

Teaching of Islamic Studies (EDU512)

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Lesson No: 01**THE WORLD BEFORE ISLAM****Topic: 001 – No proper division**

The world before Islam was not divided into continents and properly named subcontinent as today.

No clear geographic boundaries

No community was known as a nation. Therefore there were no properly demarcated geographic boundaries.

Hardly any interstate relation

Since there were no properly defined states hence; there was no concept of mutual cooperation and benefits.

Topic: 002 – Arabs before Islam**Offensive attitude**

Due to lack of vision and broader social interaction people had local wisdom only. They could not tolerate any interference. Such circumstances only supported and created offensive attitude.

Ignorance

People were locally bounded. They had no interaction with better people than them. There was no education. Hence, only ignorance dominated them and prevailed around them.

Constant fights/battles

Offensive attitude and ignorance caused constant fights/battles.

Total tribal system

There was no mixed up society like today. Only tribes lived within their limited territories.

No law

There was no department, no society and no law making body. The words of the tribal leader were considered as law and decision.

Topic: 003 – Education

No education system

Virtually no infrastructure

No formal education

Every tribe had his own ethics and culture.

They would not accept anything from any other tribe or community which was barrier to education.

Every tribe had own system

Every tribe had its own way of living, traditions, customs and social obligations.

Topic: 004 – Worship

Idols worshipped

Sun, Moon, Fire and water, etc.

Heavenly books forgotten

Topic: 005 – Leadership

No concept of virtual leadership

There was no concept of good leadership. They only believed in rule and total authority in the hands of one man.

Tribal system dominated

No interference in the tribal system was tolerated. The whole life of an individual had to be lived according to the tribal system only.

No elections

Public opinion had no place. What to talk of elections, it was not possible even to suggest anything to the tribal leader. Elections were a dream.

Topic: 006 – Details about Arab

Arabia was not as it is today. They had forgotten Allah and His teachings. There were 360 idols in Ka'abah Shareef. The poor, slaves and women, lived the worst life. Female children were buried soon after birth. No government, No law. Only tribal boundaries were recognized. Wars used to break on petty excuses and minor things.



Topic: 007 – How to teach World before Islam? (Grade 1-4 & 5-8)

- Keep in mind the mental capacity of both grades.
- Junior grade likes story type narration.
- Senior grade needs little more serious attitude.
- Ask few simple questions at the end, only to refresh.

Lesson No: 02**BIRTH AND EARLY LIFE OF PROPHET (S.W.A)****Topic: 008 – Birth**

- Born in Mecca in 571 AD.
- Difference in date of birth (9th or 12th Rabi-ul-awal).
- Belonged to the tribe of Koraish and family of Banu Hashim Father's name Was Abdullah and Mother's name, Amina.
- Born orphan.

Dream of Prophet's (S.A.W) mother

Hazrat Amina was very happy when she became pregnant. Another big reason was that she had a dream in which someone told her that “she will have a son, who will be leader of mankind and she should name Him Muhammad (S.A.W)”.

Topic: 009 – Razaat

There was a tradition of Mecca to give children to foster parents. Ladies from surrounding villages would come to take infants for feeding and brought-up. Prophet (S.A.W) had four razai brothers and sisters.

Topic: 010 – Fed the Prophet (S.A.W)

First of all Hazrat Amina fed the Prophet (S.A.W). Hazrat sobia, slave of Abu Lahab also fed Prophet (S.A.W) before Hazrat Haleema Saadia.

Topic: 011 – Hazrat Haleema Saadia (R.A)

Belonged to tribe of Hawazin (Bani-Sa'ad) Came to Mecca for some infant as she was a foster mother. She was too poor and weak. Therefore, no body handed over a child to her. She took Prophet (S.A.W) as last resort.

Tremendous changes she observed

No sooner she took Rasul-ullah (S.A.W) she observed blessings all around her. Her weak camel started running and gave lots of milk. When she reached back it rained and prevailing drought finished. Enough fodder grew for goats and camels. Prophet (S.A.W) loved her and called her mother. She also loved Him (S.A.W) and took care of Him (S.A.W) exactly like her own children. Later she came to Mecca He (S.A.W) shouted with joy “Oh! my mother, Oh! my mother” and embraced her. He (S.A.W) remained with her for 6 years.

Topic: 012 – Razaai Father of The Holy Prophet (S.A.W) and Razaai brother and sister.

Razai father, Haris Ibn-e-Abdul-Uza, later came to Mecca and embraced Islam. His (S.A.W) four razaai brothers and sisters were Abdullah, Anisa, Hazifa and Khuzafa (also known as Sheema). Sheema was most attached to Him (S.A.W).

Topic: 013 – Journey to Madina Shareef**Journey to Madina Shareef**

At the age of 6 Hazrat Amina took Him (S.A.W) to Madina. She had some relations in Najjaar family in Madina. The grave of Prophet's (S.A.W) father was also there. Umm-e-Aiman (R.A) His (S.A.W) nurse also accompanied them. They all stayed at Madina for one month.

Lesson No: 03**BIRTH AND EARLY LIFE OF PROPHET (S.W.A)****Topic: 014 – Passing away of Hazrat Amina (R.A)**

On return Prophet's (S.A.W) mother passed away when they reached Abwar (a village which is 23 miles from Hajwa). She was buried there. Prophet (S.A.W) was 6 years old at that time. Umm-e-Aiman (R.A), Prophet's (S.A.W) nurse, who accompanied them during the journey to Yathrib (Madina) brought the Prophet (S.A.W) back to Mecca.

Topic: 015 – Brought up

After passing away of His (S.A.W) mother, his grandfather Abdul-Muttalib took charge. He loved Hazrat Muhammad (S.A.W) too much. Played the role of father and mother. Unfortunately he died after two years. His (S.A.W) real uncle, Abu-Talib, now became his guardian. Cared more than his own children. Often took Him (S.A.W) on business trips. He never kept Him (S.A.W) away from him.

Incident of Christian Monk Buhaira.

Abu-Talib was a tradesman and a businessman. Prophet (S.A.W) was 10 to 12 years old when Abu-Talib chalked out a plan to go to Syria as usual. He had no intentions to take Muhammad (S.A.W) with him, When Abu-Talib reached Basra, a Christian monk named 'Buhaira' met him and told him that the Child (S.A.W) accompanying him was the last Prophet. He said when you were descending the mountain all trees and stones bowed Him (S.A.W). Don't travel further, he insisted.

Topic: 016 – Hajra-e-Aswad**Hajra-e-Aswad Issue**

When Prophet (S.A.W) was 35 years old, Koraish decided to re-build Ka'abah Shareef. Hajra-e-Aswad (Black Stone) became the subject of dispute. All tribes got emotional to fix the black stone. Lot of Blood shed was expected.

Topic: 017 – Hajra-e-Aswad Decision

After prolonged period an old wise man suggested that the first person who will enter Ka'abah (next morning) will give the decision. It was none but the Prophet (S.A.W). Everyone was happy to see him and shouted "Sadiq and Amin" (Truthful and Trustworthy).

Resolution of the issue

When Prophet (S.A.W) learnt about the conflict He (S.A.W) resolved it in a manner that everyone was happy and satisfied. He (S.A.W) spread a sheet of cloth on the ground; He placed the Black stone in its centre and asked one man from each tribe to lift the sheet. When the stone was brought to the place where it was to be fixed, Prophet (S.A.W) Himself placed it there.

Topic: 018 – Cave of Hira



3 Miles away from Mecca is Mountain of Hira. Now known as Jabl-e-Noor (Mountain of light). On one side of Hira is 'Cave of Hira'. Prophet (S.A.W) often used to visit cave of Hira from the young days. He used to stay in the cave even for months together. He (S.A.W) selected cave of Hira because there was complete mental peace and since there were no people hence, there was no evil. He (S.A.W) could pray with full concentration.

Topic: 019 – Worship in Cave of Hira

Kuffar had kept idols in ka'abah which is actually house of God. They worshipped idols over there. As Prophet (S.A.W) grew older, He (S.A.W) became more aware of corrupt society. He (S.A.W) was very anxious due to societal evils prevailing around Him (S.A.W). Resultantly His (S.A.W) frequency to go to Hira increased. He (S.A.W) would take edibles also for days together. He (S.A.W) prayed Allah in the cave. He (S.A.W) would spend the whole month of Ramzan there.

Topic: 020 – How to teach 'Birth and early days of the Prophet's (S.A.W) life' (Grade 1-4 & 5-8)

After having taught, assess the feedback in a sweet and polite manner. The junior grade should be given the task to remember first two Kalimahs by heart and give them reasonable time for this. Ensure that they remember the names of various things and persons. It would be appreciable if certain important things are repeated by involving the students also. The senior grade should also be given the task to remember Surah-e-Akhlās by heart.

Lesson No: 04**REVELATION OF WAHI****Topic: 021 – Revelation of Wahi**

In Arabic language Wahi means a very slight and sudden indication. Or the communication between God and certain specially selected and trained persons for message to other. God does not speak direct to the person (Para 25). Prophet (S.A.W) became more and more withdrawn from the world. He (S.A.W) would pray to Allah quietly. Prophet (S.A.W) was now 40 years. Hazrat Khadija (R.A) fully supported Him (S.A.W). Hazrat Khadija (R.A) used to supply food, if Prophet (S.A.W) did not come home for days together. It had become a routine.

Topic: 022 – Same prayers by Hazrat Ibrahim (A.S)

He (S.A.W) prayed as Hazrat Ibrahim (A.S) did. The word تَحَنُّتٌ has been used for the prayers which Hazrat Ibrahim (A.S) performed before Prophet-hood. Hazrat Ibrahim (A.S) rejected stars, moon and sun also as having any divine relationship. Ultimately Hazrat Ibrahim (A.S) said; ‘I don’t want mortal things. I raise my face to Him (Allah) who has created Earth and Sky’. (Surah Inaam: Verse 9)

Topic: 023– Appearance of the Angel

Prophet (S.A.W) started having apparently mysterious dreams. The dreams would become a reality. One pitch dark night in the month of Ramzan angel appeared in the cave. It was the angel Jibril (A.S) (Gabriel).

Topic: 024 – Seeing the Angel with Utter Surprise

Prophet (S.A.W) had never seen an angel before. It was an utter surprise for Him (S.A.W). Prophet (S.A.W) never expected anyone coming to that lonely cave which He (S.A.W) had selected for extreme privacy for His (S.A.W) prayers to Allah. It was a strange and fearful experience.

Topic: 025 – Asking the Prophet (S.A.W) to Read

Prophet (S.A.W) was totally surprised. He (S.A.W) did not know what to read. This was Wahi, the message of Allah. Some writers believe that the verses were written on a piece of silky cloth shown to Prophet (S.A.W) to read.

Topic: 026– Hesitance of Prophet (S.A.W), to say that He (S.A.W) was an illiterate.

Prophet (S.A.W) was hesitant to disclose that He (S.A.W) could not read. The angel insisted but got the same answer every time. However, since the angel had been sent by Allah Almighty, the

angel had to complete his task. This was the first Wahi, the beginning of the revelation of the Quran, start of Hazrat Muhammad's (S.A.W) mission as Rasul-ullah, a Prophet and Messenger of Allah.

Topic: 027 – Insistence and embracing the Prophet (S.A.W) by the angel physically, chest to chest

The angel squeezed His (S.A.W) arm, embraced Him (S.A.W) tightly and commanded Him (S.A.W) again to read. Reply was the same. "I don't know how to read". Angel Jibril (A.S) repeated the same process again. The answer was the same. Jibril (A.S) embraced Him (S.A.W) tightly for the third time and asked to read. The answer was same.

Lesson No: 05

REVELATION OF WAHI

Topic: 028 – Revelation of Wahi

The angel recited the first verses of the first Wahi. These five verses are of Surah Al-Alaq .Reading of first verses of the Holy Quran by the angel.

اقرا باسم ربك الذي خلق

Recite in the name of your Lord who created.

پڑھ اپنے رب کے نام سے جس نے تمہیں پیدا کیا

Reading of first verses of the Holy Quran by the angel
Reading of first verses of the Holy Quran by the angel

ترجمہ: جس نے انسان کو جمے ہوئے خون سے پیدا کیا۔

Recite, and your Lord is most Generous.

ترجمہ: تو پڑھتا رہ تیرا رب بڑے کرم والا ہے۔

Who taught by the pen.

جس نے قلم کے ذریعے (علم) سکھایا۔

Taught man that which he knew

جس نے انسان کو وہ سکھایا جو وہ نہ جانتا تھا

Topic: 029 – Revelation of Wahi Insistence to repeat

Prophet (S.A.W) repeated the verses. Hazrat Jibril (A.S) again recited the verses and wanted the Prophet (S.A.W) to repeat .The angel repeated the verses many times and insisted the Prophet (S.A.W) to repeat the verses time and again. Prophet (S.A.W) did it. Mohammad's (S.A.W) mission as Rasulullah ﷺ started. He (S.A.W) was now a Prophet and Messenger of Allah. Hazrat Jibril (A.S) taught the Prophet (S.A.W) how to make Wadu (ablution) and say Salat (Prayer) and then left.

Topic: 030 – Physical state of Prophet (S.A.W)

It was a unique and strange experience for the Prophet (S.A.W) He (S.A.W) was shivering physically tired and felt very weak.

Topic: 031 – Mental state of Prophet (S.A.W)

The prophet (S.A.W) becomes very fearful and nervous. There were many thoughts that crossed his mind and a number of questions arose however he could reach no conclusion and immediately left for home.

Topic: 032 – Sharing with Hazrat Khadija (R.A)

When Prophet (S.W.A) reached home, He was still shivering. He (S.W.A) repeatedly told Hazrat Khadija (R.A) to give Him (S.A.W) the blanket. Hazrat Khadija (R.A) was also surprised as to what has happened. He (S.A.W) always shared everything with Hazrat Khadija (R.A) but this time she (R.A) could not understand the nature of incidence.

Topic: 033 – Meeting with Warqa Bin Nofal and getting good news

The next morning Hazrat Khadija (R.A) took Him (S.A.W) to her own cousin ‘Warqa Bin Nofal’. He was a learned Christian, and had studied the Bible. With the reference of Bible, he knew that Allah has promised to send a new messenger who would comfort mankind and preach good morals. He told both of them “I think it is the same angel who earlier visited Musa (A.S) and other prophets as well. It seems that Allah has chosen Muhammad (S.A.W) to be His prophet. Warqa also said that His (S.A.W) people will persecute Him (S.A.W) and expel Him (S.A.W) for His (S.A.W) teachings”. Hazrat Muhammad (S.A.W) asked Warqa, “Why would my people persecute me for this?” Warqa replied, “No prophet can remain unopposed. Whenever a prophet brings the message of truth to the people they oppose him and show their hostility”.

Topic: 034 – How to teach ‘Revelation Of Wahi’ (Grade 1-4 & 5-8)

Tell the younger grade about angels in an interesting manner. Teach the senior grades the meanings of wahi, duties of Hazrat Jibril (A.S) and tell them to remember the five verses by heart with meanings in Urdu.

Lesson No: 06**PREACHING OF ISLAM****Topic: 035 – Hazrat Khadija (R.A)**

Muhammad (S.A.W) son of Abdul-llah was now Muhammad-ur-Rasul-ullah - (S.A.W) He (S.A.W) Allah's messenger, the last Prophet (S.A.W) and a teacher for mankind. Rasul-ullah (S.A.W) first informed His (S.A.W) family and the closest friends. His (S.A.W) wife was the first lady who had this honour to embrace Islam.

Topic: 036 – Hazrat Ali (R.A)

Hazrat Ali (R.A) was Prophet's (S.A.W) cousin. He (R.A) remained in close association of the Prophet (S.A.W) Allah commanded Rasul-ullah (S.A.W).

وانذر عشیرتک الا قریین

And warn {O Muhammad (S.A.W) your closest kindred.

اپنے قریبی رشتہ داروں کو ڈرا دے۔

At this, Rasul-ullah (S.A.W) invited 45 people of His (S.A.W) family on a feast. After food He (S.A.W) invited them to embrace Islam. All remained quiet except Hazrat Ali (R.A) who was approximately 10 years old, "Though I am weak I am with you." People laughed and Prophet (S.A.W) embraced Hazrat Ali (R.A). Hazrat Abu-Talib (R.A) also ensured his support.

Topic: 037 – Hazrat Zaid (R.A)

Hazrat Zaid (R.A) was a slave. At the time of marriage Hazrat Khadija (R.A) gave him to Rasul-ullah (S.A.W). Rasul-ullah (S.A.W) immediately freed him but he refused to go when his relations came to get him. He never wanted to leave Rasul-ullah (S.A.W) Among the slaves he was the first one who embraced Islam.

Topic: 038 – Hazrat Abubakar (R.A)

Hazrat Abubakar Saddique (R.A) was well known to Prophet (S.A.W). Many people used to come to him to seek advice on various matters. He was honest and a rich trades man. When he (R.A) learnt about Islam, he (R.A) immediately embraced it. At that time he (R.A) had 40 thousand dirhams. He devoted this money to Islam. Hazrat Abubakar (R.A) was the first to endorse the event of Mirraj and Prophet (S.A.W) titled him (R.A) "Siddique".

Topic: 039 – Hazrat Abubakar (R.A) was very influential; many people embraced Islam because of him

He (R.A) was very rich, wise and philanthropic. Hazrat Usman (R.A), Zubair (R.A), Abdul-rehman bin Auf (R.A), Saad bin Abi Waqas (R.A) (conqueror of Iran) and Talha (R.A) embraced Islam on his (R.A) advice. Hazrat Ammar (R.A), Khubaab bin Al-Ars (R.A), Arqam (R.A), Sayed bin Ziad (R.A), Abdullah bin Masood (R.A), Usman bin Mazoon (R.A), Ubaida (R.A) and Sohaib Romi (R.A) also embraced Islam later. All these great personalities embraced Islam because of Hazrat Abubakar (R.A).

Topic: 040 – First speech before the Koraish on Koh-e-Safa

There is a hill in Mecca called Koh-e-Safa. One day, Prophet (S.A.W) invited everyone in Mecca to Koh-e-Safa to tell them of a great danger which they faced because of Kufr and Shirk. Koh-e-Safa is close to Ka'abah. Standing on the hill, He (S.A.W) addressed them, “what do you think of me”? Everyone responded “al-Sadiq and al-Amin” (truthful and trustworthy). If I say there is an army behind this hill to attack you, will you believe me? Yes! Why not. You are al-Sadiq. Then listen, said Prophet (S.A.W) “I invite you to believe in Allah, say with me ‘La illaha illa Allah’ give up your idols, evil practices and do good deeds. There will be a day of judgement. You will be judged for your belief and actions. I invite you to believe in Allah only”.

Lesson No: 07**FIRST SPEECH ON KOH-E-SAFA AND REACTION OF KUFAR****Topic: 041 – Hostile reaction of Koraish**

After the announcement on Koh-e-Safa the koraish became deadly against Him (S.A.W). One of His (S.A.W) uncles, Abu-lahab, who did not believe in Islam said, “Is that what you wanted to tell us. You have wasted our time”. Infact, all koraish were now angry with Rasul-ullah (S.A.W). People called Him (S.A.W) na’ouzu-billah, mad man, insane, poet and what not.

Topic: 042 – A delegation to Hazrat Abu Talib (Uncle) against the Prophet (S.A.W)

As Prophet (S.A.W) preached more and more and some people started embracing Islam .The Koraish got more and more offensive and revengeful at this. Few notables went to His (S.A.W) uncle Abu-Talib and told him that his nephew was insulting their idols and their worship traditions. Hazrat Abu- Talib very politely tackled them and they went away. Prophet (S.A.W) continued preaching as it was a divine commandment.

Topic: 043 – Hazrat Abu Talib (R.A) inquires from Prophet (S.A.W)

Hazrat Abu-Talib inquired from Prophet (S.A.W) and informed Him (S.A.W) of the delegation of the Kuffars. Prophet (S.A.W) replied positively and said that it was His (S.A.W) divine mission. Koraish also continued torturing the Prophet (S.A.W) by spreading thorns in His (S.A.W) way, throwing filth and dirt on Him (S.A.W). As Hazrat Abu-Talib loved Him (S.A.W) a lot, he kept quiet and normal.

Topic: 044 – Reply and firmness of Prophet (S.A.W)

Since Prophet’s (S.A.W) preaching continued therefore Koraish once again made a very strong delegation including Utbah-bin-Rabiah, Sheebah, Abu-Sufiyan, Aas-bin-Hasham, Abu-Jahal, Waleed-bin-Mugherah and Aas-bin-wail etc. They told Hazrat Abu-Talib that his nephew insults their idols, calls their forefathers, misleads and calls them foolish. Addressing Abu-Talib, they said either you get aside or we will decide ourselves. Abu-Talib felt that the situation has become very sensitive. He called his nephew and said, “my son, you are my life, don’t put so much burden on me, which I can’t bear”. Prophet (S.A.W) was very sad because apparently only Abu-Talib was at His (S.A.W) back. Prophet (S.A.W) had tears in His (S.A.W) eyes and said, “I swear on God even if these people put Sun on my one hand and Moon on my other hand I will not give up my divine mission, Allah will complete this mission and I can even lay my life for this.” His (S.A.W) voice was so appealing that Hazrat Abu-Talib said, “Go ahead my son, nobody will be able to harm you at all.”

Topic: 045 – Appreciation of Hazrat Abu Talib (R.A)

Hazrat Abu-Talib could not see tears in His (S.A.W) eyes. He also knew that He (S.A.W) was given the title of al-Sadiq and al-Amin by the same Koraish of Mecca. He also knew that there was never a complaint about His (S.A.W) behaviour and conduct. He (S.A.W) has not directly hurt anyone. At that time when He (S.A.W) was standing before His (S.A.W) loved uncle who has brought Him (S.A.W) up, He (S.A.W) was very sad. His (S.A.W) voice was so appealing that Hazrat Abu-Talib said, “Go ahead my son, nobody will be able to harm you at all.”

Topic: 046 – Plans of revenge by Koraish

The Koraish started humiliating the Prophet (S.A.W) that He (S.A.W) should stop His (S.A.W) preaching. They started spreading all kinds of false rumours about Him (S.A.W). They also left no corner to physically humiliate and torture Him (S.A.W). Unfortunately the rich and leaders of kuffar were His (S.A.W) neighbours some of them are Abu-Jahal, Abu-lahab, Aswas-bin-Ghous, Waleed-bin-Mughera, Ummayah-bin-Khalf, Nasr-bin-Haris, Mumbah-bin-Hajaj, Uqbah-bin-abi-Moeet and Hukm-bin-abi-alaas. They were the biggest Koraish leaders and the biggest enemies of the Prophet (S.A.W) also. They left no stone unturned to tease the Prophet (S.A.W) to leave preaching.

Lesson No: 08**DECISION OF HIJRAT TO MADINA****Topic: 047 – Plans to take life of Prophet (S.A.W)**

Since many people had embraced Islam by now and the kuffar were leaving no stone unturned to punish and disgrace them. The people of Madina (Yathrib) were kind to Muslims who had migrated to their city. Prophet (S.A.W) advised more Muslims to keep migrating to Madina one by one and they did it. Kuffar were so afraid of Prophet (S.A.W) that if He (S.A.W) migrates to Madina then their trade and trade route will be dominated by the Muslims. Hence, they planned to take the life of Prophet (S.A.W). They all surrounded His (S.A.W) house with swords and other weapons.

Topic: 048 – Hijrat Planned

The reasons to plan hijrat were enmity and hostile reaction of kuffar. Prophet (S.A.W) kept insisting through preaching but they did not accept Islam. At the same time some people at Madina had embraced Islam and invited Prophet (S.A.W) to migrate to Madina. Migration of Ethiopia also produced encouraging results. Torture to Muslims coupled with plans to harm Prophet (S.A.W) compelled to make a plan for hijrat to Madina.

Topic: 049 – Hijrat to Madina decided

Kuffar had planned many alternatives to neutralize the preaching of Prophet (S.A.W). The kuffar ultimately held a meeting in a tribal meeting house (Dar-ul-Nadwa or Dar-ul-Shura) where all leaders and the influential people gathered and gave different alternatives. The various opinions were like lock Him (S.A.W) in house or exile would be enough etc. Abu-Jahal said, a man should be selected from every tribe with a sword and all should take life of Prophet (S.A.W) so that no single person is blamed and Banu-Hashim will not be able to take revenge from a single tribe. His suggestion was accepted.

Topic: 050 – Se lection of Date and Time

This was 13th year of Prophet-hood. Prophet (S.A.W) had been guided through Wahi for migration. Keeping in view the circumstances and wahi Prophet (S.A.W) started making plans to leave Mecca and migrate to Madina. As suggested by Abu-Jahal every tribe sent an equipped selected man and no sooner the darkness came they surrounded the house of the Prophet (S.A.W). Prophet (S.A.W) was inside the house at that time. Prophet (S.A.W) obviously knew it. 3 days earlier Prophet (S.A.W) went to the house of Abu-Bakar (R.A) and told him “I have been permitted to migrate.” Hazrat Abu-Bakar (R.A) very eagerly desired to accompany the Prophet (S.A.W) which was accepted by the Prophet (S.A.W).

Topic: 051 – Preparations to leave Mecca

Hazrat Abu-Bakar (R.A) had prepared four camels especially for the purpose and requested the Prophet (S.A.W) to choose one. Prophet (S.A.W) agreed but also said “I will pay the price of camel only then I’ll take it.

Topic: 052 – Prophet (S.A.W) leaves for Madina

Although the Koraish had surrounded the house of Prophet (S.A.W) and they were all armed, the Prophet (S.A.W) had already been guided by Allah and was prepared to leave for Madina. Late at night when Rasul-ullah (S.A.W) came out, He (S.A.W) saw His house surrounded by the Kuffar. He (S.A.W) recited the verse from Surah Yaseen, “And WE (Allah) have covered them and they cannot see.” (36:9).

Kuffar’s eyes were temporarily blinded. Therefore they could not see Rasol-ullah (S.A.W). Prophet (S.A.W) leaving for Madina.

Topic: 053 – How to teach ‘Preaching of Islam & Migration to Madina’ (Grade 1-4 & 5-8)

Revise the names and incidents very briefly making them a part of the activity.

Ensure that they are very clear about these two terms i.e. ‘Preaching’ and ‘Migration’.

Show gadgets and then explain to the students accordingly. Give task to junior grade to learn reciting Nazrah Quran starting from 1st Sipara.

Tell senior grades to remember Prayers (Namaz) by heart.

Lesson No: 09**STAY IN CAVE OF SAUR, WHILE MIGRATING TO MADINA****Topic: 054 – Reaching Madina & Preaching at Madina**

Prophet (S.A.W) called Hazrat Ali (R.A) and told him (R.A) that Prophet (S.A.W) has been commanded by Allah to migrate to Yathrib (Madina). Although kuffar never accepted whatever He (S.A.W) preached but they had full trust that He (S.A.W) is honest and trustworthy even to His (S.A.W) enemies and even when He (S.A.W) faces threat to His (S.A.W) life. They kept their jewelry, money and other valuables with Him (S.A.W) for safe custody. Rasul-ullah (S.A.W) asked His (S.A.W) cousin, Hazrat Ali (R.A) to sleep on His (S.A.W) bed and return the things kept there to their owners in the mornings. Hazrat Ali (R.A) was very brave and he (R.A) was very happy to serve the Prophet (S.A.W) and sleep in His (S.A.W) bed. He (R.A) did not care about death. Later he (R.A) said, “I had the best sleep of my life that night”.

Topic: 055 – Reaching Madina & Preaching at Madina Took Hazrat Abu-Bakar (R.A) with him (S.A.W).

Late at night when He (S.A.W) came out. He (S.A.W) saw His (S.A.W) house surrounded by the kuffar but as mentioned in Surah Ya'sin they were unable to see Him (S.A.W). He (S.A.W) went to the house of His (S.A.W) dear friend, Abu-Bakar Saddique (R.A) and then together they left for Yathrib (Madina). They planned their journey keeping in view multi dimension things. Divine guidance was also with them. They both were now moving towards Yathrib (Madina).

Topic: 056 – Reaching Madina & Preaching at Shelter in the cave of Saur for 3 days**madina**

They knew that in the morning kuffar would search for them. The Kuffar search parties would try to chase them. At a short distance there is a cave called ‘Suar’. They hid themselves in the cave to avoid the search parties. They stayed in this cave for complete 3 days. It is believed that food to them was served by Hazrat Asma (R.A), the elder sister of Hazrat Ayesha (R.A). The young man Abdullah son of Hazrat Abu-Bakar (R.A) would spend the night in the cave with them and would leave early

morning for the city to find out the activities of Koraish. He would keep the Prophet (S.A.W) and his own father in picture.

Topic: 057 – Spider web

Many strange things happened while stay of the Prophet (S.A.W) and Hazrat Abu-Bakar (R.A) in the cave. It is usually believed that if the spider webs are found some there, the place is understood to be barren since long. It's very amazing that Allah Almighty arranged and made many things happen to render the Kuffar absolutely helpless to find out even the trace of the Prophet (S.A.W). A spider wove many webs on the entrance of the

cave of Saur which misled the Kuffar that somebody could be possibly present inside the cave.

Topic: 058 – Tree grew up and a pigeon laid eggs in the nest

In addition to the spider web a tree of Babul also suddenly grew up and its branches covered the un-matched personalities inside the cave. It's amazing that two pigeons appeared suddenly, made their nest on the tree and laid eggs. It's strong evidence to human wisdom that the place is lying vacant and barren since long. Some writers believe that the pigeons now in the Harm are the same species.

Topic: 059 – Incident of Suraqa-Bin-Malik

On the fourth day they came out of the cave and commenced their journey towards Yathrib (Madina). One kaffir Abdullah bin-Areqat (who was trusted one) was hired to guide on the proper track. Another interesting incident took place. Koraish had announced that anyone who would arrest and bring the Prophet (S.A.W) to them will be given 100 camels. Just by chance Suraqa-bin-Malik spotted the Prophet (S.A.W) when he was on his way from the cave of Saur. Suraqa started moving towards Prophet (S.A.W) to arrest Him (S.A.W) the feet of his camel bogged down in the ground. He again made an effort and the same thing happened. Third time he made an effort again. This time he fell down himself also. Addressing him Prophet (S.A.W) said, "what do you O Suraqa, think of the day when you will wear the precious expensive bangles of Khusraw, the emperor of Iran, in your hand". Little did Suraqa understand the prophecy of Prophet (S.A.W). Fourteen years later the second khalif, Hazrat Umar (R.A), offered these bangles to Suraqa as the power of Khusraw was shattered by Muslim armies. He requested the Prophet (S.A.W) to forgive him. Prophet (S.A.W) immediately forgave him and he embraced Islam.

Lesson No: 10**HOSPITALITY OF INSARS AND TREATY WITH JEWS AND OTHER TRIBES****Topic: 060 – Masjid-e-Qaba (First Mosque)**

Three miles short of Madina is a place called Aliya and Qaba. There are many Insar families. The head of these families was Amro-bin-Auf. When Prophet (S.A.W) reached this place the whole family shouted the slogan ‘Allah-O-Akbar’. They were extremely happy that Prophet (S.A.W) accepted to be their guest. Insars from all around started gathering there and paying emotionally respectful regards. Most of the Sahaba (R.A) stayed in this house after migration from Mecca. Hazrat Abu-Ubaida (R.A), Khubab, Maqbad, Sohail, Safwan, Ayaz, Abdullah-ibn-e-Mukhramta, Wahab-bin-Saad, Moamur and Hazrat Umair-bin-Auf (R.A) were still the guests of this family. Prophet (S.A.W) stayed here for 14 days. The first Mosque was also built there which has been mentioned in Surah Touba verse 13th. Prophet (S.A.W) worked like a labour to build this Mosque. This land was property of Hazrat Kalsoom (R.A). When they were going to Madina enroute came Mohala of Bani-Salim. It became time for prayers. It was Friday. Prophet (S.A.W) offered the first Jummah there and delivered the first Khutbah.

Topic: 061 – Stay at the house of Hazrat Abu Ayub Ansari

When Prophet (S.A.W) entered Madina Sharif all Insars came out to welcome the Messenger of Allah. Every tribe wanted that Prophet (S.A.W) should stay in their house. Ultimately it was the luck of Hazrat Abu-Ayub-Ansari (R.A). His house was adjacent to where presently Masjid-e-Nabvi is located. Prophet (S.A.W) stayed for seven months in this house till the time Masjid-e-Nabvi and Hujraat were constructed. Hazrat Ali (R.A) also joined him there.

Topic: 062 – Construction of Masjid-e-Nabvi and Hujraat

The first thing which Prophet (S.A.W) did was construction of Masjid-e-Nabvi and then Hujraat. Hujraat were adjacent to Masjid-e-Nabvi. That land of Masjid-e-Nabvi belonged to, two orphan boys. Prophet (S.A.W) asked them for the price but they did not accept any price. Ultimately Hazrat Abu-Ayub-Ansari (R.A) paid the cost of the land to the orphans. After completion of Masjid-e-Nabvi two Hujraat were constructed adjacent to Masjid-e-Nabvi in a way that a window opened in the Masjid-e-Nabvi. When Prophet (S.A.W) would sit for Aitqaaf He (S.A.W) would take His (S.A.W) head through the window in the Hujraat and Azwaj-e-Muttahraat would wash His (S.A.W) hair while sitting in the Hujraat.

Topic: 063 – Hospitable treatment of Insar (The residents of Madina)

The hospitable treatment of Insar is un-exampled. They tried to take lead from one another to serve the Prophet (S.A.W). The neighbours of Prophet (S.A.W) were Hazrat Saad (R.A), Ibn-e-Abada, Hazrat Saad-bin-Muaz, Ammara-bin-Hazm and Hazrat Abu-Ayub-Ansari (R.A). They

all were rich and influential. One day the mother of Hazrat Anas (R.A) (umm-a-Anas) came to Prophet (S.A.W) and presented her whole property to the Prophet (S.A.W). Prophet (S.A.W) accepted it and immediately donated it to his nurse Hazrat Umm-a-Aiman (R.A). He (S.A.W) Himself lived with poverty. The beginning of Azan also started there on the suggestion of Hazrat Umar (R.A). Accepting his (R.A) suggestion Prophet (S.A.W) told Hazrat Bilal (R.A) to give Azan. Now the Prophet (S.A.W) sent a message to Mecca and Hazrat Abu-Bakar (R.A) wrote a letter to his (R.A) son to come and join them at Madina and they did it.

Topic: 064 – Treaty with Jews and other tribes (Mesaq-e-Madina)

Two tribes of Insar that is Aus and Khazraj had been fighting and had become quite weak. The Jews believed that they will never reunite. To create the hospitable relations Prophet (S.A.W) observed this and He (S.A.W) arranged a treaty between Yahood and Insar so that they can live comfortably and the future dangers will also be neutralised. Prophet (S.A.W) called the head of Insar and Jews and convinced them to sign the treaty.

Topic: 065 – Salient features of the treaty

Atonement and ransom will remain unchanged.

Jews will have complete religious independence and nobody will interfere.

Jews and Muslims will remain friendly with each other.

If any third force attacks Jews or Muslims, they both will help each other.

No party would provide shelter to Koraish. If anyone attacks Madina, both parties will join each other for defence.

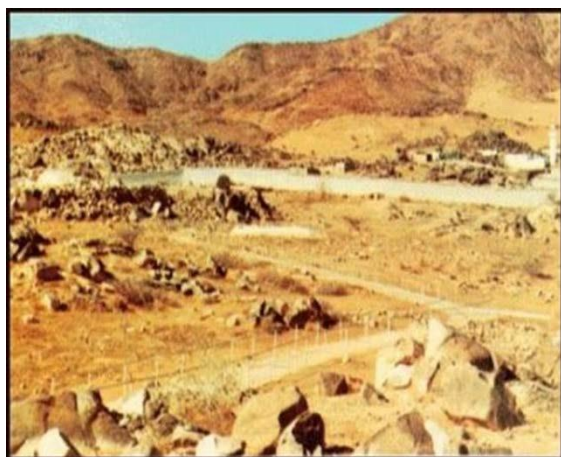
If one party forgives an enemy the other will also do the same however, a religious battle will be exception

Topic: 066 – How to teach ‘Reaching Madina & Preaching at Madina’ (Grade 1-4 & 5-8)

The junior group should be given the exercise to write various words. They should be checked and corrected. This exercise should be done twice, at-least. The senior group should be asked about various places, terminologies and definitions etc taught to them. New and relatively difficult names of places and events should be repeated. Stress must be laid on unique happenings like the construction of the first Masjid, first Jumma, first Azan and construction of Masjid-e-Nabvi.

Lesson No: 11**THE BATTLE OF BADAR****Topic: 067 – Battle of Badar (2 A.H)**

Battle of Badar was fought on 17th of Ramdan 2 A.H. Although most of the Muslims had migrated to Madina but the Kuffar could not see them happy even there. Another pre-dominant reason was that economy of Koraish depended on trade which was mostly related to Syria.

Topic: 068 – Place of Battle (Badar)

Badar is a village which is about 80 miles away from Madina. It was a very famous village where a traditional festival was held every year. This place is located near a point from where the route to Syria passes it's very difficult to pass through this patch of the route and has cumbersome, hard hillocks and small mountains. This is the reason why Abu-Sufyan expected attack from Muslims and deprived him the trade items, particularly the things brought for battle against Muslims.

Topic: 069 – Muslim Army

The Muslims did not have very strong army and they had no intentions of a war. Muakhaat had worked a lot in this war. Prophet (S.A.W) had made Meccan Muslims and Muslims of Madina (Mahajar and Insaar) brothers to each other, equivalent to blood relations. However, Muslim army was still too small and weak as compared with Kuffar's army. They had 313 men, 6 Swords, 70 camels and 2 horses only. There were only 82 Mahajreen and rest was Insaars.

Topic: 070 – Non-believers Army

Kuffar's army comprised of 1000 men, 100 horses, 600 Jackets and hundreds of camels. Apparently this appears to be too strong army. The Kuffar were very hostile, over confident and emotional that they would take their desired revenge from the Muslims. None of them knew that results would be quite humiliating.

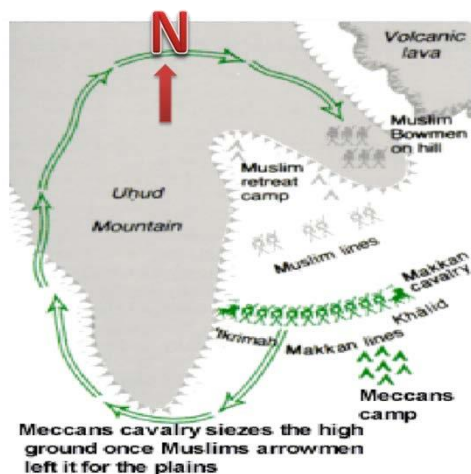
Topic: 071 – Muslims won this battle

Despite of a number of differences between the forces, the Muslims won the war. First of all Hazrat Ali (R.A), Hazrat Hamza and Hazrat Ubaida-bin-Haris (R.A) went to fight three Kuffars

including, Uttbah, Sheebah and Waleed-bin-Uttbah. The Muslims killed them instantly and then the general war started. Muslims displayed un-exampled bravery and ultimately won the battle. Two young Muslims Maaz and Maouz took lead and killed Abu-Jahal who was the commander of Kuffar's army. Ultimately, 70 Kuffars were killed and 70 were made prisoners. 14 Muslims met shahadat. Prophet (S.A.W) gave wonderful treatment to the prisoners of war. He (S.A.W) freed some of them as a courtesy, rest were told to pay Fiddiya and if they could not pay Fiddiya then they should teach reading and writing to 10 Muslim children and get free. In this war, angels also helped the Muslims. This war has the honour that in Surah Infaal tremendous material has been given about the battle of Badar. This battle proves that Allah never leaves HIS believers alone.

Lesson No: 12**THE BATTLE OF UHAD****Topic: 072 – Battle of Uhad**

The second Battle was fought on 07 Shawal 3 A.H among Kuffar and Muslims. The Kuffar had been shamefully defeated in the battle of Badar inspite of having much more forces than Muslims. 70 leading Kuffar were killed and same number had become prisoner of war. It was a great insult to the Koraish as they considered themselves to be the mightiest. The Jews were also clandestinely on the side of Koraish. On the other side the Koraish were full of emotions for taking revenge of the battle of Badar. They felt very small that even being trustees of Khanah Kaabah and yet they were so badly defeated. To re-install their prestige they prepared a big army, equipped with best war material. Ultimately the Kuffar's army started moving towards Madina. Muslims had decided to fight the battle out of Madina city.

Topic: 073 – Place of Battle, Mountain of Uhad

Approximately 5 Km in the North of Madina there is a mountain named Uhad. Since the war took place there, it is called battle of Uhad. Both sides had infantry, cavalry and camels. An uncle of the Prophet (S.A.W), Hazrat Abbas (R.A) was still present in Mecca and informed the Prophet (S.A.W) about the departure of Kuffar's army to attack Madina. In view of the situation Prophet (S.A.W) called the Sahabah in the Masjid-e-Nabvi to chalk out the plans, in order to combat the threat. Some Sahaba suggested that war should be fought in the suburbs of the city but many young people

wanted it to be fought outside the city. Prophet (S.A.W) approved the suggestion of the youth. Finally Uhad was the place which was decided. The deployment of the forces was as shown on this sketch.

Topic: 074 – Muslim Army

After knowing about the Kuffar's intentions Prophet (S.A.W) prepared an army of 1000 soldiers and started moving towards Uhad after Asr prayers. But traitors were also there and eventually 300 people left the Muslim army under the leadership of Abdullah-bin-Ubai who is known as

Leader of the hypocrites (Munafiq-e-azam). Now the Muslim army comprised of 700 soldiers out of which only 100 soldiers were armour-clad.

Topic: 075 – Non-believers Army

After the preparation of one year Kuffar had prepared an army of 3,000 soldiers, 3000 camels and 200 horses which was three times greater in number than the army they had brought in the battle of Badar. Abu-Sufyan was the leader of Kuffars army this time. On 6th of 3A.H the Kuffar camped near Uhad Mountain. No sooner Prophet (S.A.W) got the news, He (S.A.W) also started taking practical steps.

Topic: 076 – Participation of Muslim Ladies

In this war the Muslim ladies had also played a great role. Hazrat Ayesha (R.A) and Hazrat Umma-e-Saleem (R.A), mother of Hazrat Anas (R.A), performed wonderful roles. They devoted themselves to provide water to the war wounded, which is never an easy task. Mother of Hazrat Abu-Saeed Khudri (R.A) named Umma-e-Saleet also performed the same task. When only few soldiers were left around the Prophet (S.A.W) Hazrat Umma-e-Ammara (R.A) reached near the Prophet (S.A.W) and stood in front of Him (S.A.W) to protect Him (S.A.W). She would stop the attacking Kuffar with her sword and arrow. She was also seriously injured in this process by Ibn-e-Qammaya.

Topic: 077 – Ultimately Muslims won

There was a pass in the mountain of Uhad from where enemy could come and attack from the back. On 7th of Shawal 3 A.H Prophet (S.A.W) appointed 50 soldiers with arrows on that pass and strictly instructed them not to leave the pass irrespective of victory or defeat. Before the general battle started the flag holder of Kuffar named Talha came forward and challenged if any Muslim could fight with him. Hazrat Zubair (R.A) accepted his challenge and killed him. Then his brother came with the flag and Hazrat Hamza (R.A) killed him. Hazrat Ali, Hazrat Hamza, Hazrat Zubair and Hazrat Abu-Dujana (R.A) demonstrated un-exampled bravery.

The Kuffar ultimately got confused and frightened and started running away from the battle field. The Muslim soldiers on the pass thought that the war is over and Kuffar have been defeated. Many of them left the pass and came down to collect booty. Only 10 bow holders were left on the pass. In the meantime Khalid-bin-Waleed (who had not become Muslim till now) attacked the Muslims through this pass. Hazrat Hamza (R.A) was fighting very bravely when a slave named Wahshi took his life. Hazrat Hamza (R.A) was nephew and Raza-e-brother of Prophet (S.A.W). A rumour was also spread that Prophet (S.A.W) has met shahadat which was soon dis-proved. Muslims got together once again and Kuffar withdrew.

Lesson No: 13**GHAZWA-E-AHZAB (THE BATTLE OF TRENCH)****Topic: 078 – Revengeful attitude of non-believers battle of Trench (Ghazwa-e-Ahzab)**

In various battles Kuffar of Mecca were defeated. They wanted to take revenge from Muslims and started gathering under the flag of Abu-Sufyan. They tried to exploit the sympathies of others also by instigating them against the Muslims. They were quite successful in doing that. They were leaving no stone unturned to take revenge from Muslims as they had been ridiculously defeated in the battle of Baadar as well as battle of Uhad. From inside they were scared of the Muslim power and spirit. But their bread and butter also depended on dominance of Muslims.

Topic: 079 – Trade of Meccan non-believers threatened

Syrian route for trade was already threatened and now due to Muslim influence in Najad and Daum-tul-Jundal their trade was threatened towards Iraq also. This was another setback to the Koraish because they had nothing else to fall back on, except trade. If routes to both these places, that is, Syria and Iraq were blocked or dominated by Muslims, the Koraish of Mecca had no alternative. In view of this they wanted to have safety of these routes at any cost.

Topic: 080 – Expulsion of the Jew Tribes

Due to violation of treaty of Madina, Jew tribes Banu-Qayanqua and Bau-Nuzair were expelled out of Madina. They also promised their help to Koraish of Mecca clandestinely. They got settled in the border areas of Khayber and Syria. They also left no effort to instigate the Koraish to attack Madina. They ensured their complete help to the attacking force of Koraish.

Topic: 081 – Non-Believers Army

Abu-Sufyan started from Mecca to attack Madina with an army comprising 4000 people and other necessary things required. Many people kept joining him enroute also. Ultimately this became a very huge army, now comprising 10,000 people. They were all from different tribes and clans but their sympathies were with the Koraish as they had been enjoying many privileges and respected positions in the society. In view of this they were also pro-Koraish and anti-Muslims.

Topic: 082 – Suggestion of Hazrat Suleman Farsi (R.A)

Madina was protected from three sides by difficult mountains, built up areas and gardens. It was difficult to attack from all these three sides. The only side was left towards the North which was open for attack. Hazrat Suleman Farsi (R.A) suggested that a deep and wide trench should be dug

in this area and army should be employed on the trench. Prophet (S.A.W) Himself saw the whole area on a horse and endorsed the suggestion. It was a wonderful strategy. Prophet (S.A.W) Himself took part in digging the trench. After the completion of trench He (S.A.W) organized an army of 3000 Muslims and distributed the area to them.

Topic: 083 – Offender were Repulsed

When Abu-Sufyan, with his army reached near Madina he was shocked to see the trench. He had no alternative but to camp outside Madina. The Kuffar tried to cross the trench by all methods but they failed miserably. One famous wrestler named Amru-bin-Abd-e-wadd succeeded to cross the trench and then challenged the Muslims. Hazrat Ali (R.A) went ahead and killed him. Banu-Quraiza the Jew tribe was with the Muslims according to the treaty of Madina. However, one of the leaders of exiled tribes came and convinced them to leave Muslims and help Koraish. They were convinced. This tribe tried to attack the force where Muslim ladies and children were kept. One Jew came with the intension to attack but Hazrat Safia (R.A) an aunt of Prophet (S.A.W) killed him and threw his head towards Jews. They ran away.

Topic: 084 – Islam Won the Battle

Although Muslims lost 6 soldiers but they won the battle completely. This battle proved to be a decisive battle and entire Arab tribes were now scared of Muslims. Ultimately, more and more people started embracing Islam and number of Muslims and area under their influence kept increasing day by day. There is a Surah in Quran-e-hakeem titled 'Surah-e-Ahzab'. Verses 2 & 3 of this Surah indicate that Allah helps those who ask for HIS help and HE never lets down the Prophet (S.A.W). With this decisive battle the economy of Koraish also collapsed.

Lesson No: 14**THE BATTLE OF HUNAIN****Topic: 085 – Ghazwa-e-Hunain**

Hunain is a valley which is situated almost 40 kilometers away from Mecca. There were two tribes Hawazen and Suqaif who thought themselves very strong and powerful and they did not like the domination of Islam. The people of other tribes also joined them. After Fateh Mecca they started preparations to attack Mecca instead of embracing Islam. The Leader of Banu-Hawazen, Malik-bin-Aouf brought everything to a place called valley of Auotas, where they camped. It is just near valley of Hunain. These tribes were famous to be war experts.

Topic: 086 – March towards Hunain

When Prophet (S.A.W) learnt about it He (S.A.W) preferred to March towards Hunain. It was 6th of Shawal 8 A.H. He (S.A.W) had 10,000 soldiers with Him (S.A.W) who had come with Him (S.A.W) for battle of Mecca. 2000 more people joined Him (S.A.W) who had embraced Islam recently. This army now comprised 12,000 people some of them became very proud that with such a power they would definitely win. This was not liked by the Prophet (S.A.W).

Topic: 087 – Initial setback to Muslims

The Muslim army reached the valley of Hunain during night. It was all dark. Malik-bin-Aouf had already deployed his forces in a scattered form. The Muslims were totally surprised because they had no idea or expectation of such deployment of the enemy. When Muslims reached this place the Banu-Hawazen created a rain of arrows on the Muslim army. The Muslims got flabbergasted and started running here and there. They were shocked and for the time being lost their senses.

Topic: 088 – Steadfastness and firmness of the Prophet (S.A.W)

Prophet (S.A.W) demonstrated complete firmness and confidence. Only 10 men were around Him (S.A.W). Under such circumstances of hue and cry He (S.A.W) was firmly moving ahead towards Kuffars. Some writers have mentioned that He (S.A.W) was walking towards Kuffars and saying, “It is not a lie, I am a Prophet (S.A.W), I am son of Abdul-Mutlab”.

Topic: 089 – Reconsolidation of Muslims Victory

Prophet (S.A.W) told Hazrat Abbas (R.A) to call the Sahabah. With his loud voice he shouted “Oh! You of Bait-e-Rizwan” come here. Where are you? At this they came back and the war started. Prophet (S.A.W) took some mud in His (S.A.W) hand and threw it towards enemy. It filled the eyes of every man in the opposing forces. That’s how the enemy lost its strength and moral. Ultimately they were defeated. 70 people of Banu-Suqaif were killed. Their things,

weapons, ladies and children became booty. According to the Holy Quran the angels also came to help the Muslims. It is clearly mentioned in verse no. 26 & 27 of Surah-e-Touba. The lesson learnt is that never become proud of your strength and never forget God.

Lesson No: 15**THE BATTLE OF TABOOQ****Topic: 090 – Battle of Tabooq 9 A.H**

Domination of Muslims had been accepted by entire Arab after Fateh Mecca. People were embracing Islam in great numbers. Before, Fateh Mecca Prophet (S.A.W) wrote letters to rulers of great powers to embrace Islam. The most famous were Qaisar-e-Rome, Khusro-Pervez of Iran, Aziz-e-Misr (Egypt), king Najashi of Ethiopia, influential and power holder of Yamama and Influential people of Syria. Many powers were scared of growing strength of Muslims. The ruler of Rome Herqul was on the top. He had got offended because he considered himself unmatched. He also started preparing for offensive action.

Topic: 091 – Roman Army & Planned Offensive

Few years before Iranians had defeated the Romans near Syria and Herqul, being a revengeful king prepared big army and defeated the Iranians. He wanted to defeat the Arabs also. He prepared an army of 40,000 people to defeat the Muslims. This army started gathering on the frontiers of Syria. On the other hand Khusro-Pervez tore off the letter written by the Prophet (S.A.W). Few days later his regime also broke away into pieces. King Najashi embraced Islam but Qaisar-e-Rome was bent upon combat action.

Topic: 092 – Preparation for Jihad

No sooner Prophet (S.A.W) heard about the Roman army He (S.A.W) told the Sahabah to prepare for Jihad. This was a year of Famine for the Muslims. Poverty prevailed all around. Under such circumstances Muslims demonstrated un-exampled donations. Hazrat Abu-Bakar Siddeque (R.A) donated everything that he (R.A) had. Hazrat Umar-e-Farooq (R.A) donated half of his property and Hazrat Usman-e-Ghani (R.A) donated 900 camels, 100 horses, 1000 dinaars and 200 oukia silver. The other Sahabah also donated according to their economic conditions.

Topic: 093 – Muslim Army

Sahabah voluntarily joined the army. Ultimately a force of 30,000 people was formed. Muslims had less mobility and more soldiers to travel. The ratio was that 18 men had to use only one camel. The distance from Madina is 500 miles which was very difficult. However, this army reached near Roman base with great courage. Many Sahabah had nothing to donate but they wanted to present their lives and requested Prophet (S.A.W) to take them for Jihad but Prophet (S.A.W) stopped them due to shortage of riding facilities. They had tears in their eyes. This has been mentioned in the Holy Quran in Surah-e-Touba verse # 92.

Topic: 094 – Muslims Won without War

After learning the solid preparations of the Muslims, the Romans got absolutely demoralized. They were now mentally indecisive whether to fight or not. Having carried out discussions, based on the visible reality and appreciation they decided to go back without fighting the war. The Muslims won the war without fighting. It was a prideful victory. Prophet (S.A.W) along with His (S.A.W) army stayed at Tabooq for 20 days and then came back to Madina. The residents of Madina welcomed the Prophet (S.A.W) as they had done at the time of Hijrat. Romans and Syrians decided not to fight. Many more people joined Islam. A number of frontier tribes accepted to live under Muslims by paying 'Jazia'.

Topic: 095 – How to teach 'Battles' (Grade 1-4 & 5-8)

The junior group should be shown the countries and should be made to remember the names of famous countries and opponents. They should know the names of commanders, their character and instructions of Prophet (S.A.W). Tell them to remember Surah-e-Kousar. The senior group should be told to remember the war, enemies, causes of war, results of war and aftermath. They should be told to memorise Surah-e-Al-kafaroon.

Lesson No: 16**TREATY OF HUDABIA****Topic: 096 – Treaty of Hudabia... (Place)**

10 miles away from Mecca there is a well which is known as Hudabia. There is a village nearby which is also associated with the same name. Since the treaty of Hudabia was written here therefore, it is called treaty of Hudabia. Treaty of Hudabia is a great event in the history of Islam therefore, in the whole literature of the world this name is recorded and everyone knows about it. Also this treaty occurred at a time of an event which is accorded tremendous importance. Quran-e-Hakeem has called Sulah-Hudabia as victory. Prophet (S.A.W) disclosed the intentions to go for 'Umrah'. When it was discussed with Sahabah and in the adjacent areas also, 1400 Muslims joined the Prophet (S.A.W) for Umrah. On 1st Zee-Qad 6 A.H Prophet (S.A.W) left for Umrah with 1400 companions. The Kuffar stopped them near Hudabia

Topic: 097 – Rumor of Shahdat of Hazrat Usman-e-Ghani (R.A)

Seeing the stubborn attitude of the Kuffar, Prophet (S.A.W) sent Hazrat Usman (R.A) to Mecca to clarify to the Kuffar that Muslims have not come for a war but for performing Umrah only. Hazrat Usman (R.A) kept convincing the Kuffar for 3 days but they did not listen to him (R.A). In the meantime there was a rumour that Hazrat Usman (R.A) has met shahadat. This news created a very sad wave among the Muslims. Prophet (S.A.W) also felt very sad.

Topic: 098 – Baait-e-Rizwaan

When Prophet (S.A.W) and Sahabah (R.A) learnt about shahadat of Hazrat Usman (R.A) they became very emotional and decided to take revenge of his (R.A) shahadat. At this Prophet (S.A.W) took 'Baait' from the Sahabah (R.A). Prophet (S.A.W) was sitting under a tree i.e. why it is also called Baait-e-Rizwaan. This incident has been mentioned in Surah-e-Fateh also. "God was happy with the Muslims when they were making a promise with you under a tree. God knew what was in their heart. God consoled their hearts and awarded them superior victory."

Topic: 099 – Arrival of Sohail as an Ambassador

When the Kuffar learnt that Muslims are preparing for a war to take revenge of Hazrat Usman (R.A) they got worried and to remove the doubts they sent an ambassador to sign 'no war pact'. This ambassador was Sohail-bin-Amru who was known as spokes man of Koraish. He said that Koraish want Prophet (S.A.W) to go back this year and then we can sign a treaty. Ultimately a treaty was signed. Prophet (S.A.W) appointed Hazrat Ali (R.A) from the Muslim side to write the treaty and Sohail was from the side of Kuffar. When the treaty was being written the Kuffar objected that it should not start with 'Bismillah' but the method of the Koraish should be adopted. They also did not agree to let write Muhammad-ur-Rasul-Ullah.

Topic: 100 – Reaction of Sahabah (R.A)

Although Sahabah (R.A) had never the courage to disagree with Prophet (S.A.W) or defy any of His (S.A.W) instructions but they were not happy with this treaty. To them it appeared as if they have accepted all the conditions desired by the Kuffar and nothing was in favour of Muslims. In a very decent and quiet manner they demonstrated their disappointment. They were also particularly unhappy because the kuffar had not let them write ‘Rasul-Ullah’ (S.A.W) but just Muhammad bin Abdullah. Hazrat Umar (R.A) was quiet offensive and he (R.A) had been probably hurt the most. However, Quran called it ‘Fateh-e-Mubeen’.

Lesson No: 17**TREATY OF HUDABIA****Topic: 101 – Written Agreement**

Muslims should go back this year without performing ‘Umrah’. Can come next year and stay for only 3 days in Mecca and then go back to Madina.

Topic: 102 – Written Agreement

There will be no demonstration of weapons. Muslims can only bring swords which should not be displayed. The sword should be kept in the sheath and the sheath should be put in a bag which tied up. No weapon, irrespective of its kind, should be displayed publically.

Topic: 103 – Written Agreement

The Muslims should not force any Muslim from Mecca to accompany them to Madina. If some Muslims desire to stay in Mecca, they should not be stopped at any cost. They should be happily permitted to stay at Mecca according to their desire. On the other hand if any Muslim or non-believer goes to Madina he should be returned to Mecca but if some Muslim comes to Mecca he will not be returned to Madina.

Topic: 104 – Written Agreement

It will be at the discretion of all Arab tribes to join any party. They will not be stopped and no force will be used to compel them to join any party or essentially become part of the treaty. Some writers have written that it was also decided that there will be no war between Muslims and Kuffar for next 10 years.

Topic: 105 – Fateh Mubeen

Quran has referred this treaty as ‘Feth-Mubeen’ in verse # 1 of Surah-e-Fateh. Apparently it appears all against Muslims then how is it Fateh-Mubeen. Before this treaty there was serious enmity and no interaction between Kuffar and Muslims. Because of this treaty the separated families used to come to Madina to meet their relations and also for trade purposes. They would stay for months together in Madina. Same was the situation in Mecca also. When Kuffar experienced, the nice behaviour, harmlessness, hospitality, clean habits and clean character, many of them got impressed and embraced Islam. The number of Kuffar who embraced Islam during this small era has never happened before. Hazrat Khalid-bin-Waleed (R.A) (conqueror of Syria) and Hazrat Amru-bin-Aas (R.A) (conqueror of Egypt) also embraced Islam during this era.

Topic: 106 – Guidance of Holy Quran about Ladies

Since nothing has been mentioned in the treaty about the ladies therefore, Holy Quran guided the Muslims as to how should they behave with the ladies, resorting to migration. It is verse #10 Surah-e-Mumtahana “O you who have believed, when the believing women come to you as immigrants, examine them. Allah is most knowing as to their faith. And if you know them to be believers, then do not return them to the disbelievers; they are not lawful [wives] for them, nor are they lawful [husbands] for them. But give the disbelievers what they have spent. And there is no blame upon you if you marry them when you have given them their due compensation. And hold not to marriage bonds with disbelieving women, but ask for what you have spent and let them ask for what they have spent. That is the judgement of Allah; He judges between you. And Allah is Knowing and Wise.”

Topic: 107 – How to teach ‘Treaty of Hudabia & Details of Treaty’ (Grade 1-4 & 5-8)

Write down all possible questions which can arise in student’s minds and would be needing answers for those. Keep the questions in mind and elaborate the answers to those questions. The junior grade should be made familiar with the places by drawing a map on the white board and the senior grade should be shown the places on the globe. For junior grade have the translation of Surah-e-Kousar in Urdu and of Surah-e-Al-Kafaroon for the senior grade also. Do it on the given time.

Lesson No: 18**THE BATTLE OF MOOTA****Topic: 108 – Battle of Moota (Location of Moota)**

This battle took place in Jamadi-ul-Awal 8 A.H. Moota is a place in Syria which is short of Balqaa (a famous place). Moota has been famous for preparing excellent swords for years together. These swords were so good that these have been mentioned in the literature and poetry of that time by the famous writers and famous poets also. Moota had a special importance due to these swords because swords were the major weapon during those days. They were always sent as gifts to the other people also.

Topic: 109 – Shahadat of Hazrat Haris (R.A)

Prophet (S.A.W) had written letters to the rulers around the world to embrace Islam. On the borders of Arab and Syria Shurjeel-bin-Amru was one of the ruler in the area of Balqaa. Shurjeel was a subordinate of Qaisar-e-Rome. He was also sent a letter through Hazrat Haris-bin-Umar (R.A) by Prophet (S.A.W). No sooner Shurjeel (from an Arab family) received this letter he became very angry and his anger resulted into shahadat of Hazrat Haris (R.A).

Topic: 110 – Muslim Army

For Qasas, Prophet (S.A.W) organised an army comprising 3000 soldiers to go towards Syria. Hazrat Zaid-bin-Haris (R.A) who was a freed slave of Prophet (S.A.W) was appointed as commander of force. He (S.A.W) also instructed that in case Zaid (R.A) meets shahdat Jafar-e-Tayyar (R.A) will become commander and even if he (R.A) meets shahadat then Abdullah-bin-Rawaha (R.A) will be the commander (an honourable Insaari and a famous poet). Many people had reservations on this. Prophet (S.A.W) instructed the commander that he should first of all invite the enemy to embrace Islam. If he does so then there will be no need of war. Prophet (S.A.W) also accompanied the army till San-tul-wida. He (S.A.W) instructed the commander to go the place where Hazrat Haris (R.A) had laid his life.

Topic: 111 – Opponents Army

When this Muslim army left Madina the Spies of Shurjeel informed him. He started preparing for a combat action against the Muslims. He organised an army comprising at least 100,000 people. On the other side Qaisar-e-Rome himself organised a huge army comprising Arab tribes and camped at 'Taab' which was located in the districts of Balqaa. Hazrat Zaid (R.A) having known all this thought of informing the Prophet (S.A.W) but Hazrat Abdullah-bin-Rawaha (R.A) stopped him by saying that "our aim is not victory but shahadat."

Topic: 112 – Bravery of Hazrat Khalid (R.A)

When the war started the Muslim army comprising 3000 people attacked an army of 100,000 people. Hazrat Zaid (R.A) met shahadat right in the beginning. Now the flag was taken by Hazrat Abdullah-bin-Umar (R.A) who also met shahadat having 90 wounds on his chest. Now the command shifted to Hazrat Jaffar (R.A) and after that Hazrat Abdullah-bin-Rawah (R.A) who also met shahadat. Now Hazrat Khalid (R.A) became the commander and fought with great bravery and courage. 8 swords were broken but he (R.A) courageously fought with 3000 people against 100,000 people. Having appreciated the situation he very safely withdrew his army without any further loss. It was a great strategy.

Topic: 113 – Roman Army Defeated

Although, Shurjeel and Qaisar-e-Rome had prepared and organised an army comprising countless people but yet they could not do a great harm to the Muslim army which they had planned. It is strange that they were spread in a vast area and hardly any escape route was left yet, Hazrat Khalid (Saif-Ullah) (R.A) successfully withdrew his army without any great damage. That way the Roman plans were defeated.

Lesson No: 19**FATEH MECCA****Topic: 114 – Fateh Mecca**

Fateh Mecca occurred in Ramzan-ul-Mubarak of 8th A.H. Khana Kaabah is the house of Allah and it was still full of idols who were worshipped by the Kuffar. It was still a huge task for the Muslims to clean the house of God and declare it as the most pious place on the God's Earth. Muslims were now, by the grace of God quite strong, well equipped and able to perform this noble task. In view of many reasons this decision was ultimately taken to ensure Fateh Mecca.

Topic: 115 – Three options offered by Prophet (S.A.W) to Koraish of Mecca

According to treaty of Hudabia Arab tribes could join anyone. Resultantly, tribe of Banu-Khaza'aa joined Muslims whereas tribe of Banu-Bakar joined Koraish of Mecca. Due to old enmity Banu-Bakar attacked Banu-Khuza'aa in the darkness of night. Compelled by the circumstance Banu-Khuza'aa took shelter in Khana-kabah but Banu-Bakar entered Kabah and committed bloodshed. Koraish also supported Banu-Bakar. Resultantly a delegation of Banu-Khuza'aa went to Prophet (S.A.W) for help. On this, Prophet (S.A.W) sent Hazrat Zamra (R.A) to Koraish-e-Mecca and offered them following three options.

1. Pay Khoon-Baha to Banu-Khuza'aa.
2. Withdraw any type of support to Banu-Bakar.
3. Withdraw from treaty of Hudabia.

Topic: 116 – The Koraish accepted to set aside “The Treaty of Hudabia”

In a hurry the Kuffar opted for setting-aside the treaty of Hudabia. However, very soon they realised that it was a big mistake. They sent Abu-Sufiyan as their representative to Madina to convey the decision of Koraish leadership to re-instate the treaty of Hudabia. Abu-Sufiyan went to Prophet (S.A.W) and conveyed the request of Koraish to re-instate the treaty of Hudabia. Prophet (S.A.W) did not reply him. He now went to many known people and Sahaba (R.A) to convince them for the purpose for which he had come but he failed and went back to Mecca without any success.

Topic: 117 – Muslim Army

Prophet (S.A.W) called the Sahaba and made-up His (S.A.W) mind to go to Mecca. He (S.A.W) also sent messengers to tribes who had joined according to treaty of Hudabia. On the other side when the Koraish received this message (from Abu-Sufiyan) they were surprised and reached a conclusion that neither it was war nor a threat so what should be done. It was also ensured that

Meccans should not know about it. Ultimately an army of 10,000 people under the command of Prophet (S.A.W) was ready to move towards Mecca.

Topic: 118 – Muslim Army Started Moving towards Mecca

An army of 10,000 soldiers started moving towards Mecca on 10th of Ramzan 8th A.H. Many Arab tribes also joined this army enroute. Ultimately about 10 miles short of Mecca this army camped at a place called Marr-ruz-Zuhran. Prophet (S.A.W) ordered them to scatter in a vast area and burn fires everywhere. The whole area became full of light. It was something abnormal. By now the Koraish of Mecca had also smelt, what was in the making. Therefore, they sent three people i.e. Hakeem-bin-Hazaam, Budiyal-bin-Warqa and Abu-Sufiyan to find out the exact situation.

Topic: 119 – Arrest of Abu-Sufiyan and acceptance of Islam by him

When Abu-Sufiyan reached the camp and he was incidentally passing by the tent of the Prophet (S.A.W) and was spotted by the guards of Prophet (S.A.W). They arrested him and took him to Prophet (S.A.W). His past was before everyone. His enmity against Islam, attack on Madina time and again, instigation of Arab tribes against Islam and secret planning to harm Prophet (S.A.W) were before everyone which demanded severe punishment. However, there was another thing which was the strongest and that was forgiveness of the Prophet (S.A.W). That is what was implemented. Ultimately Abu-Sufiyan embraced Islam and became a true Muslim. And in future in Ghazwa-e-Taif he (R.A) lost one eye and in the battle of Yarmuk he (R.A) lost the other one also.

Lesson No: 20**FATEH MECCA****Topic: 120 – Ghazwa-ul-Fateh Mecca**

When Prophet (S.A.W) started marching towards Mecca, He (S.A.W) told Hazrat Abbas (R.A) to take Abu-Sufiyan on the peak of a mountain to see the scene of army of Almighty Allah with his own eyes. Obviously it was a huge army scattered over a very vast area. Having seen this Hazrat Abu-Sufiyan (R.A) quickly reached Mecca and delivered the message of peace from Prophet (S.A.W) to the people of Mecca. He also told them that Koraish-e-Mecca cannot face such a huge army.

Topic: 121 – Muslim army reached Mecca and Prophet's (S.A.W) announcement

When Muslim army reached Mecca Prophet (S.A.W) announced certain conditions which stand witness to His (S.A.W) kind heartedness. He (S.A.W) announced that nobody will be harmed if they adhere to following condition.

Anyone taking shelter in the house of Abu-Sufiyan (Prophet (S.A.W) gave respect to Abu-Sufiyan).

Those who will surrender

Anyone who will enter Masjid-e-Haram

Anyone who will close his door and stay inside the house

Topic: 122 – Prophet (S.A.W) entered Khana Kaaba

Prophet (S.A.W) entered Mecca and divided the army into three portions. Few young people of Koraish came to fight against the force of Hazrat Khalid-bin-Waleed (R.A) but ran away very quickly after leaving few dead bodies. After this Hazrat Khalid-bin-Waleed roamed in the streets of the Mecca and did not find any resistance. Hazrat Khalid-bin-Waleed (R.A) then joined the Prophet (S.A.W) at Koh-e-Safa. After this, Prophet (S.A.W) entered Masjid-e-Haram with Insaar and Muhajreen.

Topic: 123 – Cleanliness of Khaana Kaaba

After entering the Masjid-e-Haram, Prophet (S.A.W) kissed the Hajar-e-Aswad and performed Tawaf of Bait-Ullah on His (S.A.W) she camel. After this, He (S.A.W) got the key of Khana Kaaba from Hazrat Usman-bin-Talha (R.A). At this time Prophet (S.A.W) had only one bow in His (S.A.W) hand and there were 360 idols in the Khana Kaaba. He (S.A.W) threw down all the idols with His (S.A.W) bow. Prophet (S.A.W) would drop an idol and recite verse # 81 of Surah-

e-Bani-Israiel “The Truth has arrived and falsehood has vanished; indeed falsehood had to vanish”. Prophet (S.A.W) performed prayers and came out.

Topic: 124 – Khutba-e-Fateh

After the clearance of Masjid-e-Haram Prophet (S.A.W) addressed the Koraish who were standing in lines in Masjid-e-Haram. After praise of Allah Prophet (S.A.W) asked the Koraish, Oh! Koraish what do you think how am I going to behave with you? They all said You (S.A.W) will be nice to us. You (S.A.W) are our very gentle brother and son of a very great brother. On this Prophet (S.A.W) said, I am saying the same to you what was said by Hazrat Yousaf (A.S) to his brothers and I quote “Today there is no punishment for you, you can go and you all are free”. At this occasion He (S.A.W) used some verses of Surah-e-Al-Hujraat. “O people! We created you from one man and one woman and made your branches and tribes so that you may recognize one another. Undoubtedly, the most respected among you in the sight of Allah is he who is more pious, verily, Allah knows, aware.” Like this Prophet (S.A.W) won the hearts of the Koraish and Meccans.

Topic: 125 – How to teach ‘Invasion and Conquest of Mecca’

You should first of all tell them the location of Mecca and Khana Kaaba with the help of any good teaching aid available. You should stress on them that one should pray to God Almighty only and not to idols. Idols are nothing but statues made of clay, stone or mixture of many things that cannot give anything to anyone and cannot take anything from anyone. You should stress on one point that Koraish were the worst enemies of Muslims and Prophet (S.A.W) but Prophet (S.A.W) forgave all of them and did not harm anyone at all. This shows how kind hearted our Prophet (S.A.W). Also tell the students to write difficult words on their note books and check them.

Lesson No: 21**PERFORMANCE OF HAJJ BY THE PROPHET (S.W.A)****Topic: 126 – Hajja-tull Wida**

Before Fateh Mecca, the Khana Kaaaba was full of idols and idol worshipers would not let the Muslims perform Hajj. After Fateh Mecca in 8 A.H Prophet (S.A.W) cleaned the Khana Kaaba from idols and forgave the people of Koraish. Prophet (S.A.W) had not performed Hajj before, Surah-e-Nasr was revealed and it says: “With the help of Allah and victory come. And you see men entering the religion of Allah in troops. Then praise Allah glorifies Him and begs His forgiveness. Undoubtedly, He is Most Relenting.”

Topic: 127 – He (S.A.W) performed Hajj in 10 A.H

Mecca was cleaned in 8 A.H and in 10th A.H Prophet (S.A.W) made up His (S.A.W) mind to perform Hajj. He (S.A.W) slowly and steadily started preparing for Hajj and implemented His (S.A.W) plan in a very befitting manner. Ultimately, He (S.A.W) performed Hajj as He (S.A.W) had planned in 10th A.H.

Topic: 128 – All tribes were informed to join him (S.A.W)

In 10th A.H when Prophet (S.A.W) made up His (S.A.W) mind all tribes were informed that Prophet (S.A.W) was going to perform Hajj and all those who want to join Him (S.A.W) they are welcome. Ultimately a huge number of Muslims made up their mind to accompany Prophet (S.A.W). Many authentic authors have written that in few days 1, 14000 Muslims got together to join Prophet (S.A.W) for Hajj pilgrimage.

Topic: 129 – Started from Madina on 26th Ze-Qaad

Prophet (S.A.W) organized everything and ultimately He (S.A.W) took all the Muslims who had gathered to accompany Him (S.A.W) for performance of Hajj. Their journey started on 26th of Zee-Qaada from Madina. All Azjwaj-e-Mutahraat accompanied Him (S.A.W). They wore their Ahraam at Zul-Halifa which is hardly 6 miles from Madina itself. Prophet (S.A.W) prayed the whole night at this place and in the morning when He (S.A.W) wore His (S.A.W) Ahraam with very loud voice He (S.A.W) uttered these words.

لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ
إِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ وَالْمُلْكَ لَا شَرِيكَ لَكَ

I am in attendance. Yā Allah ﷻ I am in attendance. I am in attendance (and) You have no partners. I am in attendance. No doubt, all glorification and bounties are for You and also the sovereignty (is Yours), You have no partners.

Topic: 130 – Reached Mecca on 4th Zil-Hajj

Hazrat Jaabar (R.A) says that it was an ocean of people all around the Prophet (S.A.W) moving towards Mecca. Whatever words He (S.A.W) recited, everyone recited the same words, with a loud voice after Him (S.A.W). At the time of Fateh Mecca wherever the Prophet (S.A.W) had offered prayers, people had made Mosques over there. Prophet (S.A.W) also prayed in every Mosque during His (S.A.W) journey to Mecca. This journey extended over 9 days and Prophet (S.A.W) with His (S.A.W) companions entered Mecca Muazzma in the morning of 4th Zil-Hajj. He (S.A.W) had 100 camels for sacrifice.

Topic: 131 – He (S.A.W) performed only one Hajj

When Prophet (S.A.W) reached Mecca He (S.A.W) was received with great respect and emotions. The youth of tribe of Hashim emotionally came out and said welcome to the Prophet (S.A.W). Prophet (S.A.W) reciprocated the same way. When He (S.A.W) saw the Kaaba, He (S.A.W) said, “Oh! God grant more and more respect and honour to this house”. After that He (S.A.W) performed tawaf of Kaaba, then offered two Nawafil at ‘Muqam-e-Ibrahim’ and recited these words ‘and make the Muqam-e-Ibrahim Sijda Ghah’. When Prophet (S.A.W) reached at Safa He (S.A.W) then recited these words ‘Safa and Marwa are the symbols of God’. Prophet (S.A.W) performed only one Hajj in His (S.A.W) whole life.

Lesson No: 22**PERFORMANCE OF HAJJ BY THE PROPHET (S.W.A) (LAST SERMON)****Topic: 132 – Hajja-tull Wida... {Last Sermon}**

Last sermon was held in the Arafat Valley on 9th Zil-Hajj 10 A.H. Prophet (S.A.W) addressed His (S.A.W) companions from the top of the Jabul-ul-Arafat. Due to the mountain of Arafat this valley is known as Arafat Valley. This was the Prophet's (S.A.W) first and last pilgrimage that's why it is called Last Sermon or Farewell Address. Never before, had such gathering been witnessed in the history of human being at that time. After praising Almighty Allah, He (S.A.W) started His (S.A.W) address with these words: "There is none to worship except Allah. None is like HIM or equal to HIM or He has any partner. HE fulfilled HIS promise and helped HIS own creature and Messenger, and HE alone defeated and smashed all the concerted forces of falsehood".

Topic: 133 – Last Sermon.... Attention:

"Oh! People, lend me an attentive ear, for I know not whether after this year, I shall be amongst you again". Treat every life and property of Muslims as Sacred Trust:

"Oh! People, just as you regard, this month, this day and this city as Sacred so regard the life and property of every Muslim as Sacred trust." "Return the goods entrusted to you to their rightful owners."

"Hurt no one so that no one may hurt you."

Topic: 134 – Last Sermon....Always remember the hereafter (Akhirat):

"Remember that you will indeed meet the forbiddance of Riba (interest):

"Allah has forbidden you to take interest (riba) therefore; all interest obligations shall henceforth be waived. Allah and HE will reckon your deeds." Your wealth in the form of money or property however, is yours to keep. You will neither inflict nor suffer any inequity (Economic System). Beware of Satan, the enemy:

"Beware of Satan, for the safety of your religion. He has lost all hope that he will ever be able to lead you astray in big things, so beware of following him in small thing".

Topic: 135 – Last Sermon....Responsibilities towards men and women:

"O People, it is true that you have certain rights with regard to your women, but they also have rights over you. Remember! That you have taken them as your wives only under Allah's trust and HIS permission. Do treat your women well and be kind to them for they are your partners

and committed helpers. And it is your right that they do not make friends with any one of whom you do not approve, as well as, never to be unchaste”.Reminder of the fundamentals (Islamic Pillars):

“O People, listen to me in earnest, pray to ALLAH, say your five daily prayers (Namaz), Fast (Roza) during the month of Ramadan, and give your wealth in Zakat. Perform Hajj if you can afford to.” Racism and double standards:

“All mankind is from Adam and Eve, an Arab has no superiority over a non-Arab, nor a non-Arab has any superiority over an Arab; also a white has no superiority over black, nor does a black have any superiority over white except by piety (taqwa) and good action. Learn that every Muslim is a brother to every Muslim and that the Muslims constitute one brotherhood. Nothing shall be legitimate to a Muslim which belongs to a fellow Muslim unless it was given freely and willingly. Do not, therefore, do injustice to yourselves.”

Topic: 136 – Last Sermon....We are responsible for our deeds:

“Remember, one day you will appear before ALLAH and answer your deeds. So beware, do not stray from the path of righteousness after (S.A.W) am gone.” No Prophet after Rasul-Ullah (S.A.W):

“O People, no Prophet or Apostle will come after me and no new faith will be born.” Two Manuals (Quran & Sunnah):

“I (S.A.W) leave behind me two things, the QURAN and Sunnah (my examples) and if you follow these you will never go astray.”

Topic: 137 – Last Sermon....Sharing:

“All those who listen to Me shall pass on My words to others and those to others again; and may the last ones understand My words better than those who listen to Me directly. Be my witness, O ALLAH, that I (S.A.W) have conveyed your message to your people.” Learning Guidelines from the last sermon (khutbah) of the Prophet (S.A.W) need to be emphasized. Our role:

Let’s do our part in following the Prophet’s (S.A.W) message and conveying the message to everyone we know. Because (A Muslim’s responsibility thus does not end by following the religion only)

Lesson No: 23**SICKNESS AND DEPARTURE OF THE HOLLY PROPHET (S.W.A) FROM THIS WOLD****Topic: 138 – Leaving this World**

After the Hajj, Prophet (S.A.W) went back to Madina. There was a big change noticed by His (S.A.W) close companions. He (S.A.W) was now spending more and more time in prayers to Allah. It was His (S.A.W) routine that He (S.A.W) used to listen to the whole Holy Quran during the month of Ramzan. But during Ramzan of 10th A.H He (S.A.W) listened to the Holy Quran twice. On the other hand He (S.A.W) used to sit for Aitkaaf for 10 days but in the Ramzan of 10th A.H. He (S.A.W) sat for 20 days. Some authors say that at the occasion of Hajja-tul-Wida He (S.A.W) said, “Perhaps I may not be able to perform Hajj after this”. According to some authors He (S.A.W) used these words also at the occasion of Manasik-e-Hajj (Hajja-tul-Wida), addressing the gathering “I do not think that I will be able to see you next year”. Some authors believe that the announcement of departure of Prophet (S.A.W) was also revealed in Surah-e-Fateh.

Topic: 139 – Completion of Prophethood (S.A.W)

At the time of Hajja-tul-Wida, addressing the people in Arafat He (S.A.W) recited the following portion of verse # 3 of Surah-e-Maidah. According to some authors He (S.A.W) had given indication in last sermon also as, “O People, no Prophet or Apostle will come after me and no new faith will be born.” “I (S.A.W) leave behind me two things, the QURAN and Sunnah (my examples) and if you follow these you will never go astray.”

Topic: 140 – Sickness

On 19th Safar, 11 AH, He (S.A.W) went to Jannat-tul-Baqee at mid night. When He (S.A.W) came back He (S.A.W) did not feel well. In-spite of sickness He (S.A.W) kept on leading the prayers (Namaz) Himself (S.A.W). After 4 days the sickness became serious however, He (S.A.W) still led the prayers Himself (S.A.W). Till the time He (S.A.W) could walk He (S.A.W) kept going to mosque for leading the prayers. The last prayer which He (S.A.W) led was Namaz-e-Magharib. The same day when the time for Namaz-e-Isha came He (S.A.W) enquired from the people if the prayer has been performed. People said we are waiting for You (S.A.W). He got some water, took bath, tried to getup but He (S.A.W) fainted. This happened thrice. He (S.A.W) then told Hazrat Abu-Bakar (R.A) to lead the prayers, which he (R.A) did. He (R.A) led prayers for the coming three days also.

Topic: 141 – Departing Sermon of the Prophet (S.A.W)

One day He (S.A.W) felt little better and took bath, with the help of Hazrat Ali (R.A) and Hazrat Abbas (R.A) He (S.A.W) came to the Mosque, where Hazrat Abu-Bakar (R.A) was leading the prayers. He (R.A) wanted to get a step back but Prophet (S.A.W) gave him (R.A) an indication to continue and offered prayers by sitting beneath him (R.A). After the prayers He (S.A.W) addressed the people and gave a very brief last sermon: “He (S.A.W) said, O people if anyone of you has any right over Me (S.A.W), I (S.A.W) am in front of you, take it from Me (S.A.W). If I (S.A.W) have been cruel to anyone I (S.A.W) am here before you. Either you take revenge from Me (S.A.W) or forgive Me (S.A.W) so that I (S.A.W) go to My Allah absolutely pious.”

Topic: 142 – Leaving this world

After delivering the departing Sermon He (S.A.W) went to the Hujra of Hazrat Ayesha (R.A) and got the Ashrafies which He (S.A.W) had and distributed them among the poor. He (S.A.W) announced that Prophets do not leave any property behind. Whatever they will have it will be handed over to Bait-tul-Maal (National Treasure) and will be spent for the welfare of Muslims. Prophet (S.A.W) was staying in the Hujra of Hazrat Ayesha (R.A) after having consent of all the Azwaj-e-Mutahrat. Hazrat Fatima (R.A) was worried to see Him (S.A.W) but Prophet (S.A.W) told her (R.A) that ‘from today onward your father (S.A.W) would never be under any worry’. Prophet (S.A.W) was 63 years old when He (S.A.W) left this world.

Topic: 143 – How to teach ‘Hajja-tull Wida & Leaving this World’ (Grade 1-4 & 5-8)

These are very important and simultaneously very sensitive topics. While teaching Hajja-tul-Wida it must be emphasised that it was and still it is a unique event in the history and particularly history of Islam. The students must be taught with emphases that the number of people who gathered around the Prophet (S.A.W) for Hajj is a unique and wonderful phenomenon. It would be better if important dates, places and incidents are briefly written on the board before the lecture begins.

The last activities of Prophet (S.A.W) must be taught with reference to the places where they occurred. The dates and years of Islamic calendar and Common Era calendars should also be taught in a way that they should understand the difference between the two calendars. Since the junior grade may not be able to understand the minute details therefore, they should be taught in a broad way. Whereas, the senior grade should be taught in detail and questions must be asked from students of every category to know the feedback and give the home work accordingly.

Lesson No: 24**DIVINE REVELATIONS AND DETAILS ABOUT THE HOLY QURAN****Topic: 144 – Quranic Studies {Sahefay}**

God Almighty created the world and the human being and some system, some rules, guidance and path to walk on was definitely required. This was known only to Almighty Allah and as the population increased some source was required to convey Allah's commandments to the people. The first man and the first Prophet was Hazrat Adam (A.S). As Quran says, 'man is created from a clinging substance'. What the man is born for and what are the do's and don'ts for him, all this was to be told to him. Somebody had to do this job. For this purpose Almighty Allah kept sending HIS messengers and kept guiding them through small little books which may be termed as Sahaif. Later, divine books were also revealed by God Almighty. There is difference in opinion about the number of Sahaif which were sent to various Prophets. According to some authors:

10 Sahifay were revealed to Hazrat Adam (A.S).

30 Sahifay were revealed to Hazrat Idrees (A.S).

3 Sahifay were revealed to Hazrat Ibrahim (A.S).

According to Dr. Ghazi, Divine Books were revealed on 315 Prophets.

Topic: 145 – Prophets

Prophets are messengers of Allah and they have been sent by Allah one by one for preaching and spreading Allah's message. According to most of the author's total 1, 24,000 Prophets have been sent by Allah Almighty on our Earth. This number comes from a long hadith in Musnad Imam Ahmad, narrated by Abu Umamah al-Bahili relating a conversation that Abu Dharr (R.A) had with the Prophet (S.A.W)). This is some text from that hadith: "O Messenger (S.A.W) of Allah, how many Prophets were there?" He (S.A.W) replied "One hundred twenty four thousand. " In the Holy Quran we find only 25 names of the prophets with different references.

Topic: 146 – The other Holy Books

Other than Sahaif, more Holy books were also revealed on the Prophets. In-fact the details kept increasing in the Holy books with the passage of time as the people adhering to the laws of Allah kept increasing. Following four books are most famous.

The Tawrat revealed to the Prophet Musa (A.S).

The Zabur revealed to the Prophet Dawud (A.S).

The Injil revealed to the Prophet Isa (A.S).

Quran revealed to the Prophet Muhammad (S.A.W).

We have already seen that Allah sends HIS Prophets to the people from time to time. Whenever, humankind has gone astray, the Prophets have come to guide them in the right way which Allah wants them to follow. The Quran is the final revelation of Allah. It is the only book from Allah which has not changed, that is, it remains in the same form as it was revealed to the Prophet (S.A.W).

Topic: 147 – How was Quran Revealed?

Quran-e-Hakeem was revealed in piece meal form in over 23 years. Quran was not revealed sequentially as we find it today. It was revealed on as required basis. All Surahs came in piece meal in haphazard manner, so while recording Prophet (S.A.W) used to tell reference to context to the recorders. From the very first day Prophet (S.A.W) made two arrangements to ensure correct compilation of Divine commandments:

Appointed writers who used to record it (Katabeen).

Trained the companions to remember and memorize verses.

Topic: 148 – How was Quran revealed... Continued

The Meccan period was 13 years where, a substantial part of Quran was revealed out of 114, 86 Surahs were revealed while stay at Mecca.

Quran-e-Hakeem has got:

Total verses:	6666
Total Surahs:	114
Macci Surahs:	086 (Revealed in Mecca)
Madani Surahs:	028 (Revealed in Madina)
Total Rakou:	540
Manazil:	007

Surah-e-Fateha to Surah-e-Nus

Surah-e-Maidah to Surah-e-Tobah

Surah-e-Younis to Surah-e-Ishaq

Surah-e-Bani-Irsaiel to Surah-e-Furqan

Surah-e-Al-Shuara to Surah-e-Yasin

Surah-e-Al-Saffat to Surah-e-Al-Hujraat

Up to Surah-e-Naas

Topic: 149 – Revealed through Wahi by the Gabriel (A.S)

We have already studied that Prophet (S.A.W) used to go to Cave of Hira for prayers to Allah Almighty. One day Gabriel (A.S) appeared and brought first Wahi for Prophet (S.A.W) to read. God had said in Quran that HE does not speak to man directly. The whole Quran therefore, has been received through Wahi by Prophet (S.A.W). The revelations were according to existing needs, situations and guidance/reaction of Prophet (S.A.W). Meccan Surahs deal with the fundamentals of Islamic believes and Islamic modality. No detailed rules and laws are revealed here. Meccan Surahs are in short passages, with very forceful language like a storming river. Emphasis is on Toheed, Prophet-hood, and life after death and giving the answers to the questions raised by pagans. Once, Utbah the Koraish leader and father-in-law of Abu-Sufiyan were sent to Prophet (S.A.W) who went and said to Prophet (S.A.W), ‘if you want power or money, we can give you’. When Utbah was sitting there Surah-e-Ha’Meem was revealed on the Prophet (S.A.W), so Utbah went back and said to his people ‘leave Muhammad (S.A.W) as He (S.A.W) is’. Utbah was influenced but did not embrace Islam. Abu-Jahal said “Utbah you have not come back with the face with which you had gone”.

Lesson No: 25**THE HOLY QURAN, THE DOUBTLESS BOOK FOR OUR GUIDANCE****Topic: 150 – The Holy Quran, The Doubtless Book for our Guidance**

The Holy Quran is the message of our Creator Almighty Allah to all the human beings. Quranic themes have perpetual and general attraction for everyone regardless of time, place and age. It talks about everlasting issues and universal themes with its persuasive appeal showing a straight path to eternal success. The attraction and effectiveness of the Holy Quran's own words are incomparable. There is hardly any topic or subject about which Quran has not provided information. Creation of living and non-living things, heavenly bodies, various phenomenon and even topics un-thought of human being are given in the Holy Quran. It fully educates us as to how this universe was created and what type of creature has been created by Allah Almighty. We start from the story, we know how Hazrat Adam (A.S) was created, what are angels and giants and the most famous character satin.

Topic: 151 – Quran and History

Quran is not a typical book of history however; it contains much more authentic history than the history books. It contains historical stories about righteous (Prophets) and sinful (Faroh) individuals and nations, which are not explained in detail because whatever detail is given is enough to fulfil the purpose. Additionally, Quran has a unique style even in relating history. Understanding this aspect of Quran is vital when studying its historical accounts. Quran covers individuals like Prophets as example Hazrat Adam (A.S), Hazrat Moses (A.S) and 25 Prophets like that.

It covers nations e.g. Aad-o-Samud, Jews and Pagans etc. It also gives tremendous historical information about the solar system, human being, physical features, wild life and various happenings. It also narrates true stories about various human groups and individuals. It starts the history from the time history started itself e.g. story of Hazrat Adam (A.S), Habeel and Qabeel and the crow. In nut-shell there is hardly anything which we do not find which leaves lessons and virtuous guidance for us.

Topic: 152 – Quran and Science

Along with many other essentially required things the Quran has given science also to human beings. Starting from human body and living creature to solar system, oceanic system, rain, agriculture, storms, movement of Moon and Earth and other vast subjects have been covered by the Holy Quran. There are tremendous things which the man knew not before the revelation of Holy Book and then having carried out many experiments and scientific tests, ultimately Quranic version stood true. It is true today, and will be true forever. There are countless references which

can be quoted. e.g. { Surah-e-Baqarah verse # 164} “Indeed, in the creation of the heavens and earth, and the alternation of the night and the day, and the [great] ships which sail through the sea with that which benefits people, ... and what Allah has sent down from the heavens of rain, giving life thereby to the earth after its lifelessness and dispersing therein every [kind of] moving creature and [His] directing of the winds and the clouds controlled between the heaven and the earth is signs for a people who use reason.” {Surah-e-Yasin verses 39-40} reads as:

“And the moon - We have determined for it phases, until it returns [appearing] like the old date stalk. It is not allowable for the sun to reach the moon, nor does the night overtake the day, but each, in an orbit, is swimming.” There are a great number of things which cannot be discussed in short time.

Topic: 153 – Quran and Prophet-hood

According to Islamic teachings, the concept of prophet-hood is based on the idea of a relationship between humankind and God over the span of human history. God did not merely send words as guidance for humankind, but sent human beings who lived everyday lives, who were part of their societies, and whom people grew to love deeply. It is said that Muhammad (S.A.W) was the living Quran, as He (S.A.W) and other prophets in the monotheistic tradition were models for human behavior described in the scriptures. God sent the messengers from among the people to lead them to right way. A verse 151 of Surah-e-Baqarah reads as: “As we sent among you a Messenger from you (who) recites to you our verses and purifies you and teaches you the Book and the wisdom and teaches you what not you knew”. For Prophet (S.A.W) one of the verses of Quran is {Surah-e-Aal-Imran verse # 3}: “He has sent down upon you, [O Muhammad], the Book in truth, confirming what was before it. And HE revealed the Torah and the Gospel”. As we all know that Prophets are messengers of Allah for humanistic training and guidance for all of us and it is visible from their lives and teachings. It has been done step by step by Almighty Allah. Probably there would have been no virtue if there were no Prophets.

Topic: 154 – Quran and Concept of Sin

The concept of sin is very simple if one tries to understand. Deviance, defiance, negligence and volunteer disobedience from the revelations of Holy Quran and Sunnah are sins. In this universe one spends his life at various levels e.g. life at individual level, collective level, social level, evident and discrete level. All these levels demand very transparent and virtuous acts. Quran has warned us against all those bad things, habits and acts which are called sins. For us life of Prophet (S.A.W) is ideal to follow and His (S.A.W) sermons are enough to remain away from commission of sins. Anything against the sermons of Allah in the Holy Quran and contrary to the life of Prophet (S.A.W) is sin. Prophet (S.A.W) gave a long list of sins in His (S.A.W) last sermon in Arafat.

Quran also warns us against various sins at a number of places. E.g. the first sin committed by the man has been mentioned by the Quran in Surah-e-Baqarah verses 35-36. “And we said, "O Adam, dwell, you and your wife, in Paradise and eat there from in [ease and] abundance from wherever you will. But do not approach this tree, lest you be among the wrong-doers. “But Satan caused them to slip out of it and removed them from that [condition] in which they had been. And we said, "Go down, [all of you], as enemies to one another, and you will have upon the earth a place of settlement and provision for a time.”

Topic: 155 – Quran and Concept of Virtue

Virtue is an act which is desired to be performed by Almighty Allah and physically demonstrations of many good acts have been practically performed by Prophet (S.A.W). Virtue is a very vast subject. Adherence to pillars of Islam is all virtues. In addition, in our day to day life, even to speak nicely to a person is a virtue and to help somebody in some awkward situation is also a virtue covers our responsibilities towards Allah and following the Sunnah. On the other hand it is there in many forms in our day to day life. Quran has given a very impressive example in Surah-e-Baqara Verse # 177:

“Righteousness is not that you turn your faces toward the east or the west, but [true] righteousness is [in] one who believes in Allah , the Last Day, the angels, the Book, and the Prophets and gives wealth, in spite of love for it, to relatives, orphans, the needy,... the traveler, those who ask [for help], and for freeing slaves; [and who] establishes prayers and gives zakah; [those who] fulfill their promise when they promise; and [those who] are patient in poverty and hardship and during battle. Those are the ones who have been true, and it is those who are the righteous.”

Lesson No: 26**SELECTED TOPICS FROM THE HOLY QURAN****Topic: 156 – Quran and Future**

The Quran was revealed in 23 long years because it was synchronised with the life of Prophet (S.A.W), development of society and establishment of Muslim society. Quran was a revelation or revolutionary revelation. It will be applicable even after the worldly life. Ultimately it was revealed:

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ نِعْمَتِي

"This day, I have perfected your religion for you, completed My Favour upon you,"

This verse means that what all was required by the human being to be a nice creature was given. It may be seen that what all we need in the form of guidance, pertaining to any matter it is available in the Holy Quran and whatever more information is required that is there in the Sunnah. Keeping in view the realities of life God forbid, no amendment is required in the Holy Book 'Quran-e-Hakeem'. The guidance and commandments of Allah are there and we need no other source to seek guidance to spend our life. If people spend life according to the instructions of these two pious sources there is no possibility of any disorder. It is a fact that not a single amendment has been made in the Holy Quran ever since its revelation. Wherever you go in the universe you will find the same Holy Quran. As Almighty Allah says in Surah-e-Al-Hijr verse # 9: "Indeed, it is we who sent down the Qur'an and indeed, We will be its guardian".

Topic: 157 – Life after Death

All the Prophets of God called their people to worship God and to believe in life after death. They laid so much emphasis on the belief in life after death that even a slight doubt in it meant denying God and made all other beliefs meaningless. Our departure from this world is confirmed and it is but a transitory place and life after death, all depends on our deeds and beliefs in this short and temporal worldly life. As referred in Surah-e-Al-Qasas verse # 61 : "Then is he whom We have promised a good promise which he will obtain like he for whom We provided enjoyment of worldly life [but] then he is, on the Day of Resurrection, among those presented [for punishment in Hell]?" Surah-e-Al-Jasia verse # 26 says: Say, "Allah causes you to live, then causes you to die; then He will assemble you for the Day of Resurrection, about which there is no doubt, but most of the people do not know. "We can find another reference in Surah-e-Yaseen verse # 79 which reads as: Say, "He will give them life that produced them the first time; and He is, of all creation, Knowing."

Topic: 158 – Day of Judgment

Muslims believe that the present life is only a trial preparation for the next realm of existence. This life is a test for each individual for the life after death. A day will come when the whole universe will be destroyed and the dead will be resurrected for judgment by God. This day will be the beginning of a life that will never end. This day is the Day of Judgment. On that day, all people will be rewarded by God according to their beliefs and deeds. Surah-e-Baqara verse # 82 which reads as: “But they who believe and do righteous deeds - those are the companions of Paradise; they will abide therein eternally.”

In Surah-e-Aal-Imran verse # 85: “And whoever desires other than Islam as religion - never will it be accepted from him, and he, in the Hereafter, will be among the losers.” We also find another reference in Surah-e-Nisa verse # 136 which reads as: “O you, who have believed, believe in Allah and His Messenger and the Book that He sent down upon His Messenger and the Scripture which He sent down before..... And whoever disbelieves in Allah, His angels, His books, His messengers, and the Last Day has certainly gone far astray.”

Topic: 159 – Compilation of Quran

As we know that Holy Quran was revealed in piece meal form over a long period of time therefore, it was a gigantic task to compile and preserve the Holy Quran in its true form. For this pious and challenging task Prophet (S.A.W) had taken many measures. We have already studied that writers were appointed and also many companions of the Prophet (S.A.W) were tasked to memorize it. Another big measure was taken by Allah Almighty because HE has HIMSELF assured that HE will preserve the Holy book as in Surah-e-Al-Hijr verse # 9: “Indeed, it is We who sent down the Qur'an and indeed, We will be its guardian”.

In those days paper was very costly and rarely available and was imported from China hence, the main items, used for reading and writing were wooden slabs, stone tablet and parchments. Whole Quran was recorded but not brought in the shape of one book. All companions had copies some had full written copies. When Prophet (S.A.W) passed away complete copies were held by Hazrat Ali (R.A) Hazrat Zaid-bin-Sabit (R.A) and Hazrat Ayesha (R.A). Hundreds of companions had memorized the whole book. During the Caliphate of Hazrat Abu-Baqar (R.A) Hazrat Umar ibn-e-Khatib suggested that an official copy should be made to take care of any chances of ambiguity. A commission was formed and Hazrat Zaid-bin-Sabit (R.A) was made the chairman who was himself (R.A) a hafiz. He (R.A) was told to have at-least two witnesses for every verse. That is how Quran was compiled and official copies were made. Two of those copies are still available; one on parchment in Istanbul and one copy written by Hazrat Zaid-bin-Sabit (R.A) in Tashkent.

Topic: 160 – Ardha عرضہ

Ardha is a term which means a presentation. Since, Allah Almighty has declared that HE will ensure the purification and originality of Holy Quran therefore; divine arrangements were also made for that. A routine was established by Allah Almighty involving Hazrat Jibril (A.S) and Prophet (S.A.W). Ardha was done in every Ramadan. Prophet (S.A.W) would collect His (S.A.W) companions, writers of Quran and those who had memorized it. In this gathering Prophet (S.A.W) used to recite the whole Quran so far revealed and Hazrat Jibril (A.S) used to listen it. Then Hazrat Jibril (A.S) would recite the same so far revealed and Prophet (S.A.W) would listen to it. When Prophet (S.A.W) recited to general public, writers and memorizers would make corrections if they had committed some mistake. Then people recited and Prophet (S.A.W) corrected them.

- So this way Wahi was regularly ensuring authenticity and correctness of the Holy Quran was regularly ensured. In the last Ramadan of Prophet's (S.A.W) life this exercise was done twice. These things indicate that: The present order of Quran was given by Prophet (S.A.W) Himself (S.A.W).
- The present order is different from the order in which the book was revealed.
- Meccan Surahs are found at the end and Madni Surahs in the beginnings.

The commission which was formed under Hazrat Zaid-bin-Sabit was clearly instructed to keep Ardha in view when the witnesses appeared.

Topic: 161 – Faith The Holy Quran with Selected Verses

Faith comprises many components. Some may not even physically be seen but one has to believe, in other words one has to have strong belief in the sayings of Islam, based on spiritual conviction rather than proof. Surah-e-Baqara verse # 84 reads as: "To Allah belongs whatever is in the heavens and whatever is in the earth. Whether you show what is within yourselves or conceal it, Allah will bring you to account for it. Then He will forgive whom He wills and punish whom He wills, and Allah is over all things competent." Surah-e-Baqara verse # 85 reads as: "The Messenger has believed in what was revealed to him from his Lord and [so have] the believers. All of them have believed in Allah and His angels and His books and His messengers, [saying], "We make no distinction between any of His messengers." And they say, "We hear and we obey. [We seek] Your forgiveness, our Lord, and to You is the [final] destination. "Surah-e-Baqara verse # 86 reads as: "Allah does not charge a soul except [with that within] its capacity. It will have [the consequence of] what [good] it has gained, and it will bear [the consequence of] what [evil] it has earned... "Our Lord, do not impose blame upon us if we have forgotten or erred. Our Lord, and lay not upon us a burden like that which You laid upon those before us. .. Our Lord, and burden us not with that which we have no ability to bear. And pardon us; and forgive us; and have mercy upon us. You are our protector, so give us victory over the disbelieving people."

Lesson No: 27**FAITH AND ADAAB-UN-NABI****Topic: 162 – The Holy Quran with Selected Verses**

Faith comprises many components. Some may not even physically be seen but one has to believe, In other words one has to have strong belief in the sayings of Islam, based on spiritual conviction rather than proof.

Surah-e-Baqara verse # 284 reads as: “To Allah belongs whatever is in the heavens and whatever is in the earth. Whether you show what is within yourselves or conceal it, Allah will bring you to account for it. Then He will forgive whom He wills and punish whom He wills, and Allah is over all things competent.”

Surah-e-Baqara verse # 285 reads as: “The Messenger has believed in what was revealed to him from his Lord and [so have] the believers. All of them have believed in Allah and His angels and His books and and His messengers, [saying], "We make no distinction between any of His messengers." And they say, "We hear and we obey. [We seek] Your forgiveness, our Lord, and to You is the [final] destination. “

Surah-e-Baqara verse # 286 reads as: “Allah does not charge a soul except [with that within] its capacity. It will have [the consequence of] what [good] it has gained, and it will bear [the consequence of] what [evil] it has earned "Our Lord, do not impose blame upon us if we have forgotten or erred. Our Lord, and lay not upon us a burden like that which You laid upon those before us. Our Lord, and burden us not with that which we have no ability to bear. And pardon us; and forgive us; and have mercy upon us. You are our protector, so give us victory over the disbelieving people.”

Topic: 163 – Adab-ul-Nabi

Allah has granted an un-matched status to Prophet (S.A.W) and its various dimensions have been mentioned in the Holy book. Some of the examples are given in Surah-e-Al-Hujraat. Verse # 1:

“O you, who have believed, do not put [yourselves] before Allah and His Messenger but fear Allah. Indeed, Allah is Hearing and Knowing.”

Verse # 2: “O you, who have believed, do not raise your voices above the voice of the Prophet or be loud to him in speech like the loudness of some of you to others, lest your deeds become worthless while you perceive not.”

Verse # 3: “Indeed, those who lower their voices before the Messenger of Allah - they are the ones whose hearts Allah has tested for righteousness. For them is forgiveness and great reward.”

Verse # 4: "Indeed, those who call you, [O Muhammad], from behind the chambers - most of them do not use reason."

Topic: 164 – Adab-ul-Nabi

Verse # 5: "And if they had been patient until you [could] come out to them, it would have been better for them. But Allah is Forgiving and Merciful." Verse # 6: "O you who have believed, if there comes to you a disobedient one with information, investigate, lest you harm a people out of ignorance and become, over what you have done, regretful." Verse # 7: "And know that among you is the Messenger of Allah. If he were to obey you in much of the matter, you would be in difficulty, but Allah has endeared to you the faith and has made it pleasing in your hearts and has made hateful to you disbelief, defiance and disobedience. Those are the [rightly] guided." Verse # 8: "[It is] as bounty from Allah and favor. And Allah is Knowing and Wise."

Topic: 165 – Adab-ul-Nabi

Verse # 9: "And if two factions among the believers should fight, then make settlement between the two. But if one of them oppresses the other, then fight against the one that oppresses until it returns to the ordinance of Allah and if it returns, then make settlement between them in justice and act justly. Indeed, Allah loves those who act justly."

Verse # 10: "The believers are but brothers, so make settlement between your brothers. And fear Allah that you may receive mercy."

Verse # 11: "O you, who have believed, let not a people ridicule [another] people; perhaps they may be better than them; nor let women ridicule [other] women; perhaps they may be better than them. And do not insult one another and do not call each other by [offensive] nicknames. Wretched is the name of disobedience after [one's] faith. And whoever does not repent - then it is those who are the wrongdoers."

Topic: 166 – Adab-ul-Nabi

Verse # 12: "O you, who have believed, avoid much [negative] assumption. Indeed, some assumption is sin. And do not spy or backbite each other. Would one of you like to eat the flesh of his brother when dead? You would detest it. And fear Allah; indeed, Allah is accepting of repentance and Merciful."

Verse # 13: "O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted."

Verse # 14: "The Bedouins say, 'We have believed.' Say, 'You have not [yet] believed; but say [instead], 'We have submitted,' for faith has not yet entered your hearts And if you obey Allah

and His Messenger, He will not deprive you from your deeds of anything. Indeed, Allah is Forgiving and Merciful."

Topic: 167 – Adab-ul-Nabi

Verse # 15: "The believers are only the ones who have believed in Allah and His Messenger and then doubt not but strive with their properties and their lives in the cause of Allah. It is those who are the truthful." Verse # 16: "Say, "Would you acquaint Allah with your religion while Allah knows whatever is in the heavens and whatever is on the earth, and Allah is Knowing of all things?" Verse # 17: "They consider it a favor to you that they have accepted Islam. Say, "Do not consider your Islam a favor to me. Rather, Allah has conferred favor upon you that He has guided you to the faith, if you should be truthful. "Verse # 18: "Indeed, Allah knows the unseen [aspects] of the heavens and the earth. And Allah is seeing what you do."

Lesson No: 28**ADAAB-UN-NABI AND GOOD CHARACTER****Topic: 168 – Adab-ul-Nabi**

Surah-e-Ahzab Verse # 06: “The Prophet is more worthy of the believers than themselves, and his wives are [in the position of] their mothers and those of [blood] relationship are more entitled [to inheritance] in the decree of Allah than the [other] believers and the emigrants, except that you may do to your close associates a kindness [through bequest]. That was in the Book inscribed.”

Topic: 169 – Adab-ul-Nabi

Surah-e-Ahzab Verse # 21: “There has certainly been for you in the Messenger of Allah an excellent pattern for anyone whose hope is in Allah and the Last Day and [who] remembers Allah often.”

Surah-e-Ahzab Verse # 40: “Muhammad is not the father of [any] one of your men, but [he is] the Messenger of Allah and last of the prophets. And ever is Allah, of all things, Knowing.”

Topic: 170 – Adab-ul-Nabi

Surah-e-Ahzab Verse # 56: “Indeed, Allah confers blessing upon the Prophet, and His angels [ask Him to do so]. O you who have believed, ask [Allah to confer] blessing upon him and ask [Allah to grant him] peace.” Surah-e-Ahzab Verse # 57: “Indeed, those who abuse Allah and His Messenger - Allah has cursed them in this world and the Hereafter and prepared for them a humiliating punishment.”

Topic: 171 – Character

Character of a person is real reflection of his personality. Character involves countless things which comprise dos and don'ts. Almighty Allah has indicated and sometimes explained also, in the Holy book, the components and elements of good character which HE demands from us. Let's see some verses with reference to character. Surah-e-Al-Mumanoon Verse # 1-5:

“Certainly will the believers have succeeded”.

“They who are humbly submissive during their prayer”

“And they who turn away from ill speech.”

“And they who are observant of zakah.”

“And they who guard their private parts.”

Topic: 172 – Character

Surah-e-Al-Mumanoon Verse # 6-11:

“Except from their wives or those right hands possess, for indeed, they will not be blamed -”.

“But whoever seeks beyond that, then those are the transgressors”.

“And they who are to their trusts and their promises attentive”

“And they who carefully maintain their prayers -”

“Those are the inheritors”

“Who will inherit al-Firdaus. They will abide therein eternally.”

Topic: 173 – How to Teach Faith, Abad-ul-Nabi and Character with Selected Verses

The verses have been carefully selected and you should remember yourself also. Since there is no other authority better than Quran therefore these verses have been selected from Quran.

The junior grade may not be able to pick up the whole matter but effort should be made that they remember at least the key words indicating the key topics.

The senior grade is comparatively mature therefore, they should be taught in comparatively greater detail. They should also be told to memorize some selected short verses which they can easily do.

These should be listened also and appropriate time should be allowed to complete the task. These lessons should also be used as motivation to read and understand the Holy Quran.

Lesson No: 29**MORALS, ETHICS AND GOOD CHARACTER****Topic: 174 – Social Ethics**

Since no one can live alone and independently therefore, he has to mix up in the society and come across a variety of people. Social life is indispensable and it demands pleasant ethics. Whereas Quran-e-Hakeem has talked about all subjects, social ethics are no exception. If one adopts the social ethics as directed by Allah Almighty and demonstrated by the Prophet (S.A.W), he will be the most liked, respected and accepted person in the society. Society comprises people of different habits, believes, behaviours, personal position and circumstances. Therefore, one is required to stand firm somewhere, be polite and sober, be firm according to the situation and forgive somewhere unconditionally. We will just take few examples from the Holy Quran.

Surah-e-Al-Furqan Verse # 63-65: “And the servants of the Most Merciful are those who walk upon the earth easily, and when the ignorant address them [harshly], they say [words of] peace,” “And those who spend [part of] the night to their Lord prostrating and standing [in prayer]” “And those who say, “Our Lord, avert from us the punishment of Hell. Indeed, its punishment is ever adhering;”

Topic: 175 – Social Ethics

Surah-e-Al-Furqan Verse # 66-68: “Indeed, it is evil as a settlement and residence”. And [they are] those who, when they spend, do so not excessively or sparingly but are ever, between that, [justly] moderate” “And those who do not invoke with Allah another deity or kill the soul which Allah has forbidden [to be killed], except by right, and do not commit unlawful sexual intercourse. And whoever should do that will meet a penalty.”

Topic: 176 – Social Ethics

Surah-e-Al-Furqan Verse # 69-71: “Multiplied for him is the punishment on the Day of Resurrection, and he will abide therein humiliated -” “Except for those who repent, believe and do righteous work. For them Allah will replace their evil deeds with good. And ever is Allah Forgiving and Merciful.”

“And he who repents and does righteousness does indeed turn to Allah with [accepted] repentance.”

Topic: 177 – Social Ethics

Surah-e-Al-Furqan Verse # 72-74: “And [they are] those who do not testify to falsehood, and when they pass near ill speech, they pass by with dignity.”

“And those who, when reminded of the verses of their Lord, do not fall upon them deaf and blind.”

“And those who say, "Our Lord, grant us from among our wives and offspring comfort to our eyes and make us an example for the righteous.”

Topic: 178 – Social Ethics

Surah-e-Al-Furqan Verse # 75-77:“Those will be awarded the Chamber for what they patiently endured, and they will be received therein with greetings and [words of] peace. “(Abiding eternally there in. Good is the settlement and residence.”

“Say, "What would my Lord care for you if not for your supplication?" For you [disbelievers] have denied, so your denial is going to be adherent.”

Topic: 179 – Social Ethics

Surah-e-Al-Nisa Verse # 135:“O you who have believed, be persistently standing firm in justice, witnesses for Allah, even if it be against yourselves or parents and relatives. Whether one is rich or poor, Allah is more worthy of both so follow not [personal] inclination, lest you not be just. And if you distort [your testimony] or refuse [to give it], then indeed Allah is ever, with what you do, Acquainted.” (Surah-e-Al-Maida)

Verse # 8:“O you who have believed, be persistently standing firm for Allah , witnesses in justice, and do not let the hatred of a people prevent you from being just. Be just; that is nearer to righteousness. And fear Allah; indeed, Allah is acquainted with what you do.”

Surah-e-Luqman Verse # 31:“And be moderate in your pace and lower your voice; indeed, the most disagreeable of sounds is the voice of donkeys.”

Surah-e-Bani-Israiel Verse # 17:“And do not make your hand [as] chained to your neck or extend it completely and [thereby] become blamed and insolvent.”

Lesson No: 30**MORALS, ETHICS AND GOOD CHARACTER****Topic: 180 – Ihkam احكام**

Surah-e-Al-Anaam Verse # 152:“And do not approach the orphan's property except in a way that is best until he reaches maturity. And give full measure and weight in justice. We do not charge any soul except [with that within] its capacity. And when you testify, be just, even if [it concerns] a near relative. And the covenant of Allah fulfill. This has He instructed you that you may remember.”

Surah-e-Al-Anaam Verse # 153:“And, [moreover], this is My path, which is straight, so follow it; and do not follow [other] ways, for you will be separated from His way. This has He instructed you that you may become righteous.”

Surah-e-Al-Anaam Verse # 154:“Then We gave Moses the Scripture, making complete [Our favor] upon the one who did good and as a detailed explanation of all things and as guidance and mercy that perhaps in [the matter of] the meeting with their Lord they would believe.”

Topic: 181 – Thinking about Day of Judgment

Surah-e-Al-Hashar Verse # 18-20:“O you who have believed, fear Allah. And let every soul look to what it has put forth for tomorrow - and fear Allah. Indeed, Allah is acquainted with what you do.” “And be not like those who forgot Allah, so He made them forget themselves. Those are the defiantly disobedient.” “Not equal are the companions of the Fire and the companions of Paradise. The companions of Paradise - they are the attainers [of success].”

Topic: 182 – Taffakur; Taddabur

Surah-e-As-Saf Verse # 1-4:“Whatever is in the heavens and whatever is on the earth exalts Allah, and He is the Exalted in Might, the Wise.” “O you who have believed, why do you say what you do not do?”

“Great is hatred in the sight of Allah that you say what you do not do.” “Indeed, Allah loves those who fight in His cause in a row as though they are a [single] structure joined firmly.”

Topic: 183 – Taffakur; Taddabur

Surah-e-As-Saf Verse # 5-7:“And [mention, O Muhammad], when Moses said to his people, "O my people, why do you harm me while you certainly know that I am the messenger of Allah to you?" And when they deviated, Allah caused their hearts to deviate. And Allah does not guide the defiantly disobedient people.” “And [mention] when Jesus, the son of Mary, said, "O children of Israel, indeed I am the messenger of Allah to you confirming what came before me of the Torah

and bringing good tidings of a messenger to come after me, whose name is Ahmad." But when he came to them with clear evidences, they said, "This is obvious magic." "And who is more unjust than one who invents about Allah untruth while he is being invited to Islam. And Allah does not guide the wrongdoing people."

Topic: 184 – Taffakur; Taddabur

Surah-e-As-Saf Verse # 8-11: "They want to extinguish the light of Allah with their mouths, but Allah will perfect His light, although the disbelievers dislike it." "It is He who sent His Messenger with guidance and the religion of truth to manifest it over all religion, although those who associate others with Allah dislike it." "O you who have believed, shall I guide you to a transaction that will save you from a painful punishment?" "[It is that] you believe in Allah and His Messenger and strive in the cause of Allah with your wealth and your lives. That is best for you, if you should know."

Topic: 185 – Taffakur; Taddabur

Surah-e-As-Saf Verse # 12-14: "He will forgive for you your sins and admit you to gardens beneath which rivers flow and pleasant dwellings in gardens of perpetual residence. That is the great attainment." "And [you will obtain] another [favor] that you love - victory from Allah and an imminent conquest; and give good tidings to the believers." "O you who have believed, be supporters of Allah, as when Jesus, the son of Mary, said to the disciples, "Who are my supporters for Allah?" The disciples said, "We are supporters of Allah." And a faction of the Children of Israel believed and a faction disbelieved. So we supported those who believed against their enemy, and they became dominant."

Lesson No: 31**THE CONCEPT OF HADITH****Topic: 186 – Basic Concept of Hadith**

According to “Mufti Ahmad Yar Khan Na'eemi”; Hadith is the reported speech of the Messenger of Allah (S.A.W), whether this is: (a) explicit (sarih) or (b) implicit (hukmi). It is also the action of the Messenger of Allah (S.A.W) , also split into the two categories, and also what someone did or said in front of the Messenger of Allah (S.A.W) , but the Messenger of Allah (S.A.W) did not condemn that action or what was said, but, in fact remained silent and established it through His (S.A.W) action.

- a) Explicit (Sarih): In this type the witness has himself heard from the Prophet (S.A.W) or seen Him (S.A.W) personally performing some act e.g. “I heard the Messenger of Allah state that...” / “I saw the Messenger of Allah doing...”
- b) Implicit (Hukmi): means that any companion who does not transmit anything from the earlier books (such as from the People of the Book) informs of anything in which there is no room for ijihad.

According to Dr. Mehmood Ghazi; “Sayings, deeds, decisions, tacit approval of His (S.A.W), companion talks and description of His (S.A.W) person is Hadith.

Topic: 187 – History of Hadith

The Prophet (S.A.W) had used following means to preserve Quran and Hadith.

- a) Memorization
- b) Through practice
- c) By recording (Writing)

The tradition was not restricted only to Madina. At the time of passing away of Prophet (S.A.W) there were more than one lac companions to transmit traditions. Maximum number has been transmitted by Hazrat Abu-Huraira (R.A). Hazrat Abu-Huraira (R.A) had 9 students for recording Hadith or tradition. Hazrat Anus-Bin-Malik (R.A) wrote 2286 Ahadith and 16 other persons wrote from him (R.A). He (R.A) was companion of Prophet (S.A.W) for 10 years.

Following number of ahadith are associated to the companions of prophet (S.A.W).

- | | | |
|----|----------------------|------|
| 1) | Hazrat Ayesha (R.A) | 2210 |
| 2) | Abdullah-ibne-Abbas | 1660 |
| 3) | Jaabar-ibne-Abdullah | 1640 |
| 4) | Abu-Saeed Khudri | 1170 |

Topic: 188 – Kinds of Hadith

Since a very prolonged period passed away therefore, chances of misquotation, fabrication, misunderstandings and writing errors are there. Many religious scholars have tried their level best to edit the ahadith. Imam Bukhari had worked a lot throughout his life to ensure compilation of hundred percent correct hadith. At the end he discarded a great number of ahadith which he thought, were not authentic. He formulated a number of principles to access the authenticity of ahadith. Keeping in view a number of factors he graded the ahadith into 65 categories however, the main categories were only four which are common among the masses. Imam Bukhari has also listed the qualities, required to be present in a transmitter (Ravi). The main four ahadith are as under:

- 1) Hadith-os-Saheh
- 2) Hadith-e-Hasna
- 3) Hadith-e-Zaef
- 4) Hadith-e-Mutwatar

Topic: 189 – Hadith-us-Saheh

Hadith-us-Saheh is the one in which the authenticity is assured by the continuance of the chain of Reporters or Narrators (Ravis) is unbroken or uninterrupted from the Holy Prophet (S.A.W) to the Compiler or Last Reporter (Ravi). This means that there should be no gap in the chain of reporters, one connected with the following or next reporter till the last reporter.

(b) Each reporter or narrator of the Hadith must be a person of righteous moral excellence in all his sayings and deeds in all walks of life. No transgressor (Fasiq) or one whose autecedents or past career is hidden and unknown cannot be accepted as an authentic or qualified Ravi or Reporter of the Hadith.

(c) A narrator must possess ‘adalah’ which means true man, mature, intellectual, free and not a slave or sinful etc.

(d) ‘Zabt’ must be of highly intellectual level and should not be mentally sick or with affected memory.

Topic: 190 – Hadith-e-Hassna

(a) By this kind of Hadith is meant that its Narrator or reporter may not possess the qualities required of a Ravi of Saheh Hadith; his righteousness (Taqva) or memory may not be of the excellent level or which has been impaired on account of sickness, senility or some accident.

(b) He may not be extra ordinarily intelligent.

(c) He may not be among the intellectuals due to some reasons or the others.

Topic: 191 – Hadith-e-Zaef & Hadith-e-Mutwatar

Hadith-e-Zaef:

- (a) The Narrator of such a Hadith is not righteous or whose memory is not strong and healthy and reliable.
- (b) It has been further subdivided into 65 sub-categories. In every category one thing or the other lacks to an extent which may cause doubt in one's mind.

Hadith-e-Mutwatar:

- (a) This type of hadith is quoted by a large number of people.
- (b) It's very difficult to decide whether, the reporter has reached up to the true source or not. Therefore, the symbol of doubt cannot be hundred percent eliminated.

Lesson No: 32**THE CONCEPT OF HADITH****Topic: 192 – Principles to assess Hadith**

Since it's a divine matter therefore, the true transmitters have been very careful however, it must be ensured to the best possible ability that the Hadith reaches in its true form. Most of the principles have been worked out by Imam Bukhari and based on those the types of ahadith have been calculated. However, some of the principles which we have already discussed need to be ensured.

- a) The transmitter or narrator should be mentally fit and intelligent.
- b) Should be proved for his righteousness.
- c) It should be established that he was not sinful.
- d) His memory must be extra ordinarily good.
- e) There should be no missing of link or chain from Prophet (S.A.W).
- f) It has to be initiated or first transmitted by a companion of Prophet (S.A.W).
- g) The words should be the same and there should be no change in the text.
- h) Companionship of the narrator must be proved beyond doubt.
- i) The Ravi should not lack Zabti or Adalah.

Topic: 193 – Components of Hadith

Hadith has got many components but following three components are usually quoted and used.

A. Chain of transmitters (Isnad). Transmitter is the one who is the basic source of a hadith. Usually when we read a hadith we find the name of the narrator or transmitter right in the beginning. It has become almost a tradition that the writers first of all mention the name of the narrator in their writings. There are some narrators who are simply taken as an undoubted authority or their text is un-challenged. It is one of the writing skills that writers use such names before the text so that the reader concentrates fully well.

B. Introduction (Taraf). The beginning sentence of a hadith or a part of it which provides indication about the subject of the hadith, including sayings, actions, decisions and characteristics. It is called Taraf.

C. Text of the Hadith (Matan). Text of the hadith means the text of whole hadith without any ambiguity, even the slightest possible doubt or change. The chain is directly related to the text. The text does not change from narrator to the last man/writer who quotes it.

Topic: 194 – Uloom-ul-Hadith

It is a multi-dimensional and many fold subject. It involves, both Quran and Prophet (S.A.W). One has to have thorough knowledge about the Holy Quran and Seerat-un-Nabi (S.A.W). In addition to these two one needs to have detailed knowledge about the authors who have been

termed as companions of the Prophet (S.A.W). Since the Hadith has started from the times of the Prophet (S.A.W) and it has reached us through the chain of Muhadithein. We need to have through knowledge about these Muhadithein and their writings. We must know that a transmitter needs to have Zabt and Adalah. It is to us to ensure that the narrator or the transmitter possess these qualities.

Since no body has control over history or writing history including or excluding any thing therefore, one has to have to be equipped with the ability to sift the facts. It is not common man's job. We know that a Hadith involves sayings, decisions, advices, deeds, tacit approval of companion's talks and actions of the Prophet (S.A.W) therefore; one has to have command over all these things. Over the time many false things have also been included, using various forms, by some people with some ill intentions. Hence, if we are not aware of uloom-e-Hadith, we are likely to go wrong which is simply intolerable from the religious point of view.

Topic: 195 – Sunnah & Hadith

Hadith and Sunnah are generally taken as synonymous terms, which may not be always correct. The words Hadith and Sunnah have different connotations, and each one holds a different status in the Shari`ah. For a proper understanding of the science of Hadith, it is necessary to know precisely the difference between Hadith and Sunnah.

Hadith: Hadith implies the narration of a saying, or of an act, or of an approval of the Prophet (S.A.W), irrespective of whether the matter is authenticated or still disputed. The Muhaddithin (the scholars of Hadith) use the word Taqrir to express Taswib. It implies that while doing something in the presence of the Prophet (S.A.W), a Muslim acted in a particular manner and the Prophet (S.A.W) observed it and did not disapprove it. In this way, that person received the tacit approval of the Prophet (S.A.W) regarding that particular action.

Sunnah: Literally, the word 'Sunnah' means 'a clear and smooth path'. This means the way of life which the Prophet (S.A.W) taught the people in theory and practice and for which, in his capacity as a teacher of Shari`ah (Deen), He (S.A.W) laid down ideal standards of leading a life which one should meet to earn Allah's approval through complete submission to HIS Commandments. This assignment was a necessary corollary to his status as a Prophet (S.A.W) and has been mentioned in the Holy Qur'an as follows:

Surah-e-Al-Imran verse # 164: "God did confer a great favour on the Believers when He sent among them a Prophet (S.A.W) from among themselves, rehearsing unto them the Signs of God, purifying them and instructing them in Scripture and Wisdom, while before that they had been in manifest error".

Surah-e-Al-Ahzab verse # 21: "You have indeed in the Prophet of God a beautiful pattern [of conduct] for anyone whose hope is in God and the Final Day, and who engages much in the praise of God".

Topic: 196 – Legal Position of Sunnah

During the Prophet's (S.A.W) lifetime the Quran and Sunnah were the only sources of Islamic Law and practices. The Quran provides the general injunctions that formed the basis of the Law, without going into all the details and secondary legislation, with the exception of a few injunctions that are established along with the general principles. These injunctions are not subject to change over time or with the changing circumstances of the people. The Quran, likewise, comes with the tenets of belief, sets down acts of worship, mentions the stories of the old nations, and provides moral guidelines.

The Sunnah comes in agreement with the Quran. It explains the meanings of what is unclear in the text, provides details for what is depicted in general terms, specifies what is general, and explains its injunctions and objectives. The Sunnah also comes with injunctions in harmony with the principles outlined in the Quran. The Sunnah is a practical expression of what is in the Quran. This expression takes many forms. Sometimes, it comes as an action performed by the Prophet (S.A.W). At other times, it is a statement that he made in response to something. Sometimes, it takes the form of a statement or action of one of the Companions that He (S.A.W) neither prevented nor objected to. On the contrary, He (S.A.W) remained silent about it or expressed his approval for it. The Sunnah explains and clarifies the Quran in many ways. It explains how to perform the acts of worship and carry out the laws that are mentioned in the Quran.

Topic: 197 – How to teach ‘Hadith and Sunnah’ (Grade 1-4 & 5-8)

When you become the teacher you will realise that it is a very sensitive subject and requires lot of study and practice. You should start teaching by using one term at one time i.e. Hadith or Sunnah. It would be better if you take both the overlapping subjects separately. It would be better if definitions of both the terms are given in the beginning and then teach them one by one. The topic can create many misunderstandings, confusions or ambiguities. It is therefore, important that both the terms should be taken separately and at the end the commonalities and minor differences should be explained. If you feel any confusion left in the minds of the students you must clear them. Give them the home work to write down the differences between Hadith and Sunnah.

Lesson No: 33**PILLARS OF ISLAM – (TOHEED)****Topic: 198 – Pillars of Islam. Toheed & Rasaalat Oneness of God**

There are five pillars of Islam and the first pillar is Toheed. One cannot become Muslim till the time he truly accepts from the core of his heart and soul that he believes in Oneness of Allah. It means that Allah is one and the only one. HE has no partner, none to advise HIM and no one can interfere in HIS sole rule and system. HE is the only one to be prayed. In Surah-e-Baqrah verse # 163 which reads as: “And your God is one God. There is no deity [worthy of worship] except HIM, the Entirely Merciful, the Especially Merciful.”

HE is beyond any comparison. The solar system, the day and night, the phases of Moon and Sun, the Sun set and Sun rise, everything works as HE desires. We offer prayers to HIM, only HE can grant life and death and we have to appear before HIM on the day of resurrection (life after death) and be answerable to HIM for our deeds. Firm belief in Toheed, sheds away all fears from the heart of a Muslim and it creates courage, bravery, patience, contentment and faith. Toheed grants to Muslims unity, equality and brotherhood.

Topic: 199 – References in Holy Quran

Quran has commanded us towards Toheed at several places in various ways.

- In our prayers when we recite verse # 4 Surah-e-Fateha we say “It is You we worship and You we ask for help.”
- Surah-e-Nisa verse # 36 which reads as: “Worship Allah and associate nothing with Him”
- Surah-e-Al-Anbiya verse # 25: “And We sent not before you any messenger except that We revealed to him that, "There is no deity except Me, so worship Me.”
- Addressing Prophet Moses God Says in Quran Surah-e-Taha verse # 14: “Indeed, I am Allah. There is no deity except Me, so worship Me and establish prayer for My remembrance.”
- Surah-e-Ikhlās verse # 1-4: “Say, "He is Allah, [who is] One, Allah, the Eternal Refuge. He neither begets nor is born, nor is there to Him any equivalent.”

Topic: 200 – Preconditions to Embrace Islam

There are certain preconditions to embrace Islam which one has to fulfill. One has to accept all those conditions from the core of his heart. In brief one has to surrender his free will to the will of God.

Iman-e-Mufasssal: Iman-e-Mufasssil or the Detailed declaration of faith; “I have faith in Allah and His Angels, His Books and His Messengers, and the Day of Judgment and that all good and evil and fate is from Allah and it is sure that there will be resurrection after death”.

Iman-e-Mujmal: Iman-e-Mujmal or the Summary declaration of faith; “I have faith in Allah as He is known by His Names and attributes and I accept all His commands, I confess it by saying from my mouth and core of my heart”.

Topic: 201 – Kalimahs

The 6 (six) Kalimahs are recorded in various books of knowledge, and are recited (and remembered) by Muslims across the globe. These kalimahs were compiled together for children to memorise and learn the basic fundamentals of a Muslim's beliefs. They are not found altogether complete in any one hadith or narration from the Prophet (S.A.W). However, some of them can be found individually in the narrations. The first Kalimah: لا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ

“There is no God but Allah (and) Muhammad is the Messenger of Allah”.

Second Kalimah:

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

“I bear witness that no-one is worthy of worship but Allah, the One alone, without partner, and I bear witness that Muhammad is His Man and Messenger”

Fourth Kalimah: “There is none worthy of worship except Allah. He is only One. (There is) no partner for Him. For Him (is) the Kingdom. And for Him (is) the Praise. He gives life and accuses death. And He (is) Alive. He will not die, never, ever. (Possessor of Majesty and Reverence). In His hand (is) the goodness. And He (is) the goodness. And He (is) on everything powerful”.

Topic: 202 – Surahs in Quran

Quran has total 114 surahs which cover all subjects and knowledge, pertaining to Islam which is required by a Muslim. They include entire history from creation of man and universe and the times to come. They also include the reasons of failures and punishments to some nations in the far past history. Almost all surahs guide us towards virtue by believing in Toheed and the other Messengers. Surah-e-Al-Aaraaf verse # 59 which reads as: “We had certainly sent Noah to his people, and he said, "O my people worship Allah; you have no deity other than Him.” Surah-e-Al-Aaraaf verse # 65 which reads as: “And to the 'Aad [We sent] their brother Hud. He said, "O my people, worship Allah; you have no deity other than Him.”

Surah-e-Al-Aaraaf verse # 73 which reads as: “And to the Thamud [We sent] their brother Salih. He said, "O my people, worship Allah; you have no deity other than Him.” Surah-e-Al-Aaraaf verse # 85 which reads as: “And to [the people of] Madyan [We sent] their brother Shu'ayb. He said, "O my people, worship Allah; you have no deity other than Him.” Surah-e-Anbiya verse #

25 which reads as: “And We sent not before you any messenger except that We revealed to him that, "There is no deity except Me, so worship Me."

Topic: 203 – Evidence of Rasalat in the Holy Quran

Since Quran has been revealed, through Wahi on the Prophet (S.A.W), the last Messenger, the Quran has mentioned it at various places in various contexts. Surah-e-Al-Baqarah verse # 136 which reads as: “Say, [O believers], "We have believed in Allah and what has been revealed to us and what has been revealed to Abraham and Ishmael and Isaac and Jacob and the Descendants and what was given to Moses and Jesus and what was given to the prophets from their Lord. We make no distinction between any of them, and we are Muslims [in submission] to Him. “Surah-e-Muhammad verse # 2 which reads as: “And those that believe and do righteous deeds and believe in what has been sent down upon Muhammad - and it is the truth from their Lord - He will remove from them their misdeeds and amend their condition.” Surah-e-Al-Ahzab verse # 40 which read as: “Muhammad is not the father of [any] one of your men, but [he is] the Messenger of Allah and last of the prophets. And ever is Allah, of all things, Knowing.” Surah-e-Al-Ahzab verse # 45-46 which read as: “O Prophet, indeed We have sent you as a witness and a bringer of good tidings and a warner. And one who invites to Allah, by His permission, and an illuminating lamp.” Surah-e-Al-Fateh verse # 48 which read as: “Muhammad is the Messenger of Allah.”

Lesson No: 34**PILLARS OF ISLAM --- NAMAZ (SALAATH)****Topic: 204 – Prayers is the Second Pillar of Islam**

Surah-e-Zarrayat verse # 56 which reads as: “And I did not create the jinn and mankind except to worship Me.” Salaath is an Arabic word and its translation is ‘Namaz’. Out of five pillars of Deen it is the second pillar. Namaz has to be offered five times in a day and night. In Quran-e-Hakeem and Ahadith maximum stress has been laid on offering Namaz regularly five times during a day and night. By offering regular prayers a human being remains neat and clean physically as well as, spiritually. Because he is saved from sins and allied dirt. When we offer Namaz as group after one Imam, the Namaz teaches us equality, mutual sympathy, brotherhood and tolerance.

It keeps us away from the sins and the bad acts which one performs. It is also recognition of a Muslim and a source to enter paradise therefore; it brings us closer to Allah and saves us from hell. On the day of resurrection, the first question would be asked about Namaz. As commanded by Allah it is a compulsion and not an option. In Surah-e-Al-Ankaboot verse # 45 Allah has commanded us as: “And regularly offer your Namaz, because surely Namaz stops you from bad and undesirable deeds.

Topic: 205 – Quran has commanded at Several Places to offer Namaz

Quran has commanded the Muslims to offer Namaz at several places. The importance of offering Namaz becomes evident once; one goes through various references in the Holy Quran. Quran commands that Namaz brings the offerers near and near to God Almighty and Allah loves them more and more. Quran also commands that Namaz is the difference between the true believers and others. Surah-e-Ar-Rome verse # 31 which reads as: “[Adhere to it], turning in repentance to Him, and fear Him and establish prayers and do not be of those who associate others with Allah” Surah-e-An-Nisa verse # 103 which reads as: “And when you have completed the prayer, remember Allah standing, sitting, or on your sides. But when you become secure, re-establish (regular) prayer. Indeed, prayer has been decreed upon the believers a decree of specified times.” In Surah-e-Al-Ankaboot verse # 45 Allah has commanded us as: “And regularly offer your Namaz, because surely Namaz stops you from bad and undesirable deeds.”

Topic: 206 – Timings and Method of Offering Prayers

Timings and method of offering prayers are very important. Quran-Hakeem has given general timings about different prayers. e.g Surah-e-Hud verse # 114 reads as: “And establish prayers at the two ends of the day and at the approach of the night.” {It indicates Fajr, Magrib and Isha prayers} Surah-e-Baqarah verse # 238 reads as: “Maintain with care the [obligatory] prayers and

[in particular] the middle prayer and stand before Allah, devoutly obedient.” {it indicates Asr prayers} Surah-e-Bani-Israiel verse # 78 reads as: “Establish prayers at the decline of the sun [from its meridian] until the darkness of the night and [also] the Quran of dawn. Indeed, the recitation of dawn is ever witnessed.” {it indicates Asr, Magrib and Fajr prayers} Surah-e-Bani-Israiel verse # 78 reads as: “Establish prayers at the decline of the sun [from its meridian] until the darkness of the night and [also] the Quran of dawn. Indeed, the recitation of dawn is ever witnessed.” {it indicates Asr, Magrib and Fajr prayers} Surah-e-Qaf verse # 39-40 reads as: “So be patient, [O Muhammad], over what they say and exalt [Allah] with praise of your Lord before the rising of the sun and before its setting. And [in part] of the night exalt Him and after prostration.” {It indicates Fajr, Dhuhr, Asr, Isha and Tahajjud prayers}

Topic: 207 – Types and Categories of Prayers

As we have studied that the prayers timings in the Quran are implied and thus if the verses quoted are read together, they clearly point towards the 5 obligatory (farz) prayers. A point to note when reading and understanding the Quran is that we must see how the Prophet (S.A.W) understood and implemented the verses.

Five obligatory (farz) prayers are as under;

Fajr; Dhuhr; Asr; Magrib; Isha

Every obligatory (farz) prayers include some other categories also. Prayers are divided into four different categories as under;

Farz Prayers: Farz prayers are compulsory for Muslims and are commanded by Allah. It has two sub-divisions:

Farz-e-ayn and Farz-e-kifayah

Farz-e-ayn; which is compulsory on all Muslims, for example offering Namaz five times a day, One who performs he gets the reward but one who does not perform he is a sinner, liable to be punished. One who rejects it altogether is a kafir (Unbeliever).

Farz-e-kifayah; which is not compulsory on all Muslims and even if a group of Muslims perform it the responsibility of all Muslims would be fulfilled, for example Namaz-i-janazah (Namaz for the dead).

2. Sunnah Prayers: The Sunnah prayers are offered by Muslims because it was the practice of Prophet (S.A.W).
3. Wajib Prayers: These prayers are also obligatory but of some lessor importance than the Farz prayers.

4. Nafil Prayers: Nafils are optional, or voluntary prayers which one can offer depending on one's will.

Each of the five daily prayers contains Fraz prayers and besides that, they also contain Sunnah, Wajib and Nafil prayers.

Topic: 208 – The Holy Prophet (S.A.W) Explained and Demonstrated Namaz

Although Quran has mentioned about prayers a number of times as it is the second pillar of Islam. We can also find from Quran that it is to be performed five times a day at home, alone or in congregation in the Mosque. As far as the practical demonstration of offering prayers is concerned that has been done by our Prophet (S.A.W) from performing Wazu till Dua. During the first Wahi Hazrat Gabriel (A.S) taught the Prophet (S.A.W) as how to offer prayers. According to Al-Bukhari Prophet Mohammed (S.A.W) had said: “Perform your prayers in the same manner you had seen me doing.”

- Surah-e-Al-Maidah verse # 6 reads as: O you who have believed, when you rise to [perform] prayers, wash your faces and your forearms to the elbows and wipe over your heads and wash your feet to the ankles.”

As reported by Imam-Muslim, Prophet (S.A.W) said, “Prayers without ablution (Wazu) is invalid”

Prophet (S.A.W) led the prayers throughout His (S.A.W) life and His (S.A.W) companions learnt everything from Him (S.A.W) to offer prayers. He (S.A.W) used to pray even the whole night till the time He (S.A.W) was told by the Allah Almighty in Surah-e-Muzamil verse # 1-3 : “O you who wraps himself [in clothing], Arise [to pray] the night, except for a little - Half of it - or subtract from it a little.”

Topic: 209 – Ahadiths about Namaz

Prophet (S.A.W) loved to pray and advise His (S.A.W) companions to regularly offer prayers. During last days of His (S.A.W) life in spite of very severe sickness He (S.A.W) led prayers. He (S.A.W) has quite often said many fascinating things about prayers as Allah has revealed on Him (S.A.W). According to His (S.A.W) sayings the second pillar of Islam is the most important beneath Allah and is a source of seeking the happiness of Allah. According to Bukhari and Muslim; Hazrat Ibni Masood (R.A) [a companion of Prophet Muhammed (S.A.W) once asked the prophet, “which act does Allah like the most” He (S.A.W) replied, “To offer Namaz in time.”

According to Muslim; narrated by Jabir (R.A) that Prophet (S.A.W) said: “The only wall that differentiates a Muslim from an unbeliever is Namaz and not offering Namaz wipes off this difference (that is, a Muslim not offering Namaz goes closer to disbelief)” According to Bukhari and Muslim; Narrated by Hazarat Abu-Hurairah (R.A): Prophet Muhammed (S.A.W) once

asked his companions, "If a stream is flowing in front of one's door and if he bathes in it five times daily, will any dirt remain on him?"

His companions replied "No dirt will remain on him." The Prophet Muhammed (S.A.W) explained "Similar is the case of offering Namaz five times a day, due to it Allah wipes off the sins." There are several Ahadith about Namaz. Prophet (S.A.W), at every step of life insisted upon companions, never to miss Namaz. The Holy Prophet (S.A.W) said, "Whoever gives up prayer has indeed disbelieved". He (S.A.W) also said, "Prayer has been made a coolness of my (S.A.W) eyes". It is enough to listen from the Prophet (S.A.W), "Namaz is the pillar of deen, if one regularly offered Namaz he strengthened the Deen and one quitted it, he quitted the Deen."

Lesson No: 35**PILLARS OF ISLAM --- ZAKAT****Topic: 210 – Zakat is the 3rd Pillar of Islam**

The third pillar of Islam is generally known as the compulsory charity or zakat. Giving charity to those who deserve, it is part of Muslims character and one of the Five Pillars of Deen. Zakat is viewed as "compulsory charity"; it is an obligation for those who have received their wealth from Almighty Allah to respond to those members of the community who are in need. The Arabic word 'zakat' literally means "purification", because zakat is considered to purify one's heart from greed. Love of wealth is natural and it takes firm belief in Allah for a person to part with some of his wealth. The whole concept of wealth is considered in Islam as a gift from Allah. Allah, who provided it to the person, made a portion of it for the poor, so the poor have a right over one's wealth. Zakat reminds Muslims that everything they have belongs to God. One should not expect or demand any worldly gains from the beneficiaries nor aim at making one's name as a philanthropist. The feelings of a beneficiary should not be hurt by making him feel inferior or reminding him of the assistance.

Topic: 211 – Commandment in the Holy Quran

Holy Quran states that wealth increases abundantly by giving zakat. As in Surah-e-Baqarah verse # 261 which reads as: "The example of those who spend their wealth in the way of Allah is like a seed [of grain] which grows seven spikes; in each spike is a hundred grains. And Allah multiplies [His reward] for whom He wills. And Allah is all-Encompassing and knowing."

It is also pointed out in the Quran that the reward increases according to the sincerity of the intentions. Surah-e-Baqarah verse # 276 which reads as: "Allah destroys interest and gives increase for charities. And Allah does not like every sinning disbeliever." There is a punishment for those who did not pay zakat mentioned in Holy Quran. As in Surah-e-Tobah verse # 34 which reads as: "And those who hold gold and silver and spend it not in the way of Allah - give them tidings of a painful punishment." Surah-e-Mujaadilath verse # 13 which reads as: "Have you feared to present before your consultation charities? Then when you do not and Allah has forgiven you, then [at least] establish prayer and give zakah and obey Allah and His Messenger. And Allah is acquainted with what you do." Surah-e-Fussilat verse # 7 which reads as: "Those who do not give zakah, and in the Hereafter they are disbelievers."

Topic: 212 – Nisaab

Zakat is mandatory for those who hold certain amount of wealth, called 'Nisaab' throughout the year. Zakat is not a type of tax on those with wealth, but a right that the poor have over rich one's as Allah commanded in Holy Quran. Surah-e-Al-Maa'arij verse # 24-25 as: "And those

within whose wealth is a known right, For the petitioner and the deprived.” As we have studied in Surah-e-Tobah verse # 34 Allah has commanded to pay zakat on the possession of Gold and Silver. Including all the precious metals and minerals along with Gold and Silver Nisab is fixed by Prophet (S.A.W).

According to Al-Bukhari and Muslim: Prophet (S.A.W) said: "There is no charity on what is less than five Uqiyyah (of silver), “{Note: One Uqiyyah of silver is 147 grams, thus five Uqiyyahs equal to 735 grams}. There is a difference of opinion amongst the scholars concerning Zakat on gold and silver jewelry that is kept for beautification and not sold for business purposes. The correct view is that there is Zakat due on it if it reaches the Nisab amount. The Nisab amount for Gold is twenty Mithqals, or 92 grams. If the amount of Gold and Silver is less than these amounts, there is no Zakat due upon one’s holder. Certain crops and grains that could be kept or stored require Zakat (Ushar) to be paid on them. As Allah commands in Surah-e-Al-Anaam verse # 6 reads as:

“And He it is who causes gardens to grow, [both] trellised and un-trellised, and palm trees and crops of different [kinds of] food and olives and pomegranates, similar and dissimilar. Eat of [each of] its fruit when it yields and give its due [zakah] on the day of its harvest. And be not excessive. Indeed, He does not like those who commit excess.”

And Nisab is fixed by Prophet (S.A.W) according to Al-Bukhari and Muslim: Prophet (S.A.W) said; “On a land irrigated by rain water or by natural water channels or land that is wet due to a nearby water channel. One-tenth (10%) is compulsory (as Zakat); on the land irrigated by a well. Half of a tenth (5%) is compulsory as Zakat on the yield of the land.” and ““There is no Zakat due on what is less than five Wasqs (of grains or vegetation” {Note: Five Wasqs are approximately 900 kg; of measured grain.}

Type of wealth on which Zakat is compulsory, Allah has commanded in Surah-e-Baqarah verse # 267 as: “O you who have believed, spend from the good things which you have earned and from that which We have produced for you from the earth. And do not aim toward the defective therefrom; spending [from that] while you would not take it [yourself] except with closed eyes. And know that Allah is Free of need and Praiseworthy.”

Topic: 213 – The Rate of Zakat and Other laws

Nowhere in the Quran is there any hint of a fixed rate. The 2.5% which is followed by Muslims around the world rate is not found in the Quran. But generally In Surah-e-Israa verse # 26-29 Allah says: “And give the relative his right, and [also] the poor and the traveler, and do not spend wastefully. Indeed, the wasteful are brothers of the devils, and ever has Satan been to his Lord ungrateful and if you [must] turn away from the needy awaiting mercy from your Lord which you expect, then speak to them a gentle word. And do not make your hand [as] chained to your neck or extend it completely and [thereby] become blamed and insolvent.”

The fixed amount of rates which are followed by Muslims around the world came from a very long Hadith narrated by Al-Bukhari from Hazrat Anas (R.A). And Allah has endorsed actions of Prophet (S.A.W) in the Holy Quran many times e.g. In Surah-e-Aal-Imran verse # 31 as: “Say, [O Muhammad], “If you should love Allah, then follow me, [so] Allah will love you and forgive you your sins. And Allah is Forgiving and Merciful. “The Quran outlines the recipients of the Zakat as in

Surah-e-Baqarah verse # 177: “Righteousness is not that you turn your faces toward the east or the west, but [true] righteousness is [in] one who believes in Allah, the Last Day, the angels, the Book, and the prophets and gives wealth, in spite of love for it, to relatives, orphans, the needy, the travelers, those who ask [for help], and for freeing slaves; [and who] establishes prayer and gives zakah;” Surah-e-Isra verse # 26 : “And give the relative his right, and [also] the poor and the traveler, and do not spend wastefully.”

Topic: 214 – It Eliminates Poverty

Zakat is one of the five pillars which constitute the foundation of Islam. So much stress is laid on the importance of Zakat in Islam that it has been mentioned in around eighty-two places in the Quran and in close connection with prayers. Prayer and Zakat are given precedence over other types of Islamic worship because prayer, which is offered purely for Allah’s sake, has an important role in restraining people from committing sinful and evil deeds, while Zakat has a greatly beneficial effect on both individuals and the society. Islam makes it obligatory on every Muslim to pay a certain “tax”, called Zakat, on their accumulated wealth. The money collected from this Zakat is to be distributed among the poor and needy. Zakat can solve the problem of poverty in the world. Consider the Zakat due on money only. Zakat is due at 2.5% on money that has been in one’s possession for over a year. Now consider this simple fact that only 600 richest individuals who possess around \$1.9 trillion dollars and if these 600 richest people in the world paid Zakat, we would have had \$47.5 billion dollars distributed among the poor. These are just figures to give the reader an idea of how much money, Zakat can generate.

Topic: 215 – It Builds the Economy of a Nation

Private zakat collection and disbursement programs are emerging in countries as diverse as the United States, Egypt, and Indonesia. These institutions, joined at times by state-led institutions, are experimenting with powerful Islamic financial tools to achieve lasting improvements in the lives of those in poverty and in the society as a whole. Dr. Kabir Hasan, professor of New Orleans University of USA mentioned; “If Zakat fund is collected and managed properly, it can be used to create a pool of funds, which can be used in financing development activities and can replace government expenditures.” In economic terms hoarding is a crime which causes the decrease in supply of resources and resultant prices go up therefore, Zakat is the economic tool, which

discourages the hoarding of resources and encourages the smooth mobility of resources in an economy.

Lesson No: 36**PILLARS OF ISLAM --- FASTING (ROZA)****Topic: 216 – Fourth Pillar of Islam**

Roza is the translation of an Arabic word ‘Saum’ and fasting is the English translation of Roza. Fasting during Ramzan is the fourth pillar of Islam. Fasting occurs once each year during the month of Ramadan, the ninth month of the Islamic calendar in which Quran has been revealed as in Surah-e-Baqarah verse # 185 which reads.

The month of Ramadhan [is that] in which was revealed the Qur'an, A guidance for the people and clear proofs of guidance and criterion. So whoever sights [the new moon of] the month, let him fast it; and whoever is ill or on a journey - then an equal number of other days. Allah intends for you ease and does not intend for you hardship and [wants] for you to complete the period and to glorify Allah for that [to] which He has guided you; and perhaps you will be grateful.”

Topic: 217 – Fasting was Mandatory Before Islam

Fasting is not unique to the Muslims. It has been practiced for centuries in connection with other religious ceremonies like Christians, Jews etc. and Allah mentions this fact in the Quran that Fasting was mandatory before Islam as Allah says in Surah-e-Baqarah verse # 183:

“O you who have believed, decreed upon you is fasting as it was decreed upon those before you that you may become righteous.” Hence, Fasting in the month of Ramadan is one of the ‘pillars’ of the Islamic faith. No more proof is required to establish its being obligatory and one denying it, denies the commandment of Allah. In encyclopedia Britannica the author of an article ‘Fasting’ says, “Although the principles and methodology of Fasting varies in different cultures and nations, weather and circumstances, however, there is hardly any religion in which Fasting has not been accepted”. He further writes, “Fasting is present as a religious tradition everywhere”. {Encyclopedia Britannica (11th edition) Volume 10 page 193-194} In nut shell Fasting is indispensable during the month of Ramzan to become righteous}.

Topic: 218 – Saum (Roza) Refrains

A man is full of desires and interests. Every person has his own needs and extreme desires which he wants to be fulfilled at any cost. In routine life everyone likes to eat the best fruit, food and other edibles or drinks. As a routine everyone wants to sleep and wake-up at his own pleasure time. Every man has got spiritual and physical adopted habits and needs. One wants to live his life according to his own desires. There are genuine needs and requirements also e.g. one has to eat, wear clothes, drink when thirsty, travel from place to place, make money and collect as much wealth as he can for his next generation. There is a storm of psychological desires in a personality of a person also.

One wants to live as luxurious life as possible. In nut shell lust, greed, uncontrolled desires, superiority, higher status and I-am-ness rules the life of a man. To control all these compelling habits and desires, according to the commandment of Allah, Sunnah of the Prophet (S.A.W) and abide by the rules of Deen is Fasting. Fasting demands quitting everything except those acts which lead us towards righteousness.

Topic: 219 – Timings are fixed

There are fixed timings for Fasting which cannot be changed or altered. In our own language ‘Sehri’ has to be consumed before ‘Subeh-e-Sadiq’ and after that nothing is to be consumed. Breaking the Fast is called ‘Aftaar’ and it has to be done after the complete sunset. These timings keep changing around the world and even within regions of a country. If violation of timings is done then Fasting is not complete and not acceptable by the Islamic law.

About Days it is mentioned in Surah-e-Baqarah verse # 184 as: “[Fasting for] a limited number of days.” Surah-e-Baqarah verse # 185 which reads: “The month of Ramadhan [is that] in which was revealed the Qur'an, a guidance for the people and clear proofs of guidance and criterion. So whoever sights [the new moon of] the month, let him fast it; and whoever is ill or on a journey - then an equal number of other days. Allah intends for you ease and does not intend for you hardship and [wants] for you to complete the period and to glorify Allah for that [to] which He has guided you; and perhaps you will be grateful.”

Whereas, about the time it is mentioned in Surah-e-Baqarah verse # 187 as: “And eat and drink until the white thread of dawn becomes distinct to you from the black thread [of night]. Then complete the fast until the sunset.”

This means that between this time we don't have to eat, drink, smell, use directly or indirectly anything which helps our hunger or thirst.

Topic: 220 – God Forgives the Sins of Roza Observers

The month of Ramzan and Fasting is a virtue and God forgives our sins. It changes the personality and thinking of a Muslim. One becomes really concerned for those who can't afford bread and butter because one experiences this act himself. Hence, one is convinced to help the poor which is a great virtue. Prophet (S.A.W) once said, “Fasting is purely for Me (S.A.W) and I (S.A.W) personally reward for Fasting”. Prophet (S.A.W) once said, “this is a month of patience and reward of patience is Paradise”. Hence, one is convinced to help the poor which is a great virtue.

This means that Fasting is a virtue and virtue in this world as well as, the world after. Surah-e-Baqarah verse # 184: “But to fast is best for you, if you only knew.” According to Al-Bukhari; narrated Abu Huraira(R.A): The Messenger of Allah (S.A.W) said: "... whoever fasts during

Ramadan out of sincere faith and hoping to attain Allah's rewards, then all his past sins will be forgiven." According to Al-Bukhari: The Messenger of Allah (S.A.W) said, "When the month of Ramadan starts, the gates of the heaven are opened and the gates of Hell are closed and the devils are chained." According to Imam Ahmad, Imam Nasa'i, and Imam Hakim: Abu Umamah reported: "I came to the Messenger of Allah (S.A.W) and said: 'Order me to do a deed that will allow me to enter Paradise.' He (S.A.W) said: 'Stick to fasting, as there is no equivalent to it.' Then I came to him again and he said: 'Stick to fasting.'"

Topic: 221 – Social Aspects of Fasting

Even from seeing the social aspects Fasting is a matchless and unique institution of Islam. It is unexampled and ever growing tree of infinite virtue. It helps in understanding the pains and suffering of the poor and the deprived. We practically understand the difficulties of those who go without food. Poverty is helped through Zakat and national economy is also boosted. One becomes very kind hearted because once he himself goes through the hard experiences. When we turn towards righteousness ourselves and observe the rules of virtue we then refrain from sinful acts. This gives birth to a much better, co-operating and caring society. Lot of things improves at social level also.

Fasting in Ramadan enables us to master the art of mature adaptability and Time-Management. We can easily understand this point when we realize that fasting makes people change the entire course of their daily life. When they make the change, they naturally adapt themselves to a new system and schedule, and move along to satisfy the rules. This, in the long run, develops in them a wise sense of adaptability and self-created power to overcome the unpredictable hardships of life. In nut shell Fasting is an institution for the improvement of moral and spiritual character of human being. The purpose of the fasting is to help develop self-restraint, self-purification, God-consciousness, compassion, the spirit of caring and sharing, the love of humanity and the love of God.

Lesson No: 37**PILLARS OF ISLAM --- HAJJ****Topic: 222 – Hajj is the Fifth Pillar of Islam**

Out of five pillars of Islam, Hajj is the fifth pillar. Hajj is Arabic word which means ‘intention’ or ‘making a mind’. It means to make up your mind to travel for a religious purpose which is adopted by the Muslims all over the world to go to Bait-ul-Allah shareef. These Muslims are called ‘Aazme-in-e-Hajj’. Islam has two types of worships, physical and wealth oriented. The greatness of this pillar is that it is a physical worship as well as, spending the wealth also. Sincerity and righteousness, humility and humbleness, worship and obedience, sacrifice, total surrender to the will of Allah and many other sentiments and conditions which are found in our permanent prayers are found alone in Hajj. However, it is essential that to perform Hajj one should un-biasedly assess his sentiments, feelings and intentions. One should perform every act with total sincerity and consciousness. Love for Allah must always dominate in one’s every act and he must strive to achieve for which Hajj has been made a pillar of Islam.

Topic: 223 – Pre-Qualifications for Hajj

The Fifth pillar of Islam i.e. Hajj is applicable to those who fulfil certain conditions.

- To perform Hajj one has to be a Muslim.
- One has to be mentally fit and not insane or suffering from any other mental disease.
- One has to be mature (Baligh).
- One has to possess enough resources to fulfil all the expenditure for travelling for Hajj, expenditures enroute and coming back. He must have enough money to look after all those who are dependent on him according to Shari’aa.
- One should not be under debt.
- One should not be guarantor to anyone. If he is a guarantor, he cannot perform Hajj till the time the guarantee is resolved.
- One should be free and not slave.
- One has to be physically fit to perform Hajj e.g. God forbid if one is blind, limping and too old etc. He can however, send somebody else for Hajj.
- The circumstances should be ideal for safe travelling e.g. if there is any war enroute and any threat to one’s life then it is an exception.

Topic: 224 – Manasik-e-Haji

Performance of Hajj follows a proper methodology and routine. There are many things included in various stages which are to be observed religiously. The usual method of performance of Hajj in performance of certain religious acts is very lengthy therefore: we will be brief about this sensitive topic. Ihraam; There is famous hadith of Prophet (S.A.W) that “actions are based on intentions”. As taqbeer is intention of Namaz, Ihraam is also like taqbeer of Hajj. After wearing Ihraam, one totally changes from worldly conditions to spiritual conditions.

There are set places called ‘Meeqat’ to wear Ihraam. It is unstitched dress comprising two pieces of clothes, one covering the lower portion of the body and other covering the upper portion of the body. While wearing Ihraam, some space is left on the right shoulder for doing any physical action. Tawaf means roam around the Khana Kaabah and pray from Almighty Allah. The last piece of prayers of Tawaf is verse # 20 of Surah-e-Al-Baqarah: “Our Lord, give us in this world [that which is] good and in the Hereafter [that which is] good and protect us from the punishment of the Fire.” Respect to Hajar-e-Aswad; It means black stone which is there forever. It is fixed in the wall of Kaabah Shareef that if we face it then Kaabah is in front of us. It is a start point to begin and end Tawaf. It is important to touch, kiss or at least wave hand to Hajar-e-Aswad when one passes by it after completing a round.

Topic: 225 – Manasik-e-Haji

Saa'i between Safa and Marwa; there are two famous hillocks which are no more there in their original shape however, signs are there. The Hajj performers first go to Safa and then Marwa and they pray to God for HIS mercy. As mentioned in Surah-e-Baqarah verse # 158: “Indeed, As-Safa and Al-Marwah are among the symbols of Allah. So whoever makes Hajj to the House or performs ‘Umrah- there is no blame upon him for walking between them. And whoever volunteers well - then indeed, Allah is appreciative and knowing.” Waqof-e-Arafah; on 9th of Zill-Hajj all Hajj performers stay at Arafat from late afternoon till sunset. This is real Hajj. They keep praying to Almighty for HIS mercy and benevolence. Till miles and miles it's a beautiful scene to watch an ocean of people in the same dress who all are almost praying to God and crying also for forgiveness of their sins and they make a new promise.

At this place standing near ‘Jabal-e-Rahmat’ the Ameer of Islam delivers Khutbah and warns them to discharge their duties. This great congregation reminds the ‘Roz-e-Hashr’. Probably this is the reason that Surah-e-Hajj starts with the concerns of ‘Roz-e-Hashr’. A flood of desire is created in the hearts of the people to ask for forgiveness and mercy from Allah. This particular event leaves indelible imprints on the hearts of the people over there. Stay at Muzdalfah; after sunset people go to Muzdalfah where, the famous Mosque named ‘Mashar-e-Haram’ is situated. The Hajj performers stay the night here and offer prayers at dawn. Quran has also referred it as in Surah-e-Baqarah verse # 198: “But when you depart from 'Arafat, remember Allah at al-

Mash'ar al-Haram. And remember Him, as He has guided you, for indeed, you were before that among those astray.”

Topic: 226 – Manasik-e-Haj

Stay at Mina; The Hajj performers stay in Mina for two to three days, they meet each other and make friendship here. There is big activity of sale and purchase here. This is the place for which the Holy Quran has said in Surah-e-Baqarah verse # 203: “And remember Allah during [specific] numbered days. Then whoever hastens [his departure] in two days - there is no sin upon him; and whoever delays [until the third] - there is no sin upon him - for him who fears Allah. And fear Allah and know that unto Him you will be gathered.” Qurbani (Sacrifice); It reminds everyone the symbolic ‘Qurbani’ of Hazrat Ismaiel (A.S). In these three days stay; people invite one and another, friends, beggars and the poor for offering food.

Surah-e-Hajj verse # 28: “and mention the name of Allah on known days over what He has provided for them of [sacrificial] animals. So eat of them and feed the miserable and poor.” Halaq-e-Raas (Hair cut); After ‘Qurbani’ the Hajj performers get their hair cut. Quran says in Surah-e-Al-Baqarah verse # 196: “And do not shave your heads until the sacrificial animal has reached its place of slaughter.” Rammi; In the plain of Mina there are three statues which are symbolically taken as ‘satins’. People throw pebbles (small stones) on them with full force and hatred. This reminds the occasion when satin tried to mislead Hazrat Ibrahim (A.S) when he (A.S) was going to obey the orders of Almighty Allah. The Hajj performers pray also.

Topic: 227 – How to teach ‘Five Pillars of Islam’

The pillars of Islam comprise practical application of the demands of the Holy Quran and Sunnah. The students must be told names of all the categories of prayers, specifically the compulsory and obligatory. Student must be told the names of all the prayers and the number and type of ‘Rakats’ to be offered in every prayer. They must also be told about Eid prayers, Tahajjad and Namaz-e-Janaza. Student must be told the names of all the prayers and the number and type of ‘Rakats’ to be offered in every prayer. They must also be told about Eid prayers, Tahajjad and Namaz-e-Janaza.

The students who reached the age of offering Namaz should be taken to the nearest Mosque and congregation prayers should be offered. Likewise they should be thoroughly taught about fasting and various terminologies for fasting. These pillars should also be practically demonstrated. Incentives should be kept for those who resort to real practice. They must be advised to respectfully and obediently advise their parents to pay Zakat if they are not doing it already. The students must be advised to seek advice from home or from the teacher if they have any queries about various pillars in their mind. The teachings of pillars of Islam must put it in their minds as to what’s the difference between sin and righteousness. They should be taught in a way that they remain regularly conscious to refrain from committing a minor or a major sin.

Lesson No: 38**BELIEF LIFE AFTER DEATH****Topic: 228 – Belief in Life after Death**

Although people usually talk about life after death but it is probably not from the heart and soul. This worldly life is so busy and charming that usually people forget about life after death. It can only be remembered if we regularly pray, recite Quran and study Sunnah with willing and devoted heart and mind. Surah-e-AL-Hadeed verse # 20 which reads as: “Know that the life of this world is but amusement and diversion and adornment and boasting to one another and competition in increase of wealth and children like the example of a rain whose [resulting] plant growth pleases the tillers; then it dries and you see it turned yellow; then it becomes [scattered] debris.” And in the Hereafter is severe punishment and forgiveness from Allah and approval. And what is the worldly life except the enjoyment of delusion.” This life is a temporary trial to separate the righteous from the evildoers. Allah reveals this reality in Surah-e-AL-Mulk verse # 2 which reads as:

“[He] who created death and life to test you [as to] which of you is best in deed - and He is the Exalted in Might, the Forgiving” The true purpose of life is not a decent job and a nice family. Rather, everybody has been created for one purpose to serve Allah. Which is mentioned in Surah-e-AL-Zurriyat verse # 56 which reads as: “And I did not create the jinn and mankind except to worship Me.”

Topic: 229 – Life after Death

Man is placed on earth only for a very short time. There, he will be tested, trained and then passed over to the Hereafter where he will stay forever. There is a direct relation between conduct on earth and the life beyond. The afterlife will be one of rewards and punishments which are commensurate with earthly conduct. Surah-e-Ankaboot verse # 64 reads as: “And this worldly life is not but diversion and amusement. And indeed, the home of the Hereafter - that is the [eternal] life, if only they knew.” Faith in life after death is one of the six fundamental beliefs required of a Muslim to complete his faith. Rejecting it renders all other beliefs meaningless.

Topic: 230 – Vices and Virtues

The vices are bad qualities, bad characteristics, demerits or weaknesses of human character which bring down human and make them as the worst of God’s creations. . The possessors of these vices have been threatened by the Quran with painful punishment especially in the Hereafter. The virtues are good qualities, good characteristics, merits or strengths of human character which raise human beings’ status above all other creatures and make them best of God’s creations. Many rewards have been promised in this world as well as in the next world for

those who possess these virtues. Surah-e-Hud verse # 112 reads as: “So remain on a right course as you have been commanded, [you] and those who have turned back with you [to Allah], and do not transgress. Indeed, He is seeing of what you do.”

- **A verse about anger:**

Surah-e-Al-Imran verse # 134 reads as: “Who spend [in the cause of Allah] during ease and hardship and who restrain anger and who pardon the people - and Allah loves the doers of good.”

- **About wealth:**

Surah-e-Al-Hamazah verse # 1-6 read as: “Woe to every scorner and mocker. Who collects wealth and [continuously] counts it He thinks that his wealth will make him immortal. No! He will surely be thrown into the Crusher. And what can make you know what the Crusher is? It is the fire of Allah, [eternally] fueled.”

- **About the virtues:**

Surah-e-Al-Baqarah verse # 3-5 read as: “Who believe in the unseen, establish prayer, and spend out of what We have provided for them, And who believe in what has been revealed to you, [O Muhammad], and what was revealed before you, and of the Hereafter they are certain [in faith]. Those are upon [right] guidance from their Lord, and it is those who are the successful.”

Topic: 231 – Day of Judgment

As justice is the main concern of Islam it is necessary that people should get justice in this world and the world hereafter. It sounds natural and logical that everyone should reap what he has sown. One should receive the fruit of his deeds. If one has sown flowers he should pluck flowers. If one has sown thorns he should pick thorns. Virtues breed virtues and vices breed vices. Surah-e-Al-Jumma'ath verse # 8 which reads as: “Say, "Indeed, the death from which you flee - indeed, it will meet you. Then you will be returned to the Knower of the unseen and the witnessed, and He will inform you about what you used to do. Surah-e-Zummar verse # 68-70 which read as: “And the Horn will be blown, and whoever is in the heavens and whoever is on the earth will fall dead except whom Allah wills Then it will be blown again, and at once they will be standing, looking on. And the earth will shine with the light of its Lord, and the record [of deeds] will be placed, and the prophets and the witnesses will be brought, and it will be judged between them in truth, and they will not be wronged. And every soul will be fully compensated [for] what it did; and He is most knowing of what they do.”

Surah-e-Isra verse # 13-14 which read as: “And [for] every person We have imposed his fate upon his neck, and and We will produce for him on the Day of Resurrection a record which he will encounter spread open. [It will be said], "Read your record. Sufficient is yourself against you this Day as accountant.”

Topic: 232 – Heavens and Hell

The worldly life which was given to test and separate the righteous and wrongdoers as Allah mentions it in Surah-e-AL-Mulk verse # 2 which reads as: “[He] who created death and life to test you [as to] which of you is best in deed - and He is the Exalted in Might, the Forgiving” Heaven or Hell is the reward or punishment respectively as Allah says in Surah-e-Nahal verse # 97 reads as: “Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do.”

- **Description of Heaven in**

Surah-e-Al-Imran verse # 15 reads as: “Say, “Shall I inform you of [something] better than that? For those who fear Allah will be gardens in the presence of their Lord beneath which rivers flow, wherein they abide eternally, and purified spouses and approval from Allah. And Allah is Seeing of [His] servants.”

- **Description of Hell in**

Surah-e-Ibraheem verse # 15-17 reads as: “And they requested victory from Allah, and disappointed, [therefore], was every obstinate tyrant. Before him is Hell and he will be given a drink of purulent water? He will gulp it but will hardly [be able to] swallow it. And death will come to him from everywhere, but he is not to die. And before him is a massive punishment.”

Topic: 233 – How to Teach ‘Belief in Life after Death’

In this extremely busy day to day life, one usually, almost forgets about life after death. If one reads the Holy Quran it becomes crystal clear that there is another life waiting for us which will be endless. The Prophet (S.A.W) also mentioned a number of times, in various ways to get prepared for the life hereafter. Quranic verses and ahadith should be quoted to the students to ensure that they believe in it from the core of their heart. It is also advisable that even in the other lectures small little running references should be given to the students to keep refreshing this undeniable fact. It must be stressed that righteousness is the ultimate aim of a Muslim and then the mercy and forgiveness of God is with him. It is very obvious even at physical level that virtue is reciprocated by virtue and vice is reciprocated by vice. Virtue wins paradise and sin earns hell.

Lesson No: 39**USSWA-E-HASSNA****Topic: 234 – Usswa-e-Hassna**

Prophet (S.A.W), messenger of Allah was an ideal human being who had been sent by God to teach all that is required by human being. Therefore we learn from Prophet Muhammad (S.A.W) how to develop morals and good character. Prophet Muhammad (S.A.W) was truthful and honest and people trusted Him (S.A.W) because He (S.A.W) earned their trust. He (S.A.W) did not lie or cheat and always kept His (S.A.W) promise. He (S.A.W) earned the title of: As-Sadiq, Al-Ameen (The one who is truthful and the one to be trusted). A person does not get to that level by words, His (S.A.W) actions and His (S.A.W) character must be such that people would believe what He (S.A.W) says and would trust his word. Surah-e-Al-Qalam verse # 4 which reads as: “And indeed, you [Muhammad] are of a great moral character.” Surah-e-Al-Ahzab verse # 21 which reads as: “There has certainly been for you in the Messenger of Allah an excellent pattern for anyone whose hope is in Allah and the Last Day and [who] remembers Allah often.”

Topic: 235 – Charity to Deserving

Surah-e-Al-Baqarah verse # 254 reads as: “O you, who have believed, spend from that which We have provided for you”. Surah-e-Al-Baqarah verse # 262 reads as: “Those who spend their wealth in the way of Allah and then do not follow up what they have spent with reminders [of it] or [other] injury will have their reward with their Lord, and there will be no fear concerning them, nor will they grieve.” Surah-e-Al-Baqarah verse # 273 reads as: “[Charity is] for the poor who have been restricted for the cause of Allah, unable to move about in the land. An ignorant [person] would think them self-sufficient because of their restraint, but you will know them by their [characteristic] sign. They do not ask people persistently [or at all]. And whatever you spend of good - indeed, Allah knows of it.”

According to Al-Bukhari; narrated by Abu Huraira (R.A): A man asked the Prophet (S.A.W), "O Allah's Messenger (S.A.W)! What kind of charity is the best?" He (S.A.W) replied. "To give in charity when you are healthy and greedy hoping to be wealthy and afraid of becoming poor. Don't delay giving in charity till the time when you are on the death bed when you say, 'Give so much to so-and-so and so much to so-and so,' as at that time the property is not yours but it belongs to so-and-so (i.e. your inheritors). “According to Al-Bukhari; narrated by ibn-e-Wahab (R.A): I heard the Prophet (S.A.W) saying, "O people! Give in charity as a time will come upon you when a person will wander about with his object of charity and will not find anybody to accept it, and one (who will be requested to take it) will say, "If you had brought it yesterday, I would have taken it, but today I am not in need of it."

Topic: 236 – Truthfulness

Islam is a religion which is guiding its followers in each and every step of their lives. Most of the Islamic teachings are based on some secrets that lead to very happy, peaceful and secure life. Truthfulness is another such great type of Islamic character. Truthfulness and avoidance of lie are two basic characters of a true Muslim. As Allah says in Surah-e-Toubah verse # 119: “O you who have believed, fear Allah and be with those who are true.” Our Prophet Muhammad (S.A.W) has so many times emphasized on this great quality. He (S.A.W), himself is a big example of truthfulness and this is one of the reason of His (S.A.W) popularity before the light of Islam. The people of Koraish called Him (S.A.W) ‘Sadiq’ and ‘Ameen’.

According to Muslim; narrated by Abdullah bin Masoud (R.A): The Prophet (S.A.W) said, “Truthfulness leads to righteousness and righteousness leads to Paradise. A man will keep speaking the truth and striving to speak the truth until he will be recorded with Allah as a *siddeeq* (speaker of the truth). Lying leads to wickedness and wickedness leads to Hell fire. A man will keep telling lies and striving to tell lies until he is recorded with Allah as a liar.” Truthfulness includes being truthful towards Allaah by worshipping Him sincerely; being truthful towards one’s own soul by making it adhere to the laws of Allah; and being truthful with people in one’s words and by keeping one’s promises, and in dealings such as buying, selling and marriage, so there should be no deceiving, cheating, falsifying or withholding of information. In nut shell a person should be the same on the inside and the outside.

Topic: 237 – No Back-Biting

Gheebah or backbiting means speaking about a Muslim in his absence and saying things that he would not like to have spread around or mentioned. The important aspect of Islam is to perfect the human character therefore, ethics is an integral part of Islam and if it is to be taken out of the character of a Muslim, then one can easily presume that the Muslim does not practice Islam in the true sense of the matter. When it comes to ethics, Islam has given guidelines about almost every ethical matter that should concern a Muslim. One of such matters is the most commonly and casually performed act of backbiting. Among the more sophisticated and learned people, backbiting might be a detested vice, however, the masses are unfamiliar with its curse and continue on doing it without any eye on the implications. According to Muslim; It was narrated from Abu Hurayrah (R.A) that the Messenger of Allah (S.A.W) said: “Do you know what gheebah (backbiting) is?” They said, “Allah and His Messenger know best.” He said, “Saying something about your brother that he dislikes.” It was said, “What if what I say about my brother is true?” He said, “If what you say is true then you have backbitten about him, and if it is not true, then you have slandered him.”

Surah-e-Al-Hujraat verse # 12: “O you, who have believed, avoid much [negative] assumption. Indeed, some assumption is sin. And do not spy or backbite each other. Would one of you like to eat the flesh of his brother when dead? You would detest it. And fear Allah; indeed, Allah is accepting of repentance and Merciful.”

Topic: 238 – Honouring the Promises

One of the virtues talked about in the Holy Quran is keeping of the Promise or Covenant. It has been mentioned as one of the special and distinct features of the faithful Muslims. Breaking of promise or breach of a covenant has been called therein as one of the habits of the polytheist (Mushrikeen) and hypocrite (Munafeqeen). Fulfillment of the promise is necessary. Similarly when an oath is taken, it should be redeemed. But this fulfillment of promise or the redeeming of the oath and pledges is necessary when the dealing is legitimate and concerns truth, otherwise honouring the promise in connection with something sinful and disobedience to Allah has no value, and there is no importance of oath in sin.

Allah commands in the Holy Quran in Surah-Az-Zummar verse # 20: “But those who have feared their Lord - for them are chambers, above them chambers built high, beneath which rivers flow. [This is] the promise of Allah. Allah does not fail in [His] promise.” Surah-e-Hajj verse # 47: “But Allah will never fail in His promise.” God Almighty has also commanded us that those who fulfill their promise are righteous and good people. Surah-e-Al-Baqarah verse # 177: “Righteousness is not that you turn your faces toward the east or the west, but [true] righteousness is [in] one who believes in Allah, the Last Day, the angels, the Book, and the prophets and gives wealth, in spite of love for it, to relatives, orphans, the needy, the traveler, those who ask [for help], and for freeing slaves; [and who] establishes prayer and gives zakah; [those who] fulfill their promise when they promise; and [those who] are patient in poverty and hardship and during battle. Those are the ones who have been true, and it is those who are the righteous.” True believers are really those who fulfill their promises. Quran commands in Surah-e-Al-Momenoon verse # 8: “And they who are to their trusts and their promises attentive”

Quran has mentioned about fulfilling the promises at a number of places. Prophet (S.A.W) has also demonstrated Himself (S.A.W) and mentioned a number of times, the importance of fulfillment of promises. Once, He (S.A.W) said “The one who does not fulfil his promise does not possess faith.” This means that fulfillment is basic requirement of faith.

Lesson No: 40**USSWA-E-HASSNA****Topic: 239 – Forgiveness & No Revenge**

Just as it is important to believe in God's mercy and forgiveness, it is also necessary to base human relations on forgiveness. We cannot expect God's forgiveness unless we also forgive those who do wrong to us. Forgiving each other, even forgiving one's enemies is one of the most important of Islamic teaching. Surah-e-Al-Shuraa verse # 37: "And those who avoid the major sins and immoralities, and when they are angry, they forgive." Surah-e-Al-Shuraa verse # 40: "And the retribution for an evil act is an evil one like it, but whoever pardons and makes reconciliation - his reward is [due] from Allah. Indeed, He does not like wrongdoers." Surah-e-An-Nahl verse # 126: "And if you punish [an enemy, O believers], punish with an equivalent of that with which you were harmed. But if you are patient - it is better for those who are patient."

Our Prophet (S.A.W) was a true example of forgiveness and no revenge. He (S.A.W) always overlooked other people's faults and bad behaviour. For long thirteen years people of Mecca left no stone unturned to insult Him (S.A.W), abuse Him (S.A.W), harm Him (S.A.W) and tease Him (S.A.W) using awful methods. Even to the extent that many a times they tried to take His (S.A.W) life. Ultimately He (S.A.W) had to migrate to Madina and yet the non-believers did not change their behaviour and fought many battles against Him (S.A.W). Ultimately He (S.A.W) had to migrate to Madina and yet the non-believers did not change their behaviour and fought many battles against Him (S.A.W).

Instead He (S.A.W) asked Allah to forgive them and show them the right path. What better example of forgiveness can be than this? Abdullah-bin-Ubbay, the leader of the hypocrites had worked all his life against Hazrat Mohammad (S.A.W). He intrigued with the chiefs of Mecca to wage war against Muslims; he withdrew his 300 men from the battle of Uhud and harms the interest of Muslims. Yet, the Holy Prophet (S.A.W) forgave him and always treated him gently.

For thirteen years, the people of Mecca had taunted and mocked at Him (S.A.W), and abused Him (S.A.W) bitterly. Yet, when He (S.A.W) conquered Mecca, He (S.A.W) did not take any revenge from anyone. Even Abu-Syfiyan, who had fought many battles against Him (S.A.W), was forgiven. Anyone who took refuge in his house was also forgiven. At the end Prophet (S.A.W) said, 'You all are free today'. Wahshy, who had murdered Prophet's (S.A.W) uncle Hazrat Hamza (R.A) he had forgiven him also. It was He (S.A.W), who never took revenge from anyone for personal reasons and forgave even His (S.A.W) bitterest enemies.

Topic: 240 – Preaching

Preaching means to spread the message of Allah i.e. the message of faith. It is not an easy task and requires manifold and multi-dimensional requirements, means and efforts. One has to face many unpleasant situations also. During the time of Prophet (S.A.W) the non-believers were practising different believes and were very firmly attached to those believes. It was almost an unmanageable challenge to put them on the right track. The House of Allah was full of Idols and there was no dearth of worshipers of Idols. They were rigid, stubborn, blind followers, hostile, revengeful and non-forgiving. They were also well to do and possessed physical power also. Under those circumstances the last Messenger of Allah, Hazrat Mohammad (S.A.W) had to preach Islam. Well! He (S.A.W) was equipped with all the virtuous qualities and guidance and protection of Allah. Allah desired Him (S.A.W) to preach HIS name and HIS orders.

Surah-e-Al-Maidah verse #67: “O Messenger, announce that which has been revealed to you from your Lord, and if you do not, then you have not conveyed His message. And Allah will protect you from the people. Indeed, Allah does not guide the disbelieving people.” Preaching was a difficult task which commenced right from the day the first Wahi was revealed on the Prophet (S.A.W). The first address of preaching was from the Koh-e-Safa which created friends and foes.

It is beyond doubt that there is no match to the manner of speech, behaviour with people, piety and righteousness, justice and kindness, honesty and fair dealing, patience, truthfulness and all other prophetic blessings. Even before Prophethood He (S.A.W) was titled ‘Sadiq (truthful) and Ameen (trustworthy)’ by the non-believers. The resolution of Black Stone issue, when He (S.A.W) was just 35 years was an excellent example of His (S.A.W) potential which was accepted by all those who later became His (S.A.W) opponents. He (S.A.W) had gone for preaching to very hostile places also and conveyed the message of Allah. Preaching in Mecca and places like Taif was really an up-hill task.

Ultimately He (S.A.W) created a group of ‘Sahabah’ who were always there with their true willingness to love and assist the Prophet (S.A.W). It is our Prophet (S.A.W) who spread Islam in the whole world in today there is no corner of the world from where the sound of Azan does not rise. He (S.A.W) had an un-exampled way of preaching. Once lot of people were sitting in His (S.A.W) company when He (S.A.W) said, “if a canal flows in front of the doors of anyone of you and you take bath five times a day in it do you think, any dirt will remain on your body?” All ‘Sahabah’ said, no. Prophet (S.A.W) then said, “Five Prayers are exactly like this and Allah forgive you for these prayers.” Hazrat Abu-Zarr Ghafari states that in autumn he (R.A) was accompanied with Prophet (S.A.W).

The dried leaves were automatically fallen down. The Prophet (S.A.W) held two branches of a tree and shook them heavily. Countless leaves dropped on the Earth. Hazrat Abu-Zarr (R.A) says that addressing him (R.A) Prophet (S.A.W) said, “When a Muslim offers Prayers exclusively for Allah his sins are pardoned as the leaves from this tree fell down.” Prophet (S.A.W) preached the

Deen throughout His (S.A.W) life by practical demonstration which was impressing for the people and then they embraced Islam. Like this a very strong number of people, called ‘Sahabah’ came into being who assisted the Prophet (S.A.W) for preaching Islam in the far flung areas. Allhamdo-lil-Allah we are Muslims because of that.

Topic: 241 – Good Behaviour

The Holy Prophet (S.A.W) set perfect examples of the best behaviour, politeness, fine manners and decency etc. Anyone who came into contact with Him (S.A.W) was deeply impressed by His (S.A.W) qualities. He (S.A.W) behaved with every one with civility and politeness and taught others to do the same by His (S.A.W) personal examples. It was this quality that won Him (S.A.W) the support and admiration of even His (S.A.W) enemies. It is reported by one of His (S.A.W) companions that Prophet (S.A.W) said, “The people from among you who are dear to Me (S.A.W) and will sit close to Me (S.A.W) on the day of Judgement are those who have good manners and are polite.” The Holy Prophet (S.A.W) used to stand up with feelings of love for some people when they came to meet Him (S.A.W). For example, when His (S.A.W) daughter Hazrat Fatima (R.A), came to meet Him (S.A.W), He (S.A.W) stood up, and kissed her (R.A) forehead with love.

He (S.A.W) stood up for His (S.A.W) foster mother, Bibi Haleema and spread a sheet of cloth for her to sit down. Whenever He (S.A.W) met someone, He (S.A.W) was the first to greet him and to shake hands. He (S.A.W) listened attentively anyone who spoke to Him (S.A.W) and turned to him with all His (S.A.W) being. The Holy Prophet (S.A.W) was a ruler of a vast empire, yet He (S.A.W) lived the life of an ordinary man. He (S.A.W) helped the poor, the orphans, the widows, the needy, was hospitable to strangers and travellers, was affectionate and loving towards His (S.A.W) family and friends and forgiving and merciful towards His (S.A.W) enemies, was fair and honest in His (S.A.W) dealings and just in deciding affairs of friends as well as, foes.

Quran says in Surah-e-Al-Anbia verse # 107: “And We have not sent you, [O Muhammad], except as a mercy to the worlds.” Quran says in Surah-e-Al-Anbia verse # 107: “And We have not sent you, [O Muhammad], except as a mercy to the worlds.” Surah-e-Al-Imran verse # 159: “So by mercy from Allah, [O Muhammad], you were lenient with them. And if you had been rude [in speech] and harsh in heart, they would have disbanded from about you. So pardon them and ask forgiveness for them and consult them in the matter. And when you have decided, then rely upon Allah. Indeed, Allah loves those who rely [upon Him].” Once a person came with the intentions to take His (S.A.W) life but when he saw Him (S.A.W) he became so nervous that his hands shivered and his sword fell on the ground. The Prophet (S.A.W) picked up his sword, could kill him but very politely He (S.A.W) forgave him.

He (S.A.W) was equally kind to birds and animals as well. Once a companion picked up some small birds from a nest and the big birds started making noise. The Prophet (S.A.W) asked to who has done it, on this the companion who had brought the small bird kept them back in the nest and the big bird became very happy. He (S.A.W) loved children as well. Once He (S.A.W) kissed Hazrat Hassan (R.A) in the presence of a villagers named 'Aqraa-bin-Haabis'. Seeing this he said he had ten children but he has never loved them like this. The Prophet (S.A.W) looked towards him and said, "if one is not kind to others, he never gets kindness." He (S.A.W) also said, "the one who does not love small children, is not from us."

Topic: 242 – Patience

Life is a combination of happiness and worries, pleasures and displeasures, goods and bads, vices and virtues, tests and turmoils and war and peace throughout. However, Allah is always there and the Prophet (S.A.W) has physically gone through many turmoils as He (S.A.W) was the last messenger of Allah and He (S.A.W) was given a big task to preach Islam. If we just have a look on Prophet's (S.A.W) own life, we come to know that there is hardly any hardship through which He (S.A.W) had not gone. He (S.A.W) was born orphan, lost His (S.A.W) mother at the age of 6 years in a far flung area. He (S.A.W) was brought up by His (S.A.W) grand father and uncle and He (S.A.W) was never a very wealthy man. The Prophet-hood had not dawned as yet and the society of Mecca was full of evils.

. There were lot of unbearable things in the society. Even at that time He (S.A.W) used to go cave of Hirra, to avoid evils and dislikings of the society and pray to God Almighty with total concentration. Ultimately the Wahi came and Prophet-hood started. When Prophet (S.A.W) started to complete the divine task that is to preach Islam He (S.A.W) had to suffer, torture and persecution at the hands of the Koraish but He (S.A.W) never trembled or left His (S.A.W) mission. Hardships and ease are a trial for you. Everything Allah chooses for you; from good or evil, is for your benefit.

Whatever occurred to you could not have missed you and what missed you could never have reached you. Rewards are only for those who are patient with the Decree of Allah. Surah-e-Al-Imran verse # 146: "Allah surely loves those who are the Sabireen (patient)." Surah-e-Baqarah verse # 155-156: "And We will surely test you with something of fear and hunger and a loss of wealth and lives and fruits, but give good tidings to the patient, Who, when disaster strikes them, say, "Indeed we belong to Allah , and indeed to Him we will return." Surah-e-An-Nahl verse # 42: "[They are] those who endured patiently and upon their Lord relied." Surah-e-Ar-Rome verse # 60: "So be patient. Indeed, the promise of Allah is truth. And let them not disquiet you who are not certain [in faith]." Surah-e-Ar-Raad verse # 24: "Peace be upon you for what you patiently endured. And excellent is the final home. "Surah-e-Al-Zummar verse # 10: "Indeed, the patient will be given their reward without account. " Keeping in view the messages of Allah, the Prophet

(S.A.W) faced everything and demonstrated unexampled patience. The Koraish taunted and mocked at Him (S.A.W), physically handled Him (S.A.W) and abused Him (S.A.W).

They even tried to kill Him (S.A.W). Once, when He (S.A.W) was praying in the Kaabah, someone rolled his sheet around His (S.A.W) neck and tried to strangle Him (S.A.W). But He (S.A.W) did not say anything to him. Another time when He (S.A.W) was in prostration during prayers, someone placed filth on His (S.A.W) back. He (S.A.W) still demonstrated patience. The non-believers called Him (S.A.W) a mad man, a poet and a magician. They also wrote poems to make fun of Him (S.A.W). The Holy Prophet (S.A.W) bore all this with patience and never asked Allah to punish them. Books and books have been written on the patience of the Prophet (S.A.W) and we need to follow Him (S.A.W) in order to become good Muslims.

Lesson No: 41**USSWA-E-HASSNA****Topic: 243 – Steadfastness**

Steadfastness means to believe in what one believes whatever the circumstances may be. It means to bear all odds, difficulties, tortures and oppositions and yet keep walking on the straight path. Allah Almighty also promises to reward for steadfastness to Islam. In Surah-e-Haa-Meem verse # 30-32: “Indeed, those who have said, “Our Lord is Allah” and then remained on a right course - the angels will descend upon them, [saying], “Do not fear and do not grieve but receive good tidings of Paradise, which you were promised. We were your allies in the worldly life and in the Hereafter. And you will have therein whatever your souls desire, and you will have therein whatever you request as accommodation from a [Lord who is] Forgiving and Merciful. “

Surah-e-Al-Imran verse # 159-160: “And when you have decided, then rely upon Allah. Indeed, Allah loves those who rely [upon Him] If Allah should aid you, no one can overcome you; but if He should forsake you, who is there that can aid you after Him? And upon Allah let the believers rely.” For a Muslim everything is found in the Holy Quran and life of the Prophet (S.A.W). Steadfastness is no exception to the life of our Prophet (S.A.W). He (S.A.W) spent His (S.A.W) sole life in odds but He (S.A.W) never deviated from the path that had been told to Him (S.A.W) by God Almighty. He (S.A.W) left commendable and unmatched examples of steadfastness in His (S.A.W) life. That is the ideal for us to follow. For thirteen long years the way He (S.A.W) was treated in Mecca, only He (S.A.W) could bear.

Threats, humiliation, tortures, lust, house arrest, in nut shell nothing was left by the non-believers to compel Him (S.A.W) to deviate steadfastness. It is a very famous incidents that a delegation of influential people came to His (S.A.W) uncle who had brought Him (S.A.W) up, and forced him in a threatening way to tell the Prophet (S.A.W) to stop preaching. At this the uncle called Him (S.A.W) and put Him (S.A.W) in picture about the threat etc. At this the steadfastness of Prophet (S.A.W) as a reaction will remain indelibly imprinted on the face of the time till the last day.

Responding to the conversation of His (S.A.W) uncle He (S.A.W) said, “If these non-believers keep the Sun on my (S.A.W) right palm and Moon on my (S.A.W) left palm still I (S.A.W) will not quiet preaching.” This is an ideal example of steadfastness. In battle of Badar His (S.A.W) very small force had won the war against a big and well equipped army. It was nothing but His (S.A.W) steadfastness. In the battle of Uhad in-spite of the difficult situation and war wounds, He (S.A.W) still remained steadfast. In the battle of Trench people had crumbled but He (S.A.W) remained just normal and steadfast. At the time of Treaty of Hudhabia, He (S.A.W) again displayed excellent steadfastness and unexampled farsightedness. The terrible situation of battle of Tabooq is either not a small example.

The conspiracies of the hypocrites, arrows of concocted blames and many other fake blames could not de-track the Prophet (S.A.W). He (S.A.W) faced all these oppositions, tests and storms standing steadfast like a strong mountain. But this was all for virtue and righteousness and this is the lesson for us.

Topic: 244 – Sincerity and Piety

The word ‘Ikhlas’ (sincerity) derives its origin from ‘Khalis’ which means pure. Therefore, the word Khalis is used for a pure thing in which nothing is mixed. In our day to day human relations this quality aims at purely working for a person or purpose which does not aim at any personal interest, exhibition or personal gain. In Islam Ikhlas means the same that is pure and it aims at doing any good thing purely for the prayer of Allah and to keep Allah happy. A person who resorts to this is called sincere or Mukhlis. In simple words our act should be purely to please Allah or help someone without having any personal motive or gain. Ikhlas (sincerity) in our actions and statements is of utmost importance for the acceptance of our deeds.

According to Al-Bukhari and Muslim narrated that ‘Hazrat Umar (R.A) said, "I heard the Messenger of Allah (s) say: "Verily, the reward of deeds depends upon the Niyyah (intentions) and every person will get the reward according to what he has intended. “ Surah-e-Baqarah verse # 3: “This is the Book about which there is no doubt, guidance for those conscious of Allah.” Taqwa is one of those unique words in the Arabic language that cannot simply be translated into a word or two in English. As a result, many translators struggle to bring out the real meaning of the word taqwa. Literally, taqwa means to protect and could be that one protects himself from the Wrath of Allah by protecting himself from indulging in things that Allah forbids.

In the Shariah, taqwa as used in the Quran repeatedly, signifies the obedience to the Rules of Islam while avoiding Haraam, and additionally abstaining from unsuitable things in life. Taqwa is mentioned in the Qur’an many times over and Allah has ordered each and every Muslim to have taqwa. Surah-e-Baqarah verse # 177: “Righteousness is not that you turn your faces toward the east or the west, but [true] righteousness is [in] one who believes in Allah , the Last Day, the angels, the Book, and the prophets and gives wealth, in spite of love for it, to relatives, orphans, the needy, the traveler, those who ask [for help], and for freeing slaves; [and who] establishes prayer and gives zakah; [those who] fulfill their promise when they promise;

And [those who] are patient in poverty and hardship and during battle. Those are the ones who have been true, and it is those who are the righteous.” Surah-e-Al-Hujrat verse # 13: “O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted.” According to Tirmizi; “The Prophet (S.A.W) said, “The most common thing which leads people to Paradise is taqwa of Allah and good conduct.”

In fact sincerity and piety or Taqwa and Ikhlas are overlapping each other in many aspects. If one of these is neglected the other one automatically gets neglected. They are welded together and have to be observed in letter and spirit together.

Topic: 245 – Justice and Kindness

Kindness (Ehsan) means that vice should not be reciprocated by vice, rather should be neglected or forgiven. It also means that effort should be made to take lead in doing something good and virtue should be reciprocated by virtue. It also means that anything which is done should be done in the best possible manner. Kindness and justice are inseparably welded together. Justice is the master of virtues and the course to peace. Islam has glorified justice and encouraged it through numerous texts of the Quran and the Sunna. Surah-e-Nahl verse # 90: “Indeed, Allah orders justice and good conduct (Ehsan) and giving to relatives and forbids immorality and bad conduct and oppression. He admonishes you that perhaps you will be reminded.” Surah-e-Al-Anaam verse # 152: “And do not approach the orphan's property except in a way that is best until he reaches maturity. And give full measure and weight in justice. We do not charge any soul except [with that within] its capacity. And when you testify, be just, even if [it concerns] a near relative. And the covenant of Allah fulfill. This has He instructed you that you may remember.”

Surah-e-Al-Maidha verse # 8:

“O you who have believed, be persistently standing firm for Allah, witnesses in justice, and do not let the hatred of a people prevent you from being just. Be just; that is nearer to righteousness. And fear Allah; indeed, Allah is acquainted with what you do.” Surah-e-Baqarah verse # 195: “And do good (Ehsan); indeed, Allah loves the doers of good (Mohsineen).”

Surah-e-Al-Qasas verse # 77:

“But seek, through that which Allah has given you, the home of the Hereafter; and [yet], do not forget your share of the world and do well (Ehsan) as Allah has done well (Ehsan) to you. And desire not corruption in the land. Indeed, Allah does not like corrupts. “About kindness there is a famous Hadith that “Kindness is a mark of faith, and whoever is not kind has no faith.” The complete life of our Prophet (S.A.W) was a sample of justice and kindness. He (S.A.W) did not take even personal revenge from any one rather told His (S.A.W) companions to neglect small little misdoings of each other.

Prophet (S.A.W) forgave His (S.A.W) enemies also and prayed to Allah to put them on the right track. Justice and kindness are sources of peace and development as well. The best shape of kindness and justice is kind behavior. Forgive someone even if he does something wrong. If someone performs virtue with you try to perform better virtue than him or at least don't leave justice and kindness under any circumstances. If someone performs an act of vice which can create encouragement of cruelty then the matter should be handed over to the court so that the

other people remain safe. We can say that justice gets the first importance in the society and Allah also desires that. The foundation of universal system is based on this and through justice human society can stay comfortable.

Topic: 246 – How to teach ‘Usswa-e-Hassna’ (Grade 1-4 & 5-8)

- Usswa-e-Hassna is the most important topic which requires tremendous hard work for teaching the students. Once you become teacher you must thoroughly study whole life of Prophet (S.A.W) (Seerat-un-Nabi). There is no good or virtuous thing which is not there in the life of prophet (S.A.W). When you are teaching them the subjects like following, make sure that first you give the definition and never forget to give examples. charity to deserving,
- truthfulness,
- no back biting
- Honouring the promises
- Forgiveness / no revenge
- Preaching
- Good behavior
- Patience
- Steadfastness
- Sincerity and Piety
- Justice and kindness

Your style of teaching should bring positive change in the personality of the students including their better academic performance. This is such a subject which automatically goes in the hearts and brains of the students if they are taught according to the temperament of the subject. It is so because the bracket of life through which they are going they have not made any strong opinions or habits. Therefore, if they are taught the subject with love for God, the Prophet (S.A.W) and the Holy Book they will definitely have soft hearts to absorb your instructions. Also tell them to remember some small verses of Quran, with translation, relating to a subject.

Lesson No: 42**MUSLIM SCIENTIST****Topic: 247 – Muslim Scientists Al-Berooni**

Abu Rehan Mohammad Ibn Ahmad Al-Berooni was one of the well-known figures associated with the court of King Mahmood Ghaznawi, who was one of the famous Muslim kings of the 11th century C.E. Al-Berooni was a versatile scholar and scientist who had equal ability in physics, metaphysics, mathematics, geography and history. Born in Iran in a village near a city of 'Khwarzem' in 973 C.E., he was a contemporary of the well-known physician Ibn-e-Sina. At an early age, the fame of his scholarship went around and when Sultan Mahmood Ghaznawi conquered his homeland, he took Al-Berooni along with him in his journeys to India several times and thus he had the opportunity to travel all over India during a period of 20 years. He learnt Hindu philosophy, mathematics, geography and religion from Pandits to whom he taught Greek and Arabic science and philosophy. He died in 1048 C.E. at the age of 75, after having spent 40 years in thus gathering knowledge and making his own original contributions to it.

He recorded observations of his travels through India in his well-known book Kitab al-Hind which gives a graphic account of the historical and social conditions of the sub-continent at that time. At the end of this book he makes a mention of having translated two Sanskrit books into Arabic, one called Sakaya, which deals with the creation of things and their types, and the second, Patanjali dealing with what happens after the spirit leaves the body. His descriptions of India were so complete that even the Ain-i-Akbari written by Abu-al-Fazal during the reign of Akbar, 600 years later, owes a great deal to Al-Berooni's book. He observed that the Indus valley must be considered as an ancient sea basin filled up with alluvials. On his return from India, Al-Berooni wrote his famous book Qanun-i Masoodi (al-Qanun al-Masudi, fi al-Hai'a wa al-Nujum), which he dedicated to Sultan Masood. The book discusses several theories of astronomy, trigonometry, solar, lunar, and planetary motions and relative topics. In another well-known book Al-Athar Al-Baqia, he has attempted a connected account of ancient history of nations and the related geographical knowledge.

In this book, he has discussed the rotation of the earth and has given correct values of latitudes and longitudes of various places. He has also made considerable contribution to several aspects of physical and economic geography in this book. His other scientific contributions include the accurate determination of the densities of 18 different stones. He also wrote the Kitab-al-Saidana, which is an extensive materia medica that combines the then existing Arabic knowledge on the subject with the Indian medicine. His book the Kitab-al-Jamahir deals with the properties of various precious stones. He was also an astrologer and is reputed to have astonished people by the accuracy of his predictions. He developed a method for trisection of angle and other problems which cannot be solved with a ruler and a compass alone. Al-Berooni discussed,

centuries before the rest of the world, the question whether the earth rotates around its axis or not. He was the first to undertake experiments related to astronomical phenomena. His scientific method, taken together with that of other Muslim scientists, such as Ibn al-Haitham, laid down the early foundation of modern science. He was the first to undertake experiments related to astronomical phenomena. His scientific method, taken together with that of other Muslim scientists, such as Ibn al-Haitham, laid down the early foundation of modern science. He ascertained that as compared with the speed of sound the speed of light is immense. He explained the working of natural springs and artesian wells by the hydrostatic principle of communicating vessels.

His investigations included description of various monstrosities, including that known as "Siamese" twins. He observed that flowers have 3,4,5,6, or 18 petals, but never 7 or 9. He has been considered as one of the greatest scientists of Islam, and, all considered, one of the greatest of all times. His critical spirit, love for truth and scientific approach were combined with a sense of toleration. His enthusiasm for knowledge may be judged from his claim that the phrase Allah is Omniscient does not justify ignorance.

Topic: 248 – Muslim Scientists Mousa Al-Kharzmi

Al-Khwarizmi was one of the greatest mathematicians ever lived. He was born in 780 A.D in Russia in an area which was then known as Kharzm which is now called 'Kheav'. He died in 850 A.D. He was the founder of several branches and basic concepts of mathematics. He is also famous as an astronomer and geographer. Al-Khwarizmi influenced mathematical thought to a greater extent than any other medieval writer. He is recognized as the founder of Algebra, as he not only initiated the subject in a systematic form but also developed it to the extent of giving analytical solutions of linear and quadratic equations. The name Algebra is derived from his famous book *Al-Jabr wal-Muqabilah*. He developed in detail trigonometric tables containing the sine functions, which were later extrapolated to tangent functions. Al-Khwarizmi also developed the calculus of two errors, which led him to the concept of differentiation. He also refined the geometric representation of conic sections.

The influence of Al-Khwarizmi on the growth of mathematics, astronomy and geography is well established in history. His approach was systematic and logical, and not only did he bring together the then prevailing knowledge on various branches of science but also enriched it through his original contributions. He synthesized Greek and Hindu knowledge and also contained his own contribution of fundamental importance to mathematics and science. He adopted the use of zero, a numeral of fundamental importance, leading up to the so-called arithmetic of positions and the decimal system. His pioneering work on the system of numerals is well known as "Algorithm," or "Algorism." In addition to introducing the Arabic numerals, he developed several arithmetical procedures, including operations on fractions.

In addition to an important treatise on Astronomy, Al-Khwarizmi wrote a book on astronomical tables. Several of his books were translated into Latin in the early 12th century by Adelard of Bath and Gerard of Cremona. The treatises on Arithmetic, *Kitab al-Jam'a wal-Tafreeq bil Hisab al-Hindi*, and the one on Algebra, *Al-Maqala fi Hisab-al Jabr wa-al-Muqabalah*, are known only from Latin translations. It was this later translation which introduced the new science to the West "unknown till then." This book was used until the sixteenth century as the principal mathematical text book of European universities. His astronomical tables were also translated into European languages and, later, into Chinese. The contribution of Al-Khwarizmi to geography is also outstanding. He not only revised Ptolemy's views on geography, but also corrected them in detail. Seventy geographers worked under Khwarizmi's leadership and they produced the first map of the globe (known world) in 830 C.E. Caliph Mamun-al-Reashid had established a science academy called 'Bait-ul-Hikmat'.

When he heard about this academy he went to Bagdad and he was made a member of its management. He is also reported to have collaborated in the degree measurements ordered by khalifah (Caliph) Mamun al-Rashid were aimed at measuring of volume and circumference of the earth. His geography book entitled "*Kitab Surat-al-Ard*," including maps, was also translated. His other contributions include original work related to clocks, sundials and astrolabes. He also wrote *Kitab al-Tarikh* and *Kitab al-Rukhmat* (on sundials).

Topic: 249 – Muslim Scientists Ibn-ul-Haytham

Abu Ali Hasan Ibn al-Haitham was one of the most eminent physicists, whose contributions to optics and the scientific methods are outstanding. Known in the West as Alhazen, Ibn al-Haitham was born in 965 C.E. in Basrah and lived till 1035, and was educated in Basrah and Baghdad. Thereafter, he went to Egypt, where he was asked to find ways of controlling the flood of the Nile. He also travelled to Spain and, during this period, he had ample time for his scientific pursuits, which included optics, mathematics, physics, medicine and development of scientific methods on each of which he has left several outstanding books. He made a thorough examination of the passage of light through various media and discovered the laws of refraction. He also carried out the first experiments on the dispersion of light into its constituent colours. His book *Kitab-al-Manadhir* was translated into Latin in the middle Ages, as also his book dealing with the colours of sunset. He dealt at length with the theory of various physical phenomena like shadows, eclipses, the rainbow, and speculated on the physical nature of light.

He is the first to describe accurately the various parts of the eye and give a scientific explanation of the process of vision. He also attempted to explain binocular vision, and gave a correct explanation of the apparent increase in size of the sun and the moon when near the horizon. He is known for the earliest use of the camera obscura. He contradicted Ptolemy's and Euclid's theory of vision that objects are seen by rays of light emanating from the eyes; according to him the rays originate in the object of vision and not in the eye. Through these extensive researches on optics,

he has been considered as the father of modern Optics. The Latin translation of his main work, Kitab-al-Manadhir, exerted a great influence upon Western science e.g. on the work of Roger Bacon and Kepler. It brought about a great progress in experimental methods. His research in catoptrics centred on spherical and parabolic mirrors and spherical aberration. He made the important observation that the ratio between the angle of incidence and refraction does not remain constant and investigated the magnifying power of a lens.

His catoptrics contains the important problem known as Alhazen's problem. It comprises drawing lines from two points in the plane of a circle meeting at a point on the circumference and making equal angles with the normal at that point. This leads to an equation of the fourth degree. In his book Mizan al-Hikmah Ibn al-Haitham has discussed the density of the atmosphere and developed a relation between it and the height. He also studied atmospheric refraction. He discovered that the twilight only ceases or begins when the sun is 19° below the horizon and attempted to measure the height of the atmosphere on this basis. He has also discussed the theories of attraction between masses, and it seems that he was aware of the magnitude of acceleration due to gravity. The list of his books runs to 200 or so, very few of which have survived. Even his monumental treatise on optics survived through its Latin translation.

In his writing, one can see a clear development of the scientific methods as developed and applied by the Muslims and comprising the systematic observation of physical phenomena and their linking together into a scientific theory. This was a major breakthrough in scientific methodology, as distinct from guess and gesture, and placed scientific pursuits on a sound foundation comprising systematic relationship between observation, hypothesis and verification. Ibn al-Haytham's influence on physical sciences in general and optics in particular, has been held in high esteem and, in fact, it ushered in a new era in optical research, both in theory and practice.

Topic: 250 – Muslim Scientists Jabber Bin Hayyan

Abu Musa Jabir ibn Hayyan was born in 721 in Kufah, Iraq. He is known as the father of Arab chemistry. He was an Arabic doctor and chemist. Jabber was the one who laid the foundations for modern scientific chemistry. He studied under the great teacher Imam Jaffar Al-Sadiq. Jabir ibn Hayyan is widely considered as the father of Chemistry but he was also an astronomer, pharmacist, physician, philosopher and engineer. He is credited for the discovery of nineteen different substances which we call element in modern chemistry. He was the first person to introduce the experimental method in chemistry. Jabir perfected the use of various chemical processes used in the modern chemistry laboratory, such as distillation, crystallization and sublimation etc. Using some of those methods he produced concentrated acetic acid from vinegar. He synthesized hydrochloric acid by heating salt and sulfuric acid and nitric acid by

heating with sulfuric acid. By mixing hydrochloric acid with nitric acid he invented a supper acid called 'aqua regia' which could dissolve even gold.

He also isolated citric acid from lemon and tartaric acid from the residual left after wine making. The discoveries of these acids especially aqua regia helped the chemists to extract and purify gold and other metals for the next thousand years. This can be considered as a land- mark achievement in the field of chemistry more than thousand years ago. Jabir divided the substance into three categories; first group he called Spirits substance which vaporize on heating, like sulfur, ammonium chloride, camphor and arsenic etc, second group he called Metals like copper, silver, gold, iron and lead etc the third group he called Non-malleable like rocks, charcoal. The categorizations of substance finally lead to divide the elements into the modern classification of elements into metals and non-metals.

According to "The Cultural Atlas of Islam" by Ismail al-Faruqi Jabir invented a kind of paper that resisted fire, and an ink that could be read at night. He invented an additive which, when applied to an iron surface, inhabited rust and when applied to a textile, would make it water repellent. He applied his knowledge of chemistry to improve the manufacturing processes of steel and other metals. Several instruments which he designed a thousand years ago are still being used in modern chemical laboratory such as retort, pipette and test tube. Jabir bin Hayyan defined chemical combination as union of the elements together in small particles, too small for the naked eyes to see without loss of their characteristics. This idea was not very far from idea of John Dalton about the atoms, the English chemist and physicist who discovered it ten centuries later. The writings of Jabir Ibn Hayyan can be divided into several categories. The 112 books dedicated to vizier of Khalifa Harun al-Rashid include the Arabic version of the Emerald Tablet, an ancient work that is the foundation of the "spiritual" alchemy.

In the middle Ages it was translated into Latin and widely used among European chemists. The seventy books, most of which were translated into Latin during the middle Ages includes the Kitab al-Zuhra ("Book of Venus") and the Kitab al-Ahjar ("Book of Stones"). Several technical terms introduced by Jabir, such as alkali has become part of scientific vocabulary. This man was one of the greatest geniuses ever born, the Europeans translated his work into their languages and five hundred books and essays can be found in the national libraries of France, Germany and UK. There is no doubt that his writing and inventions strongly stimulated the development of modern chemistry in Europe.

Lesson No: 43**MUSLIM SCIENTIST****Topic: 251 – Ommar Khayyam**

Omar Khayyam was one of the major mathematicians and astronomers of the medieval period. He was acknowledged as the author of the most important treatise on algebra before modern times. This is reflected in his Treatise on demonstration of Problems of Algebra giving a geometric method for solving cubic equations by intersecting a hyperbola with a circle. His significance as a philosopher and teacher, and his few remaining philosophical work, has not received the same attention as his scientific and poetic writings. Omar Khayyam was born on the 18th of May, 1048 AD in Iran. Omar Khayyam's full name was Ghiyath al-Din Abu'l-Fath Umar Ibn Ibrahim Al-Nisaburi al-Khayyami. He was born into a family of tent makers. He spent part of his childhood in the town of Balkh, northern Afghanistan, studying under Sheik Muhammad Mansuri.

Later on, he studied under Imam Mowaffaq Nishapuri, who was considered one of the greatest teachers of the Khorassan region. Khayyam had notable works in geometry, particularly on the theory of proportions. He was a Persian polymath, mathematician, philosopher, astronomer, physician, and poet. He wrote treatises on mechanics, geography, and music. The treatise of Khayyam can be considered as the first treatment of parallels axiom which is not based on petition principle but on more intuitive postulate. Khayyam refutes the previous attempts by other Greek and Persian mathematicians to prove the proposition. And he refused the use of motion in geometry. Khayyam was the mathematician who noticed the importance of a general binomial theorem. The argument supporting the claim that Khayyam had a general binomial theorem is based on his ability to extract roots.

Khayyam was part of a panel that introduced several reforms to the Persian calendar. On March 15, 1079 A.D. Sultan Malik Shah, accepted this corrected calendar as the official Persian calendar. Khayyam's poetic work has eclipsed his fame as a mathematician. He has written about a thousand four-line verses or quatrains. In the English-speaking world, he was introduced through the Rubáiyát of Omar Khayyam which is rather free-wheeling English translations by Edward FitzGerald (1809-1883). Khayyam's personal beliefs are discernible from his poetic oeuvre. In his own writings, Khayyam rejects strict religious structure and a literalist conception of the afterlife. Khayyam taught for decades the philosophy of Avicenna, especially in his home town Nishapur, till his death. Khayyam, the philosopher can be understood from two rather distinct sources. One is through his Rubaiyat and the other through his own works in the light of the intellectual and social conditions of his time. As a mathematician, Khayyam has made fundamental contributions to the Philosophy of mathematics especially in the context of Persian Mathematics and Persian philosophy with which, most of the other Persian scientists and

philosophers such as Biruni, and Tusi are associated. Omer Khayyam passed away on December the 4th 1131 in Nishapur, Persia now known as Iran.

Topic: 252 – Bu-Ali Seena

Bu Ali al-Hussain Ibn Abdallah Ibn Sina was a Persian physician and philosopher. He was born in 980 A.D. at Afshana near Bukhara then capital of the Samanid Dynasty. The young Abu Ali received his early education in Bokhara, and by the age of ten had become well versed in the study of the Quran and various sciences. He started studying philosophy by reading various Greek, Muslim and other books on this subject and learnt logic and some other subjects from Abu Abdallah Natili, a famous philosopher of the time. While still young, he attained such a degree of expertise in medicine that his renown spread far and wide. At the age of 17, he was fortunate in curing Nooh Ibn Mansour, the Samanid King, of an illness in which all the well-known physicians had given up hope. On his recovery, the King wished to reward him, but the young physician only desired permission to use his uniquely stocked library. Bu-Ali Sina also suggested that the way to good health was in physical exercise and diet, and not in magical remedies.

He was a scholar in many sciences. He wrote a book called The Book of Healing, which lays out many principles of physics and geology. He wrote that mountains are formed by folds in the crust of the earth (like the Himalaya). For this he is also called the Father of Geology. He wrote four books refuting alchemy, following after ibn Hayyan and al-Kindi. He also invented the refrigerated coil, which is important for distillation. He also wrote books on philosophy, psychology, engineering, astronomy and theology. He is also considered a great poet. Avicennism (European scholars call him Avicenna) is the philosophy he founded, which emphasizes that knowledge is gained by observation and experimenting, and rejects magic and miracles. In 997 A.D his skills came handy when the Emir of Bukhara fell dangerously ill. But afterwards, his life was quite turbulent, because of war and politics.

When the ruling dynasty of Bukhara fell in 1007, ibn Sina had to flee. After wandering for a long time, he settled down at Rai in Persia, where he wrote thirty of his books. He later went to Hamadan, where he was a vizier and physician to the ameer there. But when the ameer died, the new emir persecuted him. Ibn Sina remained hidden in a chemist's shop, where he continued his medical experiments. But when the ameer found him out, he had him jailed. Ibn Sina only escaped when the ameer of Isfahan attacked Hamadan. He spent his last days as physician to that ameer, till he died in 1037 A.D.

Topic: 253 – Yakoob Al-Kindi

Yaqub Ibn Ishaq al-Kindi was born in 800 in Iraq, Kufa which was a place for Arab customs and learning in the 9th century. This was the ideal place for him to get the most excellent education at that time. Al Kindi belonged to the Royal Kindah tribe which derived from the southern

Arabia. Their descendants continued to hold famous court positions in Muslim times. In addition to that, His father was the governor of Kufa and his grandfather was the former governor of Kufa. He soon completed his studies in Baghdad and was also patronized by al Mamun and al Mu'tasim who were Abbasid Caliphs. Al-Mamun had selected him to work at a recognized centre for Greek philosophical and scientific texts translation in Baghdad known as House of Wisdom. Moreover, Al Kindi was acknowledged for his gorgeous calligraphy and was also working as a calligrapher. His fame and position had faded away after the accession of Al Mutawakkil. However, after he died in 873A.D. his philosophical works fell into darkness and were even missing to later Islamic historians and intellectuals.

He was a specialist in different fields of profession. His contribution in Philosophy was to make the Greek ideas more available and acceptable to the Muslim world. He had also translated many significant texts. Moreover, he was a superior chemist and an adversary of alchemy. He resisted the thought that base metals can be altered to valuable metals. In the field of mathematics, he wrote four volumes on the Use of Indian Numerals which helped to bring the Indian numeration system to the west and Middle East. He had even written fifteen treatises on Music theory but sadly, only five had survived. Also, he had written 32 books on medicine, 22 books on medicine and philosophy each, 9 books on logic and 12 books on physics. Al-Kindi's power on expansion of science and philosophy was noteworthy in the revitalization of sciences in that time. During the Middle Age, Cardano believed that Al-kindi was one of the twelve supreme minds. His efforts led to advance progress of a range of subjects for years, especially physics, medicine, mathematics and music.

Topic: 254 – How to teach ‘Muslim Scientists

When you as a teacher, teach the subject to junior and the senior grade don't loose sight of the fact that it's a highly technical subject, though very interesting. It can be boring if it is taught in a stereo type style. It should be insisted that the universe of knowledge has no limits and there are thousands of things to be studied. The lower grade should be taught in a story type style and the senior grade should be taught with reasonable maturity. It can be made interesting for the students if taught in a nice, polite and with smiling face delivery. You must keep in mind those centuries before there was so much of inquisitiveness and interest to learn and carry out new experiments. The focal message should be kept in mind to convey that if those people, centuries ago, without any luxurious resources could carry out research and write hundreds of books ranging from Mathematics to Poetry, why we can't do it today when we have tremendous resources at our disposal.

It must be kept in mind that students remember the names of personalities and their most important work and specialty. Obviously it's not possible for the students of this level to remember difficult names of all the books and all the subjects therefore; the motivation should be there to fascinate them that people can work to that extent. It should be another source of pride

for them that all scientists were Muslims and they did decades of centuries before which people are trying to do now.

Lesson No: 44**HAQOOQ-UL-ALLAH****Topic: 255 – Haqooq-ul-Allah Oneness and worship only HIM**

Surah-e-Ar-Raad verse # 16: “Say, "Who is Lord of the heavens and earth?" Say, “Allah." Say, "Have you then taken besides Him allies not possessing [even] for themselves any benefit or any harm?" Say, "Is the blind equivalent to the seeing? Or is darkness equivalent to light? Or have they attributed to Allah partners who created like His creation so that the creation [of each] seemed similar to them??" Say, “Allah is the Creator of all things, and He is the One, the Prevailing. “ To become a true faithful one has to un-conditionally believe that Allah is only one and none else can be compared with HIM. HE is the sole creator of everything in this universe and life after death. HE is the only one who is to be worshipped and none else is qualified for this. Surah-e-Ikhlās makes many things clear. “Say, He is Allah, [who is] One, Allah, the Eternal Refuge. He neither begets nor is born, nor is there to Him any equivalent.

Topic: 256 – Love for Allah

Allah has created us and the whole universe full of charms, joys and comforts. Although we never have considered but the air, water, light, fire, vegetables, fruits and other edibles and drinks are all for us. And one cannot live without these. Much more beyond our thoughts Allah has blessed us with many things which we can't even see. All these things demand that we must love from soul and heart, our Lord Almighty Allah. Allah says in Surah-e-Ibrahime verse # 34: “And if you should count the favor of Allah, you could not enumerate them.” When one remembers HIS kindness he automatically falls in love with Allah, who has sent Prophets and messengers to us to convey us the same message that our first and foremost duty is to love Allah. We must always keep thanking HIM for HIS kindness to us. This is our love with Allah. Allah says in Surah-e-Ad-Duha verse # 11: “But as for the favour of your Lord, report [it].”

Topic: 257 – Remain attached to Pillars of Islam

To love Allah and be thankful to HIS kindness, a true believer remains closely attached with the pillars of Islam. In addition to that to have good morals, character, ethics and good social acts are also liked by Almighty Allah. Islam has given a complete code of worship in the form of five basic pillars including Toheed, Namaz, Fasting, Zakat and Hajj. One must offer regular prayers five times in a day and night and recite the Holy Quran also. Allah Almighty says in Surah-e-Az-Zurriyat verse # 56: “And I did not create the jinn and mankind except to worship Me.” As per the Quranic order, praying to Allah is basic cause of our creation. Namaz stands first among the pillars of Islam as Prophet (S.A.W) also said that Namaz is the Key of Paradise and after the belief on Allah and the Messenger, Namaz is the most loved act by Allah.

That is why, a number of times Quran has insisted upon offering Namaz. Zakat is a wealthy prayer. When Zakat is paid; the wealth becomes pure and perfuming. In Surah-e-Touba eight purposes of Zakat have been explained. Those who deserve Zakat include the needy, the poor, the masakeen, servants of Islam, those who have embraced Islam recently, slaves, debtors and travelers etc. It creates a better society also. One must strictly resort to fasting. It is such a worship in which there is no hypocrisy or just false demonstration. God Almighty has said that fasting is for HIM and HE will reward for this HIMSELF. One can imagine the importance of fasting that when Ramzan-ul-Mubarik comes, the doors of Hell are closed and doors of Paradise are opened and Satan is chained.

On the day of resurrection, out of eight doors of Paradise, one door will be exclusive for the once who have been fasting. Hajj is the next pillar which is physical and wealth spending prayer. It is compulsory on every Muslim once in a life if he can afford it. Prophet (S.A.W) said if one performs Hajj, who refrains from sins and useless conversations then he is forgiven for his past sins. Hajj is a combination of all types of Prayers. It is spiritual training and best source to get love of Allah.

Topic: 258 – Observe Sunnah and guidance of Holy Quran

Almighty Allah has blessed us with the Prophet (S.A.W) and the Holy Quran. Surah-e-Maidah verse # 15: “O People of the Scripture, there has come to you Our Messenger making clear to you much of what you used to conceal of the Scripture and overlooking much. There has come to you from Allah a light and a clear Book.” We need to observe Sunnah and guidance of Holy Quran because Quran was revealed on Prophet (S.A.W). His (S.A.W) morals and manners were exemplary. No other human being has shown those traits and character so strongly. According to Hazrat Ayesha (R.A), “Rasulullah’s character was the Quran in practice”. He (S.A.W) never missed His (S.A.W) prayers. He (S.A.W) was persecuted in Mecca but He (S.A.W) remained patient. He was tempted by the Kuffar with beautiful offers but He (S.A.W) rejected them. He (S.A.W) was kind and loving to His (S.A.W) followers and just and considerate to His (S.A.W) enemies. In every situation He (S.A.W) remained patient and attached to Allah.

His (S.A.W) days and nights were spent in prayers and preaching. He (S.A.W) never desired anything for Himself (S.A.W). Whatever He (S.A.W) received, He (S.A.W) gave it away in the way of Allah. His (S.A.W) companions imitated Him (S.A.W) in all the things they did and followed His (S.A.W) instructions in every aspect of their life. Even after His (S.A.W) departure from this world, they followed His (S.A.W) Sunnah. Sunnah is the acts of Prophet (S.A.W) and His (S.A.W) instructions. All Muslims have ever since tried to follow His (S.A.W) Sunnah. And how can we become good Muslims without following Sunnah. Quran is the single most important miracle of Rasulullah (S.A.W). It’s language is powerful, it’s style is unique and it’s message is pure. So when we follow Quran and Rasulullah (S.A.W) like early Muslims, Allah and HIS Prophet (S.A.W) will be pleased and world will follow us.

Topic: 259 – How to teach ‘Haqooq-ul-Allah’

When you teach your students you should tell them that the Holy Quran is divine book which was revealed by Allah on the Prophet (S.A.W) whom Allah had sent as HIS Messenger. To become a true Muslim and have true faith, we need nothing else but Quran and Sunnah. You should even select certain examples to tell the students as how to behave under different situations. There is hardly any situation with which our Prophet (S.A.W) was not confronted. We should know that and follow Him (S.A.W). On the other hand you should tell them in simple words that Quran was revealed on the Prophet (S.A.W) to deal with the various situations and guide Him (S.A.W). Try to teach them by giving very simple examples like if we did not have tongue in our mouth, how we could speak. If we did not have pen and paper, how could we write? If we did not have teacher, how could we study. We should therefore be thankful to Allah and thank the way Quran and Sunnah tells us.

Lesson No: 45**HAQOOQ-UL-IBAAD****Topic: 260 – Haqooq-ul-Ibaad Rights of Human Beings**

Human rights are those rights which all human beings are compelled to discharge in a befitting manner as desired by Allah and have been demonstrated by Prophet (S.A.W) and Quran also guides us. In our daily life we have close relationship with our parents, children, brothers and sisters, neighbors, teachers and students and orphans etc. All these people deserve our nice and pleasing behavior. The same should be done even with the other people. Allah Almighty has made it compulsory for us that we should lay the foundation of a pleasant society by our nice and loving behavior. This is responsibility of every human being. We should not neglect even those who work under us or for us. Prophet (S.A.W) once said, “Every one of you is responsible for the people working for you and you will be held accountable for that”. It is right of a neighbored that he should be dealt with nicely and respectfully. Likewise, defense and stability of the country is also right of the country and duty of its citizens.

Topic: 261 – Rights of Parents

In the rights of human beings, the first and foremost priority goes to the parents who have given us birth. The parents spend their whole energies and abilities to bring up their children, their promotion and good training. To look after children the parents work hard day and night and leave no stone unturned for their better and shining future. Hence, they deserve the best possible attention and welfare. Almighty Allah has said in the Holy Quran Surah-e-Isra verse # 23-24: “And your Lord has decreed that you not worship except Him, and to parents, good treatment..... Whether one or both of them reach old age [while] with you, say not to them [so much as], "uff," and do not repel them but speak to them a noble word..... And lower to them the wing of humility out of mercy and say, "May Lord, have mercy upon them as they brought me up [when I was] small.

The Prophet (S.A.W) said, “The Paradise is under the feet of the mother”. Once somebody came to the Prophet (S.A.W) and asked, ‘Ya-Rasulullah (S.A.W); who deserves my best behavior? The Prophet (S.A.W) said, “Your mother”. He (S.A.W) repeated these words three times and fourth time He (S.A.W) said your father.

Topic: 262 – Rights of Relatives

The relatives have also many rights on us. They must be joined happily on any occasion when they need us. We should always share their pleasure and bad times. Our Prophet (S.A.W) once said, “If we give charity to our any poor relative we get double ‘swaab’ one for charity and other one for concern, than giving charity to a ‘maskeen’.” Allah Almighty has also commanded us in the Holy Quran Surah-e-Issra verse # 26: “And give the relative his right.” When you become relatives to each other Allah Almighty increases your wealth and resources and the one who

gives due regards to relativeness his age is also increased. On the other hand if you behave contrary to this your wealth and resources are reduced. Prophet (S.A.W) once said, “He who likes that his bread and butter should be increased and his age should be increased, he should behave nicely with his relatives”. Once He (S.A.W) said, “the one who breaks links with relatives will not enter Paradise”. Prophet (S.A.W), throughout His (S.A.W) life demonstrated excellent behaviour with His (S.A.W) relatives and near ones. He (S.A.W) used to help them during hard times, help them financially and use to fulfil their needs. There is tradition that when His (S.A.W) foster sister Hazrat Sheema (R.A) used to come to see Him (S.A.W),... He (S.A.W) used to stand up, spread a cloth on the ground and tell her to sit on that till the time she used to remain with the Prophet (S.A.W), He (S.A.W) used to keep talking to her and when she would prepare to leave, He (S.A.W) used to help her to ride. He (S.A.W) used to give her gifts and accompany her up to a fairly long distance to say her good bye.

Topic: 263 – Rights of Orphans

The small children who unfortunately lose their father and become fatherless, called orphans deserve love and assistance of every one. It is compulsory duty of all the people around to deal with the orphan with politeness and love. The orphans must be looked after and all their needs must be fulfilled as their fathers would do. His proper brought up and education must be ensured and his property must be taken care of which should be handed over to him when he becomes mature (Baligh). Our Prophet (S.A.W) was also born orphan and He (S.A.W) was extremely kind and concerned about the orphans. Quran has also mentioned multi-dimensional instructions about the orphans. Surah-e-Ad-Duha verse # 9: “So as for the orphan, do not oppress [him].” Surah-e-Al-Maoun verse # 1-2: “Have you seen the one who denies the Recompense? For that is the one who drives away the orphan.”

Surah-e-Al-Fajar verse # 17: “No! But you do not honour the orphan.” Surah-e-An-Nisa verse # 2: “And give to the orphans their properties and do not substitute the defective [of your own] for the good [of theirs]. And do not consume their properties into your own. Indeed, that is ever a great sin.” Surah-e-An-Nisa verse # 6: “And test the orphans [in their abilities] until they reach marriageable age. Then if you perceive in them sound judgement, release their property to them And do not consume it excessively and quickly, [anticipating] that they will grow up. And whoever, [when acting as guardian], is self-sufficient should refrain [from taking a fee] and whoever is poor - let him take according to what is acceptable. Then when you release their property to them, bring witnesses upon them. And sufficient is Allah as Accountant.”

Topic: 264 – Rights of Neighbours

One's happiness depends upon good relationship with the near ones. If they take care of each other during good and bad situations their lives will be quiet contented and a good society will come into being. Every civilized society stresses upon the rights of relatives and neighbours. God Almighty has said in the Holy Quran in Surah-e-An-Nisa verse 34: “Worship Allah and associate nothing with Him, and... to parents do good, and to relatives, orphans, the needy, the near neighbor, the neighbor farther away, the companion at your side, the traveler, and those whom your right hands possess. Indeed, Allah does not like those who are self-deluding and boastful.”

It's a tradition from Hazrat Ayesha (R.A) that Prophet (S.A.W) once said, "Gabrial (A.S) constantly reminds Me (S.A.W) to take care of rights of neighbourers.... Hazrat Jibraiel (A.S) advised Me (S.A.W) so many times that once I (S.A.W) thought the neighbored may not be made shareholder of the left over property (Estate)." Prophet (S.A.W) once said, "he is not a Momin, who eats well himself and his neighbourer spends the night with hunger".

Topic: 265 – How to teach ‘Haqooq-ul-Ibaad’

When you teach your students give a touch of importance of human relations. Since, we cannot live alone therefore, we have to have relations with other people starting from our parents to relatives, children, orphans, friends, poor people, neighbor's and common people. We have our human relations with our teachers also. If we don't respect the teachers, if we don't obey them, don't listen to them properly and don't do whatever they desire, we will never become well educated. Likewise, if we respect our parents, we will be more loved and cared for. If we respect our relatives, they will also give us due respect and reach us at the time of need.

The neighbours are the closest people to us who can help us at the time of need. They are in a position to reach first of all therefore; we must have good relations with them. Teach the students by giving simple examples in a conversational style.