahab is the 111th Surah of the Qur'an. It was revealed in Makkah. Its number of verses is 5. This surah describes the character and consequences of Abu Lahab, hence it is named Surah Lahab. Abu Lahab's real name was Abdul Ozzah. He was one of the sons of Abdul Muttalib, the uncle of the Prophet (PBUH). He was nicknamed Abu Lahab because of his golden complexion (the bright colour of the body). He was the worst enemy of Rasulullah (SAW) and a hostile opponent of Islam. He used to trouble Rasulullah (SAW) all the time. When the Prophet (PBUH) used to call people to Islam, he would go back and forth calling the Messenger of Allah a liar, sometimes throwing stones at him.

Shane Nuzul (Background)

Surah Al-Lahab was revealed in Mecca. Allah's word to the Prophet,

وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ

Meaning : 'And you show fear (of the punishment of Allah) to your relatives' (Surah Ash-Shu'ara: 214)

when this verse was revealed, he climbed Mount Safa and called the tribe of Quraish saying (وَإِذَا صَبَّاحَهُ) Alas! The danger of morning, or called with names like Abde Manaf and Abdul Mottalib etc. Calling like this was considered as a sign of danger in the then Arabia. Hearing the call, the tribe of Quraish gathered at the foot of the mountain. Rasulullah (SAW) said to them: If I say that an enemy group is advancing steadily and will attack you at any time in the morning or evening, will you believe me? All said in unison together: Yes, of course we will believe. Then he said: I am warning you about a severe punishment from Allah due to polytheism and disbelief. Hearing this, Abu Lahab said-

تَبَّالِكَ إِلَهَذَا جَمَعْتَنَا

Meaning : 'Destroy you! Is that why you have brought us together?' Then he about to throw stones at Rasulullah (SAW). Surah Lahab was revealed in the context of this incident. (Bukhari and Muslim)

Word meaning

Word	Meaning	Word	Meaning
تَبَّتْ	be destroyed, be demolished	ذَاتَ لَهَبٍ	flaming , burning
يَدَا	two hands	إِمْرَأَتُهُ	his wife
يَدٌ	hand	حَمَّالَةَ	bearer
مَا أَغْنَىٰ	of no use, no benefit, no protection	الْحَطَبِ	wood, firewood, fuel
كَسَبَ	he has earned	جِيدٍ	throat
سَيَصْلَىٰ	he will enter soon	حَبْلٍ	rope, cord
نَارًا	fire, hell	مَسَدٍ	twisted, warped

Translation

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ	In the name of Allah, the most Gracious, the most Merciful
تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ ۝	1. May the hands of Abu Lahab perish, and he himself perish!
مَا أَغْنَىٰ عَنْهُ مَالُهُ وَمَا كَسَبَ ۝	2. Neither his wealth nor worldly gains will benefit him.
سَيَصْلَىٰ نَارًا ذَاتَ لَهَبٍ ۝	3. He will be burnt in a flaming Fire. ۱
وَأَمْرَأَتُهُ ۖ حَمَّالَةَ الْحَطَبِ ۝	4. And so will his wife, the carrier of thorny kindling
فِي جِيدِهَا حَبْلٌ مِّن مَّسَدٍ ۝	5. Around her neck will be a rope of palm-fibre.

Explanation

Abu Lahab was the worst enemy of Islam. He was always engaged in enmity with Islam. In this surah, his tragic consequences have been mentioned. He had great honour and dignity in the city of Makkah. He also owned a lot of wealth. But all this did not benefit him. Rather, Abu Lahab faced destruction in the world. And in the hereafter, he will suffer the punishment of Hell. His wife was also an enemy of Islam like him. He also used to trouble the Prophet (PBUH). He used to put thorns in the path of Rasul (PBUH). As a result, Allah Ta'ala has cursed him and he will suffer a painful punishment in the hereafter.

It is noted that a few years after this surah was revealed, Abu Lahab was attacked with a rotting contagious disease named plague. Then, fearing of infection, the family members kept him in a secluded place. In the end, he died in this helpless state. No one touched his dead body for three days. When it starts to decompose, the servants used to dig a pit and throw the rotten things into it from distance to bury them. (Bayanul Quran)

Teachings

1. Opposing Rasulullah (SAW) and Islam is a very serious crime.
2. Allah Ta'ala becomes extremely displeased if Rasulullah (SAW) and Islam are opposed.
3. Those who do things like Abu Lahab and his wife will be destroyed in this world and the hereafter.
4. The honour and wealth of the world cannot protect these enemies of Islam from destruction.

Teamwork : Students will make a colourful poster by writing down the teachings of Surah Lahab.

Surah An-Nasr (سُورَةُ النَّصْرِ)

Surah An-Nasr is the 110th Surah of the Holy Quran. The Surah is named An-Nasr from the word 'Nasr' of this Surah. Its verse number is three. This Surah was revealed during the Farewell Hajj to Mecca. But according to definition, those Surahs that were revealed after the Hijrat are Madani Surahs. That is why this surah is also Madani Surah.

Word Meaning

Word	Meaning	Word	Meaning
إِذَا	when	دِينِ اللَّهِ	deen of Allah
جَاءَ	will come	أَفْوَاجًا	in groups
نَصْرُ اللَّهِ	help of Allah	فَسَبِّحْ بِحَمْدِ	then you declare sanctity with praise
وَ	and, besides	رَبِّكَ	of your lord
الْفَتْحُ	victory	وَاسْتَغْفِرْهُ	and ask forgiveness to Him
رَأَيْتَ	you will observe	إِنَّهُ	certainly He
النَّاسِ	human beings	كَانَ	be, became, is, has been
يَدْخُلُونَ	they are entering	تَوَّابًا	accepter of repentance
فِي	in		

Translation

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ	In the name of Allah, the most Gracious, the most Merciful
إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ ۝	When Allah's ultimate help comes and the victory (over Mecca) is achieved,
وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا ۝	And you, O Prophet, see the people embracing Allah's deen in crowds,
فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ ۚ إِنَّهُ كَانَ تَوَّابًا ۝	Then glorify the praises of your Lord and seek His forgiveness, for certainly He is ever Accepting of Repentance. ۱

Explanation

Surah An-Nasr is the last revealed complete Surah of the Quran. Then some verses were revealed; but no more complete surah was revealed. In this surah, after the conquest of Makkah, it is mentioned that people accepted Islam in groups.

Makkah was the birthplace and living place of the Holy Prophet (PBUH). But the infidels forced him and his companions to migrate from there. When the city of Mecca was conquered in the 8th Hijri, people began to embrace Islam in crowds. But before that one to two persons used to become Muslims. After the conquest of Makkah, it became absolutely clear to the people that he was the true Prophet of Allah and that Islam was the true religion; without following this, it is not possible to get salvation in the hereafter.

As a result of this victory of Islam, the fulfilment of the prophetic duty of Rasulullah (PBUH) has also been understood. Therefore, the distinguished Companions understood that the death of Rasulullah (SAW) was near after this Surah was revealed. It is indicated in this surah that the purpose of the arrival and stay of the Prophet (PBUH) in this world has been fulfilled. It is also implied by this surah that when Allah Ta'ala helps in a matter, many impossible tasks can be accomplished. Then it is necessary to focus more on glorifying Allah, praising Him and asking His forgiveness. Umm Salamah (RA) said, after this surah was revealed, Rasulullah (SAW) used to recite this supplication **سُبْحَانَ اللَّهِ وَبِحَمْدِهِ** while standing, walking and in all situations.

Teaching

Teaching: The teaching of this surah is as follows:

1. Help and victory come only from Allah.
2. We need Allah's help in all our activities.
3. Success cannot be achieved without the help of Allah.
4. If we achieve success in any work, we should praise and glorify Allah.
5. We should seek forgiveness from Him for all mistakes, crimes or sins.
6. The Prophet (PBUH) never had any sin. Yet by asking him to beg, he basically encouraged and taught us to beg for repentance.

Therefore, we will seek Allah's help to do all good deeds and avoid sins. When our success comes we will praise Allah. And if there is any mistake, we will apologize for it.

Teamwork : Students will recite Surah An Nasr with the teacher. Then they will write the meaning of the surah in the notebook and show it to the teacher.

Surah Al-Kafirun (سُورَةُ الْكَافِرُونَ)

Surah Kafirun is the 109th surah of the Holy Quran. It was revealed in Makkah. There are 6 verses in it. It is named after the word Al-Kafirun (الْكَافِرُونَ) mentioned in the first verse of the surah.

In this surah, displeasure with shirk and kufr and breaking relations with disbelievers have been declared. It urges Muslims to be firm and steadfast on Iman. There are instructions to inform the disbelievers that there is no way for the Muslims to reconcile with the disbelievers in matters of religion. But whoever practices his religion, there is no place for pressure or force.

Shane Nuzul

The notable persons of Makkah such as Walid Ibn Mughirah, As Ibn Wael, Aswad Ibn Abdul Muttalib and Umayyah Ibn Khalaf once came to the Messenger of Allah (PBUH) and said: Let us make a peace treaty between us that you will worship our Lord for one year and we will worship your Lord for one year. Surah Kafirun was revealed in view of such proposals of the unbelievers.

Word

Word	Meaning	Word	Meaning
قُلْ	you say, you tell	عَابِدُونَ	worshippers
يَا أَيُّهَا	O	أَعْبُدْ	I worship
الْكَافِرُونَ	disbelievers	عَابِدٌ	worshipper
لَا أَعْبُدُ	I don't worship	عَبَدْتُمْ	you have been worshipping

Word	Meaning	Word	Meaning
مَا	whose	لَكُمْ	for you
تَعْبُدُونَ	you are worshipping	دِينُكُمْ	your religion/deen
أَنْتُمْ	you	لِي	for me

Translation

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ	In the name of Allah, the most Gracious, the most Merciful
قُلْ يَا أَيُّهَا الْكَافِرُونَ ۝	Say, O you disbelievers!
لَا أَعْبُدُ مَا تَعْبُدُونَ ۝	I do not worship what you worship.
وَلَا أَنْتُمْ عِبِدُونَ مَا أَعْبُدُ ۝	Nor do you worship what I worship.
وَلَا أَنَا عَابِدٌ مَّا عَبَدْتُمْ ۝	I will never worship what you worship.
وَلَا أَنْتُمْ عِبِدُونَ مَا أَعْبُدُ ۝	Nor will you ever worship what I worship
لَكُمْ دِينُكُمْ وَلِيَ دِينِ ۝	You have your way, and I have my Way.

Explanation

Almighty Allah is instructing the dearest Prophet Muhammad (PBUH) to clearly and openly declare before the disbelievers that he is completely free and pure from all that they worship openly and secretly except Allah. They do not worship Allah because they do not have concentration and devotion in worshipping Allah. Their worship mixed with shirk cannot be called any worship.

Only those disbelievers are specifically mentioned here, about whom Allah knew that their death would be in the state of kufr and shirk. This is because after this Surah was revealed, some polytheists accepted Islam and worshiped Allah. When the disbelievers proposed to the Great Prophet (SAW), ‘We will worship your Lord for one year and you will worship our Lord for one year.’ In answer to this he said, ‘It is never possible that I will abandon the path of Tawheed and adopt the path of shirk, as you wish. And if Allah has not written Hidayat for your destiny, then you will also be deprived of Tawheed and the worship of Allah. If you are satisfied with your religion and do not agree to abandon it, then you will suffer the consequences. My religion is for me and your religion is for you

Teaching

- 1) We must worship Allah the Almighty devotedly.
- 2) Under no circumstances should a compromise be made for Muslims with an enemy that Islam does not support.
- 3) In this Surah, Almighty Allah has defined a clear distinction between right and wrong.

Teamwork:

Students will recite Surah Kafirun correctly and discuss the teachings of this Surah among themselves.

Surah Al-Asr (سُورَةُ الْعَصْرِ)

Surah Al-Asr is the 103rd Surah of the Qur'an. It was revealed in Makkah Sharif. Its number of verses is only 3. It is one of the short surahs of the Holy Quran. However, the meaning and significance of this Surah is very broad. At the beginning of this Surah, Allah Ta'ala has sworn of Asr or great time. For this reason, this surah is named Al-Asr. Among the Companions of Rasulullah (SAW), there were two who, when they met, would not separate until one had recited Surah Asr to the other (Tabrani). Imam Shafi'i (RA) said, ‘If people only thought about this Surah, it would have been enough for them’ (Ibn Kasir). That is, if people understand the meaning and significance of this Surah, people would get the path of welfare in this world and the hereafter. So, we will learn this surah with meaning. Then we will learn its meaning and act accordingly.

Shane Nuzul/Background

Qaladah Ibn Usayd had a close relationship with Hazrat Abu Bakr Siddique (RA) during the Jahiliyyah period. Qaladah often visited him. One day after Abu Bakr (RA) accepted Iman, he came to him and said, ‘O Abu Bakr! Have you become insane? Your business has declined. The way of income is almost closed. What ideas are you immersed in? You have lost your religion and the worldly opportunities. You are now at a complete loss on both sides.’

Abu Bakr Siddique (RA) said, ‘O fool! A person who becomes a slave of Allah Ta’ala and His Messenger will never fall into loss. Those who do not think about the Hereafter are the ones who are into loss and are the losers. Those who are always absorbed in and busy at only for worldly gains, lose both this world and the hereafter.’

Abu Bakr Siddique’s (RA) statement is true and this Surah was revealed on the occasion of this event. (Tafseer-e-Azizi)

Word Meaning

Word	Meaning	Word	Meaning
وَ	oath, swear	أَمَّنُوا	They have believed
الْعَصْرِ	time, age, great time	عَمِلُوا	They have believed
إِنَّ	certainly	الصَّالِحَاتِ	good deeds
الْإِنْسَانَ	human beings	تَوَاصَوْا	They have advised one another
خُسْرٍ	loss	الْحَقِّ	the truth
إِلَّا	without, except	الصَّبْرِ	patience
الَّذِينَ	who		

Translation

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ	In the name of Allah, the most Gracious, the most Merciful
وَالْعَصْرِ	By the passage of time
إِنَّ الْإِنْسَانَ لِفِي خُسْرٍ	Surely human beings are in grave loss
إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَّصُوا بِالْحَقِّ	Except those who have faith, do good deeds, and urge each other to the truth
وَتَوَّصُوا بِالصَّبْرِ	and urge each other to patience.

Explanation

Though surah Al-Asr is a short surah but its meaning is very extensive. In this surah, Allah Ta'ala swears by the great period and says that all people are definitely into loss, except the people with four virtues. Those four virtues are Iman, good deeds, giving advice to others and patience.

In the first verse of Surah Al-Asr, Allah Ta'ala swears by time or the great period. Time is very precious in human life, because the life of the world is temporary. People live in this world for a short period of time. By this time, people are to prepare for the hereafter. So time should be used properly. Those who make good use of their time in this world and do good deeds will be successful in the Hereafter. So Allah the Almighty has warned mankind by swearing time.

In the second verse, Allah Ta'ala talks about the normal condition of human beings. He said, surely mankind is among the victims with loss. This loss and destruction of people is obvious. This is because they don't make good use of time; they don't obey Allah Ta'ala's orders and prohibitions. Those who live in such a delusional way are all losers. For as long as they are alive, their days and nights are spent in toil and labour. After that, even when death takes place, they are not blessed with comfort and peace. Instead they are cast into hell.

The first two of these works are personal. That is, at first we have to have faith. Then we have to believe in Tawheed, Risalat and Akhirat. Then the second task is to do good work. We must perform what Allah Ta'ala has ordered us to do. And we must refrain

from doing the things he has forbidden. In this way, the name of obeying Allah Ta'ala in all cases is a noble deed.

Among the four tasks, the last two are social. That is, these two tasks cannot be done alone. The first of these is to preach the truth to the people of the society. That is to call people to the right path. Encouraging them to do good deeds, restraining them from wrongdoings etc. The last among the social responsibilities is to advise people to be patient. That is, patience in dangers and sufferings, patience in obeying the commandments of the Sharia, patience in abstaining from sin, giving advice on patience in suppressing desires and vices. Basically, Allah Ta'ala tests people through these things. So we can't be disappointed and discouraged in these cases. Rather, one should be patient, be steadfast in the path of truth and seek help from Allah Ta'ala.

Teachings

1. Time is precious. Those who make good use of their time in this world and do good deeds will be successful in the Hereafter.
2. All human beings are of course in loss, except the people with four virtues. Those virtues are - Iman, good deeds, advising each other for the truth and for patience.
3. We will believe and do good deeds. We will not do any injustice, torture and immoral work.
4. We will call all our friends, siblings, relatives, neighbours towards truth and beauty. And we will encourage everyone to be of good character and ethics.
5. We will remain steadfast in the path of truth, patient in the face of danger. We will never act unjustly and immorally out of despair.
6. We will encourage each other to do good deeds and advise each other to refrain from bad deeds.

Team Work : Students will recite Surah- Al-Asr correctly and discuss the teaching of this Surah among themselves.

Surah At-Takathur (سُورَةُ التَّكَاثُرِ)

This Surah is named Surah Takathur from the word Takathur mentioned in the first verse of this Surah. It is the 102nd Surah in the Holy Quran. Its meaning is to compete for abundance. It descended in the holy city of Makkah. Its number of verses is 8.

Rasulullah (SAW) once said to the Companions, ‘None of you has the power to recite a thousand verses daily.’ In reply they said, ‘Yes, how many people have the power to recite a thousand verses?’ Then Rasulullah (SAW) said, ‘Can’t any of you recite Surah Takathur? It should be noted that reciting this Surah once every day is equivalent to reciting a thousand verses.’ (Mazhari)

Shane Nuzul/Background

The sub-tribes of Quraysh were Banu Abdi Manaf, Banu Qusai and Banu Saham. Each tribe of them used to say to the other tribe, ‘What is leadership, what is power or what is population, we are above you in all aspects.’ At first, Banu Abdi Manaf proved to be the best. At the end everyone said, ‘We will count those among us who have died.’ So they went to the cemetery and started counting which one was whose grave. This time the number of Banu Saham increased by three families. This is because their population was high during Jahilyya period. This Surah was revealed in this context.

Word Meaning

Word	Meaning	Word	Meaning
الْهَآكُمُ	enchanted you, charmed you	لَوْ	if
التَّكَاثُرُ	abundance, competition of abundance	عِلْمَ	the knowledge
حَتَّىٰ	until, even	الْيَقِينِ	belief, sure
زُرْتُمْ	you have met, you have reached, you have encountered	الْجَحِيمِ	Jaheem, the name of a hell
الْمَقَابِرِ	graves	عَيْنَ	eyes

Word	Meaning	Word	Meaning
كَلَّا	never	يَوْمَئِذٍ	that day
سَوْفَ	soon, soon	عَنِ	from, since
تَعْلَمُونَ	you will know	النَّعِيمِ	blessing
ثُمَّ	then, again		

Translation

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ	In the name of Allah, the Most Merciful, the Most Merciful.
أَلْهَاكُمْ التَّكَاثُرُ ۝	Competition for more gains diverts you from Allah
حَتَّىٰ زُرْتُمُ الْمَقَابِرَ ۝	until you end up in your graves
كَلَّا سَوْفَ تَعْلَمُونَ ۝	But no! You will soon come to know
ثُمَّ كَلَّا سَوْفَ تَعْلَمُونَ ۝	Again, no! You will soon come to know
كَلَّا لَوْ تَعْلَمُونَ عِلْمَ الْيَقِينِ ۝	Indeed, if you were to know your fate with certainty, you would have acted differently
لَتَرَوُنَّ الْجَحِيمَ ۝	But you will surely see the Hellfire
ثُمَّ لَتَرَوُنَّهَا عَيْنَ الْيَقِينِ ۝	Again, you will surely see it with the eye of certainty
ثُمَّ لَتُسْأَلُنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ ۝	Then, on that Day, you will definitely be questioned about your worldly pleasures.

Explanation

In this surah, human beings have been warned about the lust and competition of wealth. Humans are naturally greedy for wealth, money etc. The death of humans comes when they compete with each other for abundance. But he cannot make any preparations for the life after death. But it is not right to do so, because wealth is temporary. The fascination with these keeps people obsessed. But the success and welfare of the Hereafter is much better than these. Human beings should give priority to the hereafter over this world. If they understood the reality of the hereafter, they would never be attracted to the abundance of this world.

After death people will understand the hereafter. They will visually witness the various things of the hereafter. But he will not be able to do anything then. Rather, he will be asked about the blessings received in the world. He will witness hell because of worldly greed and immorality.

Teachings

We learn several important things from this Surah. For example:

1. One should not be obsessed with abundance of wealth.
2. It makes people forget the Hereafter.
3. Those who earn wealth unjustly will be cast into hell.
4. All deeds will be accounted for in the Hereafter.

Therefore, we will not be greedy for wealth. Rather, we will legitimately earn as much wealth as we need. And we will spend according to the instructions of Allah Ta'ala. We won't unfairly compete to display wealth.

Verses Related to Munajat

Prayer is an Arabic word. It means talking quietly and silently to each other. Asking for something or supplicating to Allah Ta'ala with politeness is called Munajat. We will pray to Allah Ta'ala for everything that we need in our life. Allah Ta'ala says, 'Call upon Me, and I will answer your call.' (Surah Al-Mu'min, verse 60) Rasulullah (SAW) said, 'Whoever does not ask Allah for his needs, Allah be displeased with him.' (Tirmidhi)

Allah is our Lord. He is the one who gives us everything. All the blessings of this world and the hereafter are his gift. So we should pray to Him for everything. The way to ask Allah for something is to pray or Munajat. Through munajat we can let Allah know our needs. There are many verses on munajat in Al-Qur'an. In this lesson, we will learn and understand the meaning of three such verses related to munajat. Then we will pray to Allah Ta'ala through them.

Verse-1

رَبَّنَا ظَلَمْنَا أَنْفُسَنَا وَإِنْ لَّمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ ۝

Meaning: ‘Our Lord! We have wronged ourselves. If You do not forgive us and have mercy on us, we will certainly be losers.’ (Surah Al-A'raf, Verse : 23)

Hazrat Adam (AS) and Hazrat Hawa (AS) performed this prayer first. Allah Ta'ala created Adam (AS) and Eve (a.s.) and ordered them to live in Paradise. Allah Ta'ala allows them to enjoy all the blessings in Paradise. He prohibited them to approach only a tree. But Adam (AS) and Hawa (AS) ate the fruit of that forbidden tree at the instigation of Satan. For this work of them, Almighty Allah sent them from the heaven to this world. Adam (AS) and Hawa (AS) came to the world and realized their mistake. They started crying asking Allah for forgiveness. Finally, Allah Ta'ala was merciful and taught them proper prayer. Then Hazrat Adam (AS) and Hawa (AS) prayed for forgiveness through this prayer. As a result, Allah Ta'ala accepted their dua and forgave them.

This verse is very important. We commit various sins openly, secretly, willingly and unwillingly. We violate the orders and prohibitions of Allah Ta'ala. In such cases we should confess the crimes, then ask for forgiveness from Allah Ta'ala through this prayer. Then it is hoped that Allah Ta'ala will have mercy on us and forgive us our sins

Verse-2

رَبَّنَا آتِنَا مِنْ لَدُنْكَ رَحْمَةً وَهَيِّئْ لَنَا مِنْ أَمْرِنَا رَشَدًا ۝

Meaning : ‘Our Lord! Grant us mercy from Yourself and guide us rightly through our ordeal.’ (Surah Al-Kahf, Verse: 10)

The young men of Ashabe-e-Kahf performed the munajat. Allah Ta'ala mentions their events and prayers in Surah Kah. This was an event of a few hundred years before the advent of our dearest Prophet (PBUH). There was a tyrant king named Dacianus. He tormented the believers extremely. A few youths took refuge in a mountain cave to escape his torture. A dog was also with them. They are called Ashabe-e-Kahf. They were busy worshiping Allah in the cave. While in the cave, they prayed to Allah for help. Allah Ta'ala also accepted their prayers.

The righteous and the virtuous never abandon the worship of Allah Ta'ala. Even in hundreds of tortures, they properly remain engaged in the worship of Almighty Allah. Therefore, if necessary, they do not hesitate to leave their home or country. We will worship Allah like them. We will not leave the worship of Allah under any circumstances. Rather, if any difficulty arises, we will ask Allah for help. As a result, He will favor us and help us to complete all our tasks properly.

Verse- 3

رَبِّ اشْرَحْ لِي صَدْرِي ۖ وَيَسِّرْ لِي أَمْرِي ۖ وَاحْلُلْ عُقْدَةً مِّنْ لِّسَانِي ۖ يَفْقَهُوا قَوْلِي ۝

Meaning : ‘O my Lord! Enlarge my bosom, make my work easy, and remove the dullness from my tongue, that they may understand my words.’ (Surah Tuwa-ha, verse: 25- 28)

There was a king named Pharaoh in Egypt. He was very tyrannical, arrogant, boastful and deeply immersed in Kufr. His kingdom was vast and his army innumerable. His rule lasted for many years. He was so arrogant that he claimed to be the ‘Supreme Lord’. Allah Ta'ala sent Hazrat Musa (AS) to invite him to Deen Islam. Then Musa (AS) made this supplication to Allah Ta'ala. Allah Ta'ala accepted his prayer, expanded his bosom for faith and prophethood, eased the work of preaching his religion and removed the dullness of his tongue, so that human beings could understand him clearly.

We will also pray to Allah Ta'ala so that He enlarges our breasts for faith, good deeds and knowledge; facilitates all our good deeds including reading and writing and removes the stiffness of our tongue so that we can invite people to religion beautifully, speak to people beautifully.

Homework : Students will beautifully write the verses related to Munajat and create a poster to hang in front of their reading tables.

Al-Hadith

Introduction to Al-Hadith

Hadith (حَدِيثٌ) is an Arabic word. The word is (أَحَادِيثٌ) i.e. a noun, it is singular, plural is Ahadith (أَحَادِيثٌ). Its literal meaning is word, speech, deed, message, news, description, etc. In terms of Islamic Shari'ah, Hadiths are the words, actions, support of the Prophet's actions, approval and things proved by reliable sources. That is, what Rasulullah (SAW) said, did, approved in his life as a Prophet and supported and agreed to all the actions and words of the Companions are all hadiths.

Importance of Hadith

The main foundation of Islamic philosophy is Al-Quran and the second foundation is Al-Hadith. Al-Qur'an has given the basic principles of life and Al-Hadith has explained and implemented those basic principles. Al-Hadith is the accurate interpretation of the Quran, the detailed description of the life, actions and ideals of the Messenger of Allah (PBUH), as well as the detailed descriptions of his sayings, actions and instructions. Human beings face numerous problems to go about their daily life. The perfect solution to all these problems is in the hadith. Hadith is essential to get correct knowledge about the details in people's daily life. Hadith guides to call mankind to the path of justice, truth and peace. Studying and practicing hadith is very important in the life of Muslims.

Importance of Hadith as a source of Shariah

The main sources of Islamic life rules are the Quran and the Hadith. The Holy Qur'an is the basic foundation of Islam and the Hadith provides examples of detailed analysis and implementation. Hadith is the practical interpretation of Al-Quran. Hadith is the second essential source of Islamic Shari'ah. The place of hadith is after the Quran. Hadith is the biography of the Prophet (PBUH) and interpretation of the Quran. Therefore, the importance of Hadith in Islamic Shari'ah is immense. All the rules and regulations

which are briefly described in the Holy Quran are given in detail in the hadith. For example, Salat and Sawm can be mentioned. It is said in the Quran, 'Establish prayer and give zakat.' In the hadith, there is a detailed description of how to pray, when to pray and what amount of zakat to pay, to whom to pay, and what wealth to pay zakat. In addition, detailed knowledge about daily life behaviour, speech, eating and drinking, dress and clothing, business and trade, court and ritual, war and conflict, treaty and agreement, marriage and divorce is available in Hadith. Apart from this, the hadith contains a complete analysis of every issue necessary for human life, including human rights, animal rights, and environmental rights. There are even all kinds of instructions for human health in the hadith.

Above all, the guidance of hadith is necessary for the accurate and overall management of human family life, problems and solutions of social life, human economic system and international activities.

No Muslim can deny the hadith. This is because Allah Ta'ala asked to accept all the deeds of Rasul (SAW) and to abandon what He prohibited. It has been declared in the Quran,

مَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا ؕ

Meaning : 'Accept what the Messenger provides you and refrain from what he forbids you.' (Al-Quran, Surah Hashar, verse-07)

Hadith contains practical guidance to guide mankind to the right path. In this regard, Rasulullah (SAW) said-

تَرَكْتُ فِيكُمْ أَمْرَيْنِ لَنْ تَضِلُّوا مَا تَسَكَّتُم بِهَا كِتَابَ اللَّهِ وَسُنَّةَ نَبِيِّهِ

Meaning : 'I have left among you two things, if you hold fast to them you will not go astray. And those are the Book of Allah and the Sunnah or Hadith of His Messenger.' (Muatta Malik)

Types of Hadith

There are different types of hadith. There are different types of hadiths depending on the main speech and the number of narrators. We will learn more about this in the next classes. Now we will learn about the different types of hadith according to the main speech. According to the main speech, there are three types of hadiths. Namely - Qawli Hadith, Fe'li Hadith and Taqriri Hadith. Now we will try to know briefly about Qawli Hadith, Fe'li Hadith and Taqriri Hadith.

1. **Qawli Hadith (الْحَدِيثُ الْقَوْلِي)** The hadith in which the Prophet's own sayings are narrated is called Qawli Hadith or hadith of speech.
2. **Fe'li Hadith (الْحَدِيثُ الْفِعْلِي)** Those hadiths which describe the Prophet's (PBUH) own actions, deeds, and conduct are called Fe'li Hadith or hadith of actions.
3. **Taqriri Hadith (الْحَدِيثُ التَّقْرِيرِي)** : The hadith in which the silent consent of the Holy Prophet (PBUH) to any word, action or behaviour of the Companions is described is called Taqriri Hadith.

Books of Hadiths

Introduction to Sihah Sitta

Sahih (صَحِيح) is the Arabic word whose means perfect all accurate plural form is Sihah (صِحَاح). Sittah (سِتَّة) means six. Therefore the literal meaning of Sihah Sittah is six perfect books, i.e. six accurate books of hadith. In detail, the six best perfect books from the numerous books of the hadith collection of the Holy Prophet (PBUH) are called 'Sihah Sittah'. Hadith is the foundation of Islamic life. The work of compilation of hadiths began to preserve the spoken words of the Holy Prophet (PBUH). Many hadith books are available in his continuation. The six compilations selected from those books which are accurate, error-free and doubt-free are called 'Sihah Sittah'. Perfect hadith refers to Bukhari, Muslim, Abu Dawud, Nasa'i, Tirmidhi and Ibn Majah.

- (1) **Bukhari** : Imam Bukhari (RA) compiled the world-famous book 'Sahih Al Bukhari' after 16 years of pursuit. Sahih Bukhari is named after him. Imam Bukhari (RA) scrutinized and inserted 7761 hadiths from his collection of more than 600,000 hadiths. He was very sincere and careful while compiling the hadith. He used to fast, bathe and perform two rak'at istekharah prayers while collecting hadith. If there was any doubt about the narration of the Prophet (PBUH), he would not accept hadith from it. This is why 'Sahih Bukhari' has been recognized as the most acclaimed and accurate hadith book in the world.
- (2) **Muslim** : Imam Muslim (RA) compiled 'Muslim Sharif' after 15 years of hard work. Muslim is named after him. He scrutinized 300,000 hadiths and inserted 4,000 hadiths.
- (3) **Abu Dawood** : 'Sunan Abu Dawood' has been named after Imam Abu Dawood (RA). Imam Abu Dawud (RA) scrutinized 500,000 hadiths and inserted 4,800 hadiths.
- (4) **Nasa'i** : 'Sunan Nasai' is named after Imam Nasa'i (RA). A total of 4482 hadiths are included in Nasa'i Sharif.
- (5) **Tirmidhi** : 'Jame Tirmizi' is named after Imam Tirmizi (RA). Tirmidhi included 1600 hadiths selected from 500,000 hadiths in Sharif.

- (6) **Ibn Majah** : ‘Sunan Ibn Majah’ is named after Ibn Majah (RA). Only 4,000 have been inserted out of several hundred thousand hadiths of Ibn Majah (RA).

3 Hadiths on Munajat

Munajat is a deed preferred by Allah. Allah wants the servant to pray more and more through supplications. Dua and Munajat can be done alone and also can be done together with a few people. It is best to start the dua and munajat by praising Allah and reciting Darud on the Prophet. Nabiji taught how to make dua. Below are three hadiths related to dua and munajat:

Hadith- 1

اللَّهُمَّ كَمَا خَسَّنْتَ خَلْقِي فَحَسِّنْ خُلُقِي

Meaning : ‘Oh Allah the Great! Make my nature and behaviour beautiful as You created me with a beautiful shape.’ (Musnad Ahmad)

Hadith- 2

اللَّهُمَّ اغْفِرْ لِي وَارْحَمْنِي وَاهْدِنِي وَعَافِنِي وَارْزُقْنِي

Meaning : ‘Oh Allah the Great! Forgive me, show mercy to me, show me the right path, give me security and give me sustenance. (Muslim)

Hadith- 3

يَا مُقَلِّبَ الْقُلُوبِ ثَبِّتْ قَلْبِي عَلَى دِينِكَ

Meaning : ‘O changer of hearts! Keep my heart established on your religion i.e. Islam.’ (Tirmidhi)

CHAPTER FOUR AKHLAQ

We do various things in our daily life. Take a moment to think about all the things you have done so far this year, are there any things that show moral or human qualities? There is no problem if you have no idea about moral or human qualities. Think about what you did this year that you felt was good. Think about them and discuss them with your classmates. The teacher will help you further in this regard. And from the reading of this chapter, you will know more deeply about this matter. So before entering the lesson, complete some tasks as per the teacher's instructions.

Al-Akhlaq

Character is the greatest asset of human life. To develop a child as an ideal human being, good character traits should be developed in him. Generally, modesty, humility, honesty, patience, forgiveness, Allah-fearing, keeping promises, protecting deposits, serving creation are the best aspects of human character. On the other hand, envy, malice, usury, bribery, anger, greed, theft, robbery, burglary, disobedience to parents and misconduct are the evil aspects of human character. Special importance has been laid on character building in Quran Majeed and Hadith of Rasulullah (SAW). Rasulullah (SAW) said-

مَنْ وُلِدَ لَهُ وَلَدٌ فَلْيُحْسِنْ إِسْمَهُ وَادِّبْهُ

Meaning : 'When a child is born, he should give him a beautiful name and teach him good manners.' (Bayhaqi)

Akhlaq (الْأَخْلَاقُ) is an Arabic term. It is the plural of 'khulukun' (خُلُقٌ). It means character, disposition, conduct, manners, honest behaviours, courteous behaviour etc. Akhlaq is the totality of all manners, behaviours and dispositions that are manifested in our personal, family and social life through daily activities. In a word, Akhlaq or character is the characteristic that manifests through human behaviour, thoughts and daily activities.

In terms of wording, both the good and bad sides of human beings are characters. But the word Akhlaq in the conventional sense does not mean bad character; it means elegant, beautiful, pure and good behaviour of people. As we call people of bad character characterless. This does not mean that he has no character. Because he has a kind of character, be it good or bad. So characterlessness here means not having good character. Therefore, considering the good and bad aspects of people, there are two types of Akhlaq or character. Namely-

1. Akhlaq-e-Hamidah (الْأَخْلَاقُ الْحَمِيدَةُ) means admirable character or good character;
2. Akhlaq-e-Jamimah (الْأَخْلَاقُ الدَّمِيمَةُ) means reprehensible character or evil character.

Akhlaq-e-Hamidah (Admirable Character)

We have learned that Akhlaq (الْأَخْلَاقُ) means character or disposition. And the meaning of the word Hamida (الْحَمِيدَةُ) is praiseworthy. Therefore Akhlaq-e-Hamidah (الْأَخْلَاقُ الْحَمِيدَةُ) means admirable character. The another name of Akhlaq-e-Hamidah (الْأَخْلَاقُ الْحَمِيدَةُ) is Akhaq-e-Hasanah or good character. Akhlaq-e-Hamidah (الْأَخْلَاقُ الْحَمِيدَةُ) or good character is the good nature and characteristics that are revealed through the overall behaviour, thoughts and daily activities of people.

All the noble qualities of human character mentioned in Islam are Akhlaq-e-Hamidah or good character. Generally modesty, humility, patience, forgiveness, Allah-fearing, keeping promises, honesty, trustworthiness, benevolence, tolerance, manners, decency, doing one's own work, cleanliness, service to creation, respect for elders, patriotism and social service etc. are Akhlaq-e-Hamidah or good character.

All the prophets and great men of the world have taught good character to their nation. Allah Ta'ala created our Prophet (PBUH) with a great character. Therefore, the biography of Rasulullah (SAW) is the brightest example of admirable character or good character. Allah Ta'ala declares this in the Qur'an-

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ

Meaning : 'There are good ideals for you in the life the Messenger of Allah.' (Surah Al-Ahzab, Verse: 21)

That is why Almighty Allah sent His beloved Messenger to teach people good character. The Prophet (PBUH) said about the purpose of his sending,

إِنَّمَا بُعِثْتُ لِأَتَمِّمَ صَالِحَ الْأَخْلَاقِ

Meaning : ‘I was sent to achieve perfection of good character.’ (Musnad Ahmad)

Importance of Akhlaq-e-Hamidah

Good character is the most valuable asset of human life. Akhlaq-e-Hamidah is very important in our personal, family and social life. Peace, order and success of society and civilization mainly depend on Akhlaq-e-Hamidah or admirable character. Just as a person with good character is respected and loved in the society, similarly he is loved by Almighty Allah and His Messenger. On the contrary, a person of dishonest and bad character is hated by society and disliked by Allah.

Akhlaq-e-Hamidah is a collection of basic human qualities. It is the greatest asset of human life. When it is destroyed, a person has no self-esteem and respect.

From this we understand that nothing is more valuable than character. Loss of money, wealth or health can be regained but once character is tarnished, it cannot be removed. That is why Rasulullah (SAW) said-

إِنَّ مِنْ خَيْرِكُمْ أَحْسَنَكُمْ أَخْلَاقًا

Meaning : ‘The best among you is the one whose character or morals are the best.’ (Bukhari and Muslim)

Good character is the source of peace and security in the life of an individual, society and state. Attaining wellbeing in Akhirat is also dependent on Akhlaq-e-Hamidah. Through this one can attain absolute virtue. Rasulullah (SAW) said-

مَا مِنْ شَيْءٍ أَثْقَلُ فِي الْمِيزَانِ مِنْ حُسْنِ الْخُلُقِ

Meaning : ‘The thing that will be heaviest in the believer’s balance on the Day of Judgment is good character.’ (Abu Dawud)

Good character is the unique characteristic of a perfect believer. Those who have beautiful and admirable character are the ones who have full faith among the believers. So it fulfils the faith. Besides, a person with good character is blessed with the love of Almighty Allah. As a result, he achieves infinite welfare in this life and the next. After all, good character is one of the ways to get rid of hell and getting heaven. Rasulullah (SAW) said, ‘Whoever Allah has made beautiful in structure and nature, the fire of hell will not consume him.’ (Tabarani and Bayhaqi)

How to Attain Akhlaq-e-Hamidah

Akhlaq-e-Hamidah can be achieved by obeying the orders of Almighty Allah. It is possible to have good character by doing all the things that Allah Ta'ala has asked us to do and refraining from all the things that He has forbidden us to do. In a word, Akhlaq-e-Hamidah is achieved only by acquiring great human qualities. For example, believing in Allah the Almighty and His Messenger, Akhlaq-e-Hamidah can be attained through the qualities like obeying their commands and prohibitions, obeying parents and elders, telling the truth, being patient, being dutiful, keeping promises, keeping deposits, maintaining modesty in speech, to serve the creatures, to remain clean always, to be sympathetic towards the needy, not to lie, not to cheat, to avoid envy and hatred, to avoid smoking, to give up bad company, to be kind and forgiving, to be sincere with friends, doing good behaviour to the neighbours, serving the patient, studying more Quran and Hadith etc.

In fact, it is the absolute duty of every human being to have good character to gain welfare in this world and the hereafter. Otherwise human life will be full of failure and misery.

Modesty and Humility

Modesty and humility are the unique and great character traits of human beings. Just as a humble person is loved by people, similarly Allah also loves him very much. The world's greatest prophet and Messenger Muhammad (PBUH) was the epitome of modesty and humility. He had a great character.

The Introduction to Modesty and Humility

Modesty and humility are two synonymous words. The meaning of the word 'binoy' is humility, meekness, gentleness, supplication etc. And the meaning of the word 'nomrota' is humble, meek, unassuming, modest, soft, gentle, quiet, etc. The opposite words of these two words are arrogance, harshness, pride, envy, hatred etc. Modesty is to consider oneself small compared to others in speech, actions, activities and behaviour and to consider others as big and respectable.

In other words, modesty is not to consider oneself as having a high status in the world of creation and not to consider others as inferior to oneself. Above all, the act of giving respect to human beings and every creature of Almighty Allah is modesty and humility.

The importance of modesty and humility

Modesty is a very noble quality and character trait of human life. He who has modesty and humility will be blessed with endless blessings in this world and the hereafter.

Modesty is a quality liked by Allah

Modesty is a very desirable quality to Allah. Modesty is manifested in a person's speech, behaviour, dealings, standing and even walking. Allah Ta'ala says in the Qur'an, 'The servants of the Most Merciful (Allah) are those who walk humbly on earth.' (Surah Furqan, verse 63)

Gentleness and humility are special qualities of Allah

Modesty and humility is a special attribute of Allah. As He is humble and modest, He loves the meek and modest person and bestows endless blessings upon him. Rasulallah (PBUH) said in this context,

إِنَّ اللَّهَ رَفِيقٌ يُحِبُّ الرِّفْقَ

Meaning : 'Allah Ta'ala himself is modest, He loves modesty.' (Muslim)

A special step to gain dignity

Modesty and humility are special steps gain to dignity. A modest person is liked and respected by everyone in the society. If one is humble to gain the pleasure of Allah, then Allah increases his status. Therefore, showing modesty and humility in all kinds of behaviour including transactions is one of the teachings of Islam. In this context, the Prophet (PBUH) said, 'And if someone becomes humble for Allah, Allah increases his honour. (Muslim)

This is the order of Allah Almighty

Allah Ta'ala has ordered us to leave arrogance and pride in speech, action, behaviour and conduct and become humble. He has ordered us to behave modestly being slow, steady and humble. It has been said in the Quran-

وَاقْصِدْ فِي مَشْيِكَ وَاعْظُضْ مِنْ صَوْتِكَ ۚ إِنَّ أَنْكَرَ الْأَصْوَاتِ لَصَوْتُ الْحَمِيرِ ۝

Meaning: 'Walk in moderation and keep your voice in check. Undoubtedly, the voice of the donkey is the most unpleasant' (Surah Luqman, verse : 19).

Attributes of a believer

A believer is modest and humble. Rasulallah (SAW) praised the believer and said, 'A believer is humble and gentle. Sinful people, on the other hand, are cunning and

characterless.’ (Tirmidhi)

A Unique Example of Modesty and Humility in the Character of Biswanabi (PBUH)

Prophet Muhammad (PBUH) was a unique symbol of modesty and humility. Even in extreme danger, a shining example of modesty and humility could be manifested in him. Because of his modesty and humility, he is declared to be soft-hearted in the Qur’an. (Surah Al-Imran, verse: 159) He was the greatest Messenger of all time. Still he considered himself minor. Yet he did not like pride and arrogance. He said, ‘I will be the leader of Bani Adam on the Day of Resurrection, but I have no pride in this, I will have a flag of praise in my hands, I have no pride in this either.’ On that day, all the prophets and messengers including Adam (AS) will gather under my flag and I will be the first to rise from the earth, there is no pride in that.’ (At-Tirmidhi)

How high was the modesty and magnanimity of our beloved Prophet Muhammad (PBUH) can be understood from one incident. The incident was as-

Once the beloved Prophet (PBUH) borrowed something from the Jewish priest Zayd Ibn Sanah. Three days before the loan was due, the Jewish man pulled Biswanabi’s clothes. At that time, Rasulullah (SAW) was walking with Hazrat Umar (RA). He said, ‘You are the descendants of Bani Abdul Muttalib; you are very reluctant to pay the debt!’

He could not bear such behaviour of the Jews with the beloved Prophet in front of a hero like Hazrat Umar (RA)! He roared in anger-

Beloved Prophet (PBUH) smiled at the anger and roar of Hazrat Umar (RA), and said in a soft voice, O Umar! This man deserved better treatment from you. For both he and I were expecting something else from you. That is, you will ask me to repay the debt nicely. And ask him to collect his dues nicely.

Soon the beloved Prophet (PBUH) informed that in fact there are still three days left for the repayment of the loan. Then he ordered Umar (RA), ‘Pay his dues and increase him another amount of 30 Sa’ for these three days.’

This magnanimity of Rasulullah (SAW) left a mark on the minds of the Jews. The Jewish man realized that his behaviour was wrong. Because he can’t ask for it before time. Moreover his debt collection style and behaviour was also very bad. But despite his bad behaviour, the dearest Prophet (PBUH) treated him well and asked him to increase the amount of his debt. This changed his world of thought. Finally, his mind changed to the greatness of the Prophet’s (PBUH) ideals and modest behaviour. He accepted Islam and was blessed for eternal life. (Mustadrak al-Hakem)

This was the magnanimity and unique characteristic of the Prophet (PBUH) the ideal and beauty of which inspired the Jew Zayd Ibn Sanah to accept Islam.

Modesty and Humility is one of the best human virtues. Allah loves such a virtuous person. Moreover, a modest person is respected in the society. Besides, he will be blessed with Paradise in the Hereafter by attaining the pleasure of Allah. So we should avoid arrogance and pride in our daily life and be humble and modest.

Forgiveness

Forgiveness is a noble virtue. Arabic synonym for forgiveness is al-Afwu (الْعَفْوُ)- meaning to forgive, to pardon, not to take revenge. In Islamic terms, forgiveness is showing fraternal tolerance and kindness to injustice, oppression and persecution without taking revenge despite having full power to take revenge.

Importance and significance

Almighty Allah created mankind with great love. He is constantly nurturing them with countless blessings including light and air. Therefore, their responsibility is to express gratitude for all these blessings and lead their lives in accordance with the rules of Allah the Almighty. But a large number of people not only reject Him and His way of life but also rebel and indulge in the heinous sin like shirk. Allah can destroy them if He wills but He does not do that. Later, when they realize their mistake and feel ashamed and repented of their sins, they asked for forgiveness from Almighty Allah, Allah the Almighty then forgive them. In this regard, Allah says in the Holy Quran-

وَهُوَ الَّذِي يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ وَيَعْفُو عَنِ السَّيِّئَاتِ

That is, 'He accepts the repentance of His servants and forgives sins.' (Surah Ash-Shura, verse: 25)

Almighty Allah is Forgiving, He loves to forgive. So He advised His dearest Messenger to adopt the ideal of forgiveness. As Almighty Allah says-

خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ ○

Meaning: 'You practice forgiveness, enjoin good deeds and avoid the ignorant.' (Surah A'raf, verse: 199)

Forgiveness is a special quality of Prophets and Messengers. In the Holy Qur'an it is declared to be the distinguishing feature of the Prophets and the Messengers.

Forgiveness is one of the attributes of Almighty Allah. Allah Ta'ala has described His

attribute of ‘forgiveness’ in different ways in different verses of the Holy Quran. He said- ‘Surely Allah is Forgiving and Merciful.’ (Surah Al-Baqarah, Verse: 73)

We must concentrate on attaining this noble quality. No human is above mistakes. Relatives, friends or subordinates should be forgiven if they make a mistake. A close relative of Hazrat Abu Bakr (RA) was Hazrat Mistah Ibn Usasah. Hazrat Abu Bakr (RA) used to help him. Mistah even lived with Abu Bakr (RA) in his house. When the hypocrite leader Abdullah Ibn Ubai slandered the daughter of Hazrat Abu Bakr (RA)- Umm al-Mu’minin Aisha (RA)- Mistah also took part in it. Hazrat Abu Bakr (RA) was then got distressed and swore that he would not help Mistah again. Almighty Allah did not like this matter. He immediately sent down the verses and ordered to correct the behaviour and asked to accept the ideal of forgiveness. In this context, Almighty Allah says:

وَلْيَعْفُوا وَلْيَصْفَحُوا ط

Meaning : ‘Let them forgive them and ignore their faults.’ (Surah Noor, verse: 22)

Those who take this great quality of forgiveness into themselves, Allah the Almighty forgives them and increases their dignity many times.

Narrated by Hazrat Abdullah Ibn Umar (RA) - Once a man came and said to Rasulullah (SAW) that our servants and employees make mistakes; how many times will we forgive them? In reply Rasul (PBUH) remained silent without saying anything. The man asked again. This time too Rasul (PBUH) remained silent. When the man asked the question a third time. Then the Prophet (PBUH) said-

أَعْفُوا عَنْهُ فِي كُلِّ يَوْمٍ سَبْعِينَ مَرَّةً

Meaning : ‘Forgive him seventy times a day.’ (Abu Dawud)

Our dearest Prophet (PBUH) was the epitome of forgiveness. He pardoned even his worst enemy. When he went to Taif to preach Islam, the people there misbehaved with the Holy Prophet, pelted him with stones and left his body bloody. On behalf of Almighty Allah, Hazrat Jibril (AS) brought along the angel in charge of the mountains and said that if you give the order, they will be thrown between two mountains and crushed to death. But he prayed for them and said-

O Allah! Guide my nation. Because they do not know that I am the Messenger of Allah.’ The Holy Prophet (PBUH) thus forgave the people of Taif with a smile.

Once the Holy Prophet (PBUH) was staying at a place called Khasfa in Maharib to fight with Banu Ghatfan. The war had not yet begun. The infidels were taking advantage of

the Muslims' inattention. The Prophet (PBUH) was resting under a tree. A kafir secretly came to the Holy Prophet (PBUH) with a sword and said, 'Now who will protect you from me?' He said, Allah! Immediately the sword fell from his hand. The Prophet picked up the sword and said, now who will protect you from me? Rasulullah forgave him and let him go. He went to his companions and said, I have come to you being freed from the hand of the best. (Bukhari and Muslim)

Rasul (PBUH) set a unique example of forgiveness on the day of the conquest of Makkah. On this day, the Holy Prophet (PBUH) forgave the infidels and polytheists of Makkah, the enemies of his life, and declared, 'I have no complaint against you today. You are free.' After this announcement, the infidels of Mecca came under the shadow of Islam in groups. In the history of the world, such an example of forgiveness cannot be found.

If you forgive, you can be coloured with the colour of Allah, you can get a reward from Allah. Good relationship and love deepens with everyone. The recommendation of the Holy Prophet (PBUH) is attained. Qualities of a believer are acquired. The criminal is ashamed and gives up the crime, even the worst enemy becomes a friend. So we will cultivate this great virtue in all aspects of life.

Patience and Tolerance

Patience is one of the best qualities of human character. The Arabic equivalent of Patience is 'Sabar'. Its literal meaning is forbearance, tolerance, fortitude, self-control, abstinence, etc. According to Islamic Shari'ah, patience is trusting in Almighty Allah and obeying His orders with determination in all aspects of life and refraining from what He has forbidden. Almighty Allah says, 'Surely-Allah is with the patient. (Surah Al-Baqarah, verse: 153).

Hazrat Umar Ibnul Khattab (RA) said, 'Patience is of two kinds. One of them is to be patient in times of danger. The other is to endure hardship for avoiding defiance and disobedience to Allah.' (Tafsirul Qur'anil Azim) The word patience has appeared in many places in the Holy Qur'an. As Almighty Allah says - seek help through patience and prayer (Surah Al-Baqarah, verse: 45). Regarding patience, the Holy Prophet (PBUH) said, 'Patience is a lamp.' (Muslim).

Significance

There is no substitute for patience for peace, stability, happiness and co-existence in individuals, families, societies and international arena. Allah the Almighty has promised endless rewards for those who are patient. As mentioned-

إِنَّمَا يُوفَّى الصَّابِرُونَ أَجْرَهُمْ بِغَيْرِ حِسَابٍ ۝

Meaning: ‘Surely those who are patient will be given their reward immeasurably.’ (Surah Jumar, verse: 10)

Patience is the source of all goodness. As the Prophet (PBUH) said, ‘You will never be given anything more generous and beneficial than patience’ (Bukhari) Even if it is hard to be patient at the moment, the outcome is sweet. Persian poet and philosopher Maulana Jalal Uddin Rumi said, ‘Patience is seeing rose by looking at the thorns. Seeing the light of the day looking at the darkness of the night.’ In human life there will be happiness-sadness, joy-pain, danger-trouble, success-failure, victory and defeat. If we look at the life of Hazrat Ibrahim (AS), we can see that he did not lose patience when the cruel ruler Nomrud threw Ibrahim (AS) into the fire. Similarly, when Hazrat Ayyub (AS) was afflicted with a severe and incurable disease and his flesh fell from his body, he did not lose patience and put his trust in Almighty Allah. Our beloved Prophet Muhammad (PBUH) passed many tests in his holy life with extreme patience.

Apart from this, one has to be patient in the worship performed in daily life. Patience requires firm faith and Khalees Tawakkul (devout trust). So we will be patient in all aspects of life, then our life will be beautiful and meaningful.

Keeping Promise

Keeping promise is an important virtue in human life. Wada is an Arabic word. Its literal meaning is to pledge, to promise, to assure, to contract etc. In Arabic it is also called Al-Ahd (الْعَهْد). And in Islamic terminology, when you make a promise to someone, make a pledge or speak to someone or make an agreement with someone, keeping it properly is called keeping the promise.

Importance

Keeping promises is an important act of worship. It is one of the Akhlaq-e-Hamidah or praiseworthy qualities. The main identity of a virtuous person in society is to fulfil promises. Allah Ta’ala loves those who keep their promises. People in the world also respect and love him. Everyone trusts him. Peace and order is maintained in the society. Therefore, Almighty Allah orders His beloved servants to fulfil their promises and says:

يَا أَيُّهَا الَّذِينَ آمَنُوا أَوْفُوا بِالْعُقُودِ ط

Meaning : ‘O believers, fulfil your pledge.’ (Surah Al-Ma’idah, Verse: 1)

Keeping promises is an attribute of Allah Ta'ala. When Allah Ta'ala makes a promise to His servant, He fulfils it properly. He never breaks a promise. Almighty Allah says:

إِنَّ اللَّهَ لَا يُخْلِفُ الْوَعْدَ ۚ

Meaning : 'That is, surely Allah does not break promises.' (Surah Al-e-Imran, verse: 9)

This is one of the great qualities and signs of a believer. Because no one can be a complete believer without attaining this quality. In a hadith, the Prophet (PBUH) said-

لَا دِينَ لِمَنْ لَا عَهْدَ لَهُ

Meaning: 'He who does not keep his promise has no deen.' (Musnad Ahmad)

Keeping a promise is like paying a debt for a believer. Just as repayment of debt is strictly obligatory, so is promise. The Prophet (PBUH) said-

عِدَّةُ الْمُؤْمِنِ دَيْنٌ

Meaning: The promise of the believer is in the form of a loan (Kanjul Ummal)

So we have to be very careful about keeping promises. Everyone will be accountable to Almighty Allah regarding the promise on the Day of Resurrection. Almighty Allah says:

وَأَوْفُوا بِالْعَهْدِ إِنَّ الْعَهْدَ كَانَ مَسْئُولًا ۝

Meaning : And you fulfil your promise. Of course you will be asked about the promise. (Surah Bani Israel, verse: 34)

Here the promise means not only the promise made by the servant with Allah but also the mutual promise of human beings. Not fulfilling each other's promise is a sign of hypocrisy. And the abode of the hypocrite is hell. The Prophet (PBUH) said: There are three signs of hypocrites: when they speak, they lie, when they promise, they break their promises and betray their trust. (Bukhari)

Promise keeping is the unique characteristic of Prophets. Allah the Almighty has praised Hazrat Ismail (AS) in the Holy Quran for fulfilling his promise. Our beloved Prophet (PBUH) always kept his promises. He never broke a promise. Throughout his life he has kept all the promises to whom he has promised. Even his worst enemies could not say that Muhammad (PBUH) did not keep his promises.

So we will always keep our promises. We will never break my promise. We won't make

promises that are difficult to keep. If we make a promise, we will try our best to keep it. Then it will be possible to achieve success in this world and hereafter.

Keeping Trusts

Among the good and admirable qualities that make a man enlightened and great, keeping trust is one of the main and most important qualities among them. This quality increases the respect of people in the earthly world. It assists in attaining liberation and eternal welfare in the Hereafter. Rasulullah (SAW) was given the title of Al-Amin by the Kafir-Mushriks of Makkah because of this great quality of him.

Dictionary meaning of Amanat (الْأَمَانَةُ)

Amanat (الْأَمَانَةُ) is an Arabic word. Its literal meaning is faithfulness, trust, safety and shelter etc. However, the term amanat is more commonly used in the sense of depositing. Although the word Amanat is Arabic, its meaning is very familiar to us. The opposite of amanat is defrauding. By deposit we understand to keep any money or assets, material or resources with someone else. Safeguarding the deposit is the careful and proper return of the hoarded object or property to its owner. The one who preserves the deposit and returns it properly is called Al-Amin.

Amanat is a subject of extensive importance. There are amanats in every stage of our life. There are amanats or deposits in word, deed, advice, privacy, worship, service, leadership and rank. We also have deposits at individual, family, social and state levels. It will be possible to fulfil this amanat or deposit only by performing responsibilities properly at all levels of life.

Importance of Amanat

Saving deposits is a noble virtue. The importance of saving deposits is very important in social life. The ones who keep trusts are loved and believed by everyone in the society. And nobody in the society loves or trusts the betrayer but everyone hates him. Therefore, the Qur'an Majeed and the hadith of Rasulullah (SAW) have urged to keep the deposit. Regarding the keeping of deposits in the Qur'an, it is mentioned-

إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا ۚ

Meaning : 'Surely Allah is ordering you that you deliver the deposits to their owners properly. (Surah An-Nisa, verse: 58).

Keeping the deposit is one of the characteristics of a true believer. Those who do not betray their trust and keep their promises are the true believers. It is one of the

fundamental foundations of faith. So whoever does not have amanat does not have faith. Rasul (PBUH) said-

لَا إِيمَانَ لِمَنْ لَا أَمَانَةَ لَهُ

Meaning : ‘Whoever has no trust, has no faith.’ (Musnad Ahmad)

Just as keeping trust is a characteristic of a believer, similarly betraying trust is a characteristic of a hypocrite. The Prophet (PBUH) described the characteristics of the hypocrite and said-

أَيُّهُ الْبُنَافِقُ ثَلَاثٌ إِذَا حَدَّثَ كَذَبَ وَإِذَا وَعَدَ أَخْلَفَ وَإِذَا أُؤْتِيَ خَانَ

Meaning : ‘The signs or characteristics of a hypocrite are three: 1. when he speaks he lies; 2. when he makes a promise he breaks it and 3. When some trust is placed with him he betrays it.’ (Bukhari and Muslim)

The keeper of trust will be accorded special status in Hashar Maidan. Therefore, in order to have a special status and success in the hereafter, one must keep the trust given by Allah Ta’ala.

No one can be a true believer unless he has faithfulness. Therefore, it is the responsibility of the true believer not to betray the deposit. Even the deposit of the betrayer cannot be wasted. In this context, the Holy Prophet (PBUH) said, ‘The person who has deposited with you; give him back his deposit. And do not betray the trust of the person who has betrayed you. (Sunan Abu Dawud). Therefore, the deposit cannot be betrayed for any reason.

Trusteeship of Prophet Muhammad (PBUH)

The Prophet (PBUH) was the greatest trustee of all time. Not only Muslims, in Makkah, Kafirs, polytheists and other religions used to deposit their precious wealth to him. He had so much faithful to people that they did not hesitate to deposit money and even gold ornaments and valuables with him. He would return their deposit exactly as they had left it. Even his worst enemies did not hesitate to trust him. For this faithfulness of him, the people of Makkah bestowed him with the title of Al-Amin or the Faithful.

After the prophethood, the infidel-polytheists of Makkah began to torture him severely, and even planned to kill him. Being tired of their persecution, the Prophet left their safe deposit with him to his beloved companion, his cousin Hazrat Ali (RA) during the night he migrated on the way to Madinah. He did this so that he can properly deliver their deposits to the deserving persons (Sunanul Kubra-Bayhaqi). Faithfulness is a noble

virtue. We will strive to keep deposits at all levels of our daily lives. We will not betray anyone's deposit.

Etiquette

Etiquette is an integral part of human consciousness. Etiquette is one of those qualities that make human character beautiful, attractive and dignified. It develops human character and makes the individual respected in the society.

Meaning of Etiquette (الآدَبُ)

The word 'shishtachar' is a combination of the words 'shishta' and 'achar.' Generally shishta means -calm, polite, civil, sensible, polite, elegant, disciplined. And achar means usage, manners, behaviour, custom etc. Therefore etiquette means polite behaviour and polite conduct. Politeness, courtesy and decency that is manifested in the speech, movement and behaviour of the human beings is etiquette or manners.

Importance of Manners

Etiquette symbolizes a noble quality and beauty of human character. Human personality is usually revealed through manners. It is the key to harmony and brotherhood. On the contrary, indecent and impolite behaviour and dress bring disaster to the society, creates unrest in the society and causes degradation of moral character. So etiquette is very necessary to keep the society beautiful, orderly and peaceful.

People's speech, behaviour and dress should be elegant, stylish and balanced. Care should be taken not to show disdain for anyone in words and actions and not to show one's own pride. Allah says in Surah Luqman, 'Do not despise people in pride and do not walk proudly on earth. Verily, Allah does not love the proud and arrogant.' (Surah Luqman, verse: 18)

Etiquette of the Holy Prophet (PBUH)

Prophet Muhammad (PBUH) was the perfect example of etiquette. Most of the infidels, polytheists embraced Islam after being impressed by the manners, good manners and magnanimity of Rasulullah (SAW). An example of the magnanimity and unique manners of Rasulullah (SAW) can be found from an incident. The incident was like this - once an Arab Bedouin urinated in the mosque. Then the people became excited to rule him. Rasulullah (SAW) said to them, 'Let him urinate and pour a bucket of water over his urine. Because you are sent as humans with polite behaviour, not as humans with harsh behaviour.' (Bukhari and Muslim) After finishing the work, the Prophet (PBUH) explained to him nicely. Then he realized that it was his mistake. The Bedouin man was so impressed by the extraordinary manners of Rasulullah (SAW) that he immediately

embraced Islam.

Rasulullah (SAW) was soft spoken. He was always smiling and talking to people with a smile. There was no ugliness or harshness in his language. He never blackened his face. Ibn Hares (RA) said, 'I have never seen anyone smiling more than Rasulullah (SAW).' (Musnad Ahmad)

He loved the younger and respected the older. He used to greet everyone, young and old, and inquire about them. Anas (RA) said, 'I was once with the Messenger of Allah (PBUH), then the Prophet (PBUH) was passing some children and greeted them.' (Muslim)

We will be restrained in speech and conduct, speak in good language and in an elegant manner. We will stay away from unnecessary lies, slander, and blame. Above all, we will maintain etiquette in speech, actions and behaviour.

The Importance of Doing your Own Work

Work is what we do in our daily life. Usually we do various tasks of daily life by ourselves. All great men, prophets, messengers and famous thinkers of the world used to do their work by themselves. Even if others wanted to do it, they would not allow it. Doing your own work allows you to do what you like, saves time, saves money and makes the job look better. Doing your work by others reduces the importance of that work. Moreover, both body and mind remain good if you work. And if the body and mind are good, you will be attentive to study. There are many more benefits to be gained by doing your own work every day.

Work is what people do for a living. And every human work is hard work. In the eyes of Islam, the power and ability to work is a sacred trust of Almighty Allah. People use this power to work to develop and change themselves and society. Work is the key to human success. Those who strive and work, Allah makes their path of success smooth. Almighty Allah says:

إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّى يُغَيِّرُوا مَا بِأَنْفُسِهِمْ ط

Meaning : 'Surely Allah does not change the condition of a nation until they try to change their situation themselves.' (Surah Ra'd, Verse: 11)

Doing lawful work for livelihood is an act of worship. The Prophet (PBUH) said,

طَلَبُ كَسْبِ الْحَلَالِ فَرِيضَةٌ بَعْدَ الْفَرِيضَةِ

Meaning : ‘Earning halal sustenance is an obligatory act of worship after the obligatory act of worship.’ (Bayhaqi)

The Holy Prophet (PBUH) also said,

مَا أَكَلَ أَحَدٌ طَعَامًا قَطُّ خَيْرًا مِنْ أَنْ يَأْكُلَ مِنْ عَمَلٍ يَدِهِ

Meaning : ‘A man never eats anything better than the wealth he has earned with his own hands. (Bukhari)

In Islam the importance of labour and labour employer is very high. Rasulullah (PBUH) ordered that the wages of the labourer should be paid immediately after the work. The Prophet (PBUH) said, ‘Before the sweat of the labourer’s body dries, his wages should be collected. (Bayhaqi) About the dignity of the labourer, the Holy Prophet (PBUH) also said,

الْكَاسِبُ حَبِيبُ اللَّهِ

Meaning : The labourer is the friend of Allah. (Bayhaqi)

The Prophet (PBUH) and other Prophets are examples of doing one’s own work

Great men loved to do their own work. Our Prophet (PBUH) always did his own work; he did not feel ashamed of it. He was used to hard work. As a child he used to ride animals; he used to manage the business when he grew up. He milked the goat himself, sewed his own shoes, and washed his own clothes. He led various wars for Islam. He played an active role in digging trenches in the War of Khandak. It is said in the hadith that every prophet-messenger grazed goats. Even Rasulullah (SAW) used to graze the goats of the people of Makkah in exchange for some coins. (Bukhari). Ibn Hisham mentioned that the Prophet (PBUH) used to graze the goats of Bani Saad tribe in his youth. (Sirat-e-Ibn Hisham)

Rasulullah (SAW) used to help his wives in household work. A person asked Ummul Mu’minin Hazrat Ayesha Siddiqah (RA), ‘Did Rasulullah (SAW) do housework?’ He replied, ‘Yes, Rasoolullah (SAW) used to sew his own shoes and tape them. He used to sew his own clothes. He used to work in his house as one of you works in his own house.’ (Musnad Ahmad,)

Prophets were the best people on earth. They were specially favoured and honoured by Almighty Allah. Still they all did their own thing. He worked hard to earn. It is

mentioned in the book Mustadarak al-Hakim that Hazrat Dawood (AS) was a maker of war clothes. Hazrat Adam (AS) was a tailor, Musa (AS) was a farmer, Nuhu (AS) was a carpenter and Idris (AS) was a tailor. So no work can be neglected. The worker must be respected, not neglected or belittled.

We will all do our own work. We will help my parents with housework. We will clean our clothes, make the reading table and all other works by ourselves. Through this we will be healthy, active, confident and self-reliant.

Doing good to Others

Humans are social creatures. No one can live alone in society. Every person in the society is dependent on each other. Every person living in society lives in harmony with each other. Happiness and sadness are shared by each other. We have to help each other for the demands of humanity. In this way, benevolence is the name of coming to the need or benefit of one another.

Doing good to others or philanthropy is called Ihsan (الإحسان) in Arabic. It is derived from the root word Husn (حُسْن) The word Husn means beautiful or beauty. Ihsan is the name of beneficence, generosity, alleviation of suffering, doing a job nicely and in a good way. In short, fulfilling the duties and responsibilities of humans towards creation in a beautiful and fair manner with devotion and sincerity is called Ihsan or benevolence in Islamic terms.

Importance and significance

Ihsan or benevolence is an attribute of Almighty Allah. So He likes to see the development of this quality in the best of creation i.e. human beings. Philanthropy is the measuring criterion of human dignity, the epitome of the excellence of the human race. Almighty Allah says, ‘You are the best nation. You have been brought forth for the welfare of mankind. You enjoin good deeds and forbid evil deeds.’ (Surah Al-Imran, verse: 110)

Benevolence is an invaluable asset of human character. Through this, the pleasure of Almighty Allah can be achieved. Allah loves and likes the benevolent people more. Almighty Allah says:

وَ أَحْسِنُوا إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ ○

Meaning : ‘And do good and practice benevolence, surely Allah loves the righteous and the benevolent.’ (Surah Al-Baqarah, verse: 195)

Allah also says,

وَ إِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ ○

Meaning : ‘Surely Allah is with the Beneficent.’ (Surah Al-Ankabut, verse: 69)

Philanthropy not only benefits others but also benefits oneself. Because doing charity creates harmony and love among each other. Those who are benefited are grateful, they do not harm him. As a result his life becomes safe and peaceful. Almighty Allah says,

إِنْ أَحْسَنْتُمْ أَحْسَنْتُمْ لِأَنْفُسِكُمْ ۖ وَإِنْ أَسَأْتُمْ فَلَهَا ط

Meaning : ‘If you do good to others, it is for yourselves, and if you do harm, it is for yourselves.’ (Surah Bani Israel, verse: 7)

People’s hearts can be easily won by Ihsaan or philanthropy. Even the worst enemies become friends. Peace, order and harmony are established in the society.

Philanthropy establishes people in the seat of dignity. All the great men who have been remembered in the history of the world were philanthropists. Our Holy Prophet (PBUH) was the epitome of philanthropy. He himself always benefited people. He also advised others to benefit people. He said - Be kind to the inhabitants of the world, then Allah, the Lord of the heavens, will be kind to you. (Tirmidhi)

Our Holy Prophet (PBUH) also said, ‘Whoever solves a problem of a believer in this world, Allah will remove a problem from his problem in the Hereafter. Whoever relieves the needy of a needy person, Allah will grant him comfort in this world and the hereafter. Whoever hides the fault of a Muslim, Allah will hide his fault in this world and the hereafter. Allah is with the servant as long as he is engaged in helping his brother.’ (Muslim)

All creation is the family of Allah. It is our duty to benefit all people, rich and poor, big and small, relatives and non-relatives, Muslims and non-Muslims, regardless of caste and colour. We shall perform due duty to all creatures. We will come forward in case of danger. We will benefit others. Only then Allah will bless us.

Teamwork :

Students will divide into groups and discuss the benefits of philanthropy.

Service to Creation

Serving creation is a noble virtue. In Islamic terms, service to creation is called Khidmatul Khalq (خِدْمَةُ الْخَلْقِ). In Arabic, the word khidmat means to serve and khalq means to create. So khidmat khalak is to serve the creation. Serving, caring, nurturing, preserving and helping all creations of Almighty Allah with kindness and compassion is called khidmat khalak or service to creation.

Just as man is the creation of Almighty Allah, animals, birds, living beings, plants, bugs, insects, mountains, rivers, streams, light and air, inanimate and unconscious matter are all creations of Allah. He created man for worship and created everything else for the welfare of His best creation, man. Therefore, the welfare and proper maintenance of other creatures is the sole duty of man.

Importance

Serving creation is an important act of worship in Islam. Allah the Great is very pleased if you serve the creation or show kindness and compassion towards the creation. He gives them mercy, grace. The Prophet (PBUH) said,

إِرْحَمُوا مَنْ فِي الْأَرْضِ يَرْحَمْكُمْ مَنْ فِي السَّمَاءِ

Meaning : ‘Be kind to the people of the earth, then Allah, the Lord of the heavens, will be kind to you.’ (Tirmidhi)

He who loves the creation, is loved by Allah the Almighty. In fact, the love of Allah depends on the love of the creatures. Because the whole creation belongs to Allah the Almighty. Jinns, human beings, living beings, animals, birds, and insects consist of a huge family of the creation of Allah. It is the duty of man to nurture, maintain and care for all these creations. It pleases Almighty Allah and one can get the good fortune of being His beloved. And He becomes unhappy if one does not fulfil one’s duties and shows harsh behaviour towards these creatures. People are deprived of His love. In this context, the Holy Prophet (PBUH) said,

الْخَلْقُ عِيَالُ اللَّهِ فَأَحَبُّ الْخَلْقِ إِلَى اللَّهِ مَنْ أَحْسَنَ إِلَى عِيَالِهِ

Meaning : ‘All creation belongs to Allah. Beloved by Allah is the one who is most gracious to his family.’ (Bayhaqi)

Just as it is possible to attain freedom and peace in the afterlife by serving the creation, the grace of Almighty Allah also depends on it. The Prophet (PBUH) said—

لَا يَرْحَمُ اللَّهُ مَنْ لَا يَرْحَمُ النَّاسَ

Meaning : ‘He who does not show mercy to people, Allah does not show mercy to him.’ (Bukhari)

There are many helpless, poor, distressed, sick and homeless people in our society. Our duty is to help the helpless, poor and distressed. Taking care of the sick, providing them with medicines. Managing shelters for the homeless. Allah will help us as long as we fulfil these duties. In this context, the Holy Prophet (PBUH) said-

وَاللَّهُ فِي عَوْنِ الْعَبْدِ مَا كَانَ الْعَبْدُ فِي عَوْنِ أَخِيهِ

Meaning : ‘As long as a servant helps his brother, Allah helps his servant.’ (Muslim)

The following hadith shows how much Allah is pleased when you show mercy to creatures. The Holy Prophet (PBUH) said, there was a sinful woman at the time of Prophet Musa (AS). She was always engaged in sinful activities. Sometimes she performed good deed. One day at noon the woman was passing by a well. A thirsty dog was panting by the well. The woman was very kind to see the dog. She took off his socks. Then he soaked it in the water of the well and took the water and gave it to the dog. The dog’s thirst was quenched. Allah Ta’ala liked this act of the woman and forgave all her sins. (Bukhari)

Humans have many responsibilities and duties towards other creatures besides humans. Animals, beasts, birds, dogs, cats, cows, goats, poultry etc. have hunger and thirst like us. We should be kind to them. Food and drink should be arranged. They should not be disturbed in any way. If you trouble them, Allah will be displeased. Harming animals is a grave sin. In the hadith, the Prophet (PBUH) said- A woman trapped a cat. She did not give the cat any food. He didn’t even leave the cat to be fed on insects and spiders. One day the cat died without getting food. The Prophet (PBUH) said, ‘The woman will suffer the punishment of Hell because of this cat.’

Plants, vines, leaves, insects, mountains, rivers, streams, fire, water and air exist in our environment along with animals. By these, Almighty Allah has created a balanced environment for us. We should treat animals with kindness. The Holy Prophet (PBUH) has given importance to tree planting and crop production as well as urged to preserve them. Trees should not be cut down for no reason. The Holy Prophet (PBUH) prohibited the cutting of trees and destroying of crops even during war. The leaves of the tree should not be removed because the trees are always reciting the praises of Allah.

Basically, Islam is for the service and provision of human being, it encourages people to give their all for the benefit of society. It inspires to provide services to all the creation of Allah. We will serve creation. We will be kind to the creatures. We will not hurt any animal. And we will be careful to save the environment.

Akhlaq-e-Jamimah (Prohibited Matters)

Akhlaq-e-Jamimah means reprehensible character or evil character. Akhlaq-e-Jamimah is the bad and repulsive aspects of human character. Lying, cheating, anger, greed, slander, hurting people etc. are examples of akhlaq-e-jamimah. Dear student, let us know some negative aspects of human character.

To hurt people

Man is the best creature in creation. In the words of Al-Quran, Almighty Allah has honoured Bani Adam i.e. all people. So disrespecting a human being is basically a crime against humanity. This crime occurs in two ways.

1. Through words
2. Through work

In this context, Almighty Allah says, ‘Those who torment believing men and believing women for a crime they have not committed; they bear the burden of slander and true sin.’ (Surah Ahzab, Verse: 58)

If we look at our social system, we will see that people are constantly engaging in such sins willingly or unwillingly. Harassment through words means abusing someone, slandering, insulting, satirizing, disparaging, etc.

Harassment through work means cheating, oppression, blocking roads, finding fault, expropriating resources, harbouring enmity, killing, abusive writing and facebook status etc.

Through these words and actions people are mainly hurt. But the Holy Prophet (PBUH) said, ‘A Muslim is a person from whose tongue and hands other Muslims are safe’. (Bukhari) Therefore, to be a true Muslim, it is necessary to refrain from hurting other Muslims. Apart from this, eliminating people’s suffering is called part of faith in the hadith. The Prophet (PBUH) said, ‘There are more than seventy branches of faith. The best branch of it is to say ‘La ilaha illallah’ and the lowest branch is to remove harmful objects from the road.’ (Ibn Majah)

If we see a troublesome object from the road, we should remove it. Otherwise various accidents can happen. For example, if someone leaves a banana peel on the road, we will remove it. Otherwise the pedestrian may slip. So we will not hurt anyone. Allah says, ‘Those who harm the believing men and women and do not repent afterwards, there is the punishment of hell, there is the torment of burning for them.’ (Surah Buruj, verse: 10)

In today’s age of information and technology, there is a massive flow of information all over the world. Any news is spread around the world instantly. In this case, people’s dignity is being undermined by using various social media to spread rumours or various wrong information, which is against Islamic thinking. Because the Holy Prophet (PBUH) said, ‘You will not trouble the Muslims, you will not embarrass them and you will not be inclined to search for their hidden faults.’ (Tirmidhi)

Those who hurt people will suffer in this world and hereafter. They cannot develop good relations with human beings in this worldly life. As a result, no one stands beside them in times of trouble. In the Hereafter they will appear in the court of Allah without good deeds even though they have done many good deeds in this world. As narrated by Hazrat Abu Huraira (RA), Rasulullah (SAW) said, ‘Whoever wrongs his brother, let him ask for forgiveness before deducting virtue from him on his brother’s behalf. Because there are no dinars or dirhams. If he has no virtue then the sin of the oppressed person will be brought and imposed on him.’

So we will live together in society in daily life and will refrain from hurting anyone.

Spreading Slander and Rumours

In today's society, the horrors of misinformation and rumours are increasing. Especially rumours are being spread using social media, creating personal, family, social, political and economic instability through slander and rumours. In this age of information and technology, the most popular means of spreading rumours is social media. Rumours quickly spread across the country and abroad through social media. Starting from volatility in the prices of commodities in the market, extreme unwanted rumours like political instability are also being created.

Rumour spreading is clearly forbidden in the eyes of Islam. Because Islam has ordered to refrain from preaching about a subject without proper knowledge about it. Allah Ta'ala says in the Holy Qur'an-

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَنْ
تُصِيبُوا قَوْمًا بِجَهَالَةٍ فَتُصْبِحُوا عَلَىٰ مَا فَعَلْتُمْ نَادِمِينَ ○

Meaning : 'O believers, if an unfaithful man brings you any news, verify it so you do not harm people unknowingly, and becoming regretful for what you have done.' (Al-Hujurat, verse: 06)

We can learn many things from the above verses. When any news comes to us, it is an moral responsibility and duty to spread it after knowing about it well. We should not spread it as soon as it comes before. Due to this responsibility of conscious people, other people will not be harmed.

Preaching any information without verifying the truth of it destroys one's personality and respect. Everyone in the society starts to distrust. It is said in the hadith-

كُفِيَ بِالْمَرْءِ إِثْمًا أَنْ يُحَدِّثَ بِكُلِّ مَا سَمِعَ

Meaning : 'It is enough for a person to be known as a liar that he says something as soon as he hears it (without verifying it).' (Abu Dawud)

Work: In pairs, discuss the consequences of spreading falsehoods and rumours.

Food Adulteration

Adultery is the name of a detestable offence against morality and humanity. No healthy person can commit such a crime. There are some unscrupulous businessmen and profiteers in our society who adulterate food in the hope of more profit. Adulterated and dishonest methods are being adopted not only in food but in all types of business now. Adulteration of food is causing damage to human health. As a result of food adulteration, people are suffering from deadly disease cancer. Islam has given a strict warning to refrain from all these acts.

It is narrated in the hadith in this context. Narrated from Hazrat Ibn Umar-

مَرَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِطَعَامٍ وَقَدْ حَسَّنَهُ صَاحِبُهُ فَأَدْخَلَ يَدَهُ فِيهِ فَإِذَا طَعَامٌ رَدِيءٌ فَقَالَ بَعْ هَذَا عَلِيحِدَةً وَهَذَا عَلَى حِدَةٍ. فَمَنْ غَشَّانَا فَلَيْسَ مِنَّا

Meaning : ‘Holy Prophet (PBUH) one day passed by a pile of food items. Its owner kept it very tidy and admired it. He put his hand in it. It was found that there was low quality food in it and he said to sell it separately. For he who deceives us is not of us. (Ahmed)

Activity-1. An exercise related to making traders aware of the Islamic instructions regarding adulteration of food in groups under the guidance of a teacher.

Activity-2. Write down the negative aspects of adulteration through small cue cards and distribute them to everyone.

Pride

The Bengali synonyms of Ahamkar Ahamika, Barai, Garbo, Dambha, Self-conceit, etc. Its Arabic name is Al-Kibar (الْكِبَر) which means greatness, to consider oneself greater than others. Arrogance in terms is to think oneself bigger, better or improved than another person in some way or to think someone is inferior to oneself in some way. In the words of the hadith—

الْكِبَرُ بَطْرُ الْحَقِّ وَغِبْطُ النَّاسِ

Meaning : ‘Haughtiness is the arrogant abandonment of the truth and contempt for people.’ (Muslim)

Consequences of Pride

Pride is one of the most reprehensible aspects of human character. This is the most disgraceful nature. It is one of the six repus (6 bad sides of human character) hidden in human nature. Pride is an emotional feeling, but it is expressed through words, deeds and actions. It is a deadly sin and is the root of many other sins including kufr. It is said that pride is the first sin of this world. In this world and hereafter, the dishonesty of pride is terrible. So it is essential to suppress it.

The consequences of pride in this world and the hereafter are very dire. Just as Allah does not love the arrogant, so also people do not like him. In the Qur'an, Almighty Allah has repeatedly stated that He dislikes the arrogant. He said-

إِنَّ اللَّهَ لَا يُحِبُّ مَنْ كَانَ مُخْتَالًا فَخُورًا ۝

Meaning: 'Surely Allah does not like the arrogant, the haughty.' (Surah An-Nisa, Verse: 36)

Arrogance has destroyed many ethnic groups in the past. One of the reasons for the destruction of Ad, Thamud, Iram and other extremely powerful and influential nations described in the Qur'an was pride and transgression. Pharaoh and Nimrod also perished through pride and excess. Pride destroys human humanity. It was because of pride that Iblis became the accursed outcast Satan. Hence pride is the root of the fall.

Pride is like a fire that consumes all the other good qualities of a person. When pride prevails in the human character, his wilful knowledge diminishes and his common sense and intellect powers disappear. As a result, he loses control over his movements, speech, behaviour and starts doing whatever he wants. As a result, he starts to be insulted and humiliated in the world. People hate him and turn away from him.

Arrogant people will not enter Paradise, but for them in this life there is a grievous and humiliating punishment. Rasulullah (SAW) said, 'The arrogant people will gather like ants in the Maidan of Hashar. Insult will surround them from all sides. They will be taken to a cell of Hell called Ba'las, from which the hottest flames will emanate, and they will be made to drink the pus, blood of the people of Hell, called Tinat al Khabal.' (Tirmidhi).

Rasulullah also said (SAW) in Hadith Shareef-

لَا يَدْخُلُ الْجَنَّةَ مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ ذَرَّةٍ مِنْ كِبَرٍ

Meaning : 'He who has an iota of pride in his heart will not enter Paradise.' (Muslim)

Man's wealth, prosperity, treasure, children, happiness, appearance, beauty, knowledge, dignity, strength, ability everything is the gift of Allah. So man has nothing of his own to be proud of. Pride is the sole right of Allah the Almighty. For this he has a name 'Al Mutakabbir' or self-proud person. It means very glorious, magnificent. That is, Mutakabbir is said to be that great being for whom only pride, arrogance, egotism, excellence, greatness is specific.

Islam has ordered to stay away from all forms of pride. Almighty Allah has urged people to avoid pride and be modest and humble. He said, 'Do not walk proudly on the earth; you will never be able to split the surface of the earth with your feet and you will never be like a mountain in height.' (Surah Bani Israel, verse: 37)

We will avoid all forms of pride. In particular, we will not despise people with pride; we will not behave arrogantly; rather, we will conduct in moderation and speak to everyone in a low voice and soft language.

Activity : Make a list of behaviours and actions that show pride in pairs and present your commitment statement to your friends to be free of those behaviours and actions.

Jealousy

Jealousy is one of the worst aspects of human nature. This violence sows the seeds of conflict between people. In fact envy means not being able to tolerate the improvement and welfare of others, having a bad impression of others etc. This is called sadism. In Islamic terms, seeing something good in others and wishing for its destruction and wanting to own it. In Arabic, the word Hingsa is best known as Hasad. The Holy Prophet (PBUH) said, 'Do not be envious of each other, do not harbour hatred towards each other and do not be hostile to other. Rather, all will be servants of Allah, brothers and sisters (Bukhari and Muslim).

Negative Effects : Jealousy is a mental illness. Many other diseases can originate from this disease. So nowadays researchers advise to give up violence and hate for a peaceful life. There is a proverb in Arabic **الْحَاسِدُ يَحْتَرِقُ بِنَارِ الْحَسَدِ** meaning the envious burns with the fire of envy. So unhappiness descends in the life of jealous person. Thinking in the light of Islam, the faith of the violent becomes questionable. As the Holy Prophet (PBUH) said, 'Iman and hatred cannot coexist in the heart of a servant. (Nasa'i).' Usually we do good deeds with great difficulty. If we harbour enmity in our hearts, good deeds will be wasted. So the Prophet (PBUH) gave us advice and said, 'Beware of violence. Because just as fire consumes (burns) someone, jealousy also consumes or destroys the good deeds of people (Abu Dawud). Not only that, but the jealous person is not forgiven on the special night of forgiveness. As the Holy Prophet (PBUH)

said on the middle night of the month of Sha'ban (the night before the 14th day of Sha'ban) Allah looks upon His servants and forgives all His servants, except the one who indulges in shirk and the one who harbours enmity with another (Muslim) brother. (Silsilatul Ahadith Sahih).

Benefits of giving up envy : Giving up enmity leads to all happiness and peace in life. National unity developed. The country and the nation achieve prosperity. And the ultimate success of a Muslim is the success of the Hereafter. A believer is able to achieve this ultimate success by abandoning hatred and enmity. The beloved Prophet (PBUH) once declared a companion to Paradise. When questioned about what he did, he (Jannati Sahabi) replied, 'I never feel envious of anyone whom Allah Ta'ala has bestowed upon him any good thing' (Ibn Majah).

Ways to renounce violence

1. Praying to Almighty Allah every day; As stated in Al Quran -

وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ ۖ

Meaning : 'And seek refuge from the evil of the envious when he is envious.' (Surah Al-Falaq, verses: 5)

2. Circulating more and more salam or greetings. In the light of hadith, if salam is practiced, mutual love will increase. Jealousy will decrease.
3. Exchange of Shariah-based gifts if possible. Rasul (PBUH) said 'Give gifts to each other and your love will increase.'

Therefore, violence is completely haram (forbidden) in the eyes of Islamic Shariah. We will try to avoid this violence.

Anger

Krodh literally means anger. It is a very strong negative emotion. Krodh is the expression of anger at people's despair, failure and disappointment. Anger usually increases in intensity as a result of quarrelling, scolding and arrogance. As a result of this anger, extreme disasters can come down in life.

Disadvantages of Anger: Anger is one of the reprehensible characteristics of humans. During anger, human self-consciousness disappears. So he gets out of control and causes a fatal accident. It is true that every anger takes away something from life. This anger can even damage our most precious asset, faith. For example, the Holy Prophet (PBUH) said, 'As vinegar spoils honey, krodh spoils faith. (Bayhaqi). Once a

companion said to our beloved Prophet (PBUH), ‘Please guide me in some good deeds. He said, ‘Don’t be angry’. This person (Sahabi) asked for this advice several times but Nabiji (PBUH) told every time not to be angry.’ (Bukhari)

Benefits of Tempering Anger: The success of a believer’s life is achieved through liberation in the Hereafter. Paradise is promised by Allah the Almighty to those who can control their anger. As it is said: ‘Run to the forgiveness of your Lord and to Paradise which is as wide as the heavens and the earth, prepared for the Allah-fearing people, those who spend in wealth and in poverty, and those who refrain from anger and are forgiving of people, Allah loves those who do good deeds. (Al-Imran, verses: 134-135). Also, controlling anger is a brave act. Rasulullah (PBUH) said-

لَيْسَ الشَّدِيدُ بِالصُّرْعَةِ، إِنَّمَا الشَّدِيدُ الَّذِي يَمْلِكُ نَفْسَهُ عِنْدَ الْغَضَبِ

Meaning : ‘He is not a real warrior who can fight very well in wrestling. Rather, the true hero is the one who can control himself during anger.’ (Bukhari and Muslim) A study showed that those who do not harbour anger have fewer physical ailments.

Ways to control anger: Following are the ways to control anger in the light of the Holy Hadith

1. To perform ablution The Prophet (PBUH) said, ‘Anger comes from Satan. Satan is made of fire. And water cools fire. If someone gets angry or annoyed, he should perform ablution.’ (Bukhari)
2. Change location. It is mentioned in the hadith, ‘When one of you gets angry, he will sit down if he is standing.’ If the anger does not subside, then he should lie down.
3. Read Auzubillah. The Holy Prophet (PBUH) used to advise reciting Aujjubillah to reduce anger, which is proven by hadith.
4. Keep quiet. The Prophet (PBUH) said, ‘You teach and make it easy. Do not be difficult about religion. Be silent when angry, be silent when angry, be silent when angry.’ (Musnad Ahmad)

Therefore we shall attain the fearlessness of wrath. We will control anger and remain happy.

Greed

Greed is one of the bad habits of people. Greed leads man to degradation. A greedy person covets everything. He is not satisfied with anything. No matter what he gets in the world, he wants to get more. As a result of which he can never be happy. For

example if a man has one shirt then he wants to get one more shirt. After getting one like this he wants to get more. Eventually when he owns a lot of clothes, he wants more clothes. He never becomes thankful. Thus a man loses his morality. In human life like this, people tend to be greedy in every work. A believing servant will never be greedy. He will thank Allah for the blessings He has given. At the same time he will try to ensure the development of luck. As a result, one's own fortune will improve and it will be possible to attain Allah's satisfaction by thanking Allah. Because human life is short. If man can attain Allah's pleasure in his short life, the welfare of both this life and the hereafter will be assured.

A greedy person does not want to be satisfied with his status. He is not happy with what he has. He unfairly wants more. In the desire to get something extra, they turn to illegal earnings. Greed leads people to sin and sin leads to hell. Al-Qur'an warns people about wealth and luxurious living. In Surah Takasur of the Holy Qur'an, Rabbul Alamin said, 'The competition of abundance keeps you enthralled until you reach the grave.' (Surah Takasur, verses: 1-2)

Greed and lust are forbidden in Islam. Rasulullah (SAW) said, 'Beware of greed, for it is this that destroyed those before you and provoked each other to bloodshed. Because of greed and lust, they have declared haram as halal.' (Muslim)

Activity : Discuss in pairs the negative aspects of greed.

So far we have learned about several Akhlake Hamidah and Akholake Jamimah. Now it is time to practice Akhla Hamidah and refrain from Akhla Jamimah. During the seventh grade and the rest of the time, you will practice Akhla Hamidah with your classmates in the classroom and with the teachers, officials and staff in the school. In other words, those who have read and learned about Akhla Hamidah since the sixth and seventh grade, will apply them in practice. The teacher will help you with proper guidance in this regard.

CHAPTER FIVE

IDEALS OF LIFE

Dear students, you must remember that in class 6 we learned about the life of our beloved Prophet Muhammad (PBUH) from birth to prophethood. Today I will tell you about the preaching of Islam of the dearest Prophet (PBUH) during the post-prophethood period ignoring the persecution of the infidels, polytheists in Makkah and about going to Miraj for the sake of Allah and migrating to Madinah and many other things.

The Great Prophet Hazrat Muhammad (PBUH)

(from prophethood to migration)

Dear students, You must remember that in class 6 we learned about the life of our beloved Prophet Muhammad (PBUH) from birth to prophethood. Today I will tell you about the preaching of Islam of the dearest Prophet (PBUH) during the post-prophethood period ignoring the persecution of the infidels, polytheists in Makkah and about going to Miraj for the sake of Allah and migrating to Madinah and many other things.

Preaching of Islam in secret

A few days after the Prophet (PBUH) received prophethood, the revelation came to him again. Allah said to him:

يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ ط

Meaning: O Messenger! Proclaim what has been revealed to you from your Lord. (Surah Ma'idah, verse: 67).

After this instruction of Almighty Allah, the Holy Prophet (PBUH) called upon the Arabs to abandon paganism and accept the true religion. For the first three years, he secretly invited his close relatives and close friends to Islam. Bibi Khadijatut Tawhira (RA) was the first to respond to his call and accept Islam. After that, among the elders, his close companion Abu Bakr (R.A.), among the boys, Hazrat Ali and Zayd accepted Islam

Preaching of Islam in Public

Three years after Prophethood, revelation came from Almighty Allah to Rasulullah (SAW) to give preach Islam in public. Allah said—

وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ ۖ

Meaning : ‘You warn your close relatives.’ (Surah Shuara, verse: 214)

Rasulullah (SAW.) received this instruction from Almighty Allah and gathered the people of Makkah at the foot of Safa Hill and announced in a loud voice, ‘O descendants of Abdul Muttalib! If I say that the enemy is on the other side of this mountain. They intend to attack you. Will you believe me?’ They all said, ‘Yes, we will definitely believe.’ Then he said, ‘I am warning you of a severe punishment to come.’ I bear witness that there is no Ilah but Allah. Then Abu Lahab (may Allah curse him) said, ‘You perish. Is that why you called us here?’ Abu Lahab’s behaviour caused the Prophet (PBUH) a lot of pain. In view of this, Allah Ta’ala sent down Surah Lahab to console the Prophet (PBUH).

Persecution of Quraysh on Muslims

Since the preaching of Islam in public, the Quraysh of Makkah began to persecute and oppress the Holy Prophet (PBUH) and his followers. In order to force them to leave Islam, they kept the Muslims in captivity, made them suffer from hunger and thirst, beat them, burned different parts of the body with iron rods, made them lie face down in the desert in the hot sun and pelted them with stones. (Al-Bidaya One-Nihaya). Ammar’s mother Sumaiya (RA) was the first to be martyred in their barbaric torture. Hazrat Belal (RA) was punished inhumanly by his lord for the cause of accepting Islam. They used to spread thorns on the path of dear Prophet, pelted him with stones. But despite their unspeakable tortures none deviated from the path of Tawhid. All their efforts failed.

Journey to Abyssinia

The soul of dearest Prophet (PBUH) wept after seeing the inhuman torture on the newly initiated Muslims. He ordered the helpless Neo-Muslims to seek refuge in Abyssinia to escape the inhuman persecution of the Quraysh. First, in the month of Rajab of the fifth year of prophethood, 11 men and 4 women took refuge in Abyssinia, including Hazrat Uthman and his wife Rokaiya, the daughter of Rasul (SAW). A few days later, in the second phase, 83 more Muslims, including men, women and children, took refuge there. The Quraysh sent a delegation led by Amr ibn Aa's to request the surrender of the Muslim refugees to them. But King Najjasi was impressed by the words of the Muslims and expelled the Quraysh delegation from Abyssinia.

The Year of Boycott and Sadness of Quraysh

The people of Banu Hashim and Banu Abdul Muttalib came forward to help Rasulullah (SAW) to protest against the torture and conspiracy of the disbelievers and the infidels. In addition, since Muhammad's (PBUH) uncle Hamza (RA) and Hazrat Umar (RA) accepted Islam, the power of Muslims increased further. As a result, the Quraysh decided to boycott Muhammad (PBUH) and his followers. They imposed social and economic blockade on the family and followers of Rasulullah (SAW). Prophet Muhammad (PBUH) took refuge with his followers in a secluded mountain valley called Shib-e-Abu Taleb. They spent their days in great misery with extreme scarcity of food and drink. Thus, even after 3 years of severe and indescribable hardships, they did not lose faith in Allah. At last, after 3 years, Quraysh abandoned their boycott.

After being freed from the boycott of Quraysh, both the beloved wife of the Prophet (PBUH) Bibi Khadijah (RA) and the guardian uncle Abu Taleb passed away in the 10th year of prophethood. They were the strength and helper of Rasul (PBUH), true friends and counsellors, protectors in times of danger. The Prophet (PBUH) was shocked at heart due to their lack. On this situation, the infidels increased the level of torture and torment on Rasull (SAW). This year is called Amul Hujan or the year of sorrow because of the death of the Prophet's (PBUH) dearest person and such torture.

Journey to Taif

After the death of his uncle Abu Taleb, the Quraysh increased the level of torture on the loly Prophet (PBUH). At last, being fed up with their torture, he attended at Taif. But the people of Taif stoned him to bleed. They brutally tortured him and drove him out of the city as a madman.

Miraj of the Prophet (PBUH)

Miraj means upward journey, Isra means journey at night. This Isra and Miraj are mentioned at the beginning of Surah Bani Israel in the Holy Quran. During the sad

time losing relatives and the continuous cruel behavior of the infidels, the Almighty Allah called his beloved Habib (PBUH) to Himself and showed him the great mystery of creation and filled the heart of the beloved Prophet with joy at his sight. This step is called Miraj. Miraj is a very significant event in the life of Rasul (PBUH). In the 10th or 11th year of the prophethood, at mid night of the month of Rajab, the Prophet (PBUH) riding a heavenly vehicle called Borak travelled from the Kaaba to Baitul Maqdas in Jerusalem and later from there, he received the sight of Almighty Allah. This journey of the Prophet (PBUH) in the outer space to gain the presence of Almighty Allah is called Miraj. The ummah of dearest prophet (PBUH) is required to pray five times a day on the day of Miraj.

Oath of Aqaba

During the Hajj in the twelfth year of prophethood, a group of 12 people from Yasrib (the former name of Madinah) met the Prophet (PBUH). They accepted Islam at the hands of the Holy Prophet (PBUH) in the valley of Aqaba. They vowed to worship Allah the One and to abstain from all wickedness. In the history of Islam, this oath is called the first oath of Aqaba.

In 622 AD, in the year after the first oath of Aqaba, a group of 75 people (73 men and 2 women) came from Madinah and took the oath of commitment to the Prophet (PBUH). They invited dear Prophet to visit their country. They also promised to give all possible help in the preaching of Islam and to take all necessary measures to protect Islam. This is the second oath of Aqaba in the history of Islam. The Oath of Aqaba is very important in the history of Islam.

Migration to Medina

After the Oath of Aqaba, Islam spread rapidly in Madinah. The Holy Prophet (PBUH) decided to migrate there because of the beautiful nature of Madinah and the favourable environment for the preaching of Islam. The Quraish of Makkah planned to kill him in the Darun Nadwa meeting. Finally he left the illusion of his motherland for Islam and migrated to Medina in 622 AD. His close friend Hazrat Abu Bakr (RA) accompanied him on this migration.

Group work : The students will be divided into several groups and discuss the qualities of the Prophet (PBUH) related to tolerance, sacrifice, faithfulness, etc. and try to practice these qualities among themselves.

Our teachings from the life of Makkah of the Holy Prophet (PBUH)-

- Conveying the call of Islam to all;
- Believing wholeheartedly that Allah is One and Unique, He has no partners;
- Always being patient in the face of danger;
- Accepting hardships and sacrifices in the preaching and expansion of Islam;
- Protecting one's deposits even if one is an enemy;
- Prayer is a gift from Almighty Allah for us, so pray on time.

What else is there to learn?

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Hazrat Ismail (AS)

Hazrat Ismail (AS) was the ancestor of our beloved Prophet Muhammad (SAW). He built the Holy Kaaba with his father Ibrahim (AS). Dear student friends, today we will learn about the life and character of Ismail.

Birth and genealogy

Hazrat Ishmael (AS) was the eldest son of Ibrahim (AS) and the unborn child of mother Hajerah. At the time of his birth, his father Ibrahim (AS) was 86 years old. He was born in Syria in about 1910 BC. His mother Bibi Hajerah was a woman of the Kibati King dynasty of Egypt. In the old age of Ibrahim (AS), Allah blessed him with a son in an answer to a prayer. In the Holy Qur'an, it is indicated, 'O my Lord! Give me a virtuous child. So I gave him the glad tidings of a very patient son. (Surah Saffat, Verses: 100-101)

Deportation and creation of Zamzam wells

A few days after the birth of Hazrat Ishmael (AS), Ibrahim (AS) placed him and his mother under a large tree in a wasteland in the valley of Mount Faran in Makkah on the command of Almighty Allah. In fact it was a great test from Almighty Allah. He brought them a bag of dates and a bottle of water for their food and prayed to Almighty

Allah for their sustenance and protection.

Bibi Hajerah continued to breastfeed her child. Within a few days they ran out of water and food. The suckling baby Ismail started panting in thirst for water. Unable to bear the child's cries, she ran to the mountains of Safa and Marwa in search of water and food. Even after running seven times in these hills, she did not find water or food anywhere. At last she came back to Ismail and found that by the infinite power of Allah, a stream of water was flowing at that place due to the beat of the foot of the child Ismail. This is the source of Zamzam well. Hazrat Hajera (AS) gave water to herself and her infant son Ismail from that well. She put the water in the bottle and thanked Allah.

Sacrifice

When Ismail (AS) was a young man of 13 or 14 years, Hazrat Ibrahim (AS) was commanded to sacrifice his son Ismail (AS) in a dream. Undoubtedly, it was a severe test from Almighty Allah. Waking up from the dream, Ibrahim (AS) said to his son, 'O my son! I dreamed that I was sacrificing you. What is your opinion on this? Then he said, O my father! Do what you are commanded to do. InshaAllah you will find me among the patient. (Surah As-Saffat, verse:102)

Hazrat Ibrahim (AS) began to sacrifice his beloved son Ismail in the desert of Mina. At that time he heard a voice from Allah, 'O Ibrahim! You made your dream come true. This is how I reward the righteous.' (Surah As-Saffat, verse: 105). By Allah's will, a white lamb was sacrificed in place of his son Ismail (AS) and Ismail (AS) was standing beside the lamb. Referring to this incident, Allah Ta'ala said, 'I freed Ismail in exchange for a great sacrifice, and I made it a memorial among the people who came after.' (Surah As-Saffat, verse: 107-108). Sacrifice in honour of this memory is obligatory on the Ummah of Muhammad (PBUH).

Construction of Kaaba

The Kaaba was rebuilt first by the angels and then by Hazrat Adam (AS). Later, Hazrat Ibrahim (AS) rebuilt the Kaaba with the help of Hazrat Ismail (AS) by Allah's order. After building the Kaaba, they prayed to Allah and said, 'O our Lord! Accept our effort and hard work. Surely You hear and know everything.' (Surah Al-Baqarah, verse: 127).

Attributes and Greatness of Ismail (AS)

The Qur'an mentions the qualities of Ismail (AS) such as honesty, patience, forbearance, keeping promises, performing the prayer, ordering the family to pray and calling people to the worship of Allah. 25 verses of 9 surahs of the Holy Quran have been described in his praise. He was a Jabihullah meaning one who willingly sacrifices his life for the sake of Allah.

He was a pure and fluent Arabic speaker. The Prophet (PBUH) said, Hazrat Ismail (PBUH) was the first to use ‘clear Arabic’ when he was only 14 years old. (Al-Bidayah wan-Nihayah). Ismail (AS) was the first Prophet to receive revelation in Quraysh Arabic. This is a matter of unique glory for Ismail (AS). That is why he is called Abul Arab (بَرَعْلَاوْبُ) or father of the Arabs.

Surname

It is narrated that once he promised to wait with a certain person at a certain place. He waits for him for three days even if the man does not come to the specified place as promised. Then on the third day he met the man there. (Ibn Kathir). He is called by Allah Ta’ala as Sadekul Wa’ad or Promise Keeper because he waited for three days with difficulty to keep his promise. It is said in the Qur’an, ‘He was true to his promise, and he is the Messenger and Prophet of Allah.’ (Surah Maryam, verse 54)

Death

Hazrat Ishmael (AS) died at the age of 137 in the city of Makkah (Al-Bidayah wan-Nihayah). According to popular belief he was buried in Hijri Ismail or Kaaba Hatim next to the grave of his mother Hajerah.

The immense faith and obedience of the young Ismail (AS), sacrifice and filial piety, fulfilment of promises etc. to the Almighty Allah are examples to follow in our lives.

Group work : Students will discuss with each other about the good character traits of Hazrat Ismail (AS) and make a poster.

I will practice the qualities from the biography of Hazrat Ismail (A).

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Hazrat Umar (RA)

Hazrat Umar (RA) was the second Caliph of Islam. He was born in 583 AD in the famous tribe Adi of Quraysh in Makkah. His father's name is Khattab. He was a famous person of Quraysh dynasty. And mother's name is Khantama. She was the daughter of the famous commander Hisham Ibn Mughira. Hazrat Umar (RA) was very advanced in education. He was good at writing poetry. He was unique in wrestling. Hazrat Umar (RA) had immense erudition in the knowledge of Quran and Hadith. He was famous as a brave warrior, poet and orator.

Accepting Islam

Before accepting Islam, Hazrat Umar was a bitter enemy of Islam and Muslims. He inhumanly tortured the newly initiated Muslims. When his maid Lubana accepted Islam, he also tortured her. Once he took a sword and rushed to kill the Prophet (PBUH). On the way, he found out that his sister Fatima and brother-in-law Saeed had accepted Islam. He changed his way and went to the sister's house and started beating the sister and brother-in-law severely. Then they were reciting the Quran. Blood flowed from their bodies. But they never agreed to leave Islam. He was shocked to see their steadfastness towards Islam. He asked, 'What were you reading?' Umar's sister replied, 'We were reading the Quran. Hazrat Umar (RA) said, 'Show it to me.' His sister said, 'You are impure.' The Qur'an cannot be touched with unclean hands. Hearing his sister's words, Umar (RA) became pure. He recited Surah Taha and the verses of Hadid of the holy Quran. The words of Almighty Allah created a commotion in his mind. He became anxious to accept Islam. Umar (RA) said, 'Where is the Prophet? I will go to him, accept Islam. Then he went to the beloved Prophet and embraced Islam. The Great Prophet (PBUH) prayed, 'O Allah! Strengthen Islam by allowing one of them to accept Islam, either Abu Jahl or Umar Ibnul Khattab. His acceptance of Islam is basically the result of the prayer of the Holy Prophet (PBUH). After accepting Islam, Hazrat Umar (RA) announced to pray in public in front of the Kaaba. The Prophet (PBUH) was pleased with Umar (RA) and bestowed upon him the title of 'Farooq' or the discriminator of truth and falsehood.

Service of Islam

Acceptance of Islam by Hazrat Umar (RA) increased the strength of Muslims manifold. He devoted himself to the service of Islam with all his wealth. He donated half of his wealth to the cause of Allah during the Tabuk campaign. After he accepted Islam, it became possible to preach Islam publicly. He fought valiantly as a companion of the Holy Prophet (PBUH) in all battles. During the great responsibilities of the Khelafat, he took many revolutionary steps in the governance, justice and financial system of the Islamic state.

Characteristic qualities

Hazrat Umar (RA) was a just judge. He had no distinction between high and low, rich and poor. He severely punished his son Abu Shahma for the crime of drinking alcohol.

He lived a very simple and unpretentious life. Despite being the caliph of half of the earth, he lived a very humble and simple life. He did not have any bodyguard with him. The allowance given to him from the Baitul Mal was also very little. He used to eat and drink very little. He used to complete his diet only with dates and bread. His throne was a seat of palm leaves.

His clothes were very simple. He used to wear tattered clothes. He once appeared there at the invitation of the Christian ruler of Jerusalem. He and his servants took turns riding camels and reached Jerusalem. When the camel reached Jerusalem, the servant was on the back of the camel and the Caliph was walking holding the rope. He was wearing dusty rags. The Christian ruler and all others were surprised to see this dress and condition of the Caliph.

There was a wonderful combination of hardness and tenderness in his character. He was as hard as steel in the matter of truth and justice, so he was as soft as wax in regard to people's poverty and misery. He used to roam around the neighborhood alone late at night to know the sufferings of the common people. Following this, one day late at night, he heard the cries of hungry children in a house. Then carried a sack of flour on his shoulder from Baitul Mal and attended at that house. After making bread for the children and feeding them, he returned from there. He used to say, 'If any goat dies on the banks of the river Forat, Allah will ask me about it.'

He was democratic and a good ruler. He used to do all the important work of the state in consultation with the Companions. He consulted the Majlish-e-Shura in appointing provincial governors.

He was a great example of equality and humanity. He ensured accountability in all aspects of governance. Hazrat Umar (RA) had to answer to a common man. He was once giving a Friday sermon. Suddenly a man stood up and complained, 'No one has made a whole garment with the cloth obtained from Baitul Mal, whereas a whole garment of that cloth is seen on the Khalifa. Where did the Khalifa get the extra clothes?' Then his son Abdullah replied on behalf of the Caliph, 'I have given my due share to my father. His clothes have been made from his and mine.' Such accountability of a ruler is rare indeed in the history of humanity. If such accountability is provided for the rulers in our social system, it is hoped that they can also be exemplary in this ideal.

Hazrat Umar (RA) was also a lover of learning. He established many educational institutions in the service of Islam. He established educational institutions wherever he conquered, including Mecca, Medina, Syria, Kufa, Basra.

Hazrat Umar (RA) was very compassionate towards the speechless animals and birds of the world. He used to inquire whether someone is oppressing such animals, whether such animals are starving or not. He used to say, 'They are also the creation of Almighty Allah. Showing kindness to every creature is rewarding.'

In general, the second Caliph of Islam, Hazrat Umar (RA) was an ideal man. All the good qualities and great ideals of human character were gathered in his life. We will know His way of life well and try to live according to it.

Group work: Students will discuss the hardness and softness of Hazrat Umar's character. Islam lays emphasis on ensuring integrity and accountability in all actions. They will discuss the issue based on the life philosophy of Hazrat Umar.

Homework:

Write an incident in the life of Hazrat Umar (ra) about sense of responsibility and determine your duty towards family, classmates and society in the light of the incident.

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Umm al-Mu'minin Hazrat Ayesha Siddiqah (RA)

Umm al-Mu'minin Hazrat Ayesha Siddiqah (RA) was the youngest wife of our beloved Prophet Muhammad (PBUH). She has been a source of inspiration for Muslims especially the women community due to her unique sweetness of character. In addition, her contribution to the study of Quran, Hadith, and Fiqh is undeniable.

Birth and childhood

According to popular belief, she was born in the fourth year of the prophethood in Makkah to the Quraysh dynasty. Her father was Hazrat Abu Bakr (RA) and her mother was Umm Rumman. As a child, her mannerisms, movements and speech impressed everyone.

Marriage with the Holy Prophet (PBUH)

In the tenth year of prophethood, the auspicious marriage of Hazrat Ayesha Siddiqah (RA) was completed with the Holy Prophet (SAW). Hazrat Ayesha Siddiqah (RA) was the beloved wife of the Prophet (PBUH). In taking her as a wife lay the great goodness and wisdom of Islam.

Education life

The first education of the child Hazrat Ayesha (RA) was done by her father. She was able to master wrestling and poetry from her father. She also learned about poetry, history, literature and administration from her father. Apart from acquiring bookish knowledge, she was well versed in household science.

Her entire childhood and adolescence was spent in the exclusive presence of the world's greatest teacher, the Holy Prophet (PBUH). Therefore, in the company of the Holy Prophet, she acquired great knowledge in the Qur'an, Hadith and Ilm Fiqh. She used to teach others about the private affairs of women after knowing them from the Holy Prophet (PBUH).

Incident of Ifk

Hazrat Ayesha Siddiqah (RA) was the travel companion of Rasul (SAW) in Banu Mustaliq war in the year of 6th Hijri. On her way back from the war, she lost her necklace. She lagged behind the caravan while looking for the necklace. This delayed her return. On this situation, hypocrite leader Abdullah Ibn Ubai, sahabi Hassan Bin Thabit, Mistah, Hammanah and other hypocrites slandered her. In the Holy Quran this is known as the event of Ifk. In this she faced extreme mental breakdown. Her life became depressed. In this incident Rasulullah (SAW) and her parents fell into extreme anxiety and worry. Consequently, Almighty Allah revealed the verses of Surah Noor and declared the innocence and purity of Ayesha (RA). Thus all the hypocrites' plots failed. And her status was also mentioned in the Holy Quran.

Contribution to the spread of Islamic knowledge

The contribution of Ayesha Siddiqah (RA) in promoting and expanding Islamic education is unforgettable. She was the most prudent, intelligent, possessor of extraordinary knowledge and wisdom among the wives of the Prophet (PBUH). She particularly enriched the Muslim Ummah by narrating hadiths about the personal life of Rasulullah (SAW), family, social, political, economic, education, culture, medicine, worship, afterlife and above all Shariah rules.

She was the most hadith narrating companion among women. Numerous Companions and Tab'e's narrated hadiths from her. The number of hadith narrated by her is 2210.

Umm al-Mu'minin Hazrat Ayesha Siddiqah (RA) was a teacher. She played a leading role in teaching Tafseer, Hadith, Fiqh etc. She was also a pioneer in describing the provisions of various women's issues. More than 200 students used to study in her educational centre. As narrated in the book Mustadarak al-Hakim, one-fourth of the rules of the Shari'ah were narrated from Ayesha (RA).

Qualities

Hazrat Ayesha Siddiqah (RA) was the possessor of incomparable character and sweetness. She was uniquely beautiful, sharp intellect, wit, politician, diplomat, wise, expert in martial arts, skilled in housework, teacher, truth seeker, fiery sage, virtuous, sweet-talking, patient, ideal wife, and penance and good-natured. In a word, all qualities of human character were present in her. She was a very patient believer. She always trusts in Almighty Allah. Quranic verses were revealed about her chastity and dignity. Moreover, Allah Ta'ala introduced the law of tayammum by her will.

She fasted most of the days in the year and put herself absorbed in the worship of Allah at night. She loved to give charity. She would be satisfied if she could donate something to the helpless, the needy, the poor. In a nutshell, she was endowed with all kinds of virtues, including charity, frugality, altruism, piety, kindness etc.

Dignity

Hazrat Ayesha Siddiqah (RA) had a special status among the wives of the Holy Prophet (SAW). Rasulullah (SAW) said about her status, 'Ayesha Siddiqah's status over women is like the status of sarid over food.' (Bukhari and Ibn Majah) Sarid is the best food of Arabia which is made with bread, meat and broth. . The Prophet (PBUH) also said, 'Ayesha (RA) is the helper of women.' (Kanjul Ummal).

Once Amr Bin Aas (RA) asked the Prophet (PBUH), 'O Messenger of Allah, who is the dearest person to you? He said, Ayesha. I said, among men? He said, her father.' (Bukhari). So this proves the high status of Hazrat Ayesha Siddiqah (RA).

Death

Umm al-Mu'minin Hazrat Ayesha Siddiqah (RA) passed away on July 13, in 678 AD, 17 Ramadan of 58 Hijri. She was buried in Jannatul Baki.

Group work: Students will make a poster about the good character traits and dignity of Hazrat Ayesha (RA).

The changes we will bring in the behavior in the light of the biography of Hazrat Ayesha (RA).

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Khawaja Muinuddin Chishti (RA)

Hazrat Khwaja Muinuddin Hasan Chishti (RA) was a saint of Allah and a devoted spiritual saint of Islam. He made a special contribution in promoting and spreading Islam in Southeast Asia including India, Pakistan, Bangladesh, Maldives, Afghanistan. Dear students, today we will know about the biography of this great saint.

Birth and identity

Khwaja Muinuddin Chishti (RA) was born in the year 530 Hijri in the city of Sistan in Ispahan. His father's name is Khwaja Ghiyasuddin Hasan and mother's name is Ummul Warah. They were descendants of Imam Hasan (RA). That's why his mother used to call him only Hasan in his childhood. His father was a great saint of Islam and a wealthy merchant of Sistan. He lost his mother and father at the age of 15. He was more popularly known as Garib-e-Nawaz.

Education life

The primary education of Khwaja Mueen Uddin Hasan Chishti (R.H.) began with the study of Quran. He memorized the Quran when he was only 9 years old. Then he got knowledge of Tafseer, Hadith, Fiqh, Ilm and Marifat from the famous scholars of Khorasan. After that he went to Bukhara and acquired knowledge of Quran, Hadith, Shariat and Marifat. At the age of 22, he became close to Abdul Qadir Jilani (RA). He received from him the knowledge of Shariah, Marifat, Tariqat and Haqiqat. At the age of 32, he met the spiritual man Usman Haruni (RA). Here he was initiated into the Chishtiya Tarika.

Arrival and spread of Islam in India

Khwaja Mueen Uddin Hasan Chishti (RA) came to India on the instructions of the Holy Prophet (PBUH) in a dream. It is said that 90 lakh people accepted Islam due to his efforts. He came to Ajmer, one of the main footholds of Hinduism, and engaged in the pursuit of dispelling the darkness of ignorance and faithlessness. He did not leave society and family in the name of practicing Marifat. He established khanqahs in Ajmer, Badaun, Benares, Kanauj, Nagor and Bihar to preach Islam. He tried to protect the lower caste people from the inhumanity of India's caste system.

Death

This great saint of Islam died in 6 Rajab of 632 Hijri. He has a shrine in Ajmer, India.

Teachings for us

Khwaja Mueen Uddin Hasan Chishti (RA) lived a very simple life. He never thought of religion, spirituality and society separately. For this reason, he has been associated with society and politics and has worked for human welfare. He was a saint, ruler and warrior all in one. We learn from his life to practice spirituality through the practice of Shariah.

Group Work: Students will discuss various aspects of the character of Khawaja Mueen Uddin Hasan Chishti (R.D.) and practice them in their own lives.

All the people we learned about in this chapter were of good character. There is much to learn from their lives. Now your task is to determine what moral and human qualities you have learned from the morals you read in seventh grade. Now practice the morals in your own life as well as to inspire others to practice them. The teacher will explain to you how to do this task.

CHAPTER SIX

HARMONY

Dear Students, we have come to the very end of the year. This time we will learn a new subject. Although the topic is new as a subject of Islamic Studies, you have learned about it from the lessons of class 6 and class 7 so far. This time we will know about religious harmony.

The meaning of the word ‘Sampriti’ is good will, cordiality, satisfactory conduct, good manners. When the people of a society give up all kinds of quarrels and conflicts with each other and forget all kinds of discriminations and live in harmony with each other maintaining love, cordiality, amity and good will, then this relationship is called harmony.

Communal harmony refers to the peaceful coexistence of people of different communities living in the same society where there is no selfishness and nationalistic prejudice between communities. No one thinks others small, and no one thinks himself big. No one disrespects anyone, and no one claims to be superior. No one spreads any kind of violence in the name of religion. All live together through mutual help and cooperation.

Teachings of Harmony in Islam

Islam is a religion of absolute tolerance, a religion of harmony. All religions and religious opinions are respected in Islam. No religion or the one who belongs to other religion is looked down upon. In Islam, it is said to establish a society of welfare by maintaining harmony among all people. The last prophet of Islam, Muhammad (PBUH), was sent for the welfare of all mankind, irrespective of caste, creed, colour. Describing the purpose of His sending, Allah says:

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ

Meaning: We have sent you (O Prophet) only as a mercy for the whole world (Surah al-Ambiya, verse: 107)

So he is the prophet of the entire human race. Allah Ta'ala also says, 'Say, O mankind! I am Allah's Messenger to you all.' (Surah Al-A'raf, Verse: 158)

And Rasulullah (SA) said in this context, 'Every prophet before me was sent especially for each of his own nations. But I have been sent for mankind.' (Bukhari) So there is no difference between the human race regardless of Muslim and non-Muslim.

The teaching of Islam is that the human community is a single race. All the people who have come to the world, present now and will come in the future are all children of Adam and the creation of Allah the Almighty. It is natural for people of different religions and castes to live within a state. But although the religion and the colour are different, their basic ethnicity is one, they are human race. Allah Ta'ala says:

كَانَ النَّاسُ أُمَّةً وَاحِدَةً ۚ

Meaning: 'All mankind are of the same race'. (Surah Al-Baqarah, verse: 213)

In addition, in the eyes of Islam, the universe is a family of Allah the Almighty. Rasulullah (SA) said, 'The whole creation is like the family of Allah. So he is the dearest to Allah in the world of creation who belongs to the family of Allah.' (Bayhaqi)

So as we maintain harmony and accord with family members, we will also maintain harmony and accord with other people in the society.

Islam has given freedom of religious belief to the followers of all religions. Any citizen of the state, regardless of whether he is, a Muslim or a non-Muslim, can freely practise his own religion. No obstacle can be created in it. Allah Ta'ala says:

لَكُمْ دِينُكُمْ وَلِيَ دِينِ ۚ

Meaning: 'For you is your religion, and for me is my religion.' (Surah al-Kafirun, verse: 6)

Moreover, in Islam there is no opportunity to use pressure or force to accept religion. Because Allah says:

لَا إِكْرَاهَ فِي الدِّينِ ۚ

Meaning: ‘There is no compulsion in religion.’ (Surah-Al-Baqarah, verse: 256)

Rasulullah (SA) said in the historic last Hajj speech, ‘O human community! Never exaggerate about your religion, for in the past many nations have perished due to their exaggeration.’

In Medina, he set a shining example of the coexistence of people of all religions, including Muslims, Jews, Christians, pagans, religious and cultural freedom, equal opportunities for religious practice and mutual respect for their own culture. He ensured the rights and freedoms of women and children and minority and marginalized communities.

Islam is a religion of compassion and empathy. One of the most important teachings of Islam is to come forward in the face of mutual danger and help each other. Through this, brotherhood and friendship is created among all and communal spirit is removed. Apart from this, one of the lessons of Islam is to always help and sympathize with the neighbors in their danger. Allah the Almighty says, ‘You shall help each other by doing good deeds and piety. No one shall help another in sin and transgression.’ (Al-Ma’idah, verse: 2)

Islam believes in universal human brotherhood. Islam wants people of many castes, tribes and religions to live together as one nation. No one will destroy anyone’s rights, hurt anyone, offend people of other religions and beliefs. For the establishment of such a society, Rasulullah (S.A.) formed a nation with all castes, religions, classes in the Charter of Madinah.

Islam teaches to respect people as mere human beings. Regarding the human dignity of man, consideration in the form of religion is secondary to Islam. Considering human dignity above all things, Allah Ta’ala says:

وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ

Meaning: ‘And We have certainly honored the children of Adam.’ (Surah Bani Israel, verse: 70)

Islam forbids mocking, reprimanding, abusing and blaspheming the gods or goddesses of any other religion. Almighty Allah says:

وَلَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ

Meaning: ‘(O you who believe!) Do not abuse those whom they worship besides Allah.’ (Surah Al-An’am, verse: 108)

From the mentioned verses of the Qur’an, it is understood that we should maintain religious harmony and keep good relations among the followers of all religions. And criticizing or mocking the followers of other religions and the ones they worship, blasphemy etc. are strictly forbidden in Islam.

However, today, through various social media, defamation is being done in the name of various scriptures, prophets, or religious figures, spreading rumors in the name of religion and creating chaos in the society which is not the teaching of any religion. Spreading rumours, scattering chaos, bloodshed and killing human beings are forbidden and heinous crimes in Islam. Declaring severe punishment for those who shed blood, Allah the Almighty says in the Holy Quran: ‘Whoever takes a life—unless as a punishment for murder or mischief in the land—it will be as if they killed all of humanity.’ (Al-Maida, verse: 32)

Maintaining good relations with people of all faiths is the teaching of Islam. The Holy Prophet (PBUH) established friendly relations with the people of all religions including Jews and Christians in Madinah. He became so close to the Jews that when the Jews fasted on a religious occasion, the Holy Prophet (PBUH) also fasted to show compassion to them. He used to invite them. So we will maintain harmony and accord with people of all religions, and be tolerant to all religions. Allah Ta’ala says in the Holy Qur’an, ‘If any of the polytheists seeks refuge with you, you will grant him refuge, then deliver him to his safe place.’ (Surah Tawba, verse: 6)

Besides, Allah the Almighty has instructed to be kind and respectful to non-Muslims in preaching and spreading of Islam. He also prohibited any kind of aggressive approach or use of offensive language towards them.

Allah the Almighty says: ‘(O Messenger of Allah!) Call people to the way of your Lord with wisdom and good advice and argue with them in all the best ways.’ (Surah Nahl, verse: 125)

Islam came to Bangladesh through Auliyas and liberal preachers of religion. They came to this township and preached the great teachings of Islam by maintaining harmony and good relations with everyone. In our country, we all are citizens of this country, regardless of religion or caste. No one is anyone’s enemy. We have been peacefully coexisting for thousands of years. We will not do anything that may destroy our

religious and civil harmony. This is the great teaching of our Islam. When we read the biographies of the Prophet (PBUH) and his companions, we find many examples of this communal harmony. The teacher will provide you more details about it and give you some work to do. You can learn and understand harmony only by following the teacher's instructions. But only in Islam there is an example of religious harmony. It is not like that. Other religions also emphasize maintaining harmony with all. Do you know who translated the complete Quran in Bengali first? Girish Chandra Sen is credited with publishing the first complete Quran in Bengali. He was a Hindu. So notice, what a beautiful example of religious harmony we get here!

Now the teacher will tell you about two persons who have always maintained harmony and worked for all irrespective of caste and religion. One is our beloved Prophet Muhammad (PBUH) and the other is the Christian Mother Teresa. You will now learn more about their harmonious function by doing some interesting and attractive activities. Which of these jobs do you like best? You will tell your friends and present it to everyone. And through this, the 7th class Islamic Studies lessons will be completed.





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, কালিশি 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 করেছে।

Academic Year 2024

Class Seven

Islamic Studies

তোমরা মাতাপিতার সাথে সদ্যবহার করো

—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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