Teaching of Islamic Studies (EDU512)

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Lesson No .1

Teaching of Islamic Studies (EDU512)

Topic No. 1

World before Islam

If you see the globe, today it is cluttered with the countries, smaller, bigger and very big. The world is known as a global village today. Before Islam particularly the world was not like this. The world was rather too remote. There were very long distances and very small tribes. Small groups of people living together and there were no demarcated boundaries like today. The earth or globe was not divided as it is logically divided today. There the people lived wherever they found the food and fodder for themselves and their animals. That was their dwelling place, their country, their state or everything for them.

Today if you see the map of the world, there are very clear geographic boundaries that have been marked. But at that time, there were no geographic boundaries that were marked because it was no concept of nations, states and countries over there. There was no demarcation of boundaries where those groups of communities lived. They lived there and they migrate whenever the divine requirement or some problems unmanageable for them would rise up and they would like to move from one place to another place.

Likewise, there is something very important in this world today and that is the interstate relations. It was absolutely non-existent before Islam. Before Islam, since there were no countries so there were no governments. There were no interests, clashing interests and far-flung areas known to the people in the past. Therefore, they had no relations with each other. Obviously, if there are no states then from where the relation will come.

All these things, they were not done by design. They were done because the world was not developed, the world had no technology at that time, and the world had no vested interests and policies in the absence of being a country, nation, state or being an absolutely separate entity. That is why the world was so remote. It was very difficult to reach from east to west.

Today it is absolutely not a problem to reach from west to east, north to south or east to west. There are helicopters, airplanes and very fast-moving cars and resources with the people. They can move whenever they feel like and reach whenever they feel like. Also, there are so many developments that have shrunk the world.

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Sitting in your small little drawing-room, you can see a cricket or football match taking place and United States of America sitting in the front row while being in your drawing-room. In other words, what's going on in the entire world, today you can know in seconds. But in the past, these things were absolutely absent. They were hardly anything except the sword, the local instruments or the local things which were required by that tribe or that community at that time.

Topic No. 2

Arabs before Islam



The above picture shows horses, men riding them with swords and shields in their hands. You see the dead person also. This is a complete picture of a small little battle and you can't call it war. This is what predominant feature of the Arabs before Islam was.

Arabs were very offensive people. Why were they offensive? There are tremendous reasons for that. We'll talk about few. They were offensive because of ignorance. They had no education. They had left the divine concepts. They had left to pay homage or warship to Allah. They had created their own methods. Also, ignorance is removed once you have institutions, once you have meetings with the people, once you have relations with various kinds of people and they teach you a lot. But if you remain solely absolutely privately at one place among the same people for a prolonged period then ignorance is bound to prevail.

If the ignorance prevails, it develops offensive attitude among the people and that offensive attitude ultimately leads to nothing but battles and fights. So, it was their constant business. It was

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their constant step feature or you can say an inseparable part of their society to keep fighting with each other. For example, even if a goat of one tribe had gone to another tribe, and they did not hand it over themselves, a small little battle will take place, a fight will take place. And that fight was typical fight, a battle of those times when the horses, swords, arrows and bows were used.

Why it was like that? It was like that because there were no countries, there were no demarcated boundaries for the countries or different nations. There were the same people but they had divided themselves into various tribes keeping in view their inheritance. And that was the source of problem for everything and for the offensive attitude.

To see what happened was if there are four tribes, every tribe would consider him to be the best tribe, to be the leading tribe, to be the more most honourable, to be the most important ruling dominant and there was absolutely no law. How a law can take place or how a law can be framed if there is no country, if there's no government and if there's no nation. Tribals had their own laws, they were traditions.

Topic No. 3

Education

Education is something that changes the fate and future of a person, a nation or a country. If one is educated, there's a very vast field before him. Likewise, if the nations are educated, they have all the weapons with them to dominate lot many evils, lot many threats, a lot many other things which can bother them. That's why today where we see, at every step we find a school, we find a university, we find a college and we find various methods of education.

Our Prophet Hazrat Muhammad (P.B.U.H) is known as "Nabi-al-Ummi". But remember that he was the most educated person in the world and he will remain till the last sun sets in the west. He was educated by the Lord Almighty Allah for twenty-three and half years and the Quran was revealed on him.

You can have education system, education institutions and proper education. If you have the infrastructure first of all, you can only have the infrastructure if you are aware of this need, this necessity, and this indispensable requirement to be met for the society. But if you don't have any such requirement, any such things, then you are not likely to have any institutional infrastructure and if there is no infrastructure for education, then one should not expect that the nation will move ahead, will march ahead ,will go ahead, will become a leading nation.

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The Arabs we are particularly talking about them. Before Islam, they had no formal education. There were only two things: one it's local poetry and second storytelling tradition. They had hardly a poet and a storyteller in any tribe at that time and that was their education. And rest of the things from birth till the last day, a person would remain absolutely uneducated, illiterate, and ignorant. And ignorance means offensiveness.

Every tribe, since their basic division was tribal. So, every tribe considered him superior to the other tribe. They had their own ethics and culture. All tribes lived according to their own culture and ethics. Every tribe had his own system to run the tribe. They would not let anybody else interfere in that system. That's how they remain absolutely uneducated.

Topic No. 4
Worship

We'll now talk particularly about the worship of the Arabs before Islam. Worship is one thing that shapes up an honorable personality. A person who is virtuous with truthful, with trustworthy, who has loved fathers, who has concerned for the poor, .who has all those things which are required of an ideal and good human being if he worships Allah and if he goes according to the principles and the preaching of our great Prophet (P.B.U.H).

Unfortunately, before Islam, the Arabs had forgotten everything. The name of Allah existed right from the day one when He created this universe from Hazrat Adam (AS) then Hazrat Ibrahim (AS), then Sahaif and before that heavenly books had also been sent down. But unfortunately, the Arabs had forgotten all those things and they started worshipping various things.
In the House of Allah, there were statues and idols and they worshiped idols. There were 360 idols and every idol belong to a particular tribe who would come and worship. It's not only the idols, there were different factions and every man probably started working a worshipping according to the sound or the voice of his mind. People used to worship Sun, Moon, water and fire etc. For instance, Iran had the world's biggest fire temple where people used to worship fire.
The places of worship and idols were destroyed when Allah Almighty sent Prophet Muhammad (P.B.U.H) to proclaim the oneness of Allah. In short, human beings of that era used to worship of almost everything that has been created in this universe and before that and for some time after that also. Even today according to the Encyclopedia of mythology, there are 35,000 mythology. They had forgotten the heavenly books and started worshipping of all we had talked about it

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Topic No. 5

Leadership

Leadership is something which is very important. For the nations to grow, for the families to grow, for the society to grow and for the countries to grow. At the time before Islam, as we are talking about the Arabs, they had absolutely no concept of leadership. They had their own interpretation of leadership but the leadership must deliver something to the led. That's what we call is the virtual leadership.

There was absolutely no concept of virtual leadership. They only believed in rule and total authority in the hands of one man. There were hundreds of tribes, their tribal head was everything, he was head of the government, he was head of the leadership, he was head of all the affairs, he was head of making decisions or abolishing the decisions. Virtual leadership was absolutely not known to anyone as to what it is. And as said, if the virtual leadership is not there, then it's very difficult for a nation, for a country, even for a community or a group of people to grow well, to make strong, to make better, to progress, to move ahead. There was no concept of virtual leadership. Why? The only reason was that nothing was known to those ignorant people more than the tribes.

Tribes were restricted to their own self in terms of education, in terms of status, in terms of prevalence, in terms of superiority or inferiority or in terms of do's and don'ts. All that was restricted to one tribe only. The other tribe had absolutely a different set of tools. We'll call them tribal rules for themselves. They also had no common leadership.

Leadership is for all. Starting from the poorest to the richest, from the non-educated to the well-educated, from the one who is well aware of everything and the one who is not aware of anything, leadership is responsible for providing and moving them ahead with virtuous think.

Tribal system was dominated and nobody could think of anything other than the dominating system of tribal system. Obviously, there were no concept of holding elections, there was no concept of education or religious education. It was the religious leaders who forced their own believes, their own ways, their own teachings, their own thinking on the others. And the others had to believe because they were absolutely illiterate. They were absolutely ignorant and they knew nothing. If he was an idol worshiper, then his education was to worship the idol, if he was worshipping something else, he would guide the people towards that direction. It is very strange that he was total leader or teaching the belief or the religion which was required. No leader was

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capable of teaching anything about the religion.

As far as Allah is concerned, no religious leader taught Allah, the previous heavenly books which were revealed on Hazrat Moosa (AS), Hazrat Essa (AS) and Hazrat Daood (AS). The Arabs used to worship everything present there, except Allah. And their religious leaders had also convinced them towards the same direction to continue their worshipping of idols, images etc.

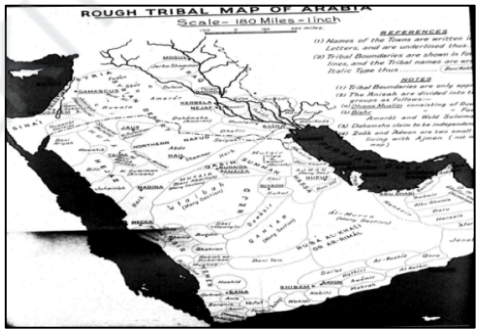
Topic No. 6

Details about Arabs

Let's talk little more details about Arab. Arabia was not as it is today. We have seen in the maps Arabia looked like this before Islam. Even little before that, it was just a peninsula having no demarcated boundaries whatsoever and the scattered population here and there. If today you see Arabia on the globe, it is clearly with marked and demarcated geographic boundaries and one can easily find each and every detail that one required. At that time before Islam, as we have said, they had forgotten Allah and teachings of Allah.







The House of Allah was built by Hazrat Ibrahim (AS) and his son. And Hazrat Ibrahim (AS) also prayed to Allah in the House of Allah to accept their attempts. It was built for mankind to worship Allah. But now unfortunately, the House of Allah was full of idols as we said there were 360 idols. Story is not finished here. Our society has various requirements and needs different things. For example, the ladies are to be respected, the children are to be loved, the poor are to be helped and likewise there are so many other things. But the very unfortunate thing before Islam, all these factions that we have mentioned and besides this, women were absolutely not respected at all. They lived the worst life. They were even made slaves. Female children by some people were buried alive because they were considered to be a source of future dishonor for themselves. The poor people were considered to be below the dignity. It was an insult to call a poor person with his proper name or pay him respect. He was in fact looked down upon everywhere, every now and then.

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Why it happened? Why this all was going on? This all was going on because there were no leaders, because there was no government, because there were no laws that restrict and stop the person to do the wrongs. Unfortunately, only the tribal boundaries existed. There were wars on very petty excuses even very small things people will come out with their swords, their horses and the camels to fight war or at least a battle against another tribe. This was a continuous feature. It was non-stop feature and the other things that we have told, they were also continuously practiced. Women were even sold as slaves. Slaves were also sold, men were also sold as slaves and burial as we have talked about, and that was the most unfortunate thing. We wish if there was some law, some government, all these things which are very painful they would not have happened, but then there is nothing to stop the consequences of ignorance. It has to be removed first.

Topic No. 7

How to Teach World before Islam? (Grade 1-4 & 5-8)

We have our firm belief and we have heard it from very noble people saying with authority that teacher is something who must be respected. And at the same time, he is a very responsible person. When Allah Almighty made you a teacher, then remember two things very clearly. A good teacher is the one who keeps two things in mind, ensures them and succeeds in achieving them. First of all, attention, trust and devotion of the students. And second, they must get what we are trying to teach them. For this, now there are countless things that requires time. But age is something and which a constant factor to be kept in mind while dealing with the students. For example, those students belong to lower grades; from class 1 & 2 and class 4th let's say, their minds are very childish and we all know about it.

In our old times and even in this era, our grandmothers used to tell them stories. Junior grade likes to listen story type narrations. But let them know that it is not only a story but there is also a truth in it. While teaching the junior grade students, your attitude should be polite and friendly towards them. So that, they could learn in a healthy environment. Whereas, senior grade needs little more serious attitude. But 'the serious attitude' does not mean at all 'the repulsion tone' and that is the worst thing which can happen. At the end, take feedback which is very important. Ask few questions at the end of the learning session to refresh and it will help you in knowing about how much they have perceived the taught lesson. And that will lead you for the future success or the requirements to improve certain areas or certain things. So, in nutshell, students will learn best and grasp quickly when you keep in view the age factor/mental capacity and diverse backgrounds of the students.

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Lesson No.2

Topic No. 8

Birth and Early Days of Prophet (S.A.W) Life

In this lecture, we will talk about the birth of our last prophet Muhammad (P.B.U.H). He was born in Mecca in 571 AD. Mecca was the most known and famous city at that time as it is today also. As far as the year of his birth is concerned, there is no difference among the writers or scholars or mathematicians. But there is some difference that has been observed in the month of his birth. Nobody has any objection about the month of Rabi-ul-Awal and the day Do-shanbeh (Monday) but there is a difference in dates. Some people claim that he was born on 9th of Rabi-ul-Awal and the others believe that Muhammad (P.B.U.H) was born on 12th Rabi-ul-Awal. The most authentic people have confirmed the date of birth as 12th Rabi-ul-Awal, 571 AD. The Prophet Muhammad (P.B.U.H) belonged to the tribe of Koraish which was from the family of Banu Hashim. Banu Hashim and Koraish were considered to be the most honoured and elevated people at that time.

The name of his (Muhammad (P.B.U.H)) father was Abdullah and he had passed away before the birth of the Prophet Muhammad (P.B.U.H). His mother's name was Amina and he was born orphan. Usually, when ladies get pregnant, they feel very happy. Hazrat Amina felt extremely happy after this event (when she became pregnant) because she dreamt lot of good things which were beyond imagination. She took pride in all those things and that is why she was so happy. Anyway, nobody else knew that leader of the mankind was going to take birth.

Topic No. 9

Razaat

Razaat was quite famed in Mecca. Except own biological parents, the other selected people play the role of like one's own parents and those mothers also fed the infants. And such women and their husbands are called foster-mothers and foster-fathers respectively.

The ways of living, culture, customs and traditions are changed in urban areas. But the villages in the surrounding areas of Arab had preserved all those traditions which the old Arabs had. Second, at that time, the desert life was considered healthier for the newly-born children. That is why, the elite class of Mecca intended to hand over their children to foster parents settled in the Arabian deserts. So that their children learned classical Arabic language, brought up in neat and clean environment and got familiar with the traditional culture of Arab. According to the historians, for this purpose, twice a year the women from the surrounding villages of Mecca would come to take the newly-born infants for feeding, brought up and treat them like their own children. The family of the Islamic Prophet (S.A.W) was also following the same traditions. The Holy Prophet

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(P.B.U.H) remained with her foster-mother for six years. And her name was Hazrat Halima Saadia (R.A). The Holy Prophet (P.B.U.H) had four foster siblings. And their love, attachment and affection were just like real brothers and sisters.

Topic No. 10

Feed the Prophet (S.A.W): Hazrat Sobia (R.A)

Hazrat Amina (R.A), the mother of Holy Prophet (P.B.U.H) fed him for few days i.e. for three days only. Probably, she was mentally perturbed to some extent and that's why she decided to hand over the child to the foster mother. It was the tradition in Mecca that ladies willingly fed their own and other's children. Same case was with the Holy Prophet (P.B.U.H). As the Holy Prophet (P.B.U.H) had to become the leader of the whole world therefore, he bore many hardships. He was born orphan. In short, he spent his whole life with trials and tribulations.

After Hazrat Amina (R.A), Hazrat Sobia had an honoured of feeding the Holy Prophet (P.B.U.H). She was a pious, caring and kind-hearted woman. She had decent manners and noble character. She was the slave of Abu-Lahab. Later on, she was set free. Hence, Hazrat Sobia (R.A) also became the foster-mother because she fed the Holy Prophet (P.B.U.H) for some days before Hazrat Haleema (R.A).

Topic No. 11

Hazrat Haleema Sadia (R.A)

The well-known Hazrat Halima Saadia (R.A) belonged to village in the surrounding area of Mecca. The name of his tribe was Hawazin. It was also called Banu or Bani Saad. That is why she became Halima Saadia. Like the other women, she also used to come Mecca for some infant as she was a foster mother. Hazrat Halima (R.A) was very poor and week when she came to Mecca in search of an infant. Her camel and mule were also very week and unable to walk fast. That is why, nobody wanted to hand over his/her child to such a poor woman who may not able to even feed him/her properly.

Luckily, she preferred to take an orphan instead of going back without any child. At that time, she did not know to whom she had accepted. But she was absolutely surprised when she took Muhammad (S.A.W) and she observed tremendous changes. Her week camel and mule started running and camel gave lots of milk. Hazrat Halima (R.A) also became healthy and observed blessings all around her. When she reached back, it rained and prevailing drought finished. And enough fodder grew for goats and camels. These were the signs which indicated that what Allah Almighty is going to grant us.

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The Holy Prophet (S.A.W) loved his foster-mother very much and called her mother. She also loved the Prophet (S.A.W) and took care of Him (S.A.W) exactly like her own children. The Prophet (S.A.W) remained with her for six years. Later, when Hazrat Halima (R.A) came back to Mecca, the Holy Prophet shouted with joy 'Oh! My mother, Oh! My mother, Oh! My mother and embraced her.

Topic No. 12

Razaai Father of the Holy Prophet (S.A.W) and Razzai Brother and Sister

The women who feeds the other's child, her husband has the status of foster-father for the child. Foster-father also loves the infants like foster-mother. The name of the foster-father of Prophet (S.A.W) was Haris Ibn-e-Abdul-Uza. He was the husband of Hazrat Halima Saadia (R.A). This was his name before he embraced Islam. Later on, he became Muslim.

But before the Prophet Muhammad (S.A.W), he was not a Muslim and he did whatever the others did in the village in Mecca or in the surrounding areas. Later on, when Prophet Muhammad (S.A.W) came back to Mecca, his foster-father came there. The Prophet Muhammad (P.B.U.H) preached him about the oneness of the Higher Power (Allah Almighty), the message of Islam and what Allah had revealed to him. At first, he got little bit surprised but later, he accepted Islam when the Prophet (P.B.U.H) said that you will witness in the future that this religion will spread faster within a short time and become the world's dominant religion. So, you are lucky to be a Muslim now.

The Prophet (S.A.W) had also foster siblings (brothers and sisters). They were four in number. Their names were Abdullah, Anisa, Hazifa and Khuzafa (also known as Sheema). In the books of history, her name is mentioned as Sheema instead of Khuzaifa. As we all know, children love to go out, run around and play around etc. So, they also liked to do all those activities which children did. In Arab, it was the tradition to take the goats out in the jungle for feeding. It was a kind of ritual in Arab and they felt pride in it. The Holy Prophet (P.B.U.H) was also go out with his foster siblings. The foster brothers and sisters also praised the Muhammad (P.B.U.H). They used to talk about Prophet (S.A.W) that from a very young age, he was quite different from other children. He was modest, shy, honest and truthful. He was not naughty or playful, never told a lie or teased others unnecessarily. He had a good nature, decent manners. strong and noble character, kind-hearted and caring. He respected his elders. He always helped people especially the poor, widows and orphans. Sheema was most attached to Him (S.A.W). She always took care and loved the holy prophet very much. And likewise, the Prophet (S.A.W) also considered them their real brothers and sisters.

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Topic No. 13

Journey to Medina Shareef



Now will talk about His (S.A.W) journey to Medina Sharif as a young boy. At the age of six years, Muhammad (P.B.U.H) came back to Mecca. You have seen the picture of Medina Shareef. This city was then called Yasrib. It is about 481 kilometers from Mecca. It's a very difficult journey because now the infrastructure to travel is over there. But at that time, people used to travel on camels, mules or by foot and this was a quite difficult long journey. The Prophet's (S.A.W) mother had some relations in Najjaar family in Madinah. Najjaar family of Medina were the maternal clan of Prophet's (S.A.W) paternal grandfather (Abdul-Muttalib). So that's way, they were very far relations of the mother of the Prophet (S.A.W). But the several historians narrated that the grave of Prophet's (P.B.U.H) father was also there in Madinah because he died there. That's why, Hazrat Amina (R.A) had an urge to go there. She spent a whole month in Madinah and stayed with the far relatives of Najjaar family. The historians narrated that she also visited her husband's grave and probably that was her major purpose. Umm-e-Aiman (R.A), the nurse of the Prophet (S.A.W), who embraced Islam and she also accompanied them. They all stayed there for one month along with this nurse. After completing one month, they had to come back to Mecca which was further going to be another tragic journey with through which the prophet had to pass and that happened when they came back. And ultimately, he was brought back by his nurse, Umm-e Aiman (R.A).

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Lesson No. 3

Topic No. 14

Passing away of Hazrat Amina (R.A)

The journey from Mecca to Medina is absolutely fine and very comfortable these days. But just imagine, centuries ago, when these means of communication were not available, how tough the journey would be. The hard desert was terrible for any traveler and particularly when they had to travel on the camels at that time; shortage of food, shortage of water, hot weather or very cold weather.

Hazrat Muhammad (P.B.U.H) was too young at that time and they stayed for complete one month in Medina Sharif. After one month, once they came back and enroute a very tragic incident occurred which was absolutely unbearable, if we imagine it from that viewpoint and the age of Hazrat Muhammad (P.B.U.H). When they reached a village named Abwar which is 23 miles away from Hajwa, she was not well and ultimately, she passed away. This was a big shock to Hazrat Muhammad (P.B.U.H). She was buried at the same place and Prophet's (S.A.W) age was just six years at that time. If you see those tragedies or the problems through which our Prophet (P.B.U.H) the biggest personality of the universe had to undergo. He experienced lot many tests and lot many problems: He was born orphan. After that, he lost his mother also. After six years of age which is the age to play, to enjoy, run around, roam around but this was such a quite tragic moment that no one else could knew except Prophet (S.A.W). As the Prophet (S.A.W) was just six years old and the journey was quite long also, so the question raised there was how to brought him (S.A.W) back to Mecca and where he could be taken.

Well, these questions seem very simple and not very hard but they are very hard questions. Fortunately, a female nurse, Umm-e-Aiman (R.A), she embraced Islam afterwards, she was also accompanied Hazrat Muhammad (P.B.U.H) and Hazrat Amina (R.A). As we said, he was just six years old and this nice lady was his nurse. She used to look after him to come back to Medina. They had no other company except Umm-e-Aiman (R.A), who brought the Prophet Muhammad (P.B.U.H) back to Mecca and whatever she could do, possibly she did it.

Topic No. 15

Brought up

When Muhammad (P.B.U.H) along with his nurse reached Mecca, the grandfather Hazrat Abdul Muttalib took charge of the child. He loved Muhammad (P.B.U.H) too much. He played the role

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of father and mother as well. But this company or guardianship was also not to go very long. But unfortunately, he died after two years. And then Muhammad (P.B.U.H) had to be shifted for looking after to his real uncle, Abu-Talib. Hazrat Abu-Talib was the real brother of Prophet's (P.B.U.H) father. He now became the guardian. He cared Muhammad (P.B.U.H) more than his own children. He always he kept him with himself. Often, he took him on business trips also because he was a tradesman. He never kept him away from himself as he cared too much about him.

Hazrat Abu-Talib kept going on various journeys. When Hazrat Muhammad (P.B.U.H) was about 10 to 12 years old, Abu-Talib chalked out a plan to go to Syria as usual because that was their trades place. He had no intentions to take the Prophet (P.B.U.H) with him foreseeing the problems which could come or crop up enroute. When Abu-Talib reached Basra, a Christian monk named 'Buhaira' met him and told him that the child (S.A.W) accompanying him was the last prophet. He also said when you were descending the mountain, all trees and stones bowed Him (S.A.W). So, don't travel further. Dispose of your stuff here and headed it.

When Hazrat Muhammad (P.B.U.H) came back in Mecca, he had earned a wonderful unexampled reputation of an ideal person. There was a rich widow at that time. Her name was Khadija but because of her beautiful and spotless character, she was given the title of Tahira. Knowing about Hazrat Muhammad (P.B.U.H), she invited him and told him if he could carry her luggage for trade or business. She also sent one of his slaves called Maisarah. When Prophet (P.B.U.H) came back, profit was also much more this time. Her slave Maisarah was also praised Him (S.A.W) a lot. Maisarah also told her that a cloud protected Him (S.A.W) from the heat of summer sun. Resultantly, she sent her best friend 'Nafisa' to Hazrat Muhammad (P.B.U.H) for marriage. Hazrat Muhammad (P.B.U.H) consulted his uncle and decided to get married with Hazrat Khadija (Tahira) and ultimately, the marriage took place and the nikah was read by Abu-Talib. Muhammad (P.B.U.H) married at the age of twenty-five to his first wife Hazrat Khadija (R.A) who was forty years old at that time.

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Topic No. 16

Hijra-e-Aswad



The image you are seeing is the picture of the Hajra-e-Aswad. In Arabic, Hajar means Stone and Aswad means Black. So, Hajra-e-Aswad means Black Stone. It is considered sacred to Muslims because it is descended from paradise. It is installed in Kaabah Shareef. During pilgrimage, Muslims kisses the Hajra-e-Aswad to exhibit reverence for it and felt pride in it.

When Prophet (S.A.W) was thirty-five years old, a strange dispute had occurred. It was a very sensitive issue. At that time, the building of Kaabah Shareef had deteriorated extensively and it demanded tremendous repair. Koraish decided to rebuild Kaaba Sharif. So, all the tribes that were living over there and they all had decided it collectively. They set together and started rebuilding the building of the Kaabah Shareef.

Now came the occasion when the Hajra-e-Aswad had to be placed at its marked place and everyone knew it that it has to be placed over here. All the tribes set together and everyone demanded that their leader or one of their representatives will fix the Hajra-e-Aswad at the place where it is required to be fixed. In nutshell, Hajra-e-Aswad (Black Stone) became the subject of dispute. All tribes got emotional to fix the black stone. Lot of Blood shed was expected. Ultimately a situation occurred which was very evident that if some very creative decision does not take place which could satisfy everyone then there would be tremendous bloodshed because they had their swords, they were sitting there and they were not sitting there for one day, they were sitting there for quite some time and waiting for the decision or if somebody tried to do it forcefully, then they would try to take revenge from him, and not let him do it because they thought it was a great honour for every one of them. And how the bloodshed would be avoided is worth knowing our decision.

Topic No. 17

Hijra-e-Aswad Decision

This issue prolonged enough but after prolonged period, one day an old wise man gave a suggestion. He said the matter is not going to be resolved right this. We have to resort to some measure to finish it and bring it to the end. What was that, that also appeared to be very strange. He said that the next morning the first person who will enter Kaabah, will give the decision. And

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we would have to accept it. How fortunate it was that next morning the person who entered that place, he was none but the Prophet (S.A.W). When Prophet (S.A.W) was entered, everyone was happy to see him and shouted "Sadiq and Amin" (Truthful and Trustworthy). They said, he He (S.A.W) would decide the issue. They were glad to see him because they were sure that he was not going to take side of anyone but decide the issue in a manner that no bloodshed takes place. And it becomes absolutely a fine and happy affair.

People told Prophet (S.A.W) about this issue and said we want to resolve it. When Prophet (S.A.W) learnt about the conflict. He (S.A.W) thought about it for a moment and the decision that he gave was absolutely unprecedented. There are certain things hidden in it which are not known probably even to the very wise people also. He ensured every tribe participates and every tribe becomes happy also. Now what was the method to resolve this issue and to finish it once for all?

Muhammad (P.B.U.H) spread a sheet of cloth on the ground, he himself picked up the stone and put it in the centre of the sheet, and asked one man from each tribe to lift the sheet. He (S.A.W) asked that every tribe should nominate their representative who will hold the sheet and ultimately bring it to the place where it has to be fixed. It was done. They held the sheets, every person from every tribe participated like that their representation was completed which they demanded since so long and they were ready even for the bloodshed. When the stone was brought to the place where it was to be fixed, Prophet (S.A.W) himself placed it there. And this way, everyone there became happy. The only thing we want to know you that look at His (S.A.W) wisdom, He (S.A.W) resolved the issue also, and He (S.A.W) placed the stone himself also, and kept the leadership also in his hands.

Topic No. 18

Cave of Hira



The picture you are seeing right in front of you, it is of a very famous place which is called Cave of Hira. Right in the centre, you can see the place from where one can enter and get out of the cave. This cave is three miles away from Mecca in a very famous mountain which is known as Hira and that's why it's known as Cave of Hira. The mountain of Hira because of his importance and because of the personality Muhammad (P.B.U.H) who quite often stayed there. Because of Him

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(S.A.W), it is today known as Jabl-e-Noor (Mountain of Light). And very few people remember it as Koh-e-Hira. Prophet (S.A.W) used to go to this place. This is on one side of the mountain and it's not very difficult to go there and get inside. Although it's not all that easy also because as we said it's three miles almost about five kilometers. Muhammad (P.B.U.H) used to visit this cave right from his very young days. There are reasons for that. Obviously, we are proud to be His (S.A.W) followers. Those can be explained at a very large way but will be very brief about it.

Muhammad (P.B.U.H) wanted absolutely mental peace. Mental piece to worship Allah Almighty. This cave was absolutely a deserted place where no human being would go, where no animal would go, where no evil was there, where people were not living. He had seen his society where he was living in which he was living. They were full of evils and those evils, those things, for example, worshipping the idols. It would give him mental unrest and mental problem. So, to get free from this and to be absolutely in peace because when we pray to Almighty Allah, we must have complete peace. Here, he could pray with full confidence, with full concentration and he was almost through with the God. Leaving aside all those who are busy either in murdering or in having brutalities on the slaves or bothering the women who are poor or doing all those things which are absolutely unlike by a gentleman. What to talk of our Prophet (P.B.U.H), he did not like it. So, that's why right from the beginning, right from the very early days, He (S.A.W) had selected this place and quite often, he would go there to say his prayers.

Topic No. 19

Worship in Cave Hira

Kaabah is called the House of Allah because it is made by the decree of Allah for people to do worship of the Higher Power (Allah Almighty). But Kuffar had kept idols in kaabah which is actually house of God. They worshipped idols over there. As Prophet (S.A. W) grew older and more and more mature, He (S.A. W) became more aware of corrupt society. He (S.A.W) was very anxious due to societal evils prevailing around Him (S.A.W). It would bother Him (S.A.W). It would rather torture Him (S.A.W). His (P.B.U.H) heart was restless because of the idolatry and moral evils that were rampant among his people. Resultantly, His (S.A.W) frequency to go to Hira increased. He (S.A.W) would take edibles also for days together. Hazrat Khadija (R.A) also carried food for Him (S.A.W) and took care of the prophet (S.A.W) during those days. He (S.A.W) prayed Allah in the cave. He (S.A.W) would spend the whole month of Ramzan there. He used to devote most of his time in the Cave of Hira to worship Allah Almighty and mediate on the universe around him.

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Topic No. 20

How to Teach Birth and Early Days of Holy Prophet (S.A.W) Life' (Grade 1-4 & 5-8)

When you became a teacher, then one thing you must keep in mind that when we teach our students (as we have two grades i.e., junior and senior grade) then it is important to know that to what extent they have learnt from the taught lesson and to what extent they could not grasp it at all. We should also know the deficiencies and as a teacher we should also improve them. And what are the things, what are the ways which they like and love to learn whatever we are trying to teach them. When you finish the lecture, you much take feedback also. The Feedback is very important. But feedback does not mean that you hold somebody responsible or you be little hostile or you use the words which are not right like by the other people or by the people of that age which we are addressing.

So, after having taught, we should asses the feedback in a sweet and polite manner. And second, the junior grade should be given the task to remember first two Kalimahs by heart and give them reasonable time for this. The senior grade should also be given the task to remember Surah-e-Akhlas by heart. Remember, teaching is a difficult task and as a teacher we should consider certain things while teaching such as mind, behaviour, likes and dislikes of the child etc. And second, we should remember the names of them and call them by their names also. At the end of the lesson, ensure that they remember the names of various things and persons. It would be appreciable if certain important things are repeated by involving the students also.

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Lesson No. 4

Topic No. 21

Revelation of Wahi: Prayers in Hira

We now know what the importance of Cave of Hira was. Prophet Muhammad (P.B.U.H) quite often used to go there. What was the reason behind it, will be evident right now. The first Wahi was revealed onto Prophet (S.A.W) in Cave of Hira. 'Wahi' is an Arabic language word which means sudden indication. Or the communication between God and certain specially selected and trained persons for message to other. God does not speak direct to the person (Para 25). Prophet (S.A.W) was visited by angel Jibrael. As Prophet (S.A. W) became more and more mature, He (S.A.W) got more and more anxious due to societal evils prevailing around Him (S.A.W). There were bundles of evils scattered around him wherever He (S.A.W) was. So, to pray very quietly to Allah Almighty, Prophet (S.A.W) used to go to Cave of Hira. He (S.A.W) was now 40 years of age. 40s of age is quite some age and if you stay at a place where there are no edibles, no hotels, no facilities of life at all. Then it very difficult to stay over there. Everyone must appreciate that Hazrat Khadija (R.A) cooperated to an extent which is absolutely unexampled the way she did it. Prophet Muhammad (P.B.U.H) used to go as we have mentioned earlier even for a complete month of Ramzan Shareef. For complete one month, it is very difficult to carry the edibles, the cooked food would not sustain. Other things would not sustain for complete one month. So now, it had become an absolute routine that whenever Prophet Muhammad (S.A.W) used to go to Cave of Hira and spend some time, Hazrat Khadija (R.A) would understand that now he will be requiring certain things. She (R.A) used to prepare the food and herself did this what was not otherwise possible for any human kind. For anybody would get fed up and nobody would be able to give such a prolonged sensitive duty. You see, it's the ladies at home, who know what the husband likes, what he likes to eat, what he likes to have and the health matter is also one of the most important matter. So, understanding all these things, it became absolutely a routine that whenever she (R.A) thought the things must have finished by now, she (R.A) would prepare everything whatever was required and deliver it to the Prophet (S.A.W) in the Cave itself.

Topic No. 22

Same Prayers by Hazrat Ibrahim (A.S)

There is a big question that must be rising in some minds that what were the prayers which Prophet (P.B.U.H) performed in the Cave of Hira. Probably, it has been routine previously also with the prophets. We will take the example of Hazrat Ibrahim (A.S). Hazrat Ibrahim (A.S) before the prophethood, he also used to resort to such like things. To pray absolutely at a place

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which was absolutely free. There were no evils, interference, and no one who would become a hurdle for that or he would be mentally distracted or at heart he would feel something bad. So, the prayers which Hazrat Ibrahim (A.S) performed before the prophethood is called the word in Arabic has been used تحنث for that. Somebody calls يتحنث and that was nothing but praying to Allah one way or the other way.

Hazrat Ibrahim (A.S) went through many stages of life before the prophethood. His (A.S) time was also the time of idols. The idols have taken quite a prolonged time and many people have been worshipping. Most of the people have been worshipping idols in their own times and that was in the time of Hazrat Ibrahim (A.S). And nobody can forget the incident of Hazrat Ibrahim (A.S) and preparation of the idols and selling them and doing such like things. يتحنث, Hazrat Ibrahim's (A.S) worship prayers were purely for the Allah Almighty. How did he reach this decision?

First of all, He saw the stars. He thought they must be something that the stars ultimately lost their light and disappeared. He said, they are not eternal. He (A.S) then towards moon and it also finished. He (A.S) then went towards the Sun and it also did the same thing. After seeing all that, Hazrat Ibrahim (A.S) said that I will not worship such things at all because the actual characteristics which they possess become invisible and finished. What to do then. Ultimately Hazrat Ibrahim (A.S) said; 'I don't want mortal things. I raise my face to Him (Allah) who has created Earth and Sky and I am not one of those associating partners with Allah Almighty'. (Surah Inaam: Verse 79)

Topic No. 23

Appearance of the Angel

As we have discussed earlier that Prophet (P.B.U.H) used to go the Cave of Hira and there in solitude, He (S.A.W) prayed to Allah Almighty. When His (S.A.W) frequency to go there had increased, then He (S.A.W) saw and felt himself many changes in his thinking, heart and personality. One of the big changes was that He (S.A.W) started having apparently very mysterious dreams which were apparently uninterruptable and He (S.A.W) get very surprised about these dreams. But the dreams would be healthy, good and ultimately, they would become a truth or reality. This was a very strange experience for the Prophet (S.A.W). After these constant dreams, a big change was expected and a big change was going to take place. Unprecedented, unimagined, and unthought of and what was that? That was the appearance of an angel.

It was one dark night when Prophet (S.A.W) was busy in his prayers. In the month of Ramzan and that pitch-dark night, an angel appeared in the cave. This was absolutely a strange thing. Who was

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this angel? This angel was Hazrat Jibril (A.S) whom we called Gabriel in English. Hazrat Jibril (A.S) is one of the four greatest angels. We know that different angels have various duties and Hazrat Jibril (A.S) was appointed to convey revelations to the prophets by Allah Almighty. The main responsibility of the angel Hazrat Jibril (A.S) was to communicate the Words of Allah to His prophets because Allah Almighty does not speak direct to the person. It was Hazrat Jibril (A.S) who revealed the Quran to the last Prophet Muhammad (P.B.U.H) in the holy month of Ramzan.

Topic No. 24

Seeing the Angel with Utter Voice

Prophet Muhammad (S.A.W) had selected this place (Cave of Hira) because no one had come to that lonely cave and there He (S.A.W) had complete privacy to pray to the Almighty Allah with full concentration. He (S.A.W) had never seen an angel before. Obviously, because it was probably scheduled by the Allah Almighty like this. This was an utter surprise for the Prophet (S.A.W). This was an incident whom human mind can't accepted easily. As it was a lonely cave and Prophet (P.B.U.H) never expected anyone coming to that isolated place. And He (S.A.W) had selected this cave for extreme privacy for His (S.A.W) prayers to Allah Almighty. Therefore, certain question popped up in the human mind. How the angel came there? What was his purpose? What does he want to do with me? Does he want to harm me? Does he want to have some kind of other interaction with me? On one side, it was a strange happening for Him (S.A.W) and on the other side, a fearful experience for Him (S.A.W) too.

Why He (S.A.W) was very fearful? Obviously, if suddenly in total loneliness where there is no else present, something abnormal like this happens, you are bound to be fearful. So, first, this experience for the Prophet (P.B.U.H) was strange. Second, it was fearful. Third, it was unpredictable for Him (S.A.W). Fourth, it was absolutely a new thing for Him (S.A.W). And fifth, it was beyond His (S.A.W) expectations that somebody like this would come in the cave also. Till now, no discourse had started between the Prophet (S.A.W) and the angel Hazrat Jibril (A.S). It was just a small appearance. We already know, sudden and very polite but the strange experience really made the Prophet (S.A.W) afraid of it.

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Topic No. 25

Asking the Prophet (S.A.W) to Read

Prophet Muhammad (P.B.U.H) had never been to a school. He (S.A.W) had never studied or written anything. That's why He (S.A.W) is also called Nabi-e-Ummi (illiterate Prophet (S.A.W)). He (S.A.W) did not know what to read and how to read. What was written and what was not written. This was Wahi (Revelation). For this, Hazrat Jibril (A.S) had been sent to give the message to Prophet (S.A.W). And this is also not very mysterious but it is Allah's will to do the things the way Allah Almighty likes and decides. The message of Allah had come for Prophet (S.A.W) but this appears very strange to tell an illiterate man to read something.

Some writers have also written that the verses were written on a silky cloth of piece and it was shown to the Prophet (S.A.W) to read. So, obviously if you say read, the mind accepts it. Because if you say read then there has to be something before you to read. Hazrat Jibril (A.S) had shown that piece of cloth to the Prophet (S.A.W) and told Him (S.A.W) to read, which He (S.A.W) could not. Prophet (S.A.W) was thinking in himself that He (S.A.W) has not read anything. He (S.A.W) is an absolute illiterate. So, how can He (S.A.W) read it. There were many questions, various writers say in his mind about reading. And He (S.A.W) was also surprised on this thing that the angel must know or must be knowing the term 'illiterate' and then why he is trying to tell me to read a thing or a job which I can't do. But the one who our Allah who had sent Hazrat Jibril (A.S), he knows how to make the Prophet (S.A.W) read what all had come for him as Wahi.

Topic No. 26

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

Obviously, it is very embracing for a person and a person like our Prophet (S.A.W) to say that He (S.A.W) is an absolutely illiterate and He (S.A.W) cannot read. He (S.A.W) was hesitant to disclose that He (S.A.W) could not read. On the other hand, it was the duty of the Hazrat Jibril (A.S) to ensure that the revelation reaches the Prophet (S.A.W). The angel repeatedly insisted but every time he got the same answer. Well, whatever it was, he knew it because he had come from the Almighty Allah and he could not go back without completing his mission to the Lord Almighty Allah. The angel had to complete his task. That's why he was insisting time and again but every time he was getting the answer from the Prophet (S.A.W) that He (S.A.W) was illiterate and He (S.A.W) could not read. This was the first Wahi that we are talking about. There was the first message or the first contact of the Allah Almighty through Hazrat Jibril (A.S) to Prophet (S.A.W).

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Now remember it has got many things behind it. This Wahi is so important that one absolutely cannot imagine how important is. This was the beginning of the revelation of the Holy Quran which is a source of guidance and source of everything for us. The Prophet (S.A.W) interpreted, and told everything what all meant written in the Holy Book. Also, the most important thing is that this was the point from where Hazrat Muhammad's (S.A.W) mission as Rasul-ullah, as Prophet and as Messenger of Allah started and commenced. It was not an easy task. Before that He (S.A.W) was without all these titles. Although, there was no better virtuous person than Him S.A.W) but officially from the Allah, these titles had not been announced and this job had not been announced. But now, once the Wahi had come and the Hazrat Jibril (A.S) had come with the message from the Allah, these responsibilities started with our Prophet (S.A.W). From now onwards, He (S.A.W) was Muhammad Rasul-ullah (S.A.W).

Topic No. 27

Insistence and Embracing (S.A.W) by the Angel, chest to chest

When all this process was going on, the angel who was bound to convey the Wahi to the Prophet (S.A.W), he now changed his strategy. He squeezed His (S.A.W) arm, embraced Him (S.A.W) tightly and commanded Him (S.A.W) again to read. But the answer was the same because in this small little time, He (S.A.W) could not become literate unless the way of Allah or will of Allah comes into it. This was not done only one time. This was done three times. The angel Hazrat Jibril (A.S) embraced the Prophet (S.A.W) tightly and after leaving, again he would say read but he would find the same answer that I cannot read. Angel repeated this process not once and most of the historians agreed that it was three times. But answer given by Him (S.A.W) was the same that I cannot read. Hazrat Jibril (A.S) again third time embraced Him (S.A.W) very tightly from chest to chest and again said read whatever is written, but it was not to his at a surprise because he must have known as he had been sent by Allah Almighty. But he got the same reply. And Prophet (S.A.W), even the third time, when a very strange and unexpected action was done by the angel Jibril (A.S). The answer was still the same and He (S.A.W) again said that I cannot read.

Obviously, if you suddenly tell a person to read who has not gone through any such process or any such training in his previous life, you would expect the same answer from him. So, even after insistence, tremendous efforts, embracement of Prophet (S.A.W) three times repeatedly, he would say read and he would find the same answer that I cannot read because I am an illiterate. And obviously, if one is illiterate, he has not already been trained to study or read or interpret, he cannot do so.

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Lesson No.5

Topic No. 28

Revelation of first Wahi: Reading the First Verses of the Holy Quran by Angel

As we have discussed earlier that Hazrat Jibril (A.S) asked the Prophet (P.B.U.H) to read. And then three times, he had also embraced Him (S.A.W) very tightly from chest to chest and again said read but every time, he got the same reply from the Prophet (S.A.W) that I cannot read whatever is written. Now the angel started reciting the first verses of the first Wahi. And he wanted Him (S.A.W) to repeat whatever the angel was going to recite. These were the first five verses of Surah Al-Alaq. The first verse was:

"Recite in the name of your Load who created"

Surah Al-Alaq: Verse 1

He (S.A.W) repeated and angel recited again and again and Prophet (S.A.W) kept on following him again and again. The second verse was:

"Created man from a clinging substance"

Surah Al-Alaq: Verse 2

There are many mysterious things in it to understand. You see, you have a clot of blood and with clot of blood, a person comes of it, who has bones, head, legs and a complete body. It is a great phenomenon that no one can do. The third verse was:

"Recite, and your Load is the most Generous"

Surah Al-Alaq: Verse 3

And this is something to consider that Hazrat Jibril (A.S) is reciting and the Prophet (S.A.W) was repeating whatever the angel was narrating. 'Recite in the name of your Lord who created'. It means that grace is done only by Allah Almighty and no human being can take anything from anyone and likewise, give anything to another. However, worldly matters are something else. The biggest virtue of a human being that he possesses knowledge. As we have discussed that despite insistence, the Prophet (S.A.W) replied that he not knew reading. The fourth verse was:

"Who taught by the pen"

Surah Al-Alaq: Verse 4

In this verse, importance of pen is emphasized. It is Allah Almighty who taught man knowledge through pen. There are wisdoms hidden behind it also. Pen is an ordinary thing but there are many great benefits in a pen. Along with the writing, man also learns reading. The fifth verse was:

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"Taught man that which he knew not"

Surah Al-Alaq: Verse 5

Man does not know everything and Allah Almighty taught man what he did not know and thus, saved him from the darkness of ignorance. When a human being is born and sees the sky and earth or any other thing for the first time and can't understand easily that what is it, because it is beyond his intellect. So, it is Allah Almighty who creates man from a clinging substance, shower countless blessings on him and transmit knowledge through means of pen and make him aware of all those things which he can't understand by using his intellect.

Topic No. 29

Insistence to Repeat

Prophet (S.A.W) repeated versus the same way as Hazrat Jibril (A.S) repeated. Hazrat Jibril (A.S) again recited the verses and wanted the Prophet (S.A.W) to repeat. The angel repeated the verses many times and insisted the Prophet (S.A.W) to repeat the verses time and again. Prophet (S.A.W) did it. You see, it is a multi-purpose thing because five verses just reciting by once only, you can't remember them properly by heart. We can have this experiment ourselves. Unless the lesson is repeated time and again, you can't remember it permanently or forever to know it and to remember it. So, what was the purpose of commanding Him (S.A.W) to recite or repeat the words after Hazrat Jibril (A.S)? Probably the first one was that the Prophet (S.A.W) could learn them by heart or memorize the verses. And second was that He (S.A.W) could read a written text with ease afterwards. Now the first Wahi had completed and Mohammad's (S.A.W) mission as Rasulullah had started. He (S.A.W) was now a last Prophet and Messenger of Allah. Hazrat Jibril (A.S) also taught the Prophet (S.A.W) how to make Wadu (ablution) and say Salat (Prayer) and then left.

Topic No. 30

Physical state of Prophet (S.A.W)

When a person goes through an absolutely unexpected experience which he is never thought of, he has many kinds of reactions, impressions on two things i.e., his mind and body. The Prophet (P.B.U.H) had selected the Cave of Hira because there was not any kind of distraction and nobody was expected to come there while He (S.A.W) was praying or staying in the cave itself. As we have discussed earlier that suddenly an angel appeared in the cave and commanded Him (S.A.W) to recite or repeat the written verses after him, and also squeezed Him (S.A.W) strongly from chest to chest because these were the requirements of the first Wahi. So, long and short, it was a quite unique and strange experience for the Prophet (S.A.W). The Prophet (S.A.W) was shivering with

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fear. He (S.A.W) was physically tired and felt very weak to see such an unimagined and strange event.

Topic No. 31

Mental state of Prophet (S.A.W)

As we have said earlier that when a person goes through an absolutely unexpected experience which he is never thought of, he has many kinds of reactions, impressions on two things i.e., his mind and body. Same case was with the Prophet (S.A.W) also. The Prophet (S.A.W) started feeling as if something absolutely strange and unexperienced has happened which He (S.A.W) had never undergone before that. He got very fearful and nervous. Many thoughts that crossed His (S.A.W) mind. Many questions arose in front Him (S.A.W). What it was all about? Why it happened to me? What was the purpose of it? Why this angel appeared here in cave particularly? What was the purpose of his arrival to me? And what I have read is the name of the Lord whom we call, there is a talk of human knowledge, and also written about the different characteristics of a human being, but what is the purpose of all that? Why the angel had tried to make me memorized the verses? What are the ulterior motives behind it? Whatever has happened; will it be continued in future too and have a purpose? Will I have to go through the same unexpected and strange experiences? Prophet (S.A.W) kept on thinking, but reached no conclusion and immediately left for home.

Topic No. 32

Sharing with Hazrat Khadijah (R.A)

When Prophet (S.A.W) reached home, was still shivering, fearful, perplexed, sweating, tired and cold. Repeatedly He (S.A.W) told Hazrat Khadija (R.A) to cover Him (S.A.W) up in a blanket because He (S.A.W) was feeling both cold and afraid. Hazrat Khadija (R.A) was also surprised as to what has happened. Because She (R.A) had never seen Him (S.A.W) before in such condition. It was the habit of the Prophet (S.A.W) that He (S.A.W) always shared everything with Hazrat Khadija (R.A). Whatever would happen, He (S.A.W) would always share it with His (S.A.W) beloved wife, Hazrat Khadija (R.A). So, the Prophet (S.A.W) narrated the entire incident to Her (R.A). After hearing the entire incident, she (R.A) also could not understand the nature of incidence. However, some historians have written that on hearing the whole incident, she (R.A) comforted the Prophet (S.A.W) by saying:

"You have never done any wrong to anyone. You are kind to others and help the poor. So, Allah will not let you down."

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But His (S.A.W) mental or physical condition remained the same and He (S.A.W) could not get out of the situation of sever intensity of cold and fear even after managing the blanket and other things.

Topic No. 33

Meeting with Warqa Bin Nofal and Listen Good News

The next morning Hazrat Khadija (R.A) took Him (S.A.W) to her own cousin 'Warqa Bin Nofal'. He was a learned Christian and had studied the Bible. With reference of Bible he knew that Allah has promised to send a new messenger who would comfort mankind good morals. He told both of them that I think it is the same angel who earlier visited Musa (A.S) and other prophets as well. It seems that Allah has chosen Muhammad (P.B.U.H) to be HIS prophet.

Warqa also said that His (S.A.W) people will persecute Him (S.A.W) and expel Him (S.A.W) for His (S.A.W) teachings. Hazrat Muhammad (S.A.W) asked Warqa, 'Why would my people persecute me for this?' Warqa replied, 'No prophet can remain unopposed. Whenever a prophet brings the message of truth to the people, they oppose him and show their hostility".

So, in simple words, when Hazrat Khadija took Him (S.A.W) to her cousin whose name was Warqa Bin Nofal. Upon hearing the description, he confirmed the prophet hood of the Prophet (S.A.W) and convinced Him (S.A.W) that the revelation was from Allah Almighty and said that He (S.A.W) had been visited by the same angel who had visited other prophets. He also forewarned that the Prophet (S.A.W) will be expelled from his own city by his own people and if I should be alive until that day, then I would support you strongly but a few days later Warqa passed away.

Topic No. 34

How to Teach Revelation of Wahi (Grade 1-4 & 5-8)

Now once you make a teacher and you have to teach it to various classes and grades, then remember this thing that younger grade do not know about the concept of angel. So, it is your responsibility as a teacher to tell the younger grade about angels in an interesting manner. Simultaneously, you have to make them the practice of writing. Also tell them the name of the angel Hazrat Jibril (A.S) along with his responsibilities.

Whereas, teach the senior grade the four names of the angels and their tasks that they perform by the decree of Allah Almighty, the meanings of Wahi in detail, duties of Hazrat Jibril (A. S) in detail and tell them to remember the five verses by heart with meanings in Urdu. This should be their homework that they have to memorize the first five verses of Surah Al-Alaq. But don't give them

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just one day or two days, give them enough time as you consider because you know all those children, their minds, behaviours, interests, ability to pick up. While keeping in view of all these things, give them the task of five verses. Develop self-confidence among students and inculcate the habit of repeating and practicing the things, so that they could grasp concepts fully of the taught lesson.

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Lesson No.6

Topic No. 35

Preaching of Islam and Migrate to Medina: Hazrat Khadija (R.A)

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

As we know that Allah Almighty sent Prophets to all people at different times and Allah's guidance to us which began with Hazrat Adam (A.S) was completed with Hazrat Muhammad (P.B.U.H). Between Hazrat Adam (A.S) and Hazrat Muhammad (P.B.U.H), they were many prophets. According to the sayings of some historians, the number of Prophets were 124,000.

The Quran is the last and final book of guidance for us from Allah and the Prophet Muhammad (P.B.U.H) is called the practical example of Quran. Here, we take an example of Salat (Prayer). There are verses about Salat mentioned in the Quran but the Prophet Muhammad (P.B.U.H) practically demonstrated it to the followers for their better understanding, and angel Hazrat Jibril (A.S) taught Him (S.A.W) the way, by the guidance of Allah. And now we offer Salat as performed by the Holy Prophet (P.B.U.H). So, in nutshell, the details of Salat were taught by Prophet (P.B.U.H).

Topic No. 36

Hazrat Ali (A.S)

As we have said earlier that Prophet (S.A.W) started preaching of Islam with His (S.A.W) family and the closest friends. Hazrat Khadija (R.A) was the first woman, or rather the first person, to believe in the Prophet (S.A.W). Shortly after Hazrat Khadija (R.A) embraced Islam, Hazrat Ali (R.A) also entered into the fold of Islam. Hazrat Ali (R.A) was Prophet's (S.A.W) cousin. He (R.A) remained in close association of the Prophet (S.A.W). Allah commanded Rasul-ullah (S.A.W):

"And warn, [O Muhammad], your closest kindred."

Surah Ash-Shuara: Verse 214

At this, Rasul-ullah (S.A.W) invited 45 people of His (S.A.W) family on a feast. After food He (S.A.W) invited them to embrace Islam. All remained quiet except Hazrat Ali (R.A) who was approximately 10 years old, said:

"Though I am weak but I am with you."

Hazrat Ali (R.A)

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People laughed and Prophet (S.A.W) embraced Hazrat Ali (R.A). Hazrat Abu-Talib (R.A) also ensured his support.

Topic No. 37

Hazrat Zaid (R.A)

Hazrat Zaid (R.A) was a slave. At the time of marriage, Hazrat Khadija (R.A) gave him to Rasul-ullah (S.A.W). Rasul-ullah (S.A.W) immediately freed him but he (R.A) refused to go when his relations came to get him. Because by that time, he (R.A) had gotten to know the wonderful character of the Prophet (S.AW), and his (R.A) love for the Prophet (peace be upon him) was so great that he chose him over his own father. When Hazrat Zaid's (R.A) father came to get him (R.A) back then Hazrat Zaid (R.A) said:

"I have indeed seen such things in this Man (S.A.W) that make me say with certainty that I would never choose anyone over Him (S.A.W)"

He (R.A) never wanted to leave Rasul-ullah (S.A.W). Among the slaves he (R.A) was the first one who embraced Islam.

Topic No. 38

Hazrat Abu baker (R.A)

Hazrat Abubakar Siddique (R.A) was well known to Prophet (S.A.W). He (R.A) was a nobleman and well-respected among the Quraish. He (R.A) was very popular among Quraish's nobles. Many people used to come to him (R.A) to seek advice on various matters. He (R.A) was honest and a rich trades man. He was known for his fair dealings and good manners. Hazrat Abubakr (R.A) was the first free man to embrace Islam, and even before the advent of Islam, he (R.A) was also one of the closest friends of the Messenger of Allah and that friendship was based upon an affinity of character and personality. Throughout their long years of friendship, Hazrat Abubakar (R.A) became very much acquainted with the noble character of the Prophet (S.A.W). So, when he (R.A) learnt about Islam, he (R.A) immediately embraced it. At that time, he (R.A) had 40 thousand dirhams. He (R.A) devoted this money to Islam. Hazrat Abubakar (R.A) was the first of all endorsed the event of Mirraj and Prophet (S.A.W) titled him (R.A) 'Siddique'.

Topic No. 39

Hazrat Abu baker (R.A) was very influential; many people Embraced Islam Because of Him (R.A)

He (R.A) was very rich. Simultaneously, he (R.A) was very wise and a big philanthropic. Many people embraced Islam because of him (R.A). Few famous personalities who accepted Islam

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were: Hazrat Usman (R.A), Hazrat Zubiar (R.A), Hazrat Abdul- rehman bin Ouf (R.A), Hazrat Saad bin Abi Waqas (R.A) (a great warrior and conqueror of Iran) and Hazrat Talha (R.A) They all embraced Islam on his (R.A) advice.

Hazrat Ammar (R.A), Hazrat Khubaab bin Al-Ars (R.A), Hazrat Arqam (R.A), Hazrat Sayed bin Ziad (R.A), Hazrat Abdullah bin Masood (R.A), Hazrat Usman bin Mazoon (R.A), Hazrat Ubaida (R.A) and Hazrat Sohaib Romi (R.A) also embraced Islam later. All these great personalities embraced Islam because of Hazrat Abubakar (R.A).

All these people who have been mentioned, they were not ordinary people. They were great people of that time and once they embraced and joined Islam then Islam did start spreading.

Topic No. 40

FIRST SPEECH BEFORE THE KORAISH ON KOH-E-SAFA

There is a hill in Mecca called Koh-e-Safa. One day, Prophet (S.A.W) invited everyone in Mecca to Koh-e-Safa to tell them of a great danger which they faced because of Kufr and Shirk. Koh-e- Safa is close to Kaabah.

Standing on the hill, He (S.A.W) addressed them, "what do you think of me"? Everyone responded "al-Sadiq and al-Amin" (truthful and trustworthy). If I say there is an army behind this hill to attack you, will you believe me? Yes! Why not. You are al-Sadiq.

Then listen, said Prophet (S.A.W):

"I invite you to believe in Allah, say with me 'La illaha illa Allah' give up your idols, evil practices and do good deeds. There will be a day of judgement. You will be judged for your belief and actions. I invite you to believe in Allah only."

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Lesson No.7

Topic No. 41

Enemetic Reaction of Quraish

After the announcement on Koh-e-Safa, the Koraish became deadly against Him (S.A.W). One of his uncle Abu-Lahab, who did not believe in Islam and said:

"Is that what you wanted to tell us. You have wasted our time."

In fact, all Koraish were now angry with Rasul-ullah (S.A.W). People called Him (S.A.W) naouzu-billah, mad man, insane, poet and what not.

As we have mentioned earlier that Abu Lahab was the uncle of the Holy Prophet Muhammad (P.B.U.H) but became one of the most hostile opponents of Him (S.A.W) and the ideas He (S.A.W) propagated. A Surah has also been revealed about him and because of his behaviour and thoughts, he has been cursed by name in the Holy Quran.

So, in nutshell, it was a great shock for the people of Koraish and they became the worst enemy day by day when the Holy Prophet (S.A.W) declared of prophethood and invited people to the true religion of Islam.

Topic No. 42

A DELEGATION TO HAZRAT ABU TALIB (UNCLE) AGAINST THE PROPHET

As Prophet (S.A.W) preached more and more and some people started embracing Islam. Also, the Koraish got more and more worried, offensive and revengeful at this. Because they saw the message as challenge to their leadership. They got anxious that what will happen to them if He (S.A.W) becomes a prophet.

Few notables went to His (S.A.W) uncle Abu-Talib and told him that his nephew was insulting their idols and their worship traditions. Hazrat Abu-Talib was among the nobles of Mecca and leader of the tribe of Banu Hashim. He was very wise also. So, he (R.A) very politely tackled them and they went away. Prophet (S.A.W) continued preaching as it was divine commandment. And Koraish kept on seeing this all and got quite shocked when they knew that their delegation could not influence this at all. Then they started thinking of ways to stop Prophet (S.A.W) from preaching/message of God and conveying it to the people and telling them to embrace Islam.

Topic No. 43

HAZRAT ABU TALIB INQUIRES FROM PROPHET (S.A.W)

As we have mentioned earlier that Koraish approached Hazrat Abu-Talib (R.A) and asked him to restrain his nephew from preaching otherwise they will resort to violence. Upon this, Hazrat Abu-Talib inquired from Prophet (S.A.W) and informed Him (S.A.W) of the delegation of the Kuffars.

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Prophet (S.A.W) replied positively and said that it was His (S.A.W) divine mission. I don't insult and humiliate anyone. I am not targeting only one person, tribe, party, or family. I am just conveying the message of Allah Almighty to everyone regardless of social class.

When Koraish saw that their proposals had no influence on prophet's preaching and His (S.A.W) efforts were successful and people embracing Islam and resultantly, they felt more fear and threatened by the Prophet (S.A.W). So, they started more teasing and torturing the Prophet (S.A.W). Koraish continued torturing the Prophet (S.A.W) by spreading thorns in His (S.A.W) way, throwing filth and dirt on Him (S.A.W). And He (S.A.W) was also ridiculed, mocked and made fun of Him (S.A.W). As Hazrat Abu-Talib loved Him (S.A.W) a lot, he (R.A) kept quiet and normal.

Topic No. 44

REPLY AND FIRMNESS OF PROPHET (S.A.W)

Since Prophet's (S.A.W) preaching continued and Hazrat A-Talib also did not take notice of their proposals, therefore, Koraish once again made a very strong delegation including Utbah-bin-Rabiah, Sheebah, Abu-Sufiyan, Aas-bin-Hasham, Abu-Jahal, Waleed-bin-Mugherah and Aas-bin-wail etc. These were the ones who had authority at that time. They all went to Hazrat Abu- Talib and told him (R.A) that his nephew insults their idols, calls their forefathers misleads and calls them foolish. Addressing Abu-Talib, they said either you get aside or we will decide ourselves. Abu-Talib felt that the situation has become very sensitive. He (R.A) absolutely very truly and very crystal clear analyzed the situation and then He (R.A) called his nephew and said:

"My son, you are my life, don't put so much burden on me, which I can't bear."

Prophet (S.A.W) was very sad because apparently only Abu- Talib was at His (S.A.W) back. Prophet (S.A.W) had tears in His (S.A.W) eyes and said:

"I swear on God even if these people put Sun on my one hand and Moon on my other hand, I will not give up my divine mission, Allah will complete this mission and I can even lay my life for this."

His (S.A.W) voice was so appealing that Hazrat Abu-Talib said:

"Go ahead my son, nobody will be able to harm you at all."

Now Hazrat Abu-Talib had also granted Him (S.A.W) the permission to complete His (S.A.W) mission by the command of Allah.

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Topic No. 45

APPRECIATION OF HAZRAT ABU TALIB

Hazrat Abu-Talib could not see tears in His (S.A.W) eyes. He (R.A) also knew that He (S.A.W) was given the title of 'As-Sadiq' and 'Al-Amin' by the same Koraish of Mecca. They have called Him (S.A.W) trustful and trustworthy. He (R.A) also knew that there was never a complaint about His (S.A.W) behaviour and conduct and everyone had praised the Prophet (S.A.W). He (S.A.W) has not directly hurt anyone. At that time when He (S.A.W) was standing before His (S.A.W) loved uncle who has brought Him (S.A.W) up, He (S.A.W) was very sad. His (S.A.W) voice was so appealing that Hazrat Abu-Talib said:

"Go ahead my son, nobody will be able to harm you at all."

He (R.A) thought and was convinced that Prophet (S.A.W) was absolutely innocent. He (S.A.W) was true whatever He (S.A.W) was telling the people or preaching was absolutely true. And there was nothing wrong with it and that's why he (R.A) said that I am with you, nobody can harm you, or nobody can do anything which one can imagine would be bad or harmful for you.

Topic No. 46

PLANS OF REVENGE BY KORAISH

Now, the Koraish started humiliating the Prophet (S.A.W) that He (S.A.W) should stop His (S.A.W) preaching. They started spreading all kinds of false rumours about Him (S.A.W). They tried to prove that He (S.A.W) is not physically and mentally a normal man. They also left no corner to physically humiliate and torture Him (S.AW). Both the things come in it; they psychologically humiliated Him (S.A.W) and physically also tortured Him (S.A.W) wherever or whenever they found the occasion, they did not leave it go right that, they did not let it go free but make sure that they harm the Prophet (S.A.W) one way or the other.

Unfortunately, the rich and leaders of kuffar were His (S.A.W) neighbours. Some of them were Abu-Jahal, Abu-lahab, Aswas-bin-Ghous, Waleed-bin-Mughera, Ummayah-bin-Khalf, Nasr-bin-Haris, Mumbah-bin-Hajaj, Uqbah-bin-abi-Moeet and Hukm-bin-abi-alaas. They were the biggest Koraish leaders and the biggest enemies of the Prophet (S.A.W) also. They left no stone unturned to tease the Prophet (S.A.W) to leave preaching.

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Lesson No.8

Topic No. 47

PLANS TO TAKE LIFE OF PROPHET (S.A.W)

Since many people had embraced Islam by now and on the other side, kuffar were leaving no stone unturned to punish and disgrace them. As the number of Muslims were increasing day by day, therefore, the nobles and masters/leaders of Koraish found it as threat to their prestige, their interests and their social position among the Arabs.

Now, the Prophet (S.A.W) used another strategy because He (S.A.W) was all the time being guided by the Almighty Allah. Prophet (S.A.W) advised such like more Muslims to keep migrating to Madina one by one and they did it. The people of Madina (Yathrib) were kind to Muslims who had migrated to their city.

Kuffar were so afraid of Prophet (S.A.W) that if He (S.A.W) migrates to Madina then their trade and trade route will be dominated by the Muslims. They also realized that if the Prophet (S.A.W) reached there, the city (Madina) would become a center for the call from where Islam would spread throughout the Arab. If this happened, the situation would no longer be under their hands and control. Hence, they planned/decided to take life of Prophet (S.A.W). They all surrounded His (S.A.W) house with swords and other weapons and all the things possible which could harm the Prophet (S.A.W) and ensured that He (S.A.W) did not escape from His (S.A.W) house.

Topic No. 48

HIJRAT PLANNED

The reasons to plan hijrat were enmity and hostile reaction of kuffar towards the Prophet (S.A.W) and His (S.A.W) followers. Prophet (S.A.W) kept insisting through preaching but they (Kuffar) did not accept Islam and on the other side, Prophet (S.A.W) advised Muslims to start migrating to Madina one by one because the behaviour and morals of the people of Madina were quite different from the people of Mecca. At the same time, some people at Madina had embraced Islam and invited Prophet (S.A.W) to migrate to Madina. His (S.A.W) arrival at Madina was warmly welcomed.

And prior to that also, the Prophet (S.A.W) had sent few Muslims to Abyssinia (Ethiopia) and migration of Ethiopia had produced encouraging results. Najashi was the king of the Abyssinia (Ethiopia). During his reign, Muslims migrated to Ethiopia and met Najashi. Although it was not an Islamic state but he had welcomed them into his city and the king supported the Muslim emigrants.

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When Muslims reached there, then Najashi called the leader and asked about their aims. When Najashi heard it, he liked the speech very much. He provided shelter to the Muslims when no one would and eventually became a Muslim himself.

So, torture to Muslims coupled with plans to harm Prophet (S.A.W) compelled to make a plan for hijrat to Madina. There were three things; persecution of the people of Mecca, exemplary behaviour of Najashi and invitation of the people of Madina, all these reasons compelled the Prophet (S.A.W) to migrate from Mecca to Madina.

Topic No. 49

HIJRAT TO MADINA DECIDED

The kuffar had manifold threats from the Prophet (P.B.U.H). First, they had to forgo, quit and leave to believe of their forefathers. Then was their trade which was the most earning and most favourite profession at that time. Keeping in view all that, they tried all possible methods but Prophet (P.B.U.H) continued His (P.B.U.H) mission.

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

Topic No. 50

SELECTION OF DATE AND TIME

This was 13th year of Prophet-hood. Prophet (S.A.W) had been guided through Wahi for migration. Keeping in view the circumstances and wahi, Prophet (S.A.W) started making plans to leave Mecca and migrate to Madina. Reasons of migration we have already discussed in the previous topics.

As suggested by Abu-Jahal, every tribe sent an equipped selected man and no sooner the darkness came, they surrounded the house of the Prophet (S.A.W). Prophet (S.A.W) was inside the house at that time. Prophet (S.A.W) obviously knew it. Three days earlier Prophet (S.A.W) went to the house of Abu-Bakar (R.A) and told him "I have been permitted to migrate." Hazrat Abu-Bakar (R.A) very eagerly desired to accompany the Prophet (S.A.W) which was accepted by the Prophet (S.A.W).

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Topic No. 51

PREPARATIONS TO LEAVE MECCA

The word 'migration' seems so simple but we try to thoroughly analyze this migration, one comes to know that it is not an easy task. There are tremendous difficulties involved enroute to quit Mecca and reach Madina Sharif. If we see the two cities, and also keep in view the increased number of enemies, and there are just two human beings who have to travel the distance of 481 kilometers, it is not a small thing. And the path is not paved also. It is not a motor way. It is all desert mountains. Somewhere it is very hot. Somewhere is absolutely barren. There is no population around. There are no hotels around, no place to stay there and no facilities are available there that makes of our life easier, etc. And the journey has also to be performed by camels. Travelling through camel is itself very tiring. Only those can understand deeply, who experienced it or who gone through this experience?

Since, Hazrat Abu-Bakar knew about the migration beforehand, therefore, he (R.A) prepared four camels especially for the purpose and made other preparations for the journey and requested the Prophet (S.A.W) to choose one. Prophet (S.A.W) agreed but also said that I will pay the price of camel only then I will take it.

Topic No. 52

PROPHET (S.A.W) LEAVES FOR MADINA

Although the Koraish had surrounded the house of Prophet (S.A.W) and they were all armed, the Prophet (S.A.W) had already been guided by Allah and was prepared to leave for Madina. Late at night when Rasul-ullah (S.A.W) came out, He (S.A.W) saw His house surrounded by the Kuffar and they tried to imprison or kill Him (S.A.W). He (S.A.W) recited the 9th verse from Surah Yaseen:

"And WE (Allah) have covered them and they cannot see."

Kuffar's eyes were temporarily blinded. Therefore, they could not see Rasol-ullah (S.A.W). Prophet (S.A.W) now left for Madina. While leaving Mecca, the prophet said, addressing Mecca:

"How good you are as a land and how dear you are to my heart! Had your people not forced me out of you, I would have never come out and left you and would have never resided any other city but you."

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Topic No. 53

HOW TO TEACH 'PREACHING OF ISLAM AND MIGRATION TO MADINA' (GRADE 1-4 & 5-8)

Teacher should revise the names and incidents very briefly making them a part of the activity. Ensure that they are very clear about these two terms i.e. 'Preaching' and 'Migration'. Tell junior grades in the form of narration and senior grade should be explained in easy words. It would be better to show maps of two cities (Mecca and Madina) and then explain to the students accordingly.

Give task to junior grade to learn reciting Nazrah Quran starting from 1st Sipara. Whereas, tell senior grades to remember Prayers (Namaz) by heart and also tell them that how it is performed.

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Lesson No .9

Topic No. 54

REACHING MADINA AND PREACHING AT MADINA: LET HAZRAT ALI (R.A) SLEEP ON THE BED

Even when He (S.A.W) was leaving, He (S.A.W) wanted to make sure that the things which have been kept by the people with Him (S.A.W) are returned back to the people to whom those things belong. Therefore, Prophet (S.A.W) called Hazrat Ali (R.A) and told him (R.A) that He (S.A.W) has been commanded by Allah to migrate to Yathrib (Madina). Although kuffar never accepted whatever He (S.A.W) preached but they had full trust that He (S.A.W) is honest and trustworthy even to His (S.A.W) enemies and even when He (S.A.W) faces threat to His (S.A.W) life. They kept their jewelry, money and other valuables with Him (S.A.W) for safe custody. Rasul-ullah (S.A.W) asked His (S.A.W) cousin, Hazrat Ali (R.A) to sleep on His (S.A.W) bed and return the things kept there to their owners in the mornings. Hazrat Ali (R.A) was very brave and he (R.A) was very happy to serve the Prophet (S.A.W) and sleep in His (S.A.W) bed. He (R.A) did not care about death. Later he (R.A) said:

"I had the best sleep of my life that night."

So, he (R.A) was very happy to take such a task which was so dangerous and threatening that nobody can imagine that.

Topic No. 55

REACHING MADINA AND PREACHING AT MADINA: TOOK HAZRAT ABU BAKAR WITH HIM (S.A.W)

Late at night when He (S.A.W) came out. He (S.A.W) saw His (S.A.W) house surrounded by the kuffar but as mentioned in Surah Yasin that they were unable to see Him (S.A.W). He (S.A.W) went to the house of His (S.A.W) dear friend, Abu-Bakar Siddique (R.A) and then together they left for Yathrib (Madina). They planned their journey keeping in view multi dimension things. They thought more of such things that possibly can happen while travelling from Mecca to Madina because it was not a small and easy journey and they did not know either way. Divine guidance was also with them and that is why they were not fearful at all. They both were now moving towards Yathrib (Madina).

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Topic No. 56

REACHING MADINA AND PREACHING AT MADINA: SHELTER IN THE CAVE OF SAUR FOR THREE DAYS



They knew that in the morning kuffar would search for them. The Kuffar search parties would try to chase them. At a short distance, there was a cave called 'Suar'. They hid themselves in the cave to avoid the search parties. They stayed in this cave for complete three days.

It is believed that food to them was served by Hazrat Asma (R.A), the elder sister of Hazrat Ayesha (R.A). The young man Abdullah son of Hazrat Abu-Bakar (R.A) would spend the night in the cave with them and would early morning leave for the city to find out the activities of Koraish and in the night, he was go to the cave again and informed the Prophet (P.B.U.H) and Hazrat Abu Bakar Siddique (R.A) about the activities, reaction and plans of Koraish. He would keep the Prophet (S.A.W) and his own father in picture.

Topic No. 57

SPIDER WEB



Many strange things happened while stay of the Prophet (S.A.W) and Hazrat Abu-Bakar (R.A) in the cave. It is usually believed that if the spider webs are found somewhere, the place is understood to be barren since long. And no activity has taken place and there are no chances of any activity inside because of the web of the spider. Because spider always finds a barren place, a place where there is no danger to his life, where somebody can kill, harm or enslave him. Therefore, people just neglect it, quit it and do not try to search it (the place where spider wove the webs). People also lose their inquisitiveness and if the inquisitiveness finishes then you don't take any chances to go and find out what is inside or happening inside, etc.

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It's very amazing that Allah Almighty arranged and made many things happen to render the Kuffar absolutely helpless to find out even the trace of the Prophet (S.A.W). A spider wove many webs entrance of the cave of Saur which misled the Kuffar that somebody could be possibly present inside the cave.

Topic No. 58

TREE GREW UP AND A PIGEON LAID EGGS IN THE NEST

The spider wives its net where there is no dwelling and where there are no chances of any harm or interference. Likewise, if we visit the forests, there are tress, bushes, wild vegetations which are not found in the inhabited areas. They only found in forests. There is a tree whose name is Babul and this is also a sign of wilderness. It grows where there is a barren place, safety and no threat of being cut.

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

Topic No. 59

INCIDENT OF SURAQA-BIN-MALIK

The Prophet (S.A.W) and Hazrat Abu Bakar (R.A) stayed in the cave for three days. On the fourth day, they came out of the cave and commenced their journey towards Yathrib (Madina). One kaffir Abdullah bin-Areqat (who was trusted one) was hired to guide on the proper track.

Another interesting incident took place. Koraish had announced that anyone who would arrest and bring the Prophet (S.A.W) to them will be given 100 camels. Just by chance Suraqa-bin-Malik spotted the Prophet (S.A.W) when he was on his way from the cave of Saur. Suraqa started moving towards Prophet (S.A.W) to arrest Him (S.A.W) and the feet of his camel bogged down in the ground. He again made an effort and the same thing happened. Third time he made an effort again. This time he fell down himself also.

Addressing him, Prophet (S.A.W) said:

"What do you O Suaraqa, think of the day when you will wear the precious expensive bangles of Khusraw, the emperor of Iran, in your hand."

Little did Suaraqa understand the prophecy of Prophet (S.A.W). Fourteen years later the second khalif, Hazrat Umar (R.A), offered these bangles to Suraqa as the power of Khusraw was shattered by Muslim armies. He requested the Prophet (S.A.W) to forgive him. Prophet (S.A.W) immediately forgave him and he embraced Islam.

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Lesson No.10

Topic No. 60

MASJID-E-QABA (FIRST MOSQUE)

Three miles short of Madina is a place called Aliya and Qaba. There are many Insar families. The head of these families was Amro-bin-Auf. When Prophet (S.A.W) reached this place, the whole family shouted the slogan 'Allah-O-Akbar'. They were extremely happy that Prophet (S.A.W) accepted to be their guest. Insars from all around started gathering there and paying emotionally respectful regards.

Most of the Sahaba (R.A) stayed in this house after migration from Mecca. Many of them who were very famous and had great status, they were still staying there. Hazrat Abu-Ubaida (R.A), Khubab (R.A), Maqbad (R.A), Sohail (R.A), Safwan (R.A), Ayaz (R.A), Abdullah-ibn-e-Mukhramta (R.A), Wahab-bin-Saad(R.A), Moamur (R.A) and Hazrat Umair-bin-Auf (R.A) were still the guests of this family. Prophet (S.A.W) stayed here for 14 days.

The first Mosque was also built here which has been mentioned in Surah Touba verse 13th. Prophet (S.A.W) worked like a labour to build this Mosque. This land was property of Hazrat Kalsoom (R.A). When they were going to Madina enroute came Mohala of Bani-Salim. It became time for prayers. It was Friday. Prophet (S.A.W) offered the first Jummah here and delivered the first Khutbah here.

Topic No. 61

STAY AT THE HOUSE OF HAZRAT AYUB ANSARI

When Prophet (S.A.W) entered Madina Sharif all Insars came out to welcome the Messenger of Allah. Every tribe wanted that Prophet (S.A.W) should stay in their house.

Ultimately, it was the luck of Hazrat Abu-Ayub-Ansari (R.A). His house was adjacent to where presently Masjid-e-Nabvi is located. Prophet (S.A.W) stayed for seven months in this house till the time Masjid-e-Nabvi and Hujraat for Azwaj-e-Muttahraat were constructed. Firstly, two Hujraat were constructed and later on, remaining were built. Hazrat Ali (R.A) also joined him there.

Topic No. 62

CONSTRUCTION OF MASJID-E-NABVI AND HUJRAAT

While staying at the house of Hazrat Abu-Ayun-Ansari (R.A), the first thing which Prophet (S.A.W) did was construction of Masjid-e-Nabvi and then Hujraat. Hujraat were adjacent to Masjid-e-Nabvi. That land of Masjid-e-Nabvi belonged to, two orphan boys. Prophet (S.A.W) asked them for the price but they did not accept any price. Ultimately, Hazrat Abu-Ayub-Ansari (R.A) paid the cost of the land to the orphans.

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After completion of Masjid-e-Nabvi, two Hujraat were constructed adjacent to Masjid-e-Nabvi in a way that a window opened in the Masjid-e-Nabvi and it had a purpose too. When Prophet (S.A.W) would sit for Aitqaaf, He (S.A.W) take His (S.A.W) head through the window in the Hujraat and Azwaj-e-Muttahraat would wash His (S.A.W) hair while sitting in the Hujraat.

Topic No. 63

HOSPITABLE TREATMENT OF INSAR (THE RESIDENTS OF MADINA)

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

One day the mother of Hazrat Anas (R.A) (umm-a-Anas) came to Prophet (S.A.W) and presented her whole property to the Prophet (S.A.W). Prophet (S.A.W) accepted it and immediately donated it to his nurse Hazrat Umm-a-Aiman (R.A). He (S.A.W) Himself lived with poverty.

The beginning of Azan also started here (Masjid-e-Nabvi) on the suggestion of Hazrat Umar (R.A). Accepting his (R.A) suggestion, Prophet (S.A.W) told Hazrat Bilal (R.A) to give Azan. Now the Porphet (S.A.W) sent a message to Mecca and Hazrat Abu-Bakar (R.A) wrote a letter to his (R.A) son to come and join them at Madina and they did it.

Topic No. 64

TREATY WITH JEWS AND OTHER TRIBES (MESAQ-E-MADINA)

Now, we will talk about the subjects like current affairs, international affairs, treaties, facts and what not but if we go back to the timings of Prophet (S.A.W), nothing appears new to us. There were lot of Jews in Madina. Their most famous tribes were Banu-Qaunqa, Banu-Nuzair and Banu-Quraiza who were dwelling in the surroundings of Madina. They had made forts for their protection.

Two tribes of Insar that is Aus and Khazraj had been fighting and had become quite weak. The Jews believed that they will never reunite. To create the hospitable relations, Prophet (S.A.W) observed this and He (S.A.W) arranged a treaty between Yahood and Insar so that they can live comfortably and the future dangers will also be neutralized. Prophet (S.A.W) called the head of Insar and Jews and convinced them to sign the treaty. They were absolutely happy to go ahead for a treaty between the two different tribes having different believes, having different traditions and having everything different and enmity, etc. but they agreed to go for the treaty.

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Topic No. 65

SALIENT FEATURES OF THE TREATY

Let's see the major points that were written in the treaty. Although there are many other things but the most important points which were included in the treaty, they were:

- Atonement and ransom will remain unchanged.
- Jews will have complete religious independence and nobody will interfere.
- Jews and Muslims will remain friendly with each other.
- If any third force attacks Jews or Muslims, they both will help each other.
- No party would provide shelter to Koraish.
- If anyone attacks Madina, both parties will join each other for defence.
- If one party forgives an enemy, the other will also do the same, however, a religious battle will be exception.

HOW TO TEACH 'REACHING MADINA & PREACHING AT MADINA' (GRADE 1-4 & 5-8)

The junior group should be given the exercise to write various words. They should be checked and corrected. This exercise should be done twice, at-least.

The senior group should be asked about various places, terminologies and definitions etc. taught to them. New and relatively difficult names of places and events should be repeated. Stress must be laid on unique happenings like the construction of the first Masjid, first Jummah, first Azan and construction of Masjid-e-Nabvi.

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Lesson No.11

Topic No. 66

BATTLE OF BADAR (2 A.H)

Battle of Badar is the first formal battle between the Kuffar and the Muslims. And it's decisive and leaves many lessons. And it shows how the Muslims can fight such a huge or big enemy.

Battle of Badar was fought on 17th of Ramdan 2 A.H. Although most of the Muslims had migrated to Madina but the Kuffar could not see them happy even there. They should get established and be able to combat Kuffar in a worthwhile manner. Another pre-dominant reason was that economy of Koraish depended on trade which was mostly related to Syria.

The route to Syria passed beneath Madina. Koraish was very scared that if Muslims keep gaining strength like this, ultimately their trade will finish and economy will be badly hurt. And if the economy of a nation is hurt, the nation is hurt very badly itself.

The immediate reason for battle of Badar was that Abu-Sufyan was coming back with his trade party from Syria. As he came nearer to Madina, the fear struck his heart that Muslims may not loot his trade party or may harm him. Merely due to his fear, he sent a message to Mecca to ensure safe travel of his trade party. Resultantly, the Koraish who were in abundance in Mecca, they prepared a very big army and moved it towards Madina to harm the Muslims. By chance murder of Hazrmi and Abu-Sufyan were the prime reason for this battle. Although, it is said that these were the two reasons but the real solid reason was the message of Abu-Sufyan and due to this, the Kuffar prepared to neutralize any threat from the Muslims.

Topic No. 67

PLACE OF BATTLE (BADAR)

Badar is a village which is about 80 miles away from Madina. It was a very famous village where a traditional festival was held every year. People from far off places used to come here. And they would purchase the things and they would have the things of their own choice because there used to be stalls and such like things, and Koraish knew all these things in detail.

This place (Badar) is located near a point from where the route to Syria passes and this portion of the route is very difficult because it passes through very cumbersome, hard hillocks and small mountains and that is an ideal situation for an attacker to attack and take revenge from the people who are passing from there. And it is very difficult to cross particularly this patch which is quite lengthy also while moving towards Syria or while coming back from Syria. So, Abu-Sufyan when carried out his mental appreciation,

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he was not all that wrong, he had certain genuine reasons also that if the Muslims really planned and they really wanted to harm this caravan, it wasn't absolutely difficult for them. This was the predominant reason that Abu-Sufyan expected attack from Muslims and deprived him of the trade items, particularly the things brought for battle against Muslims.

Topic No. 68

MUSLIM ARMY

On one side, the Kuffar were quite scared from Muslims because they thought that Muslims will loot their trade or kill them. But on the other side, Muslims had no such intentions. They had absolutely no plans to attack this caravan, to loot it, to kill the people, to harm them or anything like that. As the fear had struck their hearts, so the Koraish tried to prepare for that.

The Muslims did not have very strong army, they were less in number and had no intentions of a war. It was almost beyond any doubt imposed on the Muslims to go for this battle and whereas they had absolutely no intentions to do any such things of fight a war, to kill the Kuffar and loot their luggage. Muakhaat had worked a lot in this war. Prophet (S.A.W) had made Meccan Muslims and Muslims of Madina (Mahajar and Insaar) brothers to each other, equivalent to blood relations and this was also proved at many places that they behaved and really interacted like real brothers to each other. However, Muslim army was still too small and weak as compared with Kuffar's army. They had 313 men, 6 Swords, 70 camels and 2 horses only. There were only 82 Mahajreen and rest was Insaars.

Topic No. 69

NON-BELIEVERS ARMY

Muslims had only 313 soldiers, 2 horses and 70 camels. Whereas, Kuffar were vey well-equipped. Kuffar's army comprised of 1000 men, 100 horses, 600 Jackets and hundreds of camels. These jackets, horses and camels etc. are very effective in the war for victory or defeat because they give mobility, protection, maneuverability, quick action to be changed from one place to another place.

Apparently, this appears to be too strong army. The Kuffar were very hostile, over confident and emotional that they would take their desired revenge from the Muslims. None of them knew that results would be quite humiliating.

Topic No. 70

MUSLIMS WON THIS BATTLE

In-spite of so much of difference of the forces, the Muslims won the war. First of all, Hazrat Ali (R.A), Hazrat Hamza (R.A) and Hazrat Ubaida-bin-Haris (R.A) went to fight three Kuffars including,

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Uttbah, Sheebah and Waleed-bin-Uttbah. The Muslims killed them instantly and then the general war started. Muslims displayed un-exampled bravery and ultimately won the battle. Two young Muslims Maaz and Maouz took the lead and killed Abu-Jahal who was the commander of Kuffar's army. Ultimatley, 70 Kuffars were killed and 70 were made prisoners. Only 14 Muslims were met shahadat. Usually, the prisoners of war were looked down upon and secondly, they were not given good treatment because they were enemies and enemies were neither respected or nor given good treatment But the Prophet (S.A.W) gave wonderful treatment to the prisoners of war. He (S.A.W) freed some of them as a courtesy, rest were told to pay Fiddiya and if they could not pay Fiddiya then they should teach reading and writing to 10 Muslim children and get free. In this war, angels also helped the Muslims. This war has the honour that in Surah Infaal tremendous material has been given about the battle of Badar. This battle proves that Allah never leaves HIS believers alone and thus, 313 men won the war and defeated 1000 people equipped fully and much better than them.

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Lesson No.12

Topic No. 71

BATTLE OF UHAD

Battle of Badar was a very shameful example for the Meccans because they had very big armies and yet from a very small army of Muslims, they were so badly defeated which is absolutely unexampled. The second Battle was fought on 07 Shawal 3 A.H among Kuffar and Muslims. We have seen earlier that the Kuffar had been shamefully defeated in the battle of Badar in spite of having much more forces than Muslims. 70 leading Kuffar were killed and same number had become prisoner of war. It was a great insult to the Koraish as they considered themselves to be the mightiest. Why so? Because they were maximum in number, they were maximum following the same religion, they were having the same traditions, they were having their system of tribes, and they all were united together that's why they were beyond doubt the mightiest physically and not otherwise. Another big factor in this war was that the Jews who had although undergone and made a treaty, yet they were also clandestinely on the side of Koraish. On the other side the Koraish were full of emotions for taking revenge of the battle of Badar. They felt very small that even being trustees of Khanah Kaabah, they were so badly defeated. To re-install their prestige, they prepared a big army, equipped with best war material. Ultimately the Kuffar's army started moving towards Madina. Muslims had decided to fight the battle out of Madina city but not inside or in the suburbs or the boarders of the city itself. That's how this battle took place. But there are many interesting things which also happened during this battle as well and we shall be seeing them how they happened, how the Kuffar behaved, how the Muslims behaved and it appears as it was ultimately the fate of the Kuffars to be defeated, insulted and always faced the embarrassment wherever they went against the Muslims.

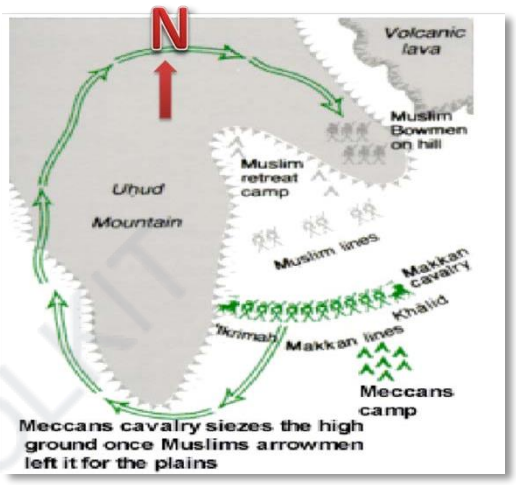
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Topic No. 72

PLACE OF BATTLE: MOUNTAIN OF UHAD

Approximately 5 Km in the North of Madina, there is a mountain named Uhad. Since the war took place there that's why it is called battle of Uhad. Both sides had infantry, cavalry and camels. An uncle of the Prophet (S.A.W), Hazrat Abbas (R.A) was still present in Mecca. When he (R.A) learnt about the preparation of Koraish for the war and they were moving towards Madina to finish the Muslims to take the revenge and to reestablish their honour. Hazrat (R.A) kept a close eye on all those things and informed the Prophet (S.A.W) about the departure of Kuffar's army to attack Madina. In view of the situation, Prophet (S.A.W) immediately called the Sahabah in the Masjid-e- Nabvi to chalk out the plans, in order to combat the threat. Some Sahaba suggested that war should be fought in the suburbs of the city but many young people wanted it to be fought outside the city. Prophet (S.A.W) approved the suggestion of the youth. Finally, Uhad was the place which was decided. The deployment of the forces was as shown on this sketch.



Topic No. 73

MUSLIM ARMY

After knowing about the Kuffar's intentions, Prophet (S.A.W) prepared an army of 1000 soldiers and started moving towards Uhad after Asr prayers.

But traitors were also there and eventually 300 people left the Muslim army under the leadership of Abdullah-bin-Ubai who is known as Leader of the hypocrites (Munafiq-e-azam). Now the Muslim army comprised 700 soldiers including 100 armour-clad. But they did not withdraw and those that army of 700 people, they kept on moving towards the point of battle and they had to fight, so they fought it.

Topic No. 74

NON-BELIEVERS ARMY

After the preparation of one year, Kuffar had prepared an army of 3,000 soldiers, 3000 camels and 200 horses which was three times greater in number than the army they had brought in the battle of Badar. And this one year, they used all their international or local relations and gathered all the tribes and

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kept on struggling continuously to form as big force as possibly they could. Ultimately, they were successful in making an army comprising three thousand soldiers, three thousand camels and two hundred horses. Also, the Kuffar made lot many other allied arrangements which one has to make. These 3000 people have to eat and drink water also. These camels also have to eat and drink and these 200 horses has no exceptions. Sickness and unnatural calamities can also not be eliminated. So ultimately what we want to convey is that it is not an easy task to command such a huge force and ensure its safety from all angles.

Now Abu-Sufyan was the leader of Kuffars army this time. On 6th of 3A.H, the Kuffar camped near Uhad Mountain. No sooner Prophet (S.A.W) got the news, He (S.A.W) also started taking practical steps. And practical steps mean what are the possibilities which the enemy can resort to and how those possibilities can be neutralized. So physically on ground, the things started which are essential to before the war starts. So, on one end, Kuffar were doing this and camping and on the other end, Prophet (P.B.U.H) along with his small force of 700 soldiers, He (S.A.W) was making the arrangements. The battle was now about to start.

Topic No. 75

PARTICIPATION OF MUSLIM LADIES

In this war the Muslim ladies had also played a great role. Hazrat Ayesha (R.A) and Hazrat Umma-e-Saleem (R.A), mother of Hazrat Anas (R.A), performed wonderful roles. They devoted themselves to provide water to the war wounded, which is never an easy task. Mother of Hazrat Abu-Saeed Khudri (R.A) named Umma-e-Saleet also performed the same task.

When only few soldiers were left around the Prophet (S.A.W), Hazrat Umma-e-Ammara (R.A) reached near the Prophet (S.A.W) and stood in front of Him (S.A.W) to protect Him (S.A.W). She would stop the attacking Kuffar with her sword and arrow. She was also seriously injured in this process by Ibn-e-Qammaya.

Topic No. 76

ULTIMATELY MUSLIMS WON

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

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and Hazrat Hamza (R.A) killed him. Hazrat Ali (R.A), Hazrat Hamza (R.A), Hazrat Zubair and Hazrat Abu-Dujana (R.A) demonstrated un-exampled bravery.

The Kuffar ultimately got confused and frightened and started running away from the battle field. Unfortunately, the Muslim soldiers on the pass thought that the war is over and Kuffar have been defeated. Many of them left the pass and came down to collect booty.

Only 10 bow holders were left on the pass. In the meantime, Khalid-bin-Waleed (who had not become Muslim till now) attacked the Muslims through this pass. Hazrat Hamza (R.A) was fighting very bravely when a slave named Wahshi took his life. Hazrat Hamza (R.A) was nephew and Raza-e-brother of Prophet (S.A.W). A rumour was also spread that Prophet (S.A.W) has met shahadat which was soon dis-proved. Muslims got together once again and ultimately, they won the battle and Kuffar withdrew.

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Lesson No.13

Topic No. 77

BATTLE OF TRENCH (GHAZWA-E-AHZAB)

Two clear-cut enemies were visible now to the whole world at that time, the Muslims and the non-believers. They had been battles between them and that was battle of Badar and battle of Uhad and many small battles also which have not been so distinctly mentioned in the history. But they would not leave each other as the distinction of the non-believers was quite visible that they will be absolutely eliminated from the world if the Muslims succeed. Today we are going to talk about another war that is called Ghazwa-e-Khandaq in the Holy Quran. It has been called Ghazwa-e-Ahzab and in English, we call it Battle of Trench. Why we call it Battle of Trench? Because this particular war was fought on a trench that had been purposefully dug for this purpose or for this war.

Kuffar of Makkah were very fanatic people and they had to be, obviously since centuries, they were enjoying wonderful status. And they were defeated by Muslims as we said in two wars in a very shameful way. So, they were very fond of taking revenge. This was in their blood to take revenge at individual level as well as at collective level; whatever it may be an individual family or it may be a tribe or it may be another Muslim faction or believers or the Muslims. They started gathering to ensure that they take revenge and succeed in that. Abu-Sufyan was the man who had many times done this and this time also under his flag, people started getting together. They also tried to exploit the sympathies of others by instigating them against the Muslims and not very surprisingly, they were quite successful in this effort. They were leaving no stone unturned to take revenge from Muslims as they had been ridiculously defeated in those two battles which had taken place much earlier. In fact, they were from inside, from their heart, from their soul extremely scared of Muslims. Why were they scared of Muslims? Because they had seen their power, they had seen their spirit and they had suffered very badly in the previous two wars. Also, their trade was at threat on which their bread and butter dependent and the roots who are being dominated by the Muslims as they thought.

Topic No. 78

TRADE OF MECCAN NON-BELIEVERS THREATENED

We have already mentioned in our previous lectures that their main/major route for trade to Syria passed nearby Medina and it was very badly threatened. Now because of the previous two wars, people had also started joining the Muslims. Another strange thing happened which frightened the non-believers more

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and what was that? That was Muslim influence in Najad and Daum-tul-Jundal. Now these two places are located on the route that leads towards Iraq. Iraq was another alternative for their trade. So by Muslim influence on this route also, the both sides were blocked and they were more scared now. This was a great setback to the Koraish because they had nothing else virtually to fall back on, except the trade. They had no land, no crops and no other business like this. It was only trade, trade and trade. And, now that both the alternatives were threatened seriously. They also took this threat more seriously. If these two routes were permanently dominated or occupied by the Muslims, they were left with no third option, they had no alternative.

In view of this, they wanted to have safety of these routes at any cost. But unfortunately, the stuff which they would exchange or sell or purchase was available only to these places that is Syria and Iraq, and enroute there were so many villages, small cities and suburbs where people would wait for these trade caravans to purchase the things of their own choice.

They had many other things in mind and those cannot be explained in a very short time, thousands of books have been written on that. The first thing is that they wanted to stop the growing strength, the growing number of Muslims day by day and it was growing very fastly, and those who would embrace Islam they would really embrace it from the core of their heart. The second biggest threat was for them that the area occupied or under the influence of Muslims was also expanding and increasing day by day. And, if this process continued, then they were being shrunk, shrunk and shrunk, and ultimately, they would be virtually imprisoned in Mecca where there was nothing for them to fight, to eat or even to wear or meet the necessities of daily life.

Topic No. 79

EXPLUSION OF THE JEW TRIBE

In the suburbs of Medina, there were Jew tribes. We have already mentioned about their treaty with the Muslims. And these tribes ultimately proved it that they were not trustworthy. According to the treaty that had been signed by Muslims and Jews, the Jews constantly violated it and they violated those articles which demanded that they should be punished for that as it was mentioned in the treaty. Resultantly, when the sympathies of these tribes were seen and established with Koraish, then two tribes that is Banu-Qayanqua and the other tribe Banu-Nuzair were expelled out of Medina. Now the treaty was no more effective for them or for the Muslims and the Muslims also knew their intentions. They went outside

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Medina where they were dwelling and they made their own houses or the places to live when they were expelled out of Medina.

Very clandestinely down and under, they had shown complete sympathies to the Koraish of Mecca and got settled in the border areas of Khayber and Syria. Now just see settling down in the border areas of Khayber and Syria is very meaningful. It is not simply that they had no other place, there were many other places, and it was full open area and plain areas where they could settle, but by design they settled in these areas. And this was dominating that route which was used by the Koraish. Also, they were able to keep carrying out reconnaissance or general observation to get information who comes, who goes, what are the people of Medina trying to plan, or they coming this side, or their forces coming this side, or their people who want to get some information and collect some information for any future battle or any future war, they would be seen and ultimately they would inform the Koraish. They also on one side, said to help them and on the other side, the conspiracy which they resorted to was, to instigate the Koraish to attack Medina. Koraish were already full of revenge, full of that those emotions which were against the Muslims. Obviously, their centuries-old prestige and privileges had been compromised, demolished or finished. So that is why, they were very keen to attack Medina and these Jews had instigated them in various ways to attack Medina. They ensured also their complete help to the attacking force of Koraish. They committed it to the Koraish that whenever they attack Medina, Jews will be all out to support them in all possible manners.

Topic No. 80

NON-BELIEVERS ARMY

Since Abu Jahal has been taken care of by two young Muslim boys. So now, he was replaced by Abu Sufyan. Abu Sufyan took his place and became the commander, the coordinator and the leader. Ultimately, he arranged a great army comprising 4000 people, and he started his journey from Mecca towards Medina with the same intentions that we have already talked about the help of Jews promised and the threat to the trade routes etc. As this army was moving towards Medina, there were people dwelling enroute also who had their sympathies out of ignorance or out of old traditions with the Koraish, they also kept joining them wherever it was possible for them. Many more people joined them enroute from different clans, from different tribes and from different areas because of their sympathies with the Meccans or the Koraish and their enmity with the Muslims. Ultimately, it's amazing that 6000 more people joined him enroute when he was traveling from Mecca to Medina with the desire to take all

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those revenges which were burning his heart. This army now ultimately became an army comprising 10,000 people which is not a small figure at that time.

As we said, all these people who came from Mecca or those who joined them enroute, they were not only from one tribe, they were not only Koraish, they were from different tribes and clans but the aim was the same. The aim was to dominate the Muslims under all circumstances because as said by Hitler somewhere, the armies march on their stomach and if the stomach is comfortable then the society is comfortable and trade was virtually their stomach. Also, these people had enjoyed lot of privileges and very respected positions in their own local areas or in the bigger areas where they were living. They were having a hierarchy of social ranks who had lot of things in their hands, decision-making, privileges, looking after the own tribe, having the own respect and having the own status in the society. All these things collected together, they made them enemy of the Muslims. In view of all these things, all pro-Koraish and all anti-Muslim people voluntarily joined this army to travel such a difficult distance and to go for such a big danger that can take life of one person or lives of the whole family as well and eliminate them from this earth once for all but this is what the reality is.

Topic No. 81

SUGGESTION OF HAZRAT SULEMAN FARSI (R.A)

The geography of Madina is quite interesting. Madina was protected from three sides by difficult mountains, built up areas and gardens. It was difficult to attack from all these three sides. The only side was left towards the North which was open for attack. This is the only side from where the enemy could come, attack comfortably and that was possible but from all other sides, it was not possible.

Hazrat Suleman Farsi (R.A) suggested that a deep and wide trench should be dug in this area and army should be employed on the trench. Prophet (S.A.W) Himself saw the whole area on a horse and recommended the suggestion. It was a wonderful strategy. Prophet (S.A.W) Himself took part in digging the trench. After the completion of trench, He (S.A.W) organized an army of 3000 Muslims and distributed the area to them. So, this was a unique sort of strategy which is found even in the history of warfare and after that the policy of trench digging entered the armies of the world for their defence also and it is going on till today.

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Topic No. 82

OFFENDER WERE REPULSED

When Abu-Sufyan with his army reached near Madina, he was shocked to see the trench. He had no alternative but to camp outside Madina. The Kuffar tried to cross the trench by all methods but they failed miserably.

One famous wrestler named Amru-bin-Abd-e-wadd succeeded to cross the trench and then challenged the Muslims. Hazrat Ali (R.A) went ahead and killed him. Banu-Quraiza the Jew tribe was with the Muslims according to the treaty of Madina. However, one of the leaders of exiled tribes came and convinced them to leave Muslims and help Koraish. Resultantly, they were convinced. This tribe tried to attack the force where Muslim ladies and children were kept. One Jew came with the intension to attack but Hazrat Safia (R.A) an aunt of Prophet (S.A.W) killed him and threw his head towards Jews. They ran away.

Topic No. 83

ISLAM WON THE BATTLE

Although Muslims lost 6 soldiers but they won the battle completely. This battle proved to be a decisive battle and entire Arab tribes were now scared of Muslims and they thought that it is not to fight the Muslims wherever they are.

Ultimately, more and more people started embracing Islam and number of Muslims and area under their influence kept increasing day by day. There is a Surah in the Holy Quran tilted 'Surah-e-Ahzab'. Verses 2 & 3 of this Surah indicate that Allah helps those who ask for HIS help and HE never lets down the Prophet (S.A.W).

With this decisive battle the economy of Koraish also collapsed. And when economy is collapsed, you can very well imagine that what can happen to that nation.

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Lesson No14

Topic No. 84

GHAZWA-E-HUNAIN

Hunain is a valley which is situated almost 40 kilometers away from Mecca. There were two tribes Hawazen and Suqaif who thought themselves very strong and powerful and they did not like the domination of Islam. The people of other tribes also joined them. After Fateh Mecca, they started preparations to attack Mecca instead of embracing Islam.

The Leader of Banu-Hawazen, Malik-bin-Aouf brought everything to a place called valley of Auotas, where they camped. It is just near valley of Hunain. These tribes were famous to be war experts and they were experts in true sense.

Topic No. 85

MARCH TOWARDS HUNAIN

When Prophet (S.A.W) learnt about it, He (S.A.W) preferred to March towards Hunain. It was 6th of Shawal 8 A.H.

He (S.A.W) had 10,000 soldiers with Him (S.A.W) who had come with Him (S.A.W) for battle of Mecca. 2000 more people joined Him (S.A.W) who had embraced Islam recently. This army now comprised 12,000 people. Some of them became very proud that with such a power they would definitely win. This was not liked by the Prophet (S.A.W).

Topic No. 86

INITIAL SETBACK TO MUSLIMS

The Muslim army reached the valley of Hunain during night. It was all dark. Malik-bin-Aouf had already deployed his forces in a scattered form. Those who understand the strategy of war, they can understand this strategy also. When it is absolutely darkness and you are not in picture about it then it becomes very difficult and it can bring very embarrassing results also.

The Muslims were totally surprised because they had no idea or expectation of such deployment of the enemy. When Muslims reached this place, the Banu-Hawazen created a rain of arrows on the Muslim army. The Muslims got flabbergasted and started running here and there. They were shocked and for the time being lost their senses.

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Topic No. 87

STEADFASTNESS AND FIRMNESS OF THE PROPHET (S.A.W)

The army had actually scattered very badly and totally surprised too. It was apparently visible that it would not be possible to gather or arrange them again for the coming battle. But the Prophet (S.A.W) demonstrated complete firmness and confidence. Out of 1200 soldiers, only 10 men were around Him (S.A.W). Under such circumstances of hue and cry, He (S.A.W) was firmly moving ahead towards Kuffars.

Some writers have mentioned that He (S.A.W) was walking towards Kuffars and saying:

"It is not a lie, I am a Prophet (S.A.W), I am son of Abdul-Mutlab."

Topic No. 88

RECONSOLIDATION OF MUSLIMS VICTORY

Prophet (S.A.W) told Hazrat Abbas (R.A) to call the Sahabah. With his loud voice, he shouted: ***"Oh! You of Bait-e-Rizwan, come here. Where are you?"***

This was the slogan that he (R.A) Shouted. At this they came back and the war started. Prophet (S.A.W) took some mud in His (S.A.W) hand and threw it towards enemy. It filled the eyes of every man in the opposing forces. That's how the enemy lost its strength and moral. Ultimately, they were defeated. 70 people of Banu-Suqaif were killed. Their things, weapons, ladies and children became booty.

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

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Lesson No .15

Topic No. 89

BATTLE OF TABOOQ (9 A.H)

Domination of Muslims had been accepted by entire Arab after Fateh Mecca. People were embracing Islam in great numbers. Before Fateh Mecca, Prophet (S.A.W) wrote letters to rulers of great powers to embrace Islam. The most famous were Qaisar-e-Rome, Khusro-Pervez of Iran, Aziz-e-Misr (Egypt), king Najashi of Ethiopia, influential and power holder of Yamama and influential people of Syria.

Many powers were scared of growing strength of Muslims. The ruler of Rome Herqul was on the top. He had got offended because he considered himself un-matched. He also started preparing for offensive action.

Topic No. 90

ROMAN ARMY AND PLANNED OFFENSIVE

Few years before, Iranians had defeated the Romans near Syria and Herqul, being a revengeful king prepared big army and defeated the Iranians. He wanted to defeat the Arabs also. He prepared an army of 40,000 people to defeat the Muslims. This army started gathering on the frontiers of Syria.

On the other hand, Khusro-Pervez (another revengeful mind and stubborn personality) tore off the letter written by the Prophet (S.A.W). Few days later, his regime also broke away into pieces. King Najashi embraced Islam but Qaisar-e-Rome was bent upon combat action.

Topic No. 91

PREPARATION FOR JEHAD

No sooner Prophet (S.A.W) heard about the Roman army, He (S.A.W) told the Sahabah to prepare for Jihad. This was a year of Famine for the Muslims. Poverty prevailed all around. Under such circumstances, Muslims demonstrated un-exampled donations and other volunteer actions for Jehad.

Hazrat Abu-Bakar Siddeque (R.A) donated everything that he (R.A) had. Hazrat Umar-e-Farooq (R.A) donated half of his property and Hazrat Usman-e-Ghani (R.A) donated 900 camels, 100 horses, 1000 dinaars and 200 oukia silver. The other Sahabah also donated according to their economic conditions. It's not all that easy to fight such a huge and powerful enemy under the circumstance when people have nothing virtually even to eat because of the prolonged prevalent famine.

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Topic No. 92

MUSLIM ARMY

Sahabah voluntarily joined the army. Ultimately a force of 30,000 people was formed. Muslims had less mobility and more soldiers to travel. The ratio was that 18 men had to use only one camel. The distance from Madina is 500 miles which was very difficult. However, this army reached near Roman base with great courage.

Many Sahabah had nothing to donate but they wanted to present their lives and requested Prophet (S.A.W) to take them for Jehad but Prophet (S.A.W) stopped them due to shortage of riding facilities. They had tears in their eyes because they could not participate in this Jehad. This has been mentioned in the Holy Quran in Surah-e-Touba verse # 92

Topic No. 93

MUSLIMS WON WITHOUT WAR

To know about your enemy in which condition is he, how much prepared is he, what all he has to come with to fight, it is very important and it's never neglected whenever or wherever there is a war between two parties. The Romans also were not lacking behind in that.

After learning the solid preparations of the Muslims, the Romans got absolutely demoralized. They were now mentally indecisive whether to fight or not. Having carried out discussions, based on the visible reality and appreciation they decided to go back without fighting the war. This is a unique decision in the history and in the history of warfare also. Having such a huge army camping at own choice, they decide to withdraw and do not fight against the Muslims because they were absolutely convinced carrying out the appreciation that they could not be able to fight and win. So, it was better rather than being defamed and insulted after defeat. It was better choice to withdraw honorably. So, the Muslims won the war without fighting. It was a prideful victory.

Prophet (S.A.W) along with His (S.A.W) army stayed at Tabooq for 20 days and then came back to Madina. The residents of Madina welcomed the Prophet (S.A.W) as they had done at the time of Hijrat. Romans and Syrians decided not to fight. Many more people joined Islam. A number of frontier tribes accepted to live under Muslims by paying 'Jazia'.

Topic No. 94

HOW TO TEACH 'BATTLES' (GRADE 1-4)

When you become a teacher, there are so many things which one has to keep in mind in order to teach meaningfully and successfully so that the students benefit out of it. As far as the junior group is

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concerned, they are not very well aware of the countries, where are they located, what are their frontiers, what are the adjoining countries, and the names of the opponent countries and famous countries particularly, etc. Therefore, the junior group should be shown the countries and should be made to remember the names of famous countries and opponents. Take start from the beginning and initially they remember the names of the countries who were opposing each other and trying to fight with each other. Try to teach them the names of commanders also and that's another important thing. This will build up the knowledge for future and when they promote into the senior classes, it will become very facilitating for them to understand whatever comes next. So, they should know the names of the commanders, their character and instructions of Prophet (S.A.W). Tell them to remember Surah-e-Kousar.

Topic No. 95

HOW TO TEACH 'BATTLES' (GRADE 5-8)

As far as the senior group is concerned, probably they must be knowing many things that we have talked about. But there is no harm to quickly repeat all these things which we suppose that they already know. The senior group should be told to remember the war, enemies, causes of war, results of war and aftermath. They should be told to memorize Surah-e-Al-kafaroon. It is important that they should be given some time to memorize it and then it should be listened and ensured that their pronunciation is correct. The lower classes mostly focus on reading and writing, however, understanding along with reading and writing is important. It is also important for these students that they should remember and correctly pronounce the Holy Quran which they remember by heart and slowly and steadily they should keep adding to it and will keep talking about it.

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Lesson No.16

Topic No. 96

RUMOR OF SHAHDAT OF HAZRAT USMAN-E-GHANI (R.A)

Holly Prophet (P. B. U. H) was against the bloodshed. if something is imposed or if something was imposed, then to react, to defend and to go for it to neutralize. That is very obvious. He did and when Kuffar reached there, as I have already told you, the kuffaar thought and they must have that probably Muslims are coming to attack Medina or fight a battle or have some very serious offensive gesture. To clarify this thing that we just come to perform Umrah not for war, Holy Prophet (P. B. U. H) sent Hazrat Usman (R. A). Hazrat Usman (R. A) Stayed there for three days and tried to convince they but it did not appeal them and they did not accept. When Hazrat Usman (R. A) Not come back for three days in the meantime it creates rumors that He (R. A) met shahadat. This news created a very sad wave among the Muslims. Prophet (S.A. W) also felt very sad. Then in this situation Holy Prophet prepare a plan for it.

Topic No. 97

BAAIT-E-RIZWAAN

When Prophet (S.A.W) and Sahabah (R.A) learnt about shahadat of Hazrat Usman (R.A) that was a rumor but they don't know. So, they became very emotional and decided to take revenge of his (R.A) shahadat who was known as a wonder full personality and He had not gone all by himself to fight. He just went to give them a message to accommodate the Muslims for Umrah and no combat action absolutely was planned or enhance. He was sent as an ambassador to tell them that we came for umrah not for war. In this situation when a great person sent as an ambassador to give them a message of peace and he met shahadat then it was a grief for His friends and for the Holy Prophet (S. A. W). Holy Prophet (S. A. W) always take advice from Sahaba and also in this situation He asked from Sahabah that whether we should take a revenge from kuffar. At this Prophet (S.A.W) took 'Baait' from the Sahabah (R.A). Prophet (S.A.W) was sitting under a tree that's why it is also called Baait-e-Rizwaan. This incident has been mentioned in Surah-e-Fateh also.

"God was happy with the Muslims when they were making a promise with you under a tree. God knew what was in their heart. God consoled their hearts and awarded them superior victory."

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Topic No. 98

ARRIVAL OF SOHAIL AS AN AMBASSADOR

When the Kuffar learnt that Muslims are preparing for a war to take revenge of Hazrat Usman (R.A) they got worried that it may not convert into a real war. Because due to Hazrat Usman (R. A) message they knew that Muslims came just for umrah but after the rumor and its after effects they want that there may not a war and to remove the doubts in their minds that Kuffar are prepared for war and they may harm them or not spare them or may do anything with them they sent an ambassador to sign 'no war pact'. That's why it is called 'Sulah Hudabiah' so that they promised that both parties will not commit to war. This ambassador was Sohail-bin-Amru who was known as spokesman 'Khateeb e Quresh' of Koraish. He was good at narrating the things and good at speaking and making the people understand and convey the meanings what he desired to convey. He said that Koraish want Prophet (S.A.W) to go back this year and then we can sign a treaty. Ultimately a treaty was signed. Prophet (S.A.W) appointed Hazrat Ali (R.A) from the Muslim side to write the treaty and Sohail was from the side of Kuffar. When the treaty was being written the Kuffar objected that it should not start with 'Bismillah' but the method of the Koraish should be adopted. They also did not agree to let write Muhammad-ur-Rasul-Ullah.

Topic No. 99

REACTION OF SAHABAH (R.A)

Although Sahabah (R.A) had never the courage to disagree with Prophet (S.A.W) or defy any of His (S.A.W) instructions but they were not happy with this treaty. Let us discuss the reasons behind it. To them it appeared as if they have accepted all the conditions desired by the Kuffar and nothing was in favor of Muslims.

There is an aspect of insult and aspect of with drawl or may be the aspect of we can use the word surrender whereas, actually it was not, but a common man cannot see what the Prophet (S.A.W) could see and the guidance from the Allah Almighty. They think consistently that there is nothing in favor of Muslims in the treaty.

In a very decent and quiet manner they demonstrated their disappointment. As it was explained in Surah Fateh already that "God Knew what was in their heart". They were also particularly unhappy because the kuffar had not let them write 'Rasul-Ullah' (S.A.W) but just Muhammad bin Abdullah.

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Hazrat Umar (R.A) was quiet offensive and he (R.A) had been probably hurt the most. And he (R. A) in a quite respectful manner shared it with the Holy Prophet (S. A. W) but Holy prophet (S. A. W) replied him in a great full way and made him understand. However, Quran called it 'Fateh-e-Mubeen'.

Topic No. 100

WRITTEN AGREEMENT

Today we will talk about the treaty of Hudabia. When kuffar saw 1400 Muslims perfuming umrah, they had many things in their mind, many apprehensions one could say that Muslims may not resort to some offensive actions because they were not in a small number. And the Kuffar were not prepared for this.

However, Kuffar were fearful and for their safety they write down the first point of agreement that Muslims should go back this year without performing 'Umrah'. As Umrah was a right, a proper religious belief and not a ritual only therefore, they decided and speaking strategically they

Write down the second point of treaty that Muslims will come next year and stay for only 3 days in Mecca and then go back to Madina. And the only activity they can do will be nothing but to perform umrah and they would not even stay with their relatives also.

Purpose of staying three days was, that Umrah needs three days to perform and during umrah Muslims will not perform any hostile activity therefore, they placed this point in a treaty.

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Lecture No. 17

WRITTEN AGREEMENT

Topic No. 101

Treaty of Hudabia

When there are great disputes between two parties, then there are unknown fears in their minds. So,for their protection, Kuffar included all those points in the treaty from which they may face anyproblem. So, the next point of the treaty was that when Muslims came to perform Umrah there would be no demonstration of weapons. Muslims can only bring swords which should not be displayed. The sword should be kept in the sheath and the sheath should be put in a bag which is tied up. No weapon, irrespective of its kind, should be displayed publicly.

Actually, in a war there were swords in their hands and it is just the same as if there is a bullet in the gun and you have to just press the trigger and fire and the bullet will go out. Precisely holding the sword in your hand openly means the same If you had a sword in your hand and it was not covered at all you could do any offensive action against anyone, at any time and would save you time and yourself also. It would be your defense. There they placed a clause in the treaty.

Topic No. 102

WRITTEN AGREEMENT

As now a lot of people were embracing Islam and becoming Muslims, they start migration from Mecca to Madina and Madina became a central point for Muslims. Now all the people who embraced Islam and migrated to Madina their family members were still in Mecca. And it is the nature of a human being ~~that~~ to meet their family members and stay with them.

Now this clause was included that Muslims should not force any other Muslim from Mecca to accompany them to Madina. In simple words no Meccan will be taken with the people to Madina, they will stay in Mecca. If some Muslims desire to stay in Mecca, they should not be stopped at any cost. They should be happily permitted to stay in Mecca according to their desire. On the other hand, if any Muslim or a non-believer goes to Madina he should be returned to Mecca, but if some Muslim comes to Mecca, he will not be returned to Madina.

Apparently, it looks against the Muslims but, if we analyze the situation, we will realize~~d~~ that it is in favor of Muslims.

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Topic No. 103

WRITTEN AGREEMENT

Arabs were a combination of many tribes and at the time of the written agreement of treaty all were not present. Therefore, it was also decided in the treaty that what would be the rights of those tribes. It was mentioned in the treaty that it would be at the discretion of all Arab tribes to join any party. They will not be stopped and no force will be used to compel them to join any party or essentially become part of the treaty.

Some writers have written that it was also decided that there would be no war between Muslims and Kuffar for the next 10 years.

Topic No. 104

FATEH MUBEEN

The Quran has referred to this treaty as 'Fateh-Mubeen' in verse # 1 of Surah-e-Fateh. Apparently, it appears to be against Muslims then how is it Fateh-Mubeen. Before this treaty there was serious enmity and no interaction between Kuffar and Muslims. Now what happened was, when people embraced Islam in Mecca, they started shifting to Madina but relatives and families of many of them still stayed in Mecca.

Because of this treaty, the separated families used to come to Madina to meet their relatives and also for trade purposes. They would stay for months together in Madina. Same was the situation in Mecca ~~also~~. When Kuffar experienced the nice behavior, harmlessness, hospitality, clean habits and clean character, many of them were ~~got~~ impressed and embraced Islam. The number of Kuffar who embraced Islam during this short era had never happened before. Hazrat Khalid-bin-Waleed (R.A) (conqueror of Syria) and Hazrat Amru-bin-Aas (R.A) (conqueror of Egypt) also embraced Islam during this era.

Topic No. 105

GUIDANCE OF HOLY QURAN ABOUT LADIE

Since nothing has been mentioned in the treaty about the women, as they are part of our lives, they can do the same things which a man can do. They can also migrate and therefore; The Holy Quran guided the Muslims as to how they should ~~they~~ behave with the women ~~ladies~~ who are resorting to migration. It is very clearly and repeatedly stated in surah Mumtahina verse #10

Surah-e-Mumtahana

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"O you who have believed, when the believing women come to you as immigrants, examine them. Allah is most knowing as to their faith. And if you know them to be believers, then do not return them to the disbelievers; they are not lawful [wives] for them, nor are they lawful [husbands] for them. But give the disbelievers what they have spent. And there is no blame upon you if you marry them when you have given them their due compensation. And hold not to marriage bonds with disbelieving women, but ask for what you have spent and let them ask for what they have spent. That is the judgement of Allah; He judges between you. And Allah is Knowing and Wise."

Topic No. 106

HOW TO TEACH 'TREATY OF HUDABIA & DETAILS OF TREATY' (GRADE 1-4 & 5-8)

When you become a teacher and teach~~ing~~ these two grades, you have to virtually have a mind like they have. And getting to that stage you have to take so ~~too~~ many actions. For example, before delivering a lecture write down a list of possible questions which may arise in the minds of junior grade students or ~~the~~ senior grade students. And be ready to answer those questions and you even ask a couple of questions and you can assess what the response would be and how it would work. They would definitely be needing those answers, elaborate to them the answers and also the questions.

The junior grade should be made familiar with the places by drawing a map on the white board. In future they, will not be able to follow the things as they are showed and I would not be wrong when if say that if you can't read the Holy Quran properly and you are not familiar with the geography not as a subject but as a general information.

The senior grades should be shown the locations on the globe so that they know what the earth looks like and where the places are located and what could have possibly happened, the distances, their travels, the border line etc., etc.

For juniors, on the other hand we should also keep telling them to remember, surah's by heart which are essentially to be remembered by the students with the passage of time slowly and steadily.

Keeping in view their level of background knowledge and their minds, years of education for junior grade have the translation of Surah-e-Kousar in Urdu and of Surah-e-Al-Kafaroon for the senior grade also. Do it on the given time?

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Topic No.107

BATTLE OF MOOTA (LOCATION OF MOOTA)

This battle took place in Jamadi-ul-Awal 8 A.H. Moota is a place in Syria which is beside Balqaa (a famous place). Balqa is spread over a ~~on~~ vast area and had many districts which had their own rulers but they all were subordinates of one king. They were not independent ruler.

Moota has been famous for preparing excellent swords for years. These swords were so good that they have been mentioned in the literature and poetry of that time by the famous writers and famous poets. Moota had a special importance due to these swords, because swords were the major weapons during those days, which were used in the battle and people usually used to keep them ~~it~~ in their houses for self-protection. Therefore, it gained ~~gains~~ tremendous importance and Moota took the lead in preparing these swords. Because of these swords, they had different trade pacts and it was their source of income and source of earning. They were also sent as gifts to the other people. Therefore, it gained much more importance after that.

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Lecture No. 18

SHAHADAT OF HAZRAT HARIS (R.A)

Topic No. 108

The Battle of Moota

Prophet (S.A.W) had written letters to the rulers around the world to embrace Islam. On the borders of Arab and Syria, Shurjeel-bin-Amru was one of the rulers in the area of Balqaa. Shurjeel was an independent ruler of his own area but he was also a subordinate of Qaisar-e-Rome.

He was also sent a letter through Hazrat Haris-bin-Umar (R.A) by Prophet (S.A.W). No sooner Shurjeel (from an Arab family) received that letter. Shurjeel was a very hostile person because the area nearby where the swords are made, by nature the people become very offensive because sword become virtually a toy for them. When he receives a letter, he became very angry and his anger resulted in the shahadat of Hazrat Haris (R.A).

Topic No. 109

MUSLIM ARMY

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

Topic No. 110

OPPONENTS ARMY

When this Muslim army left Madina, the Spies of Shurjeel informed him. As his mind was full of cruelty and injustice, he thought that Muslims probably were going to attack him and have a battle. Therefore,

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being offensive minded he started preparing for a combat action against the Muslims. He organized an army comprising at least 100,000 people.

On the other hand Qaisar-e-Rome himself organized a huge army comprising Arab tribes and camped at 'Taab' which was located in the districts of Balqa. Now two armies were waiting for the Muslims to have a war against them.

When Muslims came to know that there was a huge army in front of them, Hazrat Zaid (R.A) having known all this thought of informing the Prophet (S.A.W) but Hazrat Abdullah-bin-Rawaha (R.A) stopped him by saying that "our aim is not victory but shahadat." So, they keep on traveling and decided to reach the spot about which Holy Prophet (S. A. W) told them to reach.

Topic No. 111

BRAVERY OF HAZRAT KHALID (R.A)

When the army reached the desired destination, the people who were already against Islam were not ready to embraced Islam. Therefore, the war began.

When the war started, the Muslim army comprising 3000 people attacked an army of 100,000 people. Hazrat Zaid (R.A) met shahadat right at in the beginning. Now according to the advice of Holy Prophet (S. A. W) the flag was taken by Hazrat Abdullah-bin-Umar (R.A) who also met shahadat having 90 wounds on his chest but no wound on the back. Now the command shifted to Hazrat Jaffar (R.A) and after that Hazrat Abdullah-bin-Rawah (R.A) who also met shahadat. Now Hazrat Khalid (R.A) became the commander and fought with great bravery and courage. 8 swords were broken but he (R.A) courageously fought with 3000 people against 100,000 people. He (R.A) was also called Saifullah (sword of Allah). By analyzing the situation, he very safely withdrew his army without any further loss. It was a great strategy. And He (R.A) succeeded in that strategy.

Topic No. 112

ROMAN ARMY DEFEATED

Shurjeel was a powerful man and his master, Qaisar-e-Rome was also not holding a small area and he was also not short of number of people. They had actually prepared for something else. And they had planned something else.

Although, Shurjeel and Qaisar-e-Rome had prepared and organized such a huge and very well equipped army to render great damage to the Muslims and ensure that they did not go back like that.

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The purpose of all the plans which they had made for Muslim army so that they could not withdraw. But whatever army, whatever strength they had they could not implement the plans which they had made to harm or finish the Muslim army which was opposing them and their apprehensions also were probably not correct the way they had apprehended. They were also scattered in very vast area. Now this point needs ~~your~~ more attention that they tried to block all the routes which can be used for withdrawal.

At last he prepared a plan so that the entire Muslim army and the allied people who had accompanied them were given proper instructions seeing the reality on ground to escape and withdraw in a way that they are not confronted by the enemy, so that they do not face any harm. He ensured that his army may be scattered, may have to withdraw from different routes, he should not lose control over them. In this way the Muslims withdrew in such a way that the enemy could not spot them at all. If we see it from battle view point, they were not defeated but the Romans were defeated because such a huge army could not take care of such a small army.

Topic No. 113

FATEH MECCA

Fateh Mecca is a shining star in the history of Islam. It is a big achievement and it is the most respected event in the history of Islam.

Fateh Mecca was completed by ~~in~~ Ramzan-ul-Mubarak of 8th A.H. Why do we say Fateh Mecca because it was totally in the hands of Quresh and Khana Kaabah is the house of Allah and it was still full of idols and Islamic prayers were absolutely not offered in the Khana Kabaah.

Leaving aside all these things, since there was no Islam so the tribes of Quresh and people from around the world and nearby areas, had their own idols. Idols were also not very common. Every idol belonged to a tribe or a specific group of people and they would worship them. Even the hajj was performed around them, even the Umra's were performed around them and that is how it was a need and it was essential, it was absolutely important that the real shape and the real cause of the Khana Kaaba should be reinstated.

It was not a small task because if there were so many idols and if there are hundreds and hundreds of tribes to worship them how strong they must be. Although, Quresh were strong enough to fight back or defeat any small army. A simple request or a simple invitation to islam-did not matter them at all. It was a great challenge for muslims.

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With the passage of time, and with the strategy of prophet (S.A.W) Muslims had got sufficient strength. They were quite strong by the grace of Allah, they were very well equipped and now with all these things they were able to perform this noble task.

In view of many reasons this decision was ultimately taken by the Holy prophet (S.A.W) to ensure Fateh Mecca.

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Lecture No. 19

FATEH MECCA

Topic No. 114

THREE OPTIONS OFFERED BY PROPHET (S.A.W) TO KORAISH OF MECCA

The treaty of Hudaibia is a famous landmark in the history of Arabs. It was signed between Muslims and Koraish. Among many conditions of the treaty, one condition was that those tribes who were not present on that occasion were given the discretion to join anyone, either join Muslims or Koraish of Mecca depending upon their interests or benefit. As a result, the famous tribe of Banu- Khaza'aa joined Muslims whereas the tribe of Banu-Bakar joined Koraish of Mecca. These two tribes are old enemies of each other and any reconciliation between them was not possible. Due to this old enmity, Banu-Bakar attacked Banu-Khuza'aa in the darkness of night and committed huge bloodshed. Banu-Khuza'aa were unable to defend themselves and left their homes to take shelter in Khana Kabba. It was strongly prohibited by both Islam and idol worshipers not to commit any violence in the vicinity of Khana Kabba. The attacking tribe did not adhere to that principle and committed bloodshed. Koraish also supported Bannu-Bakar in every way possible. As a result, a delegation of Banu-Khuza'aa went to Prophet S.A.W to tell the whole story. Upon hearing this, the Prophet S.A.W sent Hazrat Zamra R.A to Koraish of Mecca and gave them three conditions. If the first two conditions are not accepted, then treaty of Hudabia will be considered null and void.

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

Topic No.115

THE KORAISH ACCEPTED TO SET ASIDE "THE TREATY OF HUDABIA"

The war minded people always commit not just mistakes but blenders, because they do not make decisions with consideration. As a result, when Koraish knew about the three conditions put forward to them by Prophet S.A.W, they went ahead with the third option and in a hurry the Kuffar opted for setting-aside the treaty of Hudabia. However, very soon they realized that it was a big mistake. They sent Abu-Sufiyan as their representative to Madina to convey the decision of Koraish leadership to re-instate

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the treaty of Hudabia. As the Prophet (S.A.W) was the ultimate authority in the decision making. Abu-Sufiyan went to Prophet (S.A.W) and conveyed the request of Koraish to re-instate the treaty of Hudabia. He tried his level best to convince the Prophet (S.A.W) but he was disappointed when the Prophet (S.A.W) did not even reply to him. Abu-Sufiyan had come many times to Madina and knew a lot of people in Madina, so he went to many known people and Sahaba (R.A) to convince them about ~~for~~ the purpose for which he had come, but he failed and went back to Mecca without any success.

Topic No. 116

MUSLIM ARMY

Whenever Prophet (S.A.W) had to make any decision, he would do it with consultation of the Sahaba. In that situation, it was very difficult to access the future of the people of Mecca and Madina. So, Prophet (S.A.W) called the Sahaba and madeup His (S.A.W) mind to go to Mecca. When the treaty of Hudaibia had taken place, many tribes joined with the Muslims, so the Prophet (S.A.W) sent messengers to those tribes and called upon them for consultation. On the other hand when the Koraish received this message (from Abu-Sufiyan) they were surprised and reached the conclusion that neither it was war nor a threat, so what should be done. They were also in confusion about the result of withdrawing from the treaty of Hudaibia. The Prophet (S.A.W) made sure that the meeting and consultations would be kept in secret, it was also ensured that Meccans should not know about it. Ultimately an army of 10,000 people under the command of Prophet (S.A.W) was ready to move towards Mecca.

Topic No.117

MUSLIM ARMY STARTED MOVING TOWARDS MECCA

Holy Prophet (S. A. W) had a great love for the month of Ramzan because the whole month He (S. A. W) used to spend in the cave of Hira even before all these happenings. So, an army of 10,000 soldiers started moving towards Mecca on 10th of Ramzan 8th A.H. Many tribes joined treaty of Hudabia. Many of them either joined there or if they were located in route, they joined in route and that kept adding more and more strength to the army.

Ultimately,`1 AQ about 10 miles short of Mecca the army camped at a place called Marr-ruz-Zuhran. Holy Prophet (S. A. W) at every stage unfolded a wonderful strategy. Prophet (S.A.W) ordered them to scatter in a vast area and burn fires everywhere. That was adhered to which resulted as if there was an absolutely unimaginable army which was going and moving towards mecca.

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The whole area became full of light. So, anybody seeing that scene could without any doubt imagine that it was a great army which was scattered with different weapons, with different sub organizations and it could do anything whatever they wanted to do.

It was something abnormal. By now the Koraish of Mecca had also smelt, what was in the making. So, not acting only on ~~the~~ hearsay, they wanted to ensure that solid information reaches them. For that they selected three people to go and find out exact situation. And among those three persons were Hakeem-bin-Hazaam, Budiyal-bin-Warqa and Abu-Sufiyan. These three people left for the location as to find out what exactly was there.

Topic No. 118

ARREST OF ABU-SUFIYAN AND ACCEPTANCE OF ISLAM BY HIM

These three nominated people, once reached the area they decided to find the directions. When Abu-Sufiyan reached the camp and he was incidentally passing by the tent of the Prophet (S.A.W) and was spotted by the guards of Prophet (S.A.W). They arrested him and took him to Prophet (S.A.W). His past was before everyone. His enmity against Islam, attacks on Madina time and again, instigation of Arab tribes against Islam and secret planning to harm Prophet (S.A.W) were before everyone which demanded severe punishment.

However, there was another thing which was in favor of Abu Sufyan, the forgiving nature the Prophet (S.A.W). That is what was implemented. Ultimately, Abu-Sufiyan embraced Islam and became a true Muslim. He proved it and He (R. A) stood by it.

And in future ~~in~~ Ghazwa-e-Taif he (R.A) lost one eye and in the battle of Yarmuk he (R.A) lost the other one also.

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Lesson No: 20

FATEH MECCA

Topic No. 119

GHAZWA-UL-FATEH MECCA

When Holy Prophet (S.A.W) had to take his army to Mecca and before that the incident of Abu Sufyan took place, Hazrat Abbas (R.A) was also there. So, as we said before, The Prophet (S.A.W) used this strategy to estimate the number of the army or to put its fear in the heart of the opponent that they should be scattered and scattered in a very wide area and also burn the fire ~~also~~. When Prophet (S.A.W) started marching towards Mecca, He (S.A.W) told Hazrat Abbas (R.A) to take Abu-Sufiyan to the peak of a mountain to see the scene of army of Almighty Allah with his own eyes, that this is not a trivial matter or an insignificant army that can be easily defeated.

These were the things which were in His (S.A.W) mind, maybe there were few other things also in His mind. Obviously, it was not a small army, it was a very huge army and they were capable of occupying a very vast area. When Abu Sufyan saw this scene, he was convinced that it is not possible to have a war with this army which is so well organized, which is so big in numbers and which is so well equipped that every one of them scattered on miles and miles together. It has independent arrangements to live their day-to-day life, so they will have absolutely no administrative problems.

Now, when one goes for war, it is not only weapons that matters. Let us talk about today. If today an army is marching in the vehicles and there is no patrol available, what will they do? If they have to go and fight for some time, they have to eat something but they have nothing edible with them what will they do?

Having seen this Hazrat Abu-Sufiyan (R.A) quickly reached Mecca and delivered the message of peace from Prophet (S.A.W) to the people of Mecca. He also told them that Koraish-e-Mecca cannot face such a huge army.

Topic No. 120

MUSLIM ARMY REACHED MECCA AND PROPHET'S (S.A.W) ANNOUNCEMENT

Compassion, forgiveness, mercy, non-oppression, and many other qualities of the Prophet cannot be found in a single individual in this universe at present or the people to come.

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When Muslim army reached Mecca Prophet (S.A.W) announced certain conditions which stand witness to His (S.A.W) kind heartedness and mercy. What were those conditions? We will see them. On account of that He (S.A.W) said if those conditions are adhered to, then nobody will be harmed. Because we have not come to fight, we have come to achieve our noble aim and we have to achieve that. He (S. A. W) said all those people are saved who do these things.

1. Anyone taking shelter in the house of Abu-Sufiyan (Prophet (S.A.W) gave respect to Abu-Sufiyan).
2. Those who voluntarily surrender, will be absolutely safe. His life and family will be safe. And nothing will be done to him.
3. Anyone who will enter Masjid-e-Haram
4. Anyone who will close his door and stay inside the house, his life and family will be safe and no harm will be done to them.

Topic No. 121

PROPHET (S.A.W) ENTERED KHANA KAABA

You have to tell your students that war is not a theoretical thing. It is not an article. It is not a book which one has to remember. It is a field and everything has to be done according to the field. And many impromptu things can occur which one cannot even imagine. So, one has to prepare for those so that, any kind of threat can be eliminated. So, war is a big specialty and it needs preparation and training.

When Holy Prophet (S.A.W) entered Mecca He (S. A. W) reorganized His army and divided the army into three portions. One portion was headed by Hazrat Khalid-bin-Waleed (R.A) also called Saifullah. Few young people of Koraish came to fight against the force of Hazrat Khalid-bin-Waleed (R.A) but ran away very quickly after leaving few dead bodies. When there is a war inside a city it is called built up area war and it is difficult sort of fighting. Anybody from any house can fire on you, can do anything to you, which you cannot foresee. But Hazrat Khalid-bin-Waleed (R.A) was never ~~been~~ defeated where ever he was, in whatever war He (R.A) was.

After this Hazrat Khalid-bin-Waleed roamed in the streets of the Mecca and did not find any resistance. Hazrat Khalid-bin-Waleed (R.A) then joined the Prophet (S.A.W) at Koh-e-Safa. After this, Prophet (S.A.W) entered Masjid-e-Haram with Ansar and Muhajreen.

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Topic No. 122

CLEANLINESS OF KHAANA KAABA

With the entrance of the Holy prophet (S.A.W) in Majid e Haram meant that now it has become really the house of Allah Khana Kaaba. After entering the Masjid-e-Haram, Prophet (S.A.W) the first thing He (S. A. W) did was to kissed the Hajar-e-Aswad and secondly performed Tawaf of Bait-Ullah on His (S.A.W) she camel. After this, He (S.A.W) got the key of Khana Kaaba from Hazrat Usman-bin-Talha (R.A). At this time Prophet (S.A.W) had only one bow in His (S.A.W) hand and there were 360 idols in the Khana Kaaba. He (S.A.W) threw down all the idols with His (S.A.W) bow. Prophet (S.A.W) would drop an idol and recite verse # 81 of Sura e-Bani-Israel.

"The Truth has arrived and falsehood has vanished; indeed, falsehood had to vanish ".

And it was in fact the result which He (S. A. W) declared and which Quran had declared the decision and He (S. A W) was conveying that to the people. Prophet (S.A.W) performed prayers and came out.

Topic No. 123

KHUTBA-E-FATEH

After the clearance of Masjid-e-Haram Prophet (S.A.W) addressed the Koraist (also called 'Khutba-e- Fateh') who were standing in line in Masjid-e-Haram. After praise of Allah Prophet (S.A.W) asked the Koraish, Oh! Koraish what do you think how am I going to behave with you? They all said You (S.A.W) will be nice to us. You (S.A.W) are our very gentle brother and son of a very great brother.

On this Prophet (S.A.W) said, I am saying the same to you what was said by Hazrat Yousaf (A.S) to his brothers and I quote "Today there is no punishment for you, you can go and you all are free". At this occasion He (S.A.W) used some verses of Surah-e-Al-Hujraat.

"'O people! We created you from one man and one woman and made your branches and tribes so that you may recognize one another. Undoubtedly, the most respected among you in the sight of Allah is he who is more pious, verily, Allah knows, aware."

Like this Prophet (S.A.W) won the hearts of the Koraish and Meccans.

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Topic No.124

HOW TO TEACH 'INVASION AND CONQUEST OF MECCA'

When you ~~have~~ become a teacher and you have to teach your students. Something very important is that they should really know and they should really get the message, and they should try to develop their personalities the way Islam wants to do. It's very important to tell them about various location that are to be discussed in our lesson to our students. A common student probably who has not seen even a map or cannot consult a map would never know where mecca is. And where Khana Kaaba is? You should first of all tell them the location of Mecca and Khana Kaaba with the help of any good teaching aid available. You should stress on them that one should pray to Allah Almighty only and not to idols and the Holy prophet (S. A. W) is the last messenger of Allah.

Idols are nothing but statues made of clay, stone or mixture of many things, and that cannot give anything to anyone and cannot take anything from anyone. You should stress on one point that Koraish were the worst enemies of Muslims and Prophet (S.A.W) but Prophet (S.A.W) forgave all of them and did not harm anyone at all. This shows how kind hearted our Prophet (S.A.W). Also tell the students to write difficult words on their note books and check them.

Topic No. 125

HAJJA-TULL WIDA

Holy Prophet (S. A. W) cleaned Khana Kaaba from idols with great struggle and wisdom.

Before Fateh Mecca, the Khana Kaaaba was full of idols and idol worshipers would not let the Muslims perform Hajj. After Fateh Mecca in 8 A.H Prophet (S.A.W) cleaned the Khana Kaaba from idols and forgave the people of Koraish and did not say anything to them. He (S.A.W) ~~And~~ said today there is absolutely no blame on you and you will not be held responsible for anything.

Prophet (S.A.W) had not performed Hajj before, Surah-e-Nasr was revealed. As a teacher you have to teach your students what is the meaning of Surah-e-Nasr. And why this Surah revealed when the Holy Prophet intended to performed Hajj. It says, "With the help of Allah and victory come. And you see men entering the religion of Allah in troops. Then praise Allah glorifies Him and begs His forgiveness. Undoubtedly, He is Most Relenting.

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Lecture No. 21

PERFORMANCE OF HAJJ BY THE PROPHET (S.A.W)

Topic No. 126

HE (S.A.W) PERFORMED HAJJ IN 10 A.H

Fateh Mecca and Hajj performed by the Holy prophet (S. A. W) were closely related to each other. Today it is wonderful time to travel. You can travel by road on cars, busses, horses. The metal roads are available, hotels are available for eating and clothes are available. All necessities of life are available at every step where ever you travel. But to travel during the time when Prophet (S. A. W) made up His (S. A. W) mind for Hajj. It was not an easy task to travel 281 kilometers from Madina to Mecca and Kaaba Sharif. It was not a joke at all. He (S. A. W) conquered mecca, captured it, then released and cleaned it, cleared it of the awful idols. It was not an easy task, and the way He (S. A. W) forgave them so pleasantly. That is an exemplary act in the history of human kind. He (S. A. W) took almost 2 years to go for the Hajj after Fateh Mecca.

Mecca was cleaned in 8 A.H and in 10th A.H Prophet (S.A.W) made up His (S.A.W) mind to perform Hajj. He (S.A.W) slowly and steadily started preparing for Hajj and implemented His (S.A.W) plan in a very befitting manner. What was the plan? The plan was that my prophet (S. A. W) exactly knew it that how He (S. A. W) was loved by the people and how people loved to travel with Him (S. A. W).

So, when He (S. A. W) had to go for the Hajj, He was not going to be a single person. There would be a great number of people traveling with him (S. A.W). Some may have the means to travel, a lot may not have any kind of traveling means, some may be able to look after themselves administratively to fulfil the human requirements, and the others may not. So, there were so many other things in his mind when He (S. A. W) was preparing and implementing His (S. A. W) plans slowly and steadily to go for the Hajj.

Ultimately, He (S.A.W) executed this planned and performed His (S. A. W) first and last Hajj as He (S.A.W) had planned in 10th A.H.

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Topic No. 127

ALL TRIBES WERE INFORMED TO JOIN HIM (S.A.W)

Holy Prophet when ever had to do some work, undertake some work for the Muslims it was His (S. A. W) method to consult the Sahaba and to inform as much Sahaba as possible. The same happened for this hajj, ~~also~~ when in 10th A.H the ~~when~~ Prophet (S.A.W) made up His (S.A.W) mind, all tribes were informed that Prophet (S.A.W) was going to perform Hajj and all those who wants to join Him (S.A.W), they are welcome. And we know that the population of Arab was divided into various tribes and they would live in the far-flung areas. Not everyone was living in Madina and Mecca but in the surrounding areas in small scattered villages, dwellings. When Arabs were informed and ultimately when this news reached the tribes, what better and pleasurable news could be for them.

Ultimately a huge number of Muslims made up their mind to accompany Prophet (S.A.W). Many authentic authors have written that in few days 1, 14000 Muslims got together to join Prophet (S.A.W) for Hajj pilgrimage.

Topic No. 128

STARTED FROM MADINA ON 26TH ZE-QAAD

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



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

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Topic No. 129

REACHED MECCA ON 4TH ZIL-HAJJ

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

Topic No. 130

HE (S.A.W) PERFORMED ONLY ONE HAJJ

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

Topic No. 131

HAJJA-TULL WIDA… {LAST SERMON}

Last sermon was held in the Arafat Valley on 9th Zil-Hajj 10 A.H. The Prophet (S.A.W) addressed His (S.A.W) companions from the top of Jabul-ul-Arafat. Due to the mountain of Arafat this valley is known as Arafat Valley. This was the Prophet's (S.A.W) first and last pilgrimage, that's why it is called Last Sermon or Farewell Address. Never before, had such a gathering been witnessed in the history of human beings at that time.

After praising Almighty Allah, He (S.A.W) started His (S.A.W) address with these words: "There is none to worship except Allah. None is like HIM or equal to HIM or He has any partner. HE fulfilled HIS promise and helped HIS own creature and Messenger, and HE alone defeated and smashed all

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the concerted forces of falsehood".

Lesson No: 22

PERFORMANCE OF HAJJ BY THE PROPHET (S.W.A) (LAST SERMON)

Topic No. 132

LAST SERMON…. ATTENTION

Now we come to the part where we talk about the text of Khutbah. And whoever hears these points, you will realize that what the Holy Prophet (S. A. W) said in his last sermon is enough for a Muslim to live a completely beautiful and pure life. After that we will talk about all the points which are exactly the same sermon and it has not been changed. Holy prophet (S. A. W) said,

"Oh! People, lend me an attentive ear, for I know not whether after this year, I shall be amongst you again".

"Oh! People, just as you regard, this month, this day and this city as Sacred so regard the life and property of every Muslim as Sacred trust".

Then added

"Return the goods entrusted to you to their rightful owners."

Then said:

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

Topic No. 133

LAST SERMON…. ALWAYS REMEMBER THE HEREAFTER (AKHIRAT):

After that Holy Prophet (S.A.W) described the purpose of this life in a very beautiful way and said that.

"Always remember the hereafter, remember that you will indeed meet Allah, and HI will reckon your deeds".

It is enough to bring a person on the right path all his life. At that time, it was also a custom that the business of interest was very active. It was called Riba and it was quite troublesome for quite poor people. Prophet (S.A.W) particularly stop the people from accepting Riba. Therefore said,

"Allah has forbidden you to take interest (riba) therefore; all interest obligations shall henceforth be waived. Allah and HE will reckon your deeds. Your wealth in the form

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of money or property however, is yours to keep. You will neither inflict nor suffer any inequity (Economic System)".

Satan has always misled man. So, the Holy Prophet (S.A.W) said about the safety from Satan that:

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

Topic no. 134

LAST SERMON…. RESPONSIBILITIES TOWARDS MEN AND WOMEN:

After that Holy prophet talk about different responsibilities, five pillars of Islam and racism. Talking about men and women Holy prophet (S.A.W) said that:

"O People, it is true that you have certain rights with regard to your women, but they also have rights over you. Remember! That you have taken them as your wives only under Allah's trust and HIS permission. Do treat your women well and be kind to them for they are your partner and committed helpers. And it is your right that they do not make friends with any one of whom you do not approve, as well as, never to be unchaste".

The giving reminder of the fundamentals (Islamic Pillars) Holy prophet (S.A.W) said that,

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

Then talked about racism and double standards:

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

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Topic No.135

LAST SERMON…. WE ARE RESPONSIBLE FOR OUR DEEDS:

"Remember, one day you will appear before ALLAH and answer your deeds. So beware, do not stray from the path of righteousness after (S.A.W) am gone."

Here Holy Prophet (S.A.W) further clarified that:

"O People, no Prophet or Apostle will come after me and no new faith will be born."

Holy prophet further said about two Manuals (Quran & Sunnah):

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

Remember that the Quran repeatedly mentioned praying, but the Prophet (S.A.W) showed how to perform prayer, give Zakat and perform Hajj.

Topic No. 136

LAST SERMON…. SHARING:

Holy Prophet (S.A.W) said during Khutba that:

"All those who listen to Me shall pass on My words to others and those to others again; and may the last ones understand My words better than those who listen to Me directly. Be my witness, O ALLAH, that I (S.A.W) have conveyed your message to your people."

Now there is a need that we should also give importance to and emphasized. As it is said by Prophet (S.A.W) that do not keep the messages of this religion to yourself but spread it to others.

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

Topic No. 137

LEAVING THIS WORLD

After ~~the~~ Hajj, The Prophet (S.A.W) went back to Madina. There was a big change noticed by His (S.A.W) close companions. Earlier He (S.A.W) used to worship late at night and Allah also told them

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in the Quran that You (S.A.W) should not worship late at night but take care of your health and time. He (S.A.W) was now spending more and more time in prayers to Allah.

There were some changes in His (S.A.W) routine after Hajj. Two authors wrote about two changes. It was His (S.A.W) routine that He (S.A.W) used to listen to the whole Holy Quran during the month of Ramzan. But during Ramzan of 10th A.H He (S.A.W) listened to the Holy Quran twice. On the other hand, He (S.A.W) used to sit for Aitkaaf for 10 days, but in the Ramzan of 10th A.H. He (S.A.W) sat for 20 days. Some authors say that on ~~at~~ the occasion of Hajja-tul-Wida He (S.A.W) said, "Perhaps I may not be able to perform Hajj after this". According to some authors He (S.A.W) used these words also on the occasion of Manasik-e-Hajj (Hajja-tul-Wida), addressing the gathering

"I do not think that I will be able to see you next year".

Some authors believe that the announcement of departure of Prophet (S.A.W) was also revealed in Surah-e- Fateh.

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Lesson No: 23

SICKNESS AND DEPARTURE OF THE HOLLY PROPHET (S.W.A) FROM THIS

Topic No. 138

COMPLETION OF PROPHETHOOD (S.A.W)

The time of the Prophet's demise was approaching. As we noticed in the last sermon on the occasion of Hajj in many places. At the time of Hajja-tul-Wida, addressing the people in Arafat He (S.A.W) recited the following portion of verse no. 3 of Surah-e-Maidah and drew the attention of the people towards it. And wise people can understand a lot from it. Allah said,

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

According to some authors He (S.A.W) had given indication in last sermon also as,

"O People, no Prophet or Apostle will come after me and no new faith will be born."

It also gives us an idea of what a tragic moment the Prophet (S.A.W) was referring to.

He also said that as Allah said that I have perfected the religion, the Holy Prophet (S.A.W) also uttered the words according to the will of Allah that now there will be no Prophet or Apostle will come and no new faith will be born.

As we are talking about the demise of the Holy Prophet (S.A.W) therefore, I have quoted the same examples what Holy Prophet (S.A.W) said in last Khutbah.

And when the Holy Prophet (S.A.W) talked about five pillars of Islam He identified two things Quraan and Sunnah. He (S.A.W) said,

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

Topic No. 139

SICKNESS

The Holy Prophet (S.A.W) also fell ill a few days before his departure. On 19th Safar, 11 AH, He (S.A.W) went to Jannat-tul-Baqee at mid night. When He (S.A.W) came back He (S.A.W) did not feel well. It was clear, that in presence of the Holy Prophet (S.A.W) no one could even think about ~~to~~ leading the prayers.

In-spite of his sickness He (S.A.W) kept on leading the prayers (Namaz) Himself (S.A.W). After 4 days the sickness became serious however, He (S.A.W) still led the prayers Himself (S.A.W). Till the time He (S.A.W) could walk He (S.A.W) kept going to mosque for leading the prayers. The last prayer which He (S.A.W) led was Namaz- e-Magharib. The same day when the time for Namaz-e-Isha came

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He (S.A.W) enquired from the people if the prayer has been performed. People said we are waiting for You (S.A.W). He got some water, took bath, tried to getup but He (S.A.W) fainted. This happened thrice. He made three attempts to get up and go to lead the prayers but unfortunately every time He (S.A.W) fainted.

He (S.A.W) then told Hazrat Abu-Bakar (R.A) to lead the prayers, which he (R.A) did. He (R.A) led prayers for the coming three days also.

Topic No. 140

DEPARTING SERMON OF THE PROPHET (S.A.W)

One day He (S.A.W) felt little better and took bath, with the help of Hazrat Ali (R.A) and Hazrat Abbas (R.A). He (S.A.W) came to the Mosque, where Hazrat Abu-Bakar (R.A) was leading the prayers. He (R.A) wanted to get a step back but Prophet (S.A.W) gave him (R.A) an indication to continue and offered prayers by sitting beneath him (R.A). After the prayers He (S.A.W) addressed the people and gave a very brief last sermon:

"He (S.A.W) said, O people if anyone of you has any right over Me (S.A.W), I (S.A.W) am in front of you, take it from Me (S.A.W). If I (S.A.W) have been cruel to anyone I (S.A.W) am here before you. Either you take revenge from Me (S.A.W) or forgive Me (S.A.W) so that I (S.A.W) go to My Allah absolutely pious."

This sentence gives us a very clear message as to what did He (S.A.W) means by saying these two things who were present in the Masjid.

Topic No. 141

LEAVING THIS WORLD

The last speech of the Holy Prophet (S.A.W) in the Masjid saddened the people. After delivering the departing Sermon He (S.A.W) went to the Hujra of Hazrat Ayesha (R.A) and got the Ashrafis which He (S.A.W) had and distributed them among the poor. And ultimately those Ashrafis which by prophet (S.A.W) had saved and kept somewhere, they were distributed among poor people.

He (S.A.W) announced that Prophets do not leave any property behind. Whatever they will have it will be handed over to Bait-tul-Maal (National Treasure) and will be spent for the welfare of Muslims.

When the Holy Prophet (S.A.W) was ill He (S.A.W) was staying in the Hujra of Hazrat Ayesha (R.A) after having consent of all the Azwaj-e-Mutahrat.

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Hazrat Fatima (R.A) was worried to see Him (S.A.W) but Prophet (S.A.W) told her (R.A) that 'from today onward your father (S.A.W) would never be under any worry'. By listening this, there were tears in her (R.A) eyes. When the Holy Prophet (S.A.W) said again something in Her (R.A) ear, she (R.A) started smiling. After that, she (R.A) told about that the Holy Prophet (S.A.W) said, that you (R.A) will be the first to come to me.

Prophet (S.A.W) was 63 years old when He (S.A.W) left this world. And 'mazaray muqaddas' was also made in the Hujrah of Hazrat Ayesha (R.A), where He (S.AW) used to stay during His (R.A) last days of life.

Topic No. 142

HOW TO TEACH 'HAJJA-TULL WIDA & LEAVING THIS WORLD' (GRADE 1-4 & 5-8)

Being teachers, we should know that these are very important and simultaneously very sensitive topics. While teaching Hajja-tul-Wida, it must be emphasized that it was and still is a unique event in the history and particularly the history of Islam. And also, the students should be told, that if one

Thoroughly goes through the last sermon which is delivered at the time of Hajj, almost everything required to be practiced in the life of a Muslim is given in that. And how precise it is. It is a mixture of Sunnah and Quran as the Holy Prophet (S.A.W) said and quoted at many places.

The students must be taught with the emphasis that the number of people who gathered around the Prophet (S.A.W) for Hajj is a unique and wonderful phenomenon. Something like 1, 44000 people listened to the last sermon. And it was not a small number at that time. It would be better if important dates, places and incidents are briefly written on the board before the lecture begins, so that the students have some idea.

The last activities of Prophet (S.A.W) must be taught with reference to the places where they occurred. Because if the place is changed then the meaning and interpretations of the whole thing will change.

The dates and years of Islamic calendar and Common Era calendars should also be taught in a way that they should understand the difference between the two calendars. Because it has been observed that most ~~of the~~ people are not really aware of the Hijra calendar.

Since the junior grade may not be able to understand the minute details, therefore, they should be taught in a broader way which they can digest and also they do not feel sad. Whereas, the senior grade

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should be taught in detail and remember in your mind that you should categorized the students and ask questions from students of every category so that you know the feedback and you know how successful you have been and you know where improvement or repetition, or amendment is required. Accordingly give them home work and check that next time. Because these things covered a very sensitive and important things as well for the students of Islamic studies.

Topic No. 143

QURANIC STUDIES {SAHEFAY}

God Almighty created the world for human beings. Now there is a big question that human being himself did not know all the things and the way he has to behave. Therefore, for them some system, some rules, guidance and the path to walk on or to follow was definitely required.

This was known only to Almighty Allah and as the population increased, some source was required to convey Allah's commandments to the people. The first man and the first Prophet was Hazrat Adam (A.S). As Quran says,

'Man is created from a clinging substance'.

What the man is born for and what are the do's and don'ts for him, all this was to be told to him because he did not know all these things himself. Neither the society which develop later, knew it. Somebody had to do this job. For this purpose, Almighty Allah kept sending HIS messengers and Prophets so that they gave knowledge, guide them and transfer message of Allah to the people.

Allah kept guiding them through small little books which may be termed as Sahaif. Later, divine books were also revealed by God Almighty. There is difference in opinion about the number of Sahaif which were sent to various Prophets. Obviously, it is a very old story that this world and human being were created and increased in the number of human beings.

According to some authors:

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

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

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

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

Obviously, it is an ancient history so there might discrepancies in the opinions.

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Lesson No: 24

DIVINE REVELATIONS AND DETAILS ABOUT THE HOLY QURAN

Topic No. 144

PROPHETS

Prophets are messengers of Allah for preaching and spreading Allah's message to us. Sometimes they have been sent by Allah one by one or sometimes there were many in different areas at the same time. Their duty was just to deliver ~~ed~~ the message of Allah to human beings and act upon it and advise them to act accordingly.

According to most of the author's total 1, 24,000 Prophets have been sent by Allah Almighty to our Earth. This number comes from a long hadith in Musnad Imam Ahmad, narrated by Abu Umamah al-Bahili relating a conversation that Abu Dharr (R.A) had with the Prophet (S.A.W)). This is some text from that hadith:

"O Messenger (S.A.W) of Allah, how many Prophets were there?"

He (S.A.W) replied

"One hundred twenty-four thousand.

Some authors believed that there were one hundred twenty-five thousand prophets. But in our religious and authentic books this number is one hundred and twenty-four thousand. In the Holy Quran we find only 25 names of the prophets with different references. For example, it was told about Hazrat Adam (R.A) that how He (R.A) came and what his conversation with Satan was. In the same way patience of Hazrat Ayub (R.A) is mentioned, and names of other Prophets are also mentioned with their references.

Topic No. 145

THE OTHER HOLY BOOKS

Other than Sahaif, more Holy books were also revealed on the Prophets. Here you have to keep one thing in mind that the development of the society was gradual~~ly~~. So, with more and more development more problems occurred, more questions arose ~~arise~~, more things happened and more guidance was ~~is~~ required so this was gradually coming from Almighty Allah. As the time passed, changes occurred with the changes in society therefore, there was an increased in the number of Holy Books. In-fact the details kept increasing in the Holy books with the passage of time as the people adhered to the laws of Allah kept increasing. Following four books are most famous.

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The Tawrat revealed to the Prophet Musa (A.S). (And it carries more matters than a saheefa).

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

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

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

We have already seen that Allah sends HIS Prophets to the people from time to time. Whenever, mankind has gone astray, the Prophets have come to guide them in the right way which Allah wants them to follow. Such as when there were idols in Khana Kaaba then Allah on such occasions sent HIS messengers to tell the people a correct way. It has taken a maximum time for revelation. It is the only book from Allah which has not changed, that is, it remains in the same form as it was revealed to the Prophet (S.A.W).

Topic No. 146

HOW WAS QURAN REVEALED

Quran-e-Hakeem was revealed in over 23 years. Also the second thing to remember is that Quran was not revealed sequentially as we find it today. It used to happen that whatever the situation was or the Prophet (peace and blessings of Allah be upon him) had a problem or people would go against the commands of Allah then the Holy Prophet (S.A.W) used to convey the correct things.

Sometimes some verses of one surah would come and sometimes verses of another surah would be revealed, then the Holy Prophet (S.A.W) would know which verse belongs to which surah. So, while recording, Prophet (S.A.W) used to tell reference and context to the recorders. From the very first day Prophet (S.A.W) made two arrangements to ensure correct compilation of Divine commandments:

1. Appointed writers who used to record it (Katabeen).
2. Trained the companions to remember and memorize verses.

Topic No. 147

HOW WAS QURAN REVEALED?

Revelation of Quran, its sequencing and the duration of 23 years in which a lot of information is required and one likes to know how much, what, where and how it revealed.

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Now it remains to be seen how long the Holy Prophet (S.A.W) stayed in Makkah and how long he stayed in Madinah. The revelation of the Qur'an is also related to the circumstances and events that were happening at that time.

Holy Prophet (S.A.W) spent 13 years in Mecca. Other 10 years in Madina. So, a substantial part of Quran was revealed in Mecca. Out of 114, 86 Surahs were revealed while stay at Mecca.

If we look at the sequence and versus of Quran then we can find that Quran has got:

666 verses, 114 Surahs, 540 Rukou and 7 Manzil.

1. Surah-e-Fateha to Surah-e-Nisa
2. Surah-e-Maidah to Surah-e-Tawbah
3. Surah-e-younus to Surah-e-An-Nahl
4. Surah-e-Bani-Israiel to Surah-e-Furqan
5. Surah-e-Ash-Shuara to Surah-e-Yasin
6. Surah-e-As-Saffat to Surah-e-Al-Hujuraat
7. Surah-e Qaf to Surah-e-Naas

Topic No. 148

REVEALED THROUGH WAHI BY THE GABRIAL (A.S)

We have already studied that Prophet (S.A.W) used to go to Cave of Hira for prayers to Allah Almighty. And the revelation of Quran started from there. The whole Quran therefore, has been received through Wahi by Prophet (S.A.W). God had said in Quran that HE does not speak to man directly. For that He kept communicator Hazrat Gibrail (A.S). The revelations were according to existing needs, situations and guidance/reaction of Prophet (S.A.W). Meccan Surahs deal with the fundamentals of Islamic believes and Islamic modality. No detailed rules and laws are revealed here. Meccan Surahs are in short passages, with very forceful language like a storming river. Emphasis is on Toheed, Prophet-hood, life after death and giving the answers to the questions raised by pagans. Once, Utbah the Koraish leader and father-in-law of Abu-Sufiyan were sent to Prophet (S.A.W) who went and said to Prophet (S.A.W),

'If you want power or money, we can give you'.

When Utbah was sitting there, Surah-e-Ha'Meem was revealed on the Prophet (S.A.W), so Utbah went back and said to his people

'leave Muhammad (S.A.W) as He (S.A.W) is'.

Utbah was influenced but did not embrace Islam. Abu-Jahal said

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"Utbah you have not come back with the face with which you had gone."

Topic No. 149

THE HOLY QURAN, THE DOUBTLESS BOOK FOR OUR GUIDANCE

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

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Lesson No: 25

THE HOLY QURAN, THE DOUBTLESS BOOK FOR OUR GUIDANCE

Topic No. 150

QURAN AND HISTORY

Quran is not a typical book of history, however, it contains much more authentic history than history books. It contains historical stories about righteous (Prophets) and sinful (Faroh) individuals and nations, which are not explained in detail because whatever detail is given is enough to fulfil the purpose. Additionally, The Quran has a unique style even in relating to history. Understanding this aspect of Quran is vital when studying its historical accounts. Quran covers individuals like Prophets, for example Hazrat Adam (A.S), Hazrat Moses (A.S), Hazrat Ayub (R.A) and 25 Prophets like that. It -+also covers many nations, many tribes which were destroyed, eliminated, righteous and finished from the universe with various torture and punishments like Aad-o-Samood, Jews and Pagans etc. It also gives tremendous historical information about the solar system, human beings, physical features, wildlife and various happenings like floods, starts, heavy rains and such like phenomenon which occur and affect human being one way or the other creature. It also narrates true stories about various human groups and individuals. It starts the story from the time history started itself, e.g. story of Hazrat Adam (A.S), Habeel and Qabeel and the crow. In a nut-shell there is hardly anything which we do not find which leaves lessons and virtuous guidance for us.

Topic No. 151

Quran and Science

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

"Indeed, in the creation of the heavens and earth, and the alternation of the night and the day, and the [great] ships which sail through the sea with that which benefits people, ….. ….and what Allah has sent down from the heavens of rain, giving life thereby to the earth after

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***its lifelessness and dispersing therein every [kind of] moving creature and [His] directing of the winds and the clouds controlled between the heaven and the earth are signs for a people who use reason.*"**

{Surah-e-Baqarah verse # 164}

"And the moon - We have determined for it phases, until it returns [appearing] like the old date stalk. It is not allowable for the sun to reach the moon, nor does the night overtake the day, but each, in an orbit, is swimming."

{Surah-e-Yasin verses 39-40}

There are a great number of things which cannot be discussed in short time. But there is no topic that has not been covered by the holy Quran.

Topic No. 152

QURAN AND PROPHET-HOOD

According to Islamic teachings, the concept of prophet-hood is based on the idea of a relationship between humankind and God over the span of human history. So how did Allah punish different people for their mistakes and reward them for their good deeds?

God did not merely send words as guidance for humankind, but sent human beings who lived everyday lives, who were part of their societies, and whom people grew to love deeply. It is said that Muhammad (S.A.W) was the living Quran, as He (S.A.W) and other prophets in the monotheistic tradition were models for human behavior described in the scriptures. God sent messengers from among the people to lead them to the right way.

A verse of Quran reads as:

"As we sent among you a Messenger from you (who) recites to you our verses and purifies you and teaches you the Book and the wisdom and teaches you what not you knew".

Surah-e-Baqarah verse # 151

For Prophet (S.A.W) one of the verses of Quran is

"He has sent down upon you, [O Muhammad], the Book in truth, confirming what was before it. And HE revealed the Torah and the Gospel".

Surah-e-Aal-Imran verse # 3

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As we all know that Prophets are messengers of Allah for humanistic training and guidance for all of us and it is visible from their lives and teachings. It has been done step by step by Almighty Allah. Probably there would have been no virtue if there were no Prophets.

Topic No. 153

QURAN AND CONCEPT OF SIN

The concept of sin is very simple if one tries to understand. Deviance, defiance, negligence and volunteer disobedience from the revelations of Holy Quran and Sunnah are sins. In this universe one spends his life at various levels e.g. life at individual level, collective life, social life, evident and discrete level. All these levels demand very transparent and virtuous acts. Quran has warned us against all those bad things, habits and acts which are called sins. For us, life of Prophet (S.A.W) is ideal to follow and His (S.A.W) sermons are enough to remain away from the commission of sins. Anything against the sermons of Allah in the Holy Quran and contrary to the life of Prophet (S.A.W) is sin. Prophet (S.A.W) gave a long list of sins in His (S.A.W) last sermon on ~~in~~ Arafat. The Quran also warns us against various sins in ~~at~~ a number of places. E.g. the first sin committed by the man has been mentioned by the Quran in Surah-e-Baqarah verses 35-36.

"And we said, "O Adam, dwell, you and your wife, in Paradise and eat there from in [ease and] abundance from wherever you will. But do not approach this tree, lest you be among the wrong-doers".

"But Satan caused them to slip out of it and removed them from that [condition] in which they had been.

And we said,

"Go down, [all of you], as enemies to one another, and you will have upon the earth a place of settlement and provision for a time."

Topic No. 154

QURAN AND CONCEPT OF VIRTUE

On the other hand it is there in many forms in our day to day life. Quran has given a very impressive example in Surah-e-Baqara Verse # 177:

"Righteousness is not that you turn your faces toward the east or the west, but [true] righteousness is [in] one who believes in Allah , the Last Day, the angels, the Book, and the Prophets and gives wealth, in spite of love for it, to relatives, orphans, the needy,……..the traveler, those who ask [for help], and for freeing slaves; [and who] establishes prayers and

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gives zakat; [those who] fulfill their promise when they promise; and [those who] are patient in poverty and hardship and during battle. Those are the ones who have been true, and it is those who are the righteous."

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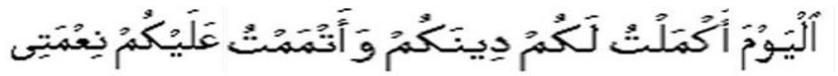
Lesson No: 26

SELECTED TOPICS FROM THE HOLY QURAN

Topic No. 155

QURAN AND FUTURE

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



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

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

"Indeed, it is We who sent down the Qur'an and indeed, We will be its guardian."

Topic no. 156

LIFE AFTER DEATH

There is no doubt that everyone of us observe the scene of birth and death every day and he also know it. And the life after death is the center of our faith. If a man does not have faith in it then, his faith is not complete.

All the Prophets of God called their people to worship God and to believe in life after death. They laid so much emphasis on the belief in life after death that even a slight doubt in it meant denying God and made all other beliefs meaningless. Our departure from this world is confirmed and it is but a

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Transitory place and life after death, all depends on our deeds and beliefs in this short and temporal worldly life. As referred:

"Then is he whom We have promised a good promise which he will obtain like he for whom We provided enjoyment of worldly life [but] then he is, on the Day of Resurrection, among those presented [for punishment in Hell]?"

Surah-e-Al-Qasas verse # 61

Further says:

"Allah causes you to live, then causes you to die; then He will assemble you for the Day of Resurrection, about which there is no doubt, but most of the people do not know".

Surah-e-Al-Jasia verse # 26

We can find another reference in Surah-e-Yaseen verse # 79 which reads as: Say,

"He will give them life Who produced them the first time; and He is, of all creation, Knowing."

Topic No. 157

DAY OF JUDGMENT

Muslims believe that the present life is only a trial preparation for the next realm of existence. This life is a test for each individual for the life after death. A day will come when the whole universe will be destroyed and the dead will be resurrected for judgment by God. This day will be the beginning of a life that will never end. This day is the Day of Judgment. On that day, all people will be rewarded by God according to their beliefs and deeds. As mentioned in Quran:

"But they who believe and do righteous deeds - those are the companions of Paradise; they will abide therein eternally."

Surah-e-Baqara verse # 82

"And whoever desires other than Islam as religion - never will it be accepted from him, and he, in the Hereafter, will be among the losers."

Surarh-e-Aal-Imran verse # 85

We also find another reference in Quran which reads as:

"O you, who have believed, believe in Allah and His Messenger and the Book that He sent down upon His Messenger and the Scripture which He sent down before……. And whoever

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disbelieves in Allah, His angels, His books, His messengers, and the Last Day has certainly gone far astray."

Surah-e-Nisa verse # 136

Topic No. 158

COMPILATION OF QURAN

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

"Indeed, it is We who sent down the Qur'an and indeed, We will be its guardian".

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

Topic No. 159

ARDHA

Ardha is a term which means a presentation. Since, Allah Almighty has declared that HE will ensure the purification and originality of the Holy Quran therefore; divine arrangements were also made for that. A routine was established by Allah Almighty involving Hazrat Jibril (A.S) and Prophet (S.A.W). Ardha was done in every Ramadan. Prophet (S.A.W) would collect His (S.A.W) companions, writers of Quran and those who had memorized it. In this gathering Hazrat Jibril (A.S) used to recite the

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whole Quran so far revealed and the Holy Prophet (S.A.W) used to listen it. Then Holy Prophet (S.A.W) recite the same so far revealed and Hazrat Jibril (A.S) would listen to it. When Prophet (S.A.W) recited to general public, writers and memorizers would make corrections if they had committed some mistake. Then people recited and Prophet (S.A.W) corrected them.

So, this way Wahi was regularly ensuring authenticity and correctness of the Holy Quran. In the last Ramadan of the Prophet's (S.A.W) life this exercise was done twice. These things indicate that:

- The present order of Quran was given by the Prophet (S.A.W) Himself.
- The present order is different from the order in which the book was revealed.
- Meccan Surahs are found at the end and Madni Surahs in the beginnings.

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

Topic No. 160

FAITH THE HOLY QURAN WITH SELECTED VERSES

Quran was revealed covering multidimensional aspects. However, there were certain things which required practical demonstrations and performance. And that who else could do that, none but Holy prophet (S.A.W) as only He knew and was told through wahi that is why He (S.A.W) is known as practical Quran because He (S.A.W) demonstrated, acted upon and performed publicly what was desired by Allah. Some references are:

"There has certainly been for you in the Messenger of Allah an excellent pattern for anyone whose hope in Allah and the last Day and (who) remembers Allah often".

Surah-e-Ahzab verse#11

"Say, (O Muhammad (S.A.W), "If you should love Allah, then follow me, (so) Allah will love you and forgive your sins. And Allah is Forgiving and Merciful".

Surah-e-Aal-e-Imran verse #31

"Nor does He (S.A.W) speak from (his own) inclination. It is not but a revelation revealed".

Surah-e-Najam verse # 3-4

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"The believers are only the ones who have believed in Allah and His Messenger and then doubt not but strive with their properties and their lives in the cause of Allah. It is those who are the truthful".

Surah-e-Al-Hujraat verse #15

"And obey Allah and his Messenger, if you should be believers".

Surah-e-Al-Anfaal verse # 1

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Lesson No: 27

FAITH AND ADAAB-UN-NABI

Topic No. 161
THE HOLY QURAN WITH SELECTED VERSES

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

"To Allah belongs whatever is in the heavens and whatever is in the earth. Whether you show what is within yourselves or conceal it, Allah will bring you to account for it. Then He will forgive whom He wills and punish whom He wills, and Allah is over all things competent."

Surah-e-Baqara verse # 284

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

Surah-e-Baqara verse # 285

"Allah does not change a soul except [with that within] its capacity. It will have [the consequence of] what [good] it has gained, and it will bear [the consequence of] what [evil]

it has earned "Our Lord, do not impose blame upon us if we have forgotten or erred. Our Lord, and lay not upon us a burden like that which You laid upon those before us. Our Lord, and burden us not with that which we have no ability to bear. And pardon us; and forgive us; and have mercy upon us. You are our protector, so give us victory over the disbelieving people."

Surah-e-Baqara verse # 28

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Topic No. 162

ADAB-UL-NABI

Allah has granted an un-matched status to Prophet (S.A.W) and its various dimensions have been mentioned in the Holy book. Some of the examples are given in Quran that are:

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

Surah-e-Al-Hujraat. Verse # 1

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

Surah-e-Al-Hujraat. Verse # 2

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

Surah-e-Al-Hujraat. Verse # 3

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

Surah-e-Al-Hujraat. Verse # 4

Topic No. 163

ADAB-UL-NABI

Linked to previous talk about Adab-ul-Nabi (S.A.W) following verses of same surah (Surah-Al-Hujraat) presented:

"And if they had been patient until you [could] come out to them, it would have been better for them. But Allah is Forgiving and Merciful."

Surah-e-Al-Hujraat. Verse # 5

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"O you who have believed, if there comes to you a disobedient one with information, investigate, lest you harm a people out of ignorance and become, over what you have done, regretful."

Surah-e-Al-Hujraat. Verse # 6

"And know that among you is the Messenger of Allah. If He were to obey you in much of the matter, you would be in difficulty, but Allah has endeared to you the faith and has made it pleasing in your hearts and has made hateful to you disbelief, defiance and disobedience. Those are the [rightly] guided."

Surah-e-Al-Hujraat. Verse # 7

"[It is] as bounty from Allah and favor. And Allah is Knowing and Wise."

Surah-e-Al-Hujraat. Verse # 8

Topic No. 164

ADAB-UL-NABI

Here are some advices for believers that how they should behave that Holy Prophet (S.A.W) practically demonstrated and performed.

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

Surah-e-Al-Hujraat. Verse # 9

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

Surah-e-Al-Hujraat. Verse # 10

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

Surah-e-Al-Hujraat. Verse # 11

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Topic No. 165

ADAB-UL-NABI

Many people at that time used to talk a lot about the holy Prophet (S.A.W). Obviously, the enmity of the infidels was strong. The verses about which we are quoting also guide us in our dealings with each other and show us what the Holy Prophet (S.A.W) did and did not do.

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

Surah-e-Al-Hujraat. Verse # 12

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

Surah-e-Al-Hujraat. Verse # 13

"The Bedouins say, "We have believed." Say, "You have not [yet] believed; but say [instead], 'We have submitted,' for faith has not yet entered your hearts. And if you obey Allah and His Messenger, He will not deprive you from your deeds of anything. Indeed, Allah is Forgiving and Merciful."

Surah-e-Al-Hujraat. Verse # 14

Topic No. 166

ADAB-UL-NABI

"The believers are only the ones who have believed in Allah and His Messenger and then doubt not but strive with their properties and their lives in the cause of Allah. It is those who are the truthful."

Surah-e-Al-Hujraat. Verse # 15

"Say, "Would you acquaint Allah with your religion while Allah knows whatever is in the heavens and whatever is on the earth, and Allah is Knowing of all things?"

Surah-e-Al-Hujraat. Verse # 16

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"They consider it a favor to you that they have accepted Islam. Say, "Do not consider your Islam a favor to me. Rather, Allah has conferred favor upon you that He has guided you to the faith, if you should be truthful."

Surah-e-Al-Hujraat. Verse # 17

"Indeed, Allah knows the unseen [aspects] of the heavens and the earth. And Allah is seeing what you do."

Surah-e-Al-Hujraat. Verse # 18

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Lesson No: 28

ADAAB-UN-NABI AND GOOD CHARACTER

Topic No. 167

ADAB-UL-NABI

The Quran has given us many instructions about how to behave with the Holy Prophet (S.A.W). We will talk about what are the Adab-ul-Nabi (S.A.W) and how do we follow the etiquette of the Holy Prophet (S.AW). it is mentioned in Quran as:

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

Surah-e-Ahzab Verse # 06

Topic No. 168

ADAB-UL-NABI

We have no example other than the Holy prophet (S.A.W) that we can follow. Allah said in Quran that:

"There has certainly been for you in the Messenger of Allah an excellent pattern for anyone whose hope is in Allah and the Last Day and [who] remembers Allah often."

Surah-e-Ahzab Verse # 21

"Muhammad is not the father of [any] one of your men, but [he is] the Messenger of Allah and last of the prophets. And ever is Allah, of all things, Knowing."

Surah-e-Ahzab Verse # 40

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Topic No. 169

ADAB-UL-NABI

Regarding Adab-ul-Nabi, now I am presenting another Surah in which Allah added another dimension.

"Indeed, Allah confers blessing upon the Prophet, and His angels [ask Him to do so]. O you who have believed, ask [Allah to confer] blessing upon him and ask [Allah to grant him] peace."

Surah-e-Ahzab Verse # 56

Not all good people were there at that time and not even today. Many people are against these. Allah said about those in Quran:

"Indeed, those who abuse Allah and His Messenger - Allah has cursed them in this world and the Hereafter and prepared for them a humiliating punishment."

Surah-e-Ahzab Verse # 57

Therefore, one should never dare to use inappropriate word intentionally or unintentionally about Allah and His presence.

Topic No. 170

CHARACTER

Now we will talk about human character with reference to the Holy Quran. The character itself tells what a person is and what status he should be given. Character of a person is real reflection of his personality. Character involves countless things which comprise dos and don'ts. Almighty Allah has indicated and sometimes explained also, in the Holy book, the components and elements of good character which HE demands from us. Allah has given us complete guidance in the Quran about our character and the Holy Prophet (S. A.W) has shown it practically.

Let's see some verses with reference to character that are important to remember otherwise we will go astray from our right path.

"Certainly, will the believers have succeeded".

"They who are humbly submissive during their prayer"

"And they who turn away from ill speech."

"And they who are observant of zakah."

"And they who guard their private parts."

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Surah-e-Al-Mumanoon Verse # 1-5

Topic No. 171

CHARACTER

Quran also provided guidance regarding character.it is stated as:

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

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

So, it is important to restrict our self within those limits which have been prescribed by Allah for us. Then in the same Surah stated that:

"And they who are to their trusts and their promises attentive"

"And they who carefully maintain their prayers -"

"Those are the inheritors"

"Who will inherit al-Firdaus. They will abide therein eternally."

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

Topic No. 172

HOW TO TEACH FAITH, ABAD-UL-NABI AND CHARACTER WITH SELECTED VERSES

Now, once you become a teacher and teach these things, remember it is a challenging and sensitive and very testing task. The implications of character explaining to lower or upper grade is definitely a difficult task. The verses have been selected carefully from Quran because there is no better authority than the Holy book.

The verses have been carefully selected and you should also remember them by heart.

The junior grade may not be able to pick up the whole matter, but an effort should be made that they remember at least the key words indicating the key topics. They will not be able to comprehend the whole things which a mature mind can do but, if they remember the key words right from very small age then in future it is of tremendous help.

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

Remember that you are building a character which has to go with the person for his whole life, in his private, family, social and professional life. If he has a concept of that character in the backup of his mind and if he knows how to act, react, how to speak, pray, talk to elder and junior person then the

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aim is achieved. When you tell them to remember some short Ayah's then make sure that you give reasonable and appropriate time to the student in which they can remember. You may even divide them in small groups and give dates and ask that group, one will recite this on the stage and so on.

These lessons should also be used as motivation to read and understand the holy Quran because most of those who have not gone through it obviously they will not know whatever is there for them and they do not need to go anywhere else but the single book lying at home is good enough to fulfil all their problems which they mentally, physically or apparently feel or face. So, ensure that this lecture is delivered and true motivation goes into their hearts and the mind.

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Lesson No: 29

MORALS, ETHICS AND GOOD CHARACTER

Topic No. 173

SOCIAL ETHICS

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

"And the servants of the Most Merciful are those who walk upon the earth easily, and when the ignorant address them [harshly], they say [words of] peace," "And those who spend [part of] the night to their Lord prostrating and standing [in prayer]""And those who say, "Our Lord, avert from us the punishment of Hell. Indeed, its punishment is ever adhering;"

Surah-e-Al-Furqan Verse # 63-65

Topic No. 174

SOCIAL ETHICS

Social ethics are core of our life because it is not only concerning us but it involves lot of people as well. And if we behave the way Quran demands us to behave then many will be benefited and we will also be free of sin and free of unpleasant things. Quran gave us more dimensions as for as social ethics are concerns. It is stated as:

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

Surah-e-Al-Furqan Verse # 66-68

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Topic No. 175

SOCIAL ETHICS

In explanation of previous topic, it is further stated in Quran that:

"Multiplied for him is the punishment on the Day of Resurrection, and he will abide therein humiliated -"

"Except for those who repent, believe and do righteous work. For them Allah will replace their evil deeds with good. And ever is Allah Forgiving and Merciful."

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

Surah-e-Al-Furqan Verse # 69-71

Topic No. 176

SOCIAL ETHICS

Among them there are those who do not appreciate evil.

"And [they are] those who do not testify to falsehood, and when they pass near ill speech, they pass by with dignity."

And then Allah says:

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

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

Surah-e-Al-Furqan Verse # 72-74

Topic No. 177

SOCIAL ETHICS

We will discuss further Ayah's that are elated to Social Ethics. Remember that no social ethics in the world adheres to the ethics which Allah told us to do.

"Those will be awarded the Chamber for what they patiently endured, and they will be received therein with greetings and [words of] peace."

"(Abiding eternally there in. Good is the settlement and residence."

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

Surah-e-Al-Furqan Verse # 75-77

Topic No. 178

Social Ethics

Testimony and justice are great things.

"O you who have believed, be persistently standing firm in justice, witnesses for Allah, even if it be against yourselves or parents and relatives. Whether one is rich or poor, Allah is more worthy of both so follow not [personal] inclination, lest you not be just. And if you distort [your testimony] or refuse [to give it], then indeed Allah is ever, with what you do, Acquainted."

Surah-e-Al-Nisa Verse # 135

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

(Surah-e-Al-Maida) Verse # 8

"And be moderate in your pace and lower your voice; indeed, the most disagreeable of sounds is the voice of donkeys."

Surah-e-Luqman Verse # 31

"And do not make your hand [as] chained to your neck or extend it completely and [thereby] become blamed and insolvent."

Surah-e-Bani-Israiel Verse # 1

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Lesson No: 30

MORALS, ETHICS AND GOOD CHARACTER

Topic No. 179

IHKAM احکام

We have selected some versus from different context which are very important to us and are very useful to our daily life. Earlier we had discussed the verses regarding the etiquette of the Holy Prophet (S.A.W) today we will talk about orders.

Remember, that property is a great human lust and Allah has issued special orders regarding orphans. Allah said in Quran about orders:

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

Surah-e-Al-Anaam Verse # 152

"And, [moreover], this is My path, which is straight, so follow it; and do not follow [other] ways, for you will be separated from His way. This has He instructed you that you may become righteous."

Surah-e-Al-Anaam Verse # 153

"Then We gave Moses the Scripture, making complete [Our favor] upon the one who did good and as a detailed explanation of all things and as guidance and mercy that perhaps in [the matter of] the meeting with their Lord they would believe."

Surah-e-Al-Anaam Verse # 154

Topic No. 180

THINKING ABOUT DAY OF JUDGMENT

It is and should be faith of every Muslim that there will be the Day of Judgment and on that day our deeds will be presented before us.

"O you who have believed, fear Allah. And let every soul look to what it has put forth for

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tomorrow - and fear Allah. Indeed, Allah is acquainted with what you do."

"And be not like those who forgot Allah, so He made them forget themselves. Those are the defiantly disobedient."

"Not equal are the companions of the Fire and the companions of Paradise. The companions of Paradise - they are the attainers [of success]."

Surah-e-Al-Hashar Verse # 18-20

Topic No. 181

TAFFAKUR; TADDABUR

Now we will talk about Taffakur; Taddabur. That what should we worried about and how to think about these two things.

"Whatever is in the heavens and whatever is on the earth exalts Allah, and He is the Exalted in Might, the Wise."

"O you who have believed, why do you say what you do not do?"

Therefore, whatever you do you should say the same and do not hide whatever you do but you tell something else. This is a crime for the believers.

"Great is hatred in the sight of Allah that you say what you do not do."

"Indeed, Allah loves those who fight in His cause in a row as though they are a [single] structure joined firmly."

Surah-e-As-Saf Verse # 1-4

Topic No. 182

TAFFAKUR; TADDABUR

Taffakur; Taddabur have many aspects and Allah has preserved most of them in Quran. As stated,

"And [mention, O Muhammad], when Moses said to his people, "O my people, why do you harm me while you certainly know that I am the messenger of Allah to you?"

"And when they deviated, Allah caused their hearts to deviate. And Allah does not guide the defiantly disobedient people."

Allah is with those who believe in His guidance, Oneness, His Quran, His Messengers, then Allah is with them. But if they do the opposite, then Allah is not with them.

"And [mention] when Jesus, the son of Mary, said, "O children of Israel, indeed I am the messenger of Allah to you confirming what came before me of the Torah and bringing good

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tidings of a messenger to come after me, whose name is Ahmad." But when he came to them with clear evidences, they said, "This is obvious magic."

"And who is more unjust than one who invents about Allah untruth while he is being invited to Islam. And Allah does not guide the wrongdoing people."

Surah-e-As-Saf Verse # 5-7

Topic No. 183

TAFFAKUR; TADDABUR

"They want to extinguish the light of Allah with their mouths, but Allah will perfect His light, although the disbelievers dislike it."

"It is He who sent His Messenger with guidance and the religion of truth to manifest it over all religion, although those who associate others with Allah dislike it."

"O you who have believed, shall I guide you to a transaction that will save you from a painful punishment?"

"[It is that] you believe in Allah and His Messenger and strive in the cause of Allah with your wealth and your lives. That is best for you, if you should know."

Surah-e-As-Saf Verse # 8-11

Topic No. 184

TAFFAKUR; TADDABUR

Surah-e-As-Saf is full of taffakur and taddabur. And if we understand this, it can bring a revolution to our life. We can have an absolutely different, pleasant life here and here after also.

In surah-e-As-Saf Allah says,

"He will forgive for you your sins and admit you to gardens beneath which rivers flow and pleasant dwellings in gardens of perpetual residence. That is the great attainment."

"And [you will obtain] another [favor] that you love - victory from Allah and an imminent conquest; and give good tidings to the believers."

Allah give a lot more to those who strictly, strongly and without any question believe in Him, He give them a lot more that is not possible for human being, conquest and victory.

"O you who have believed, be supporters of Allah, as when Jesus, the son of Mary, said to the disciples, "Who are my supporters for Allah?" The disciples said, "We are supporters of Allah." And a faction of the Children of Israel believed and a faction disbelieved. So, we

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supported those who believed against their enemy, and they became dominant."

Surah-e-As-Saf Verse # 12-14

Topic: 185

Basic Concept of Hadith

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

Explicit (Sarih): In this type the witness has himself heard from the Prophet (S.A.W) or seen Him (S.A.W) personally performing some act e.g. "I heard the Messenger of Allah state that" / "I saw the Messenger of Allah doing…"

Implicit (Hukmi): means that any companion who does not transmit anything from the earlier books (such as from the People of the Book) informs of anything in which there is no room for ijtihad. According to Dr. Mehmood Ghazi; "Sayings, deeds, decisions, tacit approval of His (S.A.W), companion talks and description of His (S.A.W) person is Hadith.

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Lesson No: 31

THE CONCEPT OF HADITH

Topic: 186

Basic Concept of Hadith

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Topic: 187

History of Hadith

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

b) Through practice

c) By recording (Writing)

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

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

1)	Hazrat Ayesha (R.A)	2210
2)	Abdullah-ibne-Abbas	1660

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3) Jaabar-ibne-Abdullah 1640
4) Abu-Saeed Khudri 1170

Topic: 188

Hadith-us-Saheh

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

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

Topic: 189

Hadith-us-Saheh

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

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

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

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

Topic: 190

Hadith-e-Hassna

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

(b) He may not be extra ordinarily intelligent.

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

Topic: 191

Hadith-e-Zaef & Hadith-e-Mutwater

Hadith-e-Zaef:

(a)The Narrator of such a Hadith is not righteous or whose memory is not strong and healthy and reliable.

(b) It has been further subdivided into 65 sub-categories. In every category one thing or the other lacks to an extent which may cause doubt in one's mind.

Hadith-e-Mutwatar:

(a) This type of hadith is quoted by a large number of people.

(b) It's very difficult to decide whether, the reporter has reached up to the true source or not. Therefore, the symbol of doubt cannot be hundred percent eliminated.

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Lesson No: 32

THE CONCEPT OF HADITH

Topic: 192

Principles to assess Hadith

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

a) The transmitter or narrator should be mentally fit and intelligent. b)
Should be proved for his righteousness.

c) It should be established that he was not sinful. d)
His memory must be extra ordinarily good.

e) There should be no missing of link or chain from Prophet (S.A.W).

f) It has to be initiated or first transmitted by a companion of Prophet (S.A.W). g)
The words should be the same and there should be no change in the text.

h) Companionship of the narrator must be proved beyond doubt. i)
The Ravi should not lack Zabt or Adalah.

Topic: 193

Components of Hadith

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

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

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

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

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Topic: 194

Uloom-ul-Hadith

It is a multi-dimensional and many fold subject. It involves, both Quran and Prophet (S.A.W). One has to have thorough knowledge about the Holy Quran and Seerat-un-Nabi (S.A.W). In addition to these two one needs to have detailed knowledge about the authors who have beentermed as companions of the Prophet (S.A.W). Since the Hadith has started from the times of the Prophet (S.A.W) and it has reached us through the chain of Muhadithein. We need to have through knowledge about these Muhadithein and their writings. We must know that a transmitter needs to have Zabt and Adalah. It is to us to ensure that the narrator or the transmitter possess these qualities.

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

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Topic: 195

Sunnah & Hadith

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

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

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

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

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

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Topic: 196

Legal Position of Sunna

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

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

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Topic: 197

How to teach 'Hadith and Sunnah' (Grade 1-4 & 5-8)

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

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Lesson No: 33

PILLARS OF ISLAM – (TOHEED)

Topic: 198

Pillars of Islam. Toheed & Rasaalat Oneness of God

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

"And your God is one God. There is no deity [worthy of worship] except HIM, the Entirely Merciful, the Especially Merciful."

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

Topic: 199

References in Holy Quran

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

In our prayers when we recite verse # 4 Surah-e-Fateha we say "It is You we worship and You we ask for help."

Surah-e-Nisa verse # 36 which reads as: ***"Worship Allah and associate nothing with Him"***

Surah-e-Al-Anbiya verse # 25: ***"And We sent not before you any messenger except that We revealed to him that, "There is no deity except Me, so worship Me."***

Addressing Prophet Moses God Says in Quran Surah-e-Taha verse # 14: "Indeed, I am Allah. There is no deity except Me, so worship Me and establish prayer for My remembrance."

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Surah-e-Ikhlas verse # 1-4: "Say, ***"He is Allah, [who is] One, Allah, the Eternal Refuge.***

He neither begets nor is born, nor is there to Him any equivalent."

Topic: 200

Preconditions to Embrace Islam

There are certain preconditions to embrace Islam which one has to fulfill. One has to accept all those conditions from the core of his heart. In brief one has to surrender his free will to the will of God. Iman-e-Mufassal: Iman-e-Mufassil or the Detailed declaration of faith;***"I have faith in Allah and His Angels, His Books and His Messengers, and the Day of Judgment and that all good and evil and fate is from Allah and it is sure that there will be resurrection after death".***

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

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Topic: 201

Kalimahs

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

"There is no God but Allah (and) Muhammad is the Messenger of Allah". Second Kalimah:

ہلٰ کیرش لا ہدحو اللہ لاا ہلٰا لآ نا دہشا، و شاہد ان حمد اعبدو ہروسہلٰ

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

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

Topic: 202

Surahs in Quran

Quran has total 114 surahs which cover all subjects and knowledge, pertaining to Islam which is required by a Muslim. They include entire history from creation of man and universe and the times to come. They also include the reasons of failures and punishments to some nations in the far past history. Almost all surahs guide us towards virtue by believing in Toheed and the other Messengers. Surah-e-Al-*Aaraaf verse # 59 which reads as:*

"We had certainly sent Noah to his people, and he said, "O my people worship Allah; you have no deity other than Him." Surah-e- Al-Aaraaf verse # 65 which reads as: "And to the 'Aad [We sent] their brother Hud. He said, "O my people, worship Allah; you have no deity other than Him."

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

"O my people, worship Allah; you have no deity other than Him."

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

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

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Topic: 203

Evidence of Rasalat in the Holy Quran

Since Quran has been revealed, through Wahi on the Prophet (S.A.W), the last Messenger, the Quran has mentioned it at various places in various contexts. Surah-e-Al-Baqarah verse # 136 which reads as:

"Say, [O believers], "We have believed in Allah and what has been revealed to us and what has been revealed to Abraham and Ishmael and Isaac and Jacob and the Descendants and what was given to Moses and Jesus and what was given to the prophets from their Lord.

We make no distinction between any of them, and we are Muslims [in submission] to Him. "Surah-e-Muhammad verse # 2 which reads as:

"And those that believe and do righteous deeds and believe in what has been sent down upon Muhammad - and it is the truth from their Lord - He will remove from them their misdeeds and amend their condition." Surah-e-Al-Ahzab verse # 40 which read as:

"Muhammad is not the father of [any] one of your men, but [he is] the Messenger of Allah and last of the prophets. And ever is Allah, of all things, Knowing."

Surah-e-Al-Ahzab verse # 45-46 which read as:

"O Prophet, indeed We have sent you as a witness and a bringer of good tidings and a warner. And one who invites to Allah, by His permission, and an illuminating lamp." Surah-e-Al-Fateh verse # 48 which read as:

"Muhammad is the Messenger of Allah."

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Lesson No: 34

PILLARS OF ISLAM --- NAMAZ (SALAATH)

Topic: 204

Prayers is the Second Pillar of Islam

Surah-e-Zarrayat verse # 56 which reads as:

"And I did not create the jinn and mankind except to worship Me."

Salaath is an Arabic word and its translation is 'Namaz'. Out of five pillars of Deen it is the second pillar. Namaz has to be offered five times in a day and night. In Quran-e- Hakeem and Ahadith maximum stress has been laid on offering Namaz regularly five times during a day and night.By offering regular prayers a human being remains neat and clean physically as well as, spiritually. Because he is saved from sins and allied dirt. When we offer Namaz as group after one Imam, the Namaz teaches us equality, mutual sympathy, brotherhood and tolerance.

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

"And regularly offer your Namaz, because surely Namaz stops you from bad and undesirable deeds.

Topic: 205

Quran has commanded at Several Places to offer Namaz

Quran has commanded the Muslims to offer Namaz at several places. The importance of offering Namaz becomes evident once; one goes through various references in the Holy Quran. Quran commands that Namaz brings the offerers near and near to God Almighty and Allah loves them more and more.

Quran also commands that Namaz is the difference between the true believers and others.Surah-e-Ar-Rome verse # 31 which reads as: "[Adhere to it], turning in repentance to Him, and fear Him and establish prayers and do not be of those who associate others with Allah" Surah-e-An-Nisa verse # 103 which reads as: "And when you have completed the prayer, remember Allah standing, sitting, or on your sides.

But when you become secure, re-establish (regular) prayer. Indeed, prayer has been decreed upon the

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believers a decree of specified times." In Surah-e-Al-Ankaboot verse # 45 Allah has commanded us as: "And regularly offer your Namaz, because surely Namaz stops you from bad and undesirable deeds."

Topic: 206

Timings and Method of Offering Prayers

Timings and method of offering prayers are very important. Quran-Hakeem has given general timings about different prayers. e.g Surah-e-Hud verse # 114 reads as:

"And establish prayers at the two ends of the day and at the approach of the night." {It indicates Fajr, Magrib and Isha prayers}Surah-e-Baqarah verse # 238 reads as:

"Maintain with care the [obligatory] prayers and[in particular] the middle prayer and stand before Allah, devoutly obedient." {it indicates Asr prayers}Surah-e-Bani-Israiel verse # 78 reads as:

"Establish prayers at the decline of the sun [from its meridian] until the darkness of the night and [also] the Quran of dawn. Indeed, the recitation of dawn is ever witnessed." {it indicates Asr, Magrib and Fajr prayers}Surah-e-Bani- Israiel verse # 78 reads as:

"Establish prayers at the decline of the sun [from its meridian] until the darkness of the night and [also] the Quran of dawn.Indeed, the recitation of dawn is ever witnessed."

{it indicates Asr, Magrib and Fajr prayers}Surah-e-Qaf verse # 39-40 reads as:

"So be patient, [O Muhammad], over what they say and exalt [Allah] with praise of your Lord before the rising of the sun and before its setting. And [in part] of the night exalt Him and after prostration."

{It indicates Fajr, Dhuhr, Asr, Isha and Tahajjud prayers}

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Topic: 207

Types and Categories of Prayers

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

Five obligatory (farz) prayers are as under;

Fajr; Dhuhr; Asr; Magrib; Isha

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

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

Farz-e-ayn and Farz-e-kifayah

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

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

Sunnah Prayers: The Sunnah prayers are offered by Muslims because it was the practice of Prophet (S.A.W).

Wajib Prayers: These prayers are also obligatory but of some lessor importance than the

Farz prayers.

Nafl Prayers: Nafls are optional, or voluntary prayers which one can offer depending on one's will.

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

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Topic: 208

The Holy Prophet (S.A.W) Explained and Demonstrated Namaz

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

"Perform your prayers in the same manner you had seen me doing."

Surah-e-Al-Maidah verse # 6 reads as:

"O you who have believed, when you rise to [perform] prayers, wash your faces and your forearms to the elbows and wipe over your heads and wash your feet to the ankles."

As reported by Imam-Muslim, Prophet (S.A.W) said,

"Prayers without ablution (Wazu) is invalid"

Prophet (S.A.W) led the prayers throughout His (S.A.W) life and His (S.A.W) companions learnt everything from Him (S.A.W) to offer prayers. He (S.A.W) used to pray even the whole night till the time He (S.A.W) was told by the Allah Almighty in Surah-e-Muzamil verse # 1-3 :

"O you who wraps himself [in clothing], Arise [to pray] the night, except for a little - Half of it - or subtract from it a little."

Topic: 209

Ahadiths about Namaz

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

According to Muslim; narrated by Jabir (R.A) that Prophet (S.A.W) said: "The only wall that differentiates a Muslim from an unbeliever is Namaz and not offering Namaz wipes off this difference

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(that is, a Muslim not offering Namaz goes closer to disbelief)“ According to Bukhari and Muslim; Narrated by Hazarat Abu-Hurrairah (R.A): Prophet Muhammed (S.A.W) once Asked his companions, "If a stream is flowing in front of one's door and if he bathes in it five times daily, will any dirt remain on him?"

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

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Lesson No: 35

PILLARS OF ISLAM --- ZAKAT

Topic: 210

Zakat is the 3rd Pillar of Islam

The third pillar of Islam is generally known as the compulsory charity or zakat. Giving charity to those who deserve, it is part of Muslims character and one of the Five Pillars of Deen. Zakat is viewed as "compulsory charity"; it is an obligation for those who have received their wealth from Almighty Allah to respond to those members of the community who are in need.

The Arabic word 'zakat' literally means "purification", because zakat is considered to purify one's heart from greed. Love of wealth is natural and it takes firm belief in Allah for a person to part with some of his wealth. The whole concept of wealth is considered in Islam as a gift from Allah. Allah, who provided it to the person, made a portion of it for the poor, so the poor have a right over one's wealth. Zakat reminds Muslims that everything they have belongs to God.

One should not expect or demand any worldly gains from the beneficiaries nor aim at making one's name as a philanthropist. The feelings of a beneficiary should not be hurt by making him feel inferior or reminding him of the assistance.

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Topic: 211

Commandment in the Holy Quran

Holy Quran states that wealth increases abundantly by giving zakat. As in Surah-e-Baqarah verse # 261 which reads as:

"The example of those who spend their wealth in the way of Allah is like a seed [of grain] which grows seven spikes; in each spike is a hundred grains. And Allah multiplies [His reward] for whom He wills. And Allah is all-Encompassing and knowing."

It is also pointed out in the Quran that the reward increases according to the sincerity of the intentions. Surah-e-Baqarah verse # 276 which reads as:

"Allah destroys interest and gives increase for charities. And Allah does not like every sinning disbeliever."

There is a punishment for those who did not pay zakat mentioned in Holy Quran. As in Surah-e-Tobah verse # 34 which reads as

"And those who hold gold and silver and spend it not in the way of Allah - give them tidings of a painful punishment."

Surah-e-Mujaadilath verse # 13 which reads as: "Have you feared to present before your consultation charities? Then when you do not and Allah has forgiven you, then [at least] establish prayer and give zakah and obey Allah and His Messenger. And Allah is acquainted with what you do." Surah-e-Fussilat verse # 7 which reads as:

"Those who do not give zakah, and in the Hereafter they are disbelievers."

Topic: 212

Nisaab

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

"And thosewithin whose wealth is a known right, For the petitioner and the deprived."

As we have studied in Surah-e-Tobah verse # 34 Allah has commanded to pay zakat on the possession of Gold and Silver. Including all the precious metals and minerals along with Gold and Silver Nisab is fixed by Prophet (S.A.W).

According to Al-Bukhari and Muslim: Prophet (S.A.W) said: "There is no charity on what is less than

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five Uqiyyah (of silver), "{Note: One Uqiyyah of silver is 147 grams, thus five Uqiyyahis equal to 735 grams}.There is a difference of opinion amongst the scholars concerning Zakat on gold and silver jewelry that is kept for beautification and not sold for business purposes. The correct view is that there is Zakat due on it if it reaches the Nisab amount.

The Nisab amount for Gold is twenty Mithqals, or 92 grams. If the amount of Gold and Silver is less than these amounts, there is no Zakat due upon one's holder. Certain crops and grains that could be kept or stored require Zakat (Ushar) to be paid on them. As Allah commands in Surah-e-Al-Anaam verse # 6 reads as:

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

Nisab is fixed by Prophet (S.A.W) according to Al-Bukhari and Muslim: Prophet (S.A.W) said; "On a land irrigated by rain water or by natural water channels or land that is wet due to a nearby water channel. One-tenth (10%) is compulsory (as Zakat); on the land irrigated by a well. Half of a tenth (5%) is compulsory as Zakat on the yield of the land." and ""There is no Zakat due on what is less than five Wasqs (of grains or vegetation" {Note: Five Wasqs are approximately 900 kg; of measured grain.}Type of wealth on which Zakat is compulsory, Allah has commanded in Surah-e-Baqarah verse # 267 as:

"O you who have believed, spend from the good things which you have earned and from that which We have produced for you from the earth. And do not aim toward the defective therefrom; spending [from that] while you would not take it [yourself] except with closed eyes. And know that Allah is Free of need and Praiseworthy.

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Topic: 213

The Rate of Zakat and Other laws

Nowhere in the Quran is there any hint of a fixed rate. The 2.5% which is followed by Muslims around the world rate is not found in the Quran. But generally In Surah-e-Israa verse # 26-29 Allah says: "And give the relative his right, and [also] the poor and the traveler, and do not spend wastefully. Indeed, the wasteful are brothers of the devils, and ever has Satan been to his Lord ungrateful and if you [must] turn away from the needy awaiting mercy from your Lord which you expect, then speak to them a gentle word. And do not make your hand [as] chained to your neck or extend it completely and [thereby] become blamed and insolvent."The fixed amount of rates which are followed by Muslims around the world came from a very long Hadith narrated by Al-Bukhari from Hazrat Anus (R.A). And Allah has endorsed actions of Prophet (S.A.W) in the Holy Quran many time e.g. In Surah-e-Aal-Imran verse # 31 as:

"Say, [O Muhammad], "If you should love Allah, then follow me, [so] Allah will love you and forgive you your sins. And Allah is Forgiving and Merciful. "The Quran outlines the recipients of the Zakat as in Surah-e-Baqarah verse # 177:

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

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Topic: 214

It Eliminates Poverty

Zakat is one of the five pillars which constitute the foundation of Islam. So much stress is laid on the importance of Zakat in Islam that it has been mentioned in around eighty-two places in the Quran and in close connection with prayers. Prayer and Zakat are given precedence over other types of Islamic worship because prayer, which is offered purely for Allah's sake, has an important role in restraining people from committing sinful and evil deeds, while Zakat has a greatly beneficial effect on both individuals and the society. Islam makes it obligatory on every Muslim to pay a certain "tax", called Zakat, on their accumulated wealth.

The money collected from this Zakat is to be distributed among the poor and needy. Zakat can solve the problem of poverty in the world. Consider the Zakat due on money only. Zakat is due at 2.5% on money that has been in one's possession for over a year.

Now consider this simple fact that only 600 richest individuals who possess around $1.9 trillion dollars and if these 600 richest people in the world paid Zakat, we would have had $47.5 billion dollars distributed among the poor. These are just figures to give the reader an idea of how much money, Zakat can generate.

Topic: 215

It Builds the Economy of a Nation

Private zakat collection and disbursement programs are emerging in countries as diverse as the United States, Egypt, and Indonesia. These institutions, joined at times by state-led institutions, are experimenting with powerful Islamic financial tool to achieve lasting improvements in the lives of that in poverty and in the society as a whole.

Dr. Kabir Hasan, professor of New Orleans University of USA mentioned; "If Zakat fund is collected and managed properly, it can be used to create a pull of funds, which can be used in financing development activities and can replace government expenditures." In economic terms hoarding is a crime which causes the decrease in supply of resources and resultantly prices go up therefore, Zakat is the economic tool, which discourages the hoarding of resources and encourages the smooth mobility of resources in an economy.

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Lesson No: 36

PILLARS OF ISLAM --- FASTING (ROZA)

Topic: 216

Fourth Pillar of Islam

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

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

Topic: 217

Fasting was Mandatory before Islam

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

"O you who have believed, decreed upon you is fasting as it was decreed upon those before you that you may become righteous." Hence, Fasting in the month of Ramadan is one of the 'pillars' of the Islamic faith. No more proof is required to establish its being obligatory and one denying it, denies the commandment of Allah.

In encyclopedia Britannica the author of an article 'Fasting' says, "Although the principles and methodology of Fasting varies in different cultures and nations, weather and circumstances, however, there is hardly any religion in which Fasting has not been accepted". He further writes, "Fasting is present as a religious tradition everywhere". {Encyclopedia Britannica (11th edition) Volume 10 page 193-194} In nut shell Fasting is indispensable during the month of Ramzan to become righteous}.

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Topic: 218

Saum (Roza) Refrains

A man is full of desires and interests. Every person has his own needs and extreme desires which he wants to be fulfilled at any cost. In routine life everyone likes to eat the best fruit, food and other edibles or drinks. As a routine everyone wants to sleep and wake-up at his own pleasure time. Every man has got spiritual and physical adopted habits and needs. One wants to live his life according to his own desires.

There are genuine needs and requirements also e.g. one has to eat, wear clothes, drink when thirsty, travel from place to place, make money and collect as much wealth as he can for his next generation. There is a storm of psychological desires in a personality of a person also.One wants to live as luxurious life as possible. In nut shell lust, greed, uncontrolled desires, superiority, higher status and I-am-ness rules the life of a man. To control all these compelling habits and desires, according to the commandment of Allah, Sunnah of the Prophet (S.A.W) and abide by the rules of Deen is Fasting. Fasting demands quitting everything except those acts which lead us towards righteousness.

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Topic: 219

Timings are fixed

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

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

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

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

Topic: 220

God Forgives the Sins of Roza Observers

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

"Fasting is purely for Me (S.A.W) and I (S.A.W) personally reward for Fasting". Prophet (S.A.W) once said, "this is a month of patience and reward of patience is Paradise". Hence, one is convinced to help the poor which is a great virtue.

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

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Ramadan out of sincere faith and hoping to attain Allah's rewards, then all his past sins will be forgiven." According to Al-Bukhari: The Messenger of Allah (S.A.W) said, "When the month of Ramadan starts, the gates of the heaven are opened and the gates of Hell are closed and the devils are chained." According to Imam Ahmad, Imam Nasa'i, and Imam Hakim: Abu Umamah reported:

"I came to the Messenger of Allah (S.A.W) and said: 'Order me to do a deed that will allow me to enter Paradise.'He (S.A.W) said: 'Stick to fasting, as there is no equivalent to it.' Then I came to him again and he said: 'Stick to fasting."

Topic: 221

Social Aspects of Fasting

Even from seeing the social aspects Fasting is a matchless and unique institution of Islam. It is unexampled and ever growing tree of infinite virtue. It helps in understanding the pains and suffering of the poor and the deprived. We practically understand the difficulties of those who go without food.Poverty is helped through Zakat and national economy is also boosted.

One becomes very kind hearted because once he himself goes through the hard experiences. When we turn towards righteousness ourselves and observe the rules of virtue we then refrain from sinful acts. This gives birth to a much better, co-operating and caring society. Lot of things improves at social level also.

Fasting in Ramadan enables us to master the art of mature adaptability and Time-Management. We can easily understand this point when we realize that fasting makes people change the entire course of their daily life. When they make the change, they naturally adapt themselves to a new system and schedule, and move along to satisfy the rules.

This, in the long run, develops in them a wise sense of adaptability and self-created power to overcome the unpredictable hardships of life. In nut shell Fasting is an institution for the improvement of moral and spiritual character of human being. The purpose of the fasting is to help develop self-restraint, self-purification, God- consciousness, compassion, the spirit of caring and sharing, the love of humanity and the love of God.

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Lesson No: 37

PILLARS OF ISLAM --- HAJJ

Topic: 222

Hajj is the Fifth Pillar of Islam

Out of five pillars of Islam, Hajj is the fifth pillar. Hajj is Arabic word which means 'intention' or 'making a mind'. It means to make up your mind to travel for a religious purpose which is adopted by the Muslims all over the world to go to Bait-ul-Allah shareef. These Muslims are called 'Aazmein-e-Hajj'. Islam has two types of worships, physical and wealth oriented.

The greatness of this pillar is that it is a physical worship as well as, spending the wealth also. Sincerity and righteousness, humility and humbleness, worship and obedience, sacrifice, total surrender to the will of Allah and many other sentiments and conditions which are found in our permanent prayers are found alone in Hajj. However, it is essential that to perform Hajj one should un-biasedly assess his sentiments, feelings and intentions.

One should perform every act with total sincerity and consciousness. Love for Allah must always dominate in one's every act and he must strive to achieve for which Hajj has been made a pillar of Islam.

Topic: 223

Pre-Qualifications for Hajj

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

- To perform Hajj one has to be a Muslim.
- One has to be mentally fit and not insane or suffering from any other mental disease.
- One has to be mature (Baligh).
- One has to possess enough resources to fulfil all the expenditure for travelling for Hajj, expenditures enroute and coming back. He must have enough money to look after all those who are dependent on him according to Shari'aa.
- One should not be under debt.
- One should not be guarantor to anyone. If he is a guarantor, he cannot perform Hajj till the time the guarantee is resolved.

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One should be free and not slave.

- One has to be physically fit to perform Hajj e.g. God forbid if one is blind, limping and too old etc. He can however, send somebody else for Hajj.

- The circumstances should be ideal for safe travelling e.g. if there is any war enroute and any threat to one's life then it is an exception.

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Topic: 224

Manasik-e-Hajj

Performance of Hajj follows a proper methodology and routine. There are many things included in various stages which are to be observed religiously.The usual method of performance of Hajj in performance of certain religious acts is very lengthy therefore: we will be brief about this sensitive topic. Ihraam; There is famous hadith of Prophet (S.A.W) that

"actions are based on intentions".

As taqbeer is intention of Namaz, Ihraam is also like taqbeer of Hajj. After wearing Ihraam, one totally changes from worldly conditions to spiritual conditions.There are set places called 'Meeqat' to wear Ihraam. It is unstitched dress comprising two pieces of clothes, one covering the lower portion of the body and other covering the upper portion of the body. While wearing Ihraam, some space is left on the right shoulder for doing any physical action.Tawaf means roam around the Khana Kaabah and pray from Almighty Allah.

The last piece of prayers of Tawaf is verse # 20 of Surah-e-Al-Baqarah:

"Our Lord, give us in this world [that which is] good and in the Hereafter [that which is] good and protect us from the punishment of the Fire."

Respect to Hajar-e-Aswad; It means black stone which is there forever. It is fixed in the wall of Kaabah Shareef that if we face it then Kaabah is in front of us. It is a start point to begin and end Tawaf. It is important to touch, kiss or at least wave hand to Hajar-e-Aswad when one passes by it after completing a round.

Topic: 225

Manasik-e-Hajj

Saai between Safa and Marwa; there are two famous hillocks which are no more there in their original shape however, signs are there. The Hajj performers first go to Safa and then Marwa and they pray to God for HIS mercy. As mentioned in Surah-e-Baqarah verse # 158:

"Indeed, As- Safa and Al-Marwah are among the symbols of Allah. So whoever makes Hajj to the House or performs 'Umrah- there is no blame upon him for walking between them. And whoever volunteers well - then indeed, Allah is appreciative and knowing."

Waqof-e-Arafah; on 9^{th} of Zill-Hajj all Hajj performers stay at Arafat from late afternoon till sunset. This is real Hajj. They keep praying to Almighty for HIS mercy and benevolence. Till miles and

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miles it's a beautiful scene to watch an ocean of people in the same dress who all are almost praying to God and crying also for forgiveness of their sins and they make a new promise. At this place standing near 'Jabal-e-Rahmat' the Ameer of Islam delivers Khutbah and warns them to discharge their duties. This great congregation reminds the 'Roz-e-Hashr'.

Probably this is the reason that Surah-e-Hajj starts with the concerns of 'Roz-e-Hashr'. A flood of desire is created in the hearts of the people to ask for forgiveness and mercy from Allah. This particular event leaves indelible imprints on the hearts of the people over there. Stay at Muzdalfah; after sunset people go to Muzdalfah where, the famous Mosque named 'Mashar-e-Haram' is situated. The Hajj performers stay the night here and offer prayers at dawn. Quran has also referred it as in Surah-e-Baqarah verse # 198:

"But when you depart from 'Arafat, remember Allah at al-Mash'ar al-Haram. And remember Him, as He has guided you, for indeed, you were before that among those astray."

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Topic: 226

Manasik-e-Haj

Stay at Mina; The Hajj performers stay in Mina for two to three days, they meet each other and make friendship here. There is big activity of sale and purchase here. This is the place for which the Holy Quran has said in Surah-e-Baqarah verse # 203:

"And remember Allah during [specific] numbered days. Then whoever hastens [his departure] in two days - there is no sin upon him; and whoever delays [until the third] - there is no sin upon him - for him who fears Allah. And fear Allah and know that unto Him you will be gathered."

Qurbani (Sacrifice); It reminds everyone the symbolic 'Qurbani' of Hazrat Ismaiel (A.S). In these three days stay; people invite one and another, friends, beggars and the poor for offering food.

Surah-e-Hajj verse # 28: "and mention the name of Allah on known days over what He has provided for them of [sacrificial] animals. So eat of them and feed the miserable and poor." Halaq-e-Raas (Hair cut); After 'Qurbani' the Hajj performers get their hair cut. Quran says in Surah-e-Al-Baqarah verse # 196:

"And do not shave your heads until the sacrificial animal has reached its place of slaughter."

Rammi; In the plain of Mina there are three statues which are symbolically taken as 'satins'. People throw pebbles (small stones) on them with full force and hatred. This reminds the occasion when satin tried to mislead Hazrat Ibrahim (A.S) when he (A.S) was going to obey the orders of Almighty Allah. The Hajj performers pray also.

Topic: 227

How to teach 'Five Pillars of Islam'

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

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The students who reached the age of offering Namaz should be taken to the nearest Mosque and congregation prayers should be offered. Likewise they should be thoroughly taught about fasting and various terminologies for fasting. These pillars should also be practically demonstrated. Incentives should be kept for those who resort to real practice. They must be advised to respectfully and obediently advise their parents to pay Zakat if they are not doing it already.

The students must be advised to seek advice from home or from the teacher if they have any queries about various pillars in their mind. The teachings of pillars of Islam must put it in their minds as to what's the difference between sin and righteousness. They should be taught in a way that they remain regularly conscious to refrain from committing a minor or a major sin.

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Lesson No: 38

BELIEF LIFE AFTER DEATH

Topic: 228

Belief in Life after Death

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

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

Topic: 229

Life after Death

Man is placed on earth only for a very short time. There, he will be tested, trained and then passed over to the Hereafter where he will stay forever. There is a direct relation between conduct on earth and the life beyond.

The afterlife will be one of rewards and punishments which are commensurate with earthily conduct. Surah-e-Ankaboot verse # 64 reads as:

"And this worldly life is not but diversion and amusement. And indeed, the home of the Hereafter - that is the [eternal] life, if only they knew."

Faith in life after death is one of the six fundamental beliefs required of a Muslim to complete his faith.

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Rejecting it renders all other beliefs meaningless.

Topic: 230

Vices and Virtues

The vices are bad qualities, bad characteristics, demerits or weaknesses of human character which bring down human and make them as the worst of God's creations. . The possessors of these vices have been threatened by the Quran with painful punishment especially in the Hereafter. The virtues are good qualities, good characteristics, merits or strengths of human character which raise human beings' status above all other creatures and make them best of God's creations. Many rewards have been promised in this world as well as in the next world for those who possess these virtues. Surah-e-Hud verse # 112 reads as:

"So remain on a right course as you have been commanded, [you] and those who have turned back with you [to Allah], and do not transgress. Indeed, He is seeing of what you do."

- **A verse about anger:**

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

- **About wealth:**

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

- **About the virtues:**

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

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Topic: 231

Day of Judgment

As justice is the main concern of Islam it is necessary that people should get justice in this world and the world hereafter. It sounds natural and logical that everyone should reap what he has sown. One should receive the fruit of his deeds. If one has sown flowers he should pluck flowers. If one has sown thorns he should pick thorns. Virtues breed virtues and vices breed vices. Surah-e-Al-Jumma'ath verse # 8 which reads as:

"Say, "Indeed, the death from which you flee - indeed, it will meet you.

Then you will be returned to the Knower of the unseen and the witnessed, and He will inform you about what you used to do.Surah-e-Zummar verse # 68-70 which read as:

"And the Horn will be blown, and whoever is in the heavens and whoever is on the earth will fall dead except whom Allah wills Then it will be blown again, and at once they will be standing, looking on. And the earth will shine with the light of its Lord, and the record [of deeds] will be placed, and the prophets and the witnesses will be brought, and it will be judged between them in truth, and they will not be wronged. And every soul will be fully compensated [for] what it did; and He is most knowing of what they do."

Surah-e-Isra verse # 13-14 which read as:

"And [for] every person We have imposed his fate upon his neck, and and We will produce for him on the Day of Resurrection a record which he will encounter spread open. [It will be said], "Read your record. Sufficient is yourself against you this Day as accountant."

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Topic: 232

Heavens and Hell

The worldly life which was given to test and separate the righteous and wrongdoers as Allah mentions it in Surah-e-AL-Mulk verse # 2 which reads as: "[He] who created death and life to test you [as to] which of you is best in deed - and He is the Exalted in Might, the Forgiving" Heaven or Hell is the reward or punishment respectively as Allah says in Surah-e-Nahal verse #

97 reads as: "Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do."

- **Description of Heaven in**

Surah-e-Al-Imran verse # 15 reads as:

"Say, "Shall I inform you of [something] better than that? For those who fear Allah will be gardens in the presence of their Lord beneath which rivers flow, wherein they abide eternally, and purified spouses and approval from Allah. And Allah is Seeing of [His] servants."

- **Description of Hell in**

Surah-e-Ibraheem verse # 15-17 reads as:

"And they requested victory from Allah, and disappointed, [therefore], was every obstinate tyrant. Before him is Hell and he will be given a drink of purulent water? He will gulp it but will hardly [be able to] swallow it. And death will come to him from everywhere, but he is not to die. And before him is a massive punishment."

Topic: 233

How to Teach 'Belief in Life after Death

In this extremely busy day to day life, one usually, almost forgets about life after death. If one reads the Holy Quran it becomes crystal clear that there is another life waiting for us which will be endless. The Prophet (S.A.W) also mentioned a number of times, in various ways to get prepared for the life hereafter. Quranic verses and ahadith should be quoted to the students to ensure that they believe in it from the core of their heart.

It is also advisable that even in the other lectures small little running references should be given to the students to keep refreshing this undeniable fact. It must be stressed that righteousness is the ultimate

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aim of a Muslim and then the mercy and forgiveness of God is with him. It is very obvious even at physical level that virtue is reciprocated by virtue and vice is reciprocated by vice. Virtue wins paradise and sin earns hell.

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Lesson No: 39

USSWA-E-HASSNA

Topic: 234

Usswa-e-Hassna

Prophet (S.A.W), messenger of Allah was an ideal human being who had been sent by God to teach all that is required by human being. Therefore we learn from Prophet Muhammad (S.A.W) how to develop morals and good character. Prophet Muhammad (S.A.W) was truthful and honest and people trusted Him (S.A.W) because He (S.A.W) earned their trust. He (S.A.W) did not lie or cheat and always kept His (S.A.W) promise. He (S.A.W) earned the title of: As-Sadiq, Al- Ameen (The one who is truthful and the one to be trusted).

A person does not get to that level by words, His (S.A.W) actions and His (S.A.W) character must be such that people would believe what He (S.A.W) says and would trust his word. Surah-e-Al-Qalam verse # 4 which reads as:

"And indeed, you [Muhammad] are of a great moral character."

Surah-e-Al-Ahzab verse # 21 which reads as:

"There has certainly been for you in the Messenger of Allah an excellent pattern for anyone whose hope is in Allah and the Last Day and [who] remembers Allah often."

Topic: 235

Charity to Deserving

Surah-e-Al-Baqarah verse # 254 reads as: "O you, who have believed, spend from that which We have provided for you". Surah-e-Al-Baqarah verse # 262 reads as:

"Those who spend their wealth in the way of Allah and then do not follow up what they have spent with reminders [of it] or [other] injury will have their reward with their Lord, and there will be no fear concerning them, nor will they grieve."

Surah-e-Al-Baqarah verse # 273 reads as: "[Charity is] for the poor who have been restricted for the cause of Allah, unable to move about in the land. An ignorant [person] would think them self-sufficient because of their restraint, but you will know them by their [characteristic] sign. They do not ask people persistently [or at all]. And whatever you spend of good - indeed, Allah knows of it."According to Al-Bukhari; narrated by Abu Huraira (R.A): A man asked the Prophet (S.A.W), "O Allah's Messenger (S.A.W)! What kind of charity is the best?" He (S.A.W) replied. "To give in charity when you are

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healthy and greedy hoping to be wealthy and afraid of becoming poor. Don't delay giving in charity till the time when you are on the death bed when you say, 'Give so much to so-and-so and so much to so-and so,' as at that time the property is not yours but it belongs to so-and-so (i.e. your inheritors).

"According to Al-Bukhari; narrated by ibn-e-Wahab (R.A): I heard the Prophet (S.A.W) saying, "O people! Give in charity as a time will come upon you when a person will wander about with his object of charity and will not find anybody to accept it, and one (who will be requested to take it) will say, "If you had brought it yesterday, Iwould have taken it, but today I am not in need of it."

Topic: 236

Truthfulness

Islam is a religion which is guiding its followers in each and every step of their lives. Most of the Islamic teachings are based on some secrets that lead to very happy, peaceful and secure life. Truthfulness is another such great type of Islamic character. Truthfulness and avoidance of lie are two basic characters of a true Muslim. As Allah says in Surah-e-Toubah verse # 119:

"O you who have believed, fear Allah and be with those who are true."

Our Prophet Muhammad (S.A.W) has so many times emphasized on this great quality. He (S.A.W), himself is a big example of truthfulness and this is one of the reason of His (S.A.W) popularity before the light of Islam. The people of Koraish called Him (S.A.W) 'Sadiq' and 'Ameen'.

According to Muslim; narrated by Abdullah bin Masoud (R.A): The Prophet (S.A.W) said, "Truthfulness leads to righteousness and righteousness leads to Paradise. A man will keep speaking the truth and striving to speak the truth until he will be recorded with Allah as a siddeeq (speaker of the truth). Lying leads to wickedness and wickedness leads to Hell fire. A man will keep telling lies and striving to tell lies until he is recorded with Allah as a liar."

Truthfulness includes being truthful towards Allaah by worshipping Him sincerely; being truthful towards one's own soul by making it adhere to the laws of Allah; and being truthful with people in one's words and by keeping one's promises, and in dealings such as buying, selling and marriage, so there should be no deceiving, cheating, falsifying or withholding of information. In nut shell a person should be the same on the inside and the outside.

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Topic: 237

No Back-Biting

Gheebah or backbiting means speaking about a Muslim in his absence and saying things that he would not like to have spread around or mentioned. The important aspect of Islam is to perfect the human character therefore, ethics is an integral part of Islam and if it is to be taken out of the character of a Muslim, then one can easily presume that the Muslim does not practice Islam in the true sense of the matter. When it comes to ethics, Islam has given guidelines about almost every ethical matter that should concern a Muslim.

One of such matters is the most commonly and casually performed act of backbiting. Among the more sophisticated and learned people, backbiting might be a detested vice, however, the masses are unfamiliar with its curse and continue on doing it without any eye on the implications. According to Muslim; It was narrated from Abu Hurayrah (R.A) that the Messenger of Allah (S.A.W) said: "Do you know what gheebah (backbiting) is?" They said,

"Allah and His Messenger know best." He said, "Saying something about your brother that he dislikes."

It was said,

"What if what I say about my brother is true?" He said, "If what you say is true then you have backbitten about him, and if it is not true, then you have slandered him."

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

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Topic: 238

Honouring the Promises

One of the virtues talked about in the Holy Quran is keeping of the Promise or Covenant. It has been mentioned as one of the special and distinct features of the faithful Muslims. Breaking of promise or breach of a covenant has been called therein as one of the habits of the polytheist (Mushrikeen) and hypocrite (Munafeqeen). Fulfillment of the promise is necessary. Similarly when an oath is taken, it should be redeemed. But this fulfillment of promise or the redeeming of the oath and pledges is necessary when the dealing is legitimate and concerns truth, otherwise honouring the promise in connection with something sinful and disobedience to Allah has no value, and there is no importance of oath in sin. Allah commands in the Holy Quran in Surah-Az-Zummar verse # 20:

"But those who have feared their Lord - for them are chambers, above them chambers built high, beneath which rivers flow. [This is] the promise of Allah. Allah does not fail in [His] promise."

Surah-e-Hajj verse # 47:

"But Allah will never fail in His promise."

God Almighty has also commanded us that those who fulfill their promise are righteous and good people. Surah-e-Al-Baqarah verse # 177:

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

True believers are really those who fulfill their promises. Quran commands in Surah- e-Al-Momenoon verse # 8:

"And they who are to their trusts and their promises attentive"

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

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Lesson No: 40

USSWA-E-HASSNA

Topic: 239

Forgiveness & No Revenge

Just as it is important to believe in God's mercy and forgiveness, it is also necessary to base human relations on forgiveness. We cannot expect God's forgiveness unless we also forgive those who do wrong to us. Forgiving each other, even forgiving one's enemies is one of the most important of Islamic teaching. Surah-e-Al-Shuraa verse # 37:

"And those who avoid the major sins and immoralities, and when they are angry, they forgive."

Surah-e-Al-Shuraa verse # 40:

"And the retribution for an evil act is an evil one like it, but whoever pardons and makes reconciliation - his reward is [due] from Allah. Indeed, He does not like wrongdoers." Surah-e- An-Nahl verse # 126: "And if you punish [an enemy, O believers], punish with an equivalent of that with which you were harmed. But if you are patient - it is better for those who are patient."

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

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

For thirteen years, the people of Mecca had taunted and mocked at Him (S.A.W), and abused Him (S.A.W) bitterly. Yet, when He (S.A.W) conquered Mecca, He (S.A.W) did not take any revenge from anyone. Even Abu-Syfiyan, who had fought many battles against Him (S.A.W), was forgiven. Anyone

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who took refuge in his house was also forgiven. At the end Prophet (S.A.W) said, 'You all are free today'.

Wahshy, who had murdered Prophet's (S.A.W) uncle Hazrat Hamza (R.A) he had forgiven him also. It was He (S.A.W), who never took revenge from anyone for personal reasons and forgave even His (S.A.W) bitterest enemies.

Topic:240

Preaching

Preaching means to spread the message of Allah i.e. the message of faith. It is not an easy task and requires manifold and multi-dimensional requirements, means and efforts. One has to face many unpleasant situations also. During the time of Prophet (S.A.W) the non-believers were practising different believes and were very firmly attached to those believes. It was almost an un- manageable challenge to put them on the right track.

The House of Allah was full of Idols and there was no dearth of worshipers of Idols. They were rigid, stubborn, blind followers, hostile, revengeful and non-forgiving. They were also well to do and possessed physical power also. Under those circumstances the last Messenger of Allah, Hazrat Mohammad (S.A.W) had to preach Islam. Well! He (S.A.W) was equipped with all the virtuous qualities and guidance and protection of Allah. Allah desired Him (S.A.W) to preach HIS name and HIS orders.

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

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

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to very hostile paces also and conveyed the message of Allah. Preaching in Mecca and places like Taif was really an up-hill task.

Ultimately He (S.A.W) created a group of 'Sahabah' who were always there with their true willingness to love and assist the Prophet (S.A.W). It is our Prophet (S.A.W) who spread Islam in the whole world in today there is no corner of the world from where the sound of Azan does not rise. He (S.A.W) had an un-exampled way of preaching. Once lot of people were sitting in His (S.A.W) company when He (S.A.W) said, "if a canal flows in front of the doors of anyone of you and you take bath five times a day in it do you think, any dirt will remain on your body?" All

'Sahabah' said, no. Prophet (S.A.W) then said, "Five Prayers are exactly like this and Allah forgive you for these prayers."Hazrat Abu-Zarr Ghafari states that in autumn he (R.A) was accompanied with Prophet (S.A.W).

The dried leaves were automatically fallen down. The Prophet (S.A.W) held two branches of a tree and shook them heavily. Countless leaves dropped on the Earth. Hazrat Abu-Zarr (R.A) says that addressing him (R.A) Prophet (S.A.W) said, "When a Muslim offers Prayers exclusively for Allah his sins are pardoned as the leaves from this tree fell down." Prophet (S.A.W) preached the Deen throughout His (S.A.W) life by practical demonstration which was impressing for the people and then they embraced Islam. Like this a very strong number of people, called 'Sahabah' came into being who assisted the Prophet (S.A.W) for preaching Islam in the far flung areas. Allhamdo-lil-Allah we are Muslims because of that.

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Topic: 241

Good Behaviour

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

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

Quran says in Surah-e-Al-Anbia verse # 107:

"And We have not sent you, [O Muhammad], except as a mercy to the worlds." Quran says in Surah-e-Al-Anbia verse # 107:

"And We have not sent you, [O Muhammad], except as a mercy to the worlds."

Surah-e-Al-Imran verse # 159:

"So by mercy from Allah, [O Muhammad], you were lenient with them. And if you had been rude [in speech] and harsh in heart, they would have disbanded from about you. So, pardon them and ask forgiveness for them and consult them in the matter. And when you have decided, then rely upon Allah. Indeed, Allah loves those who rely [upon Him]."

Once a person came with the intentions to take His (S.A.W) life but when he saw Him (S.A.W) he became so nervous that his hands shivered and his sword fell on the ground. The Prophet

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(S.A.W) picked up his sword, could kill him but very politely He (S.A.W) forgave him. He (S.A.W) was equally kind to birds and animals as well. Once a companion picked up some small birds from a nest and the big birds started making noise. The Prophet (S.A.W) asked to who has done it, on this the companion who had brought the small bird kept them back in the nest and the big bird became very happy.

He (S.A.W) loved children as well. Once He (S.A.W) kissed Hazrat Hassan (R.A) in the presence of a villagers named 'Aqraa-bin-Haabis'. Seeing this he said he had ten children but he has never loved them like this. The Prophet (S.A.W) looked towards him and said, "if one is not kind to others, he never gets kindness." He (S.A.W) also said,"the one who does not love small children, is not from us."

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Topic: 242

Patience

Life is a combination of happiness and worries, pleasures and displeasures, goods and bads, vices and virtues, tests and turmoils and war and peace throughout. However, Allah is always there and the Prophet (S.A.W) has physically gone through many turmoils as He (S.A.W) was the last messenger of Allah and He (S.A.W) was given a big task to preach Islam. If we just have a look on Prophet's (S.A.W) own life, we come to know that there is hardly any hardship through which He (S.A.W) had not gone. He (S.A.W) was born orphan, lost His (S.A.W) mother at the age of 6 years in a far flung area. He (S.A.W) was brought up by His (S.A.W) grand father and uncle and He (S.A.W) was never a very wealthy man. The Prophet-hood had not dawned as yet and the society of Mecca was full of evils. There were lot of unbearable things in the society. Even at that time He (S.A.W) used to go cave of Hirra, to avoid evils and dislikings of the society and pray to God Almighty with total concentration. Ultimately the Wahi came and Prophet-hood started. When Prophet (S.A.W) started to complete the divine task that is to preach Islam He (S.A.W) had to suffer, torture and persecution at the hands of the Koraish but He (S.A.W) never trembled or left His (S.A.W) mission.Hardships and ease are a trial for you. Everything Allah chooses for you; from good or evil, is for your benefit.

Whatever occurred to you could not have missed you and what missed you could never have reached you. Rewards are only for those who are patient with the Decree of Allah. Surah-e-Al- Imran verse # 146:

"Allah surely loves those who are the Sabireen (patient)."

Surah-e-Baqarah verse # 155-156:

"And We will surely test you with something of fear and hunger and a loss of wealth and lives and fruits, but give good tidings to the patient, Who, when disaster strikes them, say, "Indeed we belong to Allah , and indeed to Him we will return.

" Surah-e-An-Nahl verse # 42:

"[They are] those who endured patiently and upon their Lord relied." Surah-e-Ar-Rome verse # 60: "So be patient. Indeed, the promise of Allah is truth. And let them not disquiet you who are not certain [in faith]."

Surah-e-Ar-Raad verse # 24: "Peace be upon you for what you patiently endured. And excellent is the final home. "Surah-e-Al-Zummar verse # 10: "Indeed, the patient will be given their reward without

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account. " Keeping in view the messages of Allah, the Prophet (S.A.W) faced everything and demonstrated unexampled patience. The Koraish taunted and mocked at Him (S.A.W), physically handled Him (S.A.W) and abused Him (S.A.W).

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

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Lesson No: 41

USSWA-E-HASSNA

Topic: 243

Steadfastness

Steadfastness means to believe in what one believes whatever the circumstances may be. It means to bear all odds, difficulties, tortures and oppositions and yet keep walking on the straight path. Allah Almighty also promises to reward for steadfastness to Islam. In Surah-e-Haa-Meem verse # 30-32:

"Indeed, those who have said, "Our Lord is Allah" and then remained on a right course - the angels will descend upon them, [saying], "Do not fear and do not grieve but receive good tidings of Paradise, which you were promised. We were your allies in the worldly life and in the Hereafter. And you will have therein whatever your souls desire, and you will have therein whatever you request as accommodation from a [Lord who is] Forgiving and Merciful."

Surah-e-Al-Imran verse # 159-160:

"And when you have decided, then rely upon Allah. Indeed, Allah loves those who rely [upon Him] If Allah should aid you, no one can overcome you; but if He should forsake you, who is there that can aid you after Him? And upon Allah let the believers rely."

For a Muslim everything is found in the Holy Quran and life of the Prophet (S.A.W). Steadfastness is no exception to the life of our Prophet (S.A.W). He (S.A.W) spent His (S.A.W) sole life in odds but He (S.A.W) never deviated from the path that had been told to Him (S.A.W) by God Almighty. He (S.A.W) left commendable and unmatched examples of steadfastness in His (S.A.W) life. That is the ideal for us to follow. For thirteen long years the way He (S.A.W) was treated in Mecca, only He (S.A.W) could bear.

Threats, humiliation, tortures, lust, house arrest, in nut shell nothing was left by the non-believers to compel Him (S.A.W) to deviate steadfastness. It is a very famous incidents that a delegation of influential people came to His (S.A.W) uncle who had brought Him (S.A.W) up, and forced him in a threating way to tell the Prophet (S.A.W) to stop preaching. At this the uncle called Him (S.A.W) and put Him (S.A.W) in picture about the threat etc. At this the steadfastness of Prophet (S.A.W) as a reaction will remain indelibly imprinted on the face of the time till the last day.Responding to the conversation of His (S.A.W) uncle He (S.A.W) said, "If these non-believers keep the Sun on my (S.A.W) right palm and Moon on my (S.A.W) left palm still I (S.A.W) will not

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quiet preaching." This is an ideal example of steadfastness. In battle of Badar His (S.A.W) very small force had won the war against a big and well equipped army. It was nothing but His (S.A.W) steadfastness. In the battle of Uhad in-spite of the difficult situation and war wounds, He (S.A.W) still remained steadfast. In the battle of Trench people had crumbled but He (S.A.W) remained just normal and steadfast. At the time of Treaty of Hudhabia, He (S.A.W) again displayed excellent steadfastness and unexampled farsightedness. The terrible situation of battle of Tabooq is either not a small example.The conspiracies of the hypocrites, arrows of concocted blames and many other fake blames could not de-track the Prophet (S.A.W). He (S.A.W) faced all these oppositions, tests and storms standing steadfast like a strong mountain. But this was all for virtue and righteousness and this is the lesson for us.

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Topic: 244

Sincerity and Piety

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

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

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

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

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

Topic: 245

Justice and Kindness

Kindness (Ehsan) means that vice should not be reciprocated by vice, rather should be neglected or forgiven. It also means that effort should be made to take lead in doing something good and virtue should be reciprocated by virtue. It also means that anything which is done should be done in the best possible manner. Kindness and justice are inseparably welded together. Justice is the master of virtues and the course to peace.

Islam has glorified justice and encouraged it through numerous texts of the Quran and the Sunna. Surah-e-Nahl verse # 90: "Indeed, Allah orders justice and good conduct (Ehsan) and giving to relatives and forbids immorality and bad conduct and oppression. He admonishes you that perhaps you will be reminded." Surah-e-Al-Anaam verse # 152: "And do not approach the orphan's property except in a way that is best until he reaches maturity. And give full measure and weight in justice. We do not charge any soul except [with that within] its capacity. And when you testify, be just, even if [it concerns] a near relative. And the covenant of Allah fulfill. This has He instructed you that you may remember."

Surah-e-Al-Maidha verse # 8:

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

Surah-e-Al-Qasas verse # 77:

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

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track. Justice and kindness are sources of peace and development as well. The best shape of kindness and justice is kind behavior. Forgive someone even if he does something wrong. If someone performs virtue with you try to perform better virtue than him or at least don't leave justice and kindness under any circumstances. If someone performs an act of vice which can create encouragement of cruelty then the matter should be handed over to the court so that the other people remain safe. We can say that justice gets the first importance in the society and Allah also desires that. The foundation of universal system is based on this and through justice human society can stay comfortable.

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Topic: 246

How to teach 'Usswa-e-Hassna' (Grade 1-4 & 5-8)

Usswa-e-Hassna is the most important topic which requires tremendous hard work for teaching the students. Once you become teacher you must thoroughly study whole life of Prophet (S.A.W) (Seerat-un-Nabi). There is no good or virtous thing which is not there in the life of prophet (S.A.W). When you are teaching them the subjects like following, make sure that first you give the definition and never forget to give examples. charity to deserving,

- truthfulness,
- no back biting
- Honouring the promises
- Forgiveness / no revenge
- Preaching
- Good behavior
- Patience
- Steadfastness
- Sincerity and Piety
- Justice and kindness

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

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Lesson No: 42

MUSLIM SCIENTIST

Topic: 247

Muslim Scientists Al-Berooni

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

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

In this book, he has discussed the rotation of the earth and has given correct values of latitudes and longitudes of various places. He has also made considerable contribution to several aspects of physical and economic geography in this book. His other scientific contributions include the accurate determination of the densities of 18 different stones. He also wrote the Kitab-al- Saidana, which

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is an extensive materia medica that combines the then existing Arabic knowledge on the subject with the Indian medicine. His book the Kitab-al-Jamahir deals with the properties of various precious stones. He was also an astrologer and is reputed to have astonished people by the accuracy of his predictions. He developed a method for trisection of angle and other problems which cannot be solved with a ruler and a compass alone. Al-Berooni discussed, centuries before the rest of the world, the question whether the earth rotates around its axis or not. He was the first to undertake experiments related to astronomical phenomena. His scientific method, taken together with that of other Muslim scientists, such as Ibn al-Haitham, laid down the early foundation of modern science he was the first to undertake experiments related to astronomical phenomena. His scientific method, taken together with that of other Muslim scientists, such as Ibn al-Haitham, laid down the early foundation of modern science. He ascertained that as compared with the speed of sound the speed of light is immense. He explained the working of natural springs and artesian wells by the hydrostatic principle of communicating vessels.

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

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Topic: 248

Muslim Scientists Mousa Al-Kharzmi

Al-Khwarizmi was one of the greatest mathematicians ever lived. He was born in 780 A.D in Russia in an area which was then known as Kharzm which is know called 'Kheav'. He died in 850 A.D. He was the founder of several branches and basic concepts of mathematics. He is also famous as an astronomer and geographer.Al-Khwarizmi influenced mathematical thought to a greater extent than any other medieval writer. He is recognized as the founder of Algebra, as he not only initiated the subject in a systematic form but also developed it to the extent of giving analytical solutions of linear and quadratic equations.

The name Algebra is derived from his famous book Al-Jabr wal-Muqabilah. He developed in detail trigonometric tables containing the sine functions, which were later extrapolated to tangent functions. Al-Khwarizmi also developed the calculus of two errors, which led him to the concept of differentiation. He also refined the geometric representation of conic sections.

The influence of Al-Khwarizmi on the growth of mathematics, astronomy and geography is well established in history. His approach was systematic and logical, and not only did he bring together the then prevailing knowledge on various branches of science but also enriched it through his original contributions. He synthesized Greek and Hindu knowledge and also contained his own contribution of fundamental importance to mathematics and science. He adopted the use of zero, a numeral of fundamental importance, leading up to the so-called arithmetic of positions and the decimal system. His pioneering work on the system of numerals is well known as "Algorithm," or "Algorizm." In addition to introducing the Arabic numerals, he developed several arithmetical procedures, including operations on fractions.In addition to an important treatise on Astronomy, Al-Khwarizmi wrote a book on astronomical tables. Several of his books were translated into Latin in the early 12th century by Adelard of Bath and Gerard of Cremona. The treatises on Arithmetic, Kitab al-Jam'a wal-Tafreeq bil Hisab al-Hindi, and the one on Algebra, Al-Maqala fi Hisab-al Jabr wa-al-Muqabalah, are known only from Latin translations. It was this later translation which introduced the new science to the West "unknown till then." This book was used until the sixteenth century as the principal mathematical text book of European universities. His astronomical tables were also translated into European languages and, later, into Chinese.

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The contribution of Al-Khwarizmi to geography is also outstanding. He not only revised Ptolemy's views on geography, but also corrected them in detail. Seventy geographers worked under Khwarizmi's leadership and they produced the first map of the globe (known world) in 830 C.E. Caliph Mamun-al-Reashid had established a science academy called 'Bait-ul-Hikmat'.

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

Topic: 249

Muslim Scientists Ibn-ul-Haytham

Abu Ali Hasan Ibn al-Haitham was one of the most eminent physicists, whose contributions to optics and the scientific methods are outstanding. Known in the West as Alhazen, Ibn al-Haitham was born in 965 C.E. in Basrah and lived till 1035, and was educated in Basrah and Baghdad. Thereafter, he went to Egypt, where he was asked to find ways of controlling the flood of the Nile. He also travelled to Spain and, during this period, he had ample time for his scientific pursuits, which included optics, mathematics, physics, medicine and development of scientific methods on each of which he has left several outstanding books.He made a thorough examination of the passage of light through various media and discovered the laws of refraction. He also carried out the first experiments on the dispersion of light into its constituent colours. His book Kitab-al-Manadhir was translated into Latin in the middle Ages, as also his book dealing with the colours of sunset. He dealt at length with the theory of various physical phenomena like shadows, eclipses, the rainbow, and speculated on the physical nature of light.He is the first to describe accurately the various parts of the eye and give a scientific explanation of the process of vision. He also attempted to explain binocular vision, and gave a correct explanation of the apparent increase in size of the sun and the moon when near the horizon. He is known for the earliest use of the camera obscura. He contradicted Ptolemy's and Euclid's theory of vision that objects are seen by rays of light emanating from the eyes; according to him the rays originate in the object of vision and not in the eye. Through these extensive researches on optics,he has been considered as the father of modern Optics. The Latin translation of his main work, Kitab-al-Manadhir, exerted a great influence upon Western science e.g. on the work of Roger Bacon and Kepler.

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It brought about a great progress in experimental methods. His research in catoptrics centred on spherical and parabolic mirrors and spherical aberration. He made the important observation that the ratio between the angle of incidence and refraction does not remain constant and investigated the magnifying power of a lens.

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

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

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Topic: 250

Muslim Scientists Jabber Bin Hayyan

Abu Musa Jabir ibn Hayyan was born in 721 in Kufah,Iraq. He is known as the father of Arab chemistry. He was an Arabic doctor and chemist. Jabber was the one who laid the foundations for modern scientific chemistry. He studied under the great teacher Imam Jaffar Al-Sadiq. Jabir ibn Hayyan is widely considered as the father of Chemistry but he was also an astronomer, pharmacist, physician, philosopher and engineer.

He is credited for the discovery of nineteen different substances which we call element in modern chemistry. He was the first person to introduce the experimental method in chemistry. Jabir perfected the use of various chemical processes used in the modern chemistry laboratory, such as distillation, crystallization and sublimation etc. Using some of those methods he produced concentrated acetic acid from vinegar. He synthesized hydrochloric acid by heating salt and sulfuric acid and nitric acid byheating with sulfuric acid. By mixing hydrochloric acid with nitric acid he invented a supper acid called 'aqua regia' which could dissolve even gold.

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

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

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divided into several categories. The 112 books dedicated to vizier of Khalifa Harun al-Rashid include the Arabic version of the Emerald Tablet, an ancient work that is the foundation of the "spiritual" alchemy.

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

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Lesson No: 43

MUSLIM SCIENTIST

Topic: 251

Ommar Khayyam

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

Later on, he studied under Imam Mowaffaq Nishapuri, who was considered one of the greatest teachers of the Khorassan region. Khayyam had notable works in geometry, particularly on the theory of proportions. He was a Persian polymath, mathematician, philosopher, astronomer, physician, and poet. He wrote treatises on mechanics, geography, and music. The treatise of Khayyam can be considered as the first treatment of parallels axiom which is not based on petition principle but on more intuitive postulate. Khayyam refutes the previous attempts by other Greek and Persian mathematicians to prove the proposition. And he refused the use of motion in geometry. Khayyam was the mathematician who noticed the importance of a general binomial theorem. The argument supporting the claim that Khayyam had a general binomial theorem is based on his ability to extract roots.Khayyam was part of a panel that introduced several reforms to the Persian calendar. On March 15, 1079 A.D. Sultan Malik Shah, accepted this corrected calendar as the official Persian calendar. Khayyam's poetic work has eclipsed his fame as a mathematician. He has written about a thousand four-line verses or quatrains. In the English-speaking world, he was introduced through the Rubáiyát of Omar Khayyam which is rather free-wheeling English translations by Edward FitzGerald (1809-1883). Khayyam's personal beliefs are discernible from his poetic oeuvre. In his own writings, Khayyam rejects strict religious structure and a literalist conception of the afterlife. Khayyam taught for decades the philosophy of Avicenna, especially in his home town Nishapur, till his death.

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Khayyam, the philosopher can be understood from two rather distinct sources. One is through his Rubaiyat and the other through his own works in the light of the

Intellectual and social conditions of his time. As a mathematician, Khayyam has made fundamental contributions to the Philosophy of mathematics especially in the context of Persian Mathematics and Persian philosophy with which, most of the other Persian scientists and philosophers such as Biruni, and Tusi are associated. Omer Khayyam passed away on December the 4th 1131 in Nishapur, Persia now known as Iran.

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Topic: 252

Bu-Ali Seena

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

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

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

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Topic: 253

Yakoob Al-Kindi

Yaqub Ibn Ishaq al-Kindi was born in 800 in Iraq, Kufa which was a place for Arab customs and learning in the 9th century. This was the ideal place for him to get the most excellent education at that time. Al Kindi belonged to the Royal Kindah tribe which derived from the southern Arabia. Their descendants continued to hold famous court positions in Muslim times. In addition to that, His father was the governor of Kufa and his grandfather was the former governor of Kufa. He soon completed his studies in Baghdad and was also patronized by al Mamun and al Mu'tasim who were Abbasid Caliphs. Al-Mamun had selected him to work at a recognized centre for Greek philosophical and scientific texts translation in Baghdad known as House of Wisdom. Moreover, Al Kindi was acknowledged for his gorgeous calligraphy and was also working as a calligrapher. His fame and position had faded away after the accession of Al Mutawakkil. However, after he died in 873A.D. his philosophical works fell into darkness and were even missing to later Islamic historians and intellectuals.

He was a specialist in different fields of profession. His contribution in Philosophy was to make the Greek ideas more available and acceptable to the Muslim world. He had also translated many significant texts. Moreover, he was a superior chemist and an adversary of alchemy. He resisted the thought that base metals can be altered to valuable metals. In the field of mathematics, he wrote four volumes on the Use of Indian Numerals which helped to bring the Indian numeration system to the west and Middle East.

He had even written fifteen treatises on Music theory but sadly, only five had survived. Also, he had written 32 books on medicine, 22 books on medicine and philosophy each, 9 books on logic and 12 books on physics. Al-Kindi's power on expansion of science and philosophy was noteworthy in the revitalization of sciences in that time.During the Middle Age, Cardano believed that Al-kindi was one of the twelve supreme minds. His efforts led to advance progress of a range of subjects for years, especially physics, medicine, mathematics and music.

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Topic: 254

How to teach 'Muslim Scientists

When you as a teacher, teach the subject to junior and the senior grade don't loose sight of the fact that it's a highly technical subject, though very interesting. It can be boring if it is taught in a stereo type style. It should be insisted that the universe of knowledge has no limits and there are thousands of things to be studied. The lower grade should be taught in a story type style and the senior grade should be taught with reasonable maturity. It can be made interesting for the students if taught in a nice, polite and with smiling face delivery.

You must keep in mind those centuries before there was so much of inquisitiveness and interest to learn and carry out new experiments. The focal message should be kept in mind to convey that if those people, centuries ago, without any luxurious resources could carry out research and write hundreds of books ranging from Mathematics to Poetry, why we can't do it today when we have tremendous resources at our disposal.

It must be kept in mind that students remember the names of personalities and their most important work and specialty. Obviously it's not possible for the students of this level to remember difficult names of all the books and all the subjects therefore; the motivation should be there to fascinate them that people can work to that extent. It should be another source of pride for them that all scientists were Muslims and they did decades of centuries before which people are trying to do now.

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Lesson No: 44

HAQOOQ-UL-ALLAH

Topic: 255

Haqooq-ul-AllahOneness and worship only HIM

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

Topic: 256

Love for Allah

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

Topic: 257

Remain attached to Pillars of Islam

To love Allah and be thankful to HIS kindness, a true believer remains closely attached with the pillars of Islam. In addition to that to have good morals, character, ethics and good social acts are also liked by

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Almighty Allah. Islam has given a complete code of worship in the form of five basic pillars including Toheed, Namaz, Fasting, Zakat and Hajj. One must offer regular prayers five times in a day and night and recite the Holy Quran also. Allah Almighty says in Surah-e-Az- Zurriyat verse # 56: "And I did not create the jinn and mankind except to worship Me." As per the Quranic order, praying to Allah is basic cause of our creation. Namaz stands first among the pillars of Islam as Prophet (S.A.W) also said that Namaz is the Key of Paradise and after the belief on Allah and the Messenger, Namaz is the most loved act by Allah.That is why, a number of times Quran has insisted upon offering Namaz. Zakat is a wealthy prayer.When Zakat is paid; the wealth becomes pure and perfuming. In Surah-e-Touba eight purposes of Zakat have been explained. Those who deserve Zakat include the needy, the poor, the masakeen, servants of Islam, those who have embraced Islam recently, slaves, debtors and travelers etc. It creates a better society also. One must strictly resort to fasting. It is such a worship in which there is no hypocrisy or just false demonstration. God Almighty has said that fasting is for HIM and HE will reward for this HIMSELF. One can imagine the importance of fasting that when Ramzan-ul-Mubarik comes, the doors of Hell are closed and doors of Paradise are opened and satin is chained. On the day of resurrection, out of eight doors of Paradise, one door will be exclusive for the once who have been fasting. Haaj is the next pillar which is physical and wealth spending prayer. It is compulsory on every Muslim once in a life if he can afford it. Prophet (S.A.W) said if one performs Hajj, who refrains from sins and useless conversations then he is forgiven for his past sins. Hajj is a combination of all types of Prayers. It is spiritual training and best source to get love of Allah.

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Topic: 258

Observe Sunnah and guidance of Holy Quran

Almighty Allah has blessed us with the Prophet (S.A.W) and the Holy Quran. Surah-e-Maidah verse # 15: "O People of the Scripture, there has come to you Our Messenger making clear to you much of what you used to conceal of the Scripture and overlooking much. There has come to you from Allah a light and a clear Book." We need to observe Sunnah and guidance of Holy Quran because Quran was revealed on Prophet (S.A.W).

His (S.A.W) morals and manners were exemplary. No other human being has shown those traits and character so strongly. According to Hazrat Ayesha (R.A), "Rsulullah's character was the Quran in practice". He (S.A.W) never missed His (S.A.W) prayers. He (S.A.W) was persecuted in Mecca but He (S.A.W) remained patient. He was tempted by the Kuffar with beautiful offers but He (S.A.W) rejected them. He (S.A.W) was kind and loving to His (S.A.W) followers and just and considerate to His (S.A.W) enemies. In every situation He (S.A.W) remained patient and attached to Allah.

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

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Topic: 259

How to teach 'Haqooq-ul-Allah'

When you teach your students you should tell them that the Holy Quran is divine book which was revealed by Allah on the Prophet (S.A.W) whom Allah had sent as HIS Messenger. To become a true Muslim and have true faith, we need nothing else but Quran and Sunnah. You should even select certain examples to tell the students as how to behave under different situations. There is hardly any situation with which our Prophet (S.A.W) was not confronted.

We should know that and follow Him (S.A.W). On the other hand you should tell them in simple words that Quran was revealed on the Prophet (S.A.W) to deal with the various situations and guide Him (S.A.W). Try to teach them by giving very simple examples like if we did not have tongue in our mouth, how we could speak. If we did not have pen and paper, how could we write? If we did not have teacher, how could we study. We should therefore be thankful to Allah and thank the way Quran and Sunnah tells us.

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Lesson No: 45

HAQOOQ-UL-IBAAD

Topic: 260

Haqooq-ul-Ibaad Rights of Human Beings

Human rights are those rights which all human beings are compelled to discharge in a befitting manner as desired by Allah and have been demonstrated by Prophet (S.A.W) and Quran also guides us. In our daily life we have close relationship with our parents, children, brothers and sisters, neighbors, teachers and students and orphans etc. All these people deserve our nice and pleasing behavior. The same should be done even with the other people.

Allah Almighty has made it compulsory for us that we should lay the foundation of a pleasant society by our nice and loving behavior. This is responsibility of every human being. We should not neglect even those who work under us or for us.

Prophet (S.A.W) once said, "Every one of you is responsible for the people working for you and you will be held accountable for that". It is right of a neighbored that he should be dealt with nicely and respectfully. Likewise, defense and stability of the country is also right of the country and duty of its citizens.

Topic: 261

Rights of Parents

In the rights of human beings, the first and foremost priority goes to the parents who have given us birth. The parents spend their whole energies and abilities to bring up their children, their promotion and good training. To look after children the parents work hard day and night and leave no stone unturned for their better and shinning future. Hence, they deserve the best possible attention and welfare.

Almighty Allah has said in the Holy Quran Surah-e-Isra verse #23-24: "And your Lord has decreed that you not worship except Him, and to parents, good treatment….. Whether one or both of them reach old age [while] with you, say not to them [so much as], "uff," and do not repel them but speak to them a noble word….. And lower to them the wing of humility out of mercy and say, "May Lord, have mercy upon them as they brought me up [when I was] small.

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

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Topic: 262

Rights of Relatives

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

On the other hand if you behave contrary to this your wealth and resources are reduced. Prophet (S.A.W) once said, "He who likes that his bread and butter should be increased and his age should be increased, he should behave nicely with his relatives". Once He (S.A.W) said,

"the one who breaks links with relatives will not enter Paradise".

Prophet (S.A.W), throughout His (S.A.W) life demonstrated excellent behaviour with His (S.A.W) relatives and near ones. He (S.A.W) used to help them during hard times, help them financially and use to fulfil their needs. There is tradition that when His (S.A.W) foster sister Hazrat Sheema (R.A) used to come to see Him (S.A.W),…….. He (S.A.W) used to stand up, spread a cloth on the ground and tell her to sit on that till the time she used to remain with the Prophet (S.A.W), He (S.A.W) used to keep talking to her and when she would prepare to leave, He (S.A.W) used to help her to ride. He (S.A.W) used to give her gifts and accompany her up to a fairly long distance to say her good bye.

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Topic: 263

Rights of Orphans

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

"Have you seen the one who denies the Recompense? For that is the one who drives away the orphan."

Surah-e-Al-Fajar verse # 17:

"No! But you do not honour the orphan."

Surah-e-An-Nisa verse # 2:

"And give to the orphans their properties and do not substitute the defective [of your own] for the good [of theirs]. And do not consume their properties into your own. Indeed, that is ever a great sin." Surah-e-An-Nisa verse # 6: "And test the orphans [in their abilities] until they reach marriageable age. Then if you perceive in them sound judgement, release their property to them And do not consume it excessively and quickly, [anticipating] that they will grow up. And whoever, [when acting as guardian], is self-sufficient should refrain [from taking a fee] and whoever is poor - let him take according to what is acceptable. Then when you release their property to them, bring witnesses upon them. And sufficient is Allah as Accountant."

Topic: 264

Rights of Neighbours

One's happiness depends upon good relationship with the near ones. If they take care of each other during good and bad situations their lives will be quiet contended and a good society will come into being. Every civilized society stresses upon the rights of relatives and neighbours. God Almighty has said in the Holy Quran in Surah-e-An-Nisa verse 34: "Worship Allah and associate nothing with Him, and… to parents do good, and to relatives, orphans, the needy, the near neighbor, the neighbor farther

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away, the companion at your side, the traveler, and those whom your right hands possess. Indeed, Allah does not like those **who are self-deluding and boastful."**

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

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Topic: 265

How to teach 'Haqooq-ul-Ibaad'

When you teach your students give a touch of importance of human relations. Since, we cannot live alone therefore, we have to have relations with other people starting from our parents to relatives, children, orphans, friends, poor people, neighbor's and common people.

We have our human relations with our teachers also. If we don't respect the teachers, if we don't obey them, don't listen to them properly and don't do whatever they desire, we will never become well educated. Likewise, if we respect our parents, we will be more loved and cared for. If we respect our relatives, they will also give us due respect and reach us at the time of need.

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

THE END

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