Prescribed by the National Curriculum and Textbook Board as a Textbook for class VI from the academic year 1997
Preface
New textbooks at Junior Secondary and Secondary levels were introduced in the early 80's in the light of the recommendations of the National Curriculum and Syllabus Committee formed in 1975. Although more than a decade has elapsed, no major attempts were made to modify and revise the curriculum and develop new textbooks to meet the changing socio-economic needs of the country and to incorporate advanced scientific and technological knowledge of the contemporary world.

In this context, the Government took a comprehensive programme to modify and reform the time-old curriculum and syllabus of Junior Secondary, Secondary and Higher Secondary stages of education in 1994-1995. The broad aims and objectives of the modified curriculum are: to raise the standard of our education upto international level, to enable the students to acquire newer knowledge, to inculcate in them religious, moral and social values and equip them with such skills that help them in self-employment.

New textbooks for classes VI to X were developed in accordance with the modified and renewed curriculum and syllabus. These books were first introduced in classes VI and IX in 1996 and those for classes VII and VIII were introduced in 1997. As usual these textbooks are written in Bengali.

In compliance with the Government decision of allowing the students to study in English medium also, National Curriculum and Textbook Board undertook the task of preparing English version of the existing textbooks of different subjects for classes VI to X.

This book 'Islamic Studies' for class VI is the English version of the original textbook entitled 'Islam Shiksha' written in Bengali.

The work of translation, editing and printing was done rather in haste so as to make the book available to the students in time. Inspite of sincere efforts some inadvertent errors and omissions may be found in the book. As curriculum development is a continuous process, our efforts will continue to make the book free from these errors and improve accordingly in the next edition. In this respect positive advice and constructive suggestions from any quarter will be highly appreciated.

My sincere thanks and gratitude's are due to those who were involved in translating, editing and printing the book. My thanks are also due to Higher Secondary Education Project for the financial assistance and co-operation in this work. All efforts will be deemed fruitful if the teachers and students are benefited by the book.

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Definition:
The word Tawhid means the view of Oneness. And in Islamic terminology to believe in and accept only Allah as the Creator, the Preserver, and the Only Entity worthy of worship is called Tawhid.

Significance:
Our houses, its furniture, our dresses etc. have not been produced automatically. Somebody has prepared and made these things. Similarly, we can see a vast sky over our head. Therein exist the planets, the stars, the moon and the sun. Again, how beautiful is the world where we live in! This world containing the rivers, the seas, the oceans, hills and jungles having varieties of animals, flowers, fruits and crops, have not been created automatically. It is quite obvious that Someone has created all these things and He is Allah the Almighty Who has created everything in this world. He also cherishes and preserves everything. He is one, Alone and Unparallel. He has no partner. Nothing else is comparable to Him. He and only He deserves all worship and all kinds of adoration. To believe it is called Tawhid.

Identity of Allah:
As Allah is Absolute in His unique existence so is He in or with His unparallel qualities. There is nothing that can be compared with Him. He is the First and He is the Last. He is Self-existent, Immortal, Everlasting and Eternal. We will always believe Him as One and second to none. We will worship Him only.
Importance of belief in Tawhid:

The very basis of Iman is to believe in Allah. And the basis of belief is to have sincere faith in Tawhid, that is, believe in the oneness of Allah. Thus, all the rules of Islam and its teachings depend on the belief in Tawhid. All the Prophets right from Hazrat Adam (A) till the last of the Prophets Hazrat Muhammad (Sm) preached Tawhid, the oneness of Allah. They dedicated their whole life and sacrificed the same for the establishment to Tawhid.

An example of belief in Tawhid:

We all know about Hazrat Ibrahim (A). He was born in a priest family. In his time people were idolatrous. They used to worship their ruler, king Namrud. Ibrahim (A) could not accept it. He thought as to how a hand-made idol could be worshiped! Even seeing the dazzling starts, the sun and the moon he said, "These also could not be worshiped since these are vanished after dazzling. It is He and only He Who is to be worshiped. He has created all these things and is directing the same. We use to utter that decision of Hazrat Ibrahim (A) in the prayer and say: "For me, I have set my face, firmly and truly, towards Him Who created the heavens and the earth and never shall share any partner to Allah".

We shall know the inner significance of Tawhid, believe in it and shall follow the same.

Kalima Tayyiba (لا إِلَهَ إِلَّا اللَّهُ مُحَمَّدُ رَسُولُ اللَّهِ (La-ilaha illallahu MuhammadurRasulullah)

It means: There is no god but Allah, Hazrat Muhammad (Sm) is His Apostle.

Significance: The very basis of Tawhid is Kalima Tayyiba. While explaining this Kalima we find its three parts.

First Part: La-ilaha i.e. no one deserves worship. The Kalima starts with the negation, because if anyone likes to put any pure or holy thug in a pot, he purifies the pot and removes the dirty things first so that the pure thing may not be polluted. When -the Prophet (Sm) started preaching Islam, the Arabs have
polluted their soul with Shirk 合作 with Allah and worshiping their visionary gods and goddesses, that is why their souls have been purified from pollution with this negative term.

**Second Part:**
Illallah, that is, except Allah. With this the existence of One and Only Allah is confirmed. And this belief is established in the soul and mind. The heart of a believer is the seat of Allah: There is no room in the heart of a believer except the existence of Allah. He is One and Alone. He has no partner. A believer worships Him only. He never bows his head down to anyone except Allah. He never serves anyone except Him.

**Third Part:**
Muhammadur Rasulullah. With this a believer accepts the Prophethood of Muhammad (Sm). To believe in the Prophethood of Muhammad (Sm)- is essential for the belief in Allah. He, who has no belief in Allah has no belief in the Prophethood of Muhammad (Sm). Because revelation of Allah comes to the Prophet and Allah is known to all through the Prophet.

Thus, Kalima Tayyiba - "La ilaha illallah Muhammadur Rasulullah". This basic message of Tawhid has brought a revolutionary change in the minds of the people. And the purpose of this revolution is to bring the people to the adoration of One Allah from the worship of more than One Allah.

We shall correctly recite Kalima Tayyiba, believe in it sincerely and shall lead our lives accordingly.

**Kalima Shahadat (کلیمه شهادت)**

Ash hadu alla ilaha illallahu
wahdahu la sharika lahu
wa ash hadu anna Muhammadan
Abduhu wa Rasuluhu
It means: I give evidence that there is no god but Allah. He is One. He has no partner. I also give evidence that Muhammad (Sm) is His servant and Apostle.

Significance:

Allah, the Almighty is our Creator, Protector and Sustainer. He is very Kind. He bestowed upon us manifold bounties. The light, air, fire, water all these are His bounties. We are living on His mercy. He gives us food, happiness and peace. We accept His mercy upon us with gratitude. We are grateful to Him. We are His servants. We worship Him. We given evidence of our faith and belief in Him through Kalima Shahadat. We sincerely accept the truth that only He deserves all adorations. Kalima means sentence and Shahadat means to give evidence. Hence, Kalima Shahadat means to give evidence of faith and belief in Allah.

Kalima Shahadat has two main parts.

First Part:

Declaration of Tawhid with: "Ash hadu alla ilaha illallahu wahdahu la sharika lahu.

Second Part:

The acceptance of the Prophethood (Risalat) and to declare it with. "Wa ashhadu anna Muhammadan Abduhu wa Rasuluhu.” We did not know Allah. The Prophets made Allah acquainted with us. They have shown us the path of His pleasure. They have exposed and explained before us His messages and taught us how to worship Him. They have brought into practice the rules and regulations of Allah and given us the practical training. Hazrat Muhammad (Sm) was a Prophet as well as a beloved servant of Allah. He always worshiped Allah. All the previous Prophets used to worship Allah. But people sometimes made them incarnations out of their ignorance committing Shirk or partnership with Allah.

We shall know the meaning and significance of Kalima Shahadat, having firm belief in it and lead our lives accordingly.
**Iman Mujmal**

1. Amantu billahi Kama Huwa
2. Bi asmaihi wa sifatihi
3. Wa qabiltu Jamia
4. Ahkamihi wa arkanahi

**Meaning:** I believe in Allah as he exists with His names and qualities. And thus accepted all of His commandments and rules and regulations.

**Description:**

Iman means belief and Mujmal means brief. Hence, Iman Mujmal means belief in brief. To accept and believe in the fundamentals of Islam is called Iman Mujmal. Allah is Almighty. He is One. He has no partner. He has nice qualities and beautiful names. We must believe in His qualities as we believe in His existence. And then we must abide by the commandments and prohibitions of Allah. He has commanded us to obey those matters which are useful for us and prohibited those which are harmful for us. A balance between this acceptance and omission is Iman.

We shall abide by the Commandments and Prohibitions of Allah, shall be able to read and recite Iman Mujmal with correct pronunciation. We shall be able to know its meaning and to tell the same. We shall be able to explain all about it having real belief in all of them.

**Asmaul Husna**

It is already known to us that Allah is Incomparable, Unique. His attributes are also unparallel. Allah is the Source of all attributes. He is the Cherisher and Sustainer of all. He is the Owner of everything. He knows everything. He has a number of qualitative names. These are called "Al-Asmaul-Husna." Asma
means names and Husna means nice and beautiful. Hence, 'Al-Asmaul-Husna'
means, the beautiful names. We find in the Quran

\[
\text{وَشَيْثُ الْإِسْمَّاَةِ الْحُبُّنَى فَأَذُوْعُهَا بِهَا.}
\]

That is, "Allah’s are the fairest name. Invoke Him by them." Many qualitative
names of Allah have been mentioned in the Quran. Human beings are the
vicegerents (Khalipha) of Allah. Allah likes the exposure of His attributes in
them. One who attains and owns the attributes of Allah, achieves excellent
character, is a nice man. Allah is a judge. He likes that we should do justice.
Allah is Merciful. He likes that we should how mercy to others. Islam teaches
us to attain the attributes of Allah.

**Means:** "Be embodiment of the attributes of Allah".

We shall know the qualitative names of Allah. These are the ideals for human
life. It becomes easy to bring the commandments of Allah into practice for
those who know the attributes of Allah. They can keep themselves aloof from
all kinds of injustice. We shall strive hard to lead our lives according to the
secret meanings of 'Asmaul Husna'

**Allah Malikun (الله مالك)**

Malik means possessor and owner. Allah is the Possessor and Owner of
everything. The vast universe is consisting of the rivers, seas, oceans, hills
and mountains, varieties of animals, trees, fruits, flowers and crops. The vast
blue sky is spread over our head. The sun, the moon, numerous planets, minor
planets and stars exist in the infinite space. The big stars which are million
times bigger than the earth exist in the sky. How vast this creation is! Allah is
the only Creator and the only Owner of this creation. He is the Owner of our
life and death. He is the Owner of all kinds of wealth and properties. We are
the temporary custodians of these things.

We shall have firm belief in Allah as the owner of our lives and properties. We
shall express gratitude for His bounties and shall follow His commandments in
each and every step of our lives.
Allah Karimun (الله كريم)

The word Karim means generous, magnanimous, highly majestic and merciful etc. One who possesses the qualities like kindness, mercy, forgiveness, patience, magnanimity, generosity etc. fully is called Karim. And Allah, the Almighty is the only Creator and Possessor of all these attributes fully. Hence, He is the only Karim. Thus, Allah Karim means Allah is magnanimous, highly majestic, generous and merciful.

Nothing can be compared with the mercy and bounties of Allah. He has created for us the sun, the moon, light and air, fire, water, trees, animals and everything. His bounties have no limit. We are living on His mercy, but we do not express gratefulness to Him even on enjoying all these bounties. Yet He does not punish us. This is His generosity and magnanimity.

Allah Alimun (الله علیم)

Alim means omniscient. Allahu Alim means Allah is the Omniscient, all knowing. The knowledge of Allah has no limit. He knows everything in the sky and the earth.

Allah knows each and everything of our deeds and movements. He knows even those matters which are in our hearts. The Quran says:

وَاللَّهُ عَلِیمٌ بِذَاتِ الْبُدْرِ

"And Allah knoweth well the secrets of your hearts".

One can hide anything from other but he can hide nothing from Allah. Even which we think in our hearts He knows that too. Everybody is accountable to Him for his deeds. Hence, we must feel strongly that Allah is Omnipresent and Omnipotent.

We should strive hard to attain knowledge, inspired by the noble attribute of 'Alim' and prosper in our lives with those knowledge and qualities. We shall make this world beneficent utilizing the knowledge given by Allah.
**Allah Hakimun**

The word Hakim means wise, very wise, all-wise, very skillful, clever and One who owns these qualities. Allah Hakim means Allah is All wise who owns all these qualities. He has created the world skillfully and cherishing and protecting the same. His wisdom obviously manifests in the rising and setting of the sun, the moon and the stars, in the change of the day and night, in the change of the flow of the air, ebb and flow tides of the river and the sea and varieties of flowers and fruits having various smells, colours and tastes. Our heads bow down with deepest honour and gratitude to Him seeing this vast and huge skillful creation.

We shall believe in Allah, the All wise and follow all His wise attributes: We shall involve ourselves in scientific researches with scientific zeal for the betterment of mankind.

We shall be acquainted with Asmaul Husna and shall be able to describe the significance of these attributes. Thus, we shall build our lives following the qualitative names of Allah: Malik, Karim, Alim and Hakim.

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**Risalat**

A believer must believe in Risalat or Prophethood like his belief in Tawhid or oneness of Allah. Belief in Tawhid is not accepted without the belief in Risalat.

**Definition of Risalat:**

The word Risalat means message, letter and bearing news. Risalat is also called Nabuwat.

**Introduction of Prophets and Apostles:**

Those great men who have performed the responsibilities of Prophethood are the Prophets. They received the messages of Allah. Hence, they themselves practiced the commandments of Allah and trained the people for the same. They were in fact, teachers for the mankind. They were the embodiments of excellent character. They were purely and thoroughly truthful and innocent. No greed could touch them at all. They were humane to the human beings.
They dedicated their lives for the cause of human betterment. A large number of Prophets came to this world. Of them Adam (A) was the first of the Prophets and Muhammad (Sm) was the last of them.

**There is a difference between Nabi and Rasul:**

The Rasul received the complete revealed books. But the Nai did not receive the same. They used to preach religion following the book of their previous Rasul.

**Necessity of sending Prophets:**

1. To preach acquaintance of Allah: The Prophet manifested before us the acquaintance with Allah.
2. To guide to the right path: The right and wrong paths were not known to us. The Prophets guided us to the right path.
3. To teach the rules of Ibadat: The Prophets themselves practiced the commandments of Allah and then trained the people to follow them.
4. Rectification of character: The Prophets possessed high character. They rectified the character of the people.

**Significance of belief in Risalat (Prophethood):**

Belief in both Tawhid and Risalat is essential. Allah sent messages to the Prophets and Prophets manifested those to the people. Hence, one who does not believe in Risalat his belief in Tawhid is no belief. Thus, the belief in Resalat is a part of Iman.

We shall be able to describe the meaning of Resalat and the definition of Nabi and Rasul. We shall also be able to describe the necessity of sending Nabi and Rasul and the importance of belief in Risalat, that is, Prophethood.

We shall believe in all Prophets, show respect to them and aide by the ideals of the last Prophet Muhammad (Sm).
Akhirat (أَخْرَاتُ)

Akhirat means hereafter. The life after the termination of the worldly life is called Akhirat. It starts after death. Akhirat life has no end, that is an endless life. People will get the result of their worldly deeds there. The Prophet (Sm) said, "The world is the cornfield of Akhirat."

**Importance and influence:**
Belief in Akhirat is as essential as belief in Tawhid and Risalat. Belief in Akhirat influences human life to build a good character, people can be cautious and can do good deeds with this belief. Because one who believes that he will be accountable to Allah in the life hereafter for all of his worldly deeds, naturally refrains from misdeeds fearing punishment and does more and more good deeds expecting reward. Thus the character uplifts.

**Grave:**
The step of Akhirat life is grave or Alam-i-Barzakh, a transitional time to eternity.
In this transitional period, no matter whether in grave or in any place everybody is to face three questions about Rabb Cherisher, Din (Religion) and about his Rasul (Prophet). Two angels "Munkir and Nakir" will ask these questions. Only those will be able to answer these questions who led their worldly life according to the commandments of Allah and His Apostle. Their grave will become a part of the heaven.

But those who do not follow the commandments of Allah and His Apostle in the worldly life, will not be able to answer these questions. They will remorse for their past worldly deeds. And their grave will turn into a part of the hellish punishment.

**Doomsday:**
The second stage of the Akhirat life is the Doomsday.
Allah has created everything out of nothing. And when people will forget Him, even no one will utter His name, then Allah will destroy the whole universe. This is called Doomsday or the Day of Deluge. The Quran declares:

> "All that is on earth will perish". Rahman : 26
With the first blow from the mouth of Israfil (A) everything will be destroyed. With his second blow people from the grave and each one anywhere and everywhere they may remain, will stand up. This is called Qiyamat or Resurrection.

**Hashr:**

After the resurrection men and Jinn will be frightened and assembled in a very vast field with the all of an angel. This is called Hashr. On this day everybody is to give account of all their deeds of worldly life. Those believers who have done good deeds, will get the blessings of Allah and will be in comfort and peace. But the unbelievers involved in misdeeds will be into horrible punishment. Their punishment will be of no end. The sun will spread its fire like heat from a very near distance. The sinners will be terribly sweating all over. There will be no shadow on that day except the shadow of the Arsh or seat of Allah. The pious people will get shelter within the very cool shadow of the Arsh of Allah and will be in comfort. On the Hashrday men will find the ledger of all their worldly life. Then the minute judgment will begin. Allah, the Almighty Himself will be the Judge. The Prophets and Angels will the witness. The organs of human body will, also give evidence. On the Hashrday the sins and the virtuous deeds will be measured by the Mizan or the scale. Those people whose virtues' scale will be heavy will get the heaven. And those whose sins scale will be heavy will go to the hell. The heaven is a place of unimaginable happiness. And the hell is a place of indescribable hardship and punishment.

In this part we-

1. Shall be able to describe about Akhirat and the importance and influence of belief in Akhirat.
2. Shall be able to discuss the punishment in the grave and the comfort and reward in it.
3. Shall be able to describe in brief about Qiyamat and Hashr.

We shall have sincere belief in these things. We shall be cautious in our worldly life being afraid of accountability in Akhirat.
Exercise

Multiple Choice Questions

1. The meaning of Tawhid is –
   (a) Multipienes  (b) Triness
   (c) Oneness     (d) Risalat

2. Introduced the identity of Allah to man –
   (a) Awlia Darbesh  (b) Peer fakirs
   (c) Sahaba-e-Keram (d) Prophets

3. Man is the caliph of Allah and caliph's duty is –
   (a) To represent  (b) To rule the state
   (c) To serve the society (d) To sew the panjabi

4. Carries out the sacred responsibility of Risalat –
   (a) Hazrat Jibrail (A)  (b) The Prophets
   (c) Hazrat Muhammad (sm) (d) Hazrat Adam

5. When Hazrat Israfil (A) will blow for the 2nd time on the day of Kiamat-
   (a) Everything will be destroyed  (b) Man will come out from grave
   (c) The activities of judgment will start (d) The hills will vanish like cotton

Answer the following questions 6 & 7 based on the information given below

Once Ohidul Islam was passing by a grave. Suddenly he began to think deeply
is the condition of the dead man who is in this grave. ? What will be any
condition after death? He remembered that one of his friends had died by
launch drowned. But his dead body was not kept in a grave.

6. Man will be asked in grave
   (a) 5 questions  (b) 7 questions
   (c) 2 questions  (d) 3 questions
7. Those who are not buried in grave
   (a) They will get the happiness of Jannat  
   (b) They will be asked like others  
   (c) Allah will forgive their faults  
   (d) They will sleep in gave till kiamat  

Creative Questions

1. Mr. Rafiq a service holder said, 'I have build my house, car etc by-dint of my service. Mr. Shafiq said, "My father could not buy house and car, through his service. But by the grace of Allah I have progressed in business and earned a house and a car. Allah has bestowed us with unlimited Niamats. Actually the honour, happiness and peace all are from the mercy of Allah. The service and business can not bring all these , actually. These belief "Lailaha illallah".
   (a) What is the meaning of " Lailaha illallahu"
   (b) "Allah provides the people food" write in own words.
   (c) Explain the idea of Mr Rafiq and Mr Safiq in the light of Aqaid.
   (d) "All are originated from the mercy of Allah" Explain the significance of it.

2. Arif stole things from others whenever he got chances. When"people complained to his father, he was shocked and told his son "We have to face the day of judgement for our good and bad deeds". In this regard he recited the following hadith. "The world is the corn field of Akhirat".
   (a) What is the meaning of Akhirat ?
   (b) Write briefly "the world is the corn field of Akhirat"
   (c) How can the habit of stealing things by Arif be rectified ?
   (d) "The belief in Akhirat beautifies our character" discuss.

3. Abu Saleh is a meritorious Student. He is very interested to know everything. One day he read the meaning of Kalima in his textbook. "There is no god except the Allah. Hazrat Mohammad (Sm) is the messenger of Allah". By the by his father described the importance of Risalat and the cause of sending of the prophets from age to age.
   (a) What is the meaning of Risalat ?
   (b) What is the difference between Nabi and Rasul ? Write briefly on your own words?
   (c) Why is it necessary for Abu Saleh to believe in Risalat as a Muslim?
   (d) "There is no god except Allah, Hazrat Mohammad (Sm) is the messenger of.Allah" Explain elaborately this Kalima.
Chapter-2

Ibadat (عبادة)

Allah has created us. He is our Cherisher. He is our Lord. We are His servants. Our life and death are at His disposal. He has arranged this world for us in what a nice way! He has created for us the sun, the moon, the sky, the earth, fruits and flowers, the rivers, lakes and everything. We enjoy all these. He has created us as best of the creation. We must be grateful to Him for enjoying His unlimited bounties. To lead life according to His rules and expressing gratitude for the bounties, is called Ibadat. We shall abide by His Commandments and worship Him only.

Ibadat is an Arabic term. It means obedience, obedience to Allah. And in Islami terminology to follow all the commandments and prohibitions of Allah is Ibadat. Allah has created everything for the betterment of men. He has created the Jinn and the human beings for His adoration. Re says in the Quran.

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنسَ إِلَّا لِيُعْبَدُونَ

"I have created Jinn and the human beings only for the reason that they may serve Me." (Zariat :56)

The Prophet (Sm) said about Ibadat:

Which means: One who advises or informs others about any good deed, will get the same reward if the advised person follows it.

We shall do good deeds and advise others for doing good deeds. They will get reward following our advice. We shall also get the same reward. We must perform some unavoidable specified Ibadat like Salat, Sawm, Hajj and zakat. We shall perform these deeds in the same way as the Prophet (Sm) did and asked us to do so. These Ibadats may be divided into three kinds.

1. Ibadat jismi or physical Ibadat.
2. Ibadat Mali or financial Ibadat.
3. Ibadat mixed with both physical and financial.
Physical Ibadat:

The Ibadat which is done with the help of the organs of the body is called physical Ibadat. For example: Performance of five times Salat and fasting in the month of Ramjan (Ramadan). Of all the Ibadats, physical Ibadat is more important.

Financial Ibadat:

The Ibadats which are done with money or wealth are called Ibadat-e-Mali or financial Ibadat. For example: Paying zakat, donation and other charities etc.

Ibadat mixed with both physical and financial:

Apart from the above mentioned two kinds of Ibadat there are some other types of Ibadat which cannot be done either only with physique or only with money. Rather both are necessary. For example: Hajj, Jihad etc.

Since Allah has created us for Ibadat, hence it is our duty to devote ourselves all the times in Ibadat. Now the question may arise whether it is possible to involve all times in Ibadat. Yes, it is possible to involve twenty four hours in Ibadat. For example if we start having our meals with Bismillah i.e. in the name of Allah then so long as we shall be having our meals we shall be getting the blessings of Allah. And this is Ibadat. If we begin our study with Bismillah then so long as we shall be in study the whole period will be treated as Ibadat. If we start for school with Bismillah, then Allah will protect us from all kinds of mishaps on the way. If we find on the way that a blind man is unable to cross the road and we help him to cross the road taking his hand, that is also included in Ibadat. In this way we can devote ourselves all the time in Ibadat. Allah remains pleased for Ibadat. Thus, we can get happiness and pleasure in the worldly life. And the life hereafter will be very peaceful and there we can achieve the heaven. And those who do not do Ibadat and do not follow the path of Allah, Allah remains displeased upon them. They do not get peace in this world. They will also get severe punishment of the hell in the after world.

We-

1. Shall be able to explain the meaning and significance of Ibadat.
2. Shall be able to narrate the kinds of Ibadat and shall be careful to do Ibadat.
Taharat (Cleanliness) (طَهَارَةَ)

Cleanliness is necessary for Ibadat. No Salat can be performed without cleanliness. To touch the holy Quran is not allowed in an unclear condition. So it is necessary for us to remain always neat and clean.

Taharat means cleanliness, like: Ablution, bathing etc. No Ibadat is accepted without cleanliness (holiness). Cleanliness makes the body healthy, the mind remains cheerful, and it helps to absorb in mindful study and other works. Everybody loves those who remain clean and wear clean dress. About cleanliness Allah says in the holy Quran: "And Allah loves those who make themselves pure." (Tawba: 108)

The Prophet (Sm) said.

Which means: Cleanliness and purity are parts of Iman. In this case, mere external purification is not enough rather along with the cleanliness of the body and dress, we must keep clean our environments and surroundings too.

Najasat (Pollution):

Najasat means pollution, unclean and impurity. This is opposite to Taharat or cleanliness. There are two kinds of Najasat:

I. Najasat-i-Hagiqi or physical and practical impurity.

II. Najasat-e-Hukmi or legal impurity.

Najasat-i-Hagiqi:

Najasat-e-Hagiqi are those matters which are usually hated by people. Every body preserves his body, usable dresses and other materials from those things. Islam teaches to be cautious and keeping away from those things like: urine, stool, blood etc.

Najasat-i-Hukmi:

Najasat-e-Hukmi are those impurities which are not seen. But according to Islamic rules those are included in Najasat, like: Breaking ablution, having necessity for bathing etc.
There are many ways to attain purity, and ablution is the best of those ways. No Salat is accepted without ablution. None can touch the holy Quran without ablution. We shall have ablution before Salat.

**Wadu or ablution:**

To wash particular organs of the body according to Sharia rule with the intention of purifying the body is called wadu or ablution. Describing the importance of wadu to holy Quran says: "O ye who believe! when ye prepare for Salat, wash your faces and your hands (and arms) to the elbows. Rub your heads (with water) and (wash) your feet to the ankles." (Maida: 6).

The Prophet (Sm) said: "I shall be able to recognize my Ummat, or the followers on the Day of Resurrection". One of the companions said, "O the Prophet of Allah, how will you recognize your followers among the millions and billions of people?" The Prophet (Sm) said: "Because of wadu the faces, hands and elbows of my followers will be shining. Hence, I shall be able to recognize my followers". So we should perform wadu in a nice way to get that reward and blessings.

**The rules of wadu:**

With the intention of having holiness and purity first of all two hands upto the wrist are to be washed. Then taking water in the right hand, putting it into the mouth, inside of the mouth is to be washed with rinsing. And if not fasting, inside of the mouth is to be washed with gargling. Then to clean the nose three times with water. And then to wash the whole face in such a way that a single hair may not remain dry. In the case of thick beard the water should reach upto the origin. then two hands are to be washed upto the elbows. In the case of men having ring and any kind of jewelers in the case of women should be moved, so that water may reach properly. And the head and ears are to be touched with the wet hands. One fourth of the head is to be touched starting from the forehead side to the back end with three fingers of each hand excepting the 'thumb and the finger nearest to it, and then the remaining three fourths of the head with palates of the hands from back side upto the forehead end of the hair. Therefore, outersides of the ears are to be touched with the thumbs, while the inner sides with the finger adjacent to it. At last, neck is to be touched with the
backside of the fingers of two hands. After the touching (Masah) part is over two legs are to be washed up to the ankles properly. These formalities of wadu should be done one after another quickly and having no delay.

**Tayammum (Alternative of wadu):**

In the case of having no clean water for wadu (washing), bathing, or being unable to use water because of illness, one can have his body purified with the help of clean soil or that kind of things like: stone, dust etc. This kind of purification is called Tayammum.

**The rule of Tayammum:**

With the intention of attaining purification of the face it is to be touched with the two hands having clean soil. Again, having two hands on the soil they should touch the hands upto the elbows. Niyyat or intention (of attaining purification) is obligatory or Farz in Tayammum.

**Gosal or bathing:**

The literal meaning of Gosal is washing. In Islamic terminology Gosal is to wash the whole body according to rule and with the intention of removing pollution.

**The rule of bathing:**

At first, taking water in the right hand the two hands are to be washed upto the wrist. If any polluted things are in the body that should be washed, then two hands should be washed nicely. While gargling, the water should reach inside the throat and then in nose. After, the wadu is over, water should be removed from the hand. And then the water is to be poured out over the right shoulder and then over the left shoulder, the whole body should be rubbed with water. No place of the body may remain dry. The body should be cleaned. Again as a precaution, water should be poured over the whole body, so that not a smallest part of the body may remain dry. the legs should be washed if not washed during wadu. Water of the entire body should be wiped out with a towel or with any other cloth add then to wear dry dress. For the women, needless to open the coiffure or verbena. Of course, water should reach upto the root of the hair.
From this lesson we
1. Shall be able to explain Taharat and Najasat.
2. Shall be able to narrate the necessity of Taharat.
3. Shall be able to tell the rules of Wadu, Gosal and Tayammum.
4. Shall be habituated to remain holy and purified through regular wadu and gosal (ablution and bathing).

Salat (صلاة)

Of all kinds of expressions of obedience and loyalty of the servants of Allah to Him, Salat is the best way. Among the five pillars of Islam, Kalima, Salat, Sawm, Hajj and Zakat, Salat is the most important one. The literal meaning of Salat is to face towards any one. Proceed on, to pray and to attain nearness. In the Quranic terminology Salat is to pay heed to or attend to Allah; to perform Salat, to urge to go to Him and attain His nearness. Men can attain maximum nearness of Allah through Salat. About its importance, Allah says.

Which means: "Certainly prayer (Salat) restrains from shameful and unjust deeds" (Ankabut :45). The Prophet (Sm) said: "One who performs five times Salat with congregation, Allah will give him five rewards:
1. Allah will remove the dearth of his livelihood.
2. He will set him free from the punishment in the grave.
3. The ledger of his life will be given at the right hand.
4. He will cause him to cross the Pulsirat Bridge in an electric speed.
5. He will award him the heaven without taking any account."

About the importance of Salat the Prophet (Sm) said:

Which means: "Salat is (like) a pillar of Islam". One who establishes Salat constructs the pillar of Islam like that of a building. And he who has given up Salat, has broken Islam (like a building). The Prophet (Sm) also said:
that is, "Salat is the key to the paradise", as one who possesses the key of a house, can easily enter into the house. In the same way, he who establishes Salat, will easily enter into the paradise:

We shall be able to describe the importance and significance of Salat and shall establish Salat properly for the freedom and peace in the world hereafter.

**The Timetable of Salat**

Allah has commanded to perform Salat in time. Salat is not established if it is not performed in time. In this matter, Allah says: "Surely, performing Salats (prayers) at the specified times is compulsory for the believers"., (Nisa: 104)

**Time:**

We must know the correct time of performing Salat. An account of the correct time of Salat is given below:

**Fajr** : The time of Fajar Salat begins from Subhi Sadiq and ends with the rising of the sun. The north-south length-wise bright line or stripe (early morning) found in the eastern horizon of the sky is called Subhi Sadiq. This bright light increases gradually and then the sun rises.

**Zuhar** : In the afternoon with the fall of the sun to the western side of the sky the time of Zuhar Salat begins. And it lasts upto the time when the shadow of every thing or article becomes double excluding the original shadow of the thing or article. The shadow of every thing just at noon is called (Saya Asli) the original shadow. For example, the shadow of a stick of three yards length, just at noon is one yard. Therefore, when the shadow of the stick will be seven yards, the time of Zuhar Salat (prayer) will be over.

**Asar** : The time of Asar Salat Begins soon after the end of Zuhar Salat and. it lasts upto the sun set. But to perform Asar Salat is Makruh (defective) when the sun takes yellow colour.
Maghrib: The time of Maghrib Salat begins soon after the sunset and lasts till the red lustre in the western sky is vanished. The time of Maghrib Salat is very short. Hence, the performance of this Salat should be started as soon as the time begins.

Isha: The time of Isha Salat begins after the end of Maghrib Salat and it lasts upto Subhi Sadiq. Of course, it is better to perform it within the first half of the night. to perform the Salat after midnight is Makruh (defective).

Vitr: The time of vitr and Isha Salat is the same. Vitr Salat is to be performed after Isha Salat. Vitr Salat cannot be performed before Isha Salat.

A brief Chart of the time table of Salat is given below.

<table>
<thead>
<tr>
<th>Time</th>
<th>Time Beginning</th>
<th>Ending</th>
</tr>
</thead>
<tbody>
<tr>
<td>Fajar</td>
<td>Soon after Subhi Sadiq</td>
<td>Upto the rising of the sun</td>
</tr>
<tr>
<td>Zuhar</td>
<td>Soon after the fall of the sun to the western side of the sky</td>
<td>Upto the shadow of anything becoming double excluding the original shadow of the thing.</td>
</tr>
<tr>
<td>Asar</td>
<td>Soon after the end of Zuhar Salat</td>
<td>Upto the sun set.</td>
</tr>
<tr>
<td>Maghrib</td>
<td>Soon after the sunset</td>
<td>Till the red lustre in the western sky is vanished</td>
</tr>
<tr>
<td>Isha</td>
<td>With the end of the time of Maghrib</td>
<td>Upto the Subhi Sadiq.</td>
</tr>
</tbody>
</table>

Prohibited time of Salat:

To perform Salat is prohibited in case of three times:

1. Just at the time of the sunrise.
2. Just at noon.
3. When the sun takes red colour till it sets. Only the Asar Salat of that day could be performed, if not performed for any genuine reason. To perform all kinds of Farz, Wajib, Sunnat and Nafol Salats is prohibited in the above mentioned times.
The defective (Makruh) time of Salat:

Defective times of Salat are mentioned below:
1. After the Fajar Salat till the sun does not rise.
2. After Asar upto the sunset.
3. Any kind of Salat at the time of Fajar except the Sunnat of the time.
4. To start any Salat when the Takbir of Farz Salat is given.
5. To perform Salat before the Farz Salat of Maghrib at the time of Maghrib Salat.
6. To perform Salat when the Imam delivers his jumua sermon (Khutba).
7. To perform Isha Salat after the mid-night.

The best (Mustahab) time of Salat:

The best time of performing Salat is given below:
1. Performing Fajar Salat after the brightening of Subhi Sadiq.
2. Performing Zuhar Salat at a little delay during the summer season.
3. Performing Maghrib Salat without any delay.
4. Performing Isha Salat during the first one third of the night.
We shall be able to say about the correct time of Salat and shall be able to perform Salat in time.

The rules of performing Salat:

Every work has some rules. One can get good result if he does the work according to the rules. The Prophet (Sm) taught us Salat practically for its being an important ibadat.

The rules of performing Salat of two Rakats:

When one wishes to perform Salat, he must be certain that no Shart or precondition of Salat is dropped. Therefore, full and exclusive attention is to be given to Allah, having in mind that "I am standing in front of Allah. He is looking at me." Then being clean and purified we shall stand in a clean place and then with the intention of performing Salat rise two hands upto the neck and bind them over the navel saying ALLAHU AKBAR. Women are to bind hands over the chest. Niyyat or intention in mind is enough. But oral pronunciation is better.
Then we shall recite 'Sana'. Then we shall recite Fatiha Sura after saying "Auzubillahi minash shaitanir rajim, bismillahir Rahmanir Rahim." We shall say-'Amin' in mind reciting Fatiha. And then shall recite a long verse of any Sura or small three verses, shall go to 'Ruku' saying ALLAHU AKBAR. Shall recite "Subhana Rabbial Azim" in the Ruku at least three times. And then stand straight saying "Samiallahu liman hamida." And shall say "Rabbana lakal hamd" in that standing position, then shall go to Sijda saying ALLAHU AKBAR. Shall say at least three times "Subhana Rabbial A'ala" in the Sijda. Then shall sit straight saying ALLAHU AKBAR, and again shall go to Sijda for the second time saying ALLAHU AKBAR, this time also shall say at least three times "Subhana Rabbial A'ala." and then we shall stand up straight saying ALLAHU AKBAR. In this way we shall complete the first Rakat.

Now the second Rakat begins. We shall recite Sura Fatiha saying Bismillahir Rahmanir Rahim. And then add Sura like the first Rakat, then similar to the first Rakat shall sit straight after Ruku and Sijda. Being sitted, shall recite. Tashahhud, Darud and Dua Masura and facing right side and left side shall say in both the side "Assalamu Alaikum wa Rahmatullah" . Thus the Salat having two Rakats will be completed.

Only Tashahhud is to be uttered after the second Rakat in the Farz Salat of three Rakats. Then stand Straight saying Takbir, then saying Bismillahir, Rahmanir Rahim shall recite only Sura Fatiha adding no other Sura. And then perform Ruku and Sijda. After Sijda shall sit straight and after Tashahhud; Darud and Dua Masura say Salam to the right and left and complete the Salat.

In the four Rakat Farz Salat we shall only read the Tashahhud after second Rakat and then stand straight saying Takbir. And then recite only Fatiha after saying Bismillahir Rahmanir Rahim adding no other Sura. Then after Ruku and Sijda shall stand for the fourth Rakat. We shall recite only Sura Fatiha and then, after Ruku and Sijda shall go to sit, read Tashahhud, Darud, Dua Masura and complete Salat saying Salam to the right and left. In the case of Wajib, Sunnat and Nafal Salat we shall add Sura with Fatiha in the third and fourth Rakat also.

We shall be able to say the rules of performing Salat and we shall perform Salat correctly.
Salat with Congregation:

Salat can be performed at home or at any other places. But mosque is the best place to perform Salat. Twenty seven times rewards could be found if Salat is performed in congregation at the mosque. Mosque is the house of Allah. We become happy having a guest in our house and similarly Allah becomes happy when His servants go to the mosque for Salat. About performing Salat in Congregation Allah says:

"And bow down your heads with those who bow down (in worship). (Baqarah: 43). It means, perform Salat with congregation. Even stress has been given to perform Salat in congregation in the battle field facing the enemies. The Prophet (Sm) said, "Allah will free the man from the fire of the hell who performs Salat with congregation continuously for forty days". The Prophet (Sm) also said: "Those who go to the mosque taking trouble in the darkness of night should have this good news that they will get the full light on the day of Resurrection" (Tirmizi):

The Prophet (Sm) said about those who do not take part in congregation willingly, "Some time my mind wishes to ask any Muazzin to say Iqamat for congregation and to ask some one else to lead the Salat in my place. And to fire at the houses of those who have not come to the congregation even after hearing the Azan": The Prophet (Sm) pronounced such a hard precaution about congregation. Congregation in Salat is not only for more reward in the hereafter, but we can have social teachings like punctuality, unity, discipline and obedience to the leader:

We shall be able to narrate the importance of performing Salat in congregation and shall perform Salat regularly in congregation.

Farz (bindings) of Salat:

There are some very important conditions for Salat without a single condition Salat will be void. These are called essentials (Farz) of Salat. The number of Farz in Salat is fourteen. Of these, seven are preparatory before the
beginning of Salat which are called Ahkam or Shart. These are:
1. Purity of body
2. Purity of cloth
3. Cleanliness and purity of the place of Salat.
4. Covering the body from the navel to below the knees for man, and for woman, the whole body excepting the face, wrist of the hands and the feet.
5. To perform Salat facing the Qibla (Ka'ba)
6. To perform Salat during the time of the Salat.
7. Niyyat or intention of Salat.

There are seven other Farz inside the Salat which are called Arkan. These are:
1. Takbir Tahrima or saying ALLAHU AKBAR, having Niyyat of Salat.
2. To perform Salat standing, if unable, sitting, if unable, lying with hints.
3. To recite Qirat.
4. To do Ruku.
5. To do Sijda.
6. Last sitting where Tashahhud, Darud, Dua Masura are to be uttered and complete the Salat with Salam.
7. To come out of Salat with the help of some deed (Such as, Salam)

**Wajib (bounded duties) in Salat:**

Wajib in Salat means those necessary duties in Salat which, if dropped because of mistake or for any other reason may be rectified with Sijda Sahu.

**Wajib (bounded duties) in Salat are fourteen. They are as follows:**

1. To read Sura Fatiha in every Rakat.
2. To add any Sura or part of Sura with Sura Fatiha.
3. To maintain chronology of Ruku, Sijda and the verses of the Quran read in the Salat.
4. To sit straight between 'two Sijdas.
5. To perform Rukons of the Salat correctly.
6. To stand straight after Ruku.
7. To sit for Tashahhud after two Rakats in the case of those Salats which are consisting of three Rakats and four Rakats.
8. To recite Tashahhud.
9. For the Imam, to recite the verses of the Quran where needed loudly according to Sharia rules and to recite silently where needed in the same way.

10. To recite Dua Qunut in the vitr Salat.

11. To do Telawat Sijda if any verse of Sijda is recited in the Salat.

12. To keep both the hands and knees on earth during Sijda.

13. To say additional six Takirs during the two Id Salats.

14. To complete the Salat saying "Assalamu Alaikum wa Rahmatullah".

**Sunnat (obligatories) of Salat:**

The Prophet (Sm) apart from Farz and Wajib used to perform some other things. These are called Sunnat. The prophet (Sm) did not give so much stress for these activities as he did for Farz and Wajib. Hence, there is no need for Sahu Sijda if any of these activities is dropped. Yet these should be performed, because the Prophet (Sm) himself did these and asked others to do so.

**There are twenty one Sunnats in Salat. These are:**

1. Raising hands up to the ears for man, up to the neck for women at the time of saying Takbir Tahrima.

2. To make open the fingers of the two hands, facing the Qibla at the time of saying Takbir.

3. To place right hand on the left hand after Niyyat and place them over the navel for men and over the chest for the woman.

4. Not to bow down head at the time of saying Takbir Tahrima.

5. To say Takbir loudly for the Imam (on the part of the Imam).

6. To recite Sana.

7. To recite Aujubillah.

8. To add Bismillah before Fatiha in every Rakat.

9. To recite Sura Fatiha only in the third and fourth Rakat of Farz Salat.

10. To say 'Amin' After Fatiha.

11. To utter Sana, 'Aujubillah' and 'Amin' silently.

12. To follow Sunnat Tariqa in the Qirat.

13. To recite Tasbih at least three times both in Ruku and Sijda.

14. To make the head and waist straight during Ruku and to catch both the knees with the fingers of both the hands.
15. To say `Samiallahu liman hamida' on the part of the Imam and `Rabbana lakal hamd' on the part of the Mugtadi at the standing position rising from Ruku.

16. To put the knees first, then two hands, then the nose and last of all the forehead while going to Sijda.

17. To spread out the left leg and to sit on it at the time of sitting.

18. To hint with the Shahadat finger while saying "La ilaha" in Tashahhud.

19. To recite Darud in the last sitting.

20. To recite Dua Masura or any other Dua like this after Darud.

21. To say Salam to the right side first and then to the left.

**Mustahab of Salat:**

There are some other activities in the Salat which, if performed would be rewarded but if not performed, no harm or no sin is there. These are called Mustahab. Some Mustahabs of the Salat are given below.

1. To look at the place of Sijda while standing in Salat.

2. To look at the leg during Ruku, to look at the nose during Sijda and to look at the lap during sitting position.

3. To try to check from sneezing, gasping and coughing as far as possible.

4. To recite the Quran calmly.

5. To put the head between the two hands in Sijda.

6. To recite short Sura in Maghrib Salat.

7. To read Tasbih more than three times in Ruku and Sijda while performing Salat alone.

We shall be able to narrate the Farz, Wajib, Sunnat and Mustahab of the Salat and we shall practise the same.

**Causes of breaking the Salat:**

At the beginning of Salat we bind hands saying Allahu Akbar, with Niyyat. This is called Takbir Tahrima. With this Takbir all deeds and wordings other than those of Salat become Haram (strictly prohibited). If any one does any prohibited thing then the Salat will be `invalid. We should know those things
which break the Salat. The causes of breaking Salat are given below:

1. To offer greetings to anyone or to respond to the same from others during Salat.
2. To talk in the Salat.
3. To eat something in the Salat.
4. To drink anything.
5. To laugh loudly.
6. To cry loudly for any worldly hardship.
7. To say Uh, or Ah, because of pain or any other disease.
8. To recite the Quran looking into it.
9. To turn the face away from the direction of the Qibla.
10. To work with two hands.
11. To stand comparatively ahead of the Imam.
12. To offer Sijda in any impure place.
13. To pray for any worldly (harmful) thing.
14. To cough again and again willingly for nothing.
15. If any Farz of the Salat is dropped.
16. To say `Alhamdulillah' hearing any good news in the Salat.
17. To say `Inna lillah' on any bad news.
18. To say `Alhamdulillah' after sneezing.
19. To say `Yarhamukumullah' responding to sneezing.
20. To detect a mistake of anyone other than his Imam.
21. To involve in "Amal-i-Kathir" (i.e. to involve in such a deed that people may think that the man is not engaged in the Salat).

The causes of the defects of Salat:

There are some activities which make Salat defective and cause for less reward though the Salat is not nullified. These activities are called ‘Makruh’. We should keep ourselves away from these activities. Some of these kinds of activities are mentioned below:

1. To snap the finger in the Salat, without any reason.
2. To perform Salat without putting a cap on the head out of idleness.
3. To roll the cloth for saving it from the dust.
4. To move the cloth, button, beard etc. uselessly.
5. To wear such dress that no people like to put on for going to the bazar and in any congregation.
6. To begin Salat having necessity of discharging stool or urine.
7. To look at this way or that.
8. To spread out two hands up to the elbows in Sijda.
9. To stand within the 'Mehrab' that is reserved for the Imam.
10. To wear any dress having picture of animals on it.
11. To stand alone in the back row, while there is room (vacancy) in the front row.
12. To extend Salam with hints.
13. To do Sijda only with forehead or only with the nose.
14. To stand as the Imam on a high place without any reason.
15. To sit with fore knees without any reason.
16. To perform Salat with closed eyes except for more concentration.
17. To bow down for Ruku before the Qirat is completed.
18. To drop any Sunnat in the Salat.
19. To raise the legs from earth during Sijda.
20. To count the verses or Tasbih with the finger in Salat.
21. To have anything in the mouth which distrubs the Qurat (recitation from the Quran).

We shall be able to narrate the causes of breaking and defecting Salat, and shall be cautious of those activities.

**Sijda Sahu:**

Sahu means mistake. If any mistake is done in the Salat there to offer two Sijdas at the last sitting is obligatory. These are called Sijda Sahu or Sijda for the rectification of mistake.

**The rule of Performing Sijda Sahu:**

At the last sitting after Tashahhud, we shall say Salam to the right-side and then saying ALLAHU AKBAR, shall do two Sijdas like other Sijdas in the Salat, utter Tashahhud, Darud and Dua Masura, and then saying Salam to both the sides shall complete the Salat.
Sijda Sahu is needed:

1. If any Wajib is dropped out of mistake.
2. Delaying in the performance of any Wajib like: To remain silent for some time after reciting Fatiha and then to add Sura.
3. Delay in performing any Farz or to break the continuity like: performing Sijda before the Ruku.
4. To perform any Farz more than once in the place of only once.
5. To change the manner of any Wajib like: reciting Qirat silently in the place of reciting loudly and to recite loudly in the place of silently.

Now we shall be able to say why Sijda Sahu is to be done and shall be able to rectify the mistake through Sijda Sahu.

Sijda Teawat:

There are some verses in the holy Quran that, one who recites or hears, must perform Sijda. No matter whether the full verse or a part of the verse is recited. Sijda must be performed on reciting or hearing the very word Sijda in the verse concerned. It will be a sin if Sijda is not performed. The Prophet (Sm) said: "When a man performs Sijda on reciting a verse of Sijda then the devil starts wailing with repentance and saying that the children of Adam got the order of Sijda, they carried it out and inherited the heaven. I (devil) have also got the order of Sijda but I denied and became the heller." (Muslim).

The rules of Sijda Telawat:

Sijda Telawat is to be done facing the Qibla after standing with the Niyyat of Sijda Telawat saying ALLAHU AKBAR. After Sijda be raised to standing position saying ALLAHU AKBAR. Only one Sijda is enough. There is no need for Tashahhud and Salam.

There are four Shafts or conditions for Sijda 'Telawat. These are as follows:

1. Taharat i.e. purity
2. Covering the Satar.
3. Facing to the Qibla
4. Making the Niyyat of Sijda Telawat.
The verses of Sijda Tilawat:

The verses of Sijda mentioning the names of the Sura and number of the verses are given below:

1. Sura Aaraf, verse no: 206
2. Sura Ra'd, verse no: 15
3. Sura Nahal, verses no: 49-50
4. Sura Bani Israil, verse no: 109
5. Sura Mariam, verse no: 58
6. Sura Hajj, verse no: 18
7. Sura Furqan, verse no: 60
8. Sura Namal, verses no: 25-26
9. Sura Alif-Lam-Mim-Sijda, verse no: 15
10. Sura sad, verses no: 24 - 25
11. Sura Ha-Mim-Sijdah, verse no: 38
12. Sura Najm, verse no: 62
13. Sura Inshiqaq, verses no: 20 - 21
14. Sura Alaq, verse no: 19

We shall be able to narrate the rules of Sijda-i-Tilawat and shall perform the Sijda Tilawat.

We have learnt from this lesson:

1. The meaning, importance, significance, reward and blessings of Salat.
2. To perform Salat in time.
3. The Mustahab (best) time of Salat.
4. Makruh (defective) and Prohibited times of Salat.
5. Importance of performing Salat in congregation.
6. Why Sijda Sahu is to be performed.
7. The causes of breaking Salat.
8. The rules and importance of Sijda Tilawat.
Exercise

Multiple Choice Question

1. What is read in every rakat of salat ?
   (a) Sura Nas                    (b) Sura Feel
   (c) Sura Fatiha                (d) Sura Ikhlas

2. Sizdah in salat is
   (a) Farz                      (b) Sunnah
   (c) Wajib                     (d) Nafl

3. How much more Sawabs can be got for performing salat at Jamat ?
   (a) 25 times                  (b) 27 times
   (c) 26 times                  (d) 28 times

4. Taammum is applicable
   (i) If water is not found.
   (ii) If a person is unable to use water for illness.
   (iii) If pure soil is found.
   Which of the following is correct?
   (a) i                         (b) ii
   (c) i cob ii                  (d) ii 8L iii

5. According to hadith if any one advises others to do good deeds, the adviser will get
   (a) Less sawab than the receiver
   (b) Same sawab
   (c) Sometimes same sawab
   (d) More sawab than the receiver
Answer the questions 6 & 7 according to the following information

Alamgir Hossain a student of class vi. entered into the Masjid quickly after Wadu. Before starting jamat his friend saw that the back side of Alamgir's heel was dry.

6. Do you think-
   (a) Alamgir Hossain's wadu was correct.
   (b) Alamgir Hossain's wadu was not correct.
   (c) Alamgir Hossain's wadu was defective.
   (d) It was not defective to attend the Jamat.

7. Alamgir's friend should have –
   (a) Avoided the fault before Niat.
   (b) Showed the fault after prayer.
   (c) Told to take wadu again before niat.
   (d) Told to learn about the right process of wadu after Salat.

Creative Question.

1. Habibur Rahman's grand father has started to perform salat regularly at his old age. One day after hearing the discussion of wadu and bath at the mosque, he understood that not a single farz bath of his life was perfect. So he thought that his salat would not be accepted by Allah. So he began to cry in fear of Akhirat.
   (a) How many farzes are there in Wadu?
   (b) Describe the process of bath.
   (c) How will Habibur Rahman's grand father take bath? Explain.
   (d) "Wadu is not needed after bath for Salat." Discuss the significance of the speech.

2. After returning home from school. Tahmina found almost every day that her mother perform Salat. Tahmina asked, "Mother, what salat are you performing now"? Mother said, "Salat of Juhor" Tahmina said, The time of juhor had already over. Mother said, you see had to finish a lot of work makes me late. Allah will forgive me certainly. Tahmina said, Your
idea is not correct, because, Allah says "Certainly it is farz for every Mumin to perform Salat in proper time". Men will get prize for performing Salat in jamat.

(a) Time of salat is
(b) Describe the time of Juhor?
(c) Make a chart which can help Tahmina's mother to perform Salat timely.
(d) Analyse the saying "Certainly it is farz for every mumin to perform Salat in proper time"

3. Foysal performs salat regularly but does not fast properly. Fahim performs Salat and fasting both. Another friend Sajjad asked Foysal and Fahim 'are Salat, Siam and Hajj our Ibadat only? I have heard from a lecture of Imam that twenty four hours of our life would be for Ibadat. But the precondition of the best Ibadat is purity.' The Prophet (sm) said, "Cleanliness-purity is the half portion of Iman".

(a) What is the meaning of Ibadat?
(b) What does Sajjad mean by Ibadat? Explain.
(c) How can Foysal engaged himself in Ibadat? Explain.
(d) Cleanliness-purity is the half portion of Iman, write the significance of this hadith.
Chapter-3
Study of the holy
Quran and the Hadith

Introduction:

The Quran Majid consists of the Messages of Allah. The Quran Majid is our Religious Book. It is not the wording of any man. It is the message of Allah. Allah has revealed the Quran Majid to guide people to the right path. Allah has informed men through His messages the way of getting peace in the world, salvation from the punishment of the hell in the hereafter and achievement of eternal happiness and peace of the heaven. The sum total of His messages is the Quran Majid.

Revelation of the Quran on Muhammad (Sm):

Prophet Muhammad (Sm) used to remain absorbed in meditation in the cave of Hira. At his forty years of age, the Angel Hazrat Jibrail (A) came to him with the message of Allah and the first five verses of Sura ‘Alaq’ were revealed on him. Right from that time Jibrail (A) used to come to the Prophet (Sm) with the verses of the Quran. Thus the Quran was revealed on the Prophet (Sm) for long twenty three years.

The Quran is the last revealed Book:

Allah has sent His Book through His Prophets, throughout the ages to guide the people to the right path. The total number of the revealed Books is 104. Of all these Books the comprehensive and complete Books are four. These are: The Tawrat, The Zabur, The Injil and The Quran.

The Qurah Majid is the last and the greatest Book. Our beloved Prophet Hazrat Muhammad (Sm) is the last and the greatest of the Prophets. No Prophet will come after him up to the Doomsday. Hence, the book revealed on him is the last revealed book. In this book the substance of all the previous books has been made. Mention has also been made about many of the past Prophets, about their followers and about those who opposed the Prophets and
received punishment. Allah has given all the Prophets some miracles, through which people may become believers.

**Study of the Quran:**

The Quran is the Store of all kinds of knowledge. This is a guide for mankind to distinguish between the Truth and falsehood, justice and injustice and right and wrong. Hence, for leading a decent and peaceful life in this world the study of the Quran is essential.

The importance and reward of the recitation of the Quran: The word Tilawat means to read, to recite and to follow. Tilawat al- Quran means to read the Quran and to follow the same. The Quran is a holy book. To recite the Quran is a holy and virtuous deed, achieving ten virtues with the recitation of every word. The blessing of Allah is poured on the house where the Quran is recited.

Recitation of the Quran with (understanding) the meaning is better. It is one of the best Ibadats. The Prophet (Sm) himself did it and said that it is one of the best Ibadats. In fact, Allah has sent His Prophet to teach the Quran. Hence, the Prophet (Sm) and his companions used to recite the Quran every day and every night.

From this lesson we came to know the introduction of the Quran and the importance of its recitation and virtues. So we shall always recite the Quran with meaning.

**Tajvid:**

To recite the holy Quran according to the proper pronunciation of every letter is called Tajvid. Some letters are to be pronounced with thick voice like ﺪ (†Zq) and some letters likely ﻮ (Zy) with thin voice. This special condition of pronouncing (Arabic) letters is called Sifat. It is obligatory to recite the Quran according to Tajvid. Salat will not be perfect without correct pronunciation of the recitation of the Quran: Allah says in the Quran:

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وَرَيْبُكَ الْقُرْآنَ تَرْيَبًا
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that is, "and recite the Quran in slow, measured, rhythmic tones."
To recite the Quran slowly is called Tartil. The students and teachers following correct recitation and study of the Quran are most dignified to Allah. The Prophet (Sm) said,

"The most dignified amongst you are those who learn and teach the Quran with correct pronunciation."

To recite the Quran early in the morning with full attention and care is much more valuable than any other valuable wealth.

**Makhraj (the Place of Pronunciation)**

There are 29 letters in Arabic language. These letters are pronounced from 17 places of the mouth. These places of the pronunciation are called Makhraj. These places of pronunciation are located in 5 positions of the mouth.

1. Halaq (gullet)
2. Tongue
3. Both the lips.
4. The root of the nose.
5. Jauf (vacuum of the mouth)

**Elaborate description of the places of pronunciation:**

First Makhraj is the vacuum of the mouth. Three letters are pronounced from this place.

(a) 'ؤ' having jazam like:

(b) 'ى' having jazam like:

(c) Alif without Harkat when its right side letter having zabar, like:

While pronouncing the above-mentioned three types of letters, mouth, Halaq and tongue are not touched. Rather these letters are pronounced from the air at the middle of the mouth. These are called Harf-i-madd (letters having madd).

2. Letters pronounced from bottom (hart) of the throat - ۶-۷- (Hamza, Ha) like:
3. Letters pronounced from the middle part of the throat -- ح، ع, ج like:

   حَمَّدَ اللَّهُ رَبَّ الْعَالَمِينَ، عَدَّلَ الْيَمِّ

4. Letters pronounced from the upper part of the throat (attached to the tongue)

   خَتَمَ اللَّهُ عَيْنَ المَغْضُوبِ، غ، خ like:

   هَوَّاءُ كُفَّٰرُونَ مِنْ شَرِّ مَنْ جَوَع

   These six letters are called or letters of throat

5. The letter pronounced from the root of the tongue and from the upper palate equal to it - لَike:

   قُلْ هُوَ اللهُ وَحَدَّ ٌ

6. A little upper side of the tongue and the palate equal to it - ك Like:

   يَا أَيُّهَا الْكَفَّٰرُونَ مِنْ شَرِّ مَنْ جَوَع

7. Middle part of the tongue and the palate equal to it - ى، ش، ش like:

   كَفِي الْمُدْوَرِ، س، ز like:

8. Letters pronounced with a side of the tongue, upper gum along with the teeth - ض like:

   وَلَا الْضَّلَّٰلُانِ

9. Letters pronounced with front side of the upper tongue along with the palate of the root of the teeth - ل Like:

   كَفِي الْمُدْوَرِ، س، ز

10. With the front side of the tongue and parallel upper palate - ن like:

   نَسَبَعْتُنَّ

11. Letters pronounced with the back side of front part of the tongue along with its palate - ر like:

   يَرَبَّ الْفَتَّٰحَةِ، وَرَابِبَ الْعَشَاءِ

12. Letters pronounced with the front part of the tongue with the root of the two front teeth - ط, د, ت like:

   تَبَتَّ يَدَا، سُرَأَتُ الْذِّينَ، لَمْ يَلْدُ، وَلَمْ يَوْلُد

13. Letters pronounced with the heads of the lower two teeth and the front part of the tongue, having a little help from the upper teeth - ص، س, ز like:

   مَا فِى الْمُدْوَرِ، س، ز like:
14. Letters pronounced with front part of the tongue having touch with the upper two front teeth like

\[ \text{مَنِ الظَّالِمِينَ} \]

15. Letter pronounced with the wet part of the lower lip having touch with two upper front teeth like:

\[ \text{فَيْ النَّهَـرِ} \]

16. Letters pronounced from the two lips \( \text{ب} \), \( \text{م} \) from the wet part of the lips \( \text{ب} \), \( \text{م} \) from the dry part of the lips like:

\[ \text{مَا أَعِنَّى عَنْهَا مَا لَهَا وَمَا كَسَبَّ} \]

Which is pronounced round the right and left sides of both the lips having a round hole at the middle as half open flower like:

\[ \text{مِنْ شَّرِّ الْوَشْوَاس} \]

17. Gunnah pronounced from the root of the nose. When \( \text{ن} \) (Nun) having Jazam, to conceal this Nun some times Gunnah is necessary like:

\[ \text{مِنْ سَجِّيْلِ} \]

Arabic letters must be pronounced from their Makhraj, otherwise the meaning may be changed with a wrong pronunciation. For example:

\[ \text{قَلْ} \]  

means- Say Allah is One. Here if instead of the Makhraj of \( \text{ق} \) it is pronounced from the Makhraj of \( \text{ك} \) then the meaning will be change, because \( \text{قَلْ} \) means "say" and \( \text{كَلْ} \) means "eat". As a result, the meaning of the whole sentence will be changed with wrong meaning.

We shall learn the Makhraj, pronunciation of the Arabic letters carefully.

**Nazira Tilawat:**

Reading the Quran with the Book open and seeing, is called Nazira Tilawat. To read the Quran looking at it is better. Those who read and recite the Quran in this world, the Quran will recommend for them on the Day of Resurrection.
With this lesson we shall be able to read and recite the Quran correctly. We shall read and recite the Quran regularly.

**Sura Fatiha (سُورَةُ الفَاتِحَة)**

Sura Fatiha was revealed at Makka. The number of its verses is seven. Sura Fatiha is the first and the most important Sura of the Quran. With this sura the holy Quran started and with this Sura the highest Ibadat, Salat is started. This Sura is like an introduction to the Quran. Hence, the name of this Sura is Fatiha. Fatiha means introduction. It is also the first which has been revealed for the first time as a complete Sura.

Sura Fatiha is the substance of the entire Quran. That is why it is called Ummul Quran or the root (foundation) of the Quran. This Sura is also called Ummul Kitab, the root of the Book; Al-Quranul Azim (The Great Quran), Sab’ul Masani (the seven verses read in every Rakat of Salat), Al Kanz (the mine), Al-Asas (the root or foundation), Suratus Salat, that is, the Sura of the Salat. We shall memorize this Sura and shall know the meaning.

**Word meaning:**

- المَحْمُودُ = All praises
- رَبِّ = Lord, Cherisher
- مُعْمَزَةً = Way/path
- تَعْبِدُونَ = We worship
- إِبَاكَ = Thee, only yours,
- مَائَلِينَ = Those who go astray
- قَبْلَانِيَ = We seek your help
- لِبِسْمِ اللهِ اَلْرَحْمَنِ الْرَّحِيمِ = We seek your help

In the name of Allah, Most Gracious, Most Merciful.

1. المَحْمُودُ رَبِّ الْعَالَمِينَ
   
Praise be the Allah, the Cherisher and Sustainer of the world.

2. اَلْرَحْمَنِ الْرَّحِيمِ
Most Gracious, Most Merciful.

3.  مَلِك٥ِ بَيُومِ الْيَومِ
       Master of the Day of Judgment.

4.  رَبَّنَا اِنْعَمَّتْ عَلَيْهِمْ
       Thee do we worship and Thine aid we seek.

5.  إِهْدِنَا الْصِّرَاطَ الْمُسْتَقِيمَ
       Show us the straight way.

6.  صِرَاطَ الْذِّينَ أَنْعَمْتَ عَلَيْهِمْ
       The way of those on whom Thou has bestowed Thy Grace.

7.  غِيْرِ الَّذِينَ مَسْتَعْتِبَوْا عَلَيْهِمْ وَلاَ الصَّالِحَيْنَ
       Those whose portion is not wrath, and who go not astray.

**Explanation:**

The gist of the whole Quran has been given in brief in Sura Fatiha. The first three verses contain the praises of Allah, while in the rest of the verses how to pray to Allah and appeal to Him have been taught. Since He is the Cherisher of the universe, He is most Gracious and most Merciful. Hence, all praises are due to Him.

We worship only Allah, the Great and seek help only to Him. We pray to Him to guide us to the right path i.e, the path of Islam, to guide us to the path of His beloved Prophets and pious men and to save us from the path of those who are cursed like Jews and Christians etc. Amin. O Cherisher of the worlds, accept our prayer.

**Sura Nas** (سُورَةُ الْنََّاسِ)

Sura an - Nas has been revealed at Makka. It has six verses. It is the last Sura of the Quran. In Sura Fatiha the servants of Allah, men prayed to Allah for true and right path. Hence, Allah has given the Quran as guide to it. But there may
be some obstacles and hindrances from the devils of Jin and devils of men. In this Sura refuge has been sought to Allah from the whisperings of the devils.

There was an occurrence behind the revelation of Sura An-Nas and Sura Al-Falaq. Labid, a Jew magician used his dangerous magic against the Prophet (Sm) placing Prophet's used comb at the bottom of a well. The Prophet (Sm) had been ill for six months. Allah informed the Prophet (Sm) of it. by reciting the verses of these two Suras the Prophet (Sm) recovered that magic comb from the bottom of the well, saved himself from the magic and became well. We shall memorize this Sura.

**Word meanings:**

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
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<tbody>
<tr>
<td>ﷺ ﷺ</td>
<td>I seek refuge</td>
</tr>
<tr>
<td>ﷺ ﷺ</td>
<td>with, by</td>
</tr>
<tr>
<td>ﷺ ﷺ</td>
<td>Cherisher</td>
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<td>ﷺ ﷺ</td>
<td>Man</td>
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<td>ﷺ ﷺ</td>
<td>Lord, King, Owner.</td>
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<td>ﷺ ﷺ</td>
<td>Worshiped, Allah</td>
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<td>ﷺ ﷺ</td>
<td>Whisperings</td>
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<td>Evil</td>
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<td>ﷺ ﷺ</td>
<td>Hearts</td>
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<tr>
<td>ﷺ ﷺ</td>
<td>Jinn</td>
</tr>
</tbody>
</table>

In the name of Allah, Most Gracious, Most Merciful

1. قَلْ أَعُوذُ بِرَبِّ الْنَّاسِ
Say: I seek refuge with the Lord and Cherisher of Mankind.

2. مَلِكُ الْنَّاسِ
The King (Owner) of mankind.

3. ﷺ ﷺ ﷺ
The Worshiped, Allah (or judge) of mankind.

4. مَنْ شَرَّ الْوُسُوَّاسِ الْخَنَّاسِ
From the mischief of the whisperer of evils.
5. 
الذَّي يَوْسَعُ فِي صُدُورِ النَّاسِ
Who shippers into the hearts of mankind.

6. 
مِنَ الْجِنِّ وَالْنَّاسِ
Among Jinns and among men.

**Sura Al-Falaq (سُورَةُ الفَلَاقِ)**

Sura Al-Falaq was revealed at Makka. It is of five verses. Sura Al-Falaq and Sura An-Nas have a close relation. Thus, the Shan-i-Nuzul (background) of revelation of these-two Suras is the same. Of course, in Sura Al-Falaq the way of seeking refuge from different kinds of worldly evils have been given. Allah is the only Supreme Authority over all of His creation in this world. Nothing can even move without His will. Hence, refuge should be sought only to Him from all kinds of evil things.

**Word meanings:**

- فَلَقَ = Dawn, morning
- وَقَبَ = Cover, spread.
- مِنَ = From
- نَفِئَتُ = Those who practice secret arts
- كُنَّتُ = Created
- عِدَدٌ = Knots
- غَابَسَ = Overspread darkness.
- حَارِسٌ = Envious
- إِذَا = when
- حَسَنٌ = Practices envy

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
In the name of Allah, the Most Gracious and Most Merciful.
Say: I seek refuge with the Lord of the dawn.

2. ﻋَمَنْ ﺷَرَّ مَا خَلَقَ ۖ
   From the mischief of created things.

3. ﻋَمَنْ ﺷَرَّ ظَائِمٍ إِذَا وَقَبَ ۖ
   From the mischief of darkness as it overspreads.

4. ﻋَمَنْ ﺷَرَّ ﺍٰلْقَنَّةِ ﻓِي ﺍٰلْعَرَقِ
   From the mischief of those who practice secret arts.

5. ﻋَمَنْ ﺷَرَّ ﺣَارِيسٍ إِذَا حَسَدَ ۖ
   And from the mischief of the envious one as he practices envy.

Explanation:

In Sura Al-Falaq refuge has been sought from all kinds of mischief and evils. Since it is only Allah, the Almighty Who can save us from all kinds of evil things, we must remember Him in all aspects of our lives. He and only He can save us.

Sura Al-Asar (سُورَةُ الْعَسَرِ)

Sura Al-Asar was revealed at Makka. Its verses are three. This Sura is one of the shortest Suras of the Quran, but it has a vast meaning. Regarding this Sura, Imam Shafi (R) said: To read this Sura with full attention and deep thought is enough for worldly rectification of mankind as well as for the hereafter. The way of human betterment and the way of their destruction have clearly been mentioned in this Sura. We shall memorize this Sura and shall learn its meaning.

اٰمَنُوا = Who have faith.

نوَاصِوْا = In mutual teachings of

الْإِنْسَانُ = In (the token of) time

فِي = By
In the name of Allah, Most Gracious and Most Merciful.

1.  وَالْعَصِيرِ
   By (the token of) time (thought the ages).

2.  إِنَّ الَّذِينَ آمَنُوا لَفِي خُسْرٍ
   Verily man is in loss.

3.  إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصُّلُبَتْ وَتَوَأَّمُوا وَتَوَأَّمُوا بِالْحَقِّ وَتَوَأَّمُوا بِالصَّبْرِ
   Except such as have faith and do righteous deeds and join together in the mutual teachings of truth and of patience and constancy.

**Explanation:**

In Sura Al-Asar Allah, swearing by one of His creations says that men are in loss in this worldly life except those who do four deeds, are saved from the loss. These four deeds are: Iman of faith, righteous deeds, mutual teachings and advice and patience. Allah swears by time because time is a most valuable thing. Those who utilize the time with good deeds, will be successful and get peace here in this world as well as in the hereafter.

These righteous deeds must be having faith in Allah and His Prophets, and to invite people to the right path having patience. With this, human life could be useful, fruitful and successful.
We shall memorize this Sura and know the meaning.

**Sura Al-Humazah (سورة الهَمَزَةُ)**

Sura Al-Humazah revealed at Makka has nine verses. Description of some hated nature has been given in this Sura. The man possessing these evil habits are hated in the society and they will be punished in the hereafter. Hence, from the social point of view, this Sura has immense importance.

We shall memorize this Sura and understand its meaning.

**Word Meaning:**

<table>
<thead>
<tr>
<th>Arabic Word</th>
<th>English Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>ﷺ</td>
<td>Woe, Sorrow</td>
</tr>
<tr>
<td>ﷺ</td>
<td>Which breaks to pieces, the name of a hell</td>
</tr>
<tr>
<td>ﷺ</td>
<td>All, every</td>
</tr>
<tr>
<td>ﷺ</td>
<td>Fire</td>
</tr>
<tr>
<td>ﷺ</td>
<td>Scandal-monger</td>
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<tr>
<td>ﷺ</td>
<td>Kindled</td>
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<tr>
<td>ﷺ</td>
<td>Backbiter</td>
</tr>
<tr>
<td>ﷺ</td>
<td>Swallow, eclipse</td>
</tr>
<tr>
<td>ﷺ</td>
<td>Piles, Concentrates</td>
</tr>
<tr>
<td>ﷺ</td>
<td>Hearts</td>
</tr>
<tr>
<td>ﷺ</td>
<td>Wealth</td>
</tr>
<tr>
<td>ﷺ</td>
<td>Vault, encircle</td>
</tr>
<tr>
<td>ﷺ</td>
<td>Hoards it, lays it</td>
</tr>
<tr>
<td>ﷺ</td>
<td>Pillar</td>
</tr>
<tr>
<td>ﷺ</td>
<td>Thinks</td>
</tr>
<tr>
<td>ﷺ</td>
<td>Long lasting outstretched</td>
</tr>
<tr>
<td>ﷺ</td>
<td>Make him last for every</td>
</tr>
<tr>
<td>ﷺ</td>
<td>Never, by no means</td>
</tr>
<tr>
<td>ﷺ</td>
<td>Be sure to be thrown.</td>
</tr>
</tbody>
</table>

**Bismillah**

In the name of Allah, Most Gracious and Most Merciful.
Woe to every (kind of) scandal-monger and backbiter.

اَلْذِّي جَمَعَ مَالًا وَعَدَّةً

Who piles up wealth and lays it by.

يَحْسَبُ أَنْ مَالَهُ أَخْلَدًا;

Thinking that his wealth would make him last for ever.

كَلًا لَيْنَبَذَنَّ فِي الْخَطَّةِ

By no means! He will be sure to be thrown into that which breaks to pieces

وَمَا أَذَّرَكَ مَا الْخَطَّةُ

And what will explain to thee which breaks to pieces?

نَارٌ اللَّهِ الْمُوقَدَةَ

(It is) the fire of (the wrath of) Allah kindled (to a blaze)

الَّتِينَ تَطَلَّعُ عَلَى الْأَفِئَةَ

That which does mount (right) to the hearts.

إِنَّهَا عَلَيْهِمْ مُّقَدَّةٌ

It shall be made into a vault over them.

فِي عَمَّى مُمَدَّدَةٍ

In columns outstretched.

**Explanation**

Slandering and back-biting and greed for hoarding wealth, these evil desires are harmful for human life. These are harmful in this world creating disturbance and dispute and in the hereafter to the hell. These are mentioned in the Quran for precaution to save ourselves from these kinds of evil
desires. So, we shall keep ourselves aloof from slandering, back-biting and miserliness.

**Three verses of Prayer:**

Allah is our Cherisher. He has unlimited kindness and mercy upon us. We must fulfil His commandments. We can not perform those without His kindness and mercy. That is why, we should pray to Him. We usually commit many wrongs, for which we deserve punishment. So for salvation from the punishment in the hereafter and to have the ability to do good deeds in this world we must pray to Him. Hence, we shall memorize the verses of prayer given below and shall understand their meanings.

**One:**

ربّا ارْحَمْهُمَا كَمَا رَبِّيَانِي صِيْبِرْ ّا

"Our Lord give us good in this world and good in hereafter and defend us from the torment of the fire." (Bagarah : 201)

We shall pray to Allah with this for our betterment in this world and for the salvation in the hereafter.

**Two:**

ربّ اسْرُحْ لِي مَدْرَىٰ وَبِسْرُ لِي مَ آ رَىٰ وَأَهْلُ عَدَّةٰ مِّنْ اسْتَهْيَأْنِ لِفُنْسِهِ مُّهَلِّا

"My Lord! Bestow on them (parents) Thy mercy even as they cherished me in childhood. (Bani Israil: 24)

We shall memorize this verse and shall pray to Allah for the betterment of our parents.

**Three:**

ربّ اسْرُحْ لِي مَآ رَىٰ وَبِسْرُ لِي مَدْرَىٰ وَأَهْلُ عَدَّةٰ وَعَلَّمَنِي لَعَلَّمَكَ مِّنْ اسْتَهْيَأْنِ لِفُنْسِهِ مُّهَلِّا

"O my Lord! Expand me my breast, ease my task for me, and remove the impediment from my speech" - so that they can understand. (Taha 25 - 28)

**Explanation:**

We shall read more and learn more and shall do our best for the betterment of mankind. Hence, we shall pray to Allah to give us ability for the purpose.
We shall be able to memorize Sura-al-Fatiha, Asar, Humazah, Falaq and Nas, with their meanings. We shall regularly recite these Suras and shall use the verses of prayer in the Monajat (prayer).

**Hadith Sharif**

Hadith means sayings or messages. The sayings, deeds and consents of the Prophet (Sm) are called Hadith. The Prophet (Sm) commanded his followers to do good deeds and prohibited them from the evils. All of these commandments and prohibitions were according to the will of Allah. Accordingly all the deeds of the Prophet (Sm) are ideals for his followers. The Sahabis, companions (Those who saw the Prophet (Sm) with Iman) of the Prophet (Sm) used to preserve his Hadith.

The companions always used to be with him to listen to his each and every words. And after his departure from the Majlis (discussion meeting) they used to discuss and memorize his Hadith. At-that-time writing of Hadith was prohibited. Because the Quran was being revealed in those days and being written. So if the writing of Hadith also was permitted, it might mix with the Quran. Hence, the companions of the Prophet (Sm) used to memorize the Hadith of the Prophet (Sm) and disseminate them to others. At the early age of Islam after the advent of the Prophet (Sm) the Muslims used to send their children to Hadith learning centres as they used to send them to the Quran learning centre.

Samura Ibn Jundub narrating his boyhood said, "During the life time of the Prophet (Sm) I was a boy and I memorized the Hadith of the Prophet (Sm)" (Muslim). This system of memorizing Hadith continued. Imam Bukhari (R) memorized the Hadith.

**The place of Hadith is next to the Quran:**

In Islam the place of Hadith is next to the Quran. Islamic way of life remains incomplete without Hadith. Hadith is the explanation of the Quran. Allah advised the Prophet (Sm) to explain the Quran and this explanation by the Prophet (Sm) is Hadith. For example, Allah commanded for Salat but how to establish Salat has been explained through the Hadith. That is why the Prophet (Sm) said: "You follow me in performing Salat." Imam Abu Hanifa (R) said. "We could not' understand the Quran without the Hadith." Allah will give the
best reward to the person who learnt Hadith, preserved it and preached it to others.

We shall learn Hadith with eagerness and shall try to understand the same

**Ethical Hadith:**

For the betterment and beauties of life and society ethics is essential. No individual or nation can achieve peace, progress and prosperity without following the best ethics and attaining good character. Our beloved Prophet, Muhammad (Sm) was the possessor of the best of the characters, for which he has been appreciated by all, irrespective of friend and foe.

He has a number of Hadith following which we can attain good character, best ethics and morality.

We shall understand the two Hadithes given below and shall memorize them.

**One:**

الَّذِيْنَ لَمْ يَعْهَدْلَهُ (عَهْدَةَ (مَسْنَدَ دِيْلَمِيَّ)

Meaning: "The man who breaks promise has no religion" (Musnad-e-Dailami).

Teachings: Fulfillment of words or promise is essential for all. At the beginning of the creation of mankind they have accepted the Lordship of Allah and promised to Him. According to that promise we must aide by His commandments in all aspects of our life. We are accountable to Allah about this promise at the Day of Resurrection. Promise must be fulfilled in this world also. Disturbances may be removed from the society if this principle is practiced. We shall always fulfill our promise.

**Two:**

الْطِّهْوُرُ شَطْرُ الْإِيْمَانِ

"Purity is a part of Iman (the faith)."

Purity is of different kinds and stages like: Purity or cleanliness of the body, to purify the organs of the body and to save those from all kinds of evil deeds and evil thoughts.

It means, we should achieve both external and internal purification. We shall do the same and we shall also maintain cleanliness in our environments.

**Hadith concerning with prayer:**

Our beloved Prophet, Muhammad (Sm) was very kind, He felt the pain and hardship of his followers. Hence, he taught us Munajat or prayer, so that we can pray to Allah with those Hadithes and get salvation and peace here in this world as well as there in the hereafter.
We shall memorize the following Hadith of the Prophet (Sm), know the meaning and use them in the Munajat, praying to Allah, the Almighty.

**One:**

آللّهُمَّ اغْفِرْلِي ذَنِيَّتِي وَخَطَائِيَ وَعَمَلِي (طَبَرَانِي)

Meaning: "O Allah! forgive me all of my sins, wrongs, faults and of my willingly committed offenses." (Tirmizi).

**Two:**

آللّهُمَّ إِنِّي أَسْتَلَكْ عَلَمًا نَافعًا وَرَزْقًا خَالِدًا

Meaning: "O Allah! I want and urge to You for beneficial knowledge and legal sacred food".

We shall be able to define and introduce Hadith, shall be able to read ethical Hadith and the Hadith concerning with prayer. We shall be able to tell these Hadithes from our memory and shall use these Hadithes in the Munajat (prayer).

**Exercise**

**Multiple Choice Question**

1. Of which sura's of the holy Quran was revealed first?
   - (a) Sura Al-Fatiha
   - (b) Sura Nas
   - (c) Sura Falak
   - (d) Sura Ekhlas

2. Which letters are pronounced from the last part of vocal cord?
   - (a) ء،ى
   - (b) ج،ش
   - (c) ع،ح
   - (d) ق،ث

3. Which has second position in Islam after the holy Quran?
   - (a) Hadith
   - (b) Ijma
Answer the questions 4 & 5 the following passage

Safiqul Islam maintains his family with hardship as a day labourer. He is trying to get rid of poverty.

4. Along with his work Mr. Safiqul Islam will
   (a) ask for money from his relatives.
   (b) pray to Allah for Halal rijik.
   (c) want help from the government.
   (d) receive money from the money lending institution.

5. Safiqul Islam will –
   (a) Pray in his own language.
   (b) Pray by using the language of the Quran and Hadith.
   (c) Work and work only.
   (d) Take advice from learned persons.

Answer the Questions 6 & 7 according to the following passage

Munir in his boyhood has learnt tilawat with makhraj from a good Kari and his elder brother is learning the Quran with meaning and explanation from an Islamic scholar.

6. The tilawat of the Quran with correct pronunciation is meant –
   (i) with makhraj.
   (ii) as per the rule of Tajbid.
   (iii) with proper meaning.
   which of the following is correct?
7. Those who read the Quran with meaning can –
   (a) acquire knowledge.
   (b) can be an Imam in Salat.
   (c) earn money.
   d) learn the Quran with correct pronunciation.

**Creative Question**

1. Mr. Abu Sufian, teacher of the class explained the Shan-e-nuzul and the significance of Sura An-Nas. Relevantly Umme Maria, a student, asked relevant question "I get frightened at the darkness of night. What should I do? Her friend Arifa said, "Satan tries to mislead the human mind and there are some people in our Muslim society who seek help from others in danger, is it right? In a reply the teacher explained the teaching of Sura An-Nas and said, we should depend on Allah solely for everything" Remember Satan is the greatest enemy of human being.

   (a) Which is the last sura of the Quran?
   (b) What do you mean by Jeen Satan and Man Satan?
   (c) What lesson can Omme Maria get from this sura to save herself in danger and fear? Explain.
   (d) ‘The Satan is the greatest enemy of human being,’ explain.

2. Abdus Salam and Abdur Rahim are two friends. They are promised to go to school together. One day Abdus Salam went to school a bit before the fixed time with his cousin without informing Abdur Rahim. In school when Abdus Salam met Abdur Rahim, Abdur Rahim complained and said "you could not keep your promise. Whereas there is in Hadith-"Who does not keep his promise, he is not a complete Mumin"

   (a) What is keeping promise?
   (b) What do you mean by keeping promise? Explain.
   (c) What is wrong by breaking commitment by Abdus Salam according to Hadith? Explain.
(d) "Who does not keep promise is not a complete Murnin" Explain the Hadith.

3. The meaning of Sura Asar is 'the promise of time'. A man must suffer. But those won't who believe in Allah and do honest deeds and advise others to do good deeds and have patience. But it is seen that Abul Hasanat does not do any harm to others. Even he does not protest the wrong deeds. Moreover, he does not advise others towards good deeds.

(a) What is the meaning of Asar?

(b) What is meant by the saying 'A man must suffer'.

(c) Explain according to Sura Asar, whether Hasan carries out the social duty or not.

(d) Discuss how honest deeds and patience can bring peace in the society.
Chapter-4
Character (أخلاق)

Introduction:

The word Akhlaq is a plural of Khuluqun, which means: nature, character and good behaviour. Fine nature and good character is called Akhlaq. Man is a social being, hence man has to live with mutual understanding. Good and appreciable behaviour with the parents, relatives, neighbours and other people in the society is Akhlaq Hamida, and blamed and wrong behaviour with them is, Akhlaq Zamima.

Akhlaq Hamida is to attained Tagwa, to speak the truth, to behave well with the people. And Akhlaq Zamima is to tell lie, not to fulfill the entrusted thing; back-biting, to break relation with the relatives etc. Everybody must attain Akhlaq Hamida and give up Akhlaq Zamima.

Through this lesson we shall be able to tell the significance of Akhlaq. Shall be able to differentiate between Akhlaq Hamida and Akhlaq Zamima. We shall give up Akhlaq Zamima and attain Akhlaq Hamida.

Akhlaq Hamida (أخلاق حميدة)

Significance of Akhlaq Hamida:

Akhlaq Hamida or appreciative behaviour has immense significance in human life. Man can maintain friendly relation with appreciative behaviour. It makes our life sweet. The Prophet (Sm) giving importance to good character said: "Good character will be the heaviest thing in the scale on the Day of Resurrection" (Tirmizi). He also said, "The most beloved to me amongst you is one who possesses the best character." (Bukhari, Muslim).

Allah has gifted men innumerable bounties. Of all the bounties good character is the best one. The character of our beloved Prophet Hazrat Muhammad (Sm) was the embodiment and symbol of all the excellent qualities of character. His
character is the only imitable ideal. Regarding this Allah says:

"لقد كان لكم في رسول الله أسوة حسنة"

i.e. "You have indeed in the Prophet of Allah a beautiful pattern of conduct" (Ahzab : 21)

The Prophet (Sm) himself said:

"بُعثت لِأَنْفَسِي مَكَارِم الْاَخْلَاقِ"

i.e. "I have been sent (by Allah) for the perfection of the best qualities of character."

The whole life of the Prophet (Sm) is an imitable ideal for us. We shall beautify our lives following his ideals.

**Taqwa (آلِ التَّقْوَى)***

Taqwa is an Arabic term. It means: fear, abstain, self-rectification and to be afraid of Allah. In Islamic terminology, to abstain from all kinds of evil things and evil activities for fear of Allah is Taqwa. And such a pious and rectified one is called Muttaqi.

**Significance:**

The significance of Taqwa is unbounded. Religious rites and rituals without Taqwa are of no value. For example, regarding sacrifice (of animal) Allah says, 'It is not their (sacrificed animals) meat nor their blood, that reaches Allah: It is your piety (Taqwa) that reaches Him." (Sura Hajj : 37)

"إِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ"

"Verily Allah loves the righteous (Muttatgin)" (Tawba: 4) He also says: "But fear Allah, and know that Allah is with those who restrain themselves (Muttaqin)". (Baqarah: 194).

The criterion of honour and dignity to Allah is Taqwa. It is not the wealth but Taqwa which makes a man dignified to Allah. Allah says:
That is: "The most honoured of you in the sight of Allah is (he who is) the most righteous of you." (Sura Hujurat: 13) It means that the most honoured to Allah is the person who is more Muttaqi.

We shall be able to narrate the significance and importance of Taqwa. We shall bring it into practice and lead a nice life like a good Muslim.

**Tawakkul**

*Introduction:*

To depend on and trust only in Allah is called Tawakkul. The person who depends only on Allah and submits to Him is called dependant on Allah.

*Importance and significance*

Allah has created us. He is our Creator, He is our Cherisher and Sustainer. Our life, death, everything is in His disposal. So it is our bounded duty to depend on Him. He Himself commands for it and says-

وَعَلَىِ اللَّهَ فَتَوَكَّلْنَآ إِنَّ كُنتُم مُّؤْمِنِينَ

That is. "But on Allah put your trust if you have faith" (Maids : 23) Tawakkul is a great quality. Those who depend on Allah in real sense of the term, Allah is enough for them. Allah says. "And if anyone puts his trust in Allah, that is sufficient (Allah) for him." (Talaq:3) The prophet (Sm) said, "If you would depend on Allah, He would provide you with food like beasts and birds. They get out from their houses and nests hungry in the morning and come back satisfied with food in the evening." (Tirmizi and In Majah).

**Truthfulness**

Of all the good qualities of men, truthfulness or truth is the best one. Everybody loves and honours those who speak the truth. Truthfuls are
dignified and honoured both here in this world and in the world hereafter. On the other hand, liars are hated and dishonoured everywhere.

Our beloved prophet Muhammad (Sm) was truthful from his boyhood. He never uttered a single lie throughout his life. About the necessity of truthfulness it is said \( \text{ thats heeq } \) which means "truthfulness is salvation."

The prophet (Sm) said "You should be truthful, because truthfulness leads to piety and piety leads to the heaven." (Bukhari and Muslim).

There is a story concerning with the life of the great saint Hazrat Abdul Qadir Jilani (R). At his teen age he started for Baghdad for education. His mother gave him 40 gold coins under the secret part of his shirt for utmost security. While saying good bye the mother advised him to speak the truth under all circumstances. On the way he was attacked by dacoits along with his group mates. They asked everybody about their belongings and took them away. When the boy Abdul Qadir Jilani (R) was asked about his belongings, he informed the dacoits that he had 40 gold coins with him and showed those coins from the secret part of his shirt. The dacoits became astonished and asked. "Why have you showed us your coins, you could easily hide them?" he replied, "My mother advised me not to tell a lie. I cannot tell lie to you." Seeing this truthfulness in a simple boy they repented for their past evil deeds and gave up plundering for ever. Thus, truthfulness can lead to the path of salvation and betterment.

We shall always be cautious about the significance and importance of truthfulness. We shall always speak the truth and be truthful.

**Fulfillment of Promise:**

Fulfillment of word means to fulfill the promise, to do anything according to the words and not to break any treaty or agreement.

**Importance:**

commanding the fulfillment of promise and words Allah, the Almighty says:

\[ \text{yaa } \text{ayyaha aladheen amatubna 'awfaa b'ulqaww} \]

That is: "O you who believe! fulfill all obligations (or words)". (Maida:1)

Everybody is accountable to Allah on the Day of Judgment about the fulfillment
of words. Allah says, "And fulfill every engagement, for every engagement will be inquired into on the Day of Reckoning" (Sura Bani Israil: 35). The Prophet (Sm) said: "Promise is one kind of debt". It means, if any one has taken any debt from another, he is to pay it. In this way if any one has given word to other, he is to fulfill the same.

**Utility:**

Those who fulfill the promise are honoured in the society and every one trusts them. They get help from all and they are happy in the social life.

**Demerits of breaking the promise**

To break promise is a serious crime. Those who break their promises are hated here in this world as well as in the world hereafter. Nobody believes a person who breaks promises. Nobody wants to carry on any business with him. Nobody comes forward to help him in bad days. As a result his life becomes, fully sorrowful.

We shall always fulfill our words and be happy.

**Duties to the Parents:**

**Contribution:**

Contribution of our parents in our lives is much more than that of others. They have taken unlimited hardship for us. From our birth they cherish us with affection. They try their best for our peace and happiness. They provide us with well education. In this world there is none of our own than our parents. To us their dignity is next to that of the Creator.

**Duties:**

We must be obedient to our parents. To carry out their commandments and prohibitions is our duty. We must take care of them and sacrifice ourselves for their service.

\[ وَبَلَى الَّذِينَ إِحْسَانًا \]

Allah Says: "And that you be kind to parents" (Bans Isriak 23).
We must take care of the parents specially at their old age. We should be polite to them with amiable behaviour. We should also pray for them after their death. Allah taught us that prayer in this way:

ربَّ ارْحَمْهُمَا كَمَا رَبَّيْنِي صَغِيرًا

That is: "My Lord! bestow on them thy mercy even as they cherished me in childhood." (Bani Israil: 24)

Utility of services to the parents:

The Prophet (Sm) Said:

الجنة تحت أقدام الأمهات

That is: "The heaven is under the feet of the mothers." He also said: "The pleasure can be achieved with pleasure of the father and the displeasure of Allah with the displeasure of the father. Those who follow the advice of the parents, can achieve betterment in this world and in the heaven in the world hereafter.

We shall abide by the advises of our parents, take care of them and serve them as much as possible.

Duties to relatives

Introduction:

Our dear ones are our relatives. Those who are related heart to heart with us, are our relatives. Relative means: brothers and sisters, uncles and aunts; grandfather, grand-mother, father-in-law, mother-in-law and other friends.

Duties:

After performing own duties to our parents we have our duties to our relatives too. We should be affectionate to those who are junior to us among them, and we must show gratitude and respect to our elders. Again, whatever courtesy we should show to our well-to-do relatives, we should similarly help our best with money and wealth those of our relatives who are poor and needy. We should take care of them in their diseases and should stand by them in their needs and dangers.
It is heinous sin to cause sufferings or cut off relation with the relatives. But helping them in misdeeds and to co-operate with them in their sinful acts is not proper. Rather we should resist them from committing misdeeds and that kind of resistance should be proper duties towards them. Allah commanded to behave well with the relatives and not to break relation with them. He says:

وَبَالَوَالَّذِينَ إِخْسَانًا أَوْ يَدِينَ القُرْبَى

That is: "And do good to your parents and kinsfolk." (Nisa: 36)

Rights of the relatives must be fulfilled. Any kind of hypocrisy in this respect is injustice: Allah commanded in this way:

وَأَتِ دَا القُرْبَى حَقَّهَ

That is: "And render to the kindred their due rights." (Banff Israil: 26)

The Prophet (Sm) said: "Those who break the relation with their relatives, will not be allowed to enter into the heaven".

We shall know the duties to the relatives. We shall do good to our relatives. We shall help them in their distress and co-operate with them in all their good deeds.

Duties to the neighbour

Introduction:

We are social being, We live in the Wards, Mahallas and villages, where apart from our parents and relatives we live with other people too. They all are our neighbours. The Prophet (Sm) said: "The people living up to the forty houses around your house are included in your neighbours.".

Duties:

We must behave well with the neighbours. We should take care of them. We should not do any injustice against the neighbours, rather we should help them. Regarding good conduct and behaviour with the neighbours our beloved Prophet, Muhammad (Sm) said:

لاِسْ النَّسَأَةِ النَّورِ یَشُبِّهُ وَجَارَهُ جَارِهُ إِلَى جَنَّتِهِ

That is: "That man is not a real believer who takes his meals satisfactorily leaving his neighbour hungry near him". (Baihaqi).
The prophet (Sm) also said: "The man whose neighbours pass night hungry, in spite of having food in his house, he did not believe in me." The Prophet (Sm) always used to advise his followers to behave well with their neighbours and preserve and protect their rights. The Prophet (Sm) said,"

لا يدخل الجنة من لا يؤمن جاره بمؤمنة

"That man (whose neighbours are not safe and secure from his unjust outrage and oppression) will not enter into heaven."

We shall be able to tell about the duties to the neighbours and we shall take care of it.

**Respect to the elders and affection to the youngers**

To show respect to the elders and affection to the younger is a great quality of human character. The man who shows respect to the elders and affection to the younger is an ideal man. Our beloved Prophet, Hazrat Muhammad (Sm) used to show respect to the elders and fondness to the younger. As a result a sweet relation prevailed in the society. The Prophet (Sm) said:

ليس منا من لم يرحم صغيرنا ولم يوقر كبيرنا

i.e.: "The person who does not show affection to the younger and respect to the elders does not belong to us (Tirmizi)."

The juniors are to greet the seniors wherever they meet them and to speak with them politely. They should help and co-operate with them in their work. They should listen to the moral teachings given by their seniors and learn those gladly.

Similarly, it is the duty of the elders to show affection to them as well as to teach them good conduct and behaviour. If affection is shown to there, the children accept the moral lessons. This embroadens their mind.

Prophet Muhammad (Sm) has said, "If any young man shows respect to an elder because of his oldness, the Great Lord Allah also will engage for him in his old age such a man that will respect him." (Tirmizi). So, it is our duty to respect them and to abide by their orders and prohibitions. On the other hand, the elders also should show affection to the younger.

We will respect our elders and sow affection to the younger.
**Good behaviour with the classmates**

In our social life we are to adjust with different types of people. In our school life we have 'class-mates', with whom we do study, they are our most beloved ones. We have a very close, sincere and sweet relation with each other. We help each other, we feel for each other. Good relation among the classmates makes a congenial atmosphere for study and a nice environment in the school and the teachers become happy. We shall behave well with our class-mates and Allah will be pleased upon us.

**Evil character (أخلاق ظييمة)**

**Explanation:**

We have already come to know that blamable conduct is Akhlaq-i-Zamima or evil character. To tell a lie, to oppress on anyone, to ignore the rights of the relations, to abuse, to quarrel and to create disturbances, all these are included in blamable character. The Prophet (Sm) said: "On the Day of Judgment the condition of that man will be lowest, for whose fear of disturbances people keep themselves far from him." The Prophet (Sm) was a holy man, who never told a lie, never abused anyone and never deceived anyone. We shall follow his ideals and shall never tell a lie, never abuse anyone and never deceive anyone.

**Falsehood (الكذب)**

**Introduction:**

To change a fact or occurrence and to present it in a twisted form is called falsehood. And the person who does it is called a liar. Falsehood is a hated evil act. To tell lie is a sign of hypocrisy. It defames the dignity of men. No body believes a liar nor people like a liar. The Prophet (Sm) said: "Be away from falsehood. Because falsehood leads to injustice and evil activities and injustice and evil activities lead to the hell" (Bukhari and Muslim). Falsehood is the root of all kinds of evils and sins.

Falsehood is destruction and in consequence, it is terrible. It is said that a cowboy out of wickedness started shouting: "Tiger, tiger, please save me." When the people rushed to save him, he said: "Well, the tiger has gone away." The boy did the same for the second time, third time and the people found no tiger.
One day really a tiger came and the boy shouted and called people to save him but nobody came to save him knowing that the boy was a liar, he had deceived people many times. As a result, the tiger killed the boy and ate him. In this way falsehood bring destruction.

**Slander or Back-biting ( álğhāb)***

To expose and spread the fault of anyone to others in his absence is called "Ghibat" or slander. Back-biting is a nasty sin. Every Muslim must keep themselves aloof from it.

One day the Prophet (Sm) asked his companions, "Do you know what is Ghibat?" They replied. "Allah and His Prophet know well." Then the Prophet (Sm) said, "Ghibat (Slander) is to discuss about (the fault of ) a person in his absence what he does not like." (Muslim)

Slander is a blamable act. Regarding the demerits of slander and back-biting Allah, the Almighty says. "And spy not on each other, nor speak ill of each other behind their backs. Would any of you like to eat the flesh of his dead brother? Surely, you would dislike it." (Sura Hujurat: 12). We shall never tell a lie.

The wealth, the life and honour of any Muslim are sacred to any other Muslim. Back-biting spoils the honour of other Muslims. For this, abuse is forbidden in Islam. Both abusing and listening to it are forbidden. Therefore, both the back-biter and its listener, are guilty.

We shall be able to describe the demerits of back-biting. We will not back-bite anybody. We will not listen to the back-biting of anybody else. We will look down upon the back-biter. As a result of this, peace will come in the society.

**Abuse ( álśb)**

Abuse means to reproach or criticize. Abuse is a blamable deed. No gentleman can abuse others. Man by nature is a social being. And while living in the society there may be difference of opinion between man and man but it should not lead to abuse each other. There should be mutual understanding and friendship among the men in the society so that peace and prosperity may prevail in the society.

The Prophet (Sm) said: ﻲéstâb ﺍﻷُمْسِلِمِ ﻦٓؤُقَوَّأ وَقِسَّأْلَهُ كُثْرَوُأُ
i.e: "To abuse a Muslim is a blamable act and to kill him it is disbelief." (Bakhari & Muslim)

Fisq means hateful acts. He who commits fisq, is called Fasiq. Severe punishment waits for the Fasiq in the after world. It is improper to abuse anybody in reply to his abuse. A person asked the Prophet (Sm), "Oh the Prophet of Allah! One man of my community abuses me; but he is inferior to me. Is there any negation for me to take revenge against him?"

Then the Prophet (Sm) said, "Both the abuser and the counter abuser are equally devils. Both of them call the opponent a liar and both of them blame each other." The Prophet (Sm) also said." It is a great sin to abuse the parents. The companions said "Oh, the Prophet of Allah! Is there any wretch who abuses his own parents?" He said, "He abuses the parents of other people who also, in the same way, abuse his parents." (Bukhari and Muslim).

This Hadith means, abusing other's parents is abusing one's own parents.

We will not abuse others in reply to their abuse an at this, the abuser will be ashamed and repentant. He will be able to realize his own mistake and will give up the blamable act like abuse. (Bukhari and Muslim)

We shall never abuse. We shall always keep ourselves aloof from these kinds of blamable behaviour like abusing others.

**Breaking relationship with the relatives**

To behave well and cordially with the relatives is essential duty. On the other hand, it is very heinous to cut off the relationship with them. To behave well and cordially with the relatives is Allah's order. Like this it is also His order not to cut off the relationship with them. He said.

\[
وَإِنَّ الْمُحَابِثَةَ عَلَى الْمَلَائِكَةِ وَلَن يَكُونَ مَلَكُ الْجَنَّةِ لِلَّذِي نَفَثَهُ الْزَّنَهْرُ
\]

It means: "Behave well with your parents and relatives." The person who breaks the relationship with the relatives is hated in the society. Nobody likes him and nobody maintains his relationship with him. Nobody comes forward to help him in his danger. He is known as cruel in the society. In regard to the ill consequence of breaking relationship with the relatives the great Prophet (Sm) said. It means, “The person who breaks the relationship with the relatives, will not enter into the paradise." (Bukhari and Muslim). He also said, "The community in which there is a person who breaks relationship with the relatives, the blessings of Allah do not come there. Unrest comes down if there is the breaking of relationship with the relatives. The person who
breaks relationship with relatives, is insulted in the society. There is severe punishment for him in the world hereafter. We shall maintain the relationship with our relatives and be aware of their welfare in times of needs. At this Allah will be pleased to us. Human beings will love us.

**Robbery and hijacking**

**Introduction:**
Robbery is to take away the wealth of others forcibly on the way or highway. Robbery is a heinous sin, and those who are involved in this heinous activities are the enemies of the society.

Robbery is a heinous offense. It is just like a war against Allah and His Prophet. Hence, punishment is severe. The Prophet (Sm) said: "He who involves in robbery does not belong to my followers." (Abu Daud). We shall do our best to prevent and eradicate robbery from our society.

**Demerits of Smoking and Intoxication:**

Man is the best creation of Allah. Allah has created innumerable things for man in this world. Out of them, useful things have been made Halal or legal and harmful things have been declared Haram or illegal. Allah has already informed men through His revelations and Prophets about the harmful and useful things. Smoking and intoxications are among harmful illegal and prohibited things.

**Smoking:**
Smoking is a harmful and bad habit. It is a waste of money and it is harmful for health. Wastage of money is heinous sin in the light of Islam. Prodigal is a brother of Satan.

Allah says: 

إِنَّ الْمُبَذَّرِينَ كَأَنُّوا إِخْوَانَ الشَّيَطِينِ

i.e: "Verily spendthrifts are brothers of the evil ones" (Banff Israil :27). Allah does not like the spendthrifts. Smoking is neither a useful food nor a useful drink. It is just wastage of money, for harming the health, which creates bad smell in the mouth.

The Prophet (Sm) said: "Nobody should come to the Mosque with bad smell in the mouth." It troubles those who come to the Mosque for prayer. Smoking is poisonous which creates many diseases and lead to death.

So we shall not smoke and shall try our best to protect people from smoking.
Drug addiction: (Intoxication)

Drug addiction is a dangerous and heinous bad habit. Intoxication is such a thing that creates adverse effect in human body. The Prophet (Sm) said: "The thing which removes human knowledge and intelligence that is intoxicant." (Bukhari) In the present day intoxicants are like: Wine, tari, heroin, marizuana, chorosh, bhang etc. and drugs like morphine, pethidrin, phancidil and different kinds of sleeping pills etc. Medicine, used for treatment is all right but to use medicine for intoxication is Haram or illegal, harmful and sin.

Allah, the almighty declares in the Quran:

"O ye who believe! Intoxicants and gambling, (dedication) of stones and (divination) arrows are abomination of satan's hand work. Eschew such (abomination), that ye many prosper." (Maida : 90).

The Prophet (Sm) said: "Intoxicated, drunkard will not be allowed to enter into the heaven." (Darimi)

As a lot of money is ill-spent for drug addiction, so also, the drunkard man is involved in different crimes like theft, robbery, hijacking, clashes and murder. Besides these, the drunkard man is attacked with various diseases.

Exercise

Multiple Choice Question

1. Geebat means –
   a) Enmity
   b) Hyjacking
   c) Falsehood
   d) Speaking ill of others.

2. The scale of rating of honour and prestige to Allah is –
   a) Taqwa
   b) Tawakkul
   c) Truthfulness
   d) Keeping Promise

3. "The life of the Prophet (Sm) is the best ideal for you" this ayat means –
   a) To love for the Prophet (Sm)
   b) To follow the Prophet (Sm)
   c) To knowing about the life story of the Prophet (Sm)
   d) To believe the prophet (Sm) as the best Prophet (Sm).
4. The faith of truthful a person remains firm because-
   (a) He does not hesitate to say the truth
   (b) He knows that the victory of the truth is a must
   (c) Everybody loves him
   (d) He is surrounded by many friends.

5. Karim serves in Dhaka. Her mother is ill in the village. Nobody is there to nurse her. What will Karim do for his mother?
   (a) He will take leave from office for nursing his mother
   (b) He will resign his job and go to village for her nursing
   (c) He will take the advice of a specialist, doctor of Dhaka
   (d) He will follow the suggestions of the doctor and his mother.

6. Geebat is a hatred behaviour because –
   (i) It begets corruption
   (ii) Geebat is haram
   (iii) It creates indiscipline to the society
   Which of the following is correct?
   (a) i & ii
   (b) i & iii
   (c) ii & iii
   (d) i, ii & iii

Answer the Questions 7 & 8 according to the following information –
A few branches of a tree of Naim have reached over their neighbour's house area. So they do not get sufficient light. Seeing their problem Naim told his father about the matter.

7. Naim's deed reflects his –
   (a) sense of responsibility
   (b) sense of discipline
   (c) sense of humanity
   (d) sense of restrain.

8. What will Naim's father do in this situation?
   (a) He will cut the tree
   (b) He will avoid the matter
   (c) He will cut the upper portion of branch the tree
   (d) He will discuss about it with his neighbour.
Creative Question

1. Abdul Huq bought two kgs of fish from the market. After returning home from the market he weighted the fish and found the 200 gms is less than of two kgs. Then went to market and told the seller about it. But the seller denied. Abdul Huq said, it was a falsehood and trick. You could not do this if you would have Taqwa. You will surely have to pay for it in akhirat.

(a) What is the meaning of Taqwa?
(b) Explain the matter of Taqwa.
(c) Explain how was the activities of fish seller went against Taqwa?
(d) Describe the importance of Taqwa in case of business.

2. One day Sajid was going to school. On the way he heard to the spot that fallen down from the tree a boy and broke his hand and leg. He quickly walked and found that his neighbour Nahid. Varily he returned home and informed Nahids parents and helped to bring him in the nearest hospital. Sajid could not go to school that day. Because he knew that our Prophet (sm) commanded to behave well with our neighbours.

(a) How many houses will be accepted as neighbour according to Hadith?
(b) Explain a duty towards a neighbour.
(c) Explain Sajid's behaviour to his wounded neighbour, Nahid.
(d) To behave well with our neighbour is the command of Rasul (Sm.) describe it with the reference of the hadith.

3. Shahin is a son of a middle class family. Being influenced he became addicted by bad companions. He manages money from his parents in the name of buying things to meet up his addiction. Besides he collects money from the public by saying that his father is dead or his mother is ill etc. In this way Shahin becomes indisciplined and wastes a lot of money and property of his parents:

(a) What is addiction?
(b) Why does Shahin become used to falsehood? Explain.
(c) How, the addiction has brought the destruction to Shahin's life? Explain.
(d) Addiction is destroys the life and money of many people-explain.
Chapter-5

Ideal life sketches or Model Biographies

Hazrat Adam (A)

Allah expressed His desire to the Angels to create His Khalifa. Vicegerent in the world. They very politely argued. Saying: "O Lord, do you like to create such a creation as may create disturbance and shed blood? Whereas we are enough to express and spread your holiness and dignity." He then declared: "I know what ye know not" (Sura Baqara: 30). Allah created Adam with great desire, that is, to adore Him, to aide by His commandments and to implement His rules and regulations in this world. He says:

i.e: "I have created Jinns and men only that they may serve Me." (Jariat: 56). Thus, the first man on earth and the first Prophet is Hazrat Adam (A). Allah, the Almighty created the body of Adam (A) with mud and gave it a shape and gave (soul) life in it.

Allah bestowed upon Adam huge knowledge and because of having knowledge he has been declared best of the creations. And then Allah asked the Angels to bow down their heads to Adam (A) with sijda as a symbol of respect. All of them did so, except Iblis. He argued before Allah: "You have created Adam with mud and me with fire, so I am superior to him. I shall not show respect to him." He (Iblis) showed pride. But Allah does not like pride. He became cursed and Satan.

Allah placed Adam (A) in the heaven and for him gave varieties of foods, fruits, comfort and delight. But Adam was alone. He was not feeling well because of being alone. Allah created a companion for him. Her name was Hawa (A), then Allah said: Both of you be in the heaven and eat and drink whatever you want. Allah showed them a tree and said: "Don't approach to that tree, otherwise, you will suffer loss, Allah has driven Iblis out of the
heaven for not showing respect to Adam (A), hence he could not tolerate the happiness of Adam (A) and became an enemy of Adam. And played a trick with Adam (A) and made him forgotten the order of Allah. Adam and Hawa approached the forbidden tree and ate the fruits. That is why they were asked to leave the heaven and were sent to the earth.

Adam and Hawa could realize the wrong done by them, repented for their offense and prayed to Allah for forgiveness. At last Allah, the Merciful forgave them and asked them to live in peace in the worldly life. Allah also informed them that if they led their lives in this world according to the will of Allah, they will get back the heaven after their death.

We are the descendants of Adam and Hawa (A). Adam (A) committing wrong repented and sought forgiveness to Allah, the Almighty. We, too if and when commit any wrong shall repent and seek forgiveness to Allah forthwith and shall follow his ideals.

Iblis, because of his pride and vanity had been driven out from the heaven. We shall never show pride and vanity.

Hazrat Nuh (A)

Hazrat Nuh (A) was a Prophet of Allah. He invited people to the path of Allah for long nine hundred and fifty years. He advised people to do good and not to do evil and wrong. But during this long time of preaching, only forty men and forty women accepted Islam and the rest of all the others remained nonbelievers.

Hazrat Nuh (A) used to preach the invitation of Iman to everybody moving from door to door. But they used to cut joke with him and torture him in different ways. Bearing all these troubles and hardships he continued his invitation to the right path, the path of Allah. At last he became disheartened and prayed to destroy the unbelievers. Allah asked Hazrat Nuh (A) to make a boat and to get in it when the deluge will occur to destroy the unbelievers as punishment. Accordingly Hazrat Nuh (A) made a large boat, seeing it the unbelievers started cutting more jokes to Nuh (A) and made it polluted.
When the deluge appeared, Allah asked Nuh (A) to get in the boat with one pair of all kinds of animals. Hazrat Nuh (A) asked his followers to get into the boat and said, "The boat will go on with the name of Allah and will stop with his name. Verily my Lord is Most Gracious and Most Merciful. The boat started moving like a mountain in the waves.

Both shower and water flowed from the earth and continued for long 40 days. The whole world sank into water. Unbelievers took shelter at the high mountains, but all of them sank and died. Only Hazrat Nuh (A) and those who got into the boat remained alive. Even the son of Hazrat Nuh (A) sank and died since he was an unbeliever. Then Hazrat Nuh (A) prayed to Allah for the stoppage of the deluge. Allah accepted his prayer and the deluge stopped and the boat of Hazrat Nuh (A) stopped on a mountain named Judi and all on the boat got down. The world became green as it was. Then Hazrat Nuh (A) began preaching the religion of Allah again in full swing. But few days after the deluge he died.

Since Hazrat Nuh (A) recultivated the human habitation after the full destruction and deluge of the whole world, he is regarded as the second Adam.

Hazrat Nuh (A) in spite of many obstacles and preventions continued to preach the religion of Allah and invited people to the path of truth with patience and love for the humanity.

We shall in our life follow the principles of remaining firm on the religion of Allah, the path of truth, justice and human betterment under any circumstances.

**Hazrat Salih (A)**

Thousands of years ago, there was a nation in this world named Samud. Allah sent a Prophet to invite them to the right path. His name was Salih (A). He invited people to believe in Allah, the One and Alone. Allah says: "I sent to the Thamud people of their brethren, Salih."

Hazrat Salih (A) advised his people to worship Allah, the One and said: "There is no god but Allah". They did not respond to his call, rather they mocked and laughed at him. And out of mockery they said: "If you are a true Prophet then
prove it with showing us miracles." Hazrat Salih (A) asked: "What type of miracle do you want?" Showing him a mountain they said: "Bring out a she-camel from this mountain which will give birth to an offspring and give milk." Hazrat Salih (A) said, "Yes I shall do that but on condition that you will not disturb her, otherwise you will be punished by Allah." However, Hazrat Salih prayed to Allah and within a moment a horrible sound occurred and a she-camel came out from within the big stone and it gave birth to a kid forthwith. The she-camel began to give milk. Every body was surprised to look at this. But after a few days some unbelievers got together and defying the advice of Hazrat Salih (A) killed the she-camel.

Hazrat Salih (A) became disappointed and saddened at this occurrence and said to the disbelievers that the punishment would be coming within three days for this offense. And it happened so that on the third day of the occurrence Hazrat Jibra’il (A) was sent to that area and gave such a loud shout that all the unbelievers were stunned on their respective spots.

Hazrat Salih (A) went to Syria after this occurrence and began to preach the religion of Allah there. And then he died there.

The community of Hazrat Salih (A) was destroyed because of defying the command of Allah and of His Prophet. We shall be able to tell about the life sketch of Hazrat Salih (A). We shall never defy any command of Allah and of our beloved Prophet Hazrat Muhammad (Sm). We shall abide by thier commandments and prohibitions faithfully and sincerely.

**Hazrat Muhammad (Sm)**

**Birth:**

Our beloved Prophet, Hazrat Muhammad (Sm) was born at Makka on the 12th Rabiul Awal, 20th April, 570 AD.

**The condition of the then Arabs:**

At the time of the birth of the Prophet (Sm) they were involved in many offenses and sins. Quarrel, fighting, robbery, murder, plundering etc. were almost their everyday affairs. Forgetting one Allah, they used to worship many gods and goddesses even the idols made by themselves. The holy Kaba was
full of idols. They were being sold like the commodities and the slaves were tortured like any thing by their lords. Women had no human honour in the society. New born female children were used to be buried alive.

Under these circumstances, Allah sent our beloved Prophet (Sm) to guide the people to the right path. Before him, many Prophets came to this world. But our Prophet (Sm) is the last of all Prophets and the greatest of the Prophets.

Introduction of family:

Our Prophet (Sm) was born in the Quraish family. The name of his father is Abdullah and the mothers is Amina. His father died before his birth. After his birth he was named Muhammad and Ahmad.

Bringing up

According to the custom of Arabian high families, the responsibility of bringing up the child Muhammad fell upon the foster-mother Halima. She brought him up as her own son up to the age of five. Thereafter Muhammad (Sm) came back to the lap of his mother Amina. Mother Amina took her son with unlimited emotion and fondness. But this emotional fondness continued no more. His mother died and he became an orphan losing the parents. Then his grand-father, Abdul Muttalib took the responsibility of bringing Muhammad (Sm) up. But after some days his grand-father also died. Then he was being brought up at the shelter of his uncle Au Talib.

His uncle's economic condition was not well. Hence, he used to co-operate in his uncle's business. Once he went to Syria with his uncle on a business trip, where a Christian priest, named Bahira saw him and informed his uncle about the Prophethood of Muhammad (Sm) and said: "Be careful about your nephew. He has many enemies. They may kill him because, he is the last and the greatest of the Prophets."

When Muhammad (Sm) was young, he was grieved to see that at the Ukaz fair a battle named Fijar was originated from gambling which continued for long five years. He was thinking how peace could be established. And with this end in view he formed a peace organization with young and honest persons with the name of "Hilful Fazul" with which he tried to remove enmity and fighting from the society and to establish friendly relation, brotherliness, peace
and tranquility among the tribes. In the mean time the name of young Muhammad spread all around as a truthful, humanist, beneficial and peace-loving young man. The people from far and near unanimously gave him the title of Al-Amin, the trustworthy.

Quraish people began to renovate the very old Kaba house and they have completed the work. But there arose the difference of opinion about the placement of the Black stone (Hajare Aswad). Every tribe wanted to achieve the honour of placing the stone. Consequently every tribe became ready to fight for it. At last it was decided that the man who would first enter into the Kaba house next morning would give decision about this conflict. And his decision would be accepted by all. And it was observed that next day, early in the morning Muhammad (Sm) was the first man to enter into the Kaba house. Everybody shouted with extreme joy and happiness and said: "Al-Amin has come and he will certainly give the right decision."

Hazrat Muhammad (Sm) placed a sheet of cloth and he himself put the stone on the sheet and then invited the leaders of all the tribes to catch hold of the sheet. And then took it to the suitable place and Hazrat Muhammad (Sm) placed the stone on the wall with his own hands. They remained safe from an inevitable war, at the same time all of them were happy to get the honour of lifting the stone.

**Accepting the responsibility of Khadija's business and marriage:**

In those days there was a famous and rich lady. Her name was Khadija (R). She was in quest of a reliable man, who would look after her huge business. Hearing about the good name of the nice character of Hazrat Muhammad (Sm), she offered the responsibility of looking after her business on him. Hazrat Muhammad (Sm) taking Khadija's business responsibility went to Syria. Earning a huge profit he came back to Makka. Khadija was charmed and attracted with the honesty, efficiency and sincerity of Hazrat Muhammad (Sm). Therefore she sent a proposal of marriage to hazrat Muhammad (Sm). At that time Abu Talib was the guardian of Hazrat Muhammad (Sm). Hence, Abu Talib arranged everything for the marriage with Khadija (R). Thus the marriage ceremony was completed. At that time Hazrat Muhammad (Sm) was 25 years old while Hazrat Khadija (R) was 40 years old.
His Prophethood:

Hazrat Muhammad (Sm) from his boyhood used think for the peace and salvation of mankind. This thinking had deepened at his young age. And after his marriage with Khadija this thinking increased and turned into mediation. He used to think for the salvation of the distressed people involved in idol worshipping. He also thought why people forgot their Creator and row their minds could be convinced and conquered to the adoration of One Allah saving from Shirk and Kufr. He used to go to a solitary place, the cave of Hira, a little fare from his house and used to remain in meditation there. Sometimes he would remain in meditation for days together. Thus after a long time of meditation he achieved Prophethood at the age of 40.

We can learn from the life of the great Prophet, Muhammad (Sm) that he possessed an excellent and most nice character. He never told a lie, never abused anyone, never deceived anyone and never broke the words. He was always human loving. Enemies would become charmed at and moved with his lovely and amiable behaviour. He is the ideal for the whole mankind. World peace could be achieved through following his ideals. We shall be able to explain the ideals of his life. And we shall follow his ideals.

Hazrat Abu Bakr (R)

Introduction:

Hazrat Abu Bakr was the most beloved companion of our beloved Prophet, Hazrat Muhammad (Sm). He was born in the Quraish family of Makka in 573 A.D. His father's name was Abu Quhafa Uthman and mother was Ummul Khair Salma. His parents were converted to Islam at the hand of the Prophet (Sm). He possessed amiable and nice character from his boyhood. He was well known as a learned man with polished behaviour. After the completion of education he started his traditional profession - business. Being contemporary of the Prophet (Sm) Hazrat Abu Bakr had deep friendship with him. That is why even before the Prophethood of the Prophet (Sm) Abu Bakr would believe each and every wording of the prophet (Sm).

Once Hazrat Abu Bakr (R) went to Yemen for business. On his return to Makka he heard that Muhammad (Sm) had obtained Prophethood and was
preaching the religion of the oneness of Allah. Hazrat Au Bakr straightly went to the Prophet (Sm) and accepted Islam. Because of preaching Islam Makkan people started enmity with the Prophet (Sm). At this critical juncture Hazrat Abu Bakr used to remain always with the Prophet (Sm). When the Prophet (Sm) would go to the war, Hazrat Abu Bakr used to fight against the unbelievers being nearer to the Prophet (Sm). And when the Makkan unbelievers wanted to kill the Prophet (Sm) Hazrat Abu Bakr (R) migrated from Makka to Madina along with the Prophet (Sm).

**His services to Islam**

Hazrat Abu Bakr (R) sacrificed everything for the cause of preaching Islam. And with his endeavour great personalities like: Hazrat Uthman, Hazrat Talha, Hazrat Zubair, Hazrat Abdur Rahman, Hazrat Said Ibn Abi Waqqas were converted to Islam. Unbeliever lords used to give severe punishment and torture to their Muslim slaves. Hazrat Abu Bakr feeling their hardship and sufferings would release the slaves with his own money. Thus, he released a number of slaves like Hazrat Bilal (R) from the clutches of unbelievers hoards. At the time of the battle of Tabuk Hazrat Abu Bakr placed all of his wealth before the prophet (Sm). The prophet (Sm) asked, "What have you left at your house?" "Allah and His Prophet", he replied.

**Election of Caliph**

After the demise of the Prophet (Sm) Hazrat Abu Bakr (R) was elected the Caliph of the Islamic state. At that time some problems arose. Some people claimed false Prophethood, someone denied to pay zakat and someone left Islam. Hazrat Abu Bakr solved all these problems with a very strong hand and reestablished peace and tranquility. He executed the administration of the country following the very ideals of the Prophet (Sm). During his caliphate the battle of Yamama took place in 633 AD. A number of Hafiz-e-Quran (those who memorized the Quran) accepted martyrdom. After this, fearing the danger of the Quran Hazrat Abu Bakr ordered to collect and preserve the holy Quran. At that time there was neither paper as today nor printing press. Hence the companions of the Prophet (Sm) wrote the verses of the Quran in the bark of the tree, bone and leather. Hazrat Abu Bakr collected them all, composed them in
one copy and deposited it at the custody of the wife of the Prophet (Sm), Hazrat Hafsa (R). For all these great deeds Hazrat Abu Bakr is called the saviour of Islam.

Character:

Hazrat Abu Bakr was a simple man. He did not like luxurious life. He was learned, virtuous and charitable. He would like more and more to serve the people. Hazrat Abu Bakr's contribution to Islam was incomparable. He has sacrificed everything for the cause of Islam. That is why the Prophet (Sm) said: "Abu Bakr helped me more than all with his ability and wealth." He died on 23 August, 634 AD.

Hazrat Abu Bakr was an ideal with his service for Islam, charity and a firm excellent character, which can be followed by all. Many problems may be solved following his ideals in the present world. We shall follow the ideals of Hazrat Abu Bakr (R).

Hazrat Umar Faruq (R)

Introduction:

The great hero and great warrior, Hazrat Umar Faruq was the second Caliph of the Muslim world. He was born in the Quraish family of Makka in 583 A.D. He was called Abu Hafs. The name of his father was Khattab and mother Hantam. At his boyhood Umar earned name and fame for his learning and virtues. At his adult age he was a businessman. He was a good charactered, a famous wrestler, a brave warrior, poet and a good orator.

Acceptance of Islam:

When the Prophet (Sm) with the command of Allah started saying against the worship of idols the selfish Quraish people became his awful enemies. Even they declared prize to kill him. Hearing this declaration Umar started running with an open sword to kill the Prophet (Sm). On the way someone asked, "Umar, where are you going?" He replied with anger. "To kill Muhammad (Sm)." The man said, "You are going to kill Muhammad, whereas your sister along with her husband have already been converted to Islam." Umar felt
insulted and became more angry. He then straightly went to his sister's house. And before entering into the house heard a very sweet voice of the recitation of the Holy Quran. He entered into the house and beat and assaulted both his sister and her husband. But seeing the bloodshed in their whole bodies his mind softened and became mild and asked them: "What were you reciting?" His sister said, "The Quran." Umar then said, "Let me see." The sister said, "No one can touch it with unholy, impure body." When Umar made him clean, the sister gave him the verses of the Quran to read. Umar read the verses, the messages of Allah, became emotional and said, "Where is the Prophet (Sm)? I shall accept Islam." Then he went to the Prophet (Sm), accepted Islam and expressed the determination to perform Salat publicly before the Kaba. The Prophet (Sm) became pleased upon Umar (R) and gave him the title "Faruq" (One who distinguished between the right and the wrong).

After the demise of Hazrat Abu Bakr (R) Hazrat Umar (R) was elected Caliph in 634. Islamic state expanded much during his caliphate. Rome, Persia, Syria, Egypt and Palestine had been conquered during his Caliphate.

**Good administration:**

Hazrat Umar (R) would execute the administration of the country according to the messages of Allah and ideals of His Prophet (Sm). He would see everybody equal in the eyes of the law. He had given severe punishment to his own son Abu Shahama for the offence of drinking. There was no want or dearth in the state during his caliphate. He used to enquire about the condition of the people walking around the quarters at dead of night. As he was very strong in executing law at the time, he was very mild to remove the sufferings of the people. At one night hearing the hungry cry of some children he himself carried a bag of the flour on his own shoulder and reached upto their house. While going to Jeruzalem, he by rotation walked on foot making his servant ridden on the camel. He was very pious and afraid of Allah. He had never been afraid of anyone else but Allah, the Almighty. He introduced Hijri year. Agriculture sector progressed much during his time.

**Simple way of life:**

Though the rulers of the whole world were always trembling being afraid of Hazrat Umar yet he used to lead a very simple and ordinary life like a poor
man. He had no security guard. He used to take very simple food according to his ability and used to be involved in almost round the clock at the services of the people. He has founded numerous mosques, bridges, hospitals, roads and highways and schools for the betterment of the people. He excavated many canals for the same purpose. He used to spend most of the times in Ibadat and recitation of the Holy Quran.

**Accepting martyrdom:**

One day when Hazrat Umar was leading Fajar Salat a non-believer name Abu Lulu hit him with a sword and with this he died. He was 63 years old at the time of death. Hazrat Umar is an ideal for the whole mankind of the world for his justice, devotion to the well-being of the subjects, excellent in administration and simple life. Many problems of the present world may easily be solved following his ideals.

We shall be able to narrate the ideals of Hazrat Umar (R) and shall be associated with his ideals.

**Hazrat Uthman (R)**

**Introduction:**

The third Caliph of the Muslim world Hazrat Uthman (R) was born in the Umayyad tribe of the Quraish family of Makka in 573 A.D. His title was 'Ghani' and 'Zun Nurayn'. Ghani means rich. Since he was one of the richest men of Arabia, that is why he was called Ghani. And Zun-Nurayn means the possessor of two lights. Since he married two daughters of the prophet (Sm), Ruqayya and Umme Kulsum one after the death of another, that is why he was called Zun Nurayn. His father was Affan and mother Arwah. From his boyhood Hazrat Uthman was very polite and gentle. He was also famous for his learning and virtues. At his young age he earned huge wealth and properties through business.

**Acceptance of Islam**

Hazrat Uthman accepted Islam at the age of 34, for which his uncle tortured him in many ways. In spite of all these tortures and sufferings he was firm and determined on Islam.

**His services for Islam:**

After migration of the Prophet (Sm) from Makka to Madina seeing the
hardship of the Muslim for water Hazrat Uthman purchased an well with a huge amount of money to remove the Muslim’s hardship for water. He purchased the required land for the expansion of Masjid-i- Nabawi. Hazrat Uthman (R) always used to remain at the disposal of the Prophet (Sm). During the Caliphate of Hazrat Abu Bakr (R) and Hazrat Umar (R) he was their adviser. After the martyrdom of Hazrat Umar (R) Hazrat Uthman (R) was elected the Caliph.

**Collection of the Quran**

When Hazrat Uthman found that the Holy Quran was being recited in different ways in the different tribes, he became alarmed and frightened. He therefore, took back to him the manuscripts of the holy Quran collected and preserved by Hazrat Abu Bakr from the custody of Hazrat Hafsa (R) and many copies of the same were sent to different parts of the Islamic state. In this way he preserved the integrity of the Muslim nation. Thus he attained fame as Jamiul Quran, the compiler of the Holy Quran.

**Martyrdom**

At the end of the caliphate of Hazrat Uthman (R) the opposition party involving in conspiracy created quarrel, difference and division among the Muslims. As a result, disorder and restlessness appeared in the Islamic state. And a simple man Hazrat Uthman (R) received martyrdom by some miscreants while he was reciting the Holy Quran in 656 A.D.

We shall be inspired by the generosity, magnanimity and dependence on Allah of Hazrat Uthman (R).

**Hazrat Ali (R)**

**Introduction**

Hazrat Ali was the 4th Caliph of Islam. He was born at Makka in 600 A.D. Abut Talib was his father. He used to be with the Prophet (Sm) from his boyhood. When Hazrat Ali (R) was a boy of ten years the Prophet (Sm) received Prophethood. Hazrat Ali accepted Islam and earned the honour of being the first Muslim among the youngs. At the time of Prophet's migration
from Makka to Madina Hazrat Ali remained at the house of the Prophet (Sm) taking the risk of life to return the deposits entrusted at the custody of the Prophet (Sm).

**Bravery:**

Hazrat Ali (R) was a very strong and brave warrior. He took part in many battles against the non-believers when none could conquer the well protected Qamus fort of the Jews, then the Prophet (Sm) sent Hazrat Ali. Hazrat Ali (R) only with one knock broke a very large and heavy iron gate of the fort. He not only broke it but also took it in his hand and started fighting using the large gate as buckler. Seeing this horrible condition the Jews were frightened and surrendered unconditionally. After the battle was over no strong brave hero could even lift that gate. With this occurrence the Prophet (Sm) gave him the title of Asadullah (the lion of Allah). During the conquest of Makka the flag of the Muslim army was brightening its beauty at the hand of the great warrior, Hazrat Ali (R).

**Election of Caliph:**

Hazrat Ali (R) was elected Caliph after the martyrdom of Hazrat Uthman (R) in 656 A.D. Facing multiple problems and difficulties he tried his best to do good for the people.

**Leading simple life**

From his boyhood up to the end of his life Hazrat Ali (R) led a very simple life. He did not like pomp and grandeur. He used to earn his livelihood with hard work and led a hard life. He had no pride and vanity. Being the Caliph of the Muslim world he used to do his family work with his own hand and live in worn-out hut. He used to adjust with rich and poor alike. Hazrat Ali (R) possessed a nice and excellent character. He received martyrdom at the hand of an assailant while performing Salat.

We shall learn the ideals of bravery, modesty and simplicity from the life of Hazrat Ali (R).
Hazrat Khadija (R)

Introduction:
Ummul Muminin (mother of the believers) Hazrat Khadija was one of a few pious and virtuous women of the history of the world. Her surname was Tahira or holy woman. She was learned and very rich. She was well-known all over Arabia. She was born in the famous Quraish family of Makka. Her father was Khuwailid Ibn Asad.

Hazrat Khadija was attracted at and convinced to the Prophet (Sm) for his nice and excellent character, honesty, sincerity and for his feeling for humanity.

Marriage:
Seeing the skill and honesty of the Prophet (Sm) Hazrat Khadija proposed her marriage with him. The marriage was performed with the consent of his uncle. The Prophet (Sm) was 25 years old at that time while Hazrat Khadija was 40 years old. After marriage Hazrat Khadija gifted all of her land and other properties to the Prophet (Sm) and sacrificed herself to his disposal.

Acceptance of Islam:
While absorbed in meditation in the cave of Hira the Prophet (Sm) acquired the Prophethood and was frightened. He came to Hazrat Khadija (R) and said, "Spread me with blanket I have been frightened". Hazrat Khadija (R) hearing everything consoled the Prophet (Sm), rendered nursing and said, "You behave well with the relatives and help the distressed, Allah will not humiliate you."

Then Hazrat Khadija (R) took him to an expert of the revealed Book, Waraqa. Hearing these things Waraqa said, “Don’t be afraid”. Angel, Hazrat Jibrail came to him Muhammad (Sm) with revelation. When the Prophet (Sm) started preaching Islam with the command of Allah, Hazrat Khadija (R) was the first to accept Islam. She extended co-operation to the Prophet (Sm) by all means for preaching Islam. When the Makka people became the enemies of the Prophet (Sm) Hazrat Khadija was always alert and very careful to him. She used to console him during hardship and inspire him for preaching Islam. She was always very careful about the honour and dignity of the Prophet (Sm). She had deepest love and sincere devotion to her husband, the Prophet (Sm).
**Excellence and Superiority:**

A Hadith narrated by Anas Ibn Malik in which the Prophet (Sm) said: Four women have their superiority and excellence over all the women of the world. They are: Hazrat Mariam, Hazrat Khadija, Hazrat Fatima and Hazrat Aisha. Hazrat Khadija died in Ramadan in the 10th year of Prophethood of the Prophet (Sm).

Her nice character, devotion to the husband and sacrifice for Islam made Hazrat Khadija (R) very great in the history of the women of the world.

We shall follow the ideals of the unequal character and great sacrifice of Hazrat Khadija (R).

**Imam Abu Hanifa (R)**

The original name of Imam Abu Hanifa is Numan. His father's name is Shabit. His father was a pious business man. Imam Abu Hanifa was born in Hijri 80. Seeing his extra-ordinary talent his father arranged everything for his well-education. Within a short time he memorized the whole of the holy Quran and then he attained deep knowledge in Tafsir, Hadith, Arabic language and literature etc. He acquired higher education in different subjects of Islam from the then world famous qualified and virtuous teachers.

He has composed an Islamic law book through a comprehensive and extensive analysis and discussion of the Holy Quran and the Hadith. The book was named as Fiqh. In this Islamic law book or Islamic jurisprudence elaborate discussion has been made about Salat, Zakat, Siyam, Hajj, business and judgment etc. That was one of his great works. A Committee was formed under his leadership consisting of great Islamic scholars for the purpose, which was compiled. The book was compiled after thirty years of hard labour. If the book had not been compiled, it would have been very difficult to practice Islamic rules and regulations.

Imam Abu Hanifa Sacrificed much, just for the cause of compiling the unique and essential book, even he rejected the covetable post of Chief Justice offered to him by the then Caliph. He was very pious, having excellent character. Hence, he was respectable to all. This great man died in 150 Hijri.

We shall try to know about him. And shall follow the ideals left by Imam Abu Hanifa in the field of learning and Islamic sciences.
Hazrat Abdul Qadir Jilani (R)

Hazrat Abdul Qadir Jilani (R) was born in the city of Jilan of Iran in the month of Ramadean in 470 Hijri. His title was Ghawasul Azam, Muhiuddin, Kutub-i-Rabbani etc. His father's name was Abu Salih Musa and mother was Ummul Khair Fatima. He was a descendant of the Prophet (Sm) both from paternal and maternal sides. From his very boyhood he was mild, gentle and devoted to knowledge. He had an extraordinary talent. In his boyhood he memorized the whole of the Quran. After the completion of preliminary education, he went to Baghdad for higher education. His mother gave him 40 gold coins hidden under his shirt and advised him not to tell a lie under any circumstances. On the way, he, along with his fellow travelers had been attacked by a group of dacoits. But the truthfulness of Hazrat Abdul Qadir Jilani (R) as advised by his mother not only saved him along with his fellow travellers, but also the entire group of dacoits being charmed and repenting for their past deeds gave up dacoity for ever and became real Muslims.

Hazrat Abdul Qadir Jilani (R) was admitted into the famous Nizamiya Madrasah. Here, he attained extra-ordinary scholarship in different branches of Islamic sciences. At Baghdad he had to bear unbearable hardship. Even sometimes having leaves of the tree as food. Yet he continued his study there. With the completion of his study he started teaching there. Learned men and students from different parts of the world used to rush to him in quest of knowledge. He used to teach as a teacher at the same time he used to deliver "waz", religious and spiritual advice and guidance. In his waz Mahfil (religious gatherings) huge number of people used to gather and listen to him attentively. And with his sweet and attractive deliberations thousands of people were converted to Islam and the Muslims turned into real Muslims. He used to spend the whole day in imparting teaching and religious oration and the whole night in Ibadat (adoration of Allah). He used to deliver religious and spiritual advises on Friday morning and Monday evening in his Madrasah and on Sunday morning in his Khanqa (Palace of adoration and worship). He was very kind and humanitarian. He used to love the distressed and poor people and help them as much as possible.

When a famine broke out a Baghdad, he even donated his pocket money to the distressed, hungry, remaining himself some time hungry. He led a very simple life. He did not like any kind of pomp and luxury. He is regarded as the
treatment of the saints. Hence, he is called Ghasul Azam or the great saint (pir). Hazrat Abdul Qadir Jilani (R) died at the age of 90 on the 11th Rabius Sani 561 Hizri.

We shall grow up our life following the ideals of Hazrat Abdul Qadir Jilani (R). We shall always speak the truth and shall be ready for any sacrifice for the cause of learning and education and shall serve the distressed people.

Hazrat Shah Jalal (R)

The world famous saint Hazrat Shah Jalal (R) was born in Yemen in 595 Hijri./1198 A.D. His father's name was Muhammad. At his early boyhood he lost his parents. He grew up at the house of one of his relatives. At his early age he attained deep knowledge and scholarship in the Quran, Hadith, Figh and other Islamic subjects and then he attained a very high place in the spiritual adoration.

He came to India to preach Islam and in 703 Hijri/1304 A.D. He started from Delhi and arrived at Sylhet and settled there. A large number of non-Muslims were converted to Islam at his hand.

There is a story in the history about Hazrat Shah Jalal (R)'s arrival in Sylhet. There was a tyrant Hindu king, Gour Gobinda who was ruling in the Sylhet region at that time. He used to oppress and torture the Muslim tenants inhumanly. Even sacrificing cows for the Muslims was strictly prohibited. If anyone slaughtered a cow, he would have been killed. Burhanuddin, a pious Muslim sacrificed a cow secretly on the occasion of his son's Aqiqa and a kite had taken a piece of cow's beef and dropped it in front of Gour Gobinda's palace.

Gour Gobinda became very angry and with the help of a spy identified Burhanuddin and brought him to Gobinda. Gour Gobinda cut down one hand of Burhanuddin and in spite of his heart-rending cry to forgive his innocent son, Gour Gobinda killed the infant, Shaikh Burhanuddin went to Delhi and took the matter to Emperor Feroz Shah and appealed for justice against the inhuman torture and oppression of tyrant Gour Gobinda. On hearing all these things the Emperor sent Sekander Ghazi with a contingent of soldiers to conquer Gour Gobinda's stage. But Sekander Ghazi tried three times and being
defeated to the magic of Gour Gobinda, returned to Delhi along with his army. On the way Sekandar Ghazi met Hazrat Shah Jalal (R).

With the inspiration of Hazrat Shah Jalal, Sekander Ghazi again advanced to fight against Gour Gobinda. This time Gour Gobinda threw fire-flood magic but he was surprised to see that all of his efforts remained useless and went to the devil. At last Gour Gobinda fled away along with his people.

Sylhet came at the hand of the Muslims. Appointing Sekander Shah the ruler of the newly conquered land Hazrat Shah Jalal (R) devoted himself along with his devotees to the preaching of Islam. He used to keep fasting throughout the year excepting the prohibited days and spent the whole night in the prayer. He loved the poor and distressed people. Islam spread extensively in Bengal and Assam with his and his saint followers' endeavour and the Muslims were saved from tyranny and destruction. Hezrat Shah Jalal (R) dedicated whole of his life for the cause of Islam. Everybody, irrespective of Muslim and non-Muslim respects and reveres him till today. He died at the age of 150 in 745 Hijri./1344 A.D. His Mazar and Dargah (Tomb) is situated in Sylhet, where thousands of devotees go for ziyarat (to pay homage and get blessings) everyday.

Hazrat Shah Jalal (R) was a world famous saint and a Mujahid (fighter) for the cause of Islam. We shall follow his ideal of supreme sacrifice for the preaching and establishment of Islam.

**Exercise**

**Multiple Choice Questions**

1. What did Hazrat Omar Faruq (R) always stayed with the Prophet (Sm) and used to –  
   (a) Exercise epics  
   (b) Preach Islam  
   (c) Fight bravely  
   (d) Read the Quran.

2. Hijri year was inaugurated by ?  
   (a) Hazrat Omar (R)  
   (b) Hazrat Abu Bakr (R)  
   (c) Hazrat Othman (R)  
   (d) Hazrat Ali (R).

3. Khadija(R) gave Hazrat Muhammad (sm) the responsibility to run her business because of his –
(a) Good character  
(b) Skill of business  
(c) Simplicity and sincerity  
(d) Being unemployed.

4. The first prophet was –  
(a) Hazrat Younus (A)  
(b) Hazrat Jakaria (A)  
(c) Hazrat Nuh (A)  
(d) Hazrat Adam (A).

5. The meaning of Fikha is–  
(a) the analytical book of the Quran and Hadith.  
(b) the book of law based on the Quran and Hadith.  
(c) any type of book on Islamic law.  
(d) the scientific book written in the light of Islam.

**Answer the questions 6 & 7 by reading the following passage**

Abdul Karim read the book of Sirat and came to know that from Adam (A) to Hazrat Muhammad (Sm) all the Prophets had invited people to the path of Allah. To conduct this series of efforts they showed patience and sacrifice. Accordingly Abdul Karim invited his friends towards salat but failed and lost his patience.

6. The last prophet was-  
(a) Hazrat Nuh (A)  
(b) Hazrat Muhammad (Sm)  
(c) Hazrat Adam (A)  
(d) Hazrat Saleh (A).

7. From whom of the following prophets Abdul Karim can receive inspiration to be patient to continue his invitation?  
(a) Hazrat Lut (A)  
(b) Hazrat Adam (A)  
(c) Hazrat Saleh (A)  
(d) Hazrat Nuh (A).

**Creative Question**

1. Abu Bakar (R) was the first caliph of Kholafae Rashedin. He is called the Saviour of Islam. Hazrat Omar (R) was the 2nd Caliph. He led a very simple life. Hazrat Muhammad (Sm) called him Faruq. He was an ideal rular. He used to go out to see the sufferings of the citizens at night. He was a lawful and an embodiment of humanity and sincerity.

(a) What is the meaning of faruq ?  
(b) Why is Abu Bakar (R) called the saviour of Islam ? Explain.  
(c) What lesson can a Prime Minister of a state receive from the ideal of
(d) Hazrat Omar (R) led a simple life explain.

2. Hazrat Nuh (A) was a prophet of Allah. He invited people to the path of Allah for many years. But few people accepted his invitation and those who did not accept Nuh (A) as their prophet oppressed him mercilessly and opposed his invitation. But he continued his invitation with patience. At last he prayed and Allah flood away all the people except those who accepted Iman.

(a) How many years did Hazrat Nuh (A) invite the people to the path of Allah?

(b) Why was the nation of Hazrat Nuh (A) destroyed by the flood? Explain.

(c) What lesson can we get from the invitation of Hazrat Nuh (A) and his nation's fate?

(d) Why was Hazrat Nuh (A) called Adam-E-Sani or Adam the second? Explain.

3. Rashed is a student of class vi. Stealing, hijacking, quarrelling, chaos etc. are the common features of his locality. To solve these problems some boys have formed an organization by following the Rasul (Sm)'s Hilful Fujul. Rashed is one of the members of this organization.

(a) What is Hilful Fujul?

(b) Why have Rahsed and the boys formed an organization?

(c) Being a member of that organization how can Rashed do some social responsibilities? Explain.

(d) 'The Organization like Hilful Fujul is necessary to establish social peace and amity' Explain.