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Class IX-X from the academic year 1997**

Islamic Studies

[For class IX & X]

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Preface

Education is the key to development. A progressively improved education system largely determines the pace and the quality of national development. To reflect the hopes and aspirations of the people and the socio-economic and cultural reality in the context of the post independent Bangladesh, new textbooks were introduced in the beginning of the 1980s following the recommendations of the National Curriculum and Textbook Committee.

In 1994, in accordance with the need for change and development, the textbooks of lower secondary, secondary and higher secondary were revised and modified. The textbooks from classes -VI to IX were written in 1995. In 2000, almost all the textbooks were rationally evaluated and necessary revision were made. In 2008 the Ministry of Education formed a Task Force for Education. According to the advice and guidance of the Task Force, the cover, spelling and information in the textbooks were updated and corrected.

To make assessment more meaningful and in accordance with the need of the curriculum, Creative Questions and Multiple Choice Questions are given at the end of each chapter. It is hoped that this will reduce the dependency of students on rote memorisation. The students will be able to apply the knowledge they have gained to judge, analyse and evaluate real life situation.

Islamic Studies is a compulsory subject in lower secondary and secondary class. Lower Secondary textbook reflects the curriculum and learning outcomes. Aqaid, Iba'dat, Qur'an Majid, Hadith sharif, Akhlaq and leading an ideal life has been presented briefly in this class. The principles of Islam, the ethics and values are presented in simple language using examples, stories, lives of noble people, so that learners can know about a better life.

This book on Islamic Studies for class IX & X is the English Version of the original textbook entitled 'Islam Dharma Shiksha' written in Bangla.

We know that curriculum development is a continuous process on which textbooks are written. Any logical and formative suggestions for improvement will be considered with care. On the event of the golden jubilee of the independence of Bangladesh in 2021, we want to be a part of the ceaseless effort to build a prosperous Bangladesh.

In spite of sincere efforts in translation. Editing and printing inadvertent errors and omissions may be found in the book. However our efforts to make it more refined and impeccable will continue any constructive suggestion towards its further improvement will be gratefully considered.

I thank those who have assisted us with their intellect and efforts in the writing, editing and rational evaluation of this book. We hope that the book will be useful for the students for whom it is written.

Professor Md. Mostafa Kamaluddin
Chairman
National Curriculum and Textbook Board
Dhaka.

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بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

Bismillaahir Rahmaanir Raheem

(In the name of Allah, the most Beneficent, the most Merciful)

The range of Islam is immensely wide. All the aspects of a man's life from his birth to death, and even the life after death, come under the purview of Islam. This book, entitled **Islamic Studies**, is comprised of five chapters under the captions of 'Aqaid', 'Sources of Shariat', 'Iba'dat', 'Akhlqa' and 'Biographies of Some Ideal Persons' described in a short compass.

Chapter - 1

Aqaid

الْعَقَائِدُ

In the Arabic language, 'Aqaid' is the plural form of 'Aqida'. Aqida means belief, and Aqaid means a series of belief. Aqaid is the principal basis of Islam. The aspects of Aqaid are proved by the obvious Ayats of the Qur'an Majeed and pure Hadith. So the significance of Aqaid is unlimited.

Islam

الْاِسْلَامُ

What is Islam?

The meaning of the term 'Islam' is to show loyalty, to surrender, to lead life in the path of peace etc. Islam means belief in Allah in heart and to remain completely loyal with full submission to Him, to abide by all the orders and forbiddings of Allah without hesitation and to lead life in accordance with the laws prescribed by Him. The person who complies with the laws of Islam is a Muslim.

Role of Islam

Islam is the only nominated religion of Allah, which is the complete code of life. A Muslim has to lead his/her life in the light of this code from the cradle to the grave. There are well-ordered social, political and economic systems in Islam. There

are guidelines and principles for national and international interactions in Islam. There can be no alternative of Islam for the development of human character and in the formation and preservation of a progressive and well-ordered society based on the principles of equity and justice.

Importance of learning Islam

To lead the life of a Muslim, a person must follow the teachings of Islam on the basis of global brotherhood, unity, equity, generosity, humanity, tolerance to others' opinions and principles of justice. It is absolutely essential for every man and woman to acquire Islamic knowledge and read Islamic Studies to lead a life in accordance with the teachings of Islam.

Relation between Iman and Islam

The meaning of the term 'Iman' is faith. To believe in the fundamental aspects of Islam heartily, to recognize them orally and to act accordingly is called Iman. There exists a close and inseparable relationship between Iman and Islam. Islam is the outward expression of Iman. Iman maintains the same relation with Islam as the roots of a tree does with the stem, the branches and the leaves. The nutrients collected by the roots from the soil keep the stem, the branches and the leaves of trees lively and green. Iman produces the zeal of love for Allah and the desire to gain His satisfaction. Thus Islam becomes lively and fresh and flourishes in complete beauty.

The Seven Fundamental Aspects of 'Iman'

A Muslim must have faith (Iman) in particular fundamental aspects. These are:

1. Belief in One Allah

One must believe in heart as Allah to be the one and only Creator, Preserver and Entity deserving to get iba'dat.

2. Belief in Malaika or the angels

The angels are made of light. They are special creations of Allah. They do not require eating or drinking. They are always engaged in different activities ordered by Allah. They never disobey orders of Allah. It is necessary to have faith in them.

3. Belief in the Heavenly Books (Kitab) revealed by Allah

Allah used to send messages to the holy Prophets from age to age to lead the misled mankind to the right direction. The combination of these messages is called the 'Kitab' of Allah or the Heavenly Books.

4. Belief in the holy Prophets (Nabi-Rasuls)

The Prophets are the teachers of mankind. They led mankind to the path of Allah. The Prophets on whom the holy kitabs or the holy sahfis were revealed are called Rasuls. It is essential to have faith in the Prophets as well as the holy kitabs.

5. Belief in the 'Akhirat'.

Life after death is called 'Akhirat'. One has to account for one's worldly good as well as bad deeds in 'Akhirat'. Reward for the worldly good deeds and punishment for the bad deeds will be given in Akhirat.

6. Belief in Taqdir (Luck):

Allah controls Takdir (luck). Allah decides whether a person will have good or bad luck. Man should try and work. He should endeavour, but for the results of his work and endeavour, he should depend on Allah. One should be grateful to Him if one succeeds and should have patience when one fails.

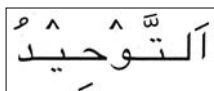
7. Belief in resurrection after death:

All human beings will arise at the Hashar Maidan (the Field of Judgement) in the life hereafter. There they will have to account for their respective deeds in the mortal world. Their trial will be held on evidence. This is called 'resurrection'. We must have full faith in these things.

What we have learnt in this lesson:

1. We have come to know the meaning of Islam, the role of Islam in human life and the importance of Islamic education.
2. We have also come to know about the deep and close relationship between Iman and Islam. Islam can not be imagined without 'Iman'. Again, we cannot get good result of Iman without practising Islam.
3. We have learnt that Iman comprises of seven basic aspects. We will truly reflect our belief in our lives. We will mould our lives basing on Iman and good deeds.

Tauhid



Allah, the Creator of the universe, is one, second to none and incomparable. This belief in Allah is called 'Tauhid'. The meaning of the term 'Tauhid' is oneness. In the Islamic terminology, Allah is the only Creator, Preserver and Entity deserving to get iba'dat and loyalty. To accept and believe in this Single Entity is called 'Tauhid'. Allah, the Greatest, declared in the Holy Qur'an:

لَوْ كَانَ فِيهِمَا آلِهَةٌ إِلَّا اللَّهُ لَفَسَدَتَا (ج)

Meaning: *"If there had been more than one Illah excepting Allah in heavens and on earth, they would have been destroyed."* (Sura Ambia: 22)

Importance and influence of the belief in 'Tauhid'

Faith in Allah is the most important of all the fundamental aspects of Islam in which one has to believe. This is the first aspect of 'Iman'. Tauhid is the basis of faith in Allah. All the teachings of Islam is based on the belief in 'Tauhid'. Innumerable prophets beginning from the first prophet Hazrat Adam(A) to the last prophet Hazrat Muhammad (Sm) came to this earth for the correction of mankind, and all of them struggled to establish 'Tauhid'. Hazrat Ibra'him (A) was thrown into fire in this struggle. Hazrat Muhammad (Sm) also endured ruthless tortures and was compelled to perform Hizrat (migration).

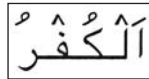
Salvation from the bonds of slavery of innumerable creations can be gained if the Lordship of one Allah is accepted. Those who believe in Tauhid do not bow down their heads before any man, matter, nature or power. The belief in Tauhid arouses a sense of self-consciousness and self-respect in man. This belief creates unity among all creations ignoring all divisions among them. Magnanimous outlooks are formed as a result of the belief in Tauhid. Nothing can mislead a believer in Tauhid from his determination. He is inspired to do good deeds.

Who is Allah?

Allah, the Almighty, is one and second to none in respect of Allah's entity and attributes. Allah is incomparable in entity, attributes, acts, powers and in all other respects. There is nothing that can be compared to Allah's entity and attributes. It is declared in the Qur'an Majid: *"There is nothing like Him (Allah). He (Allah) is without a beginning and without an end. He (Allah) is ever alive and everlasting."* (Sura Baqarah)

Allah creates whatever Allah likes and controls Allah's creations according to Allah's own will. The moon, the sun, the planets and the stars are being controlled in their own orbits by Allah in a unique and wonderful system. No indiscipline of any kind is found here. This proves that Allah is One and second to none. If Allah had not been one, various types of indiscipline and collisions would have occurred in regulating the universe and the whole universe would have been destroyed.

Kufr



What is Kufr?

To have faith in the fundamental aspects of Islam means 'Iman' and to have no faith in them means Kufr. The meaning of the term 'Kufr' is to veil, to conceal, to disbelieve, to refuse, to be disloyal and ungrateful. In the Islamic terminology, to disbelieve and disagree the existence of Allah is called 'Kufr'. In the same way, to disbelieve the fundamental aspects of Islam, in which we must have belief, is also called 'Kufr'. To bear the signs of 'Kufr', to wear the cross and paita willfully and openly are acts of 'Kufr'.

Kafir

The person who is engaged in the Kufri activities is called a Kafir. The creation of the whole universe is a clear evidence of the existence and oneness of Allah. The person who is a Kafir conceals this great truth, denies and disbelieves it. Human beings are always blessed with innumerable Niamats (gifts) of Allah, the most Gracious. Fire, water, light, air, everything are the gifts of Allah. Hands, legs, eyes, ears, brain, knowledge, intelligence, strength and ability of human beings are all Allah's gifts. Even after having these, the person who denies Allah is extremely ungrateful, disloyal and a Kafir.

Consequences of the 'Kufr'

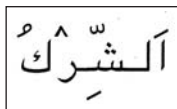
- 1. The kafir is ungrateful:** Who can be more ungrateful than the person who is not grateful even after enjoying innumerable gifts (Niamat) of Allah? The ungrateful person has no dignity in this world. Severe punishment awaits him in Akhirat (the life hereafter).
- 2. The kafir is disloyal and hostile:** A Kafir is disloyal to the supreme powerful Allah and opposes the rules and discipline, principles and regulations imposed by Allah. He becomes hostile to Allah and his punishment for being so is severe.
- 3. Kufr is the vilest julum (tyranny):** The limbs of a Kafir will complain in the court of Allah against himself in the field of judgement. They will say: "He/she has directed us to evil acts." Allah will then severely punish this hostile jalim (tyrant).
- 4. Pessimism:** A man becomes unsuccessful and pessimistic because of Kufr and disloyalty to Allah. This is because he/she has no reliability on Allah. The consequence of an unsuccessful and pessimistic person is very tragic, because he/she cannot accept worldly failure.

5. The eternal punishment: Allah says: *"Those who will disbelieve, and regard my orders as false ones, are the very inhabitants of jahannam (the hell). They will live there for ever."* (Sura Baqara: 39)

Remedies

If the Kafir, being ashamed and repentant, surrenders to Allah and expresses firm determination not to commit sins like these in future, he/she may expect to be pardoned.

Shirk



What is Shirk?

'Shirk' means partnership, i.e. to believe in more than one Creator and more than one Lord to offer iba'dat (worship) to him. To make partner with Allah by regarding and comparing someone as having the same attributes as that of Allah in any respect is called 'Shirk'. The person, who commits Shirk, is called a 'Mushrik'. To equate any power or object in the iba'dat (worship) of Allah is also Shirk.

Ill consequences

Allah, the Holiest, says about the severity of the heinous sin of Shirk:

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ (النساء - ٤٨)

Meaning: *"Certainly Allah does not pardon the heinous sin of committing Shirk with Him (Allah). Other than this, He (Allah) may pardon any other sin of anybody as He (Allah) likes"*. (Sura Nisa: 48)

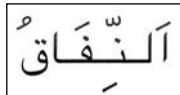
'Shirk' is not only an unpardonable crime, it is also disgraceful to human beings, the best creation of Allah. Allah has created man to offer iba'dat (adoration) only to Allah. And Allah has created all other things for the benefit of mankind. Human beings are endowed with such attributes that can help them control all other creations and make use of them for their own purposes.

But by bowing down before all these creations, the Mushriks disgrace themselves. Unrest and divisions are created in human society through shirk. Differences between the small and the big are also created. The Mushriks also bow down before different inert objects, gods and goddesses, images, natural powers etc. This is extremely disgraceful to humanity.

Measures for getting forgiveness

Shirk is an unpardonable sin. But if one sincerely begs Allah's pardon by pledging not to repeat the same and renews one's faith, Allah, the Gracious, may kindly pardon this sin.

Nifaq



What is Nifaq?

The word 'Nifaq' means vileness, hypocrisy and cheating, having bilateral attitude to something. It means to express obedience externally by suppressing the disobedience at heart. In the Islamic terminology, concealing the Kufr and disobedience at heart, uttering the sentences of faith and celebrating different occasions for publicity of faith is called 'Nifaq'. The person who behaves in such a manner is called a Munafiq. The great Prophet (Sm), describing the Munafiq, said: *"There are three traits in a 'Munafiq' : (a) he lies when he speaks, (b) he breaks the promise that he makes and (c) he misappropriates what he is to safeguard as a custodian."*

Ill consequences

1. 'Nifaq' is the worst sin. Disbelief and disobedience remain hidden in the Munafiq's heart. So, they are also Kafirs.
2. The Munafiqs are termed as 'liars' in the Holy Qur'an. A complete Sura is revealed describing their misdeeds. (Sura Munafiqun)
3. The Munafiqs are more harmful than the Kafirs. They are the worst enemies of Islam and the Muslims.
4. Describing the severe punishment for them in the life hereafter, Allah says:

إِنَّ الْمُنْفِقِينَ فِي الدَّرَكِ الْأَسْفَلِ مِنَ النَّارِ (قف) (النساء : ١٤٥)

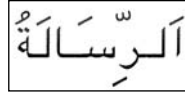
Meaning: *"The place of the Munafiqs is certainly at the lowest stage of the hell (Jahannam)."* (Sura-Nisa: 145)

5. The Munafiqs hold contradictory double-ended principles. People with such principles do not have any prestige and honour. Nobody trusts them. The liar and hypocrite Munafiqs have to face miserable consequences.

What we have learnt in this lesson:

- (1) We have come to know the importance of the belief in Tauhid and the introduction of Allah. (2) We have got ideas about Kufr, Shirk and Nifaq and we have known about the ill consequences that accompany them. We will therefore lead an ideal life as pure Mumins (really pious people) having faith in Tauhid.

Risalat



What is Risalat?

The word 'Risalat' means to take the responsibility of delivering a message or a letter or a news or of doing some good deeds. The responsibility of prophethood or the designation of 'Prophet' is called 'Risalat'. In Islamic terminology, Risalat means to deliver the holy messages of Almighty Allah to human beings.

The importance of belief in Risalat

To believe in Risalat is as essential as to believe in Tauhid. We did not know about Allah. Allah, the Merciful, has graciously sent the Nabi-Rasuls (the holy Prophets) to us. They have introduced Allah to us. So, to disbelieve the Risalat is to disbelieve the messages of Allah. Again, to disbelieve the messages of Allah is to disbelieve Allah. Therefore, to believe in Risalat is an essential part of Iman. The declaration of Tauhid has been made in 'Kalima Tayyiba'. In it, by 'La-ila-ha illalla-hu' (لَا إِلَهَ إِلَّا اللَّهُ) the declaration of Tauhid has been made and by 'Muhammadur Rasulullah' (مُحَمَّدٌ رَسُولُ اللَّهِ) the declaration of Risalat has been made.

The purpose of sending Nabi-Rasuls (the holy Prophets)

All of our activities have purposes. Allah, the Beneficent, also does not do anything without any purpose. He has sent innumerable holy Prophets (Nabi-Rasuls) to this earth, and there is a noble purpose or mission behind this. The purpose is to lead mankind towards the right path. All the prophets beginning from Hazrat Adam (A) to the last prophet Hazrat Muhammad (Sm) had the same mission, i.e. to teach mankind, to guide them towards the right path.

The qualities of Nabi-Rasuls (the holy Prophets)

The prophets were very learned, intelligent and wise. They were very honest, truthful and dependent on truth. It is not possible for one to direct others to the right path without being honest oneself. It was impossible to discharge the great responsibility of Risalat on the part of a liar and a dishonest person.

The prophets were honest, truthful and righteous. They were even ready to sacrifice their own lives without any hesitation in their mission of propagating the religion of Allah. It is not possible for any selfish, greedy and sinful person to make such great sacrifices. Our beloved Prophet (Sm) was a living symbol of such sacrifices. The Kafirs tempted him in many ways. Rather he said: ***"I shall not retreat in propagating the truth even if the moon is brought to my one hand and the sun to the other."***

The chain of prophethood

The coming of the holy prophets began from Hazrat Adam (A) and the chain stopped with the last prophet Hazrat Muhammad (Sm). Innumerable prophets came in between the two prophets. By the chain of the Prophethood or Risalat, we understand the gradual coming of the prophets.

The purpose of the coming of the Prophets was to guide mankind towards the right path. In the same way, Tauhid was the basis of this mission of spreading education. The basic structure of religion is one and the same. The religion which Hazrat Adam (A) propagated, was also propagated by Hazrat Nuh (A), Hazrat Ibrahim (A), Hazrat Musa (A), Hazrat I'sa (A), Hazrat Muhammad (Sm). When human beings were at the initial stage of knowledge and science, they were given an easy and simple code of life. This code was being spread in proportion to their gradual developments. The religion which was introduced by Hazrat Adam (A) ended and was given completion by Hazrat Muhammad (Sm). We believe in all the Prophets equally. It cannot be that we will believe some of them and disbelieve the others. It is declared in the Qur'an Majid.

لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّن رَّسُلِهِ قَف (البقرة : ٢٨٥)

"We do not make any difference among the Prophets of Allah" (Sura Baqarah:285)

The basic principle of Islam is to believe in all the prophets.

Characteristics of Hazrat Muhammad (Sm):

Hazrat Muhammad (Sm) is the Prophet of the world. He is the greatest and the last Prophet. The other prophets came for certain tribes or for certain countries with responsibilities for certain periods. But Hazrat Muhammad (Sm) was the Prophet for the whole world. Allah, the Merciful, says: ***"I have sent you as the grace to the whole world"*** (Sura Ambia: 107). He also says: ***"Say, O human beings, I have come to you all as the Rasul of Allah"*** (Sura Aaraf: 158). The holy books which were revealed to other prophets were also meant for certain tribes.

The last heavenly holy book the Qur'an Majid was revealed to Hazrat Muhammad

(Sm). It contains the proper solutions to all the problems of mankind, the present and the future generations upto the Qiyamat (the last day). No other prophet came after Hazrat Muhammad (Sm). Neither anyone will come. There is no need for any to come. Allah, the Merciful, calls him as 'Khatamun Nabiyyeen', i.e. the last of the prophets.

The meaning of 'Khatamun Nabuwat' and the importance of belief in it

The term 'Khatamun' means the end or the last, and 'Khatamun Nabuwat' means 'the end of the Nabuwat' (the prophethood). Hazrat Muhammad (Sm) is the last of all the prophets who came for the salvation of mankind from age to age. Allah, the Greatest, says: *"Muhammad (Sm) is not the father of any male amongst you, rather he is Allah's Rasul (the prophet) and the last prophet"* (Sura Ahzab: 4). Another meaning of the word 'Khatamun' is the seal, conclusion, end etc. Sealing of a thing is done only when it is full or complete. Nothing can be put into it or taken out of it. Allah, the Beneficent, bestowed the best ideals, outstanding character and the last heavenly book, the Qur'an Majid, on the great prophet Hazrat Muhammad (Sm). It contains the summary of the teachings of all the heavenly holy books. It contains the solutions to all the problems of all ages. No other principles and codes of life are required after the Holy Qur'an. The great Prophet (Sm) said:

أَنَا خَاتَمُ النَّبِيِّينَ لِأَنْبِيَّ بَعْدِي

"I am the last Prophet, there is no other prophet after me". It is a part of Iman to believe that Hazrat Muhammad (Sm) is the last Prophet. Otherwise, it means to disbelieve Allah and Allah's messages. After having so much clear and substantial evidence of Khatamun Nabuwat, if anybody claims to be a prophet after Muhammad (Sm), he will sure be a liar and a hypocrite.

What we have learnt in this lesson:

We have learnt the meaning and importance of Risalat, the attributes of the Prophets, the chain of the prophethood, the character of Hazrat Muhammad (Sm) and the significance and importance of 'Khatamun Nabuwat'.

We will sincerely believe in these concepts. We will cherish proper respect for the prophets. We will mould our lives in the light of the ideals of the great Prophet (Sm).

Asmanee Kitab (the Heavenly Book)

Introduction

The simple meaning of the term 'Kitab' is book. A book that contains the holy messages of Allah is called Asmanee Kitab (the heavenly book). A big book containing Allah's message is called "Kitab" and a booklet containing the same is called "Saheefa."

Ohi or Allah's messages used to be revealed to the prophets, so that they could perform their responsibilities properly. The total collection of these holy messages is named as Asmanee Kitab (the heavenly book).

The importance of the belief in Kitab (the heavenly book)

For a Muslim, it is essential to believe in the holy book of Allah as it is essential to believe in 'Tauhid' and 'Risalat'. This is because it is only possible to know the fundamental aspects of Islam like Allah, Rasul, Akhirat etc. through the Kitab. It is not possible to believe in Tauhid and Risalat, Allah and Rasul without believing the Asmanee Kitab.

References of one hundred and four heavenly books can be found. Of them, four are the main and famous books and the rest one hundred are Saheefas.

The famous heavenly books revealed to the holy Prophets:

1. The 'Taurat' was revealed to Hazrat Musa (A)
2. The 'Zabur' was revealed to Hazrat Dawood (A)
3. The 'Injil' was revealed to Hazrat Isa (A)
4. The 'Qur'an Majid' was revealed to Muhammad (Sm).

Out of one hundred Saheefas, ten were revealed to Hazrat Adam (A), ten to Hazrat Ibra'him (A); thirty to Hazrat Idris (A); and the rest fifty were revealed to Hazrat Shish (A).

The introduction of the Holy Qur'an (Qur'an Majid)

The Qur'an Majid is the last heavenly book revealed to the last prophet Hazrat Muhammad (Sm) from Allah through Jibrail (A). The Holy Qur'an was revealed during the long twenty three years of the prophethood of the great Prophet Hazrat Muhammad (Sm). Only the Holy Qur'an still exists in its total formal shape and will remain so in future. This is because the Qur'an Majid has been compiled and preserved scientifically with much importance and care. Since this is the last and

complete heavenly book, Allah has taken the responsibility of preserving it. Allah says: *"I have revealed the Holy Qur'an and I am its protector."* (Sura Hizr: 9)

Superiority, features and significance:

The Holy Qur'an is a general, universal and complete code of life which guides mankind to the path of overall welfare both in this mortal world and the world hereafter. This is the great heavenly holy book to guide the whole mankind of the world. It contains the accurate description of the activities and achievements of the prophets in the past and various kinds of information of the nations in the past. Innumerable historical incidents have been narrated in it.

This holy book is the source of a lot of information for the historians and the researchers. Many scientific truths of the universe and its creation have been unveiled through the Qur'an.

The serious competitions invulgar literary works which were in vogue during the period of 'Jahiliyat' (darkness) came to an immediate end with the revelation of the Holy Qur'an. Poets were astonished with the ideas and lucidity of the language of the Qur'an. They were unable to compete with it and were compelled to agree that the Qur'an was not written by any human being. Many non-Muslim philosophers also greatly praised the Holy Qur'an. Innumerable learned and wise persons were deeply charmed at the rhetorical qualities of its language, its similes, its rhythms and artistic diction. The language of the Qur'an Majid is excellent, incomparable and lively.

The last Asmanee Kitab (heavenly book)

Qur'an Majid is the last heavenly book. Allah, the Merciful, has given completeness to Islam with the Holy Qur'an. The Holy Qur'an is the last guide to mankind.

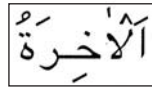
Qur'an Majid is undistorted

Qur'an Majid (the Holy Qur'an) exists in the same language in which it was revealed. It is completely the message of Allah, nothing is incorporated in it.

What we have learnt in this lesson:

We have known about the introduction and importance of the heavenly books, introduction of the Holy Qur'an, the necessity of belief in the heavenly books, and the superiority, the features and greatness of the Holy Qur'an. We will carefully recite the Qur'an Majid and abide by its teachings.

Akhirat



(The life hereafter)

Introduction:

Akhirat means the life hereafter. The life after the worldly and mortal life is called 'Akhirat'. The life of 'Akhirat' begins immediately after one's death. That life has its beginning but no end. That life is for ever. Human beings will be rewarded or punished in Akhirat according to their actions in the world. The great Prophet (Sm) said:

الدُّنْيَا مَزْرَعَةٌ الْآخِرَةُ

"This mortal world is the crop-field of Akhirat". This means that if our actions are good in the present world, we will be rewarded in the world hereafter. For our bad actions, we will be punished.

The importance of belief in Akhirat

To believe in Tauhid and Risalat is a part of Iman. To believe in Akhirat is also a part of Iman. Introducing the Mumin and Muttaqi (the pious believers) Allah says:

وَبِالْآخِرَةِ هُمْ يُوقِنُونَ

Meaning: "They firmly believe in Akhirat as well." (Sura Al Bakara: 4)

The great Prophet (Sm) propagated Tauhid and Akhirat more during his life in Makka. Those who disbelieved in Akhirat were regarded by all the prophets as Kafirs. It is not possible to believe in Tauhid, Risalat and the holy book (Kitab) without believing in Akhirat. So it is indispensable for one to believe in Akhirat to become a Mumin (believer).

Belief in Akhirat makes one a responsible and honest worker. It makes him/her careful about the activities in this world. Because he/she believes that he/she will be accountable to Allah in the next world (Akhirat) for all his/her bad actions in this mortal world. He keeps himself aloof from evil deeds for fear of punishment in the next world. The believer in the next world keeps himself/herself away from evil doings because of his/her fear of accountability to Allah. He/she himself/herself is inspired to do good work with expectation of reward. Thus belief in Akhirat heightens the character of man.

On the other hand, the worldly life is more important to a person who does not believe in Akhirat. He/she has no fear of being accountable to Allah. So he/she does whatever he/she likes. The person without fear of Allah in mind resorts to evil work

whenever chance arises. So the influence of the belief in Akhirat on human life is unlimited. This belief makes human life responsible, careful, stainless and decent.

Some important aspects of the life in Akhirat

1. Death:

The life of Akhirat begins just from death. Any one who was born is sure to die. Allah says:

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ ط

"Every living being has to take the taste of death" (Ale-Imran :185). The virtuous people will have less pangs of death than that of the sinners.

2. The grave:

The period from after death upto the day of resurrection (Qiyamat) is called the life of grave. Two angels named Munkar and Nakir will ask three questions in the grave. Even those not buried in graves, will not be excused from being questioned. Questions will be asked about Rab, Deen (religion) and the Rasul (prophet). Those who abide by the orders of Allah and the Prophet (Sm) in this world, will be able to answer these questions. Their graves will be the places of happiness like jannat (the paradise). But those who do not abide by the orders of Allah and the Prophet (Sm) will not be able to answer them. Their graves will be places of severe pains and sufferings.

3. Qiyamat (The dooms day)

There was a time when there was no universe at all. Almighty Allah has created every thing by dint of Allah's own power. And there will be a time when human beings will forget Allah. There will be none to utter the name of Allah. Allah will then destroy the whole universe. This destruction of the universe is called the Qiyamat. Hazrat Israfil (A) will blow a horn at the appointed time. As a result, everything will be destroyed. Even the scientists agree to such consequences of this universe. They maintain that the sun at one stage will become cold, the moon and the sun will become lightless, there will be collision among the planets, satellites and the stars leading to the destruction of the world.

At the next blow of Hazrat Israfil's (A) horn, human beings will rise up from their respective graves and places. This rising up is called Qiyamat. This is also called the resurrection.

4. Hashar

After the resurrection, all human beings will assemble in a huge field (maidan) at the call of an angel. This is called 'Hashar' or 'the great assembly'. All will have to answer for their worldly actions standing before Allah in the field of Hashar. Those who had faith (Iman) and did good deeds will receive Allah's grace and live peacefully. Those who had no faith and did not perform good deeds will face serious pains and sufferings.

The pious will get the cool and soothing shelter under the 'Arsh' of Allah. They will not suffer and wait with serene hearts for Allah's orders. Human beings and Jinns will be able to see the accounts and records of their worldly deeds on the day of Hashar. Exact and appropriate trial will begin and Allah will be the Judge. The holy prophets and the angels will be the witnesses.

5. Mizan (the scale)

Our virtues and sins will be weighed on the day of 'Hashar'. The instrument which will be used for measurement is called 'Mizan' (the scale). Those whose scale of virtue will be heavier will be owners of heaven. And those whose scale of sin will be heavier will be the inhabitants of Jahannam (hell)

6. Jannat (heaven)

The term 'Jannat' means 'the yard' or 'the garden'. After the short life of the mortal world, the ever-happy and never-ending happy and comfortable place prepared for the believers (the pious) is called the 'Jannat' (heaven). All arrangements for comfortable living are there in the Jannat. Every thing will be available there according to one's choice and desire. In this regard, Allah says: ***"You will be given everything whatever you desire in the Jannat"*** (Sura Ha-mim Sijdah: 31).

The Mumin (believers) will meet their virtuous parents, spouses, children and other relatives in Jannat. There they will gain a new and eternal life. It is not possible to describe the peace and happiness of heaven completely. Hadith-e-Qudsi states that Allah says: ***"Such rewards in heaven are ready for my virtuous believers as no eyes have ever seen, no ears have ever heard and no human hearts could even imagine."***

Allah will remain at the centre of all ecstatic pleasures and happiness in heaven. The pious will be able to see Allah and live happily in Allah's association with everlasting ecstatic peace and serenity. Allah, the Merciful, will be happy with them and they too will be happy by being with Allah.

Who will be the inhabitants of Jannat (the heaven)?

Allah, the Gracious, says: *"The person who is afraid of standing before Him for giving accounts of his worldly activities and who is out of the clutches of evil instincts, will go to Jannat (heaven)."* (Sura Naziat: 40-41)

Names of Jannat

In the Qur'an Majid, there is a mention of eight names of Jannat, which are as follows:

1. Jannatul Firdaus
2. Darul Maqam
3. Jannatul Ma'wa
4. Darul Qarar
5. Darus Salam
6. Jannatul Adn
7. Darun Nayeem
8. Darul Khuld

7. Jahannam (hell)

Jannat, the abode of ever lasting peace, is there for the beloved pious servants of Allah. On the other hand, Jahannam, the place of unending sufferings, is also there for those who do not accept Allah as their Lord, do not express their gratefulness to Allah, do not show loyalty to Allah and rather hostile to Allah. Jahannam is also called 'Nar' (fire) or Dojokh (hell). Jahannam is beset with unending sorrows and sufferings.

There is severe punishment in hell. The sinners will repeatedly be burnt in hell. Skin and flesh of the body will be burnt and torn. New skin and flesh will be given to them again so that the sufferings of burning continues. The inhabitants of hell will neither die nor be kept alive in hell. That means, they will remain there in a precarious plight. The inhabitants of hell will be drowned in hot blood and in a sea of pus. A thorny and bad smelling plant named 'Zaqqum' will be their food in Jahannam. They will be given Hamim (very hot water) to drink when they will be extremely thirsty. They will also be given dirty and stinky water blended with blood and pus. The sinners will be burnt for a never ending duration in hell. The heat of the fire in hell will be extreme. The great Prophet (Sm) said: *"The fire of this world is only one of the seventy one parts of the fire in hell"*.

The sinners, at the time of giving accounts, will humbly request Allah saying: *"Let us to back to the mortal world again. We will come back after performing virtuous activities"*. But Allah will not listen to them and they will be thrown into hell.

Nobody will be able to escape punishment of hell at the cost of wealth or anything else. Sincere compliance with the prescripts of Allah and leading life following the path shown by the Rasul (Sm) are the only ways to escape severe punishment of hell.

Who will be the inhabitants of Jahannam (hell)?

Allah, the Merciful, says: *"The persons who will be disloyal to Allah and greatly emphasize the worldly life, will be the inhabitants of Jahannam (hell)"* (Sura Naziat: 37-39)

Names of seven Dojokhs (hells):

1. Jahannam
2. Habiah
3. Jaheem
4. Saqar
5. Sayeer
6. Hutamah
7. Lajah

What we have learnt in this lesson:

We have got ideas about 'Akhirat'. We have learnt about the importance and the influence of the belief in 'Akhirat'. Moreover, we have come to know about death, grave, Qiyamat, Hashar, Meezan, Jannat and Jahannam.

We will surely believe in the life of Akhirat. We will keep ourselves aloof from all sinful activities out of the fear of accountability and punishment. We will be careful about our activities. We will act for the satisfaction of Allah. We will do good in this mortal world so that we can live happily in the world hereafter.

Exercise

Multiple Choice Questions

1. The person who believes completely in the fundamental aspects of Islam is called -
 - a. Mufti
 - b. Muhsin
 - c. Muslim
 - d. Mumin
2. Hazrat Israfil (A) will blow a horn at the appointed time with the order of Allah. This time is called -
 - a. Qiyamat
 - b. Akhirat
 - c. Hashar
 - d. Mizan
3. The person who regards someone equal to the Almighty Allah. is called...
 - a. Kafir
 - b. Mushrik
 - c. Munafiq
 - d. Unreligious

4. Belief in Tauhid makes human beings
- established on self-glory
 - established on self-confidence and self-respect
 - faithful to Allah
 - Sympathetic to other creations
5. The punishment for the Munafiqs will be more severe than that of the Kafirs and the Musriks, because
- The Munafiqs are the identified persons in the society.
 - Disbelief remains hidden in the Munafiq's heart.
 - The Munafiqs commit more dangerous harm in the society than the Kafirs.

Which one of the following answers is correct?

- i
 - i & ii
 - ii
 - ii & iii
6. The fruitful arrangement of eradicating Shirk from the society is-
- To highlight the demerits of Shirk in mass-media
 - To make human beings of all stages aware of Tauhid
 - To eradicate Shirk from the society by introducing law

Which of the following answers is correct?

- i
- ii
- i & ii
- ii & iii

Read the passage and answer questions. no. 7-8 in the light of it:

Iman has the same relation with Islam as roots have with the stem, branches and leaves of a tree. But Fahim could not understand the matter well from his text book.

7. For understanding the matter properly, Fahim has to-
- know the definition of Iman and Islam
 - go to any expert Islamic scholar for understanding it
 - study the life-history of the prophets and the messengers

Which of the following answers is correct?

- i
- ii
- i & ii
- i, ii & iii

8. Which one of the following is the proper example for ascertaining the relationship between Iman and Islam?
- relationship between rain and cloud
 - relationship between light and lantern
 - relationship between field and corn field
 - relationship between ink and pen

Creative Questions

1. Shafiq is an S. S. C examinee. He went to the Mazar of a peer for seeking dua before examination. Shafiq said in his prayer, "Baba ! Bless me so- that I can pass well in the coming examination" Shafiq saw another student offering Sijda at the Majar. Returning home, Shafiq went to an expert in Islamic scholar to know about their prayer, Then the Islamic scholar replied "Prayer of both of them were Shirk."
 - a. What is Shirk?
 - b. Explain the causes of both of their prayers being Shirk?
 - c. How could Shafiq offer dua at the Mazar without committing Shirk ?
 - d. "Allah does not pardon the sin of committing Shirk with Him"
Evaluate the activity of Shafiq in the light of this Ayat.

2. Hasan kept five thousand taka deposited to Karim as Amanat. After a few months, when Hasan wanted to take back the money from Karim, he said, "I have spent the money " Karim promised to give back the money within seven days. He failed to give back the money in the appointed date. As a result, a quarrel took place between them. When this matter was brought to an expert Alim, he recited the following Hadith. *اية المنافق ثلاث اذا احدث كذب وعدا اخلف واذا اتمن خان*
 - a. How many traits of a Munafiq are there ?
 - b. What do you understand by misappropriation of Amanat ?
 - c. Describe the role of the mentioned Hadith in the said situation.
 - d. Analyse the social importance of the Hadith with meaning.

3. Shafiq met Nafis after many years. Nafis does business home and abroad. When the Azan for Asar prayer was pronounced Shafiq said, "Friend! let's go for offering Salat (Namaz)". Nafis replied, "Wait, I'll go a bit later." Finishing Salat, Shafiq came back and said to Nafis, "How could you be so indifferent to salat." Nafis replied, "Now-a-days I am busy in various kinds of business. I shall offer Namaz properly after setting everything in order." Then Shafiq said , "Can you give me guarantee that you will be alive for many years? No, 'you can't". Rather you know that "This world is the crop-field of Akhirat."
 - a. What does Akhirat mean ?
 - b. Why is it so important to believe in Akhirat?
 - c. How much does Nafis believe in Akhirat? Explain
 - d. "This world is the corp-field of Akhirat" Explain this Hadith in the light of the mentioned passage.

Chapter - 2

Sources of Shariat

Introduction

Islam is a complete and permanent code of life. Allah is its formulator and Hazrat Muhammad (Sm) its last propagator. Allah and Allah's Prophet (Sm) have imposed the rules and regulations of Islam for the welfare of mankind. These rules and regulations are called 'Shariat'. Declaring the completeness of this 'Shariat', Allah says:

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمُ
الْإِسْلَامَ دِينًا (ط)

Meaning: *"Today I have made your religion complete for you and have completed my grace to you. I have selected the Islamic code of life for you"* (Sura Maida: 3)

The rules and regulations of Shariat are indivisible, and the Shariat of Islam is a complete whole. It is prohibited to accept some parts of it and to reject some other parts. It is compulsory to have belief (Iman) in every command of 'Shariat' and to comply wholly with it. To oppose or to violate any rule of 'Shariat' is at the same time to face two dangerous consequences. One is to be faced here and the other hereafter. Allah Ta'la says in this regard: *"Then, do you believe some parts of the holy book (Kitab) and reject the other parts? Hence, those of you who do the same will face the consequences of shame and disgrace in the worldly life, and on the day of judgement, they will be thrown towards severest punishment."* (Sura Baqara: 85)

It is clear from the above Ayat (part of Sura) that the punishment for acceptance of some parts of Shariat and the rejection of some others is severe both in this world and in the Akhirat.

Sources of Shariat are four: (a) Al-Kitab (Qur'anul Mazid), (b) Sunnah, (c) Ijma and (d) Qiyas.

The Holy Qur'an, the first source

The first and the main source of Shariat is the Holy Qur'an. It is a clear document of Shariat. The main structure of Shariat is based on it. Sunnah holds the second place as the source of Shariat because the Holy Qur'an is the basis and Sunnah its explanations. There are brief descriptions of all subjects in the Holy Qur'an. And the Hadith consists of the analysis of those subjects. Allah says about the Holy Qur'an:

وَنَزَّلْنَا الْكِتَابَ تَبْيَانًا لِّكُلِّ شَيْءٍ

Meaning: *"I have revealed the Kitab to you, which is the vivid interpretations of all subjects"* (Sura An Nahal: 89)

Sunnah, the second source

Sunnah is the second source of Shariat. It was the responsibility of the great Prophet (Sm) to give explanations of all the brief matters given in the Holy Qur'an. Allah says in this regard:

وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ -

Meaning: *"And I have revealed the Holy Qur'an to you so that you can explain these issues to the people on whom these are bestowed and so that they may think about them."* (Sura An -Nahal : 44). The explanations of the great Prophet (Sm) are called the Hadith. Allah, the Holiest, has mentioned clearly in the following Ayat (the part of Sura) that the Hadith of the Prophet (Sm) is the source of Shariat:

وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ (ق) وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا (ج)

Meaning: *"Try to hold firmly onto what the Prophet (Sm) has given you and discard those which he has forbidden."* (Sura Al-Hashar: 7)

Ijma, the third source

The third source of Shariat is 'Ijma' or the consensus of the Ummat (followers). Allah has given such status to the Ummat of Hazrat Muhammad (Sm) that it is a great sin to oppose the consensus of the Ummat.

Allah, the Merciful says in this regard: *"Anybody who opposes the Prophet and speaks against the path followed by the pious people even after the right direction is shown to him, shall be directed to the same direction which he has followed and thrown into jahannam (hell). And that is the worst destination"* (Sura An-Nisa: 115). Stressing the Ijma of his Ummat Allah's prophet (Sm) said:

مَا رَأَى الْمُسْلِمُونَ حَسَنًا فَهُوَ عِنْدَ اللَّهِ حَسَنٌ .

Meaning: *"The things which the Muslims accept as good are also good to Allah."* (Kitabus Sunnah)

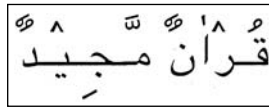
Qiyas, the fourth source

The fourth source of Shariat is Qiyas. New issues will arise in the human society everyday. If the solutions to these issues are found neither in the Holy Qur'an nor in Sunnah nor in Ijma, these are to be solved in the light of Qiyas. The Hadith related by Hazrat Muaz Ibn Jabal (R) is noteworthy in this regard. Allah's Prophet (Sm) asked:

"What will you do if you don't find the solution to any issue in Allah's Kitab?"

"Then I will follow the Sunnah of the Prophet." replied Hazrat Muaz (R). Then the Prophet (Sm) again asked: **"If you still don't find it even in that?"** Hazrat Muaz (R) replied: "Then I will apply my own conscience and intelligence to take decisions. Then Allah's Prophet (Sm) said: **"All praises be to Allah who has made the messenger of Allah's Prophet(Sm) reply in such a way as Allah's Prophet (Sm) has been pleased."** (Ahmad, Abu Dawood, Tirmizi)

The Qur'an Majid



Introduction

The Holy Qur'an contains the messages of Allah. It is the last and the best of all the heavenly books which have been revealed by Allah for the correction of all mankind. It is revealed in the Arabic language because Arabic was the language of the great Prophet (Sm) and his nation. Allah says in this regard:

وَمَا أَرْسَلْنَا مِنْ رَّسُولٍ إِلَّا بِلِسَانِ قَوْمِهِ لِيُبَيِّنَ لَهُمْ (ط)

Meaning: "I have sent every prophet as the speaker of the language of his own nation, so that he can clearly interpret to them." (Sura Ibra'him: 4)

The language of the Qur'an is easy and simple. There is neither any complexity nor any obscurity in it. Allah says in this regard:

فَأَنَّمَا يُسْرِنَهُ لِلسَّانِكِ لَعَلَّهِمْ يَتَذَكَّرُونَ

Meaning: "I have surely made the Holy Qur'an simple in your language, so that they can receive your advice." (Sura Ad-Dukhan: 58)

Allah further says:

إِنَّا أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ

Meaning: "I have surely revealed the Holy Qur'an in the Arabic language, so that you may understand it easily" (Sura Yousuf: 2)

The meaning of Qur'an is 'read'. It is called the Qur'an because it is the most widely read religious book in the world. According to another opinion, the word Qur'an originates from the verb root 'Qaru-n' which means 'to assemble' or 'to collect'.

The Holy Qur'an is the summary of all the previous heavenly books and all the knowledge and science of the world has been assimilated in it. That is why, it is called the Holy Qur'an. And for this reason, it is also called Al-Hakim, the storehouse of knowledge. The Holy Qur'an has a lot of titles. Such as:

- 1) Al-Furqan (الْفُرْقَانُ) which differentiates between truth and falsehood.
- 2) Al-Kitab (الْكِتَابُ) the book
- 3) Az-Zikr (الذِّكْرُ) the advice
- 4) At-Tanzil (التَّنْزِيلُ) which is revealed
- 5) An-Noor (النُّورُ) the light.

The Revelation

The Holy Qur'an was revealed to the great Prophet Hazrat Muhammad (Sm). It was written in Lauhe-Mahfuz (a well protected plate). Allah says in the Holy Qur'an in this regard:

بَلْ هُوَ قُرْآنٌ مَّجِيدٌ فِي لَوْحٍ مَّحْفُوظٍ

Meaning: *"Rather it is the Holy Qur'an which has been preserved in Lauhe Mahfuz (a well-protected place)."*

On the night of Qadr, the entire Qur'an was revealed at a time from 'Lauhe Mahfuz' in a place named 'Baitul Izzah', at the nearest sky from the earth. Afterwards, the initial five Ayats (verses) of Sura 'Alaq' were revealed to the great Prophet Hazrat Muhammad (Sm) through the angel, Jibrail (A) in the month of Ramadan. He was then in meditation in the cave of Hera and so the revelation of the Qur'an remained postponed for many days. Then the Holy Qur'an started to be revealed in parts sometimes five Ayats, sometimes ten Ayats, sometimes part of one Ayat and sometimes one complete Sura were revealed. Thus the revelation of the Holy Qur'an took place throughout the twenty three years of the prophethood of the great Prophet (Sm). The revelation took place in the context of different circumstances, necessities and occasions. In this regard, Allah says in the Holy Qur'an:

وَقُرْآنًا فَرَقْنَاهُ لِتَقْرَأَهُ عَلَى النَّاسِ عَلَىٰ مُكْتٍ وَنَزَّلْنَاهُ تَنْزِيلًا

Meaning: *"And I have revealed this Holy Qur'an in small parts, so that you can read them out to the people gradually and I have revealed it appropriately." (Sura Bani Israil: 106)*

It is further said in the Holy Qur'an: *"The Kafirs (disbelievers) say, why wasn't the entire Qur'an revealed to this man at a time? Yes, this is done so, because this may be well imprinted in your head and heart. And this is why I've arranged it well in separate parts and in a special manner"* (Sura Al-Furqan: 32)

Preservation

Very few of the Arabs knew how to read and write. There was also scarcity of writing materials. But they had good memory. Nabi Karim (Sm) used to memorize the parts of the Holy Qur'an immediately after these were revealed to him. He even used to try to memorize them by moving his two lips with Jibrail (A) at the time of the revelation.

In this regard, Allah says: ***"You do not recite the revelation rapidly in order to memorize it soon. The matter of its preservation and reading is My responsibility."*** (Sura Qiama: 15,16) He used to recite the Holy Qur'an night and day. He also used to direct the Sahabis (his followers) to memorize the Qur'an. They used to memorize the Holy Qur'an by themselves and made their family members memorize the same with care. The humming sound of the recitation could be heard from their houses at dead of night. Nabi Karim (Sm) used to go near the house of the Sahabis in the dark of night and listen to their recitation. He used to send the Sahabis to the farthest areas with a view to teaching the Holy Qur'an. He sent Musa'b Ibn Umar (R) and Abdullah Ibn Umme Maktum (R) to Madinah to teach the Holy Qur'an.

Apart from memorizing the Holy Qur'an, it was systematically written during the period of Prophet Muhammad (Sm). A team of distinguished followers were engaged as the writers of the revelation. Of them, Zaid Ibn Sabit (R), Ubai Ibn Ka'ab (R), Muaz Ibn Jabal (R), Muabia (R), Abu Bakr (R), Umar Farooq (R), Usman (R) and Ali (R) were noteworthy.

Writing materials were scarce during that period. Printing machine was not invented then. So, the Sahabis preserved the Ayats of the Holy Qur'an by writing them on the branches of date trees, pieces of stones, skins, tree-leaves, papers or pieces of clothes, etc.

Compilation

The entire Qur'an was written during the life time of the Prophet (Sm) under his direct supervision. But it was all scattered then. During the period of the first Caliph Hazrat Abu Bakr (R) on the 12th Hijri, a bloody Jiha'd took place in a place named Yamama. Seventy Hafiz-e-Qur'an were martyred in this Jiha'd. Hazrat Umar (R) worried at this. He said to Caliph Abu Bakr (R): "There is a risk of losing the major part of the Holy Qur'an if the Hafiz-e-Qur'an are martyred in different Jiha'ds in this way. So, please arrange for the compilation of the Qur'an Majid." In reply, Abu Bakr (R) asked Hazrat Umar (R): ***"Umar how can you do such work that the holy Prophet (Sm) of Allah did not do?"*** Then Umar (R) replied: ***"By Allah, there is good in it"*** At last, Abu Bakr (R) gave this great responsibility to Zaid Ibn Sabit (R), the writer of the Ohee (message revelation). He wrote the Holy Qur'an on paper in the form of a book

from different manuscripts written during the life of time of the holy Prophet (Sm). It took about one year. This book was kept under the supervision of Abu Bakr (R). After his death the book was in the care of Hazrat Umar (R). After his Shahadat (martyrdom), according to his will, the copy of the Qur'an was kept with his daughter Bibi Hafsa (R), the wife of the holy Prophet (Sm).

The Islamic empire was largely extended during the period of the third Caliph Hazrat Usman (R). Different nations and speakers of different languages embraced Islam in groups because of the spread of Islam. Many of them could not pronounce certain words of the Qur'an in accordance with the reading method of the Quraish. Moreover, the followers of one reading method regarded the followers of other reading methods as wrong readers. Especially Huzafa (R), a distinguished follower (Sahabi), saw the difference in the reading style of the Holy Qur'an among the Muslims who informed the third Caliph Hazrat Usman (R) of the matter. The Caliph immediately discussed the matter with the leading Sahabis and formed a board of four distinguished Sahabis to prepare a documentary edition of the Qur'an. These four Sahabis were Zaid-Ibn-Sabit (R), Abdullah Ibn Zubair (R), Sayeed Ibn Aas (R) and Abdur Rahman -Ibn-Haris (R).

This initiative of Hazrat Usman (R) was taken in Hijri 24. This board prepared seven true copies of the Qur'an from the copy preserved with Bibi Hafsa (R). Each of the copiers was a Hafiz-e-Qur'an. While preparing the copies, they used to listen to the recitation of different Hafizes. For this reason, the entire Muslim world accepted these copies as unfaulty. The original copy was returned to Hazrat Hafsa (R). One of the prepared copies was preserved in the centre with the Caliph and the rest of the copies were sent to different administrative centres, so that there could be no anomaly in the recitation of the Holy Qur'an. Afterwards, the copies preserved in the scattered way were collected from all and destroyed. Thus, the Holy Qur'an was collected under the direct supervision of the third Caliph of Islam Hazrat Usman (R). For this noble deed of the Caliph, he is called 'Jamiul Qur'an or the compiler of the Qur'an.

This compilation of the Qur'an did not bring any change in the order (serial) of Ayats and Suras done by the great Prophet (Sm) as per the instruction of Allah. That is because maintaining the order (serial) of the Ayats is Wajib.

When Hazrat Jibrail (A) brought any part of the Qur'an to the Prophet (Sm), he told the Prophet (Sm) in which place of a Sura the part should be incorporated. Then the Prophet (Sm) called upon and directed the Sahabis (the followers) who used to write the messages to incorporate the revealed part in the proper place of the Sura. In the same

way, the order (serial) of the Suras were also decided by Allah. At present the Suras of the Holy Qur'an are arranged in the same order as they are preserved in Lauhe Mahfuz.

There were no 'Harkats' or symbols of voice in the Holy Qur'an at that time. As a result, the non-Arabian Muslims later faced difficulties in reciting the Holy Qur'an. Then Hajjaj-Ibn-Yousuf, the Iraqi ruler of the Umayyads arranged for the addition of 'Harkats' to the Qur'an and solved this problem.

Makki-Madani Sura

The Holy Qur'an is divided into thirty paras (parts). There are 114 Suras and 6236 Ayats in it. But in another view, there are 6666 Ayats in the Holy Qur'an. In the context of their revelation, these Suras were divided into two parts: Makki and Madani.

The famous opinion about the fixation of Makki and Madani Sura is as follows:

The Suras which were revealed before the Hijrat are called the Makki Suras and the Suras which were revealed after the Hijrat are called the Madani Suras. In this regard, Yahya-Ibn-Salam said: "The Suras which were revealed during the Hijrat of the great Prophet (Sm) till the time of his arrival at Madina are also called the Makki Suras. The Suras which were revealed after his arrival at Madina and during the period of his stay outside Madina are called the Madani Suras."

The number of Suras revealed in Makka is 86 and in Madina 28.

Features of the Makki Suras:

1. The call to Tauhid, iba'dat and Risalat in the Makki Suras is performed.
2. The resurrection after death, accounts of the deeds of the worldly life, the danger of Qiamat, the serene peace in Jannat and the descriptions of the severe punishment in Jahannam (hell) have been emphasized in them.
3. They contain the general principles of Shariat and the descriptions of good character and its characteristics.
4. They narrate the stories of bloody killings of the Mushriks, misappropriation of wealth of the orphans, burial of the alive female children and their various bad practices and ill behaviours.
5. They narrate the facts of the previous prophets and the stories of the miserable consequences of their disobedient Ummat.
6. The Makki Suras are short but grave and significant. Their powerful words vibrates in the ear and throbs in the heart.
7. They emphasize the importance of the contents which is presented through the swearing of the famous objects.

Feature of the Madani Suras:

1. Solutions to different problems of iba'dat, social behaviours, customs, mutual transactions, halal and haram, the law of inheritance, rewards of Jiha'd (religious war), trade and commerce, foreign policy, judicial system, criminal procedure code, personal, familial, socio-economic, political and community life are mentioned in them.
2. The Madani Suras especially deal with inviting the Ahle-Kitab, i.e. the Jews and the Christians, to embrace Islam.
3. Description of the disinterest of the Ahle-Kitab towards truth and their distortion of the Kitabs are given in these Suras.
4. The hypocrisy of the Munafiqs (hypocrites) and their conspiracy against Islam have been unveiled.
5. The Madani Ayats and Suras are lengthy. The objectives and aims of Shariat have been clearly focused in them.

Tilawat-e-Nazira

To recite the Holy Qur'an by seeing is called Tilawat-e-Nazira. It is better and more rewarding to recite by seeing. To learn how to recite the Holy Qur'an, one is required to read at first by seeing it and by correctly pronouncing every letter. Allah's grace (Rahmat) comes down to the house where the Holy Qur'an is recited. The honour and dignity of the persons who face hindrance and difficulty in reciting the Holy Qur'an, will be blessed and rewarded doubly by Allah, the Merciful, as our beloved Prophet (Sm) has mentioned. According to the great Prophet (Sm), the heart (of a person) is just like an empty room, in which there is not even a single Ayat of the Holy Qur'an. Therefore, we will always see and recite the Holy Qur'an correctly.

Importance and good consequences (Fazilat) of reciting the Holy Qur'an

The word 'Tilawat' means 'to read', 'to follow', 'to realize', etc. Allah has revealed the Holy Qur'an to guide mankind to the right and honest path. The Qur'an has presented to human beings a clear description of truth and falsehood, good and bad, heaven and hell and the life here and hereafter. It is a means of salvation for mankind. It is a preserver and bearer of the welfare of the humanity of the world. It was the prime responsibility during the prophethood of the great Prophet (Sm) to make others listen to the recitation of the Holy Qur'an. The Qur'an is the store-house of all kinds of knowledge and science. There is no subject on which information has not been presented in the Qur'an. A French scholar has rightly remarked: "The Holy Qur'an is an institution of science for the scientists, a dictionary for the linguists, a book of

grammar for the grammarians and an encyclopedia of laws". The meaning of the Holy Qur'an has to be understood for clear realization of these things. One has to think and carry out research on the subjects presented here. And one has to devote oneself to reading it with an open heart. About those who do not recite the Holy Qur'an accordingly, Allah says:

أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ أَمْ عَلَى قُلُوبٍ أَقْفَالُهَا

Meaning: *"Don't they think deeply about the Holy Qur'an? Or are their hearts locked?"* (Sura Muhammad: 24)

The real objectives of the revelation of the Holy Qur'an will only be achieved when we recite it with understanding. Allah says in this regard: *"This is a Kitab (holy book) which is full of welfare and which I have revealed to you, so that human beings can realise its Ayats and the wise men take advice"* (Sura Saad: 29)

To recite the Holy Qur'an with 'Tajbeed' is essential. To recite every letter of the Holy Qur'an according to its pronunciation with sifat (the special position of pronunciation of letters) is called Tajbeed. It is a sin to recite the Holy Qur'an with errors. Rasulullah (Sm) has directed us to recite the Holy Qur'an with tajbeed and intonation. He says:

لَيْسَ مِنَّا مَنْ لَمْ يَتَغَنَّ بِالْقُرْآنِ

Meaning: *"The person who does not recite the Holy Qur'an with melodious voice is not established on my principles* (Abu Dawood)." Allah Rabbul A'lameen (the Lord of the Universe) listens to the recitation of a melodious voice.

The Fazilat (good effects) of reciting the Holy Qur'an is enormous. Nabi Karim (Sm) says in this regard:

مَنْ قَرَأَ حَرْفًا مِنْ كِتَابِ اللَّهِ فَلَهُ حَسَنَةٌ وَالْحَسَنَةُ بِعَشْرِ أَمْثَالِهَا

Meaning: *"The person who recites a single letter of the Kitab of Allah, gets Allah's grace and the quantity of this grace is ten times greater."* (Tirmizi)

He further said: *"The house wherein the Qur'an is recited looks as bright to the dwellers of the heaven as the stars look to the inhabitants of the earth"* (Baihaqi). He further said: *"Make your own houses bright with salat and recitation of the Holy Qur'an"*. (Baihaqi)

The recitation of the Holy Qur'an is the best of all kinds of iba'dat (prayer). Allah's Prophet (Sm) says in this regard:

أَفْضَلُ عِبَادَةِ أُمَّتِي قِرَاءَةُ الْقُرْآنِ

"For my Ummat the most rewardable iba'dat is the recitation of the Holy Qur'an."
(Baihaqi)

The success of a nation depends on the recitation of the Holy Qur'an. This success will come when we recite the Qur'an with understanding and implement the instructions of it in the society. The parents of those who will work according to the instructions of the Holy Qur'an after studying it, will wear such a crown on the day of judgement (Qiyamat) that its light will even be brighter than the sunlight. And that person's position will be heightened so much that we cannot even imagine it now.

We will always recite the Holy Qur'an with care, try to understand it and act accordingly.

Shane-Nuzul (the background)

'Shan' means position, reason, incident, context etc. and 'Nuzul' means revelation. The Ayats and Suras of the Holy Qur'an were revealed in the context of certain incidents and situations. An incident or situation centring which an Ayat or a Sura was revealed is called the 'Shane-Nuzul' of that Ayat or Sura.

Usefulness of knowing the Shane-Nuzul:

1. We can know the mystery of promulgating the rules of Shariat.
2. We can understand the right meaning of the Ayats and resolve the complexity of the meanings-

Sura Ad-Duha

سُورَةُ الضُّحَىٰ

(Revealed in Makkah: No. of Ayats: 11)

Shane-Nuzul

It is described in the Hadith that the holy Prophet (Sm) once could not perform Salatut Tahajjud for three consecutive nights as he was sick. Jibrail (A) also did not come to him with Ohee (message) during that period. Then the Mushriks started saying: "Allah has deserted Muhammad (Sm) and is displeased with him". Also Umme Jamil, the wife of Abu Lahab, came and said to Nabi Karim (Sm), "O Muhammad, I think your devil has deserted you. I have not seen him coming to you for two or three nights." Then Allah Ta'ala revealed this Sura.

Word Meaning

الضُّحَىٰ	forenoon the first part of the day	أَخِرَةً	period is
وَ	and	خَيْرٌ	the best
لَيْلٌ	Night	لَكَ	for you
سَجَىٰ	situation	الْأُولَىٰ	first the worldly life
إِذَا	When	سَوْفَ	very soon
مَاوَدَّعَ	he has not deserted	يُعْطِيكَ	will reward you
وَمَا قَلَىٰ	and is not displeased	تَرْضَىٰ	you will be Pleased
لَ	must	أَلَمْ يَجِدِكَ	did he not find you?
يَتِيمًا	orphan, in a shelterless	عَائِلًا	Poor
فَأَوَىٰ	he has given shelter of ever	أَغْنَىٰ	made rich
وَجَدَ	has received	لَا تُقْهَرُ	do not be rude
رَبِّ	the protector	سَائِلٍ	Person who prays
كَ	you	أَلَا تَنْهَرُ	do not threat
ضَالًّا	one who lost the way	نِعْمَةً	contribution, riches
هَدَىٰ	has shown the way	حَدَّثَ	wealth
			describe express
			gratitude

Sura Ad-Duha

سُورَةُ الضُّحَىٰ

(Revealed in Makkah: No. of Ayats: 11)

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ضَالًّا	one who lost the way	نِعْمَةً	contribution, riches
هَدَىٰ	has shown the way	حَدَّثَ	wealth
			describe express
			gratitude

Translation

In the name of Allah, the most Beneficent, most Merciful.

1. By the forenoon of the of .
2. And the night when it is quiet.
3. Your Protector has not deserted you nor is He displeased with you.
4. And surely the latter period is better for you than the former.
5. And soon your protector will grace you and you will be pleased.
6. Didn't He (Allah) find you an orphan and then give you another?
7. And He (Allah) found you uninformed about the path, so He showed the way.
8. And He (Allah) found you helpless, so, He (Allah) made you free from wants.
9. So, do not be rude to the orphans.
10. And do not threaten anybody who asks.
11. And show your gratitude to your Creator by expressing His (Allah's) Niamats.

Teachings

Allah, the Merciful, used to shower Allah's grace ceaselessly on the prophets (Nabi-Rasuls) since their birth. Our Prophet Nabi Karim (Sm) was an orphan, and Allah arranged everything for rearing him up well. He was in search of truth, and Allah showed him the way. He was poor, and Allah made him well-to-do. In this sura, after mentioning all the grace of Allah, Allah ordered him not to be rude to the orphans and not to threaten the beggars but to express the Niamat (grace) of Allah.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

۱- وَالضُّحٰی لَا

۲- وَاللَّیْلِ اِذَا سَجٰی لَا

۳- مَا وَدَّعَكَ رَبُّكَ وَمَا قَلٰی ط

۴- وَلَآخِرَةُ خَیْرٌ لَّكَ مِنَ الْاَوَّلٰی ط

۵- وَلَسَوْفَ یُعْطِیْكَ رَبُّكَ فَتَرْضٰی ط

۶- اَلَمْ یَجِدْكَ یَتِیْمًا فَاَوٰی ط

۷- وَوَجَدَكَ ضَالًّا فَهَدٰی س

۸- وَوَجَدَكَ عَانِیًا فَاَغْنٰی ط

۹- فَاَمَّا الْیَتِیْمَ فَلَا تُقَهِّرْ ط

۱۰- وَاَمَّا السَّآئِلَ فَلَا تَنْهَرْ ط

۱۱- وَاَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ ط

Sura Ad-Duha

سُوْرَةُ الضُّحٰی

(Revealed in Makkah: No. of Ayats: 11)

Shane-Nuzul

It is described in the Hadith that the holy Prophet (Sm) once could not perform Salatut Tahajjud for three consecutive nights as he was sick. Jibrail (A) also did not come to him with Ohee (message) during that period. Then the Mushriks started saying: "Allah has deserted Muhammad (Sm) and is displeased with him". Also Umme Jamil, the wife of Abu Lahab, came and said to Nabi Karim (Sm), "O Muhammad, I think your devil has deserted you. I have not seen him coming to you for two or three nights." Then Allah Ta'ala revealed this Sura.

Word Meaning

الضُّحٰی	forenoon the first part of the day	اٰخِرَةٌ	period is
وَاللَّیْلِ	and Night	خَیْرٌ	the best
وَ	and	لَكَ	for you
سَجٰی	situation	اَلْاَوَّلٰی	first the worldly life
اِذَا	When	سَوْفَ	very soon
مَا وَدَّعَ	he has not deserted	یُعْطِیْكَ	will reward you
وَمَا قَلٰی	and is not displeased	تَرْضٰی	you will be Pleased
لَ	must	اَلَمْ یَجِدْكَ	did he not find you?
یَتِیْمًا	orphan, in a shelterless	عَانِیًا	Poor
فَاَوٰی	he has given shelter of ever	اَغْنٰی	made rich
وَجَدَ	has received	لَا تُقَهِّرْ	do not be rude
رَبِّ	the protector	سَآئِلَ	Person who prays
كَ	you	اَلَا تَنْهَرُ	do not threaten
ضَالًّا	one who lost the way	نِعْمَةٌ	contribution, riches
هَدٰی	has shown the way	حَدِّثْ	wealth
			describe express
			gratitude

This Sura teaches us

1. Allah never deserts His beloved people. However grave their danger may be, he will put an end to it .
2. When Allah bestows wealth, prestige and honour on any person, he/she has to come forward in relieving the pains of the poor and the distressed.
3. Instead of rebuking the beggars, we have to help them as much as possible. This is because Allah has earmarked the share of the beggars and the distressed in the wealth of the rich. The distance between the wealthy and the poor can be reduced by Zakat, Sadqa, gifts, alms, etc.
4. Wealth is the Niamat (gift) of Allah. Whenever Allah pleases anybody with gifts, he has to acknowledge his gratitude without being miserly.
5. Knowledge and science is a great gift of Allah. The duty of those who have made themselves successful by acquiring knowledge and also who have been able to enlighten themselves with the light of education, is to release others from the curse of ignorance. Illiteracy and ignorance is the curse of a nation. It is the prime duty of every literate and wise person in society to come forward to eradicate this ignorance and illiteracy from the society.

Sura-Al-Inshirah

سُورَةُ الْاِنْشِرَاحِ

(Revealed in Makka: No. of Ayats: 8)

Shane-Nuzul (the background)

The people of Makka used to respect Hazrat Muhammad (Sm) before he gained Nubuyat (prophethood). They used to call him Al-Amin (the faithful) and listen to him with respect. But after he started preaching Islam, the people of Makka began to tease and laugh at him. The Kafirs and Mushriks (the disbelievers) of Makka turned into his enemies. They continued to tease him thinking him to be helpless and troubled him and his Sahabis (followers) in many ways. The great Prophet (Sm) became worried and pessimistic because of their oppression and torture. Under these circumstances, Allah revealed this Sura to console Allah's Prophet (Sm).

Sura Ad-Duha

سُورَةُ الضُّحَىٰ

(Revealed in Makkah: No. of Ayats: 11)

Shane-Nuzul

It is described in the Hadith that the holy Prophet (Sm) once could not perform Salatut Tahajjud for three consecutive nights as he was sick. Jibrail (A) also did not come to him with Ohee (message) during that period. Then the Mushriks started saying: "Allah has deserted Muhammad (Sm) and is displeased with him". Also Umme Jamil, the wife of Abu Lahab, came and said to Nabi Karim (Sm), "O Muhammad, I think your devil has deserted you. I have not seen him coming to you for two or three nights." Then Allah Ta'ala revealed this Sura.

Word Meaning

الضُّحَىٰ	forenoon the first part of the day	أَخِرَةً	period is
وَاللَّيْلِ	and Night	خَيْرٌ	the best
سَجَىٰ	situation	لَكَ	for you
إِذَا	When	الْأُولَىٰ	first the worldly life
مَا وَدَّعَ	he has not deserted	سَوْفَ	very soon
وَمَا قَلَىٰ	and is not displeased	يُعْطِيكَ	will reward you
لَئِيْمًا	must orphan, in a shelterless	تَرْضَىٰ	you will be Pleased
فَأَوَىٰ	he has given shelter of ever	أَلَمْ يَجِدْكَ	did he not find you?
وَجَدَ	has received	عَائِلًا	Poor
رَبِّكَ	the protector	أَغْنَىٰ	made rich
كَذٰلِكَ	you	لَا تُقْهَرُ	do not be rude
ضَالًّا	one who lost the way	سَائِلٍ	Person who prays
هُدًى	has shown the way	أَلَا تَنْهَرُ	do not threat
		نِعْمَةً	contribution, riches
		وَالْحَسْبُ	wealth
		حَدَّثَ	describe express
		شُكْرًا	gratitude

Word-Meaning:

أَلَمْ نَشْرَحْ	I have't expanded or
	opened
لَكَ	for you
صَدْرَهُ	chest
كَ	you
وَضَعْنَا	I've removed
عَنْكَ	from you
وِزْرٍ	burden
الَّذِي	what/that
أَنْقَضَ	(has) broken frought
ظَهْرَكَ	your back

رَفَعْنَا	have the heightened up
ذِكْرَكَ	your fame, your mention
إِنَّ	certainly
عُسْرٍ	trouble, danger
يَسْرٍ	ease, pace
فَرَّغْتَ	you are free from anxiety
فَأَنْصَبْ	work hard, devote yourself
	to Ibadat (worship)
إِلَى	to, at
فَارْغَبْ	put your exclusive
	attention

Translation

In the name of Allah, the most Beneficent, most Merciful.

1. Hazrat, I expanded your chest your betterment.
2. And removed your burden from you.
3. Which was very painful for you?
4. And I've given high esteem to your fame.
5. Certainly there is ease with pain.
6. Of course, ease is with pain.
7. So, whenever you are free devote yourself to iba'dat,
8. And pay your attention to your Creator.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

۱- أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ لَا

۲- وَوَضَعْنَا عَنْكَ وِزْرَكَ لَا

۳- الَّذِي أَنْقَضَ ظَهْرَكَ هـ

۴- وَرَفَعْنَا لَكَ ذِكْرَكَ ط

۵- فَإِنَّ مَعَ الْعُسْرِ يُسْرًا لَا

۶- إِنَّ مَعَ الْعُسْرِ يُسْرًا

۷- فَإِذَا فَرَّغْتَ فَانصَبْ

۸- وَإِلَىٰ رَبِّكَ فَارْغَبْ ع

Teachings

The great Prophet (Sm) even before attaining the Prophethood used to think that the religions of the Kafirs, Mushriks, Christians and Jews were wrong and false. But he himself also did not know the right path. For this reason, he was always worried and restless. Allah relieved him of this restlessness by bestowing upon him Prophethood and broadened his heart. Allah gave him wonderful courage, firm attitude, broadness of heart and knowledge and wisdom.

The injustice and oppression, the activities devoid of principles and the examples of being characterless in the Arabian society made him sad with anxiety. But he did not know the right way to eradicate these evils from the society. In fact, this anxiety was an intolerable burden on his heart. But Allah made him the prophet and showed him the bright way to free society from oppressions and evil acts. The Prophet (Sm) with a torch of rectification in his hand, gave a clarion call to the Arab nations, who were in deep darkness of illiteracy, to the path of the light of hedayet. They did not respond to his call easily. They all, excepting a few followers, began to oppose him. But the light of Islam reached all around within a short time.

There was no tribe in Arabia where the holy name of the Prophet (Sm) did not reach. Then the whole of Arabia with all their might became his enemy and opposed him.

The holy Prophet (Sm) and his followers were fed up with their continuous suppression and oppression. Then consoling the holy Prophet (Sm) Allah said "***This hard and difficult situation will not last long, rather it will come to an end very soon.***" Giving him a special instruction, Allah said that when he would retire from the responsibilities of spreading Islam, training up his followers, bearing the responsibilities of the family etc., he should engage himself in the devotion of Allah and in spiritual perseverance.

This sura teaches us

1. Allah opens up one's heart to receive if one tries sincerely and devotedly to realize truth and justice.
2. The door of knowledge is opened up to one when one tries rightly to acquire education and knowledge.
3. The social indiscipline, frustration, anarchy, sin and viciousness make the conscious people sad. They may have to face adverse situation in eradicating these unwanted things. But they should not be disheartened because injustice does not last long. Truth will undoubtedly prevail.
4. Every moment of one's life is extremely valuable and the responsibilities and duties of this world are also endless. To carry out these responsibilities properly is equivalent to worshipping Allah.
5. The essential duty of a believer is to offer iba'dat to Allah and devote himself/herself to Allah's remembrance after the worldly problems and business are over. This brings mental peace and develops the soul.

Sura - At-Teen

سُورَةُ التِّينِ

(Revealed in Makka: No. of Ayats: 8)

Shane-Nuzul (the background)

In this Sura, it has been pledged in the names of two very useful trees and fruits and two holy places. These two trees are 'Anjir' and 'Zaitun'. The fruits of Anjir trees are very delicious. And the fruits of Zaitun are propitious and produce oil. The 'Tur' (a mountain) is the place of conversation between Hazrat Musa (A) and Allah. And 'Baladul Amin' is holy Makka, the birth place of Rasulullah (Sm). And Al-Masjidul Haram is situated here where all kinds of bloodshed are prohibited. In this sura, the names of these glorious places are mentioned and a call is given to mankind to accept Iman (faith) and perform good deeds.

Human beings are very nicely shaped. So, their activities should be very good too. If they are engaged in bad activities, their punishment will be very serious. And those who are used to performing good deeds, will receive unlimited rewards. This sura was revealed in this context.

Word -meaning:

التِّينُ	-Anjir or a fruit like the fig		
الزَّيْتُونُ	-Zaitun', a fruit like Olive		
طُورٌ	-Tur hills		
سَيِّئِينَ	-The Senai Mountain. The mountain with fruit trees is called simin and saina'		
الْإِنْسَانَ	-Mankind		
تَقْوِيمٌ	Shape, structure	غَيْرٌ مَّمْنُونٌ	unending limitless
ثُمَّ	again	مَا يُكَذِّبُكَ	what can make you a liar
هُ	him	الَّذِينَ	the day of Qiamat, the day of result, code of life, religion
رَدَدْنَاهُ	I've brought him down		
الَّذِينَ	those people/they		
أَمَنُوا	Have faith/believed	أَسْفَلَ	at the bottom

عَمِلُوا الصَّالِحَاتِ done good work
لَهُمْ from them
أَجْرٌ reward gift in return

إِلَّا but, except
أَحْكَمُ the best judge
الْحَاكِمِينَ the judges

Translation

In the name of Allah, the most Beneficent, Most Merciful.

1. Pledging in the names of 'Anjir' and 'Zaitun'.
2. Again pledging in the name of 'Senai mountain'
3. And pledge in the name of this safe city (Makka).
4. Certainly, I have created man in the best shape.
5. Then I have brought him down to the lowest level.
6. But, for people except those, who have faith (Iman) and done good deeds great rewards are waiting.
7. Oh, the ever-great prophet, who can make you a liar about this day of results (Qiamat)?
8. Isn't Allah the best of all the Judges?

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

١- وَالزَّيْتُونَ وَالْأَنْجُرُونَ لَا

٢- وَطُورِ سَيْنَاءَ لَا

٣- وَهَذَا الْبَلَدِ الْأَمِينِ لَا

٤- لَقَدْ خَلَقَ الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ ز

٥- ثُمَّ رَدَدْنَاهُ أَسْفَلَ سَافِلِينَ لَا

٦- إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَا
فَلَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ

٧- فَمَا يَكْذِبُكَ بَعْدُ بِالدِّينِ ط

٨- أَلَيْسَ اللَّهُ بِأَحْكَمِ الْحَاكِمِينَ ع

In this Sura it is pledged in the names of 'Anjir', 'Tur-e-Senai' (mountain of Senai) and the secured city of Makka. By 'Teen' and 'Zaitun', Syria and Palestine were referred to as these two countries produce these two fruits. Innumerable prophets from Hazrat Ibra'him (A) upto Hazrat Isa (A) came to these two regions. Hazrat Musa (A) was given the prophethood in the "Tur" hills. And the very foundation of the city of Makka was laid down by Hazrat Ibra'him (A) and Ismail (A).

This Sura teaches us:

1. Allah Ta'ala has created human beings shapely. The human shape is really incomparable.
2. Allah has given knowledge to human beings after creating them shapely. By dint of this knowledge, man has been considered the best of all creations and brought under control even those stronger than himself.
3. When a human being uses his/her own body and strength in unjust and sinful activities, he /she gradually goes down into such a bottomless level as there is no level lower than this. Such incidents are widely seen in human society. Greed, lust, desire, jealousy, malice and anger lower human beings to the lowest level. They even lose their sense of distinguishing what is good or what is bad. They then become worse than four-footed animals. A four-footed animal attacks its enemy with its nails, claws and teeth. But, to avenge, human beings commit murder and other heinous crimes destroying human habitations within the shortest possible time by using deadly weapons. Such cruelty and barbarous acts of human beings can not be compared even with the cruelty of ferocious animals.
4. However, those who are Mumins and virtuous do not reach upto this level. They protect their honour given by Allah. Their character is well developed. They are respectful to one another and kind hearted.
5. The results and consequences of the activities of these two classes of human beings are not the same. Punishment for those sinning at the lowest level and reward for those having good character are inevitable.
6. Appropriate punishments and just rewards cannot be given in this world. Therefore, there is no reason and way to disbelieve in Akhirat, the life hereafter.
7. Allah, the greatest of all the judges, will arrange severe punishment for the offenders and unimaginable reward for the virtuous.
8. No conscious person can make the great Prophet (Sm) a liar by disregarding the trial of Akhirat. This is because Allah, the Gracious, is the greatest of all the judges.

Sura-Al-Qadr

سُورَةُ الْقَدْرِ

(Revealed in Makkah: No. of Ayats: 5)

Shane-Nuzul (the background)

The main purpose of the revelation of this sura is to highlight the glory, importance and dignity of the Qur'an Majid.

It is described in the Riwayat of Ibn-Hatim regarding the background of this sura: "One day Rasulullah (Sm) discussed the activities of great men of the Bani Israil who had passed eighty years in the iba'dat of Allah (worshipping Allah). They did not disobey Allah even for a single moment. These four great men were Hazrat Ayyub (A) Zakariyya (A), Hizqeel (A) and Eusha-Ibn-Noon (A). Hearing this, the Sahabis (followers) were astonished because the previous prophets and their ummats lived long and got the opportunity of offering iba'dat to Allah for many years. But the life of the holy Prophet (Sm) as well as his ummats was much shorter and so it was not possible for them to be equal to their predecessors in worshipping Allah. At the distress of the Sahabis, Hazrat Jibrail (A) came to the great Prophet (Sm) instantly and said: "Your Ummats have been astonished to hear about the iba'dat of those four people. Allah has given you something better than this." Then he recited 'Sura Qadr' to him.

Word-meaning

إِنَّا - certainly I	مَا - what?
أَنْزَلْنَاهُ - I have revealed it	خَيْرٌ - the best
لَيْلَةٍ - night	أَلْفٌ - thousand
الْقَدْرُ - dignity, majesty	شَهْرٌ - month
وَمَا أَدْرَاكَ - do you know?	تَنْزِيلٌ - comes down
رُوحٌ - Jibrail (Am). It is said in the Hadith that Jibrail (Am) come down to this earth with a big group of angels and pray for Allah's grace for men and women who are deeply engaged in Allah's Ibadat (worshipping Allah)	
بِأَمْرِ - by order of	الْمَلَائِكَةُ - angels
كُلِّ - All	هِيَ - that
أَمْرٌ - incident	حَتَّى - to, up to
سَلَامٌ - peace	مَطْلَعِ - rise
	الْفَجْرِ - morning

Translation:

In the name of Allah the most Beneficent, the most Merciful.

1. I have certainly revealed this (the Qur'an), on the night of majesty (Qadr).

2. And to you know how this night of Qadr is?

3. The night of 'Qadr' is better than a thousand months.

4. On this night the angels and the 'Ruh' (the souls) come down with Allah's permission, carrying all His instructions.

5. Peace! It continues till sunrise.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

۱- اِنَّا اَنْزَلْنٰهُ فِیْ لَیْلَةِ الْقَدْرِ ۚ

۲- وَمَا اَدْرٰکَ مَا لَیْلَةُ الْقَدْرِ ۚ

۳- لَیْلَةُ الْقَدْرِ لَا خَیْرٌ مِّنْ اَلْفِ شَهْرٍ ۚ

۴- تَنْزَلُ الْمَلٰٓئِکَةُ وَالرُّوْحُ فِیْهَا بِاِذْنِ رَبِّهِمْ ۚ مِنْ کُلِّ اَمْرِ

۵- سَلٰمٌ هِیَ حَتّٰی مَطْلَعِ الْفَجْرِ

Teachings:

Mentioning the fact of the revelation of the Qur'an Majid and the dignity of the night in which it was revealed, Allah, the ever gracious, says that the Qur'an was revealed on the night of Qadr. And the dignity of 'Sahabe Qadr' is greater than that of one thousand months. Jibrail (A) comes down to earth along with other angels carrying Allah's orders. Complete peace prevails on this night till sunrise.

Learnings from this Sura:

1. The Holy Qur'an is Allah's message, Allah revealed it on Shabe Qadr and the meaning of its revelation on this night is that the entire Qur'an was revealed on this night at a time. It is known from the Hadith that the entire Qur'an was first revealed in the first sky named 'Baitul-Izzah'. Then by the order of Allah it was revealed to Nabi Karim (Sm) gradually and according to necessity in twenty-three years.
2. 'Lailatul Qadr', i.e. the night of the revelation of the Qur'an is a glorious and significant night. Decisions on all issues are given very scientifically on this very night. There is a hint in the Hadith as to which night is Shabe Qadr. The nights of the uneven dates of the last ten days of the Ramadan is Shabe Qadr. And according to many scholars, this night is the 27th night of the month of Ramadan.

3. The 'iba'dat' (Worshipping of Allah) on 'Lailatul Qadr' (the night of Qadr) is better than the iba'dat for one thousand months. It is mentioned in the Hadith Sharif (the holy Hadith) that all the past sins of a person who remains standing on this night for the iba'dat with faith and hope for having good results from Allah will be pardoned.
4. The 'Lailatul Qadr' has acquired much dignity only because the Holy Qur'an was revealed on this night. It actually shows the basic glory and dignity belonging to the Qur'an Majid. Therefore, the person, the society and the nation that will uphold the Qur'an Majid within themselves and will abide by its instructions will possess special dignity and honour.

Sura Zilzal

سُورَةُ الزَّلْزَالِ

(Revealed in Madinah. No. of Ayats: 8)

Shane-Nuzul

The terrible earthquake which will take place before the Qiyamat (the doomsday) and the accounts of worldly activities in the field of Hashar (Judgement) have been described in this sura. There will be repeated earth quakes before the destruction of the earth and huge pieces of gold, silver and minerals within the earth will come out. Seeing this situation, all human beings will be terrified and will ask one another as to what had happened to the earth that all its minerals are coming out today.

The sura was revealed inspiring human beings to live lives of justice and truth giving up greed and lust for wealth and riches of this temporal world.

<p>اِذَا - when</p> <p>زُلْزَلَتْ - will be shaken</p> <p>الْأَرْضُ - earth</p> <p>أَخْرَجَتْ - will vomit, bring forth</p> <p>أَثْقَالٌ - heavy burden</p> <p>هَا - his/her</p>	<p>أَوْحَى - has ordered</p> <p>يَصْدُرُ - will come out</p> <p>أَشْتَاتًا - in groups separately</p> <p>أَعْمَالَهُمْ - their activities</p> <p>مَنْ - the person</p> <p>يَعْمَلُ - will work</p>
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قَالَ - will say/tell

مَا لَهَا - what has happened to it?

يَوْمَئِذٍ - that day

تُحَدِّثُ - will speak

أَخْبَارٌ - news

مِثْقَالَ - quantity/amount

ذَرَّةً - particles, smaller than ants

خَيْرٌ - good/better

شَرٌّ - bad, sin

يَرَهُ - will observe that

Translation:

In the name of Allah, the most Beneficent, the most Merciful

1. When the earth will be shaken with its shaking
2. And the earth will bring forth all its internal burdens.
3. And the human beings will start saying, "What has happened to this earth?"
4. On that day, the earth will narrate its own story
5. This is because your Protector will order it
6. On that day human beings will come out in different groups, because they will be shown their own deeds
7. The person who will do the slightest good thing will also see it himself.
8. And the person who will do the slightest bad thing will also see it himself.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

١- إِذَا زُلْزِلَتِ الْأَرْضُ زِلْزَالَهَا

٢- وَأَخْرَجَتِ الْأَرْضُ أَثْقَالَهَا

٣- وَقَالَ الْإِنْسَانُ مَا لَهَا

٤- يَوْمَئِذٍ تُحَدِّثُ أَخْبَارَهَا

٥- بِأَنَّ رَبَّكَ أَوْحَى لَهَا

٦- يَوْمَئِذٍ يَصْدُرُ النَّاسُ أَشْتَاتًا لِيُرَوْا أَعْمَالَهُمْ

٧- فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ

٨- وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ

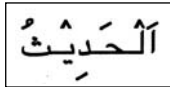
Teachings

The world is short-lived. The life time of human beings here is also short. But this temporal worldly life is very precious. All the big and small activities of life are being recorded. After the destruction of this world, Hazrat Israfil (A) will once again blow the horn. Then all the human beings will arise from their respective graves and assemble in the field of judgement (Maidan of Hashar). Then everybody will come to see all his/her respective small and big activities.

Learnings from this Sura:

1. Deeds of life, conversations, movements all should be guided by Shariat.
2. Physical strength, manpower, financial strength – nothing will come to any use in Akhirat (the life hereafter). Wealth and riches – the main root of all sins – will be useless in the next world (Akhirat).
3. In the field of judgement every person will observe the accounts of his/her own activities.
4. Good activities, although very small, should not be neglected and avoided thinking them to be tiny. This is because innumerable good activities of this kind taken together will appear to be very big good work to Allah.
5. We should not involve ourselves in any sinful activity thinking it to be insignificant because even small sinful activities lead human beings to greater sinful activities. In this connection, the holy Prophet (Sm) told Hazrat Aisha (R), ***"O Aisha, try to keep away from those sins which are regarded as small, because Allah will take accounts of these also."*** (Musnad-e-Ahmad)

Al-Hadith



'Hadith' means speeches or, in the language of shariat, the messages, activities and the silent agreements of the great Prophet (Sm). In the same way, the speeches, activities and the silent agreements of the Sahabis (the followers) and the Tabiins are called Hadith. Hadith is the second source of Islamic Shariat. In view of the above definition, Hadith can be divided into three parts:

- a. Qawli
- b. Fi'li
- c. Taqriri

Qawli Hadith (قَوَلِيّ)

Each and every message uttered by the holy Prophet (Sm) is called 'Qawli Hadith' or 'message-based' Hadith.

Fi'li Hadith (فِعْلِيّ)

The activities of the great Prophet (Sm) as a Rasul are called Fi'li or 'activity-based' Hadith.

Taqriri Hadith (تَقْرِيرِيّ)

The Taqriri or agreement-based Hadith includes what the Sahabis (the followers) used to say about Shariat and do in presence of the great Prophet (Sm) who did not oppose them, rather gave his agreement to them by keeping silent. In view of the Sanad or Rabee (Hadith describers) Hadith can be divided into three types.

As—

- a. Marfoo
- b. Mawqoof
- c. Maqtu

Marfoo Hadith (مَرْقُوعٌ)

Marfoo Hadiths are those whose sources of descriptions reached upto Rasulullah (Sm).

Mawqoof Hadith (مَوْقُوفٌ)

Mawqoof Hadiths are those whose sources of description could be traced upto the Sahabis (the followers).

Maqtu' Hadith (مَقْطُوعٌ)

Maqtu' Hadiths are those whose sources of description could be traced upto the Tabieen (i.e. their speeches, activities or approval). And there is another kind of Hadith which is called 'Hadith-e-Qudsi'. The basic fact about this type of Hadith was received from Allah by the holy Prophet (Sm) and afterwards he informed his ummats of this in his own language.

Sanad (سَنَدٌ)

The description of Hadiths from individual to individual is called 'Sanad'. And the persons who have described the Hadiths are called the 'Rabee'.

Matan (مَتْن)

The gist or the main message of Hadith is called 'Matan'.

Preservation and Compilation of Hadiths:

Generally, the writing of Hadith during the life-time of Rasulullah (Sm) was prohibited. Because, if the Hadith was written down at that time, there might have been a risk of mixing the Hadith with the Qur'an. The people of Arabia had strong memory. Encouraging them to memorize the Hadith the holy Prophet (Sm) said, "The person who will listen to my Hadith, preserve it and disseminate it to others in the same way as he/she had listened will be fortunate." The Sahabis (the followers) memorised the Hadith and conveyed them to others. During the reign of Khulafa-e-Rashedin and Bani Umayyad, the Hadith of Rasul (Sm) was thus memorised and preserved for a long time. But the letters, contracts, charters etc. of Rasulullah (Sm) were preserved in the written form. Moreover, a good number of Sahabis had written many Hadiths of Rasulullah (Sm) on their personal initiative. In this regard, "Saheefa-As-Sadika" of Abdullah Ibn Amar Ibn Aas (R) consisting of five hundred Hadiths is specially mentionable. At the beginning of Hizri 100, the famous Umayyad Caliph Umar Ibn Abdul Aziz (R) gave orders for writing down the Hadith at the official level. The first exclusive collection of Hadith is Imam Malik's (R) 'Muwatya'. The third century of Hizri is the golden period of compilation of Hadith. Six exclusive books on Hadith were compiled during that period. Taken together, these are called Sihah Sittah or six exclusive books of Hadith. These books and collections of Hadiths are named as follows:

1. Sahih Bukhari — Imam Muhammad Ibn Ismail (R)
2. Sahih Muslim — Imam Muslim-Ibn Hajjaj (R)
3. Sunane Nasai — Abdur Rahman-Ibn Shuaib (R)
4. Sunane Abu Dawud — Imam Abu Dawud (R) and Sulaiman Ibn Ashas (R)
5. Jame Tirmiji — Imam I'sa Muhammad Ibn I'sa Tirmiji (R)
6. Sunane Ibn Majah — Imam Abu Abdullah Ibn Yazid Majah (R)

Importance and Necessity

Allah, the Merciful, has described all the orders, restrictions, principles, rules and regulations of Islamic Shariat in the Qur'an Majid. The directions, basic rules and instructions of Shariat have been described very briefly in it. The great Prophet (Sm) used to give necessary explanations to implement these short directions and instructions. These explanations and analyses made by the Prophet (Sm) are Hadith. For example, orders to establish Salat (prayers) have been given in the Qur'an Majid.

But detailed descriptions as to how many times a day we are required to perform, how many Rakats are to be performed at each time and how to perform in each Rakat are not given in the Holy Qur'an. In the same way, the matter of Zakat is told in the Holy Qur'an. But in it no mention has been made as to the quantity of Zakat to be given. The descriptions of the rules and regulations given by the great Prophet (Sm) as per the desire of Allah are the Hadiths. This is why, the importance of the Hadith is as great as that of the Qur'an. Allah, says in this regard:

مَا تَأْتَاكُمْ الرَّسُولُ فَخُذُوهُ (ق) وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا (ج)

Meaning: "Accept those that the Rasul (Sm) gives you and keep away from those that he prohibits" (Sura Hashar: 7)

The great Prophet (Sm) himself hinting at the necessity of the Hadith, said:

تَرَكَتُ فِيكُمْ أَمْرَيْنِ لَنْ تَضِلُّوا مَا تَمَسَّكْتُمْ بِهِمَا كِتَابَ اللَّهِ وَسُنَّةَ رَسُولِهِ -

Meaning: "I am leaving two things amongst you. As long as you hold these two things tight, you will not lose your way one is Allah's Kitab (Qur'an) and the other is the 'Sunnah' of Allah's Rasul (Sm)" (Mashkat).

As each and every Ayat and direction of the Qur'an gives light to human beings leading them towards the right way, in the same way, the Hadith of Rasul (Sm) leads the entire mankind towards the path of justice, truth and peace. As the Qur'an is ever true, so is Hadith. In this connection, it is declared in the Qur'an Majid:

قُلْ أَطِيعُوا اللَّهَ وَالرَّسُولَ (ج) فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ لَا يُحِبُّ الْكٰفِرِينَ

Meaning: "You say, do as Allah and His (Allah's) Rasul say. If you do not do so, then know that Allah does not like the Kafirs" (Sura Ale-Imran: 32)

The great Prophet (Sm), in his speech on the occasion of his last Hajj (pilgrimage), directed the Muslim Ummah and said, "It is the duty of those who are present here to convey my message to others who are not present today". (Bukhari).

It is proved in the context of the above discussion that the importance and necessity of the Prophet's (Sm) Hadiths in the life of mankind is unlimited.

The Ten Hadiths of the Great Prophet (Sm)

Hadith No. 1.

Word - Meaning:

إِنَّمَا — Surely
الْأَعْمَالُ — activities
النِّيَّاتُ — intention

الْأَعْمَالُ — activities

١- إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ (بخاری)

Meaning: "Surely (the results of) all activities are dependent on the intentions." (Bakhari).

Teachings:

There is at least some purpose behind every action of a man. Nobody does any activity without any purpose. We can learn about the nature of the purposes or objectives of our action from this Hadith. The success of an action depends on Niyyat (the intention). Honest intentions bring good results. No good can be achieved from any action if the intentions are not good. For example, it is described in the latter part of this Hadith that a person gets the pleasure of Allah and His Rasul (Sm) if he/she goes on Hizrat (travels) for the pleasure of Allah and Allah's Rasul (Sm). And if a person travels for having any worldly material gain or for marrying any woman, he will get exactly that. For example, a woman named Umme Qais accepted Islam and travelled to Madina. Then an unknown person travelled to Madina with the intention of marrying that woman. Hearing this news, the great Prophet (Sm) narrated this important Hadith.

One can get Sawab (virtue) whenever one intends to do some good work. Importance of this Niyyat (intention) leads to deciding of Jannat (heaven) for the Mumins and Jahannam (Hell) for the Kafirs.

Hadith No. 2.

بُنِيَ	established	إِقَامٌ	to establish, establishing
عَلَى	above, on	أَنَّ	that
شَهَادَةٌ	evidence	لَا إِلَهَ	there is no Illah (Lord)
إِلَّا	except, but	أَنَّ	of course, certainly, surely
عَبْدٌ	servant, one who is loyal to anyone	عَبْدَهُ	this servant/slave.
الْإِسْلَامِ	- Islam	خَمْسٌ	- five
أَيْتَاءً	- Perform		

٢- بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ شَهَادَةٌ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ
وَرَسُولُهُ وَأَقَامَ الصَّلَاةَ وَآيَتَاءَ الزَّكَاةِ الْحَجَّ وَصَوْمَ رَمَضَانَ -

Meaning: "Islam is based on five pillars: to give evidence that there is no Illah (Lord) but Allah and Muhammad (Sm) is Allah's Rasul, to establish Salat (namz), to give Zakat, to perform Hajj (the pilgrimage) and to fast during the month of Ramadan." (Bukhari and Muslim).

Teachings:

The great Prophet (Sm) mentioned the fundamentals of Islam in this Hadith. Islam does not become complete without the coordination of these five aspects. Faith in Allah & Rasul (Sm) is one of these five pillars. In this Hadith Islam has been compared with a tent made of five pillars. The pillar in the middle of the tent is very important. This pillar is the faith in Allah and Rasul (Sm). The other pillars of the tent are also very essential. A tent remains standing when all these pillars are present. For want of one, the others fall down. For want of the middle pillar, the entire tent collapses. Therefore, to become a perfect Muslim, coordination of these five things within oneself is essential. In this Hadith all kinds of physical iba'dat (worships) are hinted at by mentioning Salat (namaz) and 'Saum' (fasting). And Salat is such an iba'dat that it prevents a man from all sorts of vulgarity and unfair activities. Salat is a pillar of deen (religion). Saum is a physical iba'dat which is done for expressing allegiance to Allah only. There is no possibility of any 'Ria' (display) in it. Zakat is the kind of iba'dat performed by distributing and sharing one's wealth and expressing one's gratitude to Allah. Hajj is the kind of iba'dat which one can perform if one has physical as well as financial ability.

Therefore, it is essential to express our gratitude to Allah Ta'la through our mouth, body and wealth.

Hadith No. 3.

Word-Meaning:

خَيْرٌ - the best

تَعَلَّمَ - has learnt

كُم - your (pronoun)

عَلَّمَ - has taught

مَنْ - the person

٣- خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ (ابن ماجه)

Meaning: *The person who has learnt the Holy Qur'an himself and has taught others is the best amongst you.* (Bukhari and Muslim)

Teachings:

The Qur'an Majid is the Kalam (message) of Allah, the Greatest. It is the source of all knowledge and science and Hedayat (rectification). It is the proper guide to mankind and the preserver and carrier of human welfare in the earthly life and the life hereafter. We are required to learn and know how to acquire this invaluable wealth of the Holy Qur'an. In this Hadith, the learner of the Holy Qur'an has been mentioned as more honourable than any other learner because he/she has devoted himself/herself to acquiring knowledge of such a book in which there is no scope of any doubt. This book will improve his character and release him from greed and lust, jealousy and malice, and beastly behaviour. This will make him sympathetic towards the poor, the distressed and the helpless people. This will inspire him to struggle to eradicate injustice and oppression from society. In the same way, one who devotes oneself to teachings the Holy Qur'an is the best teacher in society.

The analysis of history shows that the teachings of the Qur'an have heightened a nation which was drowned at the extreme bottom of darkness and brought them to the light of knowledge from the darkness of jaheliyyat (illiteracy). The people of this nation were once regarded as great teachers of the world. The darkness of Europe has been removed by the very light of the Qur'an.

The Muslims can achieve greatness in the world even today by devoting themselves to the study, teaching and research of the Qur'an and by applying its (the Qur'an's) teachings in their own lives. Therefore, we will learn the Qur'an and devote ourselves to the task of teaching it.

Hadith No. 4.

Word-meaning:

اِيَّةٌ - marks	وَعَدَ - Promise/pledge
مُنَافِقٌ - hypocrite	أَخْلَفَ - break
ثَلَاثٌ - three	أُوْتِئِمَّنَ - placed in the custody
كَذَبَ - lie	خَانَ - misappropriate

٤- آيَةُ الْمُنَافِقِ ثَلَاثٌ إِذَا حَدَّثَ كَذَبَ وَإِذَا وَعَدَ أَخْلَفَ وَإِذَا أُؤْتِمِنَ خَانَ -

Meaning: *The marks or features of a hypocrite are three: he lies when he speaks, he breaks the promise that he makes and he misappropriates what is placed in his custody.* (Bukhari & Muslim)

Teachings

The character of the hypocrites has been exposed in this Hadith. Three terrible shortcomings are seen in their character:

1. He lies whenever he speaks.
2. He breaks the promise that he makes.
3. He misappropriates what is placed in his custody.

These three activities are very detestable and condemnable. For example, a lie is the root of all evils. Lies destroy a man. Liars are hated in society.

Breaking promises is a dangerous fault. The person who breaks promises can never achieve success in any work. He/she faces big problems in business and commerce, transactions etc. The great Prophet (Sm) says in a Hadith: "***The person who does not keep his promise, is not religious at all***". Breaking promises is a seriously heinous act. Nobody has any respect for the person who is engaged in such activity. The holy Prophet (Sm) said: "The person who does not maintain trust, has no (perfect) Iman." The speech, activity and intention of a hypocrite have been hinted at by mentioning these three traits of him. If co-ordination of these three traits takes place in a person, he/she becomes a munafiq (real hypocrite). He/she will have to face serious consequences. He/she will be thrown into the lowest stage of hell. Therefore, we will always save ourselves from munafiq (hypocrisy)

Hadith No. 5.

يَغْرِسُ - plant, tree

يَزْرَعُ - cultivate grow

يَأْكُلُ - eat

طَيْرٌ - birds

انْسَانَ - human beings

بَهِيمَةً - four-footed animal,
quadruped

صَدَقَةٌ - alms, gift

٥- مَا مِنْ مُسْلِمٍ يَغْرِسُ غَرْسًا أَوْ يَزْرَعُ زَرْعًا قِيَاكَلَ مِنْهُ طَيْرٌ أَوْ إِنْسَانٌ
أَوْ بَهِيمَةٌ إِلَّا كَانَ لَهُ بِهِ صَدَقَةٌ (متفق عليه)

Meaning : *If a Muslim plants a tree or grows crops and if a bird or a man or a four-footed animal eats that, it will be regarded as the alms or gift on behalf of him.* (Bukhari & Muslim).

Teachings:

This Hadith of the great Prophet (Sm) is an epoch making Hadith in the field of socio-economic development of human society. In this Hadith the great Prophet (Sm) has encouraged us for planting trees and farming because these two are the most essential things for all human beings. Food, clothing and shelter are the basic needs of human beings. For all these things, human beings in one way or another depend on tree-plantation and cultivation of agricultural fields.

This Hadith has taught us that plantation of trees is a pious and virtuous act. It is not a matter of shame. In the same way, producing crops is a virtuous work. Whoever is benefited by this, the labour of the labourers does not go in vain. Rather, he acquires Sawab (virtue) in exchange of this. We will plant more trees, take care of them and try to produce more crops in the fields.

Hadith No. 6

Wrod-meaning:

الْخَلْقُ - makhluk, the entire creation

عِبَالٌ - family members, near and dear ones

أَحَبُّ - the dearest

مَنْ - who

أَحْسَنَ - has helped graced

إِلَى - to, at

٦- الْخَلْقُ عِيَالٌ لِلَّهِ فَأَحَبُّ الْخَلْقِ إِلَى اللَّهِ مَنْ أَحْسَنَ إِلَى عِيَالِهِ -

Meaning: *"All the created beings are dear to Allah. Therefore, he who graces the created beings of Allah, is the dearest one to Him."*

Teachings:

The whole universe is like Allah's family. Allah rears all and provides for all. Allah has not made all creations equal. This is a test of Allah. Amongst the members of Allah's family, the person who is kind to all creations is dearer to Allah. Human beings, animals, livestock and birds are all Allah's creation. This Hadith inspires us to be kind to all the creations of Allah. Allah graces the person who graces Allah's creation.

Human beings is the best of all the created beings, i.e. Ashraful Makhluqat. For this reason, they have to be kind to other living beings. Kindness to creatures is in fact a great virtue also. Therefore, we have to be kind to all the living things and beings of this universe.

Hadith No. 7.

أَنْصُرُ - to help/ save

مَظْلُومٌ - oppressed

فَرَدَدَهُ - prevent him

أَخَاكَ - your brother

إِنْ - if

فَأَنْصُرْهُ - help him/ save him

ظَالِمٌ - oppressor

يَكُ - he is

أَنْصُرْ أَخَاكَ ظَالِمًا أَوْ مَظْلُومًا إِنْ يَكُ فَرَدَدُوهُ مِنْ ظُلْمِهِ وَإِنْ يَكُ
مَظْلُومًا فَأَنْصُرْهُ (درمى)

Meaning: *Help your brother, even if he is an oppressor or an oppressed. If he is an oppressor, try to prevent him from oppressing others. And if he is an oppressed, help him (save him from the cruelty of the oppressor).*

Teachings:

In this Hadith, Rasulullah (Sm) has directed us to help both the oppressor and the oppressed. He termed both the oppressor and the oppressed as brothers of Muslims. It is a duty of a Muslim to save his brother from danger. When a 'Mazlum' (an innocent helpless victim) or an oppressed person is a victim to oppression, his brother can never keep quiet and sit idle. He must oppose and resist it because a Muslim nation is a just nation. They have been created to establish justice with all their might, ability and strength when any unjust or hateful incident takes place in society. For this, he has to struggle and fight it out, if necessary.

We have a responsibility even towards the person who is an oppressor because he is our brother. Rather his character needs to be rectified. The Prophets (Nabi-Rasuls) and the great men have thus eradicated oppression from society and transformed the oppressor into a good person. Therefore, we will try to rectify the oppressors, terrorists and the bad people in our society and come forward to helping the oppressed and helpless persons.

Hadith No. 8

Word meaning:

أَخٌ - brother

لَا يَظْلِمُ - does not oppress

لَا يُسَلِّمُ - does not hand over

حَاجَةٌ - Necessity

٨- الْمُسْلِمُ أَخُو الْمُسْلِمِ لَا يَظْلِمُ وَلَا يُسَلِّمُهُ وَمَنْ كَانَ فِي حَاجَةِ أَخِيهِ
كَانَ اللَّهُ فِي حَاجَتِهِ (متفق عليه)

Meaning: *A Muslim is the brother of another Muslim. He can neither oppress him nor hand him over to the enemy. Allah fulfils the need of the person who tries to fulfil the need of his Muslim brother.* (Bukhari and Muslim).

Teachings:

Muslims are brothers of one another. Islam directs that one will help the other in times of danger and difficulty, save his prestige, honour, life and property, can never oppress the other Muslim brother and hand him over to his enemy. The great Prophet (Sm) says in this regard: *"The virtuous people (owners of Iman) are like a single body in mutual kindness, love and sympathy. The whole body becomes sick if any part of it is sick."* It is essential on the part of a Muslim to respond to the call of his other Muslim brother to fulfil his need. Therefore, we will always devote ourselves to the service of humanity.

Hadith No. 9.

Word-meaning:

التَّاجِرُ - businessman, trader

الْأَمِينُ - faithful

صَادِقٌ - truthful

شَهِيدٌ - martyr

٩- التَّاجِرُ الْأَمِينُ الصَّدُوقُ الْمُسْلِمُ مَعَ الشَّهَدَاءِ يَوْمَ الْقِيَامَةِ
(المستدرک للحاکم)

Meaning: *The faithful and truthful Muslim traders will accompany the martyrs in the day of judgement* (Qiyamat) (Hakim's Mustadrik).

Teachings:

Trade and commerce is a holy profession. The main aim of the person involved in this profession is to serve the people, to place the essential commodities at the door-steps of the people and to ensure the arrangement of collection and proper distribution of commodities. If the trader is honest and truthful, only then the aims and objectives of this trade and commerce may be achieved. And if the trader is dishonest, the basic aim of business will be destroyed and people will be cheated at every step. For this reason, the great Prophet (Sm) mentioned the rare status of the Muslim traders who are honest, just and truthful and said: **"They would remain with the martyrs on the day of judgement."** The martyr acquires the rare status of Shahadat (martyrdom) by letting the fresh blood of his chest flow on to the path of Allah. To do business with honesty and justice in the age of dishonesty and cheating is equivalent to Jiha'd. And to fight against the instincts is the best Jiha'd. It is very difficult to carry out business and trade with honesty and faithfulness basing on Islam in an atmosphere of interest-based business and transactions. A Muslim business man can only participate in the struggle against this unfavourable atmosphere. And Allah will then offer him/her, in exchange of it, the rare status of Shahadat (martyrdom) in Akhirat (hereafter).

Therefore, we will be honest in trade and commerce.

Hadith No. 10.

Word-meaning:

كَلِمَتَانِ - two sentences

ثَقِيلَةٌ - difficult, heavy

خَفِيفَتَانِ - easy

حَبِيبَةٌ - dear

لِسَانٌ - tongue, mouth

رَحْمَنٌ - everking, merciful

١١- كَلِمَتَانِ حَبِيبَتَانِ إِلَى الرَّحْمَنِ خَفِيفَتَانِ عَلَى اللِّسَانِ ثَقِيلَتَانِ
فِي الْمِيزَانِ سُبْحَانَ اللَّهِ وَبِحَمْدِهِ سُبْحَانَ اللَّهِ الْعَظِيمِ (بخارى)

Meaning: *There are two sentences which are very dear to Allah. These are very easy to pronounce, but very heavy on the weighing scales. The two sentences are: 'Subhanallahi wa -bihamdihi, 'Subhanallahil-Azim.' "Praises be to Allah, the Holiest. Allah, the Holiest, is the evergreatest."*

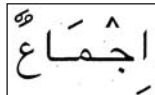
Teachings:

In this Hadith two sentences are mentioned, whose Zikir (recitation) is very dear to Allah. Also they are easy for people to read and people can acquire much Sawab (virtues) by uttering them.

Allah Ta'ala is free from all errors and omissions. He has no want. Allah is not dependant on anybody. This vast world is the creation of Allah. Allah has no partner in the matter of creation. When we look at the vast sky and the earth, the saying '**Subhaballahi-wa-bihamdihi**' spontaneously comes out of our hearts. Allah is the Holiest and all the praises be to Allah.

Allah is the protector of the whole world. We live under the endless kindness and grace of Allah. Everything in this world is for Allah's praise; Allah is Great. With this realization we ought to utter 'Subhanallahil Azim' - Allah, the Holiest; Allah is the ever greatest. Therefore, through these two holy Kalimah (sentences) we will always remember Allah and the scale of our virtue will be heavier in the world hereafter.

Ijma



'Ijma' is the third source of islamic Shariat. Its place is immediately after the Qur'an and the Sunnah. The dictionary meaning of Ijma is 'Ittifaq' or consensus. In the Islamic language, maintaining of consensus on a subject of Shariat by the pious researchers (Mujtahids) of the Muslim Ummah of the same period is called Ijma. Asserting 'Ijma' as a document and source of Shariat, the holy Prophet (Sm) said: ***"What the Muslims think to be good is also good to Allah"***. He further said: ***"My followers (Ummat) will not agree on any wrong issue."*** A lot of issues were settled among the Sahabis (the followers) by 'Ijma' or agreement just after the death of the great Prophet (Sm). 'Ijma' is hinted at in different Ayats of the Holy Qur'an. Allah says:

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ -

Meaning: ***"And I have made you the moderate Ummats so that you can be the witnesses for human beings."*** Here the followers of Muhammad (Sm) have been called the followers of 'middle path' or the just followers. Therefore, their 'Ijma' is a document.

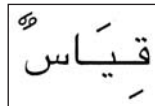
The origin of Ijma

The Muslim society was never inert, inactive and stagnant. This society was always dynamic. During the life - time of the great Prophet (Sm) such issues arose the solution to which were not found in the Qur'an directly. Then he would solve them by consulting with the distinguished Sahabis. After his death, in the ages of Khulafa-e-Rashideen if there were any such issues as having no solutions in the Qur'an and the Sunnah, they (Khalafa-e-Rashideen) would solve them after taking opinions of the chief Sahabis (followers). During the period of Hazrat Umar (R) consensus of the Sahabis on many issues was established. For example, by 'Ijma' of the Sahabis, the practice of twenty Rakats of Salatut Tarabih in congregation on the nights of the month of Ramadan was introduced at that time. New issues were solved in the same way during the period of the Tabiyye too.

The order about Ijma

Ijma is an unchallenging document relating to the issues of Shariat. Ijma cannot be opposed in anyway.

Qiyas



Introduction

The world is ever changing. New questions arise with the changing circumstances of the world, new issues are being created and different complexities are cropping up.

Islam is capable of facing these problems and answering the questions arising in all times. This is because Islam is a dynamic system of life. Apart from this, Allah, the Creator of this universe, is the Maker of laws of Islamic Shariat. Allah is quite aware of the present and future of human beings. So the basic ideas of Shariat have been presented in the Qur'an and the Hadith in such a way that the future problems can be solved in the light of these ideas. And this is what Qiyas is.

As a document of Shariat the status of Qiyas is next to that of Ijma'. Qiyas is the fourth source of Islamic laws. The dictionary meaning of the term 'Qiyas' is to measure, infer and compare. In the terminology of Shariat, Qiyas is to apply the previous rules to solve the problems that crop up, in the light of the previous decisions. Allah Ta'ala says in this regard in the Holy Qur'an:

فَاعْتَبِرُوا يَا أُولِيَ الْأَبْصَارِ -

Meaning: *"O wise people, learn through your deep thought and wisdom."* (Sura Hashar - 2) Allah, the great, has directed (the thinkers) to do 'Qiyas' or measure some objects with other equivalent objects in this Ayat. Qiyas is only applicable to the cases where direct solutions in the Qur'an or Sunnah or Ijma' are not available. Here is an example: When Rasulullah (Sm) sent Muaz Ibn-Jabal (R) to Yemen as 'Qazi' (judge), the Prophet (Sm) asked him: *"How will you take decisions when any problem will arise?"* He answered: *"According to the holy book of Allah."* Rasulullah (Sm) said: *"And if you don't find it there?"* He replied: *"According to the Sunnah of the Prophet (Sm)."* He again asked: *"If you do not find it there too?"*. He then replied that he would decide by using his own conscience and intelligence. Then Rasulullah (Sm) said, *"All the praises be to Allah Who made him reply in"* such words through His messenger as His Rasul (Sm) was pleased. The Sahabis (the followers) of Rasulullah(Sm) used to do Qiyas and solve the newly cropped-up problems in the light of the Qur'an and Sunnah. The Imams used to apply Qiyas in the light of the following principles:

- (a) Qiyas will not be applicable in those cases about which solutions are available in the Qur'an, Hadith and Ijma.
- (b) Qiyas would not go against the Qur'an, Hadith and Ijma.
- (c) Formulation of any rule against the basic rules introduced through the Qur'an, Hadith and Ijma is outside the domain of Qiyas.
- (d) The basic principles of Qiyas should be within the limit of human knowledge.

The Terminology of Shariat

All subjects have some of their own terminologies. Islamic Shariat has also its own terminologies. It is possible to realize the phase wise importance of the rules and regulations of Islamic Shariat through these terminologies.

Farz

There are certain rules of Shariat which must be obeyed. To discard those with negligence is an act of faithlessness. And if these are not performed by one out of idleness, one will be strongly punished. Rules and regulations of this kind are called 'Farz'.

Wajib

There are certain rules of Shariat which everybody ought to follow. There is provision for punishment in the case of breaking these laws. Rules of this kind are called 'Wajib'.

Sunnat

There are some acts which the great Prophet (Sm) himself performed and instructed his Ummats (the followers) to perform. Provision of punishment is also there for not performing them. Besides these, there are some acts which were done by the Prophet (Sm) but he did not insist his Ummats on doing so. Both of these acts are known as the Prophet's Sunnat.

Mustahab

Those good activities are Mustahab which Rasulullah (Sm) inspired his Ummats to perform.

We have come to know from this discussion that the terminologies of Shariat are four, i.e. (a) Farz (b) Wajib (c) Sunnah and (d) Mustahab. We will now discuss these terminologies in detail.

Farz

The activities which according to the documents of the Qur'an and the Sunnah must be performed and not subject to violation, are called Farz. The Farz activities can not be discarded in any way. It is a great sin not to perform the 'Farz' activities, and the person who refuses to do so is a Kafir.

Farz is of two kinds: (1) Farz-e-A'in and (2) Farz-e-Kifaya. The Farz activities which each Muslim has to perform individually are called Farz-e-A'in. Farz-e-A'in can not be left without any reasonable cause as per Shariat. For example, to establish salat five times a day, to observe 'Saum' (keep fasting) during the month of Ramadan, to pay Zakat, to perform Hajj (the pilgrimage) once in a life - time on the part of a wealthy and healthy person etc. It is a serious sin not to perform the Farz-e-A'in.

If some Muslims in society perform an act which is obligatory (Farz) on all the Muslims, the rest are not liable for it. Activities of this kind are called 'Farz-e-Kefaya, e.g. the Salatul Janaza, Jiha'd etc.

Wajib

Wajib is near to Farz and must be obeyed. It is not proved by the absolute document or the Qur'an. As wajib is near to Farz, it must be performed. If anybody does not obey Wajib, he/she will not be a Kafir, but it will be a serious sin. It is essential to perform 'Sijdah Sahu' in the case of giving-up the Wajib activities in salat, otherwise, it is Wajib to perform again. It is Wajib to say Eidul Fitr, Eidul-Adha and Salatul Witr.

Sunnat

The activities which ought to be performed by the Muslims as directed by the great Prophet (Sm) and his Sahabis (the followers) are called Sunnat. Sunnat is of two kinds: (1) Sunnat-e-Muakkada and (2) Sunnat-e-Zaida or Gair Muakkada.

The kinds of iba'dat (worship) which the great Prophet (Sm) always used to perform by himself and insisted others on performing these are called Sunnat-e-Muakkada. Since it is near to Wajib it should be performed. It is a sin to give up Sunnat-e-Muakkada without any reason. To say salat of two Rakat of Sunnat before Farz of Fajr prayer, four Rakats before Farz of Zuhr prayer and two Rakats after it, two Rakats after Farz of Magrib and Isha prayers all are Sunnat-e-Muakkada. Azan (the call for prayer) and Iqamat are also Sunnat-e-Muakkada.

The activities which the great Prophet (Sm) sometimes would perform and sometimes gave up and did not insist on doing these are called Sunnat-e-Gair Muakkada. For example, to say prayer of four Rakats of Sunnat before Farz of A'sr and Isha prayer is termed Sunnat-e-Gair Muakkada.

Mustahab

Rasulullah (Sm) has inspired his Ummat to perform some activities. It is a virtue to perform these activities but there is no sin for not performing them. These activities are called Mustahab. The kinds of iba'dat in addition to Farz, Wajib and Sunnat are regarded as Mustahab. Mustahab is also known as 'Nafal' or Mandoob'.

Halal and Haram

The world is a laboratory for a human being. His/her stay here is for a short while. And Akhirat is the permanent living place for him/her. That life is permanent. In order to test human beings in this temporal world, Allah has made some objects 'haram' and some 'halal' for them. For example, for a male to use gold and wear garments made of silk got from the silkworm are Haram (prohibited). Shariat has made those objects halal (legal) which are beneficial and delicious for human beings, and has made those objects haram (prohibited) which are harmful to them.

Halal

'Halal' means legitimate or legal. Those matters whose legality is proved clearly by the Qur'an and the Hadith are called 'halal'. The activities or items of food in which no disobedience to Allah is seen and by which the right of others is not harmed are considered to be 'halal'. 'Halal' is opposite to 'haram'. 'Haram' is avoidable as 'halal' is acceptable. The activities or objects whose proof of being halal is available in the document of the Qur'an and Hadith are called 'halal Bayyin' or clear halal. For example,

to carry out trade and business and to make transactions in the ways directed by Allah and Rasul (Sm), to eat the meat of halal animals, etc. are halal Bayyin (clean halal).

Haram

The activities and objects which are prohibited by the clear instructions of the Qur'an and Sunnah and which are definitely avoidable and worth giving up are called haram. It is a serious sin to do haram things knowingly. And to regard haram as halal or halal as haram is Kufr. The halal objects are innumerable. It is not possible to make a list of them. Allah, the Merciful, says:

وَأَنْ تَعُدُّوا نِعْمَةَ اللَّهِ لَا تُحْصَوْنَهَا -

Meaning: *"If you count the Niamat (gifts) of Allah, you cannot finish counting them"* (Sura Ibrahim : 34)

The number of haram objects is limited. For this reason, a list of certain haram objects is given below:

- (1) It is haram to eat the meat of dead animals, but to eat dead fish is halal.
- (2) The blood which flows after an animal is slaughtered is haram, but the blood which remains with the meat of the halal animals is not haram.
- (3) To eat pork is haram.
- (4) To eat human flesh is haram.
- (5) To eat the meat of animals which are sacrificed in the names of gods and goddesses is haram.
- (6) To eat the meat of the halal animals killed by strangulation, chopping, throwing down from high places or killed by a blunt weapon is haram. Blood does not flow in this way and this is absolute cruelty.
- (7) The meat of ferocious animals, e.g. the lion, the tiger, the bear, the fox, the dog etc. and of ferocious birds, e.g. the hawk, the kite etc. is haram.
- (8) The animals which are generally unholy and live on dead animals are also haram, e.g. the crow, the vulture etc.
- (9) The animals which are troublesome, poisonous and harmful are also haram, e.g. the snake, the scorpion etc.
- (10) The meat of the donkey, the mule and the elephant is haram.
- (11) The objects which cause defects in the brain and intoxication are haram to take or drink, e.g. heroin, wine, opium, etc. and all other drugs.

The influence of halal and haram in the human life

Allah has created mankind as the best of all creations (Ashraful Makhluqat). And He has employed all the things of the world for the welfare of human beings. For example, Allah says:

هُوَ الَّذِي خَلَقَ لَكُمْ مَّا فِي الْأَرْضِ جَمِيعًا (ق)

Meaning: "Allah has created everything of this world for your service." (Sura Baqara: 29)

Allah knows which objects of this world are helpful for their bodies, minds, brains and souls and which objects are unhelpful, which objects are useful and which objects are harmful to them. So Allah has made those things halal which benefit human beings and keep their bodies and minds healthy. Halal food brings light to the heart and grows a sense of hatred towards injustice and dishonest people and increases good qualities in human beings. If you eat halal food, your attention to iba'dat will enhance. And that is why, inspiring the prophets to eat halal food, Allah says: "**O holy Prophets, eat halal things and perform good deeds. I am well aware of what you do.**" (Mumin: 51) Addressing all human beings, Allah the Holiest, says:

يَا أَيُّهَا النَّاسُ كُلُوا مِمَّا فِي الْأَرْضِ حَلَالًا طَيِّبًا (ز)

Meaning: "O human beings, eat the halal and good things of this world." (Sura Baqara: 168)

Haram

Haram food, drinks and objects must be avoided. There are such elements in certain items of food and drink as can cause abnormality in healthy brains, create madness and help diminish memory, e.g. heroin, wine, opium, ganja, etc. These things harm human bodies severely, damage social atmosphere and cripple human beings economically. These bad habits make men bankrupt. Gambling, housey, lottery are haram in the eye of Shariat. These are profane and satanic acts. A man loses everything if he is involved in these acts. Allah says in this regard:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ رِجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ -

Meaning: "O pious people, drinking wine, gambling, worshipping images etc. are the evil acts of devils. Therefore, keep away from these things so that you can achieve welfare." (Sura Mayida: 90)

Modern scientific researches have proved that there are such germs in the bodies of wild animals that are harmful to human bodies. So those can not be halal for us. Moreover, eating haram food develops bad habits and bad character, destroys interest in iba'dat and the prayers of the haram-eaters are not accepted. The Prophet (Sm) said in this regard. *"Many people come back from long journeys and start praying with devotion raising both the hands to Allah saying: O Lord of the universe! But how their prayers will be accepted since their food and drinks, dress and clothing are all of haram earnings?"* (Muslim, Tirmizi)

Exercise

Multiple Choice Questions

1. "After performing Salat you spread on the earth." Part of which Sura is this translation?

a. Sura Bani Israil	b. Sura Ale Imran
c. Sura Jumua	d. Sura Mumenuun

2. What does 'La Tanher' mean ?

a. do not be rude	b. do not threat
c. do not forbid	d. do not give shelter

3. Who did Hazrat Abu Bakr (R) give the responsibility of writing down the Qur'an in the form of a book?

a. Hazrat Usman (R)	b. Hazrat Zaid Ibn Sabit (R)
c. Hazrat Ibn Abbas (R)	d. Hazrat Abdullah Ibn Masud (R)

4. The approval of Qiyas as a source of Islamic Shariya proves that Islam is -

a. dynamic	b. universal
c. unbiased	d. well-controlled

5. Jahangir gave false evidence for his relative- in the court. According to the Shariya, it is -

a. Halal	b. Haram
c. Makruh	d. Mustahab

6. As the result of the recitation of the Qur'an -
 - i. difference between truth and false can be understood
 - ii. political trends can be known
 - iii. the right path of life can be known

Which of the following answers is correct?

- a. i
- b. ii
- c. i & ii
- d. i & iii

Read the following passage and answer questions no. 7 and 8 according to it.

Arif takes drug. He is forbidden but he does not pay heed to it. For this reason, he is beaten. The matter is brought to the knowledge of religious teacher. Then he says, "Taking drug is Haram." Finding no other alternative, it is decided that he should be sent to a rectification center.

7. On the basis of which one, the religious teacher says that taking drug is Haram?

- a. Qur'an
- b. Hadith
- c. Ijma
- d. Qiyas

8. For stopping Arif's taking drug -

- i. He has to be kept in a disciplined new environment
- ii. He should be sympathised by the family
- iii. He has to take his parent's permission in selecting friends

Which of the following answers is correct?

- a. i
- b. ii
- c. i & ii
- d. ii & iii

Creative Questions

1. Sajeeb and Sayeed are two brothers. Both of them perform Salat regularly. But Sayeed can not recite the Holy Qur'an correctly. Sayeed expressed his eagerness to learn the recitation of the Qur'an. Then Sajeeb said, "It is obligatory to recite the Qur'an correctly in Salat and recitation of the Qur'an is the best Ibadat."

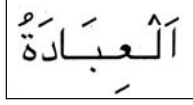
- a. What is Tilawat?
- b. Explain the necessity of recitation of the Holy Qur'an correctly in Salat.
- c. What attempts should Sayeed take for learning recitation of the Holy Qur'an correctly?
- d. "Recitation of the Qur'an is the best Ibadat" -Analyse.

2. Mr. Ahdul Hoque is an Alim (Islamic scholar). Abu Bakar, his son, asked him, "Father! Can I surrender, myself completely in Islam, if I lead my life according to the meaning of the Holy Qur'an only? He replied, "Yes, you can. But you have to abide by the instructions of the Holy Qur'an following the Sunnah of the Rasul (Sm). Because Sunnah of the Rasul (Sm) is the explanation of the Holy Qur'an. After it when he wanted to learn whether he has to follow any other thing. In reply Mr. Abdul Hoque said. "Yes, you have to learn about Ijma and Qiyas."
 - a. What is Ijma?
 - b. What is meant by Sunnah of the Rasul (Sm) ?
 - c. How important are Ijma and Qiyas in the life of Abu Bakar? Explain.
 - d. Analyse the role of the Qur'an and the Hadith to follow them in his life of Abu Bakar.

3. Arif wanted to know from Rafique, his neighbour, why is eating dead fish Halal but dead hen Haram? Rafique could not give any correct answer. So, they went to an Alim (Islamic scholar) and asked about it. The Alim explained the matter and they understood. They came to understand.
 - a. What does the term 'Halal' mean?
 - b. What is meant by 'Haram' in the terminology of Shariya?
 - c. How will Arif explain 'Haram' by making a list of three Haram things ?
 - d. "Halal food and Halal earning are pre-conditions for accepting Ibadat to the Almighty Allah ."Analyse.

Chapter - 3

Iba'dat (Loyalty)



Allah Ta'ala has created us. Allah has afforded us innumerable gifts. We are Allah's slaves. As the slaves of Allah whatever we do with the hope to please Him, following the instructions of the Prophet (Sm), is called Iba'dat. In the Qur'anul Karim Allah says:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ -

Meaning: *"I have created Jinn and mankind for My Iba'dat only."* (Sura Az-Zariaat) Iba'dat means to show loyalty, to abide by the orders and prohibitions given by Allah.

The main target of iba'dat is to achieve the pleasure of Allah. So for attaining the pleasure of Allah whatever good deed we perform is iba'dat. That is to say, all the activities performed according to the directions given by Almighty Allah and Allah's Prophet (Sm) are regarded as iba'dat.

Allah and Allah's Prophet (Sm) have taught us how to perform iba'dat. About this Almighty Allah says:

قُلْ أَطِيعُوا اللَّهَ وَالرَّسُولَ (ج) فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ لَا يُحِبُّ الْكٰفِرِينَ -

Meaning: *"Be submissive to Allah and His Prophet (Sm) and if you turn away from it, then listen, Allah does not like the Kafirs or unbelievers"* (Sura Imran:32)

The main theme of this Ayat is that the path directed by Allah and Allah's Prophet (Sm) is the basis of iba'dat. So we will be able to achieve the satisfaction of Allah and Allah's Prophet (Sm) by properly performing the deeds directed by Allah and Allah's Prophet (Sm).

Importance and Significance of Iba'dat

Human beings are created for performing iba'dat. And other living things and beings are created for the welfare of mankind. Man has to abide by the orders of Allah and perform the responsibility of Allah's Khilafat.

Iba'dat does not mean simple prayer only. All the activities done according to the directions of Allah are iba'dat. About it Allah says :

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

Meaning: *"After performing Salat you spread yourselves on the earth, try to acquire the favour of Allah. And remember Allah so much so that you can be successful."* (Sura Jumua: 10)

The real theme of this Ayat (verse) is that discharging the responsibilities of this world after performing properly the activities ordered by Allah is equivalent to iba'dat.

Allah will reward us if we abide by the rules of Allah and Allah's Prophet (Sm) and perform our worldly duties properly. Then we will get peace in this world and in the world hereafter.

Haqqullah and Haqqul Iba'd

Haqqullah

Almighty Allah has sent human beings as Allah's representatives to this world for the performance of only His iba'dat. We perform His iba'dat to get His satisfaction. Allah has directed how we ought to perform iba'dat and what work we have to do. In our daily life the iba'dats we do for the satisfaction of Allah are of two phases. The first phase is fixed only for Almighty Allah, such as salat, saum etc. We must admit that without the Creator the existence of this world would not be possible. Allah exists. Allah is one and unique. Allah has no share-holder. Allah creates everything, destroys everything. We are Allah's servants. Our life and death, food, sleep are all in the hand of Allah. Allah wants Allah's servants to admit and comply with all these things. Almighty Allah declared in the Holy Qur'an:

"I have created Jinn and Mankind for the purpose that they will do only My Iba'dat."

To comply with the rights of Allah, we have to do the following things:

- 1) To admit the sovereignty and authority of Allah in our whole life.
- 2) To abide by the orders of Allah.
- 3) To submit oneself wholly to the will of Allah and expect His favour in all circumstances.

We have to perform the above things in our personal, family, social, political, economic and in all other spheres of life. We have to do all our works according to the dictates of Allah. Only then the rights of Allah will be established and we will be rewarded by Allah.

Haqqul Iba'd

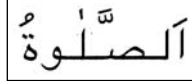
We live in society together with our parents, relatives and neighbours. We help each other in our weal and woe, in sorrows and distress. This mutual help and sympathy is called 'Haqqaul Iba'd' or the rights of the servants of Allah. About the rights of the servants of Allah, Prophet (Sm) says: *"Surely your provider has rights over you, your wife has rights over your body, your children have rights over you. So give the rights of those who have rights over you."*

From the beginning to the end of Sura Nisa of the Qur'anul Karim the rights of one human being over another human being have been described. Almighty Allah has ordered people to observe their rights and duties towards other people. Sometimes these rights and do their duties are made Farz (compulsory). He who will abandon or deny them, will face harsh punishment in the day of the final judgement.

Haq or rights of people over people has got eight categories. Among them there are some rights which must be observed in any circumstances. These are Farz. There are other rights which should be observed according to the situations and some others are ordinary rights. These are introduced below in brief:

- 1) The rights of relatives (These are Farz);
- 2) The rights of distant relatives;
- 3) The rights of neighbours;
- 4) The rights of the citizens of the country;
- 5) The rights of the rulers and the ruled;
- 6) The rights of the Muslims in general;
- 7) The rights of the needy people;
- 8) The rights of the non-Muslims.

Salat



Introduction

The best way of the expression of submission to Allah Ta'ala is Salat. The servants of Allah can express their heartiest loyalty to Him through Salat.

Salat is a kind of prayer. In Salat the servants of Allah express their dua or prayer to Allah, and that is why, it is called Salat. Islam is based on five Rukons or pillars. These five pillars are: Kalima, Salat, Zakat, Saum and Hajj. Salat is the second pillar of Islam. It is next to Kalima. The performance of salat five times a day inspires people to stand firm about the rules and regulations of life based on the directions of Allah. This salat makes them aware of their mistakes and errors. It inspires them every moment to abide by the rules and laws of Allah. In the Holy Qur'an, orders have been given again and again to establish Salat. It is said:

أَقِمِ الصَّلَاةَ

Meaning: "Establish Salat" (Sura Bani Israil: 78)

It is said that salat should be established in congregation, not alone.
Almighty Allah says:

وَأَرْكَبُوا مَعَ الرُّكْعَيْنِ -

Meaning: "Perform your Ruku with the assembled people." (Sura Al-Baqarah:43)

That is, establish salat together with other people. The Prophet (Sm) says: **"If the salat is performed in congregation, you will get the sawab twenty seven times more."** Salat leads people onto the honest path. Allah says:

إِنَّ الصَّلَاةَ تَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ -

Meaning: "Surely Salat keeps people away from vulgarity and evil doings." (Sura Al-Ankaboot)

Huzur Akram (Sm) says: **"If someone performs Salat whole heartedly, that salat would become light for him/her in the day of judgement."** One day the Prophet (Sm) said to the followers: **"If a river flows by the side of someone's house, and if he/she takes bath everyday in that river, will there be any dirt in his/her body?"** The Sahabis said in reply: **"It will not be, oh Prophet (Sm) of Allah."** Then the Prophet (Sm) said: **"Like this, if anybody performs salat five times a day, all his/her sins and**

crimes will be driven away." The performer of salat becomes sinless. Salat differentiates between Iman and Kufr.

Without approved reasons of Shariat Salat cannot be abandoned in any circumstances.

Religious Importance

Salat strengthens Iman. Through salat nearness to Allah can be achieved quickly. It keeps human mind and body away from all types of sins and immoral activities. When a person performs salat he/she prays to Allah for keeping him/her away from all kinds of sins. Allah forgives the person who performs salat.

Social importance

Performance of salat not only uplifts the soul, it has great importance socially. If the Muslims perform salat in congregation they get a chance to meet together five times a day. As a result, they can enquire about one another. Mutual love and affection develop among them. In congregation, people have to stand side by side. In this way, they get from salat the lesson of doing work together.

Ruku and Sijdah have to be performed in salat as per procedures. It gives the lesson of being disciplined. We will perform salat regularly and make life happy and beautiful.

Zakat

الزَّكَاةُ

Allah Ta'ala has given us wealth for our livelihood. All men do not possess equal wealth. Some have less and some have more. Allah Ta'ala has determined the share of the poor in the wealth of the rich. The system of Zakat has been set up with a view to helping the poor.

Zakat literally means purity, clarity and rectification. In the terminology of Shariat, a fixed part of the wealth of a Muslim is to be given at the end of every year to the sectors determined by Allah. If Zakat is paid, wealth becomes purified. Zakat is one of the five pillars of Islam. Payment of Zakat is Farz. In respect of importance Zakat is next to Salat. About Zakat it is said in the Holy Qur'an:

أَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ -

Meaning: *"Establish Salat and pay Zakat"* (Sura An Noor-5) The Prophet (Sm) says about this: *"Those for whom Zakat is Farz, will be severely punished by Allah in the*

life hereafter if they do not pay it."

In fact, no Muslim can remain a real Muslim unless he/she pays Zakat. Almighty says: ***"Destruction of the Mushriks is inevitable, because they do not pay Zakat. So, not to pay Zakat is the act of the Mushriks."***

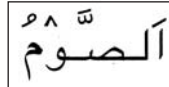
Zakat is one of the pillars of economy established by Allah. To deny Zakat is like denying Allah and Allah's Prophet (Sm). According to Islamic law, the person who is able to pay Zakat, must pay it.

Hazrat Abu Bakr Siddiq (R), the first Caliph of Islam, fought against the persons who denied Zakat in the same way as he fought against Kafirs. He considered the man who denies to pay Zakat as Murtad (one deviated from Islam).

The main aim of paying Zakat is to change the condition of the poor so that they can gain financial solvency and have no want.

A lot of poor people can be provided with the work by collecting Zakat in our country. If we can provide work to the unemployed poor people by developing small cottage industries, one day there will be no needy people in the country. As a result, peace and order will come back in the country, If Zakat is paid regularly, there will be no distinction between the rich and the poor. So the rich must pay their Zakat duly.

Saum



Introduction

Saum means to refrain from doing something. In the Islamic terminology refraining from taking food and satisfying sexual appetites from dawn to dusk for the satisfaction of Allah is called Saum.

Saum is Farz for every adult Muslim man or woman. About this it has been declared in the Holy Qur'an:

كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ -

Meaning: "Saum is made Farz for you, as it was Farz for the previous Ummat, so that you can acquire Taqwa." (Sura Al-Baqara: 183)

There fundamental objectives of Saum have been described in the Holy Qur'an:

- 1) Acquiring Taqwa
- 2) Declaring the supremacy of Allah
- 3) Expressing gratitude to Allah.

In a Hadith-e-Qudsi, it is narrated that Allah says:

الصَّوْمُ لِي وَأَنَا أَجْزِي بِهِ -

Meaning: "Saum is only for Me, I Myself will pay for it."

The importance of Saum and its benefits are innumerable. The Sawab of Saum is very great.

The person who fasts is rewarded with innumerable virtues. The great Prophet (Sm) says: **"The virtue of all good deeds will be from ten times to seven hundred times but as Saum is only for Allah, He Himself will reward for it."**

A man observing fasting is able to control all his bad instincts. The Prophet (Sm) says: **"Saum is like a shield for the believers."**

Saum is a fundamental Farz (compulsory) duty. If any one denies it, he/she becomes a Kafir (infidel).

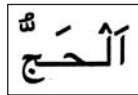
The month of Ramadan is a month of patience. Through the observance of Saum for one month, the patience a servant of Allah is tested. Being pleased, Allah will place Allah's fasting servant in heaven. The Prophet (Sm) says: **"Ramadan is a month of taking patience and the return of patience is heaven."**

Social significance

- 1) **Sympathy:** General people are apt to enjoy life. They want to utilize their wealth for their own benefits only. The rich people can never feel the pangs of hunger and thirst, want and scarcity. As Saum is Farz for both the rich and the poor, the rich can realize the suffering of hunger. As a result, they become sympathetic with the poor.
- 2) **Removal of bad habits:** There are some detestable habits in human beings like jealousy, malice and tendency to speak ill of others. But a person who observes Saum, tries to give up these bad habits. As a result peace and order prevail in the society.
- 3) **Strengthening social relationship:** While observing Saum, people call each other for taking Sahri and Iftar (the meal taken in the last half of the night and the food taken breaking fast) for getting Sawab (reward). They send Iftar to one another's house. Thus the social relationship is strengthened.

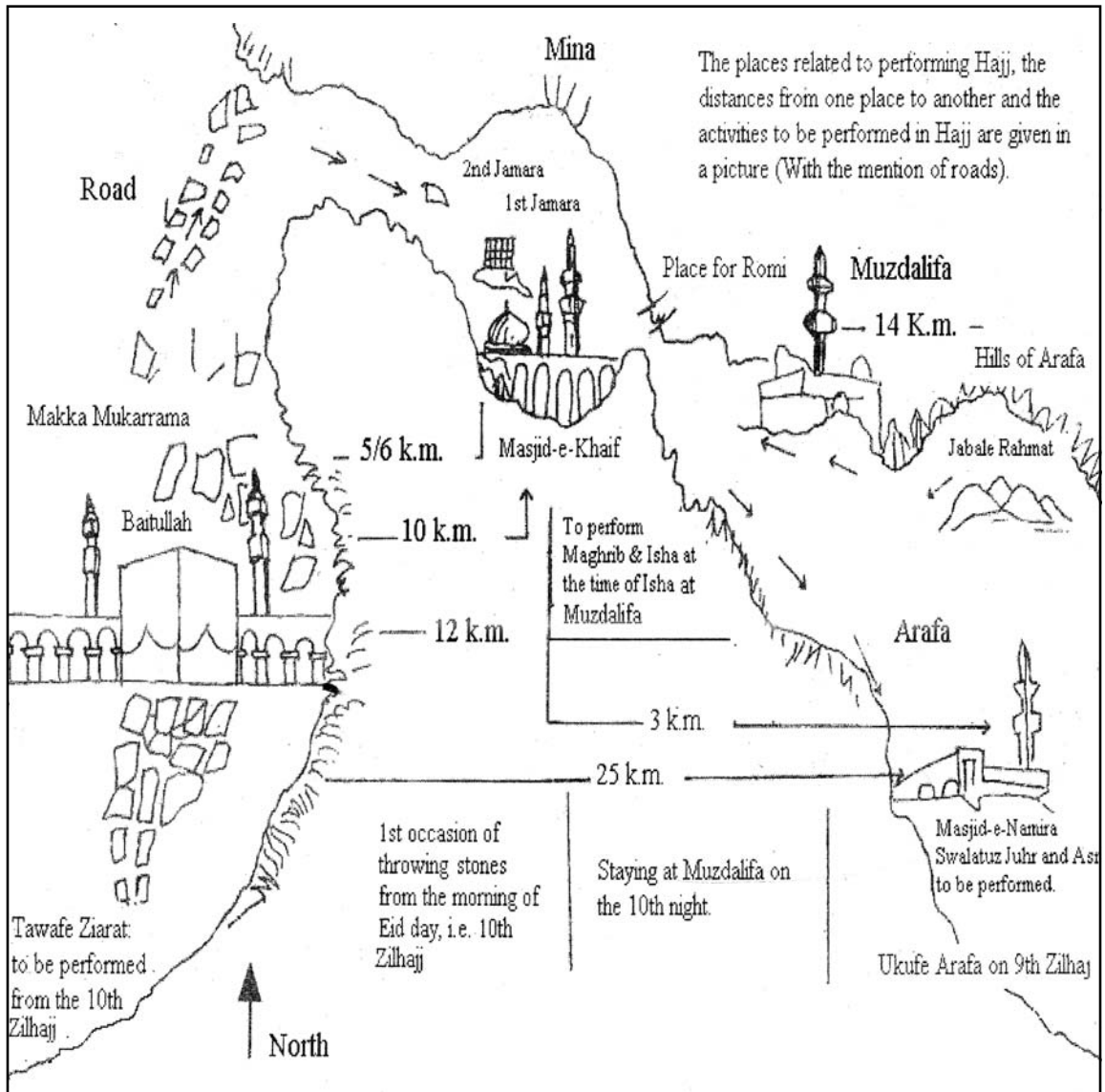
Besides all these, there is unlimited economic importance in observing Saum. While observing Saum the fasting people give away ample alms for getting extra reward from Allah. Thus the financial scarcity of the poor is reduced. So for getting nearness to Allah and considering its social importance everyone should observe Saum. We will observe Saum sincerely.

Hajj



Introducticon:

Hajj means to determine or desire. In the Islamic terminology, Hajj means to perform certain functions directed by Allah and His Rasul (Sm) in the holy Ka'ba and at some other particular places on some particular days. Hajj is the fifth Rukon of Islam. Hajj is Farz for those rich Muslims who have got both financial and physical capacity to go to holy Makka and perform Hajj. Hajj is not Farz for the poor. Hajj is Farz only once in life-time. In the Holy Qur'an, a complete Sura on Hajj is revealed. Not only this, in some other parts of the Qur'an there are Ayats about Hajj. Almighty Allah says:



Picture: Places related to performing Hajj

وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا -

Meaning: *"It is a compulsory duty of a person to perform Hajj in the Baitullah Sharif for Allah, and it is for those who have ability to go there"* (Sura Ale-Imran - 97)

Spiritual teachings:

In a Hadith, it is described that the Prophet (Sm) says: *"The person who performs Hajj for the satisfaction of Allah and does not take part in any unjust action or act of sin, will return home so innocent as if he/she has just come out of his/her mother's womb."* Hajj is Farz for the rich Muslims. If anyone denies it, he/she will become a Kafir (infidel). A performer of Hajj is very dear to Allah. Allah forgives all his/her crimes. The Prophet (Sm) says: *"As water washes away all dirt, so Hajj washes away all impurity from the human mind."*

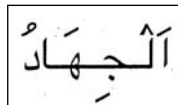
Social teachings:

Through Hajj universal Muslim fraternity is expressed. Muslims of all parts of the world gather together in this place of unity. Hajj is the Muslims' world gathering. Millions of Muslims from different parts of the world having different languages, features, complexions take part in celebrating Hajj, wearing the same dress and observing the same procedure.

Through Hajj the human mind is relieved of miserliness and lavishness. And for being economical, poverty is removed and economic balance is maintained. Our society honours the performers of Hajj (Hajjis) very much.

Ordinary people regard the Hajjis for their Tawaf of the House of Allah. To comply with the orders of Allah and to get blessings of Allah, all the rich Muslims should perform Hajj as early as possible.

Jiha'd



Intorduction:

Jiha'd means hard labour, effort and perseverance. In the Islamic terminology, to make the Deen (Islam) of Allah victorious, trying hard using physical, mental, economic and intellectual strengths against all unfavourable forces is called Jiha'd. To fight against all types of antiforces for establishing Islam perfectly is a great iba'dat. This type of Jiha'd is done only to uplift the religion (Deen) of Allah to the highest place. Jiha'd can never be done for any worldly purpose. Allah Ta'ala says:

الَّذِينَ آمَنُوا يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ وَالَّذِينَ كَفَرُوا يُقَاتِلُوا فِي
سَبِيلِ الطَّاغُوتِ -

Meaning: *"The people having Iman (believers) fight on the path of Allah and the Kafirs fight on the path of (Satan)"* (Sura An-Nisa-76)

The Prophet (Sm) says: *"The man who fights to establish the Deen (religion) of Allah is on the path of Allah."*

Spiritual teachings:

Those who fight on the path of Allah are called Mujahids. Those who win Jiha'd are called 'Gazi'. Those who sacrifice their lives are called 'Shahid'. To Allah the dignity of the Shahids is very high. They are immortal. About the Shahids Almighty Allah says,

وَلَا تَقُولُوا لِمَنْ يُقَاتِلُ فِي سَبِيلِ اللَّهِ أَمُوتَ ط بَلْ أَحْيَاءٌ (البقرة - ٥٤)

"Those who die on the path of Allah, do not call them dead, rather they are alive."
(Sura Al Baqara: 154)

Types of Jiha'd.

- 1) Zahiri or Open Jiha'd
- 2) Baitini or Secret Jiha'd

Open Jiha'd:

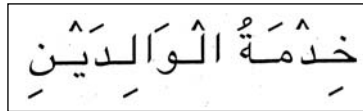
The permanent enemies of Islam are the Kafirs, the Mushriks, the Munafiqs, the Jews etc. They always try to wipe away Islam from this world. To fight openly against these forces who are against Allah, is called open Jiha'd. Allah Ta'ala says: ***"O Prophet! Fight against the Kafirs and the Munafiqs and be harsh against them"***
(Sura Tauba : 73)

Secret Jiha'd

Iblis (Satan) and Nafs (evil-tendency) are deadly enemies to human beings. Falling into the trap of Satan and due to the pressure of evil-tendencies a person engages himself/herself in sinful acts. To fight against these deadly enemies, Iblis and evil-tendencies (Nafs), is called Secret Jiha'd. It is difficult to suppress evil tendencies. So to fight against evil tendencies is called a great Jiha'd. If evil-tendencies and Satan can be suppressed, the path to heaven will be smoother. The Prophet (Sm) says: ***"Fighting against Nafs or evil-tendencies is called the greatest Jiha'd."*** It is the holy

duty of every Muslim to do Jiha'd to establish the Deen of Allah as well as to maintain peace and order in this world. It is an essential duty of everyone to sacrifice their life and property to fight against the enemies of Islam. We will follow the path of Islam. We will try to resist the irreligious people.

Rights of parents



Allah Ta'ala has created us. He controls everything about human beings. Because of parents, human beings come to this beautiful world. Parents are our nearest and dearest ones. With infinite love, sympathy and affection they rear their children. There is no limit of their sacrifice. When a child is born, it remains very helpless. At that time parents rear the child with great fondness and care fulfilling all its needs. So children's responsibilities and duties towards their parents are next to iba'dat to Allah.

Everybody should take care so that the parents can lead their lives in peace and happiness. We should not do any thing or utter any word that might hurt them. Especially when they become old, weak and cannot earn and consequently become dependent upon their children, they should be taken care of more. For this, the duties and responsibilities of the children towards their parents are described with great importance in the Holy Qur'an. About this it is said in the Holy Qur'an: ***"Your Provider has ordered that you should not offer your Iba'dat to anyone except Him and that you should behave well with your parents. If one of them or both become old, do not utter a single word of annoyance in their presence. Do not give them any hint that you are in trouble because of them and do not talk to them in a threatening tone. Rather talk to them respectfully. Stretch your helpful hands towards them with sympathy. Devote yourself to their service."*** In the Holy Qur'an it is said: ***"Oh Allah! In my childhood my parents reared me with much love and care. Show that love and care to them."*** (Sura Bani Israil: 23-25)

To perform the Iba'dat of Allah, not to do any shirk and behave well with the parents are equally important for man and woman. About it Almighty Allah says:

وَأَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا -

Meaning: ***"You perform the iba'dat of Allah, do not make anything His share holder (Sharik) and behave well with your parents."*** (Sura An-Nisa: 36)

Satisfaction of the parents is the satisfaction of Allah. In the Hadith Sharif it is said: ***"Allah is satisfied if parents are satisfied and Allah is dissatisfied if parents are dissatisfied."***

It is the compulsory duty of every son and daughter to abide by the decisions of their parents. But if the parents order them to do anything against Islam or give pressure for doing that, in that case children have to refuse to carry out the order of the parents and follow the order of Allah. Even in that case children should not abandon their parents.

Disobedience to parents is an unforgivable crime. Allah will not forgive this sin. Rather, before giving such a sinner inevitable punishment in the world hereafter, he/she will be punished in this world also. About this the Prophet (Sm) says: ***"Almighty Allah forgives all the sins of His servants according to His will. But He does not forgive disobedience to parents. Rather He punishes such sinners in this worldly life before death."***

Both father and mother have their rights on their children. But the right of a mother is greater than of a father. Once a man came to the court (darber) of the Prophet (Sm) and said: ***"Your honour, both my father and mother are alive. I want to serve them. Whose right I will look after first?"*** The Prophet (Sm) replied, ***"Your mother's."*** The man again asked, ***"Then?"*** The Prophet (Sm) replied, ***"Your mother's."*** Third time the man asked the same question. The Prophet (Sm) said in reply: ***"Your mother's."*** When the same question is asked for the fourth time the Prophet replied: ***"Your father's."*** So it is evident that the right of a mother is greater than that of a father.

About the right of a mother the Prophet (Sm) said:

الْجَنَّةُ تَحْتَ أَقْدَامِ الْأُمَّهَاتِ -

Meaning: "Heaven for a child lies under the feet of its mother."

To get peace in the worldly life and to get unlimited happiness in heaven in the world hereafter, one must be submissive to one's parents. The total welfare of our worldly life lies in the satisfaction of the parents. So under no circumstances parents should be inflicted with pain and it is your duty to always treat them well.

We will abide by the decisions of our parents. We will take care of them. Then Allah will be pleased. We will get blessings of Allah, and our life will be prosperous.

Rights of the relatives

Worldly attractions confine human life to this world. Here there are so many relatives like fathers, mothers, brothers, sisters, grandfathers, grandmothers, uncles and aunts and there are many more from the marital side. After performing the duty towards parents, these relatives have got the right to get co-operation and well treatment from us.

In Islamic livelihood there are instructions to observe the rights of these relatives properly. About this it is said in the Holy Qur'an:

وَأْتِ ذَا الْقُرْبَىٰ حَقَّهُ -

Meaning: "You perform your duty towards your relatives." (Sura Bani Israil: 26)

Allah has ordered us to behave well with them.

It has been emphasized in the Holy Qur'an that one should remain conscious about the rights and duties of one's relatives.

About it Allah says:

أَتَى الْإِمْلَالَ عَلَىٰ حُبِّ ذَوِي الْقُرْبَىٰ

Meaning: "They are the true religious people who, inspite of their fascination for wealth, give gifts to the relatives." (Sura Al-Baqara: 177)

About giving gifts to close relatives the Prophet (Sm) says:

"Two purposes are served if close relatives are given gifts. One is to maintain relationship with them and the other is to fulfil the objective of giving gifts."

So, giving gifts to the people of distant relations without paying any heed to the near relatives is disliked by Allah. Thus the first and foremost duty of a person is to give gifts to the near relatives.

The Prophet (Sm) says about those who break relationship with relatives:

لَا يَدْخُلُ الْجَنَّةَ قَاطِعٌ رَحِمٍ

Meaning: "One, who severs relationship with the relatives, will not enter into heaven."

Allah and the Prophet (Sm) have ordered human beings to maintain relationship with the relatives. Those who do not maintain it, will have to face great disasters. They will be deprived of the blessings of Allah here, and they will have to face severe punishment in hell in the life hereafter.

So, to get blessings of Allah by escaping Allah's curse, we should do our duties towards our kith and kin. But under no circumstance any type of injustice or partiality should be done. So without exceeding the limits dictated by Islam we should try to observe the rights and duties of our relatives.

Rights of neighbours

Those who live around us are our neighbours. They first come forward in our happiness and sorrows, dangers and difficulties. If there is any trouble or disease, they quickly nurse and take care one another. They help one another if a marriage ceremony or any other function takes place.

Who are the neighbours? When asked, the Prophet (Sm) says:

"Those who live within forty houses in your front and back or your right and left are your neighbours."

From the point of view of rights, the neighbours are divided into three categories:

1. The Muslim relative neighbours have three rights:
 - (a) as a Muslim.
 - (b) as a relative and
 - (c) as a neighbour.
2. The Muslim neighbour who has two rights: as a Muslim and as a neighbour.
3. The Muslim neighbour has only one right: that is, if a neighbour belongs to another religion even then he/she deserves well treatment from you.

It is a moral duty of every Muslim to live in harmony with the neighbours and behave well with them. We should behave well with the neighbours for the sake of maintaining social peace and order in the society. Almighty Allah has ordered all to behave well with the neighbours, whatever category they may belong to.

About those who do not fulfil the rights of the neighbours, Prophet (Sm) says:

"The person whose neighbours are not safe from his/her oppression and ill-treatment, will not be able to enter heaven."

It is a heinous crime to inflict pain on neighbours. If a neighbour does not forgive one for this offence, he/she will lose the right to enter heaven. So it is a Kabira Gunah (serious crime). If a neighbour asks for help for honest purpose, he/she should be helped. If he/she is in want, his/her neighbours should try to remove it as much as possible. Rasulullah (Sm) says: ***"That man does not have Iman in its true sense who eats to his heart's content and his neighbour is hungry."***

A neighbour deserves well behaviour whether he/she is a Muslim or a non-Muslim. The Muslim saints were very conscious about the rights of their non-Muslim neighbours. A neighbour of Abu Hanifa (R) was an worshipper of fire. The man was a drunkard. Drinking wine throughout the night, he would beat drums and disturb the Imam in carrying on his iba'dat and study.

One day the law and order enforcement authority arrested that neighbour of Iman Sahib and took him away. On that night hearing no sound in his house, the Imam Sahib enquired about it and heard that the man had been arrested. At this news he was hurt and went to release him. The Qazi (justice) told the Imam: ***"Sir, he has been arrested because he disturbs you."*** Imam Sahib said: ***"He is my neighbour. I have come to take him to fulfil the right of my neighbour"***. At last the Imam stood bail for him and he was released. He became a good man being moved by the behaviour of the Imam Sahib.

Even if a neighbour is a non-Muslim, his/her rights should be properly observed.

We will behave well with our neighbours. We will be sharers in their sorrows and sufferings. Then our life will be beautiful and peaceful.

Rights of the helpless poor

In a society the rich have their duties towards the poor. Those who have become unsuccessful in their struggle of life, those who are suffering from extreme poverty, those who are in distress, have their rights on the wealth of the rich Muslims. In the Qur'an and Hadith there is teaching to do good to the poor and the distressed. About this it is said in the Holy Qur'an:

وَفِي أَمْوَالِهِمْ حَقٌّ لِّلسَّائِلِ وَالْمَحْرُومِ -

Meaning: *"The needy and the deprived people have rights on their (the rich) wealth."* (Sura Zariat: 19)

It is Islam that for the first time has given great emphasis on helping the orphans and the penniless, helpless and the distressed. Giving away gifts to the poor does not decrease, rather increases one's wealth.

In the Hadith it is described that if a person gives away gifts to the poor which is earned by Halal means, and if the gift is even of the quantity of a date, Almighty Allah will give him/her in return a lot of neki (benefit) amounting to a mountain. The Prophet (Sm) says: *"O the Muslims, the best house is that in which there is an orphan and he is treated well, and worst house is that in which there is an orphan but he is badly treated."*

Our beloved Prophet (Sm) says: *"Almighty Allah will give fruit from heaven to a person who gives food to the hungry. Allah will give sweet drinks in heaven who gives water to the thirsty. Allah will give dress in heaven to a person who gives clothes to the poor."*

To get peace in the life hereafter by getting nearness of Allah the rights of the distressed and the poor should properly be fulfilled. Helping hands should be extended to them when they are in danger and difficulties.

Teacher-student relationship

The place of teachers is next to that of parents. Teachers are the most respected persons. They mould us as real human beings in this world. The parents rear the children, but the teachers mould them as perfect men and women.

Children are fond of imitation. So whatever the teacher teaches them, they will learn it.

A successful teacher teaches us in our childhood what our sphere of activity in life will be. The teachers teach the students religious laws, code of behaviour, good manners, modesty, politeness, regularity etc. which students can use in their matured life to attain over all prosperity. To respect the teachers in return for their sacrifice for the well-being of the students is equivalent to iba'dat.

The persons, whose untiring efforts and sacrifice have made us real human beings, have their rights on us. To do the duties towards the teachers we have to follow the following rules:

- 1) To abide by the orders and prohibitions made by teachers and behave well with them;
- 2) To convey Salam with respect to the teachers when seen and ask how they are;
- 3) To listen to and abide by what they teach;
- 4) To behave with them politely all the time;
- 5) To stand up to show respect to the teacher as soon as he/she enters the classroom and to ask permission at the time of leaving the classroom;
- 6) To enquire about the distress and difficulties of the teachers and try to help them as far as possible;
- 7) Not to do anything that they dislike;
- 8) Not to be impolite with them under any circumstance.

We have to remember that the blessing and endeavour of a teacher is the key to our success. If a teacher is hurt and curses us, it is not possible to prosper in life.

We will respect the teachers. We will abide by their advice. Then our life will be better, and we will get peace in this world and in the life hereafter.

Relationship between young and old

Around us we have fathers and mothers, sons and daughters, brothers and sisters, relatives, neighbours and friends. Some of them are older, some are younger. The first expectation of the older people is that they will get proper respects and regards from the younger people. On the contrary, the younger people also have the right to get love, affection and sympathy from the older. About the rights of the older people the Prophet (Sm) says: ***"As the father has rights over his son, so the elder brother has rights over his younger brother"***.

About this the Prophet (Sm) also says:

مَنْ لَمْ يَرْحَمْ صَغِيرَنَا وَلَمْ يَعْرِفْ حَقَّ كَبِيرِنَا مَنَا -

Meaning: *"The man who is not affectionate towards the younger people and does not show respect to the older people, does not belong to our community."* Through the respectful attitude of the younger towards the older and through love, sympathy and affection of the older towards the younger, a fair society can be built.

To become a true Muslim the older should be respected and the younger should be shown affection. Then real peace will prevail in society. So, according to Islamic ideology, to respect the older and to show affection to the younger is a compulsory duty for everybody.

Children like to imitate others. Whatever the older people do, children try to imitate that. So it is the duty of the older to help the younger to build up noble character and mentality of the younger. On the other hand, the younger should abide by the orders and advice of the older.

In transports the older should be respected. While travelling by bus or train the old people should be helped to get in so that they do not get trouble. Arrangement for their sitting should be made if they keep standing. These are not only showing respect to them but also a deed of virtue.

So to build a nice society, good relationship between the old and the young should be maintained. Thus we shall respect the older and show affection to the younger.

Employer-employee relationship

Allah Ta'ala has created human beings in the world. Everybody is working to fulfil his/her basic needs, i.e. food, clothes, shelter, education, health, etc.

The capacity of all human beings is not equal. Some are owners, some are labourers. That is, everyone works according to his/her capacity. But from Islamic point of view, there is no scope of considering any work as of low grade. To work for others in return for wages, i.e. to receive the price of labour is not a heinous work at all. Our Prophet (Sm) was asked: *"What type of earning is the best and the purest?"* He told in reply: *"The earning of a man by his own labour and the profit earned by honest business".*

Nobody should feel inferior in adopting any way to get honest earning. A labourer should not suffer from inferiority complex, and an employer should not think himself/herself superior. Basically, capital and labour are essential for the production of goods. Without these, the production of goods is not possible. So in the field of production they should be co-operative to one another. One should not think himself/herself superior to the others.

About the dignity and right of a labourer, the Prophet (Sm) says: ***"Those who earn their living by working for you are your brothers. Allah has made them subordinate to you. So, those who have such people, should give them such food as they themselves eat and should give them such clothes as they themselves wear. They should not be compelled to do the work which is beyond their capacity. If they are asked to do such work, they should be given proper co-operation for completing the work."***

It is described in the Hadith that it is oppression if the rich, who are capable, delay in observing the rights of others. The Prophet (Sm) says:

أَعْطُوا الْأَجِيرَ أَجْرَهُ قَبْلَ أَنْ عَرَقَهُ -

Meaning: ***"Pay the labourer his wages before his/her sweat is dried up"***. Without any reason, you should not make any delay in paying wages. Thinking that a labourer should get his/her due wages, the Prophet says: ***"Do not engage a labourer in a work before deciding his/her wages."***

If the principles and procedures adopted by Islam for the employer-employee activities are followed, then the employee would not be deprived of his/her wages. There will be no misunderstanding between the employer and the employee. So for the prosperity of the country and the nation the Islamic guidelines in this regard should be strictly followed.

Dignity to women

Allah has created Adam (A) as the first man and Bibi Hawa (A) as the first woman and his companion. He then sent them to this world. So Hazrat Adam (A) and Bibi Hawa (A) are the first man and woman created in this world. Creation of mankind, male or female, begins from these two persons.

Before the advent of Islam women were very much neglected. Even today they are treated as inferior socially in some religions. But in Islam women are given full dignity which is absent in other religions. In Islam, special rights and honour for women have been recognized as mothers, daughters, sisters and wives, etc. It is Farz for both male or female to get necessary education.

It has been proved by the Hadith that women like men have got the right to take part in activities like giving shelter to the distressed, going outside wearing purdah, taking part in congregation in a mosque, doing beneficial and social work, running business, taking part in Jiha'd etc. Maintaining decorum they can do any work they like. But they must work maintaining proper purdah.

It is the religion of Islam that has first given the women sharer of wealth. A woman is a sharer of her husband's and father's wealth in addition to her own. However, wealthy a woman may be, the responsibility of her maintenance lies on her husband. Islam has given her right to spend her own wealth according to her own wish.

About the rights of women in property, it has been said in the Holy Qur'an: ***"The woman has her share in the abandoned property of her parents and relatives. This right whether more or less, can never be curtailed."*** In Islamic point of view, man and woman are complementary to each other, they are not competitors. But Almighty Allah has given supremacy of men over women. Women are the embodiment of motherhood. About the status of a mother the Prophet (Sm) says:

الْجَنَّةُ تَحْتَ أَقْدَامِ الْأُمَّهَاتِ -

Meaning: "Heaven for a child lies under the feet of his mother."

There is a complete Sura named 'Sura Nisa', in the Holy Qur'an wherein Almighty Allah has described about the rights of women. In the Jahili (dark) age, women were treated like animals. They were sold in the market like commodities. If a female child was born, she was regarded as something ominous, and she was buried alive. Among all the religions and nations in the world only Islam has given women equal rights and honour with men.

So, as whole-hearted followers of Islam, we must be careful in observing the rights of women.

Exercise

Multiple Choice Questions

1. By helping whom two purposes are served: one is maintaining relationship and the other is bestowing charity?
 - a. guests
 - b. near relatives
 - c. orphans
 - d. neighbours

2. What is the benefit of performing Salat?
 - a. It gives access to enter into Jahannam
 - b. It keeps one away from evil doings
 - c. It gives honour in the society
 - d. It gives long life

3. Whose place is next to Allah's Ibadat?
 - a. The place of teachers
 - b. The place of parents
 - c. The place of elder ones
 - d. The place of Alims

4. If good relationship with the neighbours is maintained, then-
 - i. social security is ensured
 - ii. wealth is increased
 - iii. mutual co-operation is enhanced

Which of the following answers is correct?

- a. i
- b. ii
- c. i & ii
- d. i & iii

Read the following passage and answer questions no. 5 and 6 in the light of it.

Rafiqul Islam went out of his house to mosque for performing Fazar Salat. He found the Imam in Ruku.

5. Rafiqul Islam should niyat (intention) for Salat
 - i. In Arabic
 - ii. in mother tongue
 - iii. in his mind

Which of the following answers is correct?

- a. i
 - b. ii
 - c. iii
 - d. i & ii
6. In this circumstances, Rafiqul Islam should-
 - a. go to Ruku having the niyat in his mind
 - b. go to Ruku without reciting the niyat
 - c. remain standing after reciting the niyat
 - d. go to Ruku reciting the niyat in Arabic

Answers the questions no. 7 & 8 in the light of the following passage:

Belal Mia is an officer. He offers Salat and performs Roza (fasting) regularly. But he does not release files without extra money. He donates wealth and performs Nafal Ibadats. A Mufti said, "No Namaz and Roza of Belal is acceptable to Allah."

7. What is the crime of Belal Mia?
 - a. negligence in performing duties
 - b. breaking discipline
 - c. taking bribe
 - d. misbehaviour

8. The cause of not accepting. Ibadat of Belal Mia is-
- i. he does not release file without money
 - ii. he donates wealth
 - iii. he performs Nafal Ibadat

Which of the following answers is correct?

- | | |
|-----------|----------------|
| a. i. | b. ii |
| c. i & ii | d. i, ii & iii |

Answers the questions no.9-11 in light of the following passage:

Mr. Hafizur Rahman is a rich businessman. He donates the helpless and the poor. He thinks that as the poor are helped through Zakat and I am also helping them Sadqa. So, I donot need pay Zakat separately.

9. In the light of Islam, the thought of Mr. Hafizur Rahman is -
- | | |
|----------------------------------|-----------------------|
| a. completely correct | b. not correct at all |
| c. correct in some circumstances | d. partially correct |

10. One of the main purposes of Zakat is-
- i. to remove. the difference between the rich and the poor
 - ii. to improve the economic condition of the poor by removing unemployment problem
 - iii. to change the condition of the poor in the way directed by Allah .

Which of the following answers is correct?

- | | |
|--------|----------------|
| a. i | b. ii |
| c. iii | d. i, ii & iii |

11. In this circumstances, the responsibility of Mr. Hafizur Rahman is-
- i. he should pay Zakat according to instructions
 - ii. he should donate more and more cherty
 - iii. he should do more and more for the public welfare

Which of the following answers is correct?

- | | |
|--------|---------------|
| a. i | b. ii |
| c. iii | d. i, ii& iii |

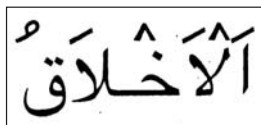
Creative Questions

Yousuf Ali selected some people from his village and gave money to someone for buying cows, someone for goats and someone for hens and ducks in order to make them self-reliant. He said, "If you give me back the capital by the next year, I'll help you with double money, But if anybody fails to give back the capital, he/she will not be given any financial help next time". Yousuf Ali did not let them know that he gave the money from his Zakat fund. He asked some expert Alims about the matter. They suggested him to do Qiyas. They said that the Almighty Allah says, "The needy and the deprived people have rights to their (the rich) wealth."

- a. What is Qiyas ?
 - b. Describe the purposes of paying Zakat.
 - c. Explain the matter of making poor people self-reliant through Mr. Yousuf's financial help.
 - d. "The needy and the deprived people have rights to their (the rich) wealth." Analyse this statement in the light of the mentioned passage.
2. Sabuj Mia and Mizanur Rahman are neighbours to each other. Relationship between them deteriorates because of land. In fixing the border of his land Mizanur Rahman entered into the border of Sabuj Mia's land by some yards. As Sabuj Mia does job in town, so he can't look after his land regularly. Sabuj wants to be rescued from this situation.
- a. Contrary to what, is the activity of Mizanur Rahman in the light of Islam?
 - b. Describe the rights of neighbours.
 - c. How can Sabuj Mia be rescued from this situation? Explain.
 - d. How is the activity of Mizanur Rahman in the light of Islam? Analyse.
3. During tiffin period, Rafid's friends were going to field for playing. Then Rafid said, "Let's go for performing Namaz". Because Allah says, "Establish Namaz" and He also says, "Surely Namaz keeps people away from all rasty and evil deeds." Listening to it, everybody but except Fahim performed Namaz with Jamat in the mosque:
- a. What is Namaz?
 - b. "Namaz keeps people away from all rasty and evil deeds" -What does it mean?
 - c. In what other ways can Rafid influence his friend, Fahim, to perform Namaz?
 - d. "Social relationship is strengthened through Namaz in Jamat" -Evaluate.

Chapter - 4

AKHLAQ



Introduction:

The word 'Akhlaq' is the plural form of khuluqun. It means behaviour, nature or character of a person in general. Akhlaq means both good character and bad character. The good character is called Akhlaq-e-Hameedah and that of bad character is called Akhlaq-e-Zameemah. If the nature of a man is nice, guiltless and polished as a whole, then it is called Akhlaq-e-Hameedah or good character. The nature or behaviour which is praised and accepted in every society as well as liked by Allah and Allah's Rasul (Sm) is called Akhlaq-e-Hameedah or praise-worthy character. As for example, Akhlaq-e-Hameedah is characterised by Taqwa and other attributes originated from Taqwa like honesty, faithfulness as a custodian, keeping decency, Adl (justice), helping the helpless and the distressed, cleanliness, refinement etc. In the terminology of Islam and according to Islamic Shariat, the proper, decent, beneficial and just practice of behaviours and manners relating to mutual rights and duties of men is called Akhlaq-e-Hameedah. A simple and beautiful nature and good character are called Akhlaq-e-Hameedah.

Importance:

Akhlaq-e-Hameedah is a fundamental human virtue and the best asset of a person's life. Without it, all other assets are valueless. The worldly happiness and security of a person depend on this virtue. Also his/her happiness in life hereafter and his salvation from worldly sins are dependent on it. The more a man's nature and character is excellent, the more he does good things and more he is loved by Allah. The Prophet (Sm) says:

الْبِرُّ حُسْنُ الْخُلُقِ -

Meaning: "Good behaviour is a virtue."

Once the Prophet (Sm) was asked: "For which activity will more people be entered into heaven?" He said:

تَقْوَى اللَّهِ وَحُسْنُ الْخُلُقِ -

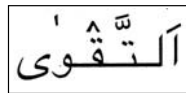
Meaning: "Fear of Allah and good behavior" He further said: "Surely, the thing that will make a believer's balance more weighty on the day of judgement is good character."

To be a true believer one should possess good character. In this respect, the Prophet (Sm) said: ***"They are the true Mumins who are of good character"***

The nature and behaviour which are hated and blamed in every society, such as, telling lies, cheating, committing sins, breach of promise, torture, blaming and speaking ill of others and creating disturbances in society are called Akhlaq-e-Zameemah.

Here we will discuss Taqwa, the vital force of good character and some other virtues originated from Taqwa.

Taqwa



Introduction:

The word 'Taqwa' means fear of Allah, performing religious activities, self-rectification, avoiding wrong doings and keep oneself away from danger. According to Islam, Taqwa means the way of life in which all types of injustices and sins are avoided for fear of Allah and which is led according to the directions of the Holy Qur'an and Sunnah. To fear Allah means to obey the orders and directions of Allah. The fear of Allah reflects the idea that He is our Creator and Provider and has given us the capacity to differentiate between good and evil and has given us power to do our work. He observes everything and knows what we have in our mind also. On the day of final judgement, we all will have to be accountable to Him for our good and bad actions. We will be rewarded for our good actions and punished for our bad actions. Those who are aware of these, will refrain from committing sins. About this, Allah says:

وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ وَنَهَى النَّفْسَ عَنِ الْهَوَىٰ فإِنَّ الْجَنَّةَ هِيَ الْمَأْوَىٰ -

Meaning: ***"He who is afraid of standing before Allah and keeps himself aloof from doing wrong, will be placed in heaven."*** (Sura An-Naziat : 40-41). Irrespective of one's nation, religion, caste and sect one can be termed as a person of good character. But one cannot possess real virtues unless one has Taqwa in one's heart. Islamic Akhlaq or real good character is actually a set of good qualities based on Prophet Muhammad's (Sm) ideal and Islamic education based on Taqwa.

Importance:

In the Islamic way of life, Taqwa is the origin of all virtues. It is a noble feature of a person's character. The significance of Taqwa in moulding a good character is

unlimited. Almighty Allah knows everything, hears everything, sees everything and knows what is going on in one's mind. A person who believes all these and believes that he will have to be accountable to Him for his actions, cannot think about or cannot commit any sin. Because he knows that he can cheat all others but he cannot cheat Allah. The Mumin (believer) who cherishes Taqwa in him, cannot be allured and cannot indulge in sins even when he is in a solitary place. Taqwa is the solid fortification of good character. He who cherishes Taqwa feels His omnipresence. He cannot commit any sin. Therefore, Taqwa is the basic principle of leading an honest life.

On the other hand, a person devoid of Taqwa cannot be a sincere and honest person. All his/her activities are showy and deceitful in nature. A person can indulge in any sin at any weak moment if he has no Taqwa in him. Allah values Taqwa most. He says:

انَّ اَكْرَمَكُمْ عِنْدَ اللّٰهِ اَتْقَاكُمْ -

Meaning: "Amongst you who have Taqwa most are honoured by Allah most." (Sura Al-Hujurat: 13)

From this lesson we have learnt about:

1. The outline, importance and kinds of Akhlaq.
2. The outline, importance and the influence of Taqwa.

We will build our character according to the teachings of Islam and will observe Taqwa in all our activities.

Truthfulness

الصِّدْقُ

Truthfulness is one of the virtues originated from Taqwa. It is one of the greatest virtues that we find in a Muttaqi. The Arabic word for truthfulness is 'Sidq'. Sidq means exposing and expressing facts in their reality. And the person who speaks the truth is called Sadiq. And to prove and tell something which has no existence in reality is called lying. The Arabic word for lying is 'Kizb' and a liar is called 'Kazib'.

Importance:

Speaking the truth is a great virtue. He who speaks the truth is trusted and loved by all. Our great Prophet (Sm) was loved by everybody from his childhood for his truthfulness. Those who tell lies are not trusted and loved by others. Lying is a great sin and it is the root of all evils. "Lying is the root of all sins." Allah is displeased with the liars.

Influence:

Truthfulness brings salvation and success while falsehood leads to destruction. In this regard, Prophet Muhammad (Sm) says:

الصِّدْقُ يُنْجِي وَالْكَذِبُ يُهْلِكُ -

Meaning: "Truthfulness gives emancipation, and falsehood brings destruction."

Emphasizing on truthfulness Prophet Muhammad (Sm) says:

عَلَيْكُمْ بِالصِّدْقِ فَإِنَّ الصِّدْقَ يَهْدِي إِلَى الْبِرِّ وَالْبِرُّ يَهْدِي إِلَى الْجَنَّةِ -

Meaning: "Be truthful, because truthfulness leads towards the path of virtues and virtues lead towards the path of heaven."

Once a man came to the Prophet (Sm) and said: "I steal things, I lie and indulge in many other bad activities. It is not possible on my part to give up all the bad habits overnight. So please tell me to give up only one bad thing. The Prophet(Sm) told him to give up lying and the man replied that it was an easy task. Afterwards it was found that as he stopped telling lies, he could not do any other bad things. Because he thought that he would not be able to tell lies when asked about his bad activities. And if he confessed his bad activities, he would be subject to punishment and he would be ashamed. Thus by stopping telling lies, he got rid of all other sins.

Ama'nat

الْأَمَانَةُ

Introduction:

Ama'nat means to receive some thing as a deposit and to keep it safe. Generally, it means keeping valuable things with someone for safety. Actually one's life, property, dignity, honour etc. are all Ama'nats to others. He/she who returns the things deposited with him/her without causing any harm, is known as Amin (or Ama'natdar).

The opposite word for Ama'nat is Khiyanat. Khiyanat means misappropriation of or causing harm to the deposited things by breaching the trust. A person who commits Khiyanat, is known as Khain or misappropriator.

Importance:

An Ama'natdar is trusted and loved by everybody. No one loves a Khain, and nobody likes him or trusts him. Emphasizing the needs for maintaining Ama'nat Allah says:

إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا -

Meaning: "And surely Allah ordains you to return the deposited things to their owner properly." (Sura An-Nisa: 58) Prophet Muhammad (Sm) says:

لَا إِيْمَانَ لِمَنْ لَا أَمَانَةَ لَهُ

Meaning: "One who lacks in Ama'natdari is not faithful at all." This proves that Ama'natdari is a part of Iman. Those who have Iman or faith cannot misappropriate things deposited to them by others. And those who misappropriate are not Mumins or believers in the true sense of the term. They are cheats and Munafiqs (hypocrites). There are three signs of a Munafiq: they tell lies, misappropriate things and breach promises.

A person who misappropriates is not only despised in human society, also he is despised and cursed by Allah.

The Holy Qur'an says:

إِنَّ لِلَّهِ لَا يُحِبُّ الْخَائِنِينَ -

Meaning: "And surely Allah does not like those who are Khians" (Sura Al-Anfal: 58) Prophet Muhammad (Sm) says:

الْخِيَانَةُ تَجْرُ الْفَقْرَ -

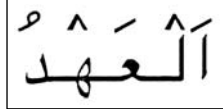
Meaning: "And Khiyanat brings poverty."

Scope of Ama'nat:

The scope of Ama'nat is very wide. Every individual has more or less some responsibilities in his personal, social and national life and in the international affairs. All these responsibilities fall in the category Ama'nat. Children are Ama'nats to their parents. It is a sacred responsibility of the parents to build up their children's life. Students are Ama'nats of their teachers. It is the responsibility of the teachers to educate them properly. The furniture and other assets of the school are Ama'nats to the students. It is their duty to use and maintain these things properly. The property and money deposited in the bank are Ama'nats to the manager and the employees of the bank. The wealth and rights of the people are Ama'nats to the administrators and employees of the state. It is the duty and Ama'nat of the head of the state to protect the independence of the state, to protect the life and property of its subjects and to fulfil their basic needs.

Hazrat Muhammad (Sm) was a living embodiment of Ama'natdari. Even his enemies also acknowledged him as an Ama'natdar. Everyone called him 'Al-Amin' or faithful and used to deposit their money and wealth to him. During the critical moments of his Hijrat when the kafirs surrounded his house to kill him, he did not forget about the Ama'nats he was entrusted with.

Ahd or keeping promise



Introduction:

The word 'Ahd' means a promise, an undertaking, a contract, a commitment giving word to someone etc. In Shariat of Islam, Ahd means the act of keeping one's words given earlier. It is also known as maintaining of wada.

Importance:

Keeping a promise is one of the characteristics of a person who leads his/her life with Taqwa or with good character. We live in society. In our social life, we make wada, make contracts and promises with others. It is our sacred duty to comply with all these promises. One who keeps his word, fulfils wada is loved by all. Almighty Allah also loves those who are true to their words. In this regard, Allah Says:

يَا أَيُّهَا الَّذِينَ آمَنُوا أَوْفُوا بِالْعُقُودِ

Meaning: *"O Believers! You keep your promises"* (Sura Al-Mayida 1). As it is compulsory to repay our debts, it is also compulsory to fulfil our promises or contracts made with others. For the Mumins or true believers it is a compulsory duty to keep promises; it is a demand of Iman. About Iman, Hazrat Muhammad (Sm) says:

عِدَّةُ الْمُؤْمِنِ دَيْنٌ -

"To a Mumin a promise is like a debt." It must be honoured.

In the court of Allah it will be enquired whether a person has kept his/her promises. About the fulfilment of promises, Allah says:

وَأَوْفُوا بِالْعَهْدِ إِنَّ الْعَهْدَ كَانَ مَسْئُولًا -

Meaning: *"You will always keep your promise, because you will be asked about these."* (Sura Bani Israil : 34) Allah says about those who do not keep their words or who breach their promises:

يَا أَيُّهَا الَّذِينَ آمَنُوا لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ -

Meaning: *"O Believers! Why do you say such word that you do not keep?"* (Sura Saff : 2) Breaching of promise is a most heinous offence. About this offence, Prophet Muhammad (Sm) says:

لَا دِينَ لِمَنْ لَاعَهْدَ لَهُ -

Meaning: *"One who does not keep his/her word has no Deen."* Prophet Muhammad (Sm) and his close associates or Sahabis (R) used to keep their promises at all costs. Once the Prophet (Sm) promised to meet a man at a place. And he had been waiting for three days at that place to meet him in order to keep his promise.

Adl

الْعَدْلُ

Introduction:

'Adl' is an Arabic word. It literally means maintaining balance, doing 'Insaf' or justice properly. It is like dividing a thing between two claimants in such a way as each gets equal share. In the Islamic terminology, Adl means giving a person his/her due share. The opposite word for Adl is Zulm. Zulm is the act of depriving a person of his/her due share. A court house is called Adalat, because it is the place where verdicts are delivered in favour of the real Haqders or the really deserving persons.

Importance:

Adl is a great virtue. In the social life of human beings, the importance of Adl is unlimited. Adl is the basis of mutual relationship, social peace and order and good governance. In a society, where there is no Adl, there cannot be any peace or security. In a society or a state where justice is absent no peace and security prevail there. In a society where justice prevails, no one dares to commit any wrong. As a result peace and order prevail in society. Everyone can live with his/her rights and status. Therefore, Adl is the basis of establishing peace in society.

Absence of Adl gives way to injustice. In a society where punishment to the wrong-doers is absent, injustice spreads all around like a contagious disease. And corruption prevails everywhere in that society and pollutes it thoroughly. The wrong-doers start their misactivities with renewed vigour whenever they find an opportunity. As a result, law and order disappears from society making life unbearable.

An honest judge is endowed with Taqwa. He fears Allah and believes that for his judgement he will be accountable to Him. So he delivers judgement justly. About this, Allah says:

اعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَى -

Meaning: *"You establish Adl, because it is very close to Taqwa."* (Sura Mayida : 5, 8)

In the Hadith, it is said that in the day of the final judgement (Hashr) there will be no shade except the shade of the Arsh of Allah. At that time the upright judge will be given shelter in the shade under the Arsh of Allah.

Characteristics of Islamic Adl:

Adl should be based on the Qur'an and Sunnah. In this system all are equal. There is no difference between father and mother, son and daughter, relatives and non-relatives, high and low, wicked and gentle, rich and poor, strong and weak in Adl. One should not be suppressed for the sake of doing a favour to the others. In this respect Allah says:

فَاحْكُم بِمَا أَنْزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ عَمَّا جَاءَكَ مِنَ الْحَقِّ -

Meaning: *"You give judgement according to that what Allah has revealed to you and do not follow their ill wills avoiding the truth that has come to you."* (Sura Al-Mayida : 48)

In the case of a trial speak the truth even if the accused person is your relative. Allah says in this regard:

وَإِذَا قُلْتُمْ فَاعْدِلُوا وَلَوْ كَانَ ذَا قُرْبَى -

Meaning: *"When you speak (about trial) always speak the truth, even if he/she (the person under trial) is a close relative (of yours)."*

The Prophet (Sm) was the true embodiment of justice. To him, there was no difference between relative and non-relative, rich and poor. Once a lady from the Quraish tribe was caught for stealing. The Prophet (Sm) ordered that her hand be cut. Some people pleaded to reduce her punishment as she came of a respectable family. The Prophet (Sm) got angry and said: "If my daughter Fatima is caught for stealing today, her hand would also have to be cut." He also said: "Listen, your previous nations were destroyed for lacking in this Adl."

Modesty

Introduction:

Modesty means being polite in nature. It also means being sober in dress, conversation, manner and in behaviour. It also means that one should be polite, good mannered in his personal and social life. Modesty is that kind of behaviour which reflects one's good taste and refinement. One of the aims of the Islamic teachings is to build someone as a purified person.

Importance:

The importance of modest dressing, polite and decent behaviour cannot be exaggerated in building a happy, peaceful and beautiful society. Indecent clothes and behaviour arouse bestial instinct in human beings and incite one's nasty lust. As a result, various types of problems both in family and social life arise. Various types of sins are committed. To get rid of immodesty and dirty situations, Allah has instructed in Ayats 30-31 of Sura Nur of the Holy Qur'an that both male and female should control their lust and desire. He said that they must conceal the private parts of their bodies very carefully. Women should control themselves and protect their secret limbs. They should not try to expose their beauty beyond what is natural and should not go in front of men outside their family ties, wearing ornaments and gorgeous dresses.

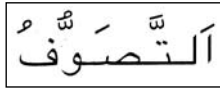
Verses 33 and 59 of Sura Ahzab clearly speak of women's maintaining modest behaviour. Women should be aware of their outer garments and they must not dress immodestly. These instructions are imposed to protect women from adultery, torture and anarchy prevailing in society coming down from the pre-Islamic days. Even today those situations are more widely prevalent. If our women abide by the rules and regulations of the Holy Qur'an and the Hadith, their honour and prestige will be protected.

Girls should not roam about outside their houses without any necessity. If they have to go out, they should be very careful. Their dresses, ornaments and beauty should not arouse lust of men. It means that while going out, women and girls should not dress in such a way as that exposes their beauty to allure men. Allah says about this:

وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَىٰ -

Meaning: *"You (women) stay inside your own houses and do not go outside wearing dresses of the women of the pre-Islamic era."* (Sura Al-Ahjab: 33)

Tasawuf



The scientific study that helps human beings to acquire the knowledge about Almighty Allah, the Creator, side by side the knowledge of self-rectification is called Tasawuf. The person who cultivates Tasawuf and practises it in his practical life is known as 'Sufi'. There are some concepts about the origin of the Arabic word 'Sufi'. According to one view, the word 'Sufi' came from the word 'Souf'. The word 'Souf' means wool. Woollen clothes were very favourite to the religious preachers and worshippers of the ancient times. During the period of Prophet Muhammad (Sm) his devoted followers also used to wear woollen clothes. From another point of view, the word 'Sufi' came from the word 'Soff' which means 'class' or 'grade'. Those who have deep faith in and profound love for Allah achieve the highest place near Allah. They succeed in doing this by performing spiritual endeavour and activities with proper iba'dat and submission to Allah for getting His pleasure. They are the Sufis. During the time of Prophet Muhammad (Sm) they used to stay in the veranda of Masjid-e-Nababi and made endeavour and prayed to Allah. So they were called 'As-habe Suffa' or the inhabitants of the veranda. According to another opinion, the word 'Sufi' is originated from the word 'Safa' which means purity or sanctity. Those who have made themselves free from all types of sins and dirtiness and have acquired perfect purity are called the Sufis. The desired goal of practising Sufism is to develop ideal character by rectifying the soul. So it is more logical that the word 'Sufi' came from the Arabic word 'Safa'. Because the Sufis are always devoted to the endeavour of purifying the soul. And it is impossible to elevate oneself in the highest stage of Tasawuf without Tazkia-e-Nafs or rectification of the soul. In fact, by analysing all the opinions regarding the origin of the word 'Sufi', it becomes clear that Tasawuf is such system of knowledge and activity that enables a person to have a sacred soul and reach nearness to Allah. At this stage the attributes of Allah are expressed in him.

With the help of Ilme Tasawuf or knowledge of self-rectification a person acquires the attributes of Ashraful Makhluqat by getting information regarding the Creator and His creations. And in this way he/she can rectify himself/herself and reach nearness to Allah. In fact, the study that helps a person to build the best character, shows him/her the way to communicate with Allah through the knowledge regarding Him and that helps him/her to lead a peaceful life by abiding the laws of the Almighty and His Prophet (Sm) is called Tasawuf. Sometimes Ilme Tasawuf is regarded as Ilmul Qalb, Ilme Mukashafa, Ilme Ladunni etc.

Self-rectification means rectifying one's ownself and keeping one's ownself pure and free from vices. In the technical language of Islam, self-rectification means keeping one's ownself free from all types of sins, crimes and non-Islamic activities. It also means correcting one's ownself.

If you follow the path of vices and evil things, your soul will become polluted. If you lead a good life and do good deeds, your soul will remain holy, unpolluted and clean. The Almighty Allah says:

كَلَّابِلٌ دَانَ قُلُوبَهُمْ -

Meaning: *"By no means! But on their hearts is the stain of the ill (sin) which they do!"* (Sura Al-Mutaffifin : 14) Allah Also says:

قَدْ أَفْلَحَ مَنْ زَكَّهَا - وَقَدْ خَابَ مَنْ دَسَّهَا -

Meaning: *"The person who keeps his/her soul pure, attains success. And the person who pollutes his/her soul, is destroyed."* (Sura Ash-Shams: 9-10)

In fact, a person can attain real virtues easily by practising Tasawuf. By the help of it, a person can acquire the human qualities to get the real dignity of man and pleasure of Allah and can have clear idea about the technique of acquiring those qualities.

Shariat is the guideline of Islam for external behaviour and conduct of man, and Ilme Tasawuf is a great vital force in Islam, and the internal vigour of Islam is originated from Tasawuf.

Usefulness and Importance of Tasawuf:

Human beings are called Ashraful Makhluqat or the best of all creations. Just before creating human beings Allah declared:

Meaning: *"Surely I am going to create my representative (human beings) in the world."* (Sura Baqara - 30)

Endowed with the highest glory among all the creations, it is important and essential for human beings to know about their creator and to lead their lives according to His will. And only here lie the peace, prosperity and welfare of human beings.

Islam is the complete code of life for human beings. The rules and regulations that a human being has to follow from the cradle to the grave are given here, and to implement these rules and regulations of peaceful life the practice of Tasawuf is essential. The Holy Qur'an says: *"The person who attains purity and devotes himself/herself to 'Ziqr' in the name of his /her Creator and performs Salat,*

becomes succesful." (Sura Al-A'la: 14-15)

It is said elsewhere: *"On the day when treasure, wealth, sons and daughters will be of no use, only those will be benefitted who will come to Allah with pure heart."* (Sura-Ash-Shuara, Ayat: 88 and 89) Prophet Muhammad (Sm) says: *"Of course, there is such a piece of flesh inside human body that when it becomes perfectly pure the whole body becomes pure and when it becomes impure, the whole body becomes impure. This piece is 'Qalb' (heart)"* (Bukhari and Muslim Sharif)

In the pre-Islamic era the Arabs were always engaged in such crimes as quarrelling, fighting, killing and committing adultery etc. But they became a civilized, well-organised, prosperous and developed nation by embracing Islam. Being properly guided by Prophet Muhammad (Sm), the neo-Muslims of Arabia became so deeply imbued with affection, compassion, fellow-feelings, friendship, co-operation and sympathy that they acquired the position of the most prestigious nation of the world. Following the preachings of Prophet Muhammad (Sm), the Muslims procured unprecedented success in all the areas of education, culture, religion and economy. As a result, in most parts of the world exceptional improvements in different fields of science and technology took place. Islamic civilization spread in different parts of the world.

Though it is painful, it is true that by practising the fundamental teachings of Islam, the Muslims achieved immense power and glory; but that was lost in the next era, because they abandoned that practice. Nowadays we follow the Islamic principles outwardly, but we have no peace of mind and we get no benefit from our iba'dat. Its main cause is that we have lost our moral character because of abandoning the practice of the basic Islamic teaching, Ilme Tasawuf.

In this sub-continent Islam was propagated by the Muslim saints. The basic foundation of their education was Ilme Tasawuf. Only the true Muslim saints can give someone complete Islamic education with the knowledge of Ilme Tasawuf. Our forefathers became virtuous, coming in contact with the Muslim saints who were the conveyors of the ideology of Prophet Muhammad (Sm). In the modern age if we can achieve good moral character by following Islamic education properly through cultivating Ilme Tasawuf, we will be able to revive the lost glory of the Muslims.

In this lesson we have learnt about:

1. Truthfulness, its introduction, importance and influence.
2. Ama'nat, its introduction, importance, scope and ideals.
3. Ahd, its introduction, importance and ideal stories.
4. Adl, its introduction, importance, the characteristics of Islamic Adl and ideal stories.
5. Modesty, its introduction and importance.

6. Introducing to tasawuf and its importance.
7. Tasawuf, its introduction and importance.

We will practise carefully the above qualities derived from Tasawuf, and follow them and make our life ideal.

Khidmat-e-khalq

Importance:

Almighty Allah has created whatever things are there in this universe. And in this vast cosmic family human beings are the best creation (Ashraful Makhluqat). As the head of a family has so many responsibilities towards the family-members, so human beings have also many duties and responsibilities towards other creatures. And performing these duties is called Khidmat-e-Khalq or serving the creation. Human beings have to perform mainly two types of duties:

i) Performing Iba'dat to Allah

ii) Doing Khidmat-e-Khalq or serving the creation. A human being has innumerable duties towards the creation. As it is a person's duty to help the helpless and distressed people, so he/she has lots of duties towards animals, birds, plants, trees and the environment. It is the duty of a person to rear and protect them. Allah becomes pleased if kind behaviour is shown towards His creation, and if His creation is neglected and is shown cruel behaviour, He becomes displeased. About this the Prophet (Sm) says:

الْخَلْقُ عِيَالُ اللَّهِ ، فَأَحَبُّ الْخَلْقِ إِلَى اللَّهِ مَنْ أَحْسَنَ إِلَى عِيَالِهِ -

Meaning: *"The whole creation forms the family of Allah. The person who is most sympathetic to his/her family-members is most favourite to Allah".* The Prophet (Sm) also says:

ارْحَمُوا مَنْ فِي الْأَرْضِ ، يَرْحَمَكُم مَّنْ فِي السَّمَاءِ -

Meaning: *"Take pity on the dwellers of the earth then He who lives above, will show mercy on you."*

Seeing his name at the top of the list of the favourite servants of Allah written by an angel, Abu-Ibn Adam (R) asked its reason. He was informed: "Allah, the Great, loves them most who love His creation most and dedicate themselves to their services. You love Allah's creation and have engaged yourself in serving them. So your name has topped the list."

Importance of the service to the helpless and distressed:

Man is the supreme creation amongst the innumerable creations in the universe. So to serve a human being is the main duty of a man. Specially, it is an important duty to serve the helpless and distressed people. Allah loves and helps the person who helps the helpless people.

The Great Prophet (Sm) says:

اللَّهُ فِي عَوْنِ الْعَبْدِ مَا كَانَ الْعَبْدُ فِي عَوْنِ أَخِيهِ -

Meaning: *"Allah remains engaged in helping His servant, so long he (i.e. the servant) remains engaged in helping his brother."*

Allah will not be kind to one if one does not serve the helpless people. In this regard, the great Prophet (Sm) says:

لَا يَرْحَمُ اللَّهُ مَنْ لَا يَرْحَمُ النَّاسَ -

Meaning: *"Allah is not kind to one who is not kind to man."*

One man is brother to another man. So it is a duty of a man to be kind to the hungry, the thirsty, the sick, the insolvent or the distressed person and to try his best to remove his grievance. The great Prophet (Sm) says:

أَطْعَمُوا الْجَائِعَ ، عُوَدُوا الْمَرِيضَ ، وَفُكُّوا الْعَانِيَ -

Meaning: *"Give food to the hungry, nurse the sick, set the prisoner free and release the indebted person from indebtedness."*

Ideal Stories

One has to serve the helpless and distressed person even if he is one's deadly enemy. One kafir old woman used to spread thorns everyday on the way of the great Prophet (Sm). But one day the Prophet (Sm) did not see thorns on his way, and did not see the old woman too. Kind hearted Prophet (Sm) thought that certainly the old woman had fallen sick, and so she could not spread thorns on the way. He went to the house of the old woman to see what happened to her. He saw that she was really sick. He sat at her head and gave her proper nursing. The old woman came round and became ashamed at her misdeeds. From then, she did never spread thorns on the way of the Prophet (Sm).

In the Hadith, we also find: ***"If one Muslim gifts clothes to another Muslim, Allah will gift him the clothes of Jannat. If he gives him food when he is hungry, Allah will give him the fruits of Jannat. If one gives water to a thirsty Muslim, Allah will give one the holy water from the sealed container of Jannat."***

The duty of a man is not confined to serving humanity only. He should also extend his hand to serving animals and birds, plants and trees, worms and insects etc. He has unbounded duties also to preserve environment.

Sometimes we give trouble to birds and animals for nothing. In the Hadith, it is narrated: ***"Once a woman tied a cat and stopped giving it food and drink. The cat died from hunger and thirst. For that the woman was severely punished."*** Sometimes children destroy nests of birds. They catch young birds. It gives them a lot of pain.

Once a Sahabi (R) came to the Prophet (Sm) taking a young bird in his hand. Seeing the offspring the mother bird began to move around it. Then the Prophet (Sm) said: ***"Go and put the young bird where it was."***

There is unlimited need for trees, fruits and grains for the livelihood of the living creatures, The influence of trees and plants on preserving environment is very great. In Islam, as people are asked to plant trees and sow seeds of grains, so are they told to preserve and protect them. The Prophet (Sm) called the planting of trees and the growing of grains Sadaqa-i-Jaria or continuous gifts. The Prophet (Sm) strictly forbade destroying trees and seed-plants even during war.

Once a man tore a leaf of a tree. Seeing that the Prophet (Sm) said: ***"Every leaf declares the glory of Allah"***. Islam emphasizes strongly for preserving and protecting water and keeping it pure and clean. The Prophet (Sm) says: ***"Almighty Allah has printed the word 'Rahmat' on everything so that we treat them kindly."***

We must be kind to the living creatures. For our own benefit and to perform our religious duty, we must protect and preserve these things.

Patriotism

Intorduction:

By the term 'Nativeland' we mean the country where we were born and brought up, the place which gives us light and air for our life and also gives us fruits, grains and water for the nutrition of our body. We also call such a place our place of birth or motherland.

Love for this motherland is inherent in human beings. Love and fascination for this land spring from one's heart. If a man is compelled to go to another land, he cannot forget this love for this nativelyland. This love and fascination for the land of birth, the motherland, the place where someone played during his/her childhood, is called 'patriotism'. The soil, the light, the air, the sky, the weather and the variety of seasons and natural beauty of one's country away and overwhelm one's heart.

The Prophets (A), saints and intellectuals had also patriotic feelings. Our beloved Prophet (Sm) was compelled to leave Makka due to the torture of the Kafirs. While he was leaving, he was looking behind at Makka and Ka'ba again and again. He uttered remorsefully, *"Makka, my beloved land of birth, how beautiful you are! I love you very much. If the people of my own tribe did not plot against me, I would never leave you."*

Importance:

Having love and attraction for one's own country is part of Iman. It is said:

حُبُّ الْوَطَنِ مِنَ الْإِيمَانِ -

Meaning: *"Patriotism is part of Iman."* In the Hadith, it is said: "Those who spend sleepless nights keeping watch at the boarder to defend their country will be placed in heaven". Those who are the most ungrateful and not religious they are traitors and their character is contemptible.

If the country is not secured, religion cannot be exercised freely and there will be no security for the life of the citizens. Their interest also cannot be preserved.

Ways and means:

One's patriotism is proved through performing one's duties towards one's country. If a person wants to prove his/her love for his/her country, he/she has to work for the country. He/she has to sacrifice much for the freedom and sovereignty of the country. He/she has to contribute to the development of the country. The first and foremost condition of loving a country is to love its people. Real patriotism is to work for the benefit of the people. To fight for freedom, sovereignty and security of the country is a duty of a Mumin. Similarly, it is a duty of a patriot to work and sacrifice for the socio-economic development of the country. He/she has to work for development in the sectors of education, industry, agriculture, busines, etc. In a word, patriotism lies in the service for the people of the country. Patriotism is a noble virtue.

Pledges

We must make ourselves ideal and befitting by acquiring knowledge, education and virtues. We have to know our country. We must wholeheartedly love this beautiful land beset with innumerable rivers, which is also highly fertile and green with plentiful crops. We have to regard the welfare of the state as our own welfare. We must engage ourselves in work of development of the country. We must stand with all our might against the enemies of the country like smugglers, blackmarketeers, creators of disturbance and turmoil. We must stand against those who act against the interest of the country.

We have learnt from this lesson about:

- i) Service to the helpless and the distressed, its importance, ideology of the Prophet (Sm) and consequence of not rendering any service to others.
- ii) Importance of Khidmat-e-Khalq, ideal stories, responsibility of human beings for preserving trees, plants and environment.
- iii) Patriotism, its introduction, importance, ways and means, and pledges.

Halal Earning

Introduction:

Man is the best of all creations. Almighty Allah has gifted man a beautiful physical form as well as elevated conscience, intelligence and soul. Livelihood is necessary to keep the body healthy. And for the benefit of the soul, Halal earnings are essential. About this Almighty Allah says:

كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ -

Meaning: *"You take the best and pure food that I allotted for you as your livelihood."* (Sura Al-Baqara: 172)

Halal earning means legal earning. The income earned according to the instructions and the ways approved by Allah and His Prophet (Sm) is called Halal earning.

Importance:

Welfare of mankind lies in Halal earnings. Haram or illegal earnings invite misfortune. Almighty Allah has created mankind for His iba'dat. And He has created all other things for the benefit of mankind. As it is the duty of human beings to do iba'dat of Allah, so it is their duty to look for Halal or legal earning. Almighty Allah has directed:

فَإِذَا قُضِيَتِ الصَّلَاةُ فَانْتَشِرُوا فِي الْأَرْضِ وَابْتَغُوا مِنْ فَضْلِ اللَّهِ -

"When you finish salat, go to your work and earn your Halal living" (Sura Al-Jumua: 10). The Prophet (Sm) Says:

طَلَبُ كَسْبِ الْحَلَالِ فَرِيضَةٌ بَعْدَ الْفَرِيضَةِ -

"Seeking Halal earnings is a Farz (or essential) after Farz." Islam does not like laziness, aversion to work and idleness at all. The following Hadith is its sure proof. The Prophet (Sm) says: **"When your salatul Fazar is finished, do not go to sleep without working for your living"**. Hazrat Umar (R) said: **"None of you should sit idle feeling discouraged in trying to seek earnings for your living"**. Encouraging people to do manual labour Rasulullah (Sm) says:

مَا أَكَلَ أَحَدٌ طَعَامًا قَطُّ خَيْرًا مِّنْ أَنْ يَأْكُلَ مِنْ عَمَلِ يَدَيْهِ (بخاری)

"Nobody has taken better food than one who has earned it with one's own hands." (Bukhari)

As Halal earnings may be made by manual labour, so also they may be made through official service or trades and business. About trades and business the Prophet (Sm) says: **"Nine tenths of your earnings lie in business."** Business should be done honestly. About this the Prophet (Sm) says: **"The honest and trustworthy Muslim business man will be stay with the martyrs in the day of judgement."**

There are so many ways of Halal earnings except service and business. One can acquire Halal earnings by self-employment like rearing cattle, making poultry farm, cultivating fish, planting trees, running small or big nurseries and small scale industries etc. These not only provide self-employment and Halal earnings but also help develop a country.

Evil effects of Haram earnings:

Haram earnings are quite opposite to Halal earnings. Earnings got through illegal ways by a man having no principle or honesty are called Haram earnings. Cheating, fraud, trickery, adulteration, cheating in weighing commodities, stealing, robbery, hijacking, taking interest and bribes - all these are Haram.

To give something to anyone for unjust and illegal benefit is called a bribe. The bribe is an illegal, unjust and impure income.

The Prophet (Sm) says:

الرَّاشِيَّ وَالْمُرْتَشِيَّ كِلَاهُمَا فِي النَّارِ -

"The person who gives bribes and the person who takes bribes both will be thrown into hell." In another Hadith it is said: **"The Prophet (Sm) cursed those who give bribes and those who take bribes and the persons who act as brokers for them."** It is a devilish act to earn money by taking interest, bribes or by cheating. Almighty Allah says: **"O human beings! Take halal, pure things from whatever you get in this world and do not follow the path of the devil. He (the devil) is your exposed enemy."**

The iba'dat of those is not accepted if their living is earned by the haram income. The Prophet (Sm) says:

كُلُّ لَحْمٍ نَبَتَ مِنْ حَرَامٍ فَالنَّارُ أَوْلَىٰ بِهِ -

"The fire of hell is the real place for the flesh that is nourished by haram food."

From this lesson we have learnt:

i) Halal earning, its introduction, importance and the evil effect of haram earning. We will be interested in halal earnings and we will refrain from haram earnings.

Selection of Friends

Necessity of friends:

Man is a social being. He/she cannot live alone. In fact, the nature of human beings is of such kind that they do not want to live alone. In spite of having innumerable pleasures in heaven, Adam (A) got impatient because of his loneliness. In order to remove his loneliness, Bibi Hawa (A) was created as his life-partner. So it is found that human life becomes undynamic if there is no friend or companion.

Carefulness about selecting friends:

In worldly life, no person is free from the influence or contact of friends. The great Prophet (Sm) says:

الْمَرْءُ عَلَىٰ دِينِ خَلِيلِهِ فَلْيَنْظُرْ مَنْ بَخَالَ (احمد و ترمذی)

"A person is influenced by his/her friend's nature and character. So assess the person properly whom you are making friends with". That is, a person is influenced

by his/her friends. So you have to make friends with someone observing the latter's nature and character. A person can gain dignity of high status by coming into contact with an honest friend and favourable environment. On the contrary, having unfavourable surroundings and coming into contact with dishonest friends, he/she may be ruined totally. Giving instructions as to whom you are going to make friends with and who you are going to work with, Almighty Allah says:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ -

"O believers! Be afraid of Allah and be companions of the truthful people" (Sura Taobah: 119). If you keep company with honest people, you will become honest, and if you keep company with dishonest people, there is every possibility of being dishonest. A proverb goes that honest company is heavenly, and dishonest company is dangerous. The Prophet (Sm) says, **"Loneliness is better than a bad companion and having honest companion is better than loneliness."**

The qualities of an honest friend:

Imam Gazzali (R), a great man, said, "The person with whom you will make friends, should possess five qualities. These are: intelligence, honest nature, not being a sinner, neither a Bidaati nor someone who is attached to this world."

- 1) **Intelligence:** There is no benefit in making friends with a stupid. There is a proverb: "An intelligent enemy is better than a foolish friend."
- 2) **Honest nature:** There is no good in having friendship with someone who is bad by nature. A friend's nature influences greatly the other friends. So one should select friend who have honest nature.
- 3) **Not being a sinner:** One cannot be safe from the harm caused by one who is not afraid of Almighty Allah. His words cannot be relied on. One sinner should not be selected as a friend.
- 4) **Not being a Bidaati:** Bidaat means the bad deed that goes against the Holy Qur'an and Sunnah. The man who is engaged in doing things, against the Qur'an and Sunnah, should be abandoned. This is because his Bidaat will contaminate his other friends.
- 5) **Not being attracted to this world:** The person who gives preference to this world than the world hereafter is influenced by his instincts and engages himself/herself in doing sins. Making friends with such a man will bring no benefit.

Giving warning about making friends Hazrat Jafar Sadiq (R) said, "Do not make friends with five people."

They are:

- i) A liar — Because only fraudulence and deception will be received from him.
- ii) A foolish — You can expect no benefit from him/her rather you will get harm.
- iii) A coward — He will hand you over to your enemy in time of danger.
- iv) A sinner — He will sell you for a very small price.
- v) A miser — He will leave you in time of your dire need.

It is difficult to recognize who a real friend is. A deadly enemy often comes in disguise of a friend and causes serious harm. The satan Iblis also came to Adam (A) and Hawa (A) in disguise of a friend and caused great mischief to them.

From this lesson we have learnt:

- 1) Necessity of a friend;
- 2) Importance of being cautious in selecting friends;
- 3) The qualities of a good friend;
- 4) Whom we should not make friendship with.

We must be careful about selecting friends. By selecting good friends we must pave the way to peace and prosperity in the life here and hereafter.

Cleanliness

What is cleanliness?

Cleanliness means being clean, neat and pure. And cleanliness of body, mind and place maintained through some special procedures is called Taharat or purity.

Importance:

For performing the most important iba'dat, i.e. salat, it is essential that the body, dress and place be clean. Cleanliness or purity is part of Iman. Allah is pure (holy). He likes purity and cleanliness. Those who keep themselves clean and pure, are loved by all. Almighty Allah also loves them.

It is said in the Holy Qur'an:

وَاللَّهُ يُحِبُّ الْمُتَطَهِّرِينَ -

Meaning: "Allah loves those who are holy."

We do various types of work. Our hands, feet, body and clothes become dirty and dusty. Our body sweats and produces unpleasant smell. People hate it. We eat through the mouth, then the teeth get dirty. If we do not clean our mouth and teeth, bad smell comes out of the mouth. People dislike it and teeth fall out before due time. To keep

our teeth clean we should brush them before our ablutions. The Prophet (Sm) says: **"I would order my followers to brush their teeth before ablutions if it was not troublesome to them"** Some people keep their nails and hair long. These look ugly, If the nail is long, it contains dirt and that goes into the stomach with food and causes indigestion. So nails should be cut and kept clean. Hair should be kept tidy. One day seeing a man with untidy hair the Prophet (Sm) said: **"Didn't this man get anything to make his hair tidy?"** Some people do not make themselves clean properly after coming out of the lavatory and urinal. Various types of diseases attack the body if it is kept unclean and dirty. The body should be cleaned properly after excretion. Taking bath once and performing ablutions five times a day, make the body clean and pure. These make the mind fresh and jolly. People get inspired to do work.

Dresses

We do various types of work. Our clothes get dirty. If these dirty clothes are worn, the body becomes sick. Various types of diseases attack. Also you cannot be in good mood while you are in dirty dress. People dislike dirty dresses. Giving instructions to keep dresses clean, Allah says:

وَتِيَابَكَ فَطَهِّرْ -

"Keep your dresses clean and neat." (Sura Al-Mudassir: 4)

The Prophet (Sm) always used to wear clean clothes. Keeping the clothes clean is as important as keeping the body clean. Salat cannot be performed with unclean body, so it cannot also be done wearing unclean clothes.

Environment

We keep our classroom, school compounds, houses, roads, play grounds dirty and unclean. We throw dirty sweepings and rubbish here and there. So we do with cough, saliva or excretion. These make our environment dirty and destroy it. Dirty environment is the depot of so many diseases. It spreads diseases. It makes our life miserable. For perfect salat, environment also should be pure like the pure body and pure dress. If the environment is not clean, it becomes impossible to keep our body and dress clean. It is really astonishing that our crowded places like roads, bus stations, railway stations, ferryghats etc. are kept so dirty. At this, at any moment our body and dress can be dirty. The environment is becoming polluted all the time from there. If we are conscious about our environment, we can get rid of many diseases.

Water is an important element of our environment. Pure water is essential for cleaning the body and clothes. So we must take care not to pollute water and make it dirty. We sometimes throw dirt and excretion in the water which people drink and use for cleaning. Do we ever think how harmful and unjust it is? From now we will try to

keep our body, clothes and environment pure, clean, neat and unpolluted. We shall not excrete in clean water. We shall not throw dirt in it.

From this lesson we have learnt:

- 1) Introduction of cleanliness;
 - 2) Importance of cleanliness;
 - 3) The necessity of keeping the body, clothes and environment clean;
 - 4) The bad effects of not keeping environment clean;
 - 5) The bad effects of not keeping water clean;
- We must be careful about keeping our body, clothes and environment clean.

Akhlaq-e-Zameemah

A series of topics are presented below relating to Akhlaq-e-Zameemah or denounceable behaviour and bad character.

Cheating

Introduction:

Cheating means to deceive others, to breach promises, to adulterate things, to conceal ill qualities of things and commodities, to circulate false notes of currency, to give less in weight, to sell things of lower quality as things of higher quality mixing with them, to detain the milk in the breast of a cow before selling it (which is ready for sale), to spoil other's due share by giving false promises etc. all these acts include cheating. People cheat others not only in business purpose but also in other socio-economic activities.

Importance of giving up cheating

In Islamic point of view, cheating is a most heinous act against humanity. It is equivalent to lying. Cheating is as denounceable as lying. It is an anti-social crime. The Prophet (Sm) says about this:

مَنْ غَشَّ فَلَيْسَ مِنَّا

Meaning: *"The person who cheats does not belong to our (Muslim) community."*

In Islam, there are clear principles and provisions about business and trade. It is clearly stated in Islam that whatever you do in life there is no scope of deception and cheating. Islam never admits the mixing of truth with falsehood. It is declared in the Holy Qur'an:

وَلَا تَلْبِسُوا الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُوا الْحَقَّ وَأَنْتُمْ تَعْلَمُونَ -

Meaning: *"You do not mix falsehood with truth and do not conceal facts knowingly."* (Sura Al-Baqara: 42). The Prophet (Sm) says about concealing

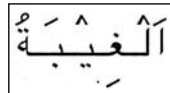
adulteration of goods: *"The man who sells adulterated goods and does not tell the buyer about it, will always be hated by Allah and the angels will always curse him."* He will not be excused on the ground that the buyer saw the commodity and bought it. Because it was his duty to inform the buyer of the pros and cons of his commodity. By concealing the fault of the thing he has got continuous hatred of Allah and continuous curse of the angels. In fact, earnings procured by deception are Haram (impure) and the body built with food earned by Haram earning will be thrown into hell. On the contrary, one can win this satisfaction of Allah by doing honest business. Honourable place in heaven can be achieved by this. About it the Prophet (Sm) says:

التَّاجِرُ الْأَمِينُ الصَّادِقُ الْمُسْلِمُ مَعَ الشَّهَدَاءِ يَوْمَ الْقِيَامَةِ -

Meaning: "Trustworthy, truthful Muslim traders will be with the martyrs in the day of the final judgement." On the contrary, cheating is the habit of the Munafiqs. And the Munafiqs will be placed in the lowest stage of hell. As the cheat is cursed by Allah, he has no honourable place in society. Nobody believes and loves him.

Cheating is fully contradictory to leading Islamic life with Taqwa. A Muttaqi can never adopt the means of deception. We also should try to be free from all types of deception and promise to live a life full of Taqwa.

Geebat



Introduction:

We have a tendency to discuss the faults of others. In absence of one, we do scandalling and geebat of one. To speak ill of one in one's absence is called 'geebat'. That is, to speak such ill of other in his absence as he may be hurt if he hears it.

Man is a social being. To live peacefully in society we must have some good qualities, such as having love, respect, sympathy and kindness for one another. But speaking ill of others, spreading slander jealousy and malice etc. are bad qualities. They destroy the peaceful environment of our society.

Significance:

We often sit idle. We do not have any work to do. At that time we criticize others unnecessarily. We speak ill of others. We discuss the faults of others. Those who are good people express the merits of others, not their demerits. Those who are bad themselves think that others are bad too. They do not see the virtues of others and always try to find faults with them and speak ill of them.

Bad effect:

As geebat destroys social peace, so it is haram (prohibited) in the Islamic Shariat. As per Islamic teachings, to eat the flesh of own dead brother is heinous. Like this, geebat is a heinous and hateful act. In this respect, Allah says:

وَلَا يَغْتَبِ بَعْضُكُمْ بَعْضًا أَيُّحِبُّ أَحَدُكُمْ أَنْ يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ -

Meaning: *"Do not do geebat to others. Do anyone of you like to eat the flesh of your dead brother? No, you do not."* (Al-Hujurat: 12)

Slander

Introduction:

Spreading others faults and scandals and speaking ill of others behind their back are called slander. Slander means blaming or defaming someone. Slander creates enmity among people and destroys peace in society. He who speaks ill of others is believed by none and nobody loves him. Speaking ill of one to others destroys mutual relationship and creates disputes. As slandering is a hateful act in society, it is considered a hateful act to Allah also. Allah, the Great, has seriously prohibited this saying:

وَلَا تَجَسَّسُوا

Meaning: *"Do not go to find fault with others"*. About the consequence of slander the great Prophet (Sm) says: *"Slanderer will not be placed in heaven"* (Bukhari and Muslim). He also says: *"Do not go to find fault with others, do not spy on others, do not quarrel among yourselves, do not cherish envy and malice for others, do not hate one another and do not play any trick for doing harm to others. Try to become a real servant of Allah and be brothers to one another."* (Bukhari and Muslim)

One day, getting on the 'Mimber', the Prophet (Sm) spoke loudly: *"Oh people! Among you there are some persons, who have accepted Islam orally but it has not entered into their hearts. You do not inflict pain on any Muslim. Do not speak ill of them and do not go to find fault with them. Because Allah will search out the faults of that person who goes to find fault with his Muslim brother. And Allah will disgrace the person whose faults He detects even if he stays in his own house."*

Envy and Malice

We live in society. In a society respect, sympathy, good relationship and love towards others make social life peaceful and pleasant. On the other hand, envy, malice

and quarrels among us make life poisonous. For this, our social life becomes miserable. Of the bad aspects of human character, envy and malice are the most harmful. Pride, jealousy, ill-will, to do harm to others, enmity are intermingled with envy and malice. Thinking one's ownself to be great and hating others, having feelings of enmity towards others, and wishing harm to others are called envy and malice.

An envious person cannot tolerate any good of other people. This type of behaviour is quite contradictory to Islam. The great Prophet (Sm) says: **"Good wishes and good will among one another is Deen."** A malignant person always behaves against this great preaching and destroys the main spirit of Islam.

Giving warning against the fatal effect of malice and envy the Prophet (Sm) says:

إِيَّاكُمْ وَالْحَسَدَ فَإِنَّ الْحَسَدَ يَأْكُلُ الْحَسَنَاتِ كَمَا تَأْكُلُ النَّارُ الْحَطَبَ (ايوداؤد)

"Beware of envy. Because envy devours your good deeds as fire devours dry timber." (Abu Dawood). From this Hadith of the Prophet (Sm) it can be realized how much harmful envy and malice is for Deen Islam. The Prophet (Sm) also says: **"The destructive diseases of your forefathers, hatred and envy are crawling towards you. I am not talking about shaving hair, I am talking about the destruction of your Deen."** (Ahamad and Tirmizy)

Quarrel and Dispute

Islam is a peaceful, disciplined system of life. In Islam, there are unity, fraternity, equality, friendship, generosity and tolerance. There is no room for disturbance, disorder and dispute or quarrel in Islam. In rules and regulations customs and rituals of Islam, there exist the teachings of discipline. In the performing of salat in jamat strict discipline is taught. People have to stand behind the Imam in rows. In Ruku and Sijdah, in getting up and sitting down they have to follow the Imam. From this, we get the teachings of following the leader. There is no disorder in the creation of Allah. In the domain of nature there prevails strict discipline. It is absolutely necessary for us to abide by rules and regulations and discipline in all spheres of life. Almighty Allah says:

لَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا -

"Do not create disorderly situation in this disciplined world." (Sura: Al-A'raf: 52)

He Also says:

وَلَا تَبْغِ الْفُسَادَ فِي الْأَرْضِ إِنَّ اللَّهَ لَا يُحِبُّ الْمُفْسِدِينَ -

"Do not create disorder in the world, surely Allah does not like the people who create disorder." (Sura Al- Qasas : 77)

We can realize from the following small verse (Ayat) of the Holy Qur'an how disgraceful quarrel, dispute and indiscipline are. Almighty Allah says:

الْفِتْنَةُ أَشَدُّ مِنَ الْقَتْلِ -

"Disputes and quarrels are more disgraceful than murder." (Sura Al- Baqara: 191)

Ideal story

Prosperity or downfall of a nation depends on its maintaining law, order and discipline. The Muslim had to pay heavily in the war of Uhud for breaking discipline. Rasul (Sm) engaged a platoon of archers numbering fifty in the mountain pass of Uhud under the command of Abdullah Ibn Zubair (R). They were ordered not to leave the mountain pass unprotected. But the archers left the mountain pass thinking that they had won the battle. They did not abide by the order of their leader. Seeing the mountain pass unprotected the Kafir Commander-in-chief attacked them from behind. The fleeing Kafirs also turned round. At this, the course of the battle took the opposite turn. In that battle, the Muslims were not defeated but they were in great trouble for the time being and they had to pay for breaking the discipline. A lot of Sahabis lost their lives.

We must dissuade ourselves from creating all types of quarrels, disputes and disorders. We must also try to dissuade others from doing these. We will settle all types of quarrels that arise in society. We must stand against all types of destructive, harmful and evil endeavours in society.

From this we have learnt:

1. Intorduction to geebat, its significance and bad effects.
2. Intorduction to slander and the importance of giving it up.
3. Intorduction to envy and malice and its bad effects.
4. Importance of giving up quarrels and disputes.
5. An ideal story.

We must keep ourselves free from all these vices. We must build a decent and orderly society.

Smoking and drug addiction

Almighty Allah has created human beings as Ashraful Makhluqat (the best of His creations). Then He has given them the means of and directions for leading life in a

decent way. He has made those things Halal for them which are beneficial, pure, good and delicious. And He has made those things Haram for them which are impure, distasteful and harmful.

Almighty Allah says:

كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ -

"Take food from those pure things which I have given you for your living." (Sura Ta-ha : 81)

The things which are beneficial to human beings should be accepted and those harmful should be rejected. In spite of some clear principles about acceptance and rejection laid down by Allah and Allah's Rasul (Sm), some people are allured by the harmful things which have to be rejected and bring destruction upon themselves, their family and society. They become slaves of dangerously bad habits. Smoking and drug addiction are this type of harmful bad habits.

Smoking:

In Islamic ideology, all types of smoking are crime. Smoking is a waste of money. In Islam any type of unnecessary expenditure and wastage of money is prohibited. Almighty Allah called those people who are extravagant the brothers of Satan. Allah says:

إِنَّ الْمُبَذِّرِينَ كَانُوا إِخْوَانَ الشَّيَاطِينِ -

Meaning: "Surely the extravagant people are brothers of Satan." (Sura Bani Israil: 27)

Smoking is not only a waste of money, but also dangerously harmful. The bad smell of burning tobacco coming from cigarette, churut, bidi and hooka is so irritating that every non-smoker can realize it. Saying one's prayers to Allah with bad smell is forbidden. The great Prophet (Sm) says: **"The man who takes stinky things should not go near the mosque (in that state). So smoking stands in the way of Allah's accepting one's prayers."** The bad smell coming out of the mouth of the smokers gives trouble to the Musallis.

Many times smokers try to manage the money spent on smoking by dishonest earnings. Smoking involves a person in committing sin in this way. The bad habit of smoking makes people addicted, and all types of addictions are Haram (forbidden). The Prophet (Sm) says:

كُلُّ مَسْكِرٍ حَرَامٌ -

Meaning: "All types of intoxicant objects are Haram." Addiction to smoking brings ruin to one's family and society.

The cigarette wrapped in a clean paper is attractive. Yet it is full of poisonous nicotine. Nicotine is so dangerous that if that substance (nicotine) contained in two cigarettes pushed in the body of a healthy person, it will surely cause his/her death.

The famous physician Ibn Sina said: "If the dust, smoke and gas of this world would not enter into lungs of people, they could live thousands of years in healthy state."

According to the specialists, "From a burning cigarette minimum four thousand types of chemicals come out."

Smoking causes phthisis, bronchitis, tooth decay, loss of appetite, gastric ulcer, cancer to the lungs, heart disease etc.

Cigarette does not burn itself only, also burns others. Smoking is not only dangerous for the smoker, it is also fatal for the non-smokers around him.

The irritating and dirty smoke from the burning tobacco pollutes air, water and in fact, the whole environment. If there are non-smokers like women, children and old women in the house of a smoker, they also inhale smoke-poison equally. They are susceptible to lung cancer three times more than they would have been under normal condition.

It is not enough to say that smoking is equivalent to taking poison, rather it is more dangerous than that. Because poison is harmful only for the person who takes it. But smoking is harmful to the smoker as well as for those who are non-smokers living around him. It is also harmful to the smoker's next generation.

Remedies:

Will-force: Will force can play a vital-role for giving up the habit of smoking. The month of Ramadan is a proper time for a Muslim to give up smoking.

Islamic teachings: It becomes easy to give up smoking if Islamic teachings, rules and regulations are observed properly.

Social resistance: It is essential for the people who are conscious about society, health and hygiene, to put up a strong resistance against smoking. Smoking should be stopped for the welfare of the nearest and dearest ones in the family like sons, daughters, the wife and the old parents.

Publicity by media: The publicity by media, such as newspaper, radio, television etc. can play an effective role for the prevention of smoking.

Creating consciousness: It is essential to make people aware of the harmful side-effects of smoking.

Initiatives of the physicians: Physicians can contribute much to the prohibition of smoking.

The role of the mosques and the Ulama: The Imams of the mosques and the Alim community can make people conscious of the harmful effects of smoking.

Drug addiction

Drug addiction means addiction or intoxication created by any type of intoxicating drug. Introducing intoxicants the great Prophet (Sm) says:

الْخَمْرُ مَا خَمَرَ الْعَقْلُ -

"Intoxicant is that thing which destroys sensibility and intellect." Anything that creates intoxication, causes disorder in the normal brain and abolishes sense and memory. About this the Prophet (Sm) says:

كُلُّ مَسْكِرٍ خَمْرٌ وَكُلُّ خَمْرٍ حَرَامٌ -

"Anything that creates intoxication is called intoxicant or drug and all types of intoxicants are Haram (forbidden)." (Muslim)

Whether the drug is natural or chemical, whether it is much or less in quantity, whether it is drunk or eaten or taken in any way, if it creates addiction and lunacy, it is drug, and addiction to it is called drug addiction.

Drugs

The things included in drugs are wine, ganza, tari, opium, charash, hashish, bhang, marijuana, heroin, morphine, pathedrin, valium, sonaril, cocain, mendrecs politamin, codain, phensidyl etc.

Evil effects:

Because of the dangerous effects of drugs and the sad consequences of its users, Almighty Allah has vehemently forbidden taking drugs. Giving instructions to the Mumins for keeping themselves away from the clasp of drugs, He said:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ رِجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ -

Meaning: "Surely wine, gambling, idolatry and lottery are profane and the acts of the devil. So you must keep yourself away from these, so that you can attain success." (Sura Al-Mayida: 90)

The harmful effects of drug addiction:

Religious: It is unholy and the act of satan that takes people away from the path of Allah, A drug addicted person will never get entrance into heaven. The great Prophet (Sm) says:

لَا يَدْخُلُ الْجَنَّةَ مُدْمِنٌ خَمْرٍ -

Meaning: "A drug addicted man will not enter into heaven."

The Prophet (Sm) cursed ten type people who are connected with drug : He/she (1) who extracts juice, (2) who prepares the drug, (3) who drinks it, (4) who makes someone drink, (5) who imports it, (6) whom it is imported to, (7) who sells it, (8) who buys it, (9) who supplies it and (10) who consumes its dividend. (Tirmizi)

Physical: Drug addiction causes serious harm on the human body. It destroys digestive power, creates aversion to food. Malnutrition takes shelter in the body. Permanent cough and fatal diseases like tuberculosis are formed. Not only that, the children also inherit the effects of drug addiction. Children become weak and foolish. Liver and kidney are destroyed.

Mental: Taking drugs diminishes the conscience of man. Power of sensation becomes weak. Equilibrium is lost. According to the physicians and health scientists, its effect remains on the body even after consciousness is gained. This may lead a man to madness. Drugs never become part of a body or it does not create blood. Only a temporary excitement in the blood is produced. This sudden excitement in the blood sometimes becomes the cause of death too. Quarrels, disputes and family conflicts are also created due to drug addiction. If a person, involved in important responsibilities of the state and becomes drug addicted, then the defensive and tactful policies of the state may be handed over to the enemies by him.

Decadence of moral and social values: Drug addiction creates moral and social decadence. It makes one mentally disturbed, restless and indisciplined. Most of the heinous crimes like adultery and murder are the consequences of drug addiction. Most of the accidents of vehicles take place due to drug addicted drivers.

The Prophet (Sm) says:

الْخَمْرُ أُمُّ الْخَبَائِثِ وَالْفَوَاحِشِ -

Meaning: "Drug are the root of all immoral acts and obscenity." Drug addiction is the main instrument that can destroy the youth-power who are the hopes and aspirations and the valuable asset of the country.

Financial: Drug addition brings about a serious waste of money. A drug addict needs a lot of money everyday. This unnecessary expenditure brings endless sufferings for the family and society. A drug addict is compelled to spend money on drugs. He makes social life miserable by spending money from his family-members as well as from the people in society. He creates panic, terror and disorder everywhere.

Remedies:

(1) Strict rules should be formulated for the remedy and prevention of drug addiction. Of course, there are strict laws in Islam in this respect. (2) It can be prevented strictly imposing anti-drug laws. (3) Its remedy is possible if people are made aware of and follow the Islamic rules and regulations. (4) Those who are directly involved in the preparation, circulation and supply of drugs, should refrain from doing this heinous work for the interest of the nation. (5) It should be the duty of the parents to acquaint their children with the harmful effect of drugs, make them careful about selecting friends and keep them away from dishonest companions. It is also their duty to be close to each other through love and affection and to keep the family ties firm. (6) Teachers can try to dissuade their students from taking drug by giving orders and advice and also by their own behaviour and character. (7) The Imams of the mosques and the Alim community can explain its demerits by religious preaching and advice. (8) Social leaders and volunteers can greatly contribute to preventing this disease. (9) The Government can prevent it by passing laws, enforcing them strictly and giving exemplary punishment. (10) The law enforcement agencies should be more active in this respect. All sources of its production, supply and expansion of drugs should strictly be stopped.

From this lesson we have learnt:

- 1) The harmful effects of smoking
- 2) The remedy for smoking
- 3) Introduction to drug addiction
- 4) Disastrous effect of drug addiction
- 5) Remedial measures for drug addiction

We must keep ourselves and society free from this bad habit. We must promise to make our life sound and healthy.

Exercise

Multiple Choice Questions

1. What is said to be more heinous than murder in the Holy Qur'an?
 - a. telling lies
 - b. misappropriation of Amanat
 - c. doing Geebat
 - d. creating dispute

2. According to the Qur'an and the Hadith if someone earns his livelihood by Haram income-
 - a. people of the society do not honour him
 - b. his mental power is decreased
 - c. his children do not become ideal men
 - d. his Ibadat is not acceptable

3. According to Islamic Shariya, to speak about any friend's falsehood in his/ her absence is called-
 - a. slander
 - b. falsehood
 - c. geebat
 - d. fitna

4. An officer takes bribe. He spends the whole of it in another sector for good work. For this activity, he will-
 - a. get sowab because he spends money for good work
 - b. get less sowab because the money is earned through bribe
 - c. be sinner because the money is earned through bribe
 - d. get neither sowab nor commit any sin because sins will be driven away for using the money for good work

Answer the questions no. 5 and 6 in the light of the following passage. Suppose, one of your Muslim neighbours is addicted to heroin. When he was questioned about it, he said with firmness, "No where in the Qur'an and the Hadith it is mentioned that heroin is prohibited". When an expert Alim was asked about it, he replied, "Surely heroin is Haram in Islam."

5. What could be the consequence of the person who takes heroin?
 - i. It diminishes the conscience
 - ii. It increases physical strength
 - iii. Is hated by the society

Which of the following answers is correct?

- a. i
- b. i & ii
- c. i & iii
- d. ii & iii

6. The expert Alim declared that taking heroin Haram, because heroin-
- creates intoxication
 - creates loss of appetite for food
 - makes one mentally disturbed
 - produces excitement in the blood

Answer the questions no. 7 and 8 in the light of following Hadith-

The prophet (Sm) said, "Those who spend sleepless nights keeping watch at the border to defend their country, will be placed into Jannat."

7. The inner meaning of this Hadith is-
- Patriotism
 - sincerity
 - devotion to duties
 - truthfulness
8. Those who keep watch at the border are given more importance in Islam, because they -
- ensures security to lives and wealth
 - spend sleepless nights
 - perform responsibilities as patriots

Which of the following answers is correct?

- i
 - ii
 - i & iii
 - ii & iii
9. For attaining Taqwa , you will-
- say more Nafal Salat with Farz
 - avoid Haram and accept Halal
 - think of Haqqullah and Haqqul Ibad

Which of the following answers is correct?

- i
 - ii
 - i & ii
 - i , ii & iii
10. In Islam, purity means-
- keeping dress and clothing neat and holy
 - keeping all parts of the body neat and holy
 - keeping the mind clean and pure

Which of the following answers is correct?

- i
- i & ii
- ii & iii
- i, ii & iii

Answer the questions no. 11 and 12 in the light of the following passage.

Mr . Rahim kept taka 10 thousand to Mr. Karim as Amanat. Mr. Karim used that

money for his business. One day when Mr. Rahim asked for the money, Mr. Karim failed to give back the money at once. After three months, Mr. Karim gave back the money with some profit.

11. In this circumstances, Mr. Karim-
- a. can use the money with the condition of giving it back whenever the owner will ask for it.
 - b. can use the money in business
 - c. will reserve the money for giving it back at once whenever the owner will ask for
 - d. will give back the total money after certain period with some profit
12. According to Islamic Shariya, in the hand of Mr. Karim-
- i. Amanat is saved
 - ii. Amanat is misappropriated
 - iii. Amanat is saved with some profit

Which of the following answers is correct?

- | | |
|-----------|-------------|
| a. i | b. ii |
| c. i & ii | d. ii & iii |

Creative Questions

1. Two friends, Salam and Zakir started a shop of sweetmeat as partners. There is high demand of their sweets in the market. Salam planned to mix low priced colour of cloths and chemicals with the sweets and will sell in the market. Zakir did not agree to the plan of Salam. He said, It is one kind of cheating. The Prophet (Sm) said about cheating, " The person who cheat does not belong to our community." Zakir again said, "If you do not avoid this plan, I'll not continue business with you ."

- a. What is cheating ?
- b. Explain a demerit cheating.
- c. Why is it not legal to mix colour of cloths and chemicals with sweets in Islam? Explain.
- d. The Prophet (Sm) said, "The person who cheat does not belong to our community." -Analyse.

2. Asif stood first in the examination. Faisal became envious of it and started spreading scandal against Asif. Asif knew the matter from others. When he asked Faisal about it, he became excited and started quarreling. When the teacher knew about the matter, he called Faisal and said, "You are doing Geebat. Geebat creates malice-envy, quarrel and dispute in the society; that causes harm to the individual, family and society."

- a. What is malice -envy?
- b. What is Geebat? Explain in short.
- c. How could Faisal keep himself away from Geebat ?
- d. "From Geebat, malice-envy, quarrel and dispute are created in the society" Analyse.

3. Habiba invited her friends to her house. According to promise, all friends came except Nahar. After some days when Habiba met Nahar, she (Habiba) avoided Nahar. It hurt Nahar. Nahar went forward and wanted to talk to Habiba. But Habiba said, I am not in speaking term with the person who breaks promise. Nahar became angry with this. Then Habiba said, You should bear in mind, that in the Hadith "To a Mumin, a promise is like a debt."

- a. Sign of what is breaking promise?
- b. What do you understand by keeping promise? Explain in your own word.
- c. How can Habiba influence her friend for keeping promise?
- d. "To a Mumin, a promise is like a debt" Explain the significance of statement.

Chapter - 5

Biographies of Some Ideal Persons

The Great Prophet Hazrat Muhammad (Sm)

The social conditions of Arabia in the pre-Islamic age

Before the birth of the great Prophet Hazrat Muhammad (Sm), the people of this world forgot the laws imposed by Allah and the ideals of the prophets and Rasuls. They were involved in all kinds of heinous misdeeds and crimes. Their behaviour was barbarous and against humanity. For that reason, the age was known as 'Ayyame Jahiliyyat' (the age of darkness). At that time, there was no security of life, property, reputation and privacy of people. Peace, discipline and regularity were altogether absent.

Genocide, terrorism, robbery, fighting, burying female child alive, gambling, drinking, taking interest, adultery etc. were the regular activities of the people of those days. Making hundreds of idols, worshipping them and praying to them for help were their religion. In the house of Ka'ba they established 360 idols. In a word, they were deeply involved in crimes and unrighteousness. In those extremely adverse days of the humanity of the world Almighty Allah sent His favourite friend, the greatest man of all ages, the blessings of the world (Rahmatullil-A'lameen), Hazrat Muhammad (Sm) as a herald of peace. He was sent to show the derailed and absent-minded people the right and just way.

Childhood

The great Prophet Hazrat Muhammad (Sm) was born in 570 A.D. in the Quraish tribe in Arabia. His father's name was Abdullah and his mother's name was Amina. His father had died before he was born.

The child Muhammad was a true embodiment of justice. He sucked milk from one breast of his foster mother Halima and left the other for his foster-brother Abdullah. After rearing the child with motherly affection for five years, Halima gave him back to his mother Amina. When he was six years old, his mother Amina died. Our beloved Prophet became orphan losing both his father and mother.

Boyhood

Prophet Hazrat Muhammad (Sm) was being brought up in the house of his grand-father Abdul Muttalib. But at the age of eight, he lost his grand-father too. Then he was being brought up under the affectionate care of his uncle Abu Talib. Young Muhammad (Sm) was active. He did not like to live the life of a parasite of anyone. He

helped the insolvent family of Abu Talib in many ways. For extra earnings he tended sheep. He was an ideal to the shepherd boys. He always kept good relationship with the other shepherds. Once he went to Syria for business with his uncle. On the way, they met a clergyman named Bahira. Bahira mentioned him to be an extraordinary boy and predicted that he would be the Prophet of the last era of the world.

After returning from Syria the boy Muhammad (Sm) observed the horror of the battle of Fijar. That fight took place in a forbidden month. Not only that the Qais tribe imposed the war on the Quraish illegally. So it was called Harbul Fijar or illegal war. That war continued for five years. In it, Muhammad (Sm) did not take part directly, but he saw its horrible atrocities. At this, he got terrible shock. He became restless hearing the groan of the wounded. The man, who would be the pioneer of the peaceful religion Islam, could not tolerate that unrest. So, uniting the peace-loving enthusiastic youths, he formed 'Hilful Fuzul' (Shanti Sangha). Nursing the sick, preventing the oppressors, helping the oppressed, establishing peace and order and maintaining peace among the tribes were the functions of that peace organization (Shanti Sangha).

It is really astonishing that the United Nations of the modern world is indebted to that youth organization "Hilful Fuzul". But the difference is that while the youth organization could sincerely materialize their policies, the U.N.O. of today cannot do so.

Being moved at his manners and behaviour, Ama'natdari, truthfulness etc. the Arabs called him 'Al-Amin' (trustworthy). After he became the Prophet, even those who were his deadly enemies could never say that he was a liar or untrustworthy. Hearing about the young Prophet Muhammad's (Sm) honesty, truthfulness and decent character, Khadija (R), a wealthy and educated widow of Makka, entrusted him with the responsibility of her own business. Taking the responsibility of her business, he went to Syria and earned profit beyond her expectation. While conducting the business of Khadija, Hazrat Muhammad (Sm) established such an instance of honesty as it was an ideal for the youths of all ages. On that journey, to observe and test the character of the Prophet Muhammad (Sm), Khadija sent with him (the Prophet) her reliable employee Mysara.

Being moved with the report of Mysara about the honesty, reliability and activeness of Prophet Muhammad (Sm.) Khadija (R) proposed to him for marriage. Taking the consent of his uncle, Abu Talib, he married Khadija. At that time he was twenty five years old and Khadija was forty. After the marriage Prophet Muhammad (Sm) became the owner of huge property because of the courtesy and cordiality of Khadija (R). But not having spent that wealth for his own pomp and comfort, he spent it for the benefit and service of the distressed and sick people. When the tribes were about to quarrel

among themselves for getting the rare honour of placing the Hajre-Aswad in the house of Ka'ba, it was decided that they would abide by the decision of that person who would enter the house of Ka'ba first in the next morning. In the next morning when the Prophet Muhammad (Sm) entered the house of Ka'ba before others, everybody cried out in one voice. "Look there, the Al-Amin has come, we are all pleased with him, we also trust him". Nobody gave any objection in his case. He settled the quarrel peacefully by his prudence. Thus they escaped an inevitable bloodshed.

Peace and order is established if neutrality is maintained in settling disputes. Thus so many inevitable conflicts can be avoided.

Attainment of the Nabuwat

One night while Prophet Muhammad (Sm.) was in meditation, Jibrail (A) came to him with Wahy (a message from Allah), and he attained the Nabuwat. At that time, he was forty years old. Returning home he told Khadija (R): "*Cover me with clothes. Cover me with clothes*". He disclosed everything to Khadija (R) and said: "*I am afraid of losing my life*". Then Khadija (R) consoled him by saying: "No, this cannot be. I swear by the name of Allah that He will never put you to disgrace. Because you behave well with your kith and kin, you manage food, clothing and lodging for the distressed and the weak. You enable the destitute and the people in want to earn their living. You serve the guests and help people in the time of natural calamities."

From this statement of Khadija (R) it is clear that Prophet Muhammad (Sm.) exercised with deep sincerity and devotion the excellent human virtues and engaged himself in the service of humanity before Nabuwat.

Invitation to Iman

According to the dictates of Allah, Prophet Muhammad (Sm.) at first began to invite his near relatives to have Iman (faith) in Allah. At first Prophet Muhammad (Sm.) secretly invited people to Islam. After that when Allah ordered him to invite people openly to accept Islam, he began to do so. At that, the idolators began to oppose him. They tortured him in various ways. When they tried to tempt him with leadership and wealth, he said: "*If you give me the sun in one hand and the moon in another, yet nothing will dissuade me from preaching this truth.*" From this speech of Prophet Muhammad (Sm.) his devotion to truth, remarkable sacrifice, firmness and restraint became prominent.

The death of Khadija (R) and Abu Talib

In the tenth year of his Nabuwat, Prophet Muhammad (Sm.) lost his beloved wife and

affectionate uncle. So he became overwhelmed with grief. In spite of his intolerable sorrows and pain and a lot of tortures in the hands of the Kafirs, he continued preaching the religion. He then went to Taif to invite the people there to accept Deen Islam. The people of that place did not accept Islam, rather they made his holy body bloody by pelting him with stones. Even in that tense moment Prophet Muhammad (Sm.) did not curse the people of Taif. He begged pardon for them to Almighty Allah. Nowhere such an instance of forgiveness can be found in the history of the world.

When the Prophet (Sm) was suffering from unbounded sorrows and pains because of unlimited tortures given by the Kafirs of Makka and the ill-treatment of the inhabitants of Taif, Almighty Allah took him close to Him. He went to Mi'raj. In that Mi'raj he was thankful getting chance to go to the nearness of Allah.

Hijrat

Because of the extreme hostility of the Quraish of Makka the act of preaching and the spreading of Islam were hindered. Then according to the instruction of Allah, the Prophet (Sm) decided to migrate (Hizrat) from Makka to Madina. When the Kafirs of Makka saw that the Muslims were leaving Makka one by one making Makka empty of the Muslims, they thought that the Prophet (Sm) would also leave the country as soon as he got a chance. So, all the tribes unitedly decided to kill him. According to the decision, one night they surrounded the house of the Prophet (Sm). They were waiting to kill him very early in the morning. But due to the miraculous power of Allah, the Prophet (Sm) accompanied by Abu Bakr (R) managed to be fool them and started for Madina. To repay the Ama'nats (the property in his custody) he kept Hazrat Ali (R) in his house. Entering into the room of the Prophet (Sm) when the Kafirs saw Hazrat Ali (R) lying on the bed, they became very furious. But they left ashamed seeing the trustworthiness as a custodian (Ama'natdari) of the Prophet (Sm). They could not think that the enemy, whom they were trying to kill, was so great and generous. After going a little distance, the Prophet (Sm) and Abu Bakr Siddiq (R) took shelter in a cave of the mountain Sawor of Makka. The Kafirs were looking for them. They almost came near the mouth of the cave. Seeing the movements of the kafirs near the mouth of the cave Abu Bakr (R) became a bit worried. The Prophet (Sm) said: ***"Abu Bakr, don't worry. Allah is with us."*** The Prophet (Sm) had profound confidence and faith in Allah. In all activities of life, he relied on the mercy of Allah. Almighty Allah saved him if there was any danger.

The Prophet (Sm) reached Madina on the 24th September, 622 A.D by migration (Hizrat). All sorts of people, both young and old, accepted the Prophet (Sm) with

earnest eagerness and love. Their joy knew no bounds. Being happy at the Prophet's coming in their midst, the girls of Madina sang:

Tala'al Badru Alaina-----

"Behold, the moon is there
On the outskirts of the sky,
The beam of it has spread over
The whole world we ply."

Coming to Madina, Prophet Muhammad (Sm.) sighed the sigh of relief. He bound the Muhajirs and the Ansars with the tie of fraternity. If the Muslims of the present time come forward to help their distressed Muslim brothers giving up the destructive actions of killing them, the Muslim world would become the abode of peace and prosperity even today.

Hazrat Abu Bakr Siddiq (R)

The first Caliph of the Muslim world Hazrat Abu Bakr Siddiq (R) was born in the Taym sect of the Quraish tribe in 573 A.D. He had deep friendship with the Prophet (sm). When the Prophet (sm) invited people to embrace Islam, Hazrat Abu Bakr (R) was the first among the adult male persons who embraced Islam and he accompanied the Prophet (Sm) all the time in weal and woe.

During the battle of Tabuk he brought all his wealth to the Prophet (sm). An instance of dedicating all the property of one for the establishment of truth and uprightness is rare in the history of the world. Abu Bakr Siddiq (R) had profoundest belief and confidence on the Prophet (Sm). When the Prophet (Sm) described the incident of the Mi'raj, Abu Bakr (R) believed it without any hesitation. For this reason, the Prophet (Sm) entitled him as 'Siddiq' or faithful. After the death of the Prophet (Sm) he became the Caliph of the Muslim world. Taking the charge of the Caliph he said: "So long as I follow the dictates of Allah and His Prophet (Sm), you follow and help me. And if I take the wrong path, you at once rectify me. Those who are weak among you, are strong and powerful to me, until their Haq is realized. And those who are strong are weak to me until the recipient's (Haqdar's) due from them is realized." This speech of Abu Bakr Siddiq (R) is an ideal for the rulers of all ages. Even today if the rulers become conscious of their faults and try to create a mentality to rectify themselves, peace and order will surely prevail in society.

After the death of the great Prophet Muhammad (Sm.) some issues were created in the Muslim world. Some people claimed Nabuwat falsely, some refused to pay Zakat and

some renounced Islam. Then Abu Bakr (R) regained peace by subduing all sorts of disorder firmly.

Preservation of the Holy Qur'an:

In the battle of Yamama many Hafiz Sahabis of the Prophet (Sm) lost their lives. Then there was a possibility of the Holy Qur'an being endangered and destroyed, and so Abu Bakr (R) compiled the whole Qur'an in one volume. For these kinds of noble acts, he was called the saviour of Islam.

Abu Bakr (R) liked to earn his living by hard work. Even after becoming the Caliph, he ran a business of cloth for some days in order to maintain his family. He took a scanty allowance from the royal treasury.

In spite of being a Caliph of the Muslim world, the precaution taken by him about enjoying national wealth would become an ideal for the people of all ages.

Hazrat Umar Farooq (R)

Hazrat Umar Farooq (R), the second Caliph of Islam, was learned, modest and honest. In his childhood, he became famous for his learning and education. He engaged himself in business when he grew up. He was a famous wrestler, brave warrior, poet and good orator.

Embracing Islam

At first he was a deadly enemy of Islam. He went out with an open sword to kill the Prophet (Sm). On the way, he came to know that his sister Fatima and his brother-in-law Sayeed became Muslim. At this, he became furious and went to his sister's house. He became astonished seeing their firm belief in Islam. He was changed. He became strongly eager to be a Muslim. He went straight to the Prophet (Sm) and embraced Islam. Becoming a Muslim he declared boldly: "From now we will perform Salat in front of the house of Ka'ba openly. We will do it no more secretly." The Prophet Muhammad (Sm.) was glad and gave him the title "Farooq" (one who distinguishes between truth and false).

Hazrat Umar (R) was a dedicated soul for Islam. He sacrificed his wealth for the purpose of preaching and spreading Islam. In all battles, he fought bravely as a companion of the Prophet (Sm.).

Impartial judge

The judicial policy of Hazrat Umar (R) was impartial and faultless. There were no

differences between high and low, rich and poor, relatives and non-relatives in the eye of law. He gave his own son Abu Shahma severe punishment of drinking wine.

Hazrat Umar (R) liked to take opinions of others in running his administrative activities. So he performed all important activities of the state after consulting with the Sahabis.

Character

In the character of Hazrat Umar (R) there was a unique combination of delicacy and strictness. He was as hard as thunder in respect of laws and as soft as flowers in the distress of human beings.

He roamed about in the villages at dead of night to know the sorrows and sufferings of the people. Hearing the cries of children in a tent, he himself carried sacks of flour to their tent. He took his wife Umme Kulsum to the house of a Bedwin when his wife was in trouble of delivery pain. There is no such instance of showing affection to the subjects in the history of the kings and emperors of the world.

The philanthropist Hazrat Umar (R) was a great ideal of equality and humanity. In Islamic rule, there is a provision of accountability for the rulers like that of other people. As a result, once Hazrat Umar (R) had to answer an ordinary person for his action. The man complained: "Nobody could make a complete shirt with the cloth received from the Baitulmal but a complete shirt of the same cloth is seen in the body of the Caliph. Where did the Caliph get so much cloth?" On behalf of the Caliph his son Abdullah replied: "I gave my own piece of cloth to my father. So his shirt was made so."

If there is provision for accountability for our rulers, it can be expected that they would also be ideal rulers.

Hazrat Usman (R)

Hazrat Usman (R), the third Caliph of the Muslim world, was born in 576 A.D. in the Umayya family of the Quraish tribe. From his childhood, he was very polite, gentle and shy. He was also famous for his learning. He embraced Islam at the age of 34. For the offence of embracing Islam, his uncle Hakam tortured him in many ways. He tolerated all the troubles, and he remained firm in Islam. When the torture of his relatives reached its extreme point, he went to Abyssinia with the Prophet's (Sm) daughter, his wife Ruqayya.

Service to Islam

Hazrat Usman (R) engaged himself for the propagation of Islam being a constant

companion of the Prophet (Sm). For this purpose, he started sacrificing his riches and wealth generously. Once there was a famine in Madina after the Prophet's (Sm) Hijrat. At that time he distributed food among the distressed people. When the Prophet (sm) expressed his desire to extend the Masjid-e-Nababi as there was scarcity of accomodation, he purchased the land adjacent to the mosque and managed its extension. For the battle of Tabuk he alone bore the expenditure of the one-third of 30,000 soldiers and to make the Muslim force strong against the Roman soldiers, he gave one thousand camels.

Hazrat Usman (R) was gifted with enormous wealth by Almighty Allah. He realized its haq by spending its generously in the ill days of Islam. In this respect, he is an ideal for the rich people of all ages.

Compilation of the Qur'an

The Qur'an was recited in the local dialects in different areas of Arabia. Afterwards it became a complicated problem for the Muslim Ummah. At this there was a possibility of destruction of the unity of the Muslim Ummah. Realizing the importance of the situation Hazrat Usman (R) took immediate steps. He brought the original copy of the Qur'an from Hazrat Hafsa (R), made a lot of copies of it and sent them in different areas of the Muslim empire. For this, he was called 'Jamiul Qur'an' or the compiler of the Qur'an.

Hazrat Ali (R)

Hazrat Ali (R) was the son of Abu Talib. From his childhood he was brought up with Prophet Hazrat Muhammad (Sm).

He had profound faith and confidence in the Prophet (Sm). When the Prophet (Sm) started propagating Islam, Hazrat Ali (R) was ten years old. In such a tender age he embraced Islam without any hesitation.

He loved the Prophet (Sm) whole heartedly and carried out his orders. When the Prophet (Sm) started for Madina (in Hijrat), he kept Hazrat Ali (R) lying on his bed to return the deposited goods to the owners. Hazrat Ali (R) knew that there was risk in taking such steps. Yet he did not hesitate to carry out the instruction of the Prophet (Sm). Carrying out the order of the Prophet (Sm) was more important to Hazrat Ali (R) than the fascination for life. In the history of the world, there are rare instances of sacrificing life for the Prophet (Sm) following the path of truth.

Heroism

Hazrat Ali (R) was a powerful warrior. He was gifted with uncommon powers, strength and heroism. The Kafirs used to be scared hearing his name. For his special kind of heroism in the battle of Badar, the Prophet (Sm) gifted him the sword named 'Zulfiqar'. The sword was the symbol of power and strength of the Muslim Ummah. When he conquered the well protected Qamus fort of Khaibar, the Prophet (Sm) gave him the title 'Asadullah' or the 'Lion of Allah'.

Endeavour for knowledge

Hazrat Ali (R) was a devotee of knowledge. He used to continue his practice in acquiring knowledge inspite of various adverse situations. He had extraordinary knowledge of Hadith, Tafsir and Arabic grammar. The Prophet (Sm) said: ***"I am the city of knowledge and Ali is its entrance."***

Leading simple life

Hazrat Ali (R) led a very simple life. He did not like luxury. He did not possess anything that could be called wealth. He earned his livelihood by hard work. Sometimes he had to starve. Yet he did not complain. In spite of being the Caliph of the Muslim world, he did his household works himself. His wife Fatima (R), the Prophet's (Sm) daughter, used to grind wheat with her own hands. She did not have any servant or maid-servant to help her.

Service to Islam

Hazrat Ali (R) was an ideal for his courage, heroism, pursuit of knowledge and leading a simple life. If his ideal is followed, the present restless world can find the path of peace.

Some Eminent Muslim Scholars

Introduction

Islam is the religion of knowledge, science and human welfare. In Islam, most emphasis is given to exercise knowledge, wisdom and science. The first message in the Qur'an is: ***"Read" (acquire knowledge)***. The Qur'an is called Al-Hakim. The Qur'an is full of science and wisdom. It is also said here: ***"Who is gifted with knowledge, is gifted with enormous benefits."*** The Prophet (Sm) says: ***"It is Farz for every Muslim to acquire knowledge."*** He also says: ***"Acquire knowledge from the cradle to the grave."*** He again says: ***"If necessary, go to China for this purpose."***

The Prophet (Sm) set up an educational institution named 'Darul Arqam'. It was established in the house of Hazrat Arqam (R) at the foot of the mountain Safa in Makka with a view to spreading education. After his Hijrat, he established a residential educational institution named 'Suffa' on a high place in the north-east side of the Masjid-e-Nababi in Madina.

After the conquest of Makka, Masjid-e-Nababi became the centre of practising knowledge and science. The learners gathered there coming from Kufa, Basra, Syria, Egypt, Persia and far-off Rome.

With a view to spreading education, the Prophet (Sm) determined the ransom of the Kafir prisoners of the war of Badar, which was to teach the illiterate Muslims. With this end in view, he sent his Sahabis to different parts of the Islamic state. After the death of the Prophet (Sm), the Muslims made the practice of knowledge and wisdom more glorified as inspired by his ideal. They spread in various parts of the world taking the torch of knowledge in their hands. They set up numerous educational institutions and libraries. With the patronization of the Abbaside Caliphs Mansur and Mamun, the fundamental books of history, medicine, astronomy, etc. written in the Greek, Syrian, Sanskrit and Persian languages were translated into Arabic to make easy access to knowledge and technology. For that purpose, Caliph Mamun set up an institution named 'Baitul Hikmah' (science laboratory) in Bagdad. Because of the all-out efforts of the Muslims, there was tremendous progress in various branches of knowledge and science. Afterwards, other nations gathered the knowledge acquired by the Muslims and reached the highest point in the domain of knowledge. So it can be said without any hesitation that these great contributions of the Muslims are at the root of the progress of modern science and technology.

Contributions of the Muslims to Education

The contributions made by the Muslims to the field of education have become a cause of jealousy and wonder for other nations. The Muslims provided ever memorable contributions to the studies like Hadith, Tafsir, Fiqh, History and Philosophy. Imam Bukhari's contribution to Hadith, Imam Abu Hanifa's contribution to Fiqh, Ibn Jarir Tabari's contribution to Tafsir and history and Imam Gazzali's contribution to Philosophy are mostly remarkable .

Ibn Jarir Tabari

The contributions of Ibn Jarir Tabari to writing perfect and authentic Tafsir and History are the greatest of all. His Tafsir and the books of History are called the purest

Tafsir and History. In writing the Tafsir of the Qur'an, he showed his profound knowledge and subtle analysing power. He collected lots of Hadith related to Tafsir and on the basis of those, he wrote the book of Tafsir. For this reason, this book of Tafsir is very authentic and reliable. In this book of Tafsir, he has discussed religious laws and regulations too. The title of the book of Tafsir is "Jamiul Bayan Fee Tafsir Al-Qur'an" and the title of the book of history is "Tareekhul Umam Wal-Muluk."

Imam Gazzali (R)

Imam Gazzali (R) was the greatest sufi philosopher. He gave most importance to religious and moral teachings. He expressed through his writing that for the mental and spiritual development of human beings moral teaching is essential. He established Sufism in Islam. He gave philosophical interpretations of the Islamic laws. He wrote many fundamental books on various subjects. Among them, the most remarkable one is "Ihyau Ulum Ad-Deen". He has established the supremacy of Islam by perfect authentic and logical descriptions, and for this reason he is regarded as "Hujjatul Islam".

Contributions of the Muslims to Medical Science

The contributions of the Muslims to medical science is certainly memorable. The Muslims had a great role at the root of the progress of modern medical science. Among them the names like Abu Bakr Al-Razi, Ibn Sina, Hasan Ibn Haisam, Abul Qasem Jahrabai, Ali Tabari are worth mentioning.

Abu Bakr Al-Razi

Abu Bakr Al-Razi was the greatest Muslim medical scientist and surgeon. He had been the principal of a government hospital in Jundeshahpur and Bagdad for a long time. At that time he became so famous that a huge number of patients came to him from West Asia and East Europe. During that period Al-Razi was the best among the surgeons. He performed operations in a better way than that of the Greeks. He wrote more than two hundred books. Among them more than one hundred are on medicine. The book entitled "Al Judari Wal Hasbah" on pox and measles was so fundamental that even the people of the Christian world could not make any progress on this subject before this. He wrote another book entitled "Kitabul Mansuri" (complete in ten volumes). These two books have made Al-Razi immortal in the history of medical science.

Ibn Sina

Ibn Sina was a world famous physician and philosopher. For his outstanding contribution to medicine, he is regarded as the pioneer of the modern medical science and methods of treatment and surgical operation. Ibn Sina wrote 24 small and 21

voluminous books. Some people mentioned that the number of his books is more than one hundred. His book on medical science entitled "Qanun Fit Tibb" was a perfect (flawless) creation. There is no other book in medical science seen till today like that one. Dr. Woslar mentioned this book as the Bible of medical science. Because of the wonderful combination of all the theories of medical science, this book is considered to be a great compilation of Unani and Jarbi medical science.

Hasan Ibn Haisam

Famous vision scientist Hasan Ibn Haisam wrote more than one hundred books on vision science, philosophy, astronomy, medical science, mathematics etc. The fundamental book on the vision science called 'Kitabul Manazir', made him immortal in the history of the world. As that was the only book on optics, the researchers on this subject like Roger Becon, Newlarde, Kepler continued their researches basing on that book.

Ibn Haisam disproved the conception of the Greeks about vision and its refraction and reflection. He proved that: "Light is reflected in our eyes from the external objects, and not the light coming out of our eyes, makes external objects visible". It was he who invented the magnifying glass. Though the modern scientists claim kinetics as their monopolistic right, Ibn Haisam discussed it in detail long before them. He discussed in his books the weight of the matter that varies due to the variation of weight and pressure of atmosphere, and he also discussed the force of gravitation. Though Sir Isaac Newton (1642-1727) is regarded as the inventor of the force of gravitation, there is no doubt that Ibn Haisam was its first inventor.

Ali Tabari

Ali Tabari wrote a number of books on medicine. Among those 'Ferdaus Al-Hikmah Fit-Tibb' or the paradise of medical science was the most significant book. This book was called the first encyclopedia in Arabic on medical science. Treatment method and procedure, the process of preparing medicine, the qualities of plants and trees are described in it in detail.

Contributions of the Muslims to Science

The Muslims have wonderful contributions to various branches of science. The distinguishing role of the Muslims in modern science and technology can never be denied.

Contributions to Chemistry

The Muslims made special contribution to a specific branch of science called Alcamy or chemistry. Muslim scientist Jabir Ibn Haiyan is known as the geatest chemist in the

The first inventor of algebra was Al-Kharizmi. According to the name of his book on this subject 'Hisab Al Jabar wal Muqabalah', the Europeans afterwards named this subject algebra. In this book of Kharizmi more than eight hundred examples of various types are incorporated. He invented six formulas for solving equations. The book of Kharizmi was translated into Latin in the twelfth century. And from that time upto the sixteenth century it was considered the best and authentic book in the European universities. He also wrote a famous book on arithmetic which was translated into Latin afterwards.

The contribution to different mathematical formulas invented by Al-Kharizmi has helped the development of modern mathematics which has helped various developments and inventions in different branches of science.

Contributions of the Muslims to Geography

The Muslim geographers had sufficient contributions to geography. It was they who first studied geology from geographical point of view and placed it in a prestigious position. They prepared a Surat-al-Ardh or a map of the world. Al Kharizmi, Al-Masudi, Al-Muqaddasi, Umar-Khayyam and Yaqut-Ibn-Abdullah made remarkable contributions to this subject.

Al- Kharizmi

Al- Kharizmi translated the book of the Greek geographer Ptolemy and added a map to it. Al Kharizmi accepted Ptolemy's latitude and longitude and added to it some description of the Muslim countries. With the endeavour of Al-Kharizmi a real picture of the world was prepared and that was used as a model for drawing the map of the world afterwards. Al-Kharizmi divided the world into seven iqlims or zones. Following this theory, the geographers divided this earth into seven continents according to the differences of atmosphere.

Al-Muqaddasi

Al-Muqaddasi wrote a world-famous book named 'Ahsan Al-Taqaqim Fil-Ma'rifati Aqalim'. He travelled around various Muslim countries of the world for twenty years. In this book, he presented many important geographical facts of those countries and also added a map to it.

Umar-Khayyam

Umar Khayyam invented an almanac called 'Al Tarikh Jalali' after a long research. For this, he became famous in the history of the world. This is more accurate and better in quality than the calender introduced by Pope Gregori in the sixteenth century.

Yaqut-Ibn-Abdullah

The book on geography 'Mu'jamul Buldan', a book on geography, by Yaqut Ibn Abdullah Al-Hamabi was an authentic one. In that book, he described historical, national and natural condition of every place and introduced historical persons and mentioned historical events.

Contributions of the Muslims to Human Welfare

Islam is the religion of human welfare. Doing well being to human beings is the main principle of Islam. The Muslims have ideals which is worth following in serving the distressed humanity, helping those who are in want and in all types of beneficial activities. Hazrat Umar (R) constructed innumerable mosques, hospitals, schools, roads, culverts and dug canals for irrigation and drinking water. He sent his wife for nursing a lonely Bedwin woman who was just going to deliver of a child. If we have feeling like those of Hazrat Umar (R) for the poor and the distressed people, the sorrows and sufferings of the poor and distressed people can be mitigated to a great extent even today.

The Muslims were suffering from scarcity of water in Madina. There was the only well named 'Ruma'. But that was in the possession of a Jew. He sold water at a high price. Hazrat Usman (R) bought that well for thirty five thousand Dirhams and made it waqf for the Muslims.

The contribution of Hajee Muhammad Muhsin in establishing the foundation of Muslim education in Bengal is unlimited.

For the benefit of human beings women also made great contribution side by side with men. Empress Zubaida, the wife of the Caliph Harun-ur-Rashid, managed the supply of water in the holy city of Makka, Mina and Arafat by diggng a canal. She did it to remove the suffering of the Muslims who used to come to Makka for performing Hajj. This canal is well-known as 'Nahar-e-Zubaida'.

The sister of Mamluk Sultan Malik Tahir established a famous female educational institution in Cairo in Hijri 604. The wife of Azd-ud -Daulah set up a big hospital. Khatun, the daughter of Malik Ashraf, established a big college in Damascus. Jamrud, the wife of Nasir-ud-Daulah of Hams, too, established a college. Khanam, the wife of Taimur, established a college after her own name and she bore all the expenses herself.

These Muslim women are the source of inspiration to the generous women of this age who have contributed to the well-being of humanity and earned international fame.

Exercise

Multiple Choice Questions

- Who predicted at first that Hazrat Muhammad (Sm) would be the Prophet of the last era?
 - Amina
 - Abu Taleb
 - Bahira
 - Abu Jahel
- The name of the cave in which the first Wahi revealed to the Prophet (Sm) is-
 - Safa
 - Marwa
 - Hera
 - Senai
- What's the name of the Caliph who moved around villages at dead of night ?
 - Hesham
 - Abdul Malek
 - Mansur
 - Hazrat Umar ®
- In which year was the Prophet (Sm) born ?
 - 569 A.D
 - 570 A.D
 - 573 A.D
 - 575 A.D

Answer the questions no. 5 and 6 in the light of the following Hadith:

Hazrat Muhammad (Sm) said, "If you give me the sun in one hand and the moon in another, I would not refrain from spreading this truth."

- What should an invitor do if some one wants to stop him from dawat (Invitation) of Islam by offering a big amount before him? He/she should
 - receive the offer and stop Da'wat
 - receive the offer first and then continue Da'wat
 - reject the offer and continue Da'wat
 - not receive the offer and not continue (Da'wat)
- Which one of the following is the responsibility of a muslim?
 - to work in return of money
 - to work unbiasedly and impartially
 - to work for the fear of an influential persons
 - to work for the request by an influential person.

7. The boy Muhammad (Sm) tended sheep in the family of his uncle
- i. for helping the poor
 - ii. for gaining the experience
 - iii. for helping the family

Which of the following answers is correct?

- | | |
|--------|----------------|
| a. i | b. ii |
| c. iii | d. i, ii & iii |

Answer the questions no. 8 & 9 in the light of the following passage:

Mr. Hafizur Rahman, a distinguished man, dug a deep tube-well in the village to reduce of water scarcity. It inspires Fahim to do welfare activities for the people.

8. We will engage ourselves in human welfare, because-
- i. the messenger of Allah (Sm) did human welfare during his whole life
 - ii. the Sahabis ® laid down their lives for human welfare
 - iii. Hafizur Rahman did human welfare

Which of the following answers is correct?

- | | |
|------------|----------------|
| a. i & ii | b. ii & iii |
| c. i & iii | d. i, ii & iii |

9. The cause of Fahim's being inspired is-
- i. the work was necessary
 - ii. sufferings the villagers removed
 - iii. it was Mr. Hafizur Rahman's responsibility

Which of the following answers is correct?

- | | |
|-----------|----------------|
| a. i | b. ii |
| c. i & ii | d. i, ii & iii |

10. How can Fahim take part in human welfare
- i. by sacrificing his life for the country
 - ii. by doing human welfare according to his position and ability
 - iii. by fulfilling Haqqullah and Haqqul Ibad

Which of the following answers is correct?

- | | |
|-----------|-------------|
| a. i | b. ii |
| c. i & ii | d. ii & iii |

Creative Questions

1. After embracing Islam Hazrat Umar ® declared boldly, "From now we will perform Salat in Kaba openly. We will do it no more secretly". During his rule, when he was addressing the people, an ordinary person complained, "Nobody could make a complete shirt with the cloth received from Baitulmal, but how did the Caliph get so much cloth to make a complete shirt"? On behalf of the Caliph, his son Abdullah replied, " I gave my own piece of cloth to my father. So this "shirt was made".
 - a. Who was Hazrat Umar ® ?
 - b. How was Hazrat Umar's ® declaration of performing Salat in the Kaba? Explain.
 - c. What lesson can we learn from Hazrat. Umar's ® fact of receiving cloth from Baitulmal.
 - d. As a ruler the example of Hazrat Umar's ® accountability is a rare fact-Evaluate.

2. The teacher Alamgir said in a lecture in class x, "Look! Hazrat Abu Bakr ® turned into an extra-ordinary man after trusting prophet (Sm)." One student asked, "How could, sir ?" He replied, "He was entitled Siddiq by the Prophet (Sm). He said about Hazrat Abu Bakr ®, "I would give return of benefaction of everybody but I would not Abu Bakr." Later, Hazrat Abu Bakr ® guided us as a Caliph.
 - a. What was the position of Abu Bakr (R) in receiving Islam?
 - b. Why is Hazrat Abu Bakr ® called Siddiq?
 - c. What lesson can an emperor learn from the life of Hazrat Abu Bakr ® ? Explain.
 - d. Evaluate the contributions of Hazrat Abu Bakr ®.

3. Some naughty boys eased Rafique's sister on the way teased to school. Rafique knew that the boys were the students of class...x of the same school. He informed the matter to the headmaster of the school and sought for his help. The headmaster said, "During the era of Ayyam-e Jahiliyyah, there were many problems in Arab society, specially oppression against women. Nowadays oppression against women increases in our society for the erosion of social and religious values and want of modesty. Rafique said, "Sir, What can we do now?" The headmaster replied, "We don't have any alternative except following the ideals of Rasulullah (Sm)."

 - a. What does Ayyam-e-Jahiliyyah mean ?
 - b. What is meant by the want of modesty?
 - c. How could the headmaster help Rafique in other way?
 - D. "We don't have any alternative except following the ideals of Rasulullah." - Analyse

Glossary 1 : Al-Qur'an

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لَوْ كَانَ فِيهِمَا آلِهَةٌ إِلَّا اللَّهُ لَفَسَدَتَا (ج)

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إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ (النساء : ٤٨)

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إِنَّ الْمُنْفِقِينَ فِي الدَّرَكِ الْأَسْفَلِ مِنَ النَّارِ - (النساء " ٨٤٠)

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لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّن رَّسُولِهِ (البقرة : ٢٨٥)

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وَبِالْآخِرَةِ هُمْ يُوقِنُونَ

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كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ ط

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الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمُ الْإِسْلَامَ دِينًا (ط)

Page: 20

وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تِبْيَانًا لِّكُلِّ شَيْءٍ -

Page: 21

وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ -

Page: 21

وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ (ق) وَمَا نَهَاكُمُ عَنْهُ فَانْتَهُوا (ج)

Page: 22

وَمَا أَرْسَلْنَا مِن رَّسُولٍ إِلَّا بِلِسَانٍ قَوْمِهِ لِيُبَيِّنَ لَهُمْ (ط)

Page: 22

فَإِنَّمَا يَسَّرْنَاهُ بِلِسَانِكَ لَعَلَّهُمْ يَتَذَكَّرُونَ -

Page: 22

إِنَّا أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا لَّعَلَّكُمْ تَعْقِلُونَ -

Page: 23

بَلْ هُوَ قُرْآنٌ مَّجِيدٌ فِي لَوْحٍ مَّحْفُوظٍ

Page: 23

وَقُرْآنًا فَرَقْنَاهُ لِتَقْرَأَهُ عَلَى النَّاسِ عَلَى مُكْثٍ وَنَزَّلْنَاهُ تَنْزِيلًا

Page: 28

أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ أَمْ عَلَى قُلُوبٍ أَقْفَالُهَا

Page: 28

مَنْ قَرَأَ حَرْفًا مِّنْ كِتَابِ اللَّهِ فَلَهُ حَسَنَةٌ وَالْحَسَنَةُ بِعَشْرِ أَمْثَالِهَا

Sura Ad-Duha

Page: 31

سُورَةُ الضُّحَىٰ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

- ١- وَالضُّحَىٰ
- ٢- وَاللَّيْلِ إِذَا سَجَىٰ .
- ٣- مَا وَدَّعَكَ رَبُّكَ وَمَاقَلَىٰ .
- ٤- وَلَاخِرَةَ خَيْرٌ لَّكَ مِنَ الْأُولَىٰ .
- ٥- وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَىٰ .
- ٦- أَلَمْ يَجِدَكَ يَتِيمًا فَآوَىٰ .
- ٧- وَوَجَدَكَ ضَالًّا فَهَدَىٰ .
- ٨- وَوَجَدَكَ عَائِلًا فَأَغْنَىٰ .
- ٩- فَأَمَّا الْيَتِيمَ فَلَا تَقْهَرْ .
- ١٠- وَأَمَّا السَّائِلَ فَلَا تَنْهَرْ .
- ١١- وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ .

Sura-Al-Inshirah

Page: 33

سُورَةُ الْاِنْشِرَاحِ

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

۱- اَلَمْ نَشْرَحْ لَكَ صَدْرَكَ لَا

۲- وَوَضَعْنَا عَنكَ وِزْرَكَ

۳- اَلَّذِیْ اَنْقَضَ ظَهْرَكَ

۴- وَرَفَعْنَا لَكَ ذِكْرَكَ

۵- فَاِنَّ مَعَ الْعُسْرِ یُسْرًا

۶- اِنَّ مَعَ الْعُسْرِ یُسْرًا.

۷- فَاِذَا فَرَغْتَ فَانصَبْ.

۸- وَاِلٰی رَبِّكَ فَارْغَبْ.

Sura Zilzal

Page: 41

سُورَةُ الزَّلْزَالِ

۱- اِذَا زُلْزِلَتِ الْاَرْضُ زِلْزَالَهَا.

۲- وَاَخْرَجَتِ الْاَرْضُ اَثْقَالَهَا لَا

۳- وَقَالَ الْاِنْسَانُ مَا لَهَا

۴- یَوْمَئِذٍ تُحَدِّثُ اَخْبَارَهَا.

۵- بِاَنَّ رَبَّكَ اَوْحٰی لَهَا.

۶- یَوْمَئِذٍ یَّصْدُرُ النَّاسُ سُشَاتًا لَا

لِیُرَوْا اَعْمَالَهُمْ ط

۷- فَمَنْ یَّعْمَلْ مِثْقَالَ ذَرَّةٍ خَیْرًا یَّرَهُ ط

۸- وَمَنْ یَّعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا یَّرَهُ .

Sura - At-Teen

Page: 36

سُورَةُ التِّیْنِ

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

۱- وَالتِّیْنِ وَالزَّیْتُوْنَ لَا

۲- وَطُوْرَسِیْنِیْنَ لَا

۳- وَهٰذَا الْبَلَدِ الْاَمِیْنِ لَا

۴- لَقَدْ خَلَقْنَا الْاِنْسَانَ فِیْ اَحْسَنِ تَقْوِیْمٍ ز

۵- ثُمَّ رَدَدْنَاهُ اَسْفَلَ سَافِلِیْنَ لَا

۶- اِلَّا الَّذِیْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ

فَلَهُمْ اَجْرٌ غَیْرُ مَمْنُوْنٍ ط

۷- فَمَا یَكْذِبُكَ بَعْدُ بِالذِّیْنِ ط

۸- اَلِیْسَ اللّٰهُ بِاَحْكَمِ الْحَكِیْمِیْنَ -

Sura - Al-Qadr

Page: 39

سُورَةُ الْقَدْرِ

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

۱- اِنَّا اَنْزَلْنَاهُ فِیْ لَیْلَةِ الْقَدْرِ ج

۲- وَمَا اَدْرٰکُ مَا لَیْلَةُ الْقَدْرِ ط

لَیْلَةُ الْقَدْرِ لَا خَیْرٌ مِّنْ اَلْفِ شَهْرٍ ط

تَنْزَلَ الْمَلٰٓئِكَةُ وَالرُّوْحُ فِیْهَا

بِاِذْنِ رَبِّهِمْ ج مِنْ كُلِّ اَمْرِ

سَلَّمَ قَفْ هِیَ حَتّٰی مَطَّلَعِ الْفَجْرِ -

مَا آتَاكُمْ الرَّسُولُ فَخُذُوهُ (ق) وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا (ج) Page: 45

قُلْ أَطِيعُوا اللَّهَ وَالرَّسُولَ (ج) فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ لَا يُحِبُّ الْكٰفِرِينَ . Page: 45

وَكَذٰلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ . Page: 54

فَاعْتَبِرُوا يَا أُولِيَ الْاَبْصَارِ . Page: 55

وَإِنْ تَعُدُّوا نِعْمَةَ اللَّهِ لَا تُحْصُوهُآ . Page: 59

هُوَ الَّذِي خَلَقَ لَكُمْ مِمَّا فِي الْاَرْضِ جَمِيعًا (ق) Page: 60

يَا أَيُّهَا النَّاسُ كُلُوا مِمَّا فِي الْاَرْضِ خَلَالًا طَيِّبًا (ز) Page: 60

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْاِنْتِصَابُ وَالْاَمُّ رِجْسٌ مِّنْ

عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ . Page: 60

وَمَا خَلَقْتُ الْجِنَّ وَالْاِنْسَ اِلَّا لِيَعْبُدُونِ . Page: 64

قُلْ أَطِيعُوا اللَّهَ وَالرَّسُولَ (ج) فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ لَا يُحِبُّ الْكٰفِرِينَ . Page: 64

فَاِذَا قُضِيَتِ الصَّلٰوةُ فَانْتَشِرُوا فِي الْاَرْضِ وَابْتَغُوا مِنْ فَضْلِ اللَّهِ

وَذَكِّرُوا اللَّهَ كَثِيرًا لَّكَلَّكُمْ تُفْلِحُونَ . Page: 65

اَقِمِ الصَّلٰوةَ . Page: 67 وَاَرْكَعُوا مَعَ الرَّكْعَيْنِ . Page: 67

اِنَّ الصَّلٰوةَ تَنْهٰى عَنِ الْفَحْشَاۗءِ وَالْمُنْكَرِ . Page: 67

اَقِيْمُوا الصَّلٰوةَ وَاَتُوا الزَّكٰوةَ . Page: 68

كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ . Page: 69

وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ اِلَيْهِ سَبِيْلًا . Page: 72

الَّذِينَ آمَنُوا يُقَاتِلُونَ فِي سَبِيْلِ اللَّهِ وَالَّذِينَ كَفَرُوا يُقَاتِلُوا فِي سَبِيْلِ الطَّاغُوْتِ . Page: 73

وَلَا تَقُوْلُوا لِمَنْ يُّقْتَلُ فِي سَبِيْلِ اللَّهِ اَمْوَاتٌ ط بَلْ اَحْيَاءٌ (الْبَقَرَةُ: ١٥٤) Page: 73

- وَأَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا. Page: 74
- وَأْتِ ذَا الْقُرْبَىٰ حَقَّهُ . Page: 76 أَتَى الثَّمَالَ عَلَىٰ حُبِّهِ ذَوَى الْقُرْبَى . Page: 76
- وَفِي أَمْوَالِهِمْ حَقٌّ لِّلسَّائِلِ وَالْمَحْرُومِ . Page: 78
- وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ وَنَهَى النَّفْسَ عَنِ الْهَوَا. فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوَى . Page: 87
- إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ . Page: 88
- إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا . Page: 90
- إِنَّ اللَّهَ لَا يُحِبُّ الْخَائِنِينَ . Page: 90
- يَا أَيُّهَا الَّذِينَ آمَنُوا لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ . Page: 91
- اعْدِلُوا (قفه) هُوَ أَقْرَبُ لِلتَّقْوَى (مائدة : ٨) Page: 93
- فَأَحْكُمْ بِمَا أَنْزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ عَمَّا جَاءَكَ مِنَ الْحَقِّ . Page: 93
- وَإِذَا قُلْتُمْ فَاعْدِلُوا وَلَوْ كَانَ ذَا قُرْبَى . Page: 93
- وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَى . Page: 94
- كَلَّا بَلْ (سَكْتة) رَانَ عَلَى قُلُوبِهِمْ . Page: 96
- قَدْ أَفْلَحَ مَنْ زَكَّاهَا - وَقَدْ خَابَ مَنْ دَسَّاهَا . Page: 96
- كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ (البقرة) Page: 102
- فَإِذَا قُضِيَتِ فَاغْتَسَرُوا فِي الْأَرْضِ وَابْتَغُوا مِنْ فَضْلِ اللَّهِ . Page: 103
- يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ. (توبة : ١١٩) Page: 105
- وَاللَّهُ يُحِبُّ الْمُتَطَهِّرِينَ . Page: 106

Page: 108 وَلَا تَلْبِسُوا الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُوا الْحَقَّ وَأَنْتُمْ تَعْلَمُونَ .

Page: 110 وَلَا يَغْتَبُ بَعْضُكُمْ بَعْضًا أَيُحِبُّ أَحَدُكُمْ أَنْ يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ (الحجرات: ١٢)

Page: 110 وَلَا تَجَسَّسُوا .

Page: 111 لَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا (اعراف: ٥٢)

Page: 111 وَلَا تَبْغِ الْفُسَادَ فِي الْأَرْضِ إِنَّ اللَّهَ لَا يُحِبُّ الْمُفْسِدِينَ .

Page: 112 الْفِتْنَةُ أَشَدُّ مِنَ الْقَتْلِ .

Page: 113 كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ (طه): (٨)

Page: 113 إِنَّ الْمُبْذَرِينَ كَانُوا أَخْوَانَ الشَّيْطَانِ .

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ رَجَسٌ مِّنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ .

Page: 115 لَعَلَّكُمْ تَفْلَحُونَ .

Glossary 2 : Al-Hadith

Page: 46 ١- إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ

Page: 47 ٢- بَنِي الْإِسْلَامِ عَلَى خَمْسٍ شَهَادَةٌ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ وَأَقَامُ .

Page: 48 ٣- خِيَارُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ (ابن ماجه)

Page: 49 ٤- آيَةُ الْمُنَافِقِ ثَلَاثٌ إِذَا حَدَّثَ كَذَبَ وَإِذَا وَعَدَ أَخْلَفَ وَإِذَا أُؤْتِمِنَ خَانَ .

مُسْلِمٍ يَغْرِسُ غَرْسًا أَوْ يَزْرَعُ زَرْعًا فَاكَلَ مِنْهُ طَيْرٌ أَوْ إِنْسَانٌ .

Page: 50 أَوْبَهُيمَةً إِلَّا كَانَ لَهُ بِهِ صَدَقَةٌ (متفق عليه)

Page: 50 ٦- الْخَلْقُ عِيَالُ اللَّهِ فَاحْبَبِ الْخَلْقَ إِلَى اللَّهِ مَنْ أَحْسَنَ إِلَى عِيَالِهِ .

٧- أَنْصُرْ أَخَاكَ ظَالِمًا أَوْ مَظْلُومًا مَا إِنَّ يَكُ ظَالِمًا فَارُدَّهُ مِنْ ظُلْمِهِ وَإِنْ

يَكُ مَظْلُومًا فَانصُرْهُ (دارمی) Page: 51

٨- الْمُسْلِمُ أَخُو الْمُسْلِمِ لَا يَظْلِمُهُ وَلَا يَسْلِمُهُ وَمَنْ كَانَ فِي حَاجَةِ أَخِيهِ

كَانَ اللَّهُ فِي حَاجَتِهِ . Page: 52

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