MODULES FOR TEACHING OF ISLAMIAT
(COMPULSORY) AT SECONDARY SCHOOL LEVEL

STUDY MATERIAL PREPARED FOR PH D THESIS

BY

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PREFACE

Nine modules for teaching of Islamiat (compulsory) at secondary school have been developed by the researcher by keeping in view the requirements of the research thesis. None of the study material can achieve its set targets unless it is developed according to the interests and mental level of students. In Pakistan Islamiat is the subject which is not given due importance by teachers, students, and parents as compared to other subjects such as physics, mathematics, chemistry, biology, space study or computer sciences.

Islamiat is the subject, which can play its role in the moral sense development of students if it is taught properly. So keeping in view its importance in moral sense development of students, the content of the textbook of Islamiat compulsory is being presented in the shape of teaching modules. In addition to including essential material to fulfill for student’s academic needs, additional books of the relevant topics have been suggested at the end of each module to promote flexible reading.

These modules have been developed on self-contained basis so students can study these modules even without any help. The main feature of these modules is that student’s active participation in learning process has been made possible by different kinds of activities and discussions. These modules are useful for both, teachers and students.

The purpose behind is to create interest in the subject of Islamiat, to use its content for moral judgment of students, to clarify the importance of teaching of Islamiat on teachers, and to raise its status as subject so that teachers, students and parents give it
that importance and weightage for which it has been included in the syllabus as compulsory subject at national level.

Modules for Teaching of Islamiat Compulsory (Secondary Level) were developed under the supervision of Brig. (R) Dr. Allah Bakhsh Malik Head Education Department National University of Modern Languages (NUML) Islamabad, Pakistan.

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1. INTRODUCTION OF MODULES FOR TEACHING OF ISLAMIAT (COMPULSORY)

1.1 Purpose of Modules Making

The researcher developed nine modules for the teaching of Islamiat Compulsory at secondary school level. The purpose of development of these modules was to design material of Islamiat in such a way that could help students’ developing moral sense. It has been noticed that usually students and teachers do not take much interest in the subject of Islamiat. At the same time they do not give it as much importance as subjects of natural, computer space sciences, mathematics, etc. Keeping in view the situation, modules were interesting through different kinds of learning activities. Students’ active participation made these modules equally interesting for teachers and for students.

In modular approach textbook is divided into small units, which are called modules. Modules have been designed in such a way that students can read it even without teacher’s help. In modular approach teacher involves students in different kinds of activities in order to create interest in a lesson, to create atmosphere of interaction in the class and to get students’ attention and involve them towards learning tasks. So students do not remain passive listeners in modular approach, as they are in traditional teaching approaches.

1.2 Instructions about Teaching Modules of Islamiat

Complete instructions regarding rules and principles for teaching these modules were stated after the introduction of modules.
1.3 Schema for Modules

Content of every module is the same as the textbook of Islamiyat (compulsory) at SL and covers to certain aspects of students' personal and social life. As these modules have been developed for SL (for teaching of Islamiyat compulsory), so keeping in view the moral development of students, the teaching of Islamiyat has been made more practical rather than only theoretical. So that students can analyze, understand and can solve different moral and social problems according to the teachings of Islam. There are many problems of modern era, which students need to understand them according to Islamic teachings.

1.4 Schedule of Estimates Study Time of Modules

Required study time for every module has been suggested in periods. At SL, the length of period is allowed for 40 minutes. While suggesting time period of these modules this time frame has been kept in mind. It has been mentioned in the beginning of each module so that teachers can complete their teaching in that specific time. Periods are suggested for whole module. Students should be informed about this scheme at the beginning of study period. Detail of periods was as under:
<table>
<thead>
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<tr>
<td>Module-3</td>
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<td>4.66 hours</td>
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<td>Module-4</td>
<td>02</td>
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<tr>
<td>Module-9</td>
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Total estimated time = 42 periods 27.32 hours

1.5 General Format for Teaching Modules of Islamiat

Following is the general format of teaching modules of Islamiat compulsory:

1. Introduction
2. Schema
3. General Objectives
4. Specific Teaching Objectives
5. Learning Objectives
6. Advance organizer
7. Content Presentation
8. Phases
9. Self-assessment Task for phases
10. Feedback
11. Teaching Method
12. Activities
13. Evaluation
1.6 Specific Format of Modules

Each module has been developed on the following specific format:

1. General Objectives
2. Specific Teaching objectives
3. Learning Objectives
4. Advance organizer
5. Content Presentation (Content for every specific teaching objective of module has been divided into small phases on the mode of linear programming. At the end of each phase there is a self-assessment task and without having fully command over it, the learner cannot go ahead for next phase).
6. Phases
7. Self-assessment Task for phases
7. Feedback
9. Teaching Method
10. Activities
11. Evaluation
12. Suggested Books for additional Study

(Separate teaching methods, activities and evaluation methods have been suggested for the achievement of each objective). The following diagram gives the picture of the format:
Fig 3.2 GENERAL FORMAT FOR MODULES OF ISLAMIAT

- Schema
- Introduction
- Time Schedule
- General Objectives
- Specific Objectives
- Learning Objectives
- Evaluation
- Activities
- Advance Organizer
- Content Presentation (Linear Programming)
- Teaching Method
- Self-Assessment Task
- Objective Type
- Subjective Type
- Feedback

Suggested Books for Additional Study

- Phase I
- Phase II
- Phase III
- Phase IV
- Phase V
- Phase VI
Fig 3.3 Each module follows the following specific format:

- **Suggested Time**
- **Suggested Books for Additional Study**

- **General Objective**
  - **Evaluation**
  - **Activities**

- **Specific Objective**

- **Learning Objectives**

- **Advance Organizer**

- **Content Presentation (Linear Programming)**

- **Phase I**
- **Phase II**
- **Phase III**
- **Phase IV**
- **Phase V**
- **Phase VI**

- **Self-Assessment Task**

- **Feedback**
- **Objective Type**
- **Subjective Type**
The cycle of learning within each module may be illustrated through the following figure:

Fig 3.4

1.7 General Objectives of Modules

The following are general objectives of teaching modules of Islamiat:

1. to foster in student's mind complete faith in Almighty Allah, the Last Book of Allah the Holy Quran, Hazrat Muhammad S.A.W as the Last Prophet of Allah and in Islam as a complete and universal din (complete code of life).

2. to make students familiar with rectified beliefs of Islam.

3. to create fondness in students for obtaining religious knowledge so that they could strengthen their morality and furnish this world and for the hereafter.

4. To make students familiar with religious and cultural values (S.M. Shahid, 1999).
According to the report of sixth world conference (1996), on Islamic education, Islam offers a complete code of life in the Quran and the Sunnah, which, if followed wholeheartedly, can lead man towards the realization of the greatest glory that Allah S.W.T has reserved for him as “Khalifatullah”. In the report of the sixth world conference on Islamic education, which was held in Cape Town South Africa, the following objectives of education were stated (these objectives were extracted from the First World Conference on Islamic Education held in 1996 and these objectives were given consideration in the development of modules):

1. Education should aim at a balanced growth of the total personality of man through training of the spirit, the intellect, the rational self-feelings and the senses. Faith is to be infused in the pupil to create an emotional attachment to Islam to enable him to follow the Quran and the Sunnah and to be governed by the Islamic system of values, willingly, and joyfully, so that he may proceed to the realization of his status as Khalifatullah to whom Allah has promised the authority of the universe.

2. The ultimate aim of education in Islam is achieving the complete submission to and harmony with the Will of Allah S.W.T by the individual, the community and by humanity at large. Teachers need to keep these overall aims of Islamic education in focus so that their individual lessons may be correctly aligned to achieve these noble aims. One needs to be constantly reminded about what Allah says in the Holy Quran (50:56) "I have created jinn and man only to worship
me” and “Say, O my Lord, my prayers, my sacrifice, my life and my
death are for Allah, the Lord of the worlds Who has no peers”.

3. Education should enable individual to achieve social mobility by
attaining their highest potential, each according to their own ability.

4. Education should promote the creative impulse in man to rule himself
and the universe by understanding the laws of the nature and
harnessing their forces, and not by opposing them and coming into
conflict with them.

5. Through precept and examples, education should instill piety and
encourage self-discipline and self-purification as a means of opening
the heart to the fear and love of Allah.

1.8 Specific Teaching Objectives of Modules

What objectives a teacher should target? Each module has its own specific
teaching objectives, which are given, in the beginning of the modules. Specific
teaching objectives are fully related to the topic of the module. Teachers have to teach
that module while keeping in mind the specific teaching objectives as teaching
method, student activities and evaluation, every thing is suggested for the purpose of
achieving specific objectives of the specific module.

3.8.9 Learning Objectives of Modules

Each module has its own separate learning objectives. The purpose of this
aspect of modules was to throw light on those features that were tried to be focus in
that module. Learning objectives have been written according to Bloom’s taxonomy
of objectives. Bloom formulated a classification of “the goals of the educational
objectives process” (Detail of taxonomy has been stated in chapter two of the thesis).

1.9 Advance Organizer

Joyce, (1986) states, “Ausbubel described advance organizers as introductory material presented ahead of the learning task itself. Its purpose is to explain, integrate, and interrelate the material in the learning task with previously learned material and also help the learner discriminate the new material from previously learned material”.

The use of an advance organizer in the beginning of a module enhances its worth and effectiveness in academic achievement of students. Advance organizers are based on basic concepts and are in themselves content and teacher has to teach it. Before starting lesson the teacher presents an advance organizer to build scaffolding for the new matter/concepts. (Detail of AOs has been presented in chapter two of the thesis).

Because of these qualities of advance organizers, the theory of Ausubel has been applied to the development of modules for teaching of Islamiat. Each module has a separate advance organizer, which provides scaffolding for learning new concepts of the module.

1.10 Content Presentation

In development of modules, content is not other than the content of current textbook of Islamiat compulsory of SL. In development of modules Ausubel’s theory (1963), of organization of Knowledge has been followed. According to Ausubel’s theory, the following principles should be kept in mind while selecting content/knowledge:

1. Stability

2. Clarity
3. Integration

4. Comprehensiveness

5. Relevance

6. Applicability

7. Organization

8. Generalization

In content development the above points of knowledge organization have been followed.

Programmed learning, has been especially followed. The content of modules has been arranged on the mode of linear programming form of programmed learning in which all students read and response to the same content material. The program is called linear as all students follow the single line or path. The linear program is generally response-oriented. Many new linear programs use both multiple choice and constructed responses. Most linear programs use shorter frame for content presentation, but it is not an essential characteristic of linear programming. There may be paragraphs longer or shorter. Linear program may be modified into multipath programs.

In linear programming the content of a subject is divided into short frames or phases in such manner that the sequence of the content is not affected. At the end of every phase the learner has to complete immediately a self-assessment task. Without having full command of that phase the learner cannot move for further learning.

Students seem very happy when most of their answers are found correct and they happily continue with their study. All the content of modules has been divided
into small phases and at the end of each phase, self-assessment task is given for students' completion.

1.11 Phases

Content for each specific objectives has been written separately. It has been stated earlier that it has been divided into small segments, which are called phases, and content for one objectives may have more than one phrases.

1.12 Self-assessment Task

At the end of each phase there is a self-assessment task, which a learner has to accomplish before going ahead to the next phase. Without having done it successfully the learner is not able to go to the next phase. If he/she fails in first attempt then he/she is guided to go through the phase again and accomplish the assigned task again.

1.13 Feedback

Feedback is provided at the end of each module only for objectives type questions of each phase of self-assessment tasks. As far as short answers questions are concerned, students are provided opportunity to express their concepts and feelings freely on targeted matters.

1.14 Teaching Method

Different teaching methods and teaching strategies instead of one have been suggested for teaching each objective, which could be helpful in the realization of that objective.

Adaptation of variety of teaching methods creates interest in learning on the part of students. By the use of same method the teacher and students become bored. In term of teaching methodologies, various methods and
techniques are encouraged, such as use of brainstorming, role-playing, games, panel discussion, debates, case study, etc. (IBE Report 2000).

According to the objectives of each module variety of teaching methods have been suggested. The purpose of this function is to introduce variety so that students should take interest in learning. Some teaching method suggested in modules is problem solving/inquiry/discovery method, translation method, demonstration method, expository method, project method, lecture method (lecture method has been given new touch by fully involving students through learning activities) and discussion method.

It is up to the teacher to use audio-visual aids that suit the topic in order to create interest in teaching learning process. Mostly inter-active teaching methods have been suggested which means that teaching methods are neither teacher directed nor students directed but depend upon the interaction of the both. Sharif Khan and Akbar (1997) remark about inter-active methods in the following words:

"Both the students and the teachers play their role. The teacher does not dominate the classroom. Either interaction takes between the teacher and the students or between students and students or both"

1.15 Activities

Separate learning activities have been suggested for each objective of the module. It proves to be helpful in achieving objectives of the module. The detail of the activities that have been suggested in teaching modules of Islamiyat is as under:

1. Group Discussion
2. Class Discussion
3. Role-Play
4. Dilemma’s activity
5. Creative Writing
6. Exploring Feelings
7. Field Work
8. Individual Seat Work
9. Chart and Tables
10. Library Research
11. Practical Ideas
12. Listening
13. Self-Evaluation Sheet
14. Project Work
15. Demonstration
16. Selection of important questions from story

1.16 Evaluation

At the end of each content presentation, there has been suggested a method of evaluation for each objective separately. Its purpose is to assess students’ performance in perspective of targeted objectives of the module which were formed according to Bloom’s taxonomy of objectives. As the objectives of each module are different from each other, so evaluation method of each module and even of each teaching objective is also different from others.

“There are now becoming global changes in the methods of assessment to replace the traditional methods of assessment. While the traditional paper and pencil tests still prevail in the regional curricula, such traditional notions of academic assessment through a single valid way are increasingly giving way to the application of alternative instruments of assessment” (Report of International Bureau of Education, 2000).

At the end of each module there is a story based on some moral or social issue, which has twelve questions/statements about the story at the end for students. Students have to select four important questions from these. The purpose of this
activity is to evaluate students’ moral sense development in specific moral or social issue. Simple instructions for rating these questions have been given. So it becomes easier for students to rate them without the help of their teachers. If there arises any difficulty, guidance can be sought from respective teachers. Oser and et.al (2002) present a validation of moral dilemma discussions as a cornerstone of moral education across age, country, and social structure; it has been shown to work as a means of improving moral development across the world.

Teacher-made achievement tests based on comprehension (General) and textual knowledge, and pretest and posttest (three stories of DIT) were instruments to assess students’ achievement and moral sense development at the end of teaching these modules. It is up to teachers to assign any kind of activity suggested in modules as homework.

Lawrence Kohlberg’s (1969) third level (PCL) of moral development have been used as scale for measuring of students’ moral sense development as a result of teaching through modular and traditional approaches. (Description of Kohlberg’s stages has been illustrated in chapter two of the thesis).

1.17 Suggested books for additional study

Some important additional books are suggested at the end of each module in order to promote and enhance flexible learning, and to develop in students the habit of studying books.

1.18 Presentation of Modules

To make sure that students have been provided with meaningful learning, the following principles of learning have been given especially consideration:
1. Learning is an active process in which active involvement of learner is essential.

2. Learning becomes effective if learner understands well what h/she is learning. In other words learning should be comprehensive for learners.

3. Learning is highly affected by learner’s objectives, values, and motivation.

4. Regular repetition has great importance in learning process.

5. Immediate feedback reinforcement promotes learning.

6. Learning is deputed mostly by learner’s observations and impressions.

7. Often different learners react differently towards the same situation.

8. Learning which is based on different kinds of learning experiences promotes in learners the qualities of generalization and discrimination.


1.19 Text of Modules

Nine modules for the teaching of Islamiat compulsory at secondary school level were prepared based on the content of current textbook of Islamiat. Although modules were prepared on topics containing the third part of the textbook of Islamiat compulsory but the whole text of part 1 and part 2 of the textbook has been put in the third part at their suitable places. In a few words the nine modules for the teaching of Islamiat compulsory at SL contain all the content, which is at present in the textbook of Islamiat of SL. Each module has succession with the other. Complete instructions for teachers about the use of these modules have been given in the beginning of modules: Detail of modules is as under:
1.20 Topics Related to Individual’s Rectification

Module-1: The Holy Quran, its introduction, preservation, and virtues
Module-2: Obligation and virtues of knowledge
Module-3: Love and obedience of Allah S.W.T and His Prophet Hazrat Muhammad S.A.W
Module-4: Patience and gratefulness and our individual and collective life
Module-5: Ablution and physical cleansings

1.21 Topics Related to the Formulation of Society and the Invitation of Islam

Module-6: Importance of family life
Module-7: Importance of Zakah and its Expenditures
Module-8: Hijra (migration)
Module-9: Jihaad (Holy war)

1.22 Intended Outcomes of Modules

It is expected that the study of the proposed modules for the teaching of Islamiyat (compulsory) will:

1. help students’ attaining a balanced personality and developing emotional attachment to Islam that could enable them to follow Quran and Sunnah.
2. create the qualities of “Taqwa”, piety, self-discipline, and self-purification in them; and make them familiar with the aim of their life and the teachings of Quran and Sunnah.
3. enable them to recognize the importance of complete submission of their wills to the Will of Allah S.W.T.
4. promote in them a creative impulse so that they could enable them to understand the laws of nature.
5. make them familiar with the introduction and virtues of Quran.

6. instill in them love and obedience for Allah S.W.T and His beloved Prophet Ilazrat Muhammad S.A.W.

7. enable them to reasoned about, the importance of acquiring knowledge and have love for acquiring.

8. become familiar with the importance, obligation and principles of concepts of Jihaad, Hijra in the life of Muslims.

9. enable them to discriminate, analyze and generalize about the importance, value and advantages of patience and gratefulness, family life, piety and physical cleanliness, and Zakah in individual and collective life in this world and the hereafter.

According to learning principles, concept understanding comes first and then comes the stage of practice. By studying Islamiat through modular approach can foster moral sense development in students in a better way and they can understand Islamic moral teachings in more a comprehensive way. After comprehension of moral teachings of Islam they will be able to apply these concepts in their practical life.

(References used have been given in the bibliography of the thesis).

2. SOME IMPORTANT INSTRUCTIONS FOR TEACHERS FOR TECHING OF MODULES OF ISLAMIAT

1. Before teaching modules of Islamiat students should be divided into groups according to the number of the class. The teacher should advised students to choose their leader held responsible by the teacher to maintain discipline in
his/her group during group activities. The list of groups headed by their leaders should be posted on a wall.

2. Since this material is written solely for experimental study, therefore the recommended number of students in one group/class is thirty-five. Therefore the number of class should be divided into seven groups comprising five students each.

3. Before starting any group activity the teacher should instruct students about the important things to be cared of, regarding group activities.

4. It has been mentioned in every module whether the activities are individual based, for groups or for the entire class as a whole. So group work will only be in those modules where it has been mentioned.

5. Teachers should inform students about the objectives of the modules they are going to study in order to develop awareness and interest in students.

6. Modules for teaching of Islamiat compulsory for secondary level have been prepared on the basis of programmed learning /instruction. According to which a student can access the next phase only after gaining the mastery over the previous one. So the teacher should keep in view this factor.

7. Students must be guided about self-assessment task, which has been given at the end of each phase.

8. Feedback should be given at the completion of self-assessment task. So that students could move ahead. At the end of each module feedback has been provided only for the objective type of questions of phases. Students should be given chance to express their views freely on subjective type of questions. The teacher should give complete guidance to students before hand in this regard.
They should be told that all of their answers should be correct and for this they must be sufficiently motivated. Students who are unable to show the required results should be given extra time and should be instructed to reread the phase so that they have full comprehension of the content. After solving the exercise of self-assessment task and getting feedback, students should be taught the next phase. This procedure/strategy of teaching is recommended for all phases of modules.

9. During the course of learning the teacher should understand the problems of each student keeping in mind their individual differences and should try to guide them to make sure about full participation of every student in the course of learning. While teaching modules students must be involved in the process of learning through questioning-answering and discussion in order to involve them as active participants rather than passive listeners. In fact full involvement of students in learning process is the very aim of modular approach.

10. Teaching method suggested for the teaching of modules are mostly interactive rather than teacher-centered. Respected teachers should follow the methods prescribed in modules as these methods are selected by keeping in view the content and objectives of a particular module.

11. For every module there is a different set of teaching method, students’ activities, and evaluation.

12. The translation of the verses of the Holy Quran should be taught by writing it on the chalk board/display on the charts, etc. for the explanation of the verses their context and background of their revelation should be illustrated.
13. The teachers have to decide three things themselves:

a) The appropriate timing for different activities

b) The use of audio video aids according to the requirements of each module. The teacher should approach the head of the institution in obtaining these at proper time. The teacher should obtain such necessary items of aids which he/she have to use at their proper place in modules teaching: projector, audio tape recorder, chart stand, maps of Saudi Arabia, pictures of the Badr field, if possible video film of Badr field, old scriptures of Holy Quran, chalkboard and chalks, duster, etc.

c) Assigning home task based on modules activities/exercises:

14. As teachers are aware of the fact that learning and motivation go hand in hand, so they should try to motivate students by using different techniques such as praises, etc. which they often use for this purpose.

15. To promote flexible reading, some additional books have been suggested at the end of each module according to the topic/content of module. Teachers should guide students to get the mentioned books for further study.

16. It is essential for teachers to explain all Islamic terminology and important words used in modules before teaching of modules. So that students have full grasp on them and could easily understand the content of modules. It is also more useful that teachers tell students the meaning and define different beautiful /qualitative /Holy Names of Allah Almighty that have been at different places in modules, and also tell them the benefits of the recitation of these the Names of Allah Almighty. For guidance and convenience of
teachers different Islamic Terminologies (which teacher should elaborate) and the Holy Names of Allah Almighty used in teaching modules of Islamiat at secondary level have been presented in the beginning Urdu version of modules. Teachers will explain these terms before going through the modules.
TOPICS RELATED TO
INDIVIDUAL’S RECTIFICATION OF SELF
MODULE 1

HOLY QURAN, INTRODUCTION, BLESSINGS AND PRESERVATION

Prescribed time for module 1: 8 periods (each period having 40 minutes).

DISTRIBUTION OF PERIODS

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<thead>
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General Objectives of the Module:

Following are general objectives of the module:

1. To originate students habitual to obey dictates of Allah Almighty;
2. To illustrate religious information regarding day-to-day affairs / matters;
3. To identify the greatness of the Holy Prophet (Peace Be Upon Him);
4. To deliberate students’ understanding of the Holy Quran and Hadith.
Specific Teaching Objectives:

The teachers will teach this module keeping in view the following objectives:

1. To prepare students to give an introduction of the Holy Quran;
2. To explain the knowledge of the students regarding teachings of the Holy Quran;
3. To illustrate information regarding the preservation of the Holy Quran;
4. To elaborate upon them greatness and blessings of the Holy Quran in they light of Quran and Sunnah;
5. To state about the importance blessings of reciting Holy Quran.

Learning Objectives:

After going through this module the students should be able to:

1. Knowledge: explain the introduction of Holy Quran.
2. Comprehension: express their own views about the teachings of Holy Quran.
3. Application: (a) demonstrate their opinion regarding protection of Holy Quran.
   (b) Memorize the morals of reciting Holy Quran.
5. Synthesis: recite Holy Quran in an original manner.

Advance Organizer:

- Have you ever thought why have we come to this word?
• Should there be a purpose of life or should we spend the life purposeless?

• If the life of a human being is purposeless then what difference would be left between the life of a human being and animal?

• If there is to be a purpose of life then who should tell us this purpose? Will any leader, our parents, teachers or other members of society should tell us about this purpose?

• Life is the name of movement and passion. If this movement and passion is without any purpose, then what would be its fate?

Allah sent one-lac twenty four thousand prophets/messengers at different points of time to guide human beings. Allah revealed His dictates on these Messengers in the form of Books and scriptures. Messengers were sent for the guidance of human beings in specific eras and in specific areas. The followers of these the Messengers amended them on their own free will. Now the need was felt as how to ascertain, which is the way liked, by Allah. How should we worship Him in a befitting manner?

Therefore Allah Almighty in order to fulfill this need, revealed in the form of Holy Quran, a complete, comprehensive and last Book. By revealing Holy Quran on His last Messenger Hazrat Muhammad (Peace Be Upon Him), He ended the process of prophet hood and Messengers till the doomsday. Holy Quran is the favorite scripture of Allah Almighty. This modest Book has tremendous bounty and blessings. Even the mere sight of this book is a source of reward, not to mention, that reciting of this book and acting upon its teachings is in fact a guarantee of success in this world and hereafter. This module, which we are going
to study, will in addition to introduction of Holy Quran, also gives important information about its teachings, its protection and blessings. You will be able to understand all by personal analysis of the self-assessment tasks of module.

Presentation of the Content:

Objective No. (1.2) To enable students to explain the introduction of Holy Quran.

Phase I: Introduction of Holy Quran

- Who was sent for guidance of human beings?

- Through which Prophet did Allah Almighty sent His complete and last message?

- Were other revealed Holy books, revealed for the people of specific areas?

Allah created man. He created resources for the fulfillment of his bodily and natural needs. He also arranged for his mental and spiritual guidance and enabled him to differentiate between good and evil. He sent Prophets and revealed books on them. Our prophet Muhammad (Peace Be Upon Him) is the last of prophets of Allah Almighty. Allah Almighty revealed Holy Quran on Him (Peace Be Upon Him). This is the last book of Allah Almighty and is an immortal source of guidance for entire humanity and affirms all the previous heavenly books.

Self Assessment Task for Phase I:

Q. No. (1) against each sentence two words have been written choose which in your opinion is correct one and fill in the blanks?

(1) Allah Almighty has also arranged for mental and ________ guidance of human beings. (bodily, spiritual).
(2) Allah Almighty has given human beings the ability to differentiate between. (Religion and world, good and evil)

(3) __________ have been sent for complete guidance of human beings (Ulama, Prophets).

(4) Holy Quran is a source of ________________ guidance for entire humanity. (Better, immortal).

Feedback is at the end of the module.

Phase II:

Allah Almighty had also sent messengers for previous followers/Ummah and revealed books on some of them. But the teachings of these Prophets and the books revealed on them did not remain in their original form. It is a saying of Allah Almighty:

وَأَمْرَنَا إِلَيْكَ آيَاتٍ مَّثْنَىَ مَعْلُومٍ مُّبَارَكَةَ لَيْبَأَ

Almaeda: 47

TRANSLATION: - To thee we sent the Scripture in truth, confirming the Scripture that come before it, and guarding it in safety.

The reason Holy Quran as mahaymin (Protector) for previous books is that all those teachings and beliefs, which just could not remain in their original form, (As the followers of these books on their own free will made amendments in them) the Holy Quran has inclusion in it. It is because of this reason that the teachings of Holy Quran can be practiced with full satisfaction in all the times.
Self-Assessment Task for Phase II:

Q. No. (1) How Quran is Protector of other heavenly books? Answer briefly.

Ans: ....................................................................................................................
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....................................................................................................................
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Teaching Methodology:

1. The teacher should present an Advance Organizer based upon the basic concepts of the module, before the teaching of the material so as to have a foundation for the lesson in the form of a scaffolding.

2. The teacher should tell the students about the objectives of the lesson, before the start of the teaching so as to have the attention of the students and to create attraction for the lesson. He/she should create such an atmosphere for studies that the students get attracted and absorb themselves in studies. This must be kept in mind for the teaching of all the modules.

3. Lecture and translation Method to be adopted for the teaching of the material.

4. The teacher must have a chart having names of all the previous heavenly/revealed books along with the names of the prophets on whom they were revealed. The teacher will tell students about these books with the help of this chart.
Activities:

1. Groups of the students should be given this activity to discuss the statement: How Allah Almighty has guided the human beings based in the light of the knowledge they have been taught.

2. The teacher in order to save loss of time should keep the discussion in his/her control, and should also guide the students. The member of each group should demonstrate for two minutes on the topic given for discussion, in front of the class.

3. How the Holy Quran is protector of other Holy books? Express your views in a paragraph?

Overview/assessment:

1. Write an introduction of Holy Quran in your own words?

Objective No. (2) to enhance knowledge of students regarding teaching of the Holy Quran.

Phase III:

- Have you read the translation of Holy Quran?
- Have you ever observed its dictates?
- Can you tell the name of any such book, which has guidance regarding all aspects of life?
- Recite any verse of Holy Quran according to which you think you are fully practicing upon in your life?
After the introduction of Holy Quran, now we will study about its teachings/topics, it constitutes and about kinds of matters that have been mentioned in it.

Holy Quran gives guidance regarding all aspects of life. It includes reality of life, good and evil, the Halal-o-Haram, (fair and unfair) moral teachings. It has guidance regarding every aspect of life. It also has detailed information regarding life of a man in hereafter, and this life has been mentioned in a very effective manner. Therefore it is necessary that we recite Holy Quran, understand it and follow it in our practical life also that we should spread its message to others, and advised them to act upon it, (Following few verses are regarding beliefs (Kufr & shir<) Prophet hood, hereafter, Prayers, and teachings regarding different matters of human life. Tauheed (oneness of Allah) is one such message, which every messenger of Allah Almighty brought for His people. In Holy Quran telling about Hazrat Ibrahim Allah said:)

قَدْ كَانَتْ لَكُمْ أَشْوَاءً حَسَنَةً فِي إِبْرَاهِيمٍ وَالَّذِينَ مَعَهُ إِذْ قَالُوا لِقُوْمِهِمْ إِنَّا مَأْرُونَا مِنْكُمْ وَمَا تَعْبَدُونَ مِنْ دُونِ اللَّهِ كَفُرُّنَا بِكُمْ وَبَدَأْ بِيَتَّنا وَبَيِّنَتْكُمْ الْمُدَّةَ وَالْبَعْضَةَ أَنْبِيَتُنا حَتَّى ثُمْحَمَّداً بِاللَّهِ وَحَدِيدَةً إِلاَّ القَوْلُ إِبْرَاهِيمُ لَآ أَبِيهِ لَأَسْتَغْفِرْنَهُ لَكَ وَمَا أَمْلِكُ لَكَ مِنْ أَنَّهُ مِنْ هَٰذِهِ الشَّمْسِ (السِّتْحَة 4)

TRANSLATION: - There is for you an excellent example (to follow) in Abraham and those with him, When they said to their people: "we are clear of you and of whatever ye worship besides Allah: we have rejected you, and there has arised, between us and you, enmity and hatred forever—unless ye believe in Allah and
Him along"; but not when Abraham said to his father: "I will pray for forgiveness for thee, though I have no power (to get) aught on thy behalf from Allah".

لَقَدْ كَانَ لِكُمْ فِيهِمْ أَسْوَاءٌ حَسَنَةٌ لَمْ يَكُنْ كَانَ يَبْرُجُوا اللَّهَ وَالَّيْلَوْلَاءَ الْآخَرَ وَمِنْ يَتَّبِعُونَ فَإِنَّ اللَّهَ هُوَ الْقَهَرُ أَلَّهُ الْحَميُّ (الممتحنة 6)

TRANSLATION: - There was indeed in them an excellent example for you to follow—for those whose hope is in Allah and in the Last Day. But if any turn away, Truly Allah is free of all wants, worthy of all Praise.

وَإِذَا أَخَذْنَا مِنْ أَلَّهِيْنِ مَيْتَتَانِ وَمَنَكَ وَمِنْ نُوحٍ وَمَيْتَانِ وَمُوسَى وَعِيسَى أَبُنَ مَرْيَمَ وَأَخَذْنَا مِنْهُمْ مَيْتَيْنَ عَلَيْهَا خَالِصَةٌ ۚ لَا يَسَلُّ الْجَانِبَيْنِ عَن سَدِيقِهِمْ وَأَعَدَّ لِلْكَفَّارِينَ عَذَابًا أَلِيمًا (الإسراء 7-8)

TRANSLATION: - And remember we took from the Prophets their Covenant: As (We did) from thee: from Noah, Abraham, Moses, and Jesus the son of Mary: we took from them a solemn Covenant.

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Self-Assessment Task for Phase III:

Q. No. 1: Have an assessment of yourself by answering the following question: -

What did Hazrat Ibrahim (As) said to his nation about idols of kufars?

Ans:..........................................................
..........................................................
..........................................................
Phase IV:

(In the Holy Quran the momins (believers) have been clearly warned not to adopt the ways of Jews and Munafiqueens (Hypocrites). The way they did not act upon what they said with their tongue Allah Almighty says):

وَلَا تَّكُونَۡنَۡ كَالَّذِينَ قَالُواْ سَمِعْناَ وَهُمْ لَا يَسْمَعُونَ

إنْ شَرَّ الْذِّوَاتِ

وَلَوْ عَلِمَ الَّذِينَ لَا يَعْقِلُونَ

لَا أَسْمَعُونَ وَلَوْ أَسْمَعْنَ لَّنَتَّولُواْ وَهُمْ مُعْرِضُونَ

Anfaal: 21-23

TRANSLATION: - Nor be like those who say, “We hear”, but listen not:

For the worst of beasts in the sight of Allah are the deaf and the dumb-- those who understand not.

Anfaal: 55

إِنْ شَرَّ الْذِّوَاتِ عِندَ الَّذِينَ كُفَّرُواْ فَهُمْ لَا يَؤْمِنُونَ

TRANSLATION: - For the worst of beasts in the sight of Allah are those who reject Him: they will not believe.

Self-Assessment Task for Phase IV:

Have an assessment of yourself by writing answer of the following question:

Q. No. 1: From above mentioned verse what do you understand by Sharoald-o-ahb (worst animal / living being)?

Ans:........................................................................................................
........................................................................................................
Q. No. 2: Tick the correct statement:

1. Kufars have been said Sharaoald-o-Abb because they.
   a) They do not have a belief in oneness of Allah.
   b) Do not belief in the finality of Prophet hood.
   c) Listen but don’t accept sayings of Allah.
   d) Their tongue never utters primary kalma.
   e) All of the above statements are true.

Feed back at the end of the module.

Phase V:

\[\text{Anfaal: 50} \quad (50)\]

TRANSLATION: - If thou couldst see, when the angels take the souls of the Unbelievers (at death), (How) they smite their faces and their backs, (saying):

"Taste the penalty of the blazing Fire.

(Then the reason for strict way of taking away of life has been mentioned):

\[\text{Anfaal: 5} \quad (5)\]

TRANSLATION: - “Because of (the deeds) which your (own) hands sent forth:

for Allah is never unjust to his servant:
(To Allah Almighty kufr (infidelity) is the most unlikable thing (Kufr means to retreat someone with Allah and do not accept Him as the only one) for this reason Allah Almighty has sent curse upon kufars (unbelievers):

إِنَّ اللَّهَ لَعْنَ الْكَفَّارِينَ وَأُعْدُدُ لَهُمْ سَعِيرًا ۚ خَبَئْنَاهُمْ فِيهَا أَبَدًا لَا يَجِدُونَ وَلَا نَصِيرًا (۱۸) يُومَ نَقْلِبُ وَجُوْهُمْ فِي الْأَيْرِ يَتَفَلُّونَ يُبْلِيُّنَّا أَطْعَمَةً الْلَّهَ وَأَطْعَمَانَا الرُّسُولُ (۲۵) وَقَالُوا رِبَّنَا إِنَّا أَطْعَنَا سَادَتَنَا وَكُبْرَ أَنَا فَأَضْلَوْنَاهُ السَّبِيلًا (۱۴) رَبَّنَا إِنَّهُمْ ضَعْفَاءٌ مِنْ الْمَدَابِ ۖ وَأَعْنَاهُمْ لَعْنَةً كَبِيرًا (۱۲)

Alahzaab: 64-68

TRANSLATION: - Verily Allah has cursed the Unbelievers and prepared for them a Blazing Fire. To dwell therein forever: no protector will they find, nor helper. The Day that their faces will be turned upside down in the Fire, they will say: "Woe to us! Would that we had obeyed Allah and obeyed the Messenger! And they would say: "Our Lord! We obeyed our chief and our great ones, and they misled us as to the (right) path. "Our Lord! Give them double Penalty and curse them with a very great Curse!"

(The teacher will clearly explain that to Allah Almighty the most unlikable thing is Shirk. The meaning of (idolatry) shirk and the torment of dooms day regarding shirk would be made understandable to the students with the help of these verses).
Self-Assessment Task for Phase V:

Q. No. 1: Two words have been given at the end of each statement. Pick out the correct word and fill in the blanks.

(1) Perhaps Allah Almighty has sent ________ on kufars. (blessings, curse)

(2) Allah Almighty has prepared ____________ for kufars. (fire, heaven)

(3) The day when faces of the kufars will be raised from ______(garden, fire).

(4) Kufars will remain in hell ____________ (forever, for sometime).

Q. No. 2: Write down the scene mentioned in the Qur'an regarding the taking of life of kufars (unbelievers)?

Ans: .................................................................

.................................................................

.................................................................

Q. No. 3: What reason has been given for strictness regarding Taking life of kufars?

Ans: .................................................................

.................................................................

Feed back at the end of the module.

Phase VI:

(Similarly there is mention about the previous sinners and unbelievers as to how they were given punishment for their sins. It is mentioned in the Holy Quran.: )
(Deeds) after the manner of the people of Pharaoh and those before them. They rejected the signs of Allah, and Allah punished them for their crimes: for Allah is Strong, and Strict in punishment:

―(Deeds) after the manner of the people of Pharaoh and those before them‖: They treated as false the Signs of their Lord: so We destroyed them for their crimes, and we drowned the people of Pharaoh: for they were all oppressors and wrongdoers.

Self Assessment Task for VI:

Q. No. Have an assessment of yourself by writing answer of the following question. Why were people of Pharaoh destroyed?

Reason:........................................................................................................................................................................................................................................

........................................................................................................................................................................................................................................
Phase VII:

(The circumstances of the previous prophets have been mentioned. At one place Allah Almighty says):

وَإِذَا تَنَادَىَ عَلَيْهِمْ ءَايَاتُنَا قَالُواْ قَدْ سَمَعْنَا لَوۡ ذَهَبْنَا لَفَتَّنَا مِثْلَ هَذَا إِنَّهُ هَذَا إِلَّا أَسْتِبْطَعُ الْأَوَلِينَ

Anfal: 31

TRANSLATION: - When Our Signs are rehearsed to them, they say: "We have heard this (before) If we wished, we could say (words) like these: these are nothing but tales of the ancients".

(In the following few verses kufars have been warned in different ways that if they do not quit their dissident behavior then their fate will not be different from the previous ones).

لَيَبْيِّنَّ لِلَّهِ آلِهَةَ آخَرَةَ يُبَيِّنَ الْحَيَاةَ الْآخِرَةَ عَلَى بَعْضِكُمْ بَعْضًا قَبْلًا كُنَّا جَمِيعًا ۖ فَبُعِيدَنَا فِي جَهَنِّمَ أُولِيَبَكُمُ الْخَسَرَانُ وَمُنْتُخِذُونَ ۖ فَلَسْتُمُّ النَّاسُ كَفَرُواْ إِنْ يَنْتَهُواْ يَغْفِرُ لَهُمْ مَا قَدْ سَلَفَ ۖ وَإِنْ يُؤْوِدُواْ فَقَدْ مَضَتْ

Anfaal: 37-38

TRANSLATION: - In order that Allah may separate the impure from the pure, put the impure, one on another, heaps them together, and cast them into Hell.

They will be the ones to have lost. Their past would be forgiven them: but if they persist, the punishment of those before them is already (a matter of warning for them).
TRANSLATION: -The Unbelievers spend their wealth to hinder (men) from the path of Allah, and so will they continue to spend; but in the end they will have (only) regrets and sighs; at length they will be overcome: and the Unbelievers will be gathered together to Hell.

TRANSATION: - And fear tumult or oppression, which affecteth not in particular (only) those of you who do wrong: and know that Allah is strict in punishment.

Self Assessment Task for Phase VII:

Q. No. 1: Have an assessment of your self by answering the following questions in reference to above-mentioned verses?

a) What warning has been given to the kufars (unbelievers) in the Holy Quran regarding their behaviour?

Ans:...........................................................................................................
....................................................................................................................
b) According to afore mentioned verses what will be the fate of kufars, ultimately?

Ans: .................................................................

.................................................................

Phase VIII:

(The kufars (unbelievers) have also been informed about the fact that none of their deceptions can bring any harm to the beloved of Allah Almighty i.e. Prophet (Peace Be Upon Him).

وَإِنْ يُرْنُدُوا أَنَّ يَحْتَدُّ عَوْكَ فَإِنَّ حَسَبَكَ أَلْلَهَ هُوَ

Anfal: 62 ٦٢

TRANSLATION: - Should they intend to deceive thee—verily Allah sufficeth thee: He it is that hath strengthened thee with his aid and with (the company of the Believers.

Self Assessment Task for Phase VIII:

Q. No. 1: Write down the answer of the following question in the light of above-mentioned verse. Why the kufars couldn't give any deception to Prophet (PBUH)?

Ans: .................................................................

.................................................................
Phase IX:

(This is a special favour on the Prophet (Peace Be Upon Him) that He has established the love of Prophet (Peace Be Upon Him) in the hearts of momineen (believers). About this it has been mentioned in the Holy Quran):

وَأَلْفَ بَيْنَ قُلُوبِهِمْ لَوْ أَنفَقَتْ مَا فِى اَلْأَرْضِ جَمِيعًا مَا أَلْفُ بَيْنَ قُلُوبِهِمْ
وَلَمْ يَكُنَّ اللَّهُ أَلْفَ بَيْنَهُمْ إِنَّهُ عَزِيزٌ حَكِيمٌ

Anfal: -64

TRANSLATION: -And (moreover) He hath put affection between their hearts: not if thou hadst spent all that is in the earth, couldst thou have produced that affection, but Allah hath done it: for He is exalted in might, Wise. O Prophet! Sufficient unto thee is Allah—(Unto thee) and unto those who follow thee among the believers.

(The momineen (faithful) were advised to keep on advising people to do good and refrain from evil, for if this is not done it would lead to anarchy):

وَأَلْدِينَ كُفِّرَوا بِغَضِبٍ أُولِيَّةٍ بِغَضِبٍ إِلاَّ نُضِعُوُا فَتْحًا فِى الْأَرْضِ

Anfaal: 73

TRANSLATION: -The Unbelievers are protectors, one of another: unless ye do this, (Protect each other). There would be tumult and oppression on earth and great mischief.
Self assessment Task for Phase IX:

Q. No. 1: Which is the act that if Muslims stop practicing upon, it would bring anarchy?

Ans ........................................................................................................................................

........................................................................................................................................

Phase X:

(Our dear Prophet (Peace Be Upon Him) preferred the immortal life of hereafter to the mortal life of pomp and pleasure of this world. When wives of the Holy Prophet (PBUH) demanded facilities of the world, Allah Almighty said to His beloved Prophet (PBUH) as follows):

\[ 
\text{يَكُونُ أَلَّهُمَّ أَلَّهُمَّ ْقُلِ لِلَّيْلَ ْأَرْضُ ْأَجَلُّ ْيَكُونُ كُنْنَ شَرِيدُ ْالْحَيَاةِ ْالْدُنْيَا} \\
\text{وَزَينَتُها ْفَتْحَالِيَنَّ ْأَمْيِكَلاَنَّ وَأَمْيِكَلاَنَّ ْمَرَاحًا ْجَميِلَانَ} \\
\text{وَيَكُونُ كُنْنَ ْتَرِيدُ ْاللَّهُ ْوَسُوْسُهُ َوَأَلْدِيَّ ْالْأَجَلُّ ْفَإِنَّ ْاللَّهُ أَعِدَّ لِلْمُحْمِيَّدِ مِنْكُنَّ} \\
\text{أَجْرًا ْعَظِيمًا ٨٨٩٧٣}
\]

Alahzaab: 28-29

TRANSLATION: - O Prophet! Say to thy Consorts: "If it be that ye desire the life of this world, and its glitter. Then come! I will provide for your enjoyment and set you free in a handsome manner". But if ye seek Allah and His Messenger, and the Home of the Hereafter, verily Allah has prepared for the well doers amongst you a great reward.
(Allah Almighty will reward the people who do well in this world as Allah is very bountiful on His people).

Self Assessment Task for Phase X:

Q. No. 1: Complete the following sentence:

According to Quran the wives of Prophet (Peace Be Upon Him) have been given the right to choose between this world and hereafter in the way that


Phase XI:

When will the dooms day come, Allah Almighty has told about it addressing the Prophet (Peace Be Upon Him):


Alahzaab: 63

TRANSLATION: - Men ask thee concerning the Hour: say, "The knowledge thereof is with Allah (alone)". And what will make thee understand?—perchance the hour is nigh!

(On doomsday the bounty of Allah Almighty on nomineen will revealed as):
وَكَانَ بِالْمُؤْمِنِينَ رَحِيمًا ﴿٣٣﴾ ﴿۴٤﴾ لَهُمْ أُجْرَاهُمْ كَرِيمًا

**TRANSLATION:** - And He is Full of Mercy to the Believers. Their salutation on the Day they meet Him will be “Peace!” and He has Prepared for them. A generous Reward.

(Allah Almighty has promised reward at a number of places in the Holy Quran for those who have faith in Allah Almighty and His last Prophet (Peace Be Upon Him) and do good deeds. The details of it have been mention in the following way).

إنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْقَدِيْمِينَ وَالْقَدِيْمَاتِ وَالْمُتَّقِينَ وَالْمُتَّقَاتِ وَالْخَيْرِيْنَ وَالْخَيْرِيْنَاتِ وَالْمُطَّلَّعِينَ وَالْمُطَّلَّعِيْنَاتِ وَالْمُتَّسَّبِينَ وَالْمُتَّسَّبَيْنَاتِ وَالْمُعْلِمِينَ وَالْمُعْلِمَاتِ وَالْمُحِيْضَيْنَ فَوَزْجُهُمْ وَالْمُحِيْضَيْنَاتِ وَالْذَّكَرُ يُلْهِمْ كَيْبِيْرًا والْأُنْثَى كَيْبِيْرًا

**TRANSLATION:** - For Muslim men and women for believing men and women, for devout men and women, for true men and women, for men and women who are patient and constant, for men and women who humble themselves, for men and women who give in charity, for men and women who fast (and deny themselves).

For men and women who guard their chastity and for men and women who
engage much in Allah's praise. For them has Allah prepared forgiveness and great reward.

Self-Assessment Task for Phase XI:

Q. No. 1: Write down the virtues you feel you have in yourself, in the chart below, which have been mentioned in the verse No 35 regarding the rewardable works acts of Muslim men and women.

(1) .................................................................

(2) .................................................................

(3) .................................................................

(4) .................................................................

(5) .................................................................

(6) .................................................................

(7) .................................................................

(8) .................................................................

Phase XII:

(Where great reward has been promised for virtuous men and women, there torment has also been conveyed for unbeliever and Munafiqs (Hypocrites) men and women).
TRANSLATION:- (With the result) that Allah has to punish the Hypocrites, men and women, and the Unbelievers, men and women, and Allah turns in Mercy to the Believers, men and women: for Allah is Oft-Forgiving, Most Merciful.

(Teacher will explain the definition of all three terms i.e. Momin (believer), Munafiqs Hypocrite) and Kafir (unbeliever) to the students)

Self-Assessment Task for Phase XII:

Q. No. 1: Have your assessment by elaborating the following:

Momin is that person who ____________________________.
Munafiq is that person who ____________________________.
Mushriq is that person who ____________________________.

Phase XIII:

Holy Quran presents basic advices regarding individual life of man, his collective and social rights and duties, about his economic affairs, and comprehensive teachings regarding political and international affairs and moral behavior. Therefore Holy Quran is treasure of information and guidance regarding all aspects of man's life. All such matters have been discussed in detail in it, of whose know how is necessary for human beings and for the knowledge of whom there is no other source available to humans. (Teacher will explain that if the
dictates are thoroughly observed for some time. It can be ascertained that these dictates are actually in line with human nature. In them are the golden principles of spending the life and ways to maintain peace in the world. In this connection read some of the verses mentioned in the textbook, understand them and make yourself habitual of acting upon these dictates).

Anfaal: 1

**TRANSLATION:**-And keep straight The relations between yourselves.

Anfaal: 46

**TRANSLATION:** - And His Messenger; and fall into no disputes, lest ye lose heart.

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**Self-Assessment Task for Phase XIII:**

Q. No. 1: Complete the sentence in the light of above verses, that, if Muslims fight among themselves they will:

1. Perish.
2. Become coward.
3. Be sent to hell.
4. Be defeated.

**Feedback at the end of module.**

*******************************************************************************
Phase XIV:

وَلَا تَكُونُوا كُلَّذِينَ حَرِّجُوا مِن دِينِهِمْ بَطَرًا وَرِمَآءٌ آثَّارُهُ وَبِصَادُونَ

Anfal: 48

TRANSLATION: - And be not like those who started from their homes insolently and to be seen of men, and to hinder (men) from the path of Allah: for Allah compasseth round about all that they do.

ذَلِكَ بِأُنَّ أَلِيَّةَ لَمْ يَكُ مُقَفِّيًا كَعَمَّةٍ أُثْمِنَهَا عَلَى جَوَّمٍ

Anfal: 53

TRANSLATION: - “Because Allah will never change The Grace which he hath bestowed on a people until they change what is in their (own) souls: and verily Allah is he who hearth and knoweth (all things)“.

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Self-Assessment Task for Phase XIV:

Q. No. 1: Write down the translation of the following verse:

وَلَا تَكُونُوا كُلَّذِينَ حَرِّجُوا مِن دِينِهِمْ بَطَرًا وَرِمَآءٌ آثَّارُهُ وَبِصَادُونَ

Anfal: 48

Q. No. 2: Allah has till day not changed the condition of such nation,
which is not aware of changing its condition itself. write the concept of the above verse.

Ans: .................................................................................................................................

Phase XV:

إن يَتَفْقَدْوُ هُمْ يَكُونُوا لِكُمْ أُعْدَاءً وَبَيْسُطُوْا إِلَيْكُمْ أَيْدَيْهِمْ وَأَلسُّنَّتُهُمْ

Almumtaheena: 2

بِالسُّوَءِ وَوَدُّوْا لَوْ تَكُفُّرُونَ

TRANSLATION: - if they were to get the better of you, they would behave to you as enemies, and stretch forth their hands and their tongues against you for evil; and they desire that ye should reject the Truth.

وَايْمَا تَخَافُتُنَّ مِنْ قَوْمٍ خَيْانَة فَأَنْبِئُّهُمْ عَلَى سُوَاءٍ إِنَّ اللَّهَ لَا يُحبُّ

Anfal: 58

الخَيْانِينَ

TRANSLATION: - If thou fearest treachery from any group, throw back (their Covenant) to them, (so as to be) on equal terms: for Allah loveth not the treacherous.

فْلَمَنْ ذَا الَّذِي يَعْصِمُكُمْ مِنْ اللَّهِ إِنَّ اللَّهَ إِنَّ أَرَادَ يُكَمِّمَ سُوَءًا أُوْ أَرَادَ يَكُمُّ رَحْمَةً وَلَا يُجِدُّونَ لَهُم مَّنْ دُونِ اللَّهِ وَلَبِّيَّا وَلَا تَعْصِيرَ

Alahzaahab: 17
TRANSLATION: - Say: "Who is it that can screen you from Allah if it be His wish to give you Punishment or to give you Mercy?" Nor will they find for themselves, besides Allah, any protector or helper.

**TRANSLATION:-**

And obey not (the behests) of the Unbelievers and the Hypocrites, and heed not their annoyances.

**TRANSLATION: But put thy trust in Allah. For enough is Allah As a Disposer of affairs.**

**TRANSLATION: - A ye who believe! Turn not (for friendship) to people on whom is the Wrath of Allah. Of the Hereafter they are Already in despair, just as the Unbelievers are in despair about those (Buried) in graves.**

Self-Assessment Task for Phase XV:

Q. No. 1: Have your assessment by pointing out correct and incorrect statements:
1. If kufars (unbelievers) have victory over Muslims they desire the Muslims become kafir too. True/false

2. If people desire then they can bring us good, collectively. True/false.

3. If people desire then they can bring us harm collectively. True/false.

4. We should rely only on Allah Almighty. True/false.

Phase XVI:

إن نبَّأوا شِيَئًا أو نَعْقَفَوهُ فإنَّ اللَّهَ كَانَ يَكُلِّفُ شَيْئَ عَلَيْهِمْ لا جُنَاحٌ عَلَيْهِمْ فِي ذَاتَهُمْ وَلَا أَبْنَاهُمْ وَلَا إِخْوَانِهِمْ وَلَا أَبْنَاءٍ إِخْوَانِهِمْ وَلَا أَبْنَاءٍ أَخْوَانِهِمْ وَلَا يَسَأَلَهُمْ وَلَا مَلِكَهُمْ أَيْمَنَهُمْ وَأَتَبَيِّنَ اللَّهُ إِنَّ اللَّهَ كَانَ عَلَى كُلِّ شَيْءٍ شَهِيدًا

Alahzaab: 54-55

TRANSLATION: Where ye reveal anything or conceal it, verily Allah has full knowledge of all things. There is not blame (on those ladies if they appear) before their fathers or their sons, their brothers, or their brothers’ sons, or their sisters’ sons, or their women, or the (slaves) whom their right hands possess.

And, (ladies), fear Allah; for Allah is Witness to all things.

يَتأَلِفُهَا اللَّهُ أَلْذَينِ أَمَّنَوَّا أَنتُمْ أَلْتَفِوا اللَّهُ وَقُولُوا أَقْوَلُوا لَكُمْ أَعْمَلُ كُلُّمُ وَيَغْفِرُ لَكُمْ ذَنُوبَكُمْ

Alahzaab: 70-71

TRANSLATION: - A ye who believe! Fear Allah, and (always) say a word
directed to the Right: That He may make your conduct whole and sound and
forgive you your sins.

وَأَلْلَهِ يُؤْذِنُ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ يقِيرُ مَا أَكَتِبَ فَقَدَ أَحْتَمَلُوا

[Image] البُهْتَنًا وَإِنْثَمًا مُبِينًا

Alahzaab: 58

**TRANSLATION**: And those who annoy Believing men and women

Undeservedly, bear (on themselves) A calumny and a glaring sin.

بِيَاتِهَا أَلْلَهِينَ أَمَّهُ أَلْلَهِينَ لاَ تَكُنُّوا أَكَلَّذِينَ عَذَّبُوا مُؤْمِنَينَ فِي جَهَّالِهَا

[Image] مِنْ قَالُواَ وَكَانَ عَنْدَ أَلْلَهِ وَجِيْهًا

Alahzaab: 69

**TRANSLATION**: A ye who believe! Be ye not like those who vexed and insulted

Moses. But Allah cleared him of the (calumnies) they had uttered: and he was

Honourable in Allah’s sight.

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**Self-Assessment Task for Phase XVI:**

Q. No. 1: Write down all of those morals/manners taught in the above verses

of Holy Quran regarding in magnanimity of moral and behavior:

(1)............................................................................................

(2)............................................................................................

(3)............................................................................................

(4)............................................................................................

(5)............................................................................................

(6)............................................................................................

(7)............................................................................................
Phase XVII:

يتربسُّ أئمة الهَأثْبِيْنَ قَلْ لِأَرْوَاجَكَ وَبَنَاتِكَ وَيَسَاءَ الْمُؤْمِّنِينَ بِمُؤْذُونِهِنَّ
من جَلِيلِيْبِيْهِنَّ ذَلِكَ أَدْنَى أَن يُعْرَفَنَ فَلا تَؤُذُّنَ وَكَانَ اللَّهُ غَفُورًا

Alahzaah: 59

**TRANSLATION:** - A Prophet! Tell thy wives and daughters, and the believing women, that they should cast their outer garments over their persons (when abroad): that is most convenient: that they should be known (as such) and not molested and Allah is Oft-Forgiving Most Merciful.

Almumtahena: 3

وَأَلَّهُ يَمَا تَعْمَلُونَ بِصِيَرٍ

**TRANSLATION:** - For Allah sees well all that ye do.

Almumtahena: 13

الأُخَرَةَ كَمَا تَيَسُّ الْكُفَّارُ مِنْ أَصْحَابِ الْقُبُورِ

**TRANSLATION:** - A ye who believe! Turn not (for friendship) to people on whom is the Wrath of Allah. Of the Hereafter they are already in despair, just as the Unbelievers are in despair about those (Buried) in graves.
**Translation:** - O ye who believe! If ye fear Allah, he will grant you a Criterion (to judge between right and wrong). Remove from you (all) evil (that may afflict) you, and forgive you: for Allah is the Lord of grace unbounded.

**Self Assessment Task for Phase XVII:**

Q. No. 1: Write answers in reference to above verses

a) What are the advantages regarding veil of women?

Ans:.................................................................................................

.................................................................................................

b) With what kind of people Allah Almighty has disallowed friendship?

Ans:.................................................................................................

.................................................................................................

**Teaching Methodology:**

1. Translation, and discussion method to be adopted for teaching of material.

2. The teacher should ask the students question about the conditions before the revelation of Holy Quran and then lecture them about teachings of Holy Quran and should explain the translation and interpretation of Quranic verses in the lesson.
3. Teacher must elaborate upon the different types/forms of teachings of Holy Quran, by writing them separately on chart.

4. Teacher should clarify the importance of Quranic teachings for success in both this world and hereafter. Punishment has been declared in the Holy Quran for those who do not obey Allah Almighty’s dictates. In this reference elaborate discussion should be interacted between the teacher and students.

Activities:

1. Students should be given the practice of reciting the Quranic verses included in the text. One of the student should recite and the other should tell translation of these verses. All the students should be included in this activity turn by turn, so that they can have the honour of reciting Holy Quran and practice of recitation well in the supervisions of the teacher.

2. The students and teachers will make arrangements to fully act upon the dictates of one such verse every week in which affairs of day-to-day morals have been mentioned. For the current week the teacher will write down one verse along with its translation on the chalkboard for the students and advise them to act upon it. The teacher should also proof through his behavior and also make the students habitual of acting about the dictates of the verse. They will keep record of it in their pocket diaries. In this way the students will have practical know how of Islamic dictates. in the same way every week a verse should be selected for acting upon its dictates so that gradually the students have training of acting upon Islamic dictates in their daily life.
Overview/assessment:

1. Write a short paragraph on each of the following:
   a) Give your opinion regarding the teachings of Holy Quran.
   b) How can the dictates of Holy Quran be practiced in day-to-day affairs?
   c) What Allah Almighty has instructed in Quran about our social dealings?

Objective 3: To provide information regarding preservation of Holy Quran.

Phase XVIII: Preservation of Holy Quran:

- Can you name any such book, which has retained its original text right from the day its author wrote it for the first time?
- Is there any such book reading, which time after time does not give feelings of boredom?
- Can you name any such book which is learnt by heart by people the most, and consider learning it by heart as an honour?

Holy Quran is such modest Book of Allah of whose preservation Allah is Himself a guarantor. It is for this reason that this book is available in complete and protected form since the day of its revelation. It is a saying of Allah Almighty:

\[ \text{Alhajar: 9} \]

\[ \text{إِنَّا نَصْحُ نَزُولًا لَّنَا أَلَّا يَكُرُرُ وَإِنَّا لَهُ لَحَدِيفُونَ} \]

TRANSLATION: - We have, without doubt, sent down the Message; And We will assuredly guard it (from corruption).

Holy Quran was not revealed at one time rather was revealed bit by bit in twenty-three years. As soon as a few verses were revealed, the Prophet (Peace Be Upon Him) used to call writer of revelation and get it written, and also used to
guide as to with which Sura or after or before which verses these should be attached with. A place was fixed in the Masjid-e-Nabvi where this writing was kept. The companions (Razi Allah Anhum) used to get its copy end learn it and used to recite it at different occasions especially during five prayers and used to try to learn and act upon it. In this way Quran kept on being written at the moment it was revealed. In this process not only men but also women were also included. Perhaps during the lifetime of Prophet (Peace Be Upon Him) most of the umahat-ul-Momineen (mothers of believers) Ahl-e-Bait (Family members of the Holy Prop'et (Peace Be Upon Him), His companions (Razi Allah Anhum) had learnt Quran by heart, and most of the companions (Razi Allah Anhum) had also prepared complete copies of it.

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Self-Assessment Task for Phase XVIII:

Q. No. 1: Have your Assessment by answering the following questions.

a) When some verses were revealed on Prophet (Peace Be Upon Him), what Prophet (Peace Be Upon Him) used to do?

Ans:......................................................................................................................
..............................................................................................................................

b) The companions (Razi Allah Anho) used to read Holy Quran understand it and used to try to act upon it. Observe the ways of your life and then write any four such acts you are practicing which you think are according to teachings of Holy Quran;

(1). ......................................................................................................................

(2). ......................................................................................................................
(3).................................................................................................................. 
(4)..................................................................................................................

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Phase XIX:

Hazrat Abu Bakr Siddique (Razi Allah Anho) got together the different contents of Holy Quran, in his own arrangement and preserved it in the form of copy. Thereafter Hazrat Usman (Razi Allah Anho) prepared many copies of this copy and sent it to different provinces of the country. The book that was prepared by Hazrat Usman (Razi Allah) was exactly like the one arranged by Hazrat Abu Bakr Siddique (Razi Allah Anho) and the book of Hazrat Abu Bakr Siddique (Razi Allah Anho) reign was exactly according to the book of Prophet’s (Peace Be Upon Him) reign. Therefore the arrangement of Quran was above any doubts.

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Self-Assessment task for phase XIX:

Q. No. 1: Have your assessment by choosing yes or no for the following statements.

1. Did Hazrat Abu Bakr Siddique (Razi Allah Anho) collected all the contents of Holy Quran and prepared a book from it.----------

2. Was the book prepared by Hazrat Abu Bakr Siddique (Razi Allah) exactly according to the one in the reign of the Holy Prophet (Peace Be Upon Him) ----

3. Was there chance of any doubts after the preparation of such copy of Holy Quran ----------.

Feedback is at the end of the module.
Teaching Methodology:

1. Translation and discussion method is suitable for the teaching of this material. Teacher should make it clear on the students about the protection/preservation of Holy Quran and should tell them that this is a proof of this great book that 1400 years have passed since it was revealed but not a single word of it has any difference to the original text, and its reason is that Allah Himself has taken the responsibility of protecting it.

2. The teacher will provide complete information about the protection of Holy Quran. The teacher should give permission of expression to the students, so that they can ask any question regarding protection of Holy Quran to enhance their knowledge.

Activities:

The students should be given the responsibility of collecting ancient samples copies of Holy Quran. For the collection of ancient samples a visit should be arranged to the mosques of interior city or city public libraries, with the permission of head of institution. The students must be told about this visit two days earlier.

Overview/assessment:

1. Holy Quran has been protected in the same manner in which it was revealed on Prophet (Peace Be Upon Him) and will remain protected in the same manner. Elaborate
Objective (4) To elaborate upon the students' greatness and blessings of Holy Quran in the light of Quran and Hadith.

Blessings of Holy Quran:

Phase XX:

- Can only the Muslims get / have guidance from Holy Quran?
- How many rewards we get by reciting one word of Holy Quran?
- What is the most liked scripture of Allah Almighty.
- What has Allah Almighty said about the protection of Holy Quran?

After having knowledge about the introduction and teaching of Holy Quran, now we will read about blessings of Holy Quran in the light of verses of Holy Quran and Hadith of Prophet (Peace Be Upon Him).

What ever has been mentioned in Holy Quran is based upon factual knowledge and reality. It has guidance for people of every region and all times and for the actual welfare of a man in this world and hereafter. For this purpose Holy Quran has great significance. The way this scripture is the best of all other scriptures, similarly that human is also the best of all the others, who gets / seeks its knowledge himself and teaches it to others as well. Prophet (Peace Be Upon Him) said”,

خيركم من تعلم القرآن و علمه

The best amongst you are he who learnt Quran and taught it.

Holy Quran is the scripture of Allah, whose topic is man. This book is not only based upon teachings of Namaz (prayers), and Roza (fasting) but infact has guidance till doomsday regarding all aspects of human life, be they worldly or
heavenly, economic or social, political or scientific. We can never be successful in life in the hereafter until we our worldly lives according to the teachings of Holy Quran. (The Holy Quran is that trust which was first given to the mountain and the earth but they could not carry its burden so it was the man who was bestowed with this trust. About this fact Allah Almighty say):

إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَوَاتِ وَالأَرْضِ وَالْجِبَالِ فَلَمَّا نَظَلَّنَّ أَنْ يَخْبِيلُهَا

Alahzaab: 72

TRANSLATION: He indeed offer the trust to The Heavens And the Earth And the Mountain; But they refused To undertake it. Being afraid thereof: But man undertake it,- He was indeed unjust And foolish.-

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Self Assessment Task for Phase XX:

Q. No. 1: Have your assessment by filling in the blanks with suitable words:

1. Holy Quran has great ________________.

2. Holy Quran is best of all the ________________

3. Holy Quran has guidance for the ___________of all regions and for all times.

3. The best amongst you is he who ____________ Quran.

Feedback at the end of the module.

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Teaching Methodology:

1. Translation and discussion method to be adopted for teaching the material. and the teacher should ask some question about the greatness and significance of Holy Quran, from the students, in order to establish link with new content.

2. The teacher should bring Quranic verses and Hadith of Prophet (Peace Be Upon Him) written on a chart paper, regarding greatness and significance of Holy Quran and should display these charts turn by turn on the chart stand and must explain each of the Quranic verse and Hadith with translation and interpretation, regarding greatness and significance of Holy Quran.

3. The blessings of Holy Quran should be explained in the light of Holy Quran and Hadith that the students get to know about the greatness and significance of this great book in a better way.

Activities:

1. The teacher should divide the class into two teams. However students should be given the choice to join the team they like (students work with zeal as a team). Each team should have a captain who will maintain discipline of his/her team. One of the team should be given the task of writing Quranic verses regarding the greatness and significance of Holy Quran and the other team will be given the task to write down the Hadith regarding greatness and significance of Holy Quran.

2. One student from each of the teams will come in front of the class and express his/her view on the topic of greatness and significance of Holy Quran and the
behaviour of present day Muslims. In the end the class will ask questions from
the students regarding the topic. The teacher will control all the activity.

Overview/assessment:

Q. No.1: Join column A and column B and write a complete sentence in
Column C.

<table>
<thead>
<tr>
<th>Column A</th>
<th>Column B</th>
<th>Column C</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. The actual welfare of a man in this world and in the hereafter</td>
<td>every region and all times.</td>
<td></td>
</tr>
<tr>
<td>2. The best amongst you is one who</td>
<td>of all scriptures.</td>
<td></td>
</tr>
<tr>
<td>3. The Holy Quran is the best certainty and reality.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>4. It has guidance for people of depends on by acting upon Quranic</td>
<td></td>
<td></td>
</tr>
<tr>
<td>5. Qur'anic knowledge is based on learned and taught Quran.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Objectives (5) To inform the students about the manners and significance of reciting Holy Quran.

Phase XXI: Recitation of Holy Quran:

- Do you making arrangements for reciting Holy Quran daily?
- Do you feel satisfaction by reciting Holy Quran?
- Can the Holy Quran be touched in any condition like any other book or is there a special way to touch it?

After knowing about the importance of this great Book, we should definitely have developed passion for reciting it. But special mannerism is
required for its recitation, knowledge of which is necessary for us so that we can have the pleasure of rewards through its recitation.

Recitation of Holy Quran is a great good act. Allah Almighty grants respect and honour in both this world and hereafter, for this act. Those who turn their faces away from Holy Quran are dishonored and disgraced. History is a witness to it that Muslims ruled the world till they kept on acting upon the teachings of Quran. When they turned away from it, respect and honours was denied to them. Prophet (Peace Be Upon Him) has stated this earlier, that Allah Almighty will give honor to many a nations due to Quran and will destroy other nations (who turn themselves away from it). Therefore we should recite Holy Quran and should understand it and try to act upon it.

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Self-Assessment Task for Phase XXI:

Have your assessment by completing the following exercises.

Q. No. 1: What reward will Allah Almighty give us a result of reciting Holy Quran?

Ans:__________________________________________________________

_________________________________________________________________

Q. No. 2: Have self-evaluation of yourself through checking on yes or no in front of following statements:

1. I recite Holy Quran daily and regularly. Yes / No

2. I feel sad if I miss reciting of Quran. Yes / No.

3. I recite Quran only when I feel like. Yes / No.
4. Since I don’t get time from schoolwork and playing so I don’t recite Quran.  
   Yes / No.

5. Since I am aware of the rewards of reciting Quran so I have fixed a time for its  
   recitation. Yes / No

6. I always recite Quran after performing ablution and on a pure place. Yes / No.

7. I note the time of recitation daily so as to ascertain how much time I have spent talking to my beloved Allah. Yes / No

8. Since the angels have not been granted the honor of recitation of Holy Quran and we Muslims have this honor therefore I feel proud of it and recite Holy Quran by making special arrangements. Yes / No

9. While reciting Quran I diverted all of my attention towards the matters mentioned by Allah in Holy Quran. Yes / No

10. When we get to rewards for reciting one word of Holy Quran, I try to collect as many reward, by reciting Quran daily. Yes / No

In my opinion I do have a passion for reciting Holy Quran because I ..........

Teaching Methodology:

1. The teacher should adopt lecture and discussion method for teaching of this content. The teacher should tell the students about the manners of reciting Holy Quran through discussion method and must clarify the reward of reciting Holy Quran through reference from daily of Prophet (Peace Be Upon Him) and should raise students, so that students make recitation as a routine.
2. Students should be made to realize that Holy Quran is not an ordinary book therefore we cannot read it like an ordinary book. It is a scripture of that scared self who is creator of the entire universe. Therefore while reciting Quran we are actually talking to Allah directly. For such honour they should try to spare more opportunities.

3. The teacher should explain this method of reciting Holy Quran by keeping this thing in mind that they are talking to Allah. The way when in your daily life, when you are talking to some one you divert all your attention to him/her, and while telling him something you are aware and attentive to the word you are uttering and you do not have any thing else in your mind. In the same way when you are talking to such a great and sacred self like Allah Almighty, then keeping in mind His magnificence and sacredness you must be talking in a humble manner and when you are uttering the words of such a great self then you should be extra cautious and more attentive. During recitation you must have in your mind the sacredness and greatness of such magnanimous self by arranging recitation, the entire class should be made habitual of this.

4. The students must be made to hear the recitation on a cassette of Qari Waheed Zaffar or any other renowned Qari whose cassette is available. The teacher should instruct the students about listening the recitation that they should closely observe the pronunciations of the Qari. (For arrangement of cassette recorder the Head of institution must be asked for).
Activities:

1. The students should be divided into five groups and made to recite the last five surahs of Holy Quran which a student is reciting the remaining class should be made to listen attentively.

2. Students should be asked to make small diaries in which they should daily write in an organized manner the time of talking with Allah i.e. of recitation. Before the recitation of Holy Quran in the classroom the students should be habitation of performing ablution so that they realize that they cannot touch Holy Quran without ablution. For starting the recitation the teacher should take the students to the mosque of the school or in school Hall or library so that the compulsion of pure place for recitations fulfilled.

3. During the recitation by students the teacher must observe that to what extent they are reciting in accordance to the mannerism of recitation they have been taught.

4. The students should be made to recite according to what they have listened from the cassette.

5. Students should be divided into five groups and given the responsibility to go through the Almirahs (cupboards) of all the classes and collect all the old pieces of Holy Quran they find with manners.

Overview/assessment:

1. Write a note on the important of reciting Holy Quran?
2. Express your opinion on the fact that by acting upon the teachings of Holy Quran human being can achieve success in the world and hereafter?

Story of Faghia:

Faghia is intelligent student of class IX. Faghia's father decides after his retirement that he would get her admitted to a Madrissa (religion school) for learning Holy Quran by heart, instead of school education where as Faghia has a desire to become a doctor, and she wants to get higher education. If she does not obey her father, and does not get admitted in the Madrissa and complete her education, her father will get angry with her. Faghia does not wants her father to be angry in any condition, and also wants to study further. What in your opinion should Faghia do. Tick any one:

- should take admission in Madrissa
- should complete her education
- can't decide about it.

Importance:

Read the following twelve questions carefully and then select any four such questions you like the most. Then arrange these in a way that the number of questions you like the most is written in the place of question of grade 1. similarly for second most, third most and fourth most in places of grade, 2, 3 and 4 respectively.

1. Is the reciting of Holy Quran an honour for religion and world?

2. Isn't it better that we should forgo our happiness and desires for the desires and happiness of ours?
3. Is it true that for the brain, which can learn Quran by heart learning of worldly knowledge, is not difficult.

4. Should Faghia accept her father's wish in all circumstances.

5. Will the time for other studies lapse if Faghia first starts to learn Quran by heart, as it requires a lot of time?

6. When Allah's right is more on us therefore, isn't learning Holy Quran the scripture of Allah, by heart also a right of Allah on us?

7. Does Faghia want to make her future better by getting education of medical?

8. Does Faghia wants to get medical education so that people consider her intelligent.

9. If Faghia refuses to learn Quran by heart, will she have great torment.

10. Isn't it more pertinent that we should get education according to our abilities?

11. If Faghia starts learning Holy Quran by heart against her intellectual trends and fails or remains unsuccessful who will be responsible for this.

12. Being a Muslim isn't it necessary for us that we should start every work with full faith in Allah Almighty, He will give us success, instead of depending on our abilities?

Select from the above questions:

The first most important question is Q. No. ________.

The second most important question is Q. No. ________

The third most important question is Q. No. ________

The fourth most important question is Q. No. ________
Suggested Books for Further Readings

1. Abdul Latif. *Bases of Islamic Culture*. Islamic Book Service Lahore, Pakistan


Feedback for Phases

**Phase I** Q. No. (1): (1) spiritual (2) good and evil (3) Prophets (4) immortal

**Phase IV** Q. No. (2): (e) All of the above four statements are true

**Phase V** Q. No. 1: (1) curse (2) fire (3) fire (4) forever

**Phase XIII** Q. No. 1: (2) Will become coward

**Phase XIV** Q. No. 1: And be not like those who started from their homes insolently and to be seen of men, and to hinder (men) from the path of Allah: for Allah compasseth round about all that they do.

**Phase XV** Q. No. 1: (1) true (2) false (3) false (4) true

**Phase XIX** Q. No. 1: (1) yes (2) yes (3) no

**Phase XX** Q. No. 1: (1) significance (2) scriptures (3) people (4) learned and taught
MODULE 2

OBLIGATION AND IMPORTANCE OF KNOWLEDGE

Prescribed time for module 2: 3 periods (each period having of 40 minutes)

DISTRIBUTION OF PERIODS

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General Objectives of the Module:

Followings are general objectives of the module:

1. To state about the magnificent and proud past of Muslim Umma;
2. To recall the intellectual, political, spiritual, and military achievements of their ancestors;
3. To justify renaissance of Islam and restart of past glory;
4. To illustrate the basic principles of Islam and Islamic morals;
5. To define Islamic beliefs and Islamic morals so that they can get rid of superstitions.

Specific Teaching Objectives:

The teachers must keep the following teaching objectives while teaching this module:

1. To enable the students to state the concept of knowledge.
2. To enable students to demonstrate the obligation and significance of attaining knowledge according to Islamic dictates.

3. To elaborate the importance of knowledge according to Quran and Hadith.

4. To describe the importance of knowledge for achieving successes in life.

**Learning Objectives:**

After complete reading of the module the students should be able to:

1. **Knowledge:** recognize concept of knowledge.

2. **Comprehension:** indicate the importance of knowledge according to Islamic views.

3. **Application:** show their passion to get education.

4. **Analysis:** justify the advantages and fruits of getting education.

5. **Synthesis:** choose a specific branch of knowledge to achieve success in life.

6. **Evaluation:** evaluate the difference between the life of an illiterate and a literate (Aalam) person.

**Advance Organizer:**

- Which is the ability that Allah is bestowed to humans only amongst all of his creations?
- Which was the ability of Hazrat Adam (Alah-I-Salaam) because of which he was given significance over angles?
- How does a human get intellect and consciousness?
- Of whose blessings are these new inventions and man’s journey to the moon?
- How the spiritual growth and development of man is possible?
• How does man recognize Allah? How can human being achieve heights in thinking?

• Can a literate and illiterate be equal on the basis of intellect and consciousness?

   Of the different blessings bestowed by Allah to man, knowledge is also a blessing among them, which Allah has bestowed only on human beings. Attainment of knowledge has been made mandatory on every individual, so that none of the Muslim is denied from this blessing. Islam has raised the status of knowledge and those who attain knowledge (students) have been given status. Thus creating passion and will among people to get education. Prophet (Peace Be Upon Him) has raised the status of teacher and student in eyes of the world by declaring Himself (Peace Be Upon Him) a teacher, and telling about the significance of student and has made attainment of knowledge as a matter of pride. In this module plentiful material has been given on important points like obligation of knowledge, its importance, its role for achieving success in life.

**Presentation of Content:**

**Objective 1: To make the students aware of the concept of Knowledge.**

**Phase 1:**

• How the development of science was made possible?

• Can a literate and illiterate be equal?

   The meaning of knowledge is to know and be informed and to have information and consciousness regarding different things. Through knowledge human being gets intellect, consciousness and know how. Knowledge is a light pole for man, it gives consciousness and know how to him. No development can
be achieved in the world without knowledge. In fact without knowledge the faith of a believer is incomplete. There are many favours of Allah Almighty on His people; knowledge is one of such favours, which Allah has bestowed on His people. In the first revelation on Prophet (Peace Be Upon Him) it is said:

آَفِرَ أَنْ تُنْسِ، مَا خَلَقَ اللَّهُ الْإِنسَانَ مِنْ عَلَقٍ (الأَلْف۱-۵)

TRANSLATION: -Proclaim! (or Read!) In the name Of thy Lord and Cherisher, Who created. Created man, out of A (mere) clot Of congealed blood.

Proclaim! And thy Lord Is Most Bountiful. He Who taught (The use of) the Pen. Taught man that Which he knew nor.

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Self-Assessment Task for Phase 1

Q. No. 1: What is the message in the first verses revealed on Prophet (PBUH)?

Ans: -..................................................................................................................

..........................................................................................................................

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Teaching Methodology:

1. Before the teaching of the material Advance organizer should be presented which has basic concepts of the module, so that it acts as a scaffolding for the students to understand the new material.

2. Lecture and discussion method should be adopted for teaching the content.
3. The teacher should comprehensively elaborate the concept of knowledge to students. Teacher should ensure the participation of students through questioning-answering with them.

4. Teacher should comprehensively explain the concept of knowledge according to Quran and Hadith, and also should bring with him/her a written chart of these verses and Hadiths and should explain their interpretation with help of the chart.

Activities:

Each group of the students should prepare a table of present a table of present day inventions of science and should consult on take guidance from teacher regarding making of columns, etc.

Overview/assessment:

1. Write down the concept of knowledge in your own words?

Objective 2: To make the students understand the obligation and importance of knowledge and it’s attainment according to Islamic Teachings.

Phase II: Obligation and importance of knowledge and attainment of knowledge.

• Is it necessary that the person having an authority must be capable of it on the basis of knowledge?

• Is Islam in favour of getting any profitable knowledge in addition to Islamic knowledge?

You have got a know how of the concept of knowledge. Now we would see as to what dictates our religion Islam has given regarding attainment of
knowledge, its importance and obligation and on whom attainment of knowledge has been made mandatory. Human being is a deputy and Khalifa of Allah Almighty on earth. The man has importance on all other creations due to knowledge. It was due to knowledge that angels were made to bow before Hazrat Adam (Alah-I-Salaam). From it becomes clear that knowledge is a base for greatness for human beings. Prophet (Peace Be Upon Him) said:

طَلَبُ الْعِلْمِ فَرِيضَةً عَلَى كُلِّ مُسْلِمٍ (حبیث)

Getting knowledge is mandatory on every Muslim (man and woman).

Therefore it is compulsory for Muslims that they should struggle in getting knowledge. Prophet (Peace Be Upon Him) said:

اِنَّمَا بَعْثُتُ مَعَلَمًا (حبیث)

No doubt, I have been sent as a teacher.

Prophet (Peace Be Upon Him) used to pray this to increase knowledge.

رَبِّ زِينَبَيْنِي عَلَهٔ (حبیث)

Oh my Allah! Increase my knowledge.

Self Assessment Task for phase II:

Q No 1: Task Mark a tick on true and false statements.

a. Man is a king on earth. (True/False)

b. Angels bowed before Hazrat Adam due to his power. (True / False).

c. Money is a basis of greatness for man. (True/False).

d. Getting knowledge is mandatory on every Muslim (man and woman). (True/False)
Q. No. 2: Writes this prayer three times with its translation.

رَبِّ اذْرِى عَلَى هَذَا (حديث)

1..........................................................................................................................

2..........................................................................................................................

3..........................................................................................................................

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Phase III:

It is also necessary that the knowledge attained should be spread further, and a lamp should be lighted with a lamp. Prophet (Peace Be Upon Him) said:

بلقروا عنى ولواية (حديث)

*If you hear a single verse from me, then spread it further, propagate it.*

Similarly He said on the occasion of Last Hajj (pilgrimage):

فليبلغ الشاهد الغائب (حديث)

*He who is present must spread my knowledge to those who are not here.*

And then there is no age limit for attainment of knowledge. Prophet (Peace Be Upon Him) has advised to attain knowledge from the lap of the mother till a time you are lowered in the grave. Therefore said: -

اطلبوا العلم من المهد الى اللحد.

"Attain knowledge from the cradle to the grave".

He (Peace Be Upon Him) also said that a believer (Momin) never gets satisfied with knowledge, till if he reaches heaven.

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Self Assessment Task for Phase III

Q. No. 1 Have your evaluation by answering the Questions.

a) What Prophet (Peace Be Upon Him) has said regarding the obligation of spreading knowledge?
  Ans: ........................................................................................................
   ........................................................................................................
   ........................................................................................................
   ........................................................................................................
   ........................................................................................................

b) How has Prophet (Peace Be Upon Him) given us the concept of life long learning?
   Ans: ........................................................................................................
   ........................................................................................................
   ........................................................................................................
   ........................................................................................................
   ........................................................................................................

Phase IV: Spread of Knowledge during the reign of Prophet (Peace Be Upon Him)

One of the Purposes of the Prophet (Peace Be Upon Him) behind invitation of Islam was to take the people to the light of faith through the knowledge of religion.

(الآثار 43)

**TRANSLATION:** -*Bring you out from the depths of Darkness into Light:*

The nature of the struggles of Prophet (Peace Be Upon Him) regarding spread of knowledge can be had from the fact that Prophet (Peace Be Upon Him) asked all those prisoners of battle of Badr who could not pay Fidya (ransom) to get free from prison, to teach ten Muslim children about how to read and write, and
they will be set free. Prophet (Peace Be Upon Him) also advised women to get knowledge.

He (Peace Be Upon Him) said that getting knowledge is mandatory on every Muslim (Whether he is man or woman) similarly He (Peace Be Upon Him) also said that knowledge and wisdom are lost treasures of believer/Momin, and he should get it from wherever they are available, because he is the only one who has a right on them. (Prophet (Peace Be Upon Him) also taught us manners of social life, manners of attaining knowledge and methods of teaching as it is evident from the following Hadiths of His (Peace Be Upon Him).

ليس منا من لم يرحم صغيرنا ولم يوقر كبيرنا.

*He is not from one of us who is not compassionate to children and does not respect elders.*

اذقلت لصاحبك يوم الجمعة انسيت ولا مام يخطب فقد غفوت.

*If you ask your fellow to keep quiet on Friday while the Imam is delivering sermon, (khutba). Behold! You have uttered a useless thing.*

(From the saying it is clear that the first manner for gaining of knowledge is to keep quite and listen it with attention). If some one is speaking during speech, we should not forbade him because it can divert people’s attention and their listening can be effected. So it is clear that things of knowledge should be listening with full attention.
Self-Assessment Task for Phase IV:

Q. No. 1 In order to have evaluation of yourself, answer the following questions:

a) Why did the Prophet (Peace Be Upon Him) give the option to the kufars (unbelievers) to teach ten Muslim children instead of Fidya; ransom (if they could not pay Fidya)?

Ans: ........................................................................................................
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b. The Prophet (Peace Be Upon Him) has made getting mandatory on every Muslim (man or women) keeping this saying in mind, give some suggestions regarding the spreading of women education in Pakistan?

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Teaching Methodology:

1. Project method to be adopted for teaching of material.

2. Teacher should inform students about the purpose of the topic, so that students take interest in lesson, and keep the attainment of this purpose in their mind.

3. The teacher must explain comprehensively the importance and obligation of knowledge in the light of Quranic verses and Hadith. The participation of the
students should be ensured through their personal experiences and questioning-answering. Teacher should bring the Quranic verses and Hadith written on a chart so that it can be put in front of the students and can be recited while giving references and about points regarding importance of knowledge. Students should be directly included the process of learning by appreciating them in suitable words for their participation in the process of learning.

Activities:

Project Work:

(1) Complete the particulars of all those children of your Mohallah, who don’t go to school, in the following manner.

(1) Name of Child (2) Father’s Name (3) Profession of Child’s father

(4) Age of the Child (5) Reason for not going to school

(6) Complete address of the child’s home.

(The teacher should send these information next day to Dy. D.E.O WEE).

Overview/assessment

1. What was the message in the first verses revealed on Prophet (Peace Be Upon Him) by Allah Almighty?

Objective 3: To elaborate the importance of knowledge according to Quran and Hadith.

Objective 4: To create passion and will among student to attain knowledge.

(Since close resemblance of the purposes of both the objectives, the content of both the objectives has been mentioned collectively).
Phase V: Importance of Knowledge

- Do we have fear of Allah due His greatness and glory?
- Is there any age limit for attainment of knowledge in Islam?
- Do you know any prayer of Prophet (Peace Be Upon Him) regarding about attainment of knowledge?

We have had enough information regarding obligation and importance of knowledge. Now we have to see why Islam has stressed attainment of knowledge so much that it has been made mandatory on every Muslim man and woman? What rewards have been promised for attaining knowledge? And what is the difference between an illiterate and a literate (Aalam)? According to Islam knowledge is a source of greatness and glory. People having jewels of knowledge are near to Allah. A literate and an illiterate are not equal to Allah Almighty. It is said in the Holy Quran that those people who have knowledge and those who don’t have, are they equal?. For those people who get enlightened by light of faith and put knowledge to practice, it is said:

ِيَرَفَعُ‌ أَلْلَهُ ٱلْدِّينَ عَامِنًاٰ مِنْكُمْ وَٱلْدِّينَ أُشْنَى أَلْعِبَمْ دُرًَّا (المجادله11)

**Translation:** -Rise up, t (suitable) ranks (and degrees) those of you who believe and who have been granted knowledge.

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Self Assessment Task for Phase V

Q. No. 1 Write three points regarding importance of knowledge?

(1)........................................................................................................
(2) .................................................................
(3) .................................................................

Phase VI:

Once prophet (Peace Be Upon Him) came into the mosque. There were two Majlis (meetings) happening there one of Allah’s Zikr (recitation) and other was of knowledge. Prophet (Peace Be Upon Him) praised both and then participated in the Majlis of knowledge, and said this is better than the first one. Once the Prophet (Peace Be Upon Him) said that when you go through the gardens of heaven, you must benefit fully from them. Companions asked what are gardens of heaven? He (Peace Be Upon Him) said Majlis (gathering) of knowledge.

Self-Assessment Task for Phase VI:

Q. No. 1: Four statements have been given to complete the sentence, and one is true out of these four, complete the sentences with correct statement.

1. Prophet (Peace Be Upon Him) liked from the Majlis (meetings) ________
   Majlis of Allah Zikr (b)Majlis of knowledge (c) Majlis of talking (d) Majlis of heaven.

2) ‘3y gardens of heaven it is meant ________.
   (a) Majlis of knowledge (b) wajd’s Majlis (c) Gardens of heaven (d) Majlis of heaven.

Feed back at the end of Module.
Phase VII:

The importance of knowledge becomes clear from following customary saying: Seek knowledge. To Allah getting knowledge is a good act. Passion for knowledge is a prayer. Involvement in it is a tasbeeh (praise of Allah Almighty) and discussing it is Jihad.

Teaching knowledge is like alms giving. Knowledge is companion of loneliness and is guide in prosperity and poverty. Knowledge is friend who shares sorrow, and is the best partner. Knowledge tells way to heaven. Allah gives glory to nations due to knowledge. Every thing of the world prays for the salvation of those who follow the footsteps of ulama (scholars) because knowledge is life of hear-s, sight for blind, it is energy and power of body. Through knowledge man can reach higher grades of angels.

Thinking about knowledge is equivalent to fasting. It's through knowledge only that we can be obedient to Allah Almighty and worship Him. Through knowledge we get association of Allah. Through it man can fulfill rights of Allah and His people. Knowledge is a leader and action is its follower. Fortunate are those who attain knowledge and unfortunate are those who are unable to have its honour.

Islam gives its followers the message to get out in the way of attaining knowledge and collect pearls of wisdom from wherever they get them. The importance of knowledge is evident from this fact as well that Allah has always bestowed those nations with government and empires who have precedence in knowledge and action. On these very basis did Hazrat Adam (Razi Allah) had importance over angels. On the basis of knowledge did Muslim ruled over the
entire world. But when they left acting upon teachings of Quran and went away from light of knowledge they met with decline.

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Self-Assessment Task for Phase VII:

Q.No. 1: Have an evaluation of yourself by answering the questions according to your information.

1. The passion for knowledge is ________.

2. Teaching knowledge is ________.

3. Indulging in knowledge is prayer and ________ is Jihad (Holy war).

4. I. is through knowledge only that we can be obedient to Allah and ______ Him.

5. People who are deprived from the honor of knowledge are _________.

6. Allah bestows nations with government and ________ on the basis of knowledge only.

7. Knowledge is companion of isolation, sorrowful friend and is best ________

8. Muslim ruled over the world on the basis of ________ only.

Feed back at the end of module.

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Phase VIII:

One of the prayers Prophet (Peace Be Upon Him) used to pray in the morning & night was:

الله علما نافعا

"Oh Allah I demand / request from you to give me profitable knowledge".
Similarly this is also a traditional prayer that Oh Allah the knowledge you have given us makes it beneficial for us, and grants us such knowledge, which is profitable. It is prayed that Allah bestows us with knowledge and give us power to act upon it and spread it (Ameen: may Allah Almighty accept our prayer).

Self-Assessment Task for Phase VIII

Q.No. 1: Write down five times this fortunate and great prayers of Prophet (PBUH) with translation?

اللهم اني استغفرك علما نافعاً

(1) .......................................................... ................................................

(2) .......................................................... ................................................

(3) .......................................................... ................................................

(4) .......................................................... ................................................

(5) .......................................................... ................................................

Teaching Methodology:

1. Discovery method should be adopted for teaching the content. Where references of Holy Quran and Hadith are needed, translation method should be adopted.

2. Teacher should create passion among students to seek knowledge by telling the status of knowledge to Allah and should explain the advantages of seeking knowledge with reference of Holy Quran Hadith so that they consider seeking knowledge an honour.
3. Students should be made to recite Quranic verses and Hadith so that they have a passion for recitation as well.

4. By translation & interpretation of these verses and Hadith the teacher should create passion for seeding knowledge in students by explaining Islamic views about it. Teacher should tell the students about the achievements of past Muslim Scientists so as to create passion to seek knowledge.

5. With the cooperation of the head of institution the teacher should make arrangement for meeting of a celebrity/ the most important person of the city who gained in his/her life success, honour and high status only due to his/her hard work and knowledge, so that he/she could tell students the experiences of his/her life that how due to knowledge he/she gained success in their life and now how he/she is enjoying success. The purpose of this meeting is to create zeal and zest for gaining knowledge in students.

Activities:

Students should be given individual set work that they should write about themselves as to which subjects they chose after Matric and why they want to study them?

Overview/assessment

- How can we make progress in the modern world of today?
- Express your view on the status given to knowledge by Islam?
- In your view what positive effects can be had on society due to women education?

School Story:
Fariha is a poor woman. She has three children. Her husband Fahad is jobless as well as a addict. Therefore he often fights with his wife. Fariha looks after her children by working at different houses when her eldest daughter become five years old she took her in a nearby school for admission where her husband gets to know about it he scolds her a lot and stops his daughter from going to school. Fariha’s husband, says his daughter should also work with and he gets more money for addition, in your opinion what should Fariha do, tick any one:

Should get the child out of school
Should let the child get education
Can’t decide.

**Importance:**

Read through the following 12 questions carefully then from these select any 4 such question you like the most arrange these four question in a way that the question your like the most be written in the place of grade (1) question. Similarly for second third and fourth most like questions write them in places of grade (2), (3) and (4) respectively.

1. Is it a duty of Fariha to immediately stop her daughter from going to school, obeying her husband?
2. Isn’t it the duty of the government to take the responsibility of children’s education?
3. If Fariha does not obey her husband and lets her daughter go to school, then her husband can kick her out of home?
4. Isn’t it the duty of Fariha to make her daughter work with her for more earning.
5. Can a father be so cruel that he stops her daughter from getting education only because she earns for the family?

6. Isn’t it the duty of the father that he should earn for the family?

7. If Fariha accepts her husband, will he stop fighting with her.

8. Isn’t it a duty of Fariha’s husband to get her daughter admitted to school?

9. Is the education of a girl equally important to that of a boy?

10. Can Fariha make the living better by letting her daughter to study?

11. Can education of girl benefit her and her family?

12. Is the way of working of a literate person better than that of illiterate?

Select from the above questions:

The first most important question is Q. No. _______.

The second most important question is Q. No. _______.

The third most important question is Q. No. _______.

The fourth important question is Q. No. _______.

Suggested Books for Further Readings:

1. Abdul Latif. *Bases of Islamic Culture.*

Islamic Book Service Lahore, Pakistan

Feedback for the Phases

**Phase II** Q. No. 1: (1) false (2) false (3) false (4) true

**Phase VI** Q. No. 1: (1) b (2) a

**Phase VII** Q. No. 1: (1) prayer (2) alms giving (3) discussing (4) worship (5) unfortunate (6) empires (7) friend (8) knowledge.
MODULE 3
WORSHIP AND LOVE OF ALLAH AND HIS
PROPHET HAZRAT MUHAMMAD (PEACE BE UPON
HIM)

Prescribed time for module 3: 7 periods (each period having 40 minutes).

DISTRIBUTION OF PERIODS

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General Objectives of the Module:

General objectives of the module are followings:

1. To state before students the passion of love, greatness and worship of Allah Almighty;

2. To illustrate the importance of the love of Prophet (Peace Be Upon Him);

3. To justify ideologically and practically the respect of prophet (Peace Be Upon Him);

4. To formulate the passion for knowing the character of Prophet (Peace Be Upon Him); and guidance from His (Peace Be Upon Him) pure character in practical life.

5. To explain students about the true Islamic beliefs and moral so that they can get rid of superstition
Specific teaching Objectives:

The teachers will teach the lesson keeping in mind the following objectives:

1. To express awareness regarding the sacred existence of Allah and the bounties bestowed by Him.

2. To state the importance and need of the love and worship of Allah Almighty.

3. To illustrate the importance of love and obedience of Allah’s Beloved Prophet Hazrat Muhammad (Peace Be Upon Him).

4. To install in students of the belief of finality of prophethood Hazrat Muhammad (Peace Be Upon Him).

Learning Objectives:

After complete study of the module students should be able to:

1. Knowledge: express their views regarding the sacred self of Allah and the bounties bestowed by Him.

2. Comprehension: represent the importance and need of love and obedience of Allah and His Holy Prophet (Peace Be Upon Him).

3. Application: act upon the dictates of Allah and follow seerat-e-Tayyba (modest sample).

4. Analysis: justify the need and importance of the love and obedience to Allah Almighty and the Holy Prophet (Peace Be Upon Him).

5. Synthesis: retell the importance of acting upon the dictates of Allah and the Prophet (Peace Be Upon Him).

Advance Organizer:

Have you ever observed the vastness of this universe? Have you ever thought about the greatness of the creator of this universe, after observing its vastness?

An artisan feels very happy seeing whatever he was created. A mother when gives birth to a child has such tremendous love for her child that she can’t bear even a small pain of her child. Have we ever thought that the great Creator who has created all the human beings and whole universe how much does He love His people?

It is said that Allah loves his people more than the love of 70 mothers. We are thankful to a person who does us a little favour, helps us a little in our work or does some of our work. Do we ever thanked about the absolute Creator who gave us the blessing of life, and then created us in a beautiful way, as compared to other creatures?

One of the biggest blessings of Allah for human being is His love, which He has for human being. It becomes our duty that we love Allah in response to all of His blessings and bounties. It is also necessary to love Allah for the thankfulness of these blessings. How can we express this love for Allah? Isn’t it a fact that we are obedient to one whom we love the most and we are fond of talking about him and always remembering him? If we claim love of Allah then we should always be obedient to Him, and spend our lives according to His dictates. In our daily life if we love someone, then one of its requirement is that we love every thing that our beloved loves. Since Hazrat Muhammad (Peace Be Upon Him) is a beloved messenger of Allah and Allah loves Him, therefore it’s
our duty that if we claim Allah's love we should love His dear Prophet (Peace Be Upon Him) and also be obedient to Him (Peace Be Upon Him).

In this module the topic of love and obedience of Allah Almighty and Prophet (Peace Be Upon Him) has been expressed why the love and obedience of Allah and his Prophet (Peace Be Upon Him) is necessary and how we can express our love have also been stated.

**Presentation of content:**

**Phase 1:**

**Objective 1: to create awareness regarding the sacred existence of Allah and the bounties bestowed by Him.**

- Have you ever observed that whether this universe was created spontaneous or is there some one who created it?
- Observing the vastness of the universe have you eve thought how great would be its creator?
- Your mother has given you birth, how much do you love your mother?

When a human being observes his existence and innumerable realities, it is not at all difficult for him to discover that there exists some power, which has all the authority, and has intellect and knowledge, which is ruling all and gives power and ability to grow. He is Creator, powerful, good, and sage, and is running such a vast universe with wisdom. A human being thinks that if even a chair, a table, an clay pot cannot come into existence without being created, then things like sky, earth, moon, sun, human beings, and all powers in his existence must also have been created by the power and wisdom of some Creator. This is a witness to the
existence of this power and wisdom and by recognizing it we can have a correct knowledge of the existence of human life and universe.

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Self-Assessment Task for Phase I:

Q No. 1: Have a self-evaluation by writing a brief answer the following question. How do we have a feeling of Allah Almighty's existence?

Ans: ..................................................................................................................

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Phase II:

This is the self of Allah the manifestations of whose creations are visible every where the greatness of human being is in recognition of his Creator and that he remains dead drunk in His love and acts upon His dictates. Pointing towards it is mentioned in Holy Quran.

٣١ يَتَأْتِيهِ مَا أَتَى الْإِنْسَانَ أُبْدِعْتُمْ وَرَيَّحْنَاهُمُ الَّذِي حَمَّلْنَاهُمُ (البقره)

TRANSLATION: - A ye people! Adore your Guardian Lord, who created you.

Now the demand of worship is that he has created us so we should obey his dictates. He has given eye then see according to His will. He has given ears then we should develop habit to listen according to His dictates. The power to think is also granted by Him. Then we should always think about His self, about His power and act upon His dictates.
existence of this power and wisdom and by recognizing it we can have a correct knowledge of the existence of human life and universe.

Self-Assessment Task for Phase I:

Q No. 1: Have a self-evaluation by writing a brief answer the following question. How do we have a feeling of Allah Almighty's existence?

Ans:........................................................................................................
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Phase II:

This is the self of Allah the manifestations of whose creations are visible everywhere where the greatness of human being is in recognition of his Creator and that he remains dead drunk in His love and acts upon His dictates. Pointing towards it is mentioned in Holy Quran.

يَتَأْتَىُهَا الْقُرْآنَ أَعْبَرُوا ضَبْطًا مَّلَّا ذَيَّ خَلَقٍ (البقرة 31)

TRANSLATION: - A ye people! Adore your Guardian Lord, who created you.

Now the demand of worship is that he has created us so we should obey his dictates. He has given eye then see according to His will. He has given ears then we should develop habit to listen according to His dictates. The power to think is also granted by Him. Then we should always think about His self, about His power and act upon His dictates.
Self-Assessment Task for Phase II:

Q. No. 1: Fill in the blank with suitable words?

(1) The greatness of human beings in ________ of his Creator.

(2) Oh People worship your God who has ________ you.

Q. No. 2: Write the names of some of the blessings given to you by Allah Almighty.

1. ........................................................................................................

2. ........................................................................................................

3. ........................................................................................................

4. ........................................................................................................

5. ........................................................................................................

Feedback at the end of the Module.

Teaching Methodology:

1. Inquiry and revelation method to be adopted for teaching the material.

2. The teacher will develop link between the previous knowledge of the students with the present topic and will start after putting them some questions from their previous knowledge.

3. The teacher will give students different examples from the universe in order to make them conscious of Allah’s existence. By telling about vastness of universe will elaborate the greatness and magnanimity of Allah.
4. The teacher will elaborate upon the importance and advantages of the blessings of Allah by giving advantages of the different things created by Allah.

Activities:

1. Every group of the class should be given the task to prepare a list of the importance of the blessings created by Allah.

2. A member from each group will read out the list prepared by them.

3. A play will be arranged in order to have a practical consciousness regarding blessing bestowed by Allah. Three members from every group would be called before the class, two of them will be blind folded and sent back to their seats. The third member of the group will help his/her colleagues so that they reach their places.

4. After this game the teacher will discuss with the students the importance of a blessing bestowed by Allah i.e. eyes.

Overview/assessment:

1. Prepare a list of the advantages and importance of things created by Allah Almighty for our food?

2. Phase III: Love of Allah Almighty

Objective 2: To raise among the students the importance and need of the love and worship of Allah.

- Why do you love your parents?
- Is it true that we are obedient to the one we love?
After the mention of the sacred self of Allah Almighty and blessings bestowed by him now we will see that do we recognize His bounty. He Who is so bountiful, the pure self Who has done so much for us that we come from nonexistence to world of existence, Who created a vast universe for us, and then made it obedient to us, so that we can benefit from it. Then are we thankful for this bounty and consider Him dearer than our lives? This angle of thought invites us to the fact that a small gesture of good will is a source of eternal bounties. Then for Him Who gives us life why shouldn't the passions of eternal love develop and grow. For this it is said:

وَأَلَّذِينَ غَنَّطُوا أَنَاَّمُـٰدُ حُبَّاً لِّلَّهِ (البقرة 165)

TRANSLATION: - But those of Faith are Overflowing in their love For Allah.

The people who have belief in Allah are people who love Allah very much. Completion of belief is not possible without love because the act, which does not, has love is hollow and baseless. It is said a person is obedient to one whom he loves. It is a demand of faith the Allah should be loved. The demand of Allah's love is to accept His dictates of by heart, and to fully act upon them.

Self-Assessment Task for Phase III:

Q. No. 1: Have your evaluation by writing answer to following questions?

a) Why should we love Allah Almighty?

Ans. ...........................................................................................................

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b) What is the demand of Allah's Love?

Ans...........................................................................................................
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Phase IV:

It is a blessing of Allah that He has sent Prophets for the guidance of human beings and gave them his dictates in the form of books and scriptures. Our Prophet (Peace Be Upon Him) is the last of messengers of this process of guidance. And Holy Quran, which has been revealed on Him (Peace Be Upon Him), is an eternal guidance and the last message for the welfare of humans. By acting upon it, they can get success in this world and salvation in the hereafter.

Self-Assessment Task for Phase IV:

Q. No. 1: Express yourself by writing yes or no against the following sentences?

(a) Allah Almighty sent His dictates in the form of books and scriptures.
(b) By acting upon the message of Holy Quran success can be achieved in this world and salutation in hereafter.
(c) Holy Quran is a second message for welfare of humans.

Q. No. 2: - Is it true that we are obedient to the one we love?

Ans...........................................................................................................
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Phase V: Expression of Love and worship to Allah Almighty

(At a number of occasions Allah Almighty has dictated to remember Him. Sura Ahzab Allah says:

\[
\text{لِيَمَنْ كَانَ يَرْجُواَ اللهَ وَاليومَ الآخرَ وَذُكْرَ اللهُ كَثِيرًا} \]

(الإحزاب 21)

TRANSLATION: - For any one whose hope is in Allah and the Final Day And who engages much In the praise of Allah.

(He has also been dictated in Sura Ahzab):

\[
	ext{وَأَصِبْلاً} \]

(الإحزاب 42)

TRANSLATION: - A ye who believe! Celebrate the praises of Allah, and do so often; and glorify Him morning and evening.

(The best way to talk about Him is to thank Him for His blessings and offer prayer regularly. Prayer is a pillar of religion and the best way o express love for Allah. Prophet (Peace Be Upon Him) said about importance of Prayer):

الصلاة عماد الدين من أقامها أقام الدين ومن هدمها فقد هدم الدين

“Prayer (Namaz) is a pillar of religion (Din). He who established it perhaps established his religion; and he who destroyed it, perhaps destroyed his religion”.

It means that the five prayers of the day are a tail for a Muslim of his faith and love for Allah Almighty (Prophet (Peace Be Upon Him) has also told us those methods, acting upon which we can achieve will of Allah and His happiness and
can get our wrong doings pardoned by this Pure Self. He (Peace Be Upon Him) said:

افضل الأعمال لا لله إلا اللهم و أفضل الدعاء إلا استغفار.

"The most significant act is La Ilaha Illa and best prayer is astaghfar".

(Teacher should further elaborate both the sayings).

Self-Assessment Task for Phase V:

Q. No. 1: Complete the following sentences exactly in accordance with the concepts studied in phase V.

a) In the Holy Quran it has been mentioned regarding talking about Allah that.

b) Prophet (Peace Be Upon Him) said about the importance of Prayer (Namaz) that.

c) According to saying of Prophet (Peace Be Upon Him) the best act and best prayer is.

Phase VI:

(Prophet (Peace Be Upon Him) told the way/method to complete faith in the following manner):

من احب لله و ابغض لله و أعطى لله و منفع لله فقد استكمل الإيمان

"He who loved for Allah Almighty and kept hatred for Allah, and gave for the will of Allah and stopped for Allah Almighty, so he completed his faith".
Self Assessment Task for Phase VI:

Q. No. 1: According to the saying of Prophet (Peace Be Upon Him) are the following principles of completing faith:

Ans: 1 ..............................................................
2 ..............................................................
3 ..............................................................
4 ..............................................................

Phase VII:

(The characteristics of Momin (believers) have been mentioned in the Holy Quran in the following words):

إِنَّا

آلْمُؤْمِنُونَ أَلَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجَلَّتْ فُلُوْبُهُمْ وَإِذَا تَلَّىٰتْ عَلَيْهِمْ

(3) (الأنفال)

TRANSLATION: - For believers are those who, wt Allah is mentioned, feel a tremor in their hearts, and when they hear his signs rehearsed, find their faith strengthened, and put (all) their trust in their Lord:
Who establish regular prayers and spend (freely) out of the gifts we have given them for sustenance: Such in truth are the believers: they have grades of dignity with their lord, and forgiveness, and generous sustenance:

Self-assessment Task for Phase VII:

Q. No. 1: Evaluate your self in the background of the characteristics mentioned in the Holy Quran regarding Momin:

1. Do I often become fearful because of the Greatness and Power of Allah Almighty? Yes/No
2. Do this fear is expressed through my acts in the way that I refrain from all such acts, which are not liked by Allah? Yes/No
3. Is my belief on Allah strengthened after listening recitation of Holy Quran? Yes/No
4. Do I offer my prayers with passion regularly? Yes/No
5. Do I, as far as possible, I keep on helping poor people of Allah Almighty? Yes/No
(6)  Do I ever care about to fulfill my responsibilities as student, son/daughter, and sister/brother?

Yes/No

(7) Have I started refrain from moral vices such as telling lie, deceiving, theft, aimless talking, and dishonesty?

Yes/No

(8) Have I ever serve the religion of Allah Almighty (Islam) in any way?

Yes/No

(9) Have I ever tried to adopt myself according to the orders of Allah Almighty?

Yes/No

(10) Have I prepared myself for the world hereafter to which being a Muslim, I give top priority in my life?

Yes/No

Feedback is at the end of the module.

Phase VIII:

(In the Holy Quran Muslims have been ordered not to turn away from mandatory of Allah Almighty and the Sunnah of His dear Prophet (PBUH):

يَتَأْتِيَهَا ٱلذِّينَ ٱتَّبَعُواْ َلاّ ِتَخْرُجُواْ ُلله وَۚ ٱلسُّوۡلُوَ َتَخْرُجُوۡاْ ۖ َمَنْ يَكُُونُمُّ وَۚ أَنْتُمْ تَعَلَّمُونَ (الأنفال 27)

TRANSLATION: -  A ye that believe! Betray not the trust of Allah and the messenger, nor misappropriate knowingly things entrusted to you.
(The teacher should make it clear, what is meaning of entrust of Allah and Prophet Peace Be Upon Him).

وَأُعْلِمُّكُمْ أَنَّ اللَّهَ يَحْوَلُ بَيْنَ الْمَرْءِ وَقُلْبِهِ، وَأَنْتُهُ إِلَيْهِ

(الأنفال 24)

TRANSLATION: - And know that Allah cometh in between a man and his heart, and that it is he to whom ye shall (all) be gathered.

Self assessment task for Phase VIII:

Q. No. 1: Write an answer in reference to the above-mentioned verses as to what is meant by doing embezzlement in entrusts of Allah Almighty and Prophet (PBUH)?

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(And for the people who disobey Allah and his beloved (Peace Be Upon Him), Allah Almighty has mentioned it in Sura Ahzab):

إِنَّ الَّذِينَ يُؤْذِينَ اللَّهَ وَرَسُولَهُ لَعْنَهُمُ اللَّهُ فِي الدُّنْيَا وَالآخِرَةِ وَأَعَدَّ لَهُمْ عَذَابًا مُّهِينًا (الإحزاب 57)

**TRANSLATION:** - Those who annoy Allah and His messenger Allah has cursed them in the hereafter, and has prepared for them a humiliating punishment.

*Self-Assessment Task for Phase IX:*

**Q. No. 1: Complete the following task in order to evaluate yourself:**

1. Honours and successes of both the worlds can be had:
   a) By love and obedience of ___________________
   a) By love and obedience of ___________________

**Q. No. 2: What Allah has said in the Holy Quran about those people who disobey Allah Almighty and His Prophet (Peace Be Upon Him)?**

Ans: ............................................................................................................................

............................................................................................................................

**Feedback at the end of Module.**

*Teaching Methodology:*

1. Inquiry and Translation method should be adopted for teaching this content.
2. Teacher should be bring students from unknown to known, for which, should give references of the realities of universe, and should make them phenomena
as conscious of the greatness of Allah almighty by turning their attention towards the vastness of universe and its system.

3. The teacher should tell the importance and reason for loving Allah Almighty by giving examples and should elaborate upon such abilities/qualities of Allah i.e. Razaq, Qadir, Samih, Aleem, Baseer, Khabeer, Rehman, Raheem.

4. The example of mother’s love should be given to clarify that when a mother who only gives us birth, loves us so much that she cannot bear even a small pain of ours and is not at peace till we are relieve from our pain, then how much love that real owner, Who brought us from non existence to existence, will have with us, is difficult to be estimated.

5. When that great and sacred self, who is not relying on us for anything, is Qadir and Mutliq, is Autoerat, loves us so much, then it is compulsory on us that we should love Him above all relations. We are all dependent on Him. Only is independent and needless. All of our needs are linked with Him.

6. Chalkboard should be used to translation and interpretation of Quranic verses. As for a possible the verses should be interpreted with reference to context.

Activities:

1. Students should be given group discussion on the topic. That is why it is necessary to love Allah. The teacher should guide for such a discussion so that time is not waste.

2. At the end of the discussion, one student from each group should come in front of the class and present report of his/her group.

3. In the end the teacher should wind the discussion up through concluding remarks.
Overview/assessment:

1. Evaluate yourself through this chart as to how much do you love Allah:

I do all those works/acts, which are required from a Muslim. True/False

I pray regularly. True/False

I help all such people in every way those who need my help. True/False

I do my own accountability and never blame others for my acts. True/False

Before doing an act I always think whether my act would please Allah or not. True/False.

Phase X: Love with Prophet (Peace Be Upon Him)

Objective 3: To raise the importance of love and obedience of Allah Almighty’s Prophet Hazrat Muhammad (Peace Be Upon Him) among the students.

- Who gave us the order to be obedient to Hazrat Muhammad (Peace Be Upon Him)?

- Why the obedience of Prophet (Peace Be Upon Him) is necessary?

- Is our faith complete without the obedience and love of Prophet (Peace Be Upon Him)?

We have had knowledge about Allah Almighty’s love, its importance and need. We have come to know that without the love of Allah almighty, our faith is incomplete, rather it cannot be thought of. Similarly the love of Prophet (Peace Be Upon Him) is also a demand of faith. Holy Quran has mentioned this same love. It is said:
TRANSLATION: - The Prophet is closer to the believers than their own selves.

(The life of Prophet (Peace Be Upon Him) has been declared the best sample (Uswa-e-Hasna) it is a dictate of Allah Almighty):

(Alahzaab: 21) لقد كان لكم في رسول الله ﷺ سوأ حسنة

TRANSLATION: He have indeed In the Messenger of Allah A beautiful pattern (of conduct).

لا تقدمو بين بني آدم ﷺ ورسول ﷺ واتقوا الله إن أللل

TRANSLATION: - Put not you forward before Allah and His Messenger; but fear Allah:

Self-Assessment Task for Phase X:

Q. No. 1: In order to evaluate yourself regarding the taught concepts, translate the following verses?

a) النبى لولي بالمؤمنين من أنفسهم

Translation.................................................................

b) لقد كان لكم في رسول الله ﷺ سوأ حسنة

Translation.................................................................

c) لا تقدمو بين بني ﷺ ورسول ﷺ واتقوا الله
Phase XI:

If there is etiquette in way of talking, relevance in acts and obedience in behaviour only then the right of piety will be taken care of. Therefore it is necessary that we should try to know about dictates of Allah and sayings of Prophet (Peace Be Upon Him). The Holy Prophet (Peace Be Upon Him) said:

لايمن احدكم حتى اكون احب الله من والده وولده والناس اجمعين

No one amongst you can claim to have faith, till I do not become more beloved than his parents, children and all other people. (Then said)

لايمن احدكم حتى كون هواف تبعا لما جئت به

No one amongst you can claim to have faith till his desire become submissive to the dictates I have brought.

From this we come to ascertain that the demand of love is:

* No one should be included in the love of Allah Almighty and Prophet (Peace Be Upon Him).

* Love of Allah and Prophet (Peace Be Upon Him) should be above all relationships and relations.

* A compulsory result of the love for Prophet (Peace Be Upon Him) should be that all personal likings and disliking are not preferred over sayings of Prophet (Peace Be Upon Him). In this regards Allah Almighty said in the Holy Quran:
أطيعوا الله وأطيعوا الرسول ولا تتخللوا أعمالكم (محمد 33)

**TRANSLATION:** - Obey Allah, and obey the Messenger, and make not vain your deeds!

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**Self-Assessment Task for Phase XI:**

Q. No. 1: For your evaluation write down what is the demand of love with Allah almighty and His Prophet (Peace Be Upon Him):

1. ...................................................................................................................

2. ...................................................................................................................

3. ...................................................................................................................

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**Phase XII: Obedience**

Love of Allah Almighty can be claimed but how we can prove it? This question raises in minds of every human being. It is a blessing of Allah Almighty that He Himself has told us the way. It is said:

"قل إن كنتم تَجْبِّونَ الله فانغご利用ي تَخْبِيْبكم الله وَيغفِر لكُمْ ذُنُوبكم" وَالله غَفُور رَحِيم (31:ال عمران)

**TRANSLATION:** - Say: "if ye do love Allah, follow me: Allah will love you and forgive you your sins; for Allah is Oft-forgiving, Most Merciful".
And obey Allah and His Messenger (Prophet).

Self-Assessment Task for Phase XII:

Q. No. 1: In the light of the studied Quranic verses state what is the prerequisite of Allah’s love?

Ans: .................................................................
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Phase XIII:

Love of Allah is in fact the name of following the ways of Prophet (Peace Be Upon Him). Obedience requires full self-submission. Behind every visible act is heartily passion and healthy inclination. Otherwise the act becomes “munaqat” (hypocrisy). Therefore as warning it is said:

فَأَلَّا وَرَزِّبْكَ لا يُؤْمِنُونَ حَتَّى يَحْصِنُوا فِيهَا أَشْجُرَ
بَيْنَهُمْ نَعْمَ لَا يَجْدُدُوا فِى أَنفُسِهِمْ حَرَجًا مَّا أَقْضَيْت
وَيُسَلِّمُوا تَسْلِيمًا ﷺ (النساء 65)

But no, by the Lord, they can have no (real) faith, until they make thee judge in all disputes between them, and find in their souls no resistance against thy decisions, but accept them with the fullest.
The demands of faith are met with through practical aspects of obedience and we get blessings of salutation and pleasure (teacher will elaborate upon the blessing of salutation and pleasure).

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Self-Assessment Task for Phase XIII:

Q. No. 1: In the above-mentioned verses Allah almighty has mentioned about obedience of Prophet (Peace Be Upon Him) in very clear words that these people will not have faith until:

1. ..........................................................................

2. ..........................................................................

3. ..........................................................................

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Phase XIV

(It is said in Holy Quran).

يتأثموه الله بإذن له الرحمن الرحيم وبيع الله ونجا نبيه ويسر الله المؤمنين بَلَّان له ممن الله يفضلاً كمبيز الله (الإحزاب 47-45)

TRANSLATION: - A Prophet (Peace Be Upon Him)! Truly We have sent thee as a witness, a Bearer of Glad Tidings, and a Warner. And as one who invites to Allah's (Grace) by His leave, and as a lamp spreading Light. Then give the glad tidings to the Believers that they shall have from Allah a very great Bounty.
Self-Assessment Task for Phase XIV:

Q. No. 1: In the above verses following important mandatory have been mentioned about Prophet hood of the Holy Prophet (Peace Be Upon Him).

Elaborate against each mandatory.

1. Shahid ..................................................................................................

2. Mubbashir ..........................................................................................

3. Nazir .................................................................................................

4. Dace Illullah .....................................................................................

5. Siraj un Munir ...................................................................................

Phase XV:

(In the Holy Quran Allah dictates the believers by addressing them):

لا تدخلوا بيوت الله إلا أن يؤذن لكم إلى طعام غير نظرين إينه ولا كيفن إذا دعيتم فآدخلوا فإذا طعمتم فأتفرقوا ولا تستغيثين لحسين إن ذلكم كان يوذى الله فيستحي منكم والله لا يستحي من الحق وإذًا سألموه من من لي جواب ذلكم أظهرا لقلوبكم وقلوبهم وما كان لكم أن تؤذنوا رسل الله ولا أن تستحيوا أرواحكم من بعيدهن أبدًا
TRANSLATION: - A ye who believe! Enter not the Prophet's until leave is given you for a meal, (and then) not (so early as ) to wait for its preparation: but when ye are invited, enter; and when ye have taken your meal, disperse, without seeking familiar talk such (behaviour) annoys the Prophet: he is ashamed to dismiss you, but Allah is not ashamed (to tell you) the truth. And when ye ask (his ladies) for anything ye want ask them form before a screen: that makes for greater purity for your hearts and for theirs. Nor is it right for you that ye should annoy Allah's messenger, or that ye should marry his widows after him at any time. Truly such a thing is in Allah's sight an enormity.

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Self-Assessment Task for Phase XV:

Q. No. 1: Answer the question according to studied verses.

a) What manners have been taught to the companions of Prophet (Peace Be Upon Him) in the Holy Quran for going to His (Peace Be Upon Him) sacred home?

Ans:...................................................................................................................
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Phase XVI:

(The mention of some thing about obedience and worship of Allah Almighty and His Prophet (Peace Be Upon Him) have been made in the following way):

**TRANSLATION:** - A Prophet! When believing women come to thee to take the oath of fealty to thee, that they will not associate in worship any other thing whatever with Allah, that they will not steal, that they will not commit adultery (or fornication), that they will not kill their children, that they will not utter Slander, intentionally forging Falsehood, and that they will not disobey the in any just matter. They do thou receive their fealty, and pray to Allah for the forgiveness (of Thzir sins): for Allah is Oft-Forgiving, Most Merciful.

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Self-Assessment Task for Phase XVI:

Q. No. 1: Allah Almighty has ordered Prophet (Peace Be Upon Him) to have baht (agreement) of believer/Momin women on the following matters:

1. .................................................................
2. .................................................................
3. .................................................................
Phase XVII

(Allah Almighty has also said warning wives of Prophet (Peace Be Upon Him):

٣٠-٢٨٨٠ ذَٰلِكَ عَلَى الَّذِينَ ظَهَرُوا ٍ وَهُمْ مَنْ يَقْتَلُوا مِنَ الرَّسُولِ وَلَيْسَ لَهُمْ سُلْطَانٌ لِلَّهِ  وَمَنْ يَقْتَلُوا مِنْ أَجْرِهِ مَرَّتَيْنِ وَأَعْتَدَّلَتْ لَهَا رَزْقًا كَرِيمًا

(الحجرات 30-31)

TRANSLATION: - O Consorts of the Prophet if any of you were guilty of evident unseemly conduct. The punishment would be doubled for her and that is easy for Allah. But any of you that is devout in the service of Allah and his messenger, and works righteousness to her shall we grant her reward twice and we have prepared for her a generous sustenance.
O Consorts of the Prophet! Ye are not like any of the (other) women: If ye do fear (Allah), be not too complaisant of speech, lest one in whose heart is a disease should be moved with desire but speak ye a speech (that is) just. And stay quietly in your houses, and make not a dazzling display, like that of the former times of ignorance and establish regular prayer, and give Allah and his messenger. And Allah only wishes to remove all abomination form you, ye members of the family, and to make you pure and spotless. And recite what is rehearsed to you in your homes, of the signs of Allah and His Wisdom: for Allah understands the finest mysteries and is well acquainted (with them).

Self-Assessment Task for Phase XVII

Q. No. 1: What guidance do women can have from the manners being taught to the wives of Prophet (Peace Be Upon Him) in the above-mentioned verses?
Phase XVIII:

(For the greatness and respect of Prophet (Peace Be Upon Him) His wives have been called mothers of momineen (believers), in the Holy Quran):

واَزُوْجَهُمْ أُمَيَّةُ فَأُمِّيَّةُ نَفْسِهَا (الإحزاب 6)

TRANSLATION: - And his wives are their mothers.

Blood relations

(Prophet (Peace Be Upon Him) is such a beloved messenger of Allah almighty that Allah Almighty just for the sake of Prophet (Peace Be Upon Him) has kept the kufars/unbelievers safe from His torment. This has been mentioned in Holy Quran as):

وَإِذْ قَالُواَ أَلْهَمْ إِنَّ كَانَ هُذَا هُوَ الْحَقُّ مِنْ عِبَادُكَ فَأَمْضِيَ عَلَيْنَا حِجَارَةً مِنَ السَّمَاوَاتِ وَأَمْضِيَ بِعَدَّةٍ أَلِيمٍ وَمَا كَانَ أَلْهَةَ لَيُعَذَّبُهُمْ وَأَنَّ فِيهِمْ وَمَا كَانَ أَلْهَةَ مُعَذَّبُهُمْ وَهُمْ يَسْتَغْفِرُونَ (الانفال 32)

TRANSLATION: - Remember how they said: "O Allah! If this is indeed the truth from thee, rain down on us a shower of stones from the sky, or send us a grievous penalty." But Allah was not going to send them a penalty whilst they could ask for pardon.
(And observe magnanimity of Prophet (Peace Be Upon Him) that after
the migration of Prophet (Peace Be Upon Him) from Mecca to Medina, Allah
Almighty clearly states that now after His (Peace Be Upon Him) departure what
can be the reason for not giving them the torment. They are such nonbelievers that
they stop people from praying Allah, in His home. This has been mentioned in
Quran in these words):

وَمَا لَهُمْ أَلاَّ يُعَذَّبُهُمْ إِلَّا اللَّهُ

وَهُمْ يَصُدُّونَ عَنْ الْمُسْجِدِ الْحَرَامِ وَمَا كَانُوا أُولِيَّةَ الْأَمْرِ

أَوْلِيَاءَةَ يَأْبَأُ بَعْدَ أَنْ أَلْيَأَتُوهُ مَا أَلْمَثُوْنَ وَلَدِينَ أَكْثَرُهُمْ لَا يَعْلَمُونَ

وَمَا كَانُ صَالِيَّةَ مَعَهُمِ الْأَطْلُبُ إِلَّا مَكاَعِةٌ وَتَصِيدُيَّةٌ فَذَوْفُوا الْعَذَابَ وَمَا كُتِبَ لَهُمْ تَكْفُرُونَ

(الانفال34-35)

TRANSLATION: - But what plea have they that Allah should hot punish them
when they keep out (Men) from the sacred Mosque and they are not its guardians?
No men can be its guardians except the righteous; but most of them do not
understand. Their prayer at the house (Of Allah) is nothing but whistling and
clapping of hands: (Its only answer can be), " Taste ye the penalty because ye
bla:phemed "
Self-Assessment Task for Phase XVIII:

Q. No. 1: Why was torment delayed upon kufars before Hijrat (migration) of Prophet (Peace Be Upon Him) despite of their misbehavior, disobedience, and challenge for bringing in torment?

Ans: ........................................................................................................................................................................
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Phase XIX:

(It is said in Sura Anfaal):

يتأنىكم اللذين آمنوا أطيعوا الله ورسوله ولا تولوا عنة وانتم تسمعون (الأنفال20)

TRANSLATION: - A ye who believe! Obey Allah and His Messenger, and turn not away from him when ye hear (him speak).

يتأنىكم اللذين آمنوا أستجيبوا لله وولرسوله إذا دعاكم لما يعه (الأنفال24)

TRANSLATION: - A ye who believe! Give your response to Allah and His Messenger, when He calleth you to that which will give you life.

(In the same Sura it has been said at another place. The reason for following Prophet (Peace Be Upon Him) has also been told):
Translation: - But follow that which comes to thee by inspiration from thy Lord: for Allah is well acquainted with (all) that ye do.

Self-Assessment Task for Phase XIX:

Q. No. 1: In order to evaluate you complete the following exercise of column matching.

Joining column A and B makes a complete sentence. Write complete sentence in column C:

<table>
<thead>
<tr>
<th>Column A</th>
<th>Column B</th>
<th>Column C</th>
</tr>
</thead>
<tbody>
<tr>
<td>By obedience of Sunnah of Prophet (Peace Be</td>
<td>our faith remains in complete</td>
<td></td>
</tr>
<tr>
<td>Upon Him)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Believers of Allah's and</td>
<td>is our religious obligation.</td>
<td></td>
</tr>
<tr>
<td>His Prophet's (Peace Be Upon Him)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Allah Almighty and His Prophet (Peace Be Upon</td>
<td>heart gets life.</td>
<td></td>
</tr>
<tr>
<td>Him)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Without the love of Prophet (Peace Be Upon</td>
<td>are with mominis</td>
<td></td>
</tr>
<tr>
<td>Him)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>To love Prophet (Peace Be Upon Him) with</td>
<td>don't disobey their dictates.</td>
<td></td>
</tr>
<tr>
<td>heart and soul</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Feedback at the end of module.

Phase XX: Expression of love for Prophet (Peace Be Upon Him)

As we have come to know that love and obedience of Prophet (Peace Be Upon Him) is a demand of faith and a reason for the completion of this faith. So
now we have to see how can we express our love for Prophet (Peace Be Upon Him). It is a saying of Allah Almighty in Holy Quran:

إنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلِّونَ عَلَى النَّبِيِّ يَا تَأْيِدَهَا أَلَّذِينَ دَارَكُمْ صُلُوًا عَلَيْهِ

(الإحزاب 56)

**TRANSLATION:** - Allah and His Angels send blessings on the Prophet: O ye that believe! Send ye blessings on him, and salute him with all respect.

هوَ الَّذِى يُصَلِّى عَلَيْهِمْ وَمَلَائِكَتَهُمْ (الإحزاب 43)

**TRANSLATION:** - He it is Who sends Blessings on you, as do His angels.

Prophet (Peace Be Upon Him) said:

من صلى على مرة ففتح الله له باباً من العاقبة

"He who recited (Darood; blessings) for once, Allah Almighty will open a door of salvation for him".

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**Self-Assessment Task for Phase XX:**

Q. No. 1: The best way to express love for Prophet (Peace Be Upon Him) is to follow and cat upon His Sunnah and recite Darood. Have an assessment of your life and write how much you are acting on these two ways?

Ans: ..............................................................

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..............................................................
Phase XXI:

(The love and obedience for Prophet (Peace Be Upon Him) is also necessary because He (Peace Be Upon Him) made us aware of Allah’s dictates, told us the way to live our lives according to dictates of Allah, and proved it through His (Peace Be Upon Him) acts. Following are some of the Hadith of Prophet (Peace Be Upon Him) regarding social matters, morals, regards for humanity and manners these tell us bout the principles of spending a successful social life:)

من تخطى رقاب الناس يوم الجمعة اتخذ جسراً الى جهنم

The person jumping over people’s heads on Friday (on Juma prayer) will build him a bridge towards Hell.

اذًا لقيمت الصلوة فلا تتأهوها تسعون واتوها تمشون وأليك السمينة فما ارركتم فصلوا وما فاتكم فاتموا

When a prayer is ready, do not do not approach it running but walk with composure and dignity. Then offer what part of the prayer you have got and say the left over prayer afterwards.

الراشي والمرتشي كلاهما في النار.

One who gives and one who takes bribe both will go to Hell.

إن اكمل المؤمنين إيماناً أحسنهم خلقاً

Surely the perfect among believers is he who holds the best morals.

(In daily life matter the Holy Prophet (Peace Be Upon Him) forbids us to do undue favour to our nation. He said)
The person who assists his nation in unfair matter is like one who hangs him by holding the tail of a camel falling into a well and thus he falls along with it.

It means that the person who supports his nation or tribe in a false and unjust matter, he actually destroys both his nation as well as himself. Therefore we should support truth and justice keeping ourselves above the discriminations of race, nation, language or region. For welfare works and we should not support anyone in unjust or unlawful act, whether it is our family or tribe.

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Self-Assessment Task for Phase XXI:

Q. No. 1: Write down four suggestions for uprooting bribery from dear homeland Pakistan.

(1)......................................................................................................................

(2)......................................................................................................................

(3)......................................................................................................................

(4)......................................................................................................................

Q. No. 2: You know that your family or nation is unjust on some matter then will you support them?

Ans:..............................................................................................................................

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Q. No. 3: Mention the manners, which the Holy Prophet (Peace Be Upon Him) has taught for Juma (Friday) prayer and for congregational prayer?
Juma prayer: ......................................................................................................................
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Congregational prayer: ..................................................................................................
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Teaching Methodology:
1. Translation and inquiry teaching method should be adopted for teaching of this content.
2. The teacher should start lesson from known to unknown by giving examples of students daily life and in this way relate them to the topic of the lesson.
3. The teacher should ask a few questions from the students in order to establish a like of the lesson with the knowledge of the students and to prepare them for the new lesson.
4. The teacher should bring into action the students for telling them the method to achieve the love of Allah Almighty and should elaborate the love and obedience of the Prophet (Peace Be Upon Him) in the light of Quranic verses and Hadith. The teacher should state some of the events of true loves of Prophet (Peace Be Upon Him) so that the passion of love for Prophet (Peace Be Upon Him) raises further in the students and should ensure their participation in the lesson by questioning/answering.
5. The teacher should inform the students about the importance and advantages of daroodo Salams (blessings) in order to express love for Prophet (Peace Be Upon Him).

6. The teacher must tell the student about the importance of living their life in accordance to Sunnah of the Prophet (Peace Be Upon Him).

7. Chalk board should be used for translation and interpretation of Quranic verses. As far as possible the interpretation should be made with reference to the context of verses. Students should be guided for further studies on the topic.

Activities:

1. Students should be given seat work, i.e. to write down elaborately translation of the Quranic verses and Hadith regarding love and obedience of Prophet (Peace Be Upon Him), they read in their books.

2. Students should be given the practice of Darood Sharif.

3. In order to make students habitual of acting upon Sunnah, the teacher should start with a small Sunnah for them to act upon e.g. the Sunnah of drinking water should be told that they should drink water in three sips and recite Bismillah (the name of Allah) before drinking, should drink water with right hand, in sitting posture, should say Al hamed o Lillah (all praise is for Allah) at the end. All the class should be made to act upon this Sunnah.

4. Similarly one Sunnah should be fixed every week to enable them to act upon in daily matters of life. Students should act upon it for the entire week and record it in their personal diaries. In this way the students will become habitual of acting upon Sunnah of Prophet (Peace Be Upon Him).
Overview /assessment:

1. What has Allah almighty said in Holy Quran regarding love of Hazrat Muhammad (Peace Be Upon Him) write translation of any one of the verses?

2. With reference Quranic verses give your opinion about the status of Prophet (Peace Be Upon Him).

3. The best way to express love for Prophet (Peace Be Upon Him) is to act upon His (Peace Be Upon Him) Sunnah and recites Darood. Have an evaluation of your life and tell how you are acting upon these two methods?

Phase XXII:

Objective 4: To establish in students of the belief in seal of Prophet hood Hazrat Muhammad (Peace Be Upon Him)

- How many Prophets has Allah sent on this earth for guidance of human beings?

- What do you understand by seal of Prophet Hood?

- Do you know which the favorite religion of Allah is?

  We have had knowledge of the demands of love and obedience to Allah and His Prophet (Peace Be Upon Him) and the ways to express it. Now we will study about the concept of seal of Prophet Hood.

  Prophet (Peace Be Upon Him) came with an eternal scripture of guidance for the entire humanity. With the arrival of the Prophet (Peace Be Upon Him) the process of guidance was completed and also came to an end. Allah said:
Almaeda: 3

TRANSLATION: - This day have I perfected your religion for you, completed my favour upon you, and have chosen for you Islam as your religion.

Complete religion, complete blessing and clear expression of Allah’s Will are an announcement of Prophet (Peace Be Upon Him) the seal of Prophet hood. i.e. now there is no need of any Prophet, because the dictates of Allah have been completed. Now we have to make Sunnah of Prophet (Peace Be Upon Him) as our light pole till doomsday and have to consider message of Allah as our code of life.

*************************************************************************

Self-Assessment task for phase XXII:

Q. No. 1: Give brief answer decoding to your knowledge. How the finality of Prophet (Peace Be Upon Him) is confirmed from Quran?

Ans:........................................................................................................

........................................................................................................

........................................................................................................

*************************************************************************

Phase XXIII:

It is an honour for humanity that it has been chosen and considered for eternal guidance and has been centralized as well. Because before the arrival of
Prophet (Peace Be Upon Him) the Prophets used to send for areas, tribes on specific nations and so different societies came into existence. With the arrival of Prophet (Peace Be Upon Him) an international concept came into being, one Sunnah and one scripture of guidance united the entire humanity. It is said in Holy Quran.

قولْ يَتَأَذَّهَا أَنَاُّ الَّذِيُ رَسُولُ اللَّهِ إِلَّا (الَّذِيْنِ عَرَضَتِهِ) (158)

**TRANSLATION:** - Say: "O men! I am sent unto you all, as the Messenger of Allah, to Whom belongeth.

ما كان محمد أميا أحدا من رءایلكم ولربك رسل الله وحاصم الله العليم
وكان الله بكيل شيء عليمًا (الاحزاب 40)

**TRANSLATION:** - Muhammad is not the father of any of your men, but (he is) the Messenger of Allah, and the seal of the Prophets and Allah has full knowledge of all things.

Now human beings will have guidance from the same place. Now troubles have vanished. Now the process of finding reached its end. He who negates this belief goes out of the circle of Islam. All have to believe in Allah Almighty, have to bestow the jewel of love to this faith and have to become follower of His dictates through love and obedience to the Holy Prophet (Peace Be Upon Him) In it is the welfare of this world and salvation in the hereafter.
Self Assessment task for phase XXIII:

Q. No. 1: Choose from the two words mention in the end and fill in the blanks?

a) Prophet (Peace Be Upon Him) is not a _______ of anyone among men (brother, father)

b) Now human being will get ____________ from same place (guidance, money)

c) He who negates the concept of seal of Prophet hood will be turned out form ____________ (circle of life, circle of Islam)

d) We should become follower of Allah dictates through love, and ____________ to Prophet (Peace Be Upon Him) (favour, obedience)

e) Prophet (Peace Be Upon Him) comes with _____________ of guidance for entire humanity (dictate of Allah, eternal scripture)

f) Allah Almighty is ____________ with every thing (aware, informed)

Feedback at the end of the module.

Teaching Methodology:

1. Translation and discussion method should be adopted for teaching the material.

2. Teacher should elaborate upon the concept of Seal of Prophet hood with arguments on Seal of Prophet hood, the teacher should clearly elaborate the concept of Seal of Prophet hood that without having a believe in it a Muslim
cannot complete his faith. Students should be told about the complete
definition, demands and details of this concept.

3. Students should be given proper opportunity for questioning/answering. So
that the questions arising in their minds are clarified.

4. Chalk board to be used for translation and interpretation of Quranic verses. As
far as possible, the interpretation of the verses should be done with reference
to context.

Activities:

1. The students should be made to do group discussion about the topic of love
and obedience to Allah and His Prophet. The teacher should control
discussion. At the end of discussion one member from each group should
come in front of class and narrate important points of discussion of its group.
In the end the teacher should conclude the discussion by giving remarks about
performance of each group.

2. Students should be given individual seat work, to write a paragraph on the
topic of finality of Prophet hood.

Overview/assessment:

1. Comprehensively elaborate the concept of seal of Prophet hood in the light of
Quranic verses?

2. Through which method acting upon which we can gather successes of this
world and hereafter?
Story of a young man:

Ahmed is a twenty-two years old, graduate orphan and pious young man. He is the only son of his mother. His mother remains ill. Ahmed does not have money for treatment of his mother. He is in search of a job. One day he meets one of his old class fellow Faisal. Ahmed tells him about all of his circumstances. Faisal gets him a job in his firm. Ahmed gets to know after some time that this firm is involved in certain immoral activities. Ahmed informs his mother about the situation, who orders him to quit the job at once. If Ahmed quits the job of this firm, then how will he manage the money for the treatment of his mother. And he also does not wants to do job here. Because he feels that this firm is destroying the people through immoral activities. In fact it is also disobeying dictates of Allah. In your opinion should Ahmed quit job of this firm (tick any one).

- should quit.
- Should not quit.
- Cannot decide.

Importance:

Read the following 12 questions carefully and then select four such questions you like the most. Then arrange these question in such a way that the number of the question you like the most should be written in the place of grade (1) question similarly the question you like the second, third and fourth most must be written in the places of grade 2,3,4.

1. Does Ahmed need money for the treatment of his mother so he should be concerned about the job only?

2. Should Ahmed immediately quit the job following the order of his mother?
3. Should we act upon dictates of Allah and His Prophet (PBUH) in any kind of circumstances.

4. Does Ahmed give proof of being a patriot by informing the police to raid the firm for its immoral activities?

5. Should Ahmed inform high officials of police about the activities of the firm, living upto his obligation?

6. If Ahmed does so, will the owner of the firm become enemies of Ahmed's life?

7. Should Ahmed go to the owner of the firm and demand to stop immoral acts?

8. Life and death, profit and loss all is in the hands of Allah, then should Ahmed fear the owner of firm?

9. Should Ahmed save himself from evil as he is not responsible for others?

10. should Ahmed obey Allah's dictate in all circumstances. The giver of health to his mother and job to Ahmed is Allah and not the owner of the firm.

11. Should Ahmed not interfere in the affairs of the firm and should carry out obligations given by the firm?

12. Is it duty of every individual of the society to become steadfast against evil?

Select from the above questions:

The first most important question is Q. No. _________

The second most important question is Q. No. _________

The third most important question is Q. No. _________
The fourth most important question is Q. No. ________

**Suggested Books for Additional Readings:**

1. *Abdul Latif*. *Bases of Islamic Culture.*
   
   Islamic Book Service Lahore, Pakistan

   
   Islamic Publications (Pvt) Limited Lahore

3. Dr. Khalifa Abdul Hakim. *The Prophet (Peace Be Upon Him) and His Message*, Institute of Islamic Culture Club Road Lahore

**Feed Back for Phases**

**Phase II Q. 1:** (1) recognition (2) created

**Phase IV Q. 1:** (a) yes (b) yes (c) no

**Phase VII Q. 1:** If you tick at least eight on yes then you have such qualities, which have been mentioned in the Holy Quran as qualities of Momin.

**Phase IX Q. 1:** (1) Allah Almighty (2) Prophet (Peace Be Upon Him)

**Phase XIX Q. No. 1:** (a) heart gets life (b) don’t disobey their dictates (c) are with momin (d) our faith remains incomplete (e) is our religious obligation

**Phases XXIII Q. 1:** (1) father (2) guidance (3) circle of Islam (4) obedience (5) eternal scripture (6) aware
MODULE 4

PATIENCE, THANKFULNESS AND OUR INDIVIDUAL AND COLLECTIVE LIFE

Prescribed time for module 4: 3 periods, (each period to be of 40 minutes)

DISTRIBUTION OF PERIODS

<table>
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<tr>
<th>PERIODS</th>
<th>PHASES</th>
</tr>
</thead>
<tbody>
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<td>1-3</td>
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<tr>
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<td>4-6</td>
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<td>3</td>
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</tr>
</tbody>
</table>

General Objectives Of Module:

Followings are general objectives of the module:

1. To originate students habitual to obey rules of Allah Almighty.

2. To illustrate the love and greatness of Prophet Muhammad (Peace Be Upon Him) in students.

3. To train them about basic principles and morals of Islam.

4. To represent before students the actual beliefs of Islam and its morals, so that they can get rid of superstition.

Specific Teaching objectives of the Module:

This module has been designed keeping in view the following objectives:

1. To demonstrated the concept of patience and thankfulness according to Islamic teachings;

2. To explain the importance and retribution of patience and gratefulness in individual and collective life.

Learning Objectives:
After study of this module students *should* be able to:

1. **Knowledge**: define the concept of patience and thankfulness *according to Islamic teachings.*

2. **Comprehension**: indicate the retribution and reward of patience- thankfulness in the light of Islamic teachings.

3. **Application**: practise how to bear the different problems of life with spirit and courage.

4. **Analysis**: investigate the effects of patience- thankfulness in life.

5. **Synthesis**: relate the problems of life with spirit and courage.

6. **Evaluation**: estimate the importance of patience and thankfulness in individual and collective life.

**Advance Organizer:**

A man comes across a lot many difficult and acute circumstances in life but brave and courageous people get out of such difficult times by sheer reliance on the soul of Allah. A brave man is one who does not loose courage in odd times, does not lower his morale and does not bows before absurd (batil), as you can witness it in Hazrat Imam Hussain’s *(Razi Allah Anho)* incident, that he refused to bow before an infidel like Yazid, for which he had to face great hardships, but he bore them with great patience and courage, and never complained to Allah. You are aware of Hazrat Imam Hussain *(Razi Allah Anho)* greatness. He was the grandson of Allah’s beloved Messenger Muhammad Peace Be Upon Him. If he had liked, he could have called his Grandfather’s (Peace Be Upon him) help, he could have complained before Allah, but he prayed to Allah to give him patience
and strength to **bear** hardships. With his deed he proved that the dear ones of Allah stand fast with courage and strength during odd times and **bear all** the trials with patience, so as to embrace success. Patience is strength of a Muslim and with it he faces any difficulty with **courage**. Similarly if one gets some happiness or blessing, he should not consider it as a reward of his hard work and deliberations, but in fact this happiness and blessing should be considered a bounty of Allah Almighty and should thank the pure self of Him. Such are the people who get help from Allah Almighty and such are the people who gain success in this world and **hereafter**. In this module the concept of **patience**/ thankfulness in Islam, its importance in individual and collective life, and **the blessings** of Allah almighty that we get on adopting it, these concepts will be brought under discussion.

**Presentation of Content:**

**Objective 1:** To **demonstrated** the concept of patience and thankfulness according to Islamic teachings.

**Phase I: Patience and Gratefulness and our Individual and Collective Life**

- If you achieve success in examination, how do you express your **happiness**?
- And if unfortunately you fail in the examination, then what is your reaction?

  Patience and thankfulness are such virtues of a Muslim, which are a proof to complete faith. Through them a human being adopts such mannerism during happiness and sorrow, prosperity and poverty, which is according to the belief and is according to the order of Allah Almighty. The circumstances, which a human being comes across in the worldly life, are sometimes beneficial to him and
sometime unfavorable. In either of these conditions what behavior a Momin (True Muslim) should adopt and it should be patience and thankfulness. This is the reason that patience and has thankfulness a lot of importance in our lives.

******************************************************************************

Self-Assessment Task for Phase I:

Q. No. 1: Fill in the blanks with suitable words?

(1) The behaviour, which a Muslim adopts when he is happy or sad, is.

........................behaviour.

(2) In our individual and .............patience and thankfulness has great

importance.

(3) The circumstances, which a human being comes across in the worldly

life, are sometimes beneficial to him and sometimes..................

Feedback is at the end of the module.

******************************************************************************

Phase II:

The literal meaning of patience is to stop and bear and its concept is to keep control over ones spirit, during unfavorable circumstances, and to remain steadfast, instead of getting perplexed i.e. when some one faces a trouble, in pain or shock, one should remain steadfast, have courage and manliness, while having faith in Allah.
Self-Assessment Task for Phase II:

Q. No. 1: What is the Islamic concept of Patience?

Ans:...............................................................................................................................
...............................................................................................................................
...............................................................................................................................
.............................................................................................................................

Phase III:

If a Muslim has to face a sorrow, pain or tension, he must think on lines, that it is a trail for him. No one, except Allah Almighty can dispel it. He should not get restless at this juncture. In such circumstances should pray for Allah Almighty's help. One will get great reward in the end if at such moments, one act with patience. In this way the ability to act with satisfaction and to remain steadfast will develop. And Allah Almighty will dispel him from any kind of trouble, and perplexity. (Allah Almighty has said):

Alahzaab: 3

\[ وَتَوَلَّ لَّنَّ عَلَى الْلَّهِ وَكَفَى بِالْلَّهِ وَكِيلاً \]

TRANSLATION: And put the trust In Allah, and enough is Allah As a Disposer of affairs.

(We should seek the help of Allah Almighty in all of our affairs, as it is stated).

Anfaal: 10

\[ وَمَا الْتَّصِيرِ إِلَّا مِنْ عَنْدِ الْلَّهِ إِنَّ الْلَّهَ عَزِيزٌ حَكِيمٌ \]
TRANSLATION: - there is no help Except from Allah: And Allah is Exalted in power, Wise.

During hardships and disaster, we should pray to Allah Almighty in the following words:

رَبَّنَا عَلَيْكَ نُوَّلَتْنَا وَإِلَيْكَ أَنْتَيْنَا وَإِلَيْكَ الْمُنَسِّبُ ۚ (المتحنة 4)

TRANSLATION: - (They prayed): "Our Lord! in thee we trust, and to thee do we turn in repentance: to thee is (our) final Goal.

(Allah Almighty says):

وَأَصِبْرُواْ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ (الأنفال 46)

TRANSLATION: - And be patient

and persevering: For Allah is with those who patiently persevere.

وَاللَّهُ مَعَ الصَّابِرِينَ (الأنفال 66)

TRANSLATION: - For Allah is with those who patiently persevere.

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Self-Assessment Task for Phase III:

Q No. 1: Write down the above mentioned verses of Quran with translation regarding patience?

1. ..............................................................

2. ..............................................................

3. ..............................................................
Q No. 2: How should we pray to Allah Almighty while in trouble?

Ans: .................................................................

Q. No. 3: To which of the following statements do you agree and to which you don't? Give your opinion about each statement, after writing yes or no against each.

(1) We should consider troubles as a trial from Allah Almighty.

(2) One should not act restlessly while in trouble.

(3) Getting worried about problems decreases their effects.

(4) We should pray Allah Almighty while we are in any trouble or problem.

Phase IV:

(Islamic prayers train for patience and forbearance such as Hajj (Pilgrimage) Roza (Fasting). The retribution and reward from Allah Almighty regarding these was explained by the Prophet (Peace Be Upon Him) in the following way:

من حمام رمضان وقامة إيمانًا واحتسابًا غفرله ما تقدم من ذنبه

"He who kept fast of Ramzan, with intentions of faith and retribution and prayed during its nights, all of this previous sins are forgiven".

Prophet (Peace Be Upon Him) said:

للصائم فرحان فرحه عند اقطاره وفرحه عند لقاء ربه
"For a person who keeps fast, there is double happiness, one while Aftari (breaking a fast) and the other of meeting his Allah".

Fasting (Roza) is an important pillar of Islam. During this month a specific religious feelings and demonstration of patience and piety incurred within a man. This month may be called spring season in which virtues flourish.

Fasting has been obligated upon Muslims for one month. The person who keeps fast of the Ramzan, with intentions of faith and retribution and prayed during its nights, all of his/her previous sins will be forgiven. Outwardly fasting is a prayer demanding exertion, but actually this brings pleasure in this world and blessings in the hereafter. The person who keeps fast, he/she does not eat or drink only for the sake of obedience to the dictates of Allah Almighty. At the time of aftar (breaking of fast) there is an atmosphere of happiness, when a person enjoys a lot of blessings of Allah Almighty in the shape of a lot of things for eating and drinking. Then a person has pleasure. In spite of these blessings, when on the Day of Judgment a Muslim will meet Allah Almighty, and then there will be no boundary of his/her happiness. Prophet (Peace Be Upon Him) said:

من حج البيت فقضى مناسك وصل المسلمون من لسانه ويده غفروه ما تقدم من ذنبه.

He who did Hajj of Allah’s Home, and completed all of its mandatory and from whose tongue the Muslim were saved, then his precious sins had been forgiven.

Hajj (pilgrimage) is also an important pillar of Islam. Hajj of baitullah (the Holy home of Allah Almighty) is obligated once in the whole life on such Muslim who has enough sources to perform it. Every year there is a grandeur gathering of
Muslims in the holy city of Makkah in connection with Hajj. So it is a code need that we should demonstrate patience, tolerance, forgiving and self-sacrifice on the occasion of Hajj. We should not hurt any Muslim brother in any way. This is the thing, which has been mentioned in the Hadith that if we perform Hajj in this manner, all of our previous sins will be forgiven.

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Self Assessment Task for Phase IV:

Q No. 1: From Hajj we get a lesson for patience and tolerance. If you were going for Hajj, how would you exhibit patience? Write in points.
1. ........................................................................................................................................
2. ........................................................................................................................................
3. ........................................................................................................................................

Q No. 2: Write down a saying of Prophet (Peace Be Upon Him) about sacredness of Roza (fasting) along with its translation:

(1) ........................................................................................................................................
........................................................................................................................................
........................................................................................................................................

Phase V:

The literal meaning of thankfulness is to praise someone for his favour and bounties, to thank him, to realize his favours, and to express it openly with our tongue. In connection with the acknowledgement such favours and bounties the self of Allah Almighty is the most worthy, for thankfulness. It means that Allah almighty should be praised, His bounties should be realized and for His favours, we must bow our head for thankfulness. There are three ways to do thankfulness:
(1) To utter thankfulness words from tongue.

(2) To have consciousness in the heart, of Allah Almighty’s greatness, and our obedience/reverence, and prayer/devotion.

(3) To comply with the orders of Allah Almighty, through our deeds and our submission to Allah Almighty.

Self-Assessment Task for Phase V:

Q No. 1: In order to assess yourself complete the following points, that thankfulness for Allah Almighty can be done by three ways:

1. ………………………………………………………………………………………………………………………

2. ………………………………………………………………………………………………………………………

3. ………………………………………………………………………………………………………………………

Phase VI:

In Quran it has been advised a lot to do thankfulness. Prosperity and abundance has been declared, the fate of such people, who exhibit thankfulness. Allah Almighty has said”

Ibrahim: 7  لَيْنَ شَكْرًا لِّأَزِيدَنَّكُمُ

TRANSLATION: - “If ye are grateful, I will add more (favours) unto you,”
Translation: - Call to mind when ye were a small (band), despised through the land, and afraid that men might despoil and kidnap you; but he provided a safe asylum for you, strengthened you with his aid, and gave you Good things for sustenance: That ye might be grateful.

Self-Assessment Task for Phase VI:

Q. No. 1: If we do thankfulness of Allah Almighty then what is its biggest advantage for us?

Ans: ...........................................

...........................................

...........................................

Teaching Methodology:

1. Translation method and project method should be adopted for the teaching of material. The teacher will bring the students to the by giving examples from personal life and will relate together the Islamic concepts of patience and thankfulness and will explain by linking it with student’s lives.

2. The teacher, while making students’ deduce from the discussion, will write down the advantages of patience during troubles on the chalkboard.
3. In the light of Islamic teachings the teacher will pinpoint the circumstances when we are in need to adopt patience. The reasons to be thankful to Allah Almighty will be clarified by mutual discussion with students. The questions from the students will be appreciated with proper words during the discussion so that students become active towards process of learning.

**Activities:**

Students will arrange role-play requiring three students (one Fahad, second Ali, and third will play the role of Fahad’s mother). In girls’ group one Faria, second Memoona and third to play the role of Farina’s mother). Its topic would be patience and thankfulness, the teacher will give its brief introduction that Fahad’s father is alleged with theft and police arrests him and in such circumstances Fahad is distressed. Fahad’s mother is also distressed for both her husband and for Fahad. Fahad’s friend Ali advises him to be patient and if he adopts patience, then Allah Almighty, will ease down their problem and with patience, Allah Almighty’s help would also be accompanied by. Three students would perform the conversation between Fahad, his mother and Ali in the shape of role-play.

**Overview/assessment:**

1. In which three ways we can thank Allah Almighty:

a) ..........................................................................................................................

b) ..........................................................................................................................

c) ..........................................................................................................................
Objective 2: - To explain the importance and reward of patience in individual and collective life

Phase VII:

- If you have pain in any part of your body, would it lessen or would be relived completely by screaming and shouting.

- What should be our behaviour in line with Allah Almighty's command/decrees, at the occasion of happiness and sorrows in our lives?

You are aware of the concept of patience and thankfulness. Now we will see what reward we can get from Allah Almighty if we adopt the behaviour of patience and thankfulness in our lives.

Muslims also come across a lot of occasions to practice patience in their collective life. If a bad time or calamity comes for a nation, it should be faced with patience, courage and by remaining steadfast. If in such circumstances hopelessness dismay and panic is exhibited, then nations are destroyed. Such nations cannot remain steadfast during circumstances and are unable to achieve respectable status in the comity of nations, because Allah's help and support is achieved by such people who do not become impatient, when faced with problems or any trial. For such people Allah says:

إنَّ أَلْلَهَ مَعَ الصَّبِيرِينَ

(البقرة 153)

TRANSLATION: For Allah is with those who patiently persevere.
Self-Assessment Task for Phase VII:

Q. No. 1: In your day-to-day life, on what occasions do you exhibit patience, and thankfulness? Keeping in view you affairs, write some answers:

1. _________________________________________________________________

2. _________________________________________________________________

3. _________________________________________________________________

Q. No. 2: What kinds of people have the help of Allah Almighty?

Ans _________________________________________________________________

Phase VIII:

In the Holy Quran Allah Almighty ordered Hazrat Ayub (Razi Allah) to be patient, said:

قَضَّسِيرِ لِحُكْمِ رَبِّيَكَ (الدهر 24)

TRANSLATION: Therefore be patient with constancy to the command of thy Lord.

Hazrat Ayub (Razi Allah) during his tough times exhibited high degree of patience (students can ask the teachers about the problems of Hazrat Ayub (Razi Allah). Therefore, on the basis of his steadfastness and patience, Hazrat Ayub (Razi Allah) was declared as Neam Al Abad (excellent man) by Allah Almighty. In the Ayat No. 35 of Sura Ahkaf of Quran, Allah Almighty has declared patience
as a Sunnah of very courageous Prophets. In this world and hereafter only those people have a right to real success who adopt patience. Therefore it is said:

(البقرة 155)

**TRANSLATION:** - Good news for those who patiently persevere.

If we come across any problem or trouble, we should exhibit patience and remain steadfast during odd times, only to please Allah and get His blessings. We should thank Allah Almighty for providing us blessings. This leads to success in both worlds. Act with courage and tolerance and keep hope of reward from Allah.

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**Self-Assessment Task for Phase VIII**

**Q. No. 1: How can we help others with the blessings bestowed to us by Allah Almighty?**

1. ...........................................................................................................

2. ...........................................................................................................

3. ...........................................................................................................

4. ...........................................................................................................

5. ...........................................................................................................

6. ...........................................................................................................
Q. No. 2: Join the sentences of column A with column B to make a complete sentence.

<table>
<thead>
<tr>
<th>COLUMN A</th>
<th>COLUMN B</th>
<th>COLUMN C</th>
</tr>
</thead>
<tbody>
<tr>
<td>(1) Allah Almighty has declared patience as</td>
<td>1) For Allah is with those who patiently persevere.</td>
<td></td>
</tr>
<tr>
<td>فاصبر لحكم ربك (الزمر ۴۴)</td>
<td>2) Good news for those Who patiently persevere.</td>
<td></td>
</tr>
<tr>
<td>وبشر الصبرين (الليثه ۱۵۵)</td>
<td>3) So have patience with the order of your Creator.</td>
<td></td>
</tr>
<tr>
<td>ان الله مع الصبرين (البقره ۱۰۲)</td>
<td>4) Sunnah of very courageous Prophets.</td>
<td></td>
</tr>
</tbody>
</table>

Feedback is at the end of the module.

Teaching Methodology:

1. Translation method and problem solving/inquiry method to be adopted for teaching of the material.

2. The teacher will clear and ascertain by giving examples from the incidents of Prophet (Peace Be Upon Him) life and history of different nations of the world that patience is necessary not only for the life of an individual but also for the honour of the entire society and the nation. Those people or societies, which adopt patience and thankfulness according to Islamic teachings, definitely gather the good fortunes of both worlds, in their laps. The teacher will clearly demonstrate in front of the students the importance of patience in individual and collective life, according to Islamic teachings.

3. The teacher will tell the excellence virtue for patience and thankfulness by giving references from verses of Holy Quran. Such verses will be written on the chalkboard along with their translation and will keep students involved in
the lesson through question answers so that students don’t get bored by one way lecturing and participate fully in the lesson.

4. With the cooperation of the head of the institution, arrangements should be made for educational visit to a near hospital, so that students should have opportunity to meet patients and can observe the practice of patience in their discomforts and from this scene they should be provided a chance to be grateful to Allah on their healthy life of theirs.

**Activities:**

1. The students will be allowed to express their views through debate on this topic, that what should be the behaviour of an individual or a nation when it faces a time of trial. The class will be divided into groups and will be given some time to think on the topic. Then the students from each group will come before the class one by one to present views of his group.

2. The students will be given group work that they should point out what is the best way to thank for the blessings of Allah Almighty. Each group will note down their method.

3. In the end the member of each group would present his/her report in front of the class.

**Over view/assessment:**

1. The people of Iraq are in such a circumstances, that they don’t have the power to compete with the Americans. What should they do in such an odd time?

2. What is the best way to thank Allah Almighty for the blessing of knowledge?

**Handicapped Child:**
A man whose name is Umer had a child after two years of his marriage. But that child is mentally and physically handicapped. The parents of the child get very distressed seeing their child. What in your opinion the parents of the child should do?

Tick any one:

- Should rear the child
- Should not look after the child
- Cannot make a decide in this matter.

**Importance**

Read the following questions repeatedly and then choose any four such question you like the most. Then arrange these four questions in order of your choice. The number of the question you like the most must be written in the place/column of grade (1), and so on for question you lie second most in grade (2) third most in place of grade (3) and fourth most in place of grade (4).

1. Are not the parents of handicapped children responsible for their bringing up?
2. Is the demand of patience and thankfulness in Islam that one should remain happy and thank Allah for whatever conditions he keeps us?
3. Is it the duty of the well off people of the society to help the parents’ especially poor parents in the education and brought up of the handicapped children?
4. When life and death is in the hands of Allah, is it pertinent to terminate life of others?
(5) Allah is happy with those who adopt patience. Isn’t it better for the parents of the children that they bear this pain given to them by Allah?

(6) *Is the sick or handicapped child a trial for parents?*

(7) Is it the responsibility of the government to make special arrangements for brought up of handicapped?

(8) Should the parents take care of their handicapped progeny with special love?

(9) The parents who are not bothered about the care of their handicapped children are really sinners?

(10) *Is it pertinent that parents should ambitiously bring up their healthy progeny as? They will help them when they grow up and ignore the brought up of handicapped progeny as it will not be of any help?*

(11) Should the parents of this handicapped child pray for the death of the child so that they get rid of him?

(12) Isn’t it much better that the parents of the child should accept him, as Allah’s will, should bring up the child tenaciously and set an example for other?

**Select from the above questions:**

(1) *The first most important question is Q.No______*

(2) The second most important question is Q.No______

(3) The third most important question is Q.No______

(4) The fourth most important question is Q.No______

**Suggested Books for Further Readings:**

Islamic Publications (Pvt) Limited Lahore

Islamic Book Service Lahore, Pakistan

Feedback for Phases

Phase I: Q No. 1 (1) Patience and Gratefulness (2) Collective (3) unfavourable

Phase III: Q No. 1 (1) yes (2) no (3) no (4) yes

Phase VIII: Q No. 2 (1) Sunnah of very courageous Prophets. (2) So have patience with the order of your Creator. (3) Good news for those Who patiently persevere.

(5) For Allah is with those who patiently persevere.
MODULE 5

ABLUTION AND BODY CLEANSING

Prescribed time for module 5: 03 Periods (Each period having 40 minutes).

DISTRIBUTION OF PERIODS

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<td>6-7</td>
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</tbody>
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General objectives of the Module:

General objectives of the module are followings:

1. To originate students habitual to obey rules of Allah;

2. To instill in students' minds and souls the faith of basic Islamic beliefs and the importance of faiths in practical life;

3. To represent before them basic Islamic principles and values.

Specific teaching Objectives:

Teachers must keep in mind the following objectives while teaching this module:

1. To state concepts regarding ablution and cleansing;

2. To restructure the need and importance of body cleansing among the students;

3. To report the students about the Islamic injunctions regarding Ablution (wazoo & ghusal both);

4. To demonstrate to the students methods of wazoo & ghusal.

Learning objectives:

After studying this module, students should be enabling to:
1. **Knowledge**: explain the concepts of modesty and ablution

2. **Comprehension**: recognize the importance of ablution and cleansing.

3. **Application**: practice the Islamic injunctions regarding ablution and cleansing.

4. **Analysis**: identify the Islamic method of wazoo and ghusal (ablution).

5. **Synthesis**: show a habit of clean and pure life.

6. **Evaluation**: judge the Islamic injunctions regarding cleansing.

**Advance Organizer:**

Islam has declared cleansing as a precondition, both for living the life and for worshipping Allah Almighty. In fact it has been given the status of half belief. So we can ascertain the value of ablution in Islam. Europe, in the world of today, is emphasizing the importance of cleansing for better health on the basis of science. Where as, Islam gave us all of the principles of ablution and cleansing, 1400 years ago. What is the concept of ablution in Islam? What does body cleansing and spiritual cleansing mean? What is the method of wazoo & ghusal (a bath) to attain body cleansing in order to get ready for prayers? What effect does such a cleansing have on a person’s spirit and body? These are some of the points, which are being presented in this module.

**Presentation of Content:**

**Objectives 1**: To build concept among students regarding Ablution + cleansing.

**Phase I**: Ablution and Body Cleansing
- Do you take a bath before going to school?
- Does your mother insist on taking a bath when you come back home after playing?
- What is the first thing you do for preparation of prayer?

Literary meaning of ablution is to cleanse you. These days’ people are very particular about cleansing, but due to ignorance of Islamic principles of Shariah, which are seldom adopted, they consider ablution and cleansing as the same. Infact the concept of ablution as enunciated in Shariah is quite different and if these methods are not followed property, ablution will be incomplete. Like wise if ablution is incomplete then none of the prayers would be acceptable.

******************************************************************************

Self Assessment Task For Phase I:

Q. No. 1: Fill in the blanks with suitable words?

1. Literal meaning of ablution is ____________________

2. Cleansing is not _________________ without following principles of Shariah.

3. None of prayer is ________________ without ablution.

Feedback is at the end of the module.

******************************************************************************

Phase II:

Islam is a complete code of life and is a natural religion. Allah almighty through this religion has conveyed each and every small and big aspect of life to the entire humanity especially to the Muslims through Quran and sayings of
Prophet (Hadith). His last Messenger Hazrat Muhammad (Peace Be Upon Him) gave a practical exhibition of all the injunctions of Islam, so as to clarify everything. As regards ablution and cleansing the following verses of Quran and a Hadith are self-explanatory. Allah Almighty says:

وَفَيْنَابُكَ فَطَهِّرۡنَا وَالرُّجُزْ فَأَهْجُرۡنَا (المدد ۵-٤)

**TRANSLATION:** -and thy garments keep free from stain! And al abomination shun!.

Prophet Muhammad (Peace Be Upon Him) said: (الطهور شطر الإيمان)

“Ablution and purity is part of faith”

Ablution includes two things: (1) Wazoo  (2) Ghusal. (The teacher will explain as to performing Wazoo before Namaz (prayer) is mandatory provided the body and dress is pure and if both are improve then before performing wazoo, cleaning of clothes and ghusal is mandatory).

**************************************************************************************************

**Self-assessment Task for Phase II:**

Q. No. 1: You have read that ablution and purity is part of faith. Now in order to check your knowledge, complete the following chart so as to pinpoint how we can perform ablution?

.................................................................

.................................................................

.................................................................

.................................................................

.................................................................
Teaching Methodology:

1. Advance organizer based on basic concepts of module should be presented first so that it could provide scaffolding for new material to be presented.

2. Teacher will explain with examples the concept of ablution according to the principles of Islam. Concepts of bodily and spiritual purely will be taught and the students will be told the ways to keep their minds and thoughts pure along with their body. Differences of both kinds of cleanliness i.e. bodily and spiritual cleansing, will be taught with the help of a wall chart, which should have two columns about main features of both kinds. The teacher will discuss with the students the concepts of bodily cleansing and ablution, and will highlight the importance of ablution for prayers. Students will be bucked up for question answers.

Activities:

Ablution and purity is such a general topic that the teacher in order to develop the habit of ablution can arrange many a activities in this connection.

1. The teacher should assign duty to a group of students to check the cleanliness of uniforms of the students and students wearing dirty uniforms will be advised to wear clean uniform while coming to school.
2. Students can be asked to take notice of cleanliness of class, some of them can be asked to pick up pieces of papers and throw them in dustbin. One of the students should clean the table of the teacher and one should clean the chalkboard.

3. Students of the class can be given the responsibility of picking up the wrappers during the recess time and throw them in dustbin. They should also be asked to advise the other students to do the same. After the recess the teacher should go out to see the work done by his/her students. If he/she feels that the work done is good then he/she should request the head of institution that the next day at assembly, the work done by his/her class should be praised by clapping so as to buck students up. Activity 2 and 3 should be organized simultaneously.

**Overview/assessment:**

1. What is the concept of ablution in Islam?

**Objective 2: To create an awareness among students regarding importance of body cleansing.**

**Phase III:**

- Have you ever noticed how you feel after taking a bath?
- If teeth are not cleaned properly what effect would it have on them?

The methods of ablution and cleansing elaborated by Islam have not been designed to harm or put a human being in pain. On the contrary they are for their benefit. Performing Wudu before every Namaz (prayer) relaxes the mind and the body. Man keeps himself clean and is relieved from fatigue. By taking a bath the whole body gets cleaned. Thus due to such cleansing he saves himself from a
number of diseases. By performing wudu and taking a bath one cleans his body as well as his spirit. One feels pleasure both in praying and work and so his prayer becomes acceptable and his ability to work gets enhanced.

Self Assessment Task for Phase III:

Q. No. 1 Write down the advantages we can get from the principles of Islam regarding cleansing, in the list given below:

1. ........................................................................................................................................
2. ........................................................................................................................................
3. ........................................................................................................................................
4. ........................................................................................................................................
5. ........................................................................................................................................
6. ........................................................................................................................................
7. ........................................................................................................................................
8. ........................................................................................................................................

Teaching Methodology:

1. The teacher should adopt lecture and demonstration method for teaching of this content. Teacher should comprehensively elaborate the need and importance of cleansing in Islam, the purpose of Wudu, and Ghusal, and the advantages of pure and clean clothes, surroundings and their collective effect on human life.
2. The teacher should write down purpose and advantages of wazoo and ghusal on chalkboard while discussing them with students.

3. The teacher should involve the students in discussion on the principles of collective participation so as to enable them to satisfy any query in their minds keeping in mind the surrounding conditions students should be appreciated so as to buck them up.

4. The teacher should teach students some benedictions that are read at the time of doing wadoon.

5. The teacher should also teach students the method of tayymum (method of wadoon: ablution, if water is not available) practically through demonstration of tayymum in the class.

**Activities:**

1. Students of the class will be taken to the place of Wazoo and will be asked to perform Wazoo. The teacher will watch the way they perform Wazoo. If any student is found not performing wazoo properly, the teacher will stop him/her and tell him/her the right way of performing wazoo. All such students who perform it again in the supervision of the teacher so that they learn the proper method of wazoo.

2. A student should demonstrate the practice of tayymum in front of the class.

**Overview/assessment:**

1. What are the advantages of the cleansing methods of Islam?

**Objective 3:** To report the students about the Islamic injunctions regarding ablution. (Both Wazoo & Ghusal)
Objective 4: To demonstrate the method of ablution (Wazoo & Ghusal)

Phase IV:

Which important aspects should be kept in mind while performing wazoo?

Do you perform fresh Wazoo before every Namaz (prayer) or do you offer all the prayers with the same Wazoo?

Wazoo:

It has four mandatory:

1. Washing the face
2. Washing the hands including elbows.
3. Performing "Masa" of the head (brushing/rubbing the hairs with a wet hand).
4. Washing the feet including ankles.

All the other things are Sunnah (all kinds of acts performed by Hazrat Muhammad (Peace Be Upon Him) and "Mustahab" (all such acts which are if perform will bring bliss and if not will not be punishable).

***************************************************************************

Self assessment task for Phase IV:

Q. No. 1 Following are the four mandatory of Wazoo:

1) ______________________ 2) ______________________
3) ______________________ 4) ______________________

Feedback is at the end of the module.

***************************************************************************

Phase V: Method of Wazoo
Islamic/Legal method of performing Wazoo is as follows:

1. Washing of hands properly
2. Gargling the vice
3. Putting water in the nose three times.
4. Thoroughly washing the face from hairs of forehead to the underside of the chin and from the inside edge of one ear to the inside edge of the other ear.
5. Washing the arms including elbows.
6. Performing Masa of head.
7. Washing feet including ankles.
8. While performing Wazoo it should be kept in mind that the right side of the body should be washed first and then the left side.
9. All the parts of the body must be washed three times.

Self-Assessment Task for Phase V:

Q. No. 1 Write down the method of performing Wazoo in points.

1. ........................................................................................................
2. ........................................................................................................
3. ........................................................................................................
4. ........................................................................................................
5. ........................................................................................................
6. ........................................................................................................
7. ........................................................................................................
8. ........................................................................................................
9. ........................................................................................................
Feedback is at the end of the module.

Phase VI: Ghusal

Ghusal in Urdu Language means to take a bath. If the body is impure then before performing wazio it is compulsory to perform ghusal (bath). More than this human beings have been advised to take a bath in order to remain clean. Therefore Hazrat Muhammad (Peace Be Upon Him) has declared performing ghusal on every Friday as a likeable act. Similarly taking bath on the occasions of Eid-ul-Fitr, Eid-ul-Zuha, and before wearing Ehram for Umra & Hajj is also included in Sunnah of the Prophet (Peace Be Upon Him). Taking a bath on all such occasions is good and likeable act. However there are some other situations as well when ghusal becomes compulsory and if not performed an individual becomes a sinner, and his prayers are not acceptable. You can ask your teacher about such circumstances/situations or can read about them in books like Taleem-ul-Islam and other like books. (You can very easily read through the details of all such circumstances from “Namaz ka Encyclopedia”. This Encyclopedia has been written by Maulana Nazir ul Haq Meerthi and has been published by Fazali sons Ltd. Karachi. May be this Encyclopedia is available in your school library. If it is not available then teacher should ask the head of the institution for purchase of this book as soon as possible).

Self-assessment task for Phase VI:

Q. No. 1 Fill in the blanks with suitable words:
1. Human being has been advised _______________ to remain clean.

2. If the body is impure _______________ is necessary before performing Wazoo.

3. Hazrat Muhammad PBUH has declared performing ghusal on every Friday _______________.

4. Taking bath before wearing Ihram for Haj and Umra is included in _______________.

Feedback is at the end of the module.

******************************************************************************

Phase VII:

Islamic Method of performing ghusal.

Before taking a bath it is necessary to clean that part of the body, which is impure. After this, if possible, performing of Wazoo is preferable, other wise gargle should be done three times in such a way that water reaches the throat. Then water should be taken into the nose three times as far as possible. Then in the end water should be poured on the entire body three times and rubbing it thoroughly to clean it. However it is necessary for both man and woman to bath in such a way that no part of the body should remain dry. Moderate amount of water should be used and it should not be wasted without need. Bath should be performed in a bathroom, but if it is not available then for man it is permitted to bath is open with a wrapped cloth. However for woman it is necessary to bath under veil. While performing a bath singing and talking has been prohibited.

******************************************************************************
Self assessment Task for Phase VII:

Q. No. 1 Write down the method of performing ghusal in points?

1. .................................................................

2. .................................................................

3. .................................................................

4. .................................................................

5. .................................................................

6. .................................................................

7. .................................................................

8. .................................................................

9. .................................................................

10. ....................................................................

Q. No. 2: Which two things have been prohibited while performing ghusal?

(1). .................................................................

(2). .................................................................

Feedback is at the end of the module.

************************************************************************************************************

Teaching Methodology:

1. Demonstration and lecture method should be adopted for the teaching this material.

2. Since to teach methods of wazoo & ghusal are practical skills, therefore the teacher according to the teaching of Islamic principles should also make the
students perform wazoo (ablution) under his/her supervision, so as to teach them the right way of performing wazoo.

3. The teacher will prepare and bring a chart in order to explain the difference of obligations, Sunnah and Mustahab of Wazoo. The teacher should clearly elaborate the difference between these terms through chart by using pointer.

Activities:

1. The students will be taken to the school library so that they can enhance their information regarding Wazoo and Ghusal. The teacher will help the students in finding the relevant books.

2. In the classroom two students will, in front of the class act as if they are performing Wazoo. The rest of the students and teacher will observe them keenly. In the end feedback would be taken from the students about methods of Wazoo adopted by two students and where ever the method would be pointed out as wrong, would be corrected by the teacher.

3. During the period of Namaz (prayer), the teacher will take students to the place of Wazoo and make them perform it turn by turn in his/her supervision. Wherever he/she picks up a faults, he/she will immediately stop students and guide them so as they completely learn how to perform wazoo according to Islamic Shariah.

Overview/assessment

1. Write a note on the Islamic injunctions regarding Wazoo & Ghusal.
Story of chaudhrain (Head woman):

Samra is the daughter of a farmer. She has come back to her village after completing her education from the city. She observes that there is no concept of cleanliness because of which their children always remain ill. She gathers the women of the village at afternoon daily to give them important information about cleansing. When the chaudhrain of the village gets the know about it she gets jealous as to why the women of the village go to the house of farmer’s daughter instead of coming to her house. So in order to satisfy her ego she sent an order to Samra that either she should stop her lecturing, other wise she would harm her through her guards. What do you think Samra should do, tick any one: -

- Should Samra stop her lecturing?
- Should not take into account any threats.
- Can’t decide about the matter.

Importance:

Carefully read through the following twelve questions and then pick up any four such questions, you think are the best. Then arrange these four at different places on basis of your likeness. The questions you like the best should come in the first place followed by the other three in order of likeness.

1. Wasn’t it better for Samra that she should not indulge in all these worries and should spend her time relaxing, so that no one harms her?

2. If the women of the village have the right to get to know about cleanliness then how the chaudhrain can stop Samara from giving them their right?
3. Chaudhrain can bring great harm to Samra if she disobeys, so should Samra stay away from her objectives?

4. Can individual efforts bear fruit in areas where there is a dearth of health & cleanliness services?

5. Being the elder of the village isn’t it the duty of chaudhrain to back up Samra for the good work?

6. Isn’t it feasible that Samra should first convince the chaudhrain and then start her work, so that she does not face any problem?

7. Does our religion Islam tell us a method to stand fast against evil?

8. Islam considers cleanliness as half faith. By telling women the importance and methods of cleanliness isn’t she helping in saving their faith?

9. Samra is doing noble work. Is her objective to get popularity?

10. Will it not be better that the people of the village make the chaudhrain realize the good work of Samra so as to keep her away from her bad intentions?

11. Is it more necessary to tell the people of the village especially women the importance of cleanliness as compared to the city people?

12. Should Samra obey Chaudhrain as she is an elder of the village?

Select from the aforementioned questions:

The first most important question is Q. No.____

The second most important is Q. No.____

The third most important question is Q.No.____

The fourth most important question is Q. No.____

Suggested for Further Readings:

Malik Sirajuddin and sons Lahore


Feedback for Phases

Phase I: Q. No. 1 (1) to cleanse (2) possible (3) acceptable

Phase IV: Q. No. 1

1. Washing the face
2. Washing the hands including elbows.
3. Performing “Masa” of the head (brushing/ rubbing the hairs with a wet hand).
4. Washing the feet including ankles.

Phase V: Q. No. 1

1. Washing of hands properly
2. Gargling the vice
3. Putting water in the nose three times.
4. Thoroughly washing the face from hairs of forehead to the underside of the chin and from the inside edge of one ear to the inside edge of the other ear.
5. Washing the arms including elbows.
6. Performing Masa of head.
7. Washing feet including ankles.
8. While performing Wazoo it should be kept in mind that the right side of the body should be washed first and then the left side.
9. All the parts of the body must be washed three times.

**Phase VI:** Q. No. 1 (1) to take bath (2) ghusal (3) likable act (4) Sunnah

**Phase VII:** Q. No. 2 . (1) singing (2) talking
MODULE 6

IMPORTANCE OF FAMILY LIFE

Prescribed time for module 6: 04 Periods (each period having 40 minutes).

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<td>8-11</td>
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</table>

**General Objectives of the Module:**

Followings are general objectives of the module:

1. To originate students habitual to obey rules of Allah Almighty.
2. To illustrate the love and greatness of Prophet Muhammad Peace Be Upon Him
3. To define the basic principles and morals of Islam.
4. To inform the students about the actual beliefs of Islam and its morals, so that they can get rid of superstitions.

**Specific Teaching Objectives:**

This module has been made keeping in views the following specific teaching objectives:

1. To enable students to identify the about the Islamic dictates of the concepts, importance, and need of family life.
2. To differentiate about the right and duties of husband, wife, mother, father and their children.

**Learning Objectives:**

After study of this module the students should be able to:

1. **Knowledge:** recognize the importance of family life in the society.

2. **Comprehension:** identify the importance of family life in Islam.

3. **Application:** differentiate between the rights and duties of husband and wife, parents, children, according to Islamic dictates.

4. **Analysis:** classify and perform the duties of a son/daughter according to Islamic dictates.

5. **Synthesis:** tell the status of parents and their rights.

6. **Evaluation:** validate the importance and advantages of family and dynastic life in reference to society.

**Advance Organizer:**

There was no concept of family or dynastic rule before Islam. There was no concept of sacredness of relations like mother, sister, daughter or wife. There was no awareness of the rights and duties of young and old. As if jungle law was prevailing. The woman being weak was a victim of worst kind of atrocities. Advent of Islam introduced modest family system. By fixing the rights and duties of parents, children, sister, brother, husband, and wife, made each of them aware of their status and importance.

On a strong and firm family system, actually lies the foundation of a society. The pleasant family system has a lot of deep effects on the society. Islam has laid great stress on family life for peace and harmony in the society. By
studying this module, you will be able to get important knowledge about concept of family life, its importance, Islamic dictates about family life, and rights and duties of husband, wife, parents and progeny.

**Presentation of Content:**

**Objective 1:** To identify the students about the Islamic dictates of the concept, importance and need of family life.

**Phase I:**

- Who lives in your home?
- How would you feel if you have to live away from your house and without your parents?

  Family life means dynastic life. A person spends his entire life from birth till death with his family. The people of the family are attached to each other on the basis of different relations. The beginning of human civilization was due to family and its very salvation lies in it. Therefore family is basic element of society as well. If a society is prosperous and going along on it's way according to Islam then it will have good effects on family. Islam has laid great stress on the establishment of a strong family system in a human society.

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**Self-Assessment Task for Phase I:**

Q. No. 1: Fill in the blanks according to the concepts you have read.

1. The members of the family are attached with each other due to different ____________________________.

2. The beginning of human civilization was also due to ____________.
3. Islam has laid great stress on the establishment of a strong family system.

Feedback is at the end of the module.

Phase II: Collective relationship of Husband and wife

Husband and wife are two important pillars of family. Allah says:

هوَ آلَذِى خَلَقَكُم بِنَفْسٍ واحْدَةٍ وَجَعَلَ مِنْهَا زُوَّارَهَا لِيَسْكُنُونَ إِلَيْهَا

Ala-araf: 189

TRANSLATION: - It is He who created you from a single person, and made his mate of like nature, in order that he might dwell with her (in love).

Nikah (marriage; Islamic agreement of marriage life) provides a legitimate foundation for family life between couples, as a result of which modest relationship comes into being. Holy Quran has termed marital relation as Ahsan (Chastity), which means to get secured through fortification. After getting attached in the marital relationship, husband and wife get fortified. They get within a strong wall of a strong fort from immoral attacks.

The relation of husband and wife is a means of satisfaction and peace for both man and woman. After getting into this relation both start sharing happiness and sorrows, become selfless, comforter, and help each other in solving problems. This helps them get peace of mind. More colours are added to life when little children are added to the family as a result of this modest relationship. Parents have a natural kindness in their hearts for children and with the entry of children the home really looks like a paradise.
Self Assessment Task For Phase II:

Q. No. 1: Write any ten advantages of Nikkah (marriage) according to Islamic dictats as mentioned in above paragraphs:

(1)........................................................................................................

(2)........................................................................................................

(3)........................................................................................................

(4)........................................................................................................

(5)........................................................................................................

(6)........................................................................................................

(7)........................................................................................................

(8)........................................................................................................

(9)........................................................................................................

(10)........................................................................................................

Phase III: Objectives of Family Life

Since the salvation of human race and its development is a basic objective of family life to Allah Almighty. Nikkah is the only way to this mode of life. Otherwise nature can never fulfill the objectives it keeps in front. Therefore dynastic and family life of man and woman is the foundation of a society. If this foundation is destroyed then how can we have the integration of a society and how can we stop it from anarchy.
**Self Assessment Task For Phase III:**

**Q. No. 1:** Join together column A and column B to write a complete sentence in column C

<table>
<thead>
<tr>
<th>Column A</th>
<th>Column B</th>
<th>Column C</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. To Allah Almighty salvation and development of human race is</td>
<td>He made your pairs for your life</td>
<td></td>
</tr>
<tr>
<td>2. This is a symbol of Allah Almighty's</td>
<td>has been declared relation of love and blessing</td>
<td></td>
</tr>
<tr>
<td>3. The relation of husband and wife</td>
<td>Society can be integrated</td>
<td></td>
</tr>
<tr>
<td>4. From the modest relation of husband and wife does</td>
<td>the objective of family life to Allah Almighty</td>
<td></td>
</tr>
</tbody>
</table>

**Q. No. 2:** How can a society be bonded together?

Ans: ..................................................................................................................

..................................................................................................................

**Feedback is at the end of the module.**

**Phase IV:**

(Allah Almighty in the Holy Quran has very elaborately advised regarding different matters and problems of family life, for its salvation and strength, so that believers/momins don’t get caught in any confusion) Allah says:

\[
\text{وَمَنْ أَيِّدَهُۥ أَنْ خَلَقَ لَكُمْ مِنْ أَنفُسِكُمْ أُرُوجًا لَّيْسَ سَكَّنْتُمْ إِلَيْهَا وَجَعَلَ بَيْتَكُمْ مَوَدَّةً وَرَحْمَةً}
\]

Room: 20
TRANSLATION: - *And Among His Signs is this, that he created for you mates from among yourselves, that ye may Dwell in tranquility with them, and He has put love and mercy between your (hearts):*

As if the relation of husband and wife is on one hand a means to satisfy the instinct and on the other to establish mutual love, trust, and blessing between them. Both are fellow travelers of each other on the road to life due to spiritual relation and are sympathetic friends of each other due to a sacred agreement. For this reason Allah has established just full rights on each other.

وَلَهُنَّ مِثْلُ الْذَّيْنَ عَلَيْهِنَّ بِالْمَعَارِفِ

TRANSLATION: *Like these are rights of these women as are those of men according to custom.*

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Self-Assessment Task For Phase IV

Q. No. 1: Fill in the blanks with suitable words.

(1) Allah Almighty has declared relation of husband and wife as a relation of ________.

(2) Allah Almighty made couples of human beings so that they can get ________.

(3) Husband and wife are fellow travelers of each other due to a ________ relation.

(4) Like these are rights of these women as are those of _______ according to custom.

Feedback is at the end of the module.

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Phase V:

Ma ja'alu Allaha lil jalliyin qalbeyn fi jaufihi, wama j'alu azau jakkum alaih.

TRANSLATION: - Allah has not made for any man two hearts in his (one) body: nor has he made your wives whom ye divorce by Zihar your mothers: nor has he made your adopted sons your sons. Such is (only) your (manner of) speech by your mouths. But Allah tells (you) the Truth, and he shows the (right) Way. (The teacher should told the meaning of Zihar).

Self-Assessment task for Phase V:

Q. No. 1: In the above mentioned verses which two aspects of family life have been elaborated to clarify misunderstanding of Muslims?

Ans: .................................................................

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Phase VI:

Before Islam it was a custom not to marry the divorced of an adopted son. But Hazrat Muhammad (Peace Be Upon Him) with Allah's orders married the divorcee of Hazrat Zaid Bin Harris (Razi Allah) and put an end to this ugly custom. This has been mentioned in the following verses as:

وإذ تقول لذئب أنغمس الله عليه وانغمست عليه أمسك عليك زوجك وأنتي الله وتخفى في نفسك ما الله مبيض وتخشى الناس والله أحق أن تنحصيه فتمام قضت زينب وترها وتر جندكها لكني لا يكون على المؤمنين حرج في أزواج أدعوهم إذا قضوا منهن وتراث كأن أمر الله مقعد على الله في الذين خلوا من قبر و كان أمر الله قد رزقهم أذينين يبعلون رسالت الله ويخشونه ولا يخشون أحدا إلا الله وكافى بالله خصيبا

Alahzaab: 37-39

TRANSLATION: - Behold! Thou didst say to one who had received the grace of Allah and thy favour: “Retain thou (in wedlock) thy wife, and fear Allah”. But thou didst hide in thy heart that which Allah was about to make manifest: thou didst fear the people, but it is more fitting that thou shouldst. Fear Allah. Then when Zayd had dissolved (his marriage) with her, with the necessary (formality).

We joined her in marriage to thee: in order that (in future) there may be no
difficulty to the Believers in (the matter of) marriage with the wives of their adopted sons, when the latter have dissolved with the necessary (formality) (Their marriage) with them. And Allah’s command must be fulfilled.

(The teacher should tell students the event of Hazrat Zaid Bin Haris in detail, as it has been mentioned in Al Quran).

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Self-Assessment Task for Phase VI:

Q. No. 1: Write down briefly in your own words the incident of Hazrat Zaid Bin Harris (R.A) as mentioned in the above verse.

Ans: ........................................................................................................................................................................

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Phase VII:

(In the following verses some important matters relating to family life have been elaborated further):

يَتَأْثِرُنَّ الْذِّينَ آمَنُوا أَنَّا نَكُحْشُمُ الْمُؤِمِنَى نُمِّ طَلَّقُتُمُوهُنَّ مِنْ قَبْلِ أَنَّ
نُفَسْوَهُنَّ فَمَا لَكُمْ عَلَيْهِنَّ مِنْ عَدَتٍ تَعْتَدُونَهَا فَمَنْ يَعْتَدُ هُمْ وَسَرَّجُوهُنَّ

Alahzaab: 49 ٤٤٠ ١٥٩

ªرَاحًا جَمِيدًاª

TRANSLATION: - A ye who believe! When ye marry believing women, and then divorce them before ye have touched them, no period of `Iddah have ye to count in respect of them: so give them a present, and set them free in a handsome manner.
TRANSLATION: - A Prophet! We have made lawful to thee thy wives to whom thou have paid their dowers; and those whom thy right hand possesses out of the prisoners of war whom Allah has assigned to thee; and daughters of thy paternal Uncles and aunts, and daughters of thy maternal uncles and aunts, who migrated (from Makkah) with thee; and any believing woman who dedicates her soul to the Prophet if the Prophet wishes to wed her-this only for thee and not for the believers (at large): we know what we have appointed for them as to their wives and the captives whom their right hands possess-in order that there should be no difficulty for Thee. And Allah is Of-Forgiving, Most Merciful.

(Addressing Hazrat Muhammad (Peace Be Upon Him) Allah Almighty Says):
TRANSLATION: - Thou mayest defer (the turn of) any of them that thou pleasest, and thou mayest receive any thou pleasest: and there is no blame on thee if thou invite one whose (turn) thou hadst set aside. This were nigher to the cooling of the eyes, the prevention of their grief, and their satisfaction that of all of them with that which thou hast to give them: and Allah knows (all) that is in your hearts: and Allah is All-knowing, most forbearing. It is not lawful for thee (To marry more) women after this; nor to change them for (other) wives, even though their beauty attract thee except any thy right hand should possess (as handmaidens): and Allah doth watch over all things.

Self-Assessment task for Phase VII:

Q. No. 1: What special rights have been given to Prophet (Peace Be Upon Him) according to verses 51 and 52 of Sura Al Ahzab?

Ans:........................................................................................................
**Teaching Methodology:**

1. Before teaching the content advance organizer containing on the basic concepts, will be presented so that it helps in the understanding of the material and provides scaffolding to the students.

2. Translation, inquiry and discussion method should be adopted for teaching of the material.

3. The teacher will bring a chart having Quranic verses regarding importance of family life, and will recite the verses in front of students along with their translation.

4. The teacher will explain Islamic dictates regarding family life. For a Muslim, it is very necessary to have knowledge about all the aspects of family life so that he can spend his life according to dictates of Allah Almighty. The importance of family life will be highlighted in reference to society.

5. The importance of family life for the society life will be highlighted. The students will be made to realize the importance of family life through examples of their parent's life and their own life. The students will be appreciated for question answers, and concepts should be made clear through mutual discussion.

**Activities:**

1. Students should recite the Quranic verses included in the chapter, so that they develop a habit of recitation and teachers will note that students are reciting Quran with the method morals, and mannerism, which they have learnt in the module of the Holy Quran.
2. The students will be given the work of making a family tree of their all such family members, which are very important for their life. The teacher will guide students in making family tree.

3. Students will discuss the importance of family life through group discussion. At the end of the discussion, member of each group should come forward and give a summary of discussion conducted by his/her group.

Overview/Assessment:

1. Write a note on importance of family life.

Objective 2: To differentiate about rights of husband, wife, parents and children.

Phase VIII: Rights of husband & wife

When did the tradition of family life start?

How can the peace, tranquility and integration of the society be established and maintained?

As we have learned up till so far that in any society, family life has a special status and the integration of the society can also be maintained through strong family relationships. The foundations of family life are so strong and firm that the rights of one person are the duties of the other. Such that if a person complaints that he is not getting his rights, then the first question, which can be put is that whether he is performing his duties honestly. This very relation or rights and duties link the members of the family in a tight relationship. Allah Almighty has fixed full rights and duties on husband and wife.

Duties of Husband /Rights of wife:
According to Islamic dictates the working after bearing (looking after) of family is a duty of the man. He should make arrangements for the needs like clothes, house, etc. of his wife and children. However he should carry out expenses according to his monetary condition. He should give his wife the right of having the money of her Mehr, (an Islamic obligation in which the man pays an amount of money to the woman whom he is marrying) any personal belongings, and of business, within legal parameters. He should show a good behavior towards his wife and must not carry out atrocities on her. He should fear Allah Almighty in this connection and must act with justice and benevolence and must carry out the right of heredity according to Shariah.

******************************************************************************

Self-Assessment Task for Phase VIII

Q. No. 1: In your opinion what duties should a husband perform in order to make his marital life pleasant and worthwhile.

1. ..............................................................................................................
2. ..............................................................................................................
3. ..............................................................................................................
4. ..............................................................................................................
5. ..............................................................................................................
6. ..............................................................................................................
7. ..............................................................................................................
8. ..............................................................................................................
9. ..............................................................................................................
10. .............................................................................................................

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Phase IX: Duties of Wife/ Rights of Husband
Allah Almighty says:

فَلا تصدحوا ببغائب

TRANSLATION:- *virtuous women are protector (of their husband’s home) in absence of their husbands.*

It is a duty of a wife that in the absence of husband she should protect every thing as a sacred trust. She should not disclose his secrets and should not disclose the matters of home to others and along with his belongings should also protect his honour and his race/breed. The life of our Prophet (Peace Be Upon Him) is also a tomb of light for us. He said:

خيركم خيركم لاهلها و أنا خيركم لاهلي

*Best among you is he who is best for his family and for your family and I am better than you for my family.*

It is a saying of Prophet (Peace Be Upon Him) that a good woman is one who when her husband looks at feels happiness, when he gives her orders, she obeys, and in his absence protects his belongings and herself.

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Self-Assessment Task for Phase IX:

Q. No. 1: A Wife should, according to Islamic concept, perform the following duties in order to make her life pleasant and worthwhile.

1. ............................................................................................................

2. ............................................................................................................

3... ............................................................................................................

4... ............................................................................................................
Phase X: Duties of Children/rights of Parents

The rights and duties of parents are children are fixed in Islam. For children it is a duty to obey every order of parents except disobedience of Allah Almighty. They should adopt a behavior of bounty, love, and kindness and should prefer their views above theirs. Especially when parents reach old age then while considering their sentiments. They should behave them with love and kindness. They should devote enough time from their busy schedule, willfully serve them and pray for them after their death. As is mentioned in the Holy Quran:

 فلا تَنَكِّلُ لَهُمَا أُفِيْ وَلَا تَتَهِّرُهُمَا وَقُلُ اللَّهُمَا قُوَّةٌ كَرِيمٌ وَأَحْفَضُ لَهُمَا

جَنِّبْ أَلْدُلْمِنَّ الرَّحْمَةِ وَقُلْ رَبِّ أَرْحَمْهُمَا كَمَا رَبَّيْتُنِي صَغِيرًا

Israeil: 23-24

TRANSLATION: - Say not to them a word of contempt, nor repel them, but address them in terms of honour. And our of kindness, lower to them the wing of humility, and say: “My Lord! Bestow on them, thy Mercy even as they cherished me in childhood.”
Self Assessment Task for Phase X:

Q. No. 1: Write down the manners that have been told in the Holy Quran regarding behavior towards parents?

1. ...........................................................................................................

2. ...........................................................................................................

3. ...........................................................................................................

4. ...........................................................................................................

5. ...........................................................................................................

Q. No. 2: How are you fulfilling rights of your parents, write about some of them?

Ans: 1. ...........................................................................................................

2. ...........................................................................................................

3. ...........................................................................................................

4. ...........................................................................................................

5. ...........................................................................................................

6. ...........................................................................................................

Phase XI: Duties of Parents/Rights of Children

In Islam the rights of children on parents have been fixed. Allah Almighty says”.

Tehreem: 6 ِّبِتَّأْنِهاُ أَلَّذِينَ كُفَاهُمَا فَوَأَنفُسَكُمْ وَأَهْلِيكُمْ نَارًا
It is the duty of the parents that they should arrange for good rearing, education, and upbringing of their children and then get them married at a good place. They should maintain equity and justice among the children. Virtuous and pious children are a source of addition in the virtues of parents even after their death. It has been clearly stated in the Holy Quran that money and belongings and progeny are a great trail for man.

وأعلموا أنما أموأكم وأولدكم فشتة وأن الله عندته أجر عظيم

Anfaal: 68

**TRANSLATION:** - And know ye that your possessions and your progeny are but a trial; and that it is Allah with whom lies your highest reward.

الن تنفقكم أرحامكم ولا أولادكم يوم الفينمة تفصل بينكم

Almumtahena: 3

**TRANSLATION:** - Of no profit to you will be your relatives and your children on the Day of Judgment: he will judge between you:

(A man’s faith on Allah Almighty can be tested through belongings and progeny). Every person would be asked about his different statuses and duties on the Day of Judgment. As is clear from saying of Prophet (Peace Be Upon Him) He said:

كلكم راع وكلكم مسئؤل عن رعيته

*Each one among you is a guardian and each one of you would be asked about his R’ya (people under his control/his family).*

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**Self-Assessment Task for Phase XI:**
Q. No. 1: In what two ways progeny and belongings are a trail for man?

Ans: 1.................................................................

2.................................................................

3.................................................................

Q. No. 2: What are the most important duties of parents?

Ans: 1.................................................................

2.................................................................

3.................................................................

Teaching Methodology:

1. Translation and revelation (Discussion) method should be adopted for teaching of material. Keeping in view the sensitive nature of the topic. The teacher should very clearly explain by giving references from Quran and Hadith, the rights and duties of husband, wife, parents and children upon each other. The interpretation of Quranic verses should be done according to magnanimity of their revelation and with reference to the context.

2. By using a diagram drawn on chalkboard the relationship between rights and duties should be elaborated. So that the children get a complete consciousness and comprehension about the rights and duties of all these, which will intern be necessary for fulfilling the requirements of their social life.

Activities:

1. Three children through role-play should play the method of behaving to parents, when they reach old age, as mentioned in Holy Quran.
2. The class should be divided into two groups for debate. One of the team should defend about rights of wife while the other will defend the right of husband. Time should be fixed for the debate.

3. Then these two teams should debate the right of parents and children.

4. At the end the teacher will wind up the debate with his concluding remarks.

**Overview/Assessment:**

1. Compare and discuss the rights and duties of husband and wife.

2. Write down separately the rights and duties of parents and children.

**Mandatory (Farz):**

Abid works in a pharmaceutical firm, where sedatives are manufactured. Abid is not only aware of it but an important worker of the firm as well. Abid desires that his son should also get a job in the same firm, so that earning of the family increases. When Abid's son Shahid completes Matric Abid asks his manager to arrange a job for his son in the firm. The manager of the firm keeping in view the services of Abid for the firm issues orders for detaining his son on the post of clerk. When Shahid gets to know about this, that his father is getting him recruited as clerk in the firm, he talks with his father that he is not willing to work in this firm. The reason being that it is doing an illegal work and also that it is doing a severe evil by destroyed health of people. He tells his father that he will not work in this firm. What will be your opinion in this situation? Tick any one:

- Shahid should obey his father and start working in the firm.
- Shahid should finish his education first.
- Can't make a decision about this situation.
Importance:

Read the above-mentioned questions again and again and then write them in order of importance. After it arrange them in order of your likeness. Write the number of the question you like the most in column of the status number (1) Then the question you like the second most in column of status (2) and then same of third and fourth most liked question is columns (3) & (4).

1. Does the progeny become sinner if it does not obey parents?

2. Is it necessary for Shahid to clear on his father with courtesy that we should not earn our living from a firm, which is working against the dictates of Allah Almighty?

3. Is it the duty of Shahid to obey the order of his father?

4. Isn’t it better that Shahid should himself try to get a good job so that his father’s desire is also fulfilled and he is also saved from evil?

5. If the parents order the children to act against the dictates of Allah Almighty and His Prophet (PBUH) then the children should carry out their orders.

6. Is it not the duty of the government to take steps against such institutions/firms, which manufacture illegal medicines?

7. Can the children be punished for the sins of their parents?

8. If Shahid tells his father the dangers of working in a wrong firm then his father will abstain from working in such an illegal firm?

9. Is it possible that children can save their parents from doing evil?

10. Can success be achieved through individual struggles against evil?
11. Is the decision of Abid to throw his son in the swamp of evil for increasing the earning of family right?

12. Isn’t it better that in order to save the future of his son Abid should arrange a job for his son at another place?

Select from the above questions:

The first most important question is Q. No. ______.

The second most important question is Q. No. ______.

The third most important question is Q. No. ______.

The fifth most important question is Q. No. ______.

Suggested Books for Further Readings:

1. Dr. Sayed Riaz Ahmad. Islamic State, People’s Publishing House Lahore


Feed Back for Phases

Phase (I) Q. No. 1

(1) Relations

(2) Family
(3) Human society

Phase III Q. No. 2

(1) The objective of family life
(2) He made your pairs for your life.
(3) Has been declared a relation of love kindness and blessing.
(4) Society can be integrated

Phase IV Q. No. 1

(1) Blessing
(2) Comfort
(3) Sacred agreement
TOPICS RELATED TO FORMULATION OF SOCIETY AND INVITATION OF ISLAM
MODULE 7

IMPORTANCE OF ZAKAH AND ITS EXPENDITURES (MASARIFS)

Prescribed time for module 7: - 3 Periods (each period having 40 minutes).

DISTRIBUTION OF PERIODS

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General Objectives of Module:

Followings are general objectives of the module:

1. To originate students habitual to obey rules of Allah;

2. To represent before them the basic Islamic principles and values;

3. To explain the importance and benefits of Islamic objective of life in order to win consent of Allah, and to be regular about pillars of Islam.

Specific Teaching Objectives:

The teachers must keep the following teaching objectives while teaching this module.

1. To retell students about the spirit to help poor;

2. To describe the mandatory nature of Zakah to the students along with all the information about Islamic injunctions of Zakah;

3. To retell them about expenditures (musarif) of Zakah;

4. To recognize the importance of Zakah in Islamic society.
Learning Objectives:

After studying this module students should be able to:


2. Comprehension: recognize the information regarding Islamic injunction of the payment of Zakah.

3. Application: interpret the people to whom Zakah can be given according to Zakah;

4. Analysis: justify the economic importance of Zakah;

5. Synthesis: design a program of distributing of Zakah among poor for their welfare according to Islamic economic system;

6. Evaluation: support the role of Zakah in Islamic economic system.

Advance Organizer:

Islam is just not a religion of beliefs and prayers but in fact it is a complete code of life. It has complete guidance regarding all aspects of a person’s life for all times to come. Whether it is family life of a person, his official life, or matter relating to society or economy. We get guidance for every aspect from Islam. Namaz (prayer) is one such prayers, which is related to Allah Almighty and an individual only. After Namaz it has been ordered to pay Zakah. This prayer relates to internal relationship of human being, sympathy and each other’s help. Zakah is such an important characteristic of Islamic economic system that it creates a passion of sympathy with poor and plays an important role in eliminating poverty from the society. Which are the people on whom Zakah is mandatory? What do Nisaab and sahib-e-Nasiab mean? To whom Zakah should be distributed? What is the importance of
Zakah for an Islamic society? An effort has been made to answer all such questions in this module.

**Presentation of Content:**

**Objective 1:** To formulate among the children the spirit to help poor.

**Objective 2:** To describe the mandatory nature of Zakah to the students along with all the information about Islamic injunctions of Zakah.

**Phase I:**

Note: Since objective (1) and (2) are related to each other i.e. if the spirit of helping the poor is to be raised (formulated) among students they will have to be given knowledge about the ways, circumstances and the rights of the poor. For this purpose the material for both the objectives has been written together.

- Do the poor people have a share is the money given to us by Allah Almighty?

- If it is so then how should we pay this share to the poor?

**Mandatory Nature of Zakah:**

The literal meaning of the word Zakah is to cleanse, to grow and to develop. This monitory prayer is an important element of Islam. It is mandatory on sahib-e-nisaab (a Muslim who have enough money to pay Zakah), according to a fixed rate (the teacher will explain the term Nisab and Sahib-e-Nisab). Paying of Zakah brings blessings and appreciation on doomsday. It is a great sin not to pay Zakah. In Holy Quran at a number of occasions the mandatory nature of Namaz and Zakah has been mentioned
collectively. Hence in Quran it has been repeatedly mentioned a number of
times. The order is:

اقيموا الصلاة واتو الزكوة

“And establish Namaz and pay Zakah.”

Self-assessment task for Phase I:

Q No. 1: Fill in the blanks with suitable words that are given in front of
each sentence?

a) Paying of Zakah brings……. In a person’s money Abundance
   Comfort

b) In Quran at a number of accessions the mandatory nature of …..and Zakah
   has been mentioned collectively. Hajj Namaz (prayer)

c) And establish namaz and pay …… Fasting Zakah

Q No. 2 Write down short answers of the following

a) What does Nisaab mean?
   Ans:......................................................................................

b) What is meant by Sahib-a-Nisaab?
   Ans:......................................................................................
   ......................................................................................

c) What does Zakah in Islam mean?
   Ans:......................................................................................
   ......................................................................................

Feedback is at the end of the module.
Phase II:

After the death of Hazrat Muhammad (Peace Be Upon Him) some of the people stopped paying Zakah, so Hazrat AbuBaker Siddique (Razi Allah) did Jihad (Holy war) against them. Quran has declared great denunciation news of great misfortune, and torment for people who do not pay Zakah. This can be ascertained from the following verse of Sura Tuba. “All those people who accumulate and keep gold and silver, and do not spend in Allah’s way, announce to the news of unbearable torment, on that day (doomsday) this gold and silver will be heated in the fire of Hell. Then their faces and sides and backs will be burnt with it. (And will be said) this is the treasure, which you have accumulated and brought for your self, now taste its pleasure, which you have been accumulated (Al Tauba 34-35).

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Self-assessment task for phase II:

Q No. 1: You have read that people not paying Zakah have been announced a denunciation i.e. they have been warned. Write down its summary?

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Teaching Methodology:

1. Advance organizer based on basic concepts of module should be presented first so that it could provide scaffolding for new material to be presented.

2. Teachers should formulate the passion of sympathy among students for poor, by telling them their problems. They would be informed about the basic cause for their poverty i.e. monetary problem and will explain them that Zakah is an important way of removing their monetary problems.

3. Concept of Zakah will be explained elaborately according to Islamic teaching. Students will also be involved through discussion.

4. The teacher should bring a chart about the rate of Zakah for different items. With the help of this chart he/she will explain rate of Zakah by using pointer. Such things also be mentioned and explain on which there Zakah is not mandatory. After explaining the rate of Zakah for different items students will be advised to note it down in their notebooks.

Activities:

Allah Almighty has promised to give good reword to all those who do good deeds. Assess yourself as to what extent you are a person doing good deeds, from the following assessment sheet by checking yes or no:

1. I have a firm believe in the name of Allah Almighty. Yes/No

2. I say my prayers regularly five times a day. Yes/No

3. I say prayers but not regularly. Yes/No

4. I always sympathize with the poor and help them from my resources. Yes/No
5. I cannot ascertain as to whether I help or sympathize with the poor.  
   Yes/No

6. I never give pain to anyone.  
   Yes/No

7. I am never bothered about others.  
   Yes/No

8. I do what I have to do.  
   Yes/No

I think I try to act according to the orders of Allah Almighty, because...

.................................................................

Overview/assessment:

1. Namaz and Zakah have been mentioned collectively at a number of times in Quran. What is the reason answer briefly?

2. You have read those who do not pay Zakah will be given torment i.e. they have been warned. Write down its summary.

Objective 3. To retell about Musarif (Expenditures) of Zakah, (Familiarize with the expenditures of Zakah).

Phase III: Masarifs (expenditures) of Zakah

We have gathered a lot of information regarding mandatory nature of Zakah. Now we will see that the money of Zakah can be distributed on which kind of people (such people who can be distributed Zakah or such activities on which Zakah can be spent in Islamic terminology are called Masarifs of Zakah) Quran has declared eight Masarifs of Zakah, as is obvious from the following verses: -
Translation: - Alms are for the poor and the needy, and those employed to administer the (funds); for those whose hearts have been (recently) reconciled (to the truth); for those in bondage and in debt; in the cause of Allah; and for the wayfarer: (Thus is it) ordained by Allah, and Allah is full of knowledge and wisdom.

In the light of the above-mentioned Ayat followings are Masarifs (expenditures) of Zakah:

1. Beggars (Those people who do not have money according to their needs and are living a miserable life or living in poverty).

2. Maskeen (are those people who neither have money to satisfy their needs, nor they beg i.e. white colored people who keep their integrity and not beg despite of poverty).

3. Collectors (those people which are deputed by the government to collect Zakah i.e. servants of Zakah office).

4. Talif-a-Qalb)(such newly convert Muslims who are monetarily weak and can be attracted towards Islam through Zakah).

5. Raqab (Raqab means those who save necks. By saving necks it is meant to free slaves. This means that Zakah money can be spent to free slaves).
6. Gharmin (i.e. such people who we indebted and are unable to pay their lended money due to poverty. Zakah money can be spent to repay their lended money.

7. Fesabilillah (in the way of Allah), (means does of all kinds of good deeds especially such people who are missionaries and spread Islam can be helped with Zakah money).

8. Ibnal Sabil (travelers) if some traveler is caught up in some problem during his journey, he can be helped by Zakah money.

Self Assessment Task for Phase III:

Q No. 1 According to Islamic injunctions, following is the eight Masarifs of Zakah money.

1- ...........................................................

2- ...........................................................

3- ...........................................................

4- ...........................................................

5- ...........................................................

6- ...........................................................

7- ...........................................................

8- ...........................................................

Feedback is at the end of the module.
Teaching Methodology:

1. Project teaching method should be adopted for teaching of expenditures of Zakah.

2. The teacher should tell students about each type of the Masarifs of Zakah i.e. those people to whom Zakah can be distributed, according to Islamic instructions; elaborate all these types through examples and write down details of these Masarifs side by side on chalkboard. Then students should be given information about all those people to whom Zakah cannot be given according to Islamic principles.

Activities:

Project work:

You have to distribute Zakah. Prepare a list of all such persons to whom you will distribute Zakah and also specify about each of the persons to whom you are giving Zakah as to which category of the Masarifs you have studied, he falls into.

Overview/assessment:

1. What is the objective behind giving Zakah to free slaves and talifa qalb, i.e. to newly convert Muslims? Elaborate by giving facts.

Objective 4: To recognize the importance of Zakah in Islamic society.

Phase IV: Importance of Zakah

- Can mother and father be paid Zakah, if not for what reasons?
- How can the Zakah money be spent in way of Allah Almighty?
After reading through the Masarifs of Zakah now we will review what is the importance of this element of Islam in the society and what advantages do the individual of society get from it.

Importance of Zakah is highlighted from an incident when a group of people reached the court of the Prophet (Peace Be Upon Him) and asked about Islamic teachings. Hazrat Muhammad (Peace Be Upon Him) told them that in morals (deeds) the first one is Namaz and then Zakah. Zakah is the best source of social welfare and prosperity.

Through Zakah all the deprived and poor people of the society can be catered for. And in this way the feelings of hatred and revenge are replaced by passion of love and affection (respect). Love of money vanishes from the hearts of all those who pay Zakah, and the passion to please Allah Almighty prevails. Sympathy with poor develops and through circulation of money, the monetary condition of the individuals of society gets better.

Self-assessment task for Phase IV:

Q No. 1 Fill in the blanks with suitable words:

1. Hazrat Muhammad (Peace Be Upon Him) said that in morals namaz has top priority and then ____________.

2. Zakah is the best source of social ________________.

3. Through Zakah the deprived and ____________ people of the society can be catered for.
Phase V:

While giving Zakah first of all the close relatives must be catered, so that their financial problems are lessened, and love with them increases. Other people should be given Zakah afterwards. (Following the Hadith of Prophet (Peace Be Upon Him) i.e.)

خِيرَ النَاسِ مِنْ يَنْفِعُ النَاسَ

"The better among people is he who gives benefit to people".

We should search such people and give them Zakah and sadqta (alms) especially those people who themselves never ask and keep their integrity in poverty as well.

***************************************************************************

Self-assessment task for Phase V:

Q. No. 1: How can the money of Zakah be spent on the welfare of the poor? Give five suggestions.

1- ............................................................
2- ............................................................
3- ............................................................
4- ............................................................
5- ............................................................

Q. No. 2: While giving Zakah which kind of people should be kept in mind or priority?

Ans: ............................................................

***************************************************************************
Teaching methodology:

1. Project teaching method should be adopted for teaching of this content.

2. The teacher will elaborate upon the importance of Zakah in Islam economic system and the advantages one can get from it. The teacher will write on chalkboard, while discussing with the students the advantages of Zakah, and through discussions with students some suggestions will be written on the chalkboard as to how poverty can be uprooted from the society by paying Zakah properly. Then he/she will debate these suggestions with the students, and will explain the system of Zakah distribution in the country through a diagram on chart. The teacher will explain the importance in Islamic society in such a way that if in an Islamic state all the citizens pay Zakah honestly, and then poverty will be uprooted completely from the state, as it happened during the reign of Hazrat Umer (Razi Allah Anho) with proper payment of Zakah.

3. The teacher will elaborate the importance of Zakah for Muslim society through example of Hazrat Umer (Razi Allah Anho) that due to paying of Zakah by all Muslims in his tenure, poverty was eradicated.

Activities:

Project Work:

1. Every student has to prepare a list of all those people to whom Zakah can be given from his/her mohallah/neighbour and submit it to the Chairman Zakah Committee of the Mohallah.
2. Each group has to design a project to be submitted to chairman Bait-ul-Mal having suggestions as to how the money of Zakah can be spent for welfare of poor.

**Over View/assessment:**

1. How can money from Zakah be spent for welfare of poor, give your own suggestions?

**Story of A village Girl:**

Asma is a daughter of a poor hard working farmer. She was very fond of getting education. She kept getting education till 10th class from her village school. Since there is no college in her village, she intends to get further education from the city. But her father does not have enough money to bear the burden of her studies in the city. Asma's father wants to send her daughter to the city for study. But he does not have resources. He also does not want to take anyone's help in this connection. Therefore her father advised her to study privately at home. But Asma's desire is to go to the city for further education. In such circumstances what should Asma do? Please tick according to you what Asma should do:

- Should get further education.
- Should not get further education.
- Cannot decide about the matter.

**Importance:**

Read the following twelve questions carefully and select four such questions which you like the best. Then arrange these four questions in order
of importance and write them down in the places starting with the most important as no (1) and so on.

1. Should Asma also has a right to get education like other people according to principles?

2. Will Asma’s father be angry with her, if she takes money from Zakah fund for her studies?

3. Should Asma not trouble her father for her desire?

4. Should it not be better for Asma that she gets in contact with Chairman Zakah committee to get money from Zakah fund for her studies?

5. Is it duty of the government that fulfill educational needs of every region?

6. Isn’t there a need to properly plan for spending the Zakah money for welfare of students?

7. Should a degree college be established in every village?

8. Should Asma agree on getting education while staying at father’s home?

9. Is there a need to prepare plans for spending Zakah money on the welfare of the people according to Islamic principles?

10. Has Asma right to get higher education according to her abilities?

11. Do the people who continue their education despite of problems get any reward?

12. Is it true that her village will have benefit from Asma’s higher education?
Select from the above mentioned Questions:

1). The first most important is Q No. ______

2). The second most important is Q No. ______

3). The third most important is Q No. ______

4). The fourth most important is Q No. ______

Suggested Books for Further Readings:

1. Abdul Latif. **Bases of Islamic Culture.**
   Islamic Book Service Lahore, Pakistan

2. A. I Qureshi. 1979. The Economic and Social System of Islam
   Islamic Book Service Lahore

   Islamic Publications (Pvt) Limited Lahore

   Council of Islamic Ideology Islamabad

**Feedback for Phases**

**Phase I:** Q No. 2 (1) abundance (2) namaz (prayer) (3) Zakah

**Phase III** Q No. 1 Beggars (Those people who do not have money according to their needs and are living a miserable life or living in poverty.

Maskeen (are those people who neither have money to satisfy their needs, nor they beg i.e. white colored people who keep their integrity and not beg despite of poverty).

Collectors (those people which are deputed by the government to collect Zakah i.e. servants of Zakah office).
Talif-a-Qalb such newly convert Muslims who are monetarily weak and can be attracted towards Islam through Zakah).

Raqab (Raqab means those who save necks. By saving necks it is meant to free slaves. This means that Zakah money can be spent to free slaves).

Gharmin (i.e. such people who we indebted and are unable to pay their lendd money due to poverty. Zakah money can be spent to repay their lendd money).

Fesabilillah (means does of all kinds of good deeds especially such people who are missionaries and spread Islam can be helped with Zakah money).

Ibnel Sabil (travelers) if some travelers is caught up in some problem during his journey, he can be helped by Zakah money.

**Phase IV Q. No. 1 (1) Zakah (2) welfare (3) poor**
MODULE 8

HIJRA (MIGRATION)

Prescribed time for module 8: 4 Periods (each period having 40 minutes)

**DISTRIBUTION OF PERIODS**

<table>
<thead>
<tr>
<th>PERIODS</th>
<th>PHASES</th>
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<td>1</td>
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**General Objectives of Module:**

General objectives of the module are followings:

1. To originate students habitual to obey rules of Allah Almighty.
2. To illustrate love and greatness of the Prophet Muhammad (Peace Be Upon Him)
3. To explain the basic principles and morals of Islam.
4. To elaborate about actual beliefs of Islam and its morals, so that students can get rid of superstitions.

**Specific Teaching Objectives:**

The teachers will keep in mind the following educative objectives while teaching his module:

1. To enable students to appraise the Islamic concept and meaning of Hijrat.
2. To describe the advantage of Hijrat in the light of Holy Quran.
3. To illustrate the importance of Hijrat-e-Medina by Hazrat Muhammad (Peace Be Upon Him).
Learning Objectives:

After the study of this module students should be able to:

1. **Knowledge:** explain the Islamic concept and meaning of Hijrat.

2. **Comprehension:** represent information about Islamic injunctions for Hijrat.

3. **Application:** translate the circumstances and opportunities for Hijrat.

4. **Analysis:** compare the causes and results of Hijrat-a-median.

5. **Synthesis:** assess or examine the problems being faced by Muslims indifferent countries of the world in connection with practicing their lives according to teachings of their religion.

6. **Evaluation:** rate the reward of Hijrat (migration).

Advance Organizer:

The journey of Hijra, which started, with Hazrat Adam (Alah-i-Salam) continues even today. Man in his life is in a constant struggle for the search of a good and better environment. For this reason man has been doing migration right from the beginning. This migration is due to a number of reasons and objectives. This migration has also been equated to Hijrat. But in Islam only that migration will be termed as Hijra, which is carried out to save the religion of Allah Almighty, and to achieve His will. If at a particular place it becomes impossible for you to act on the teachings of Islam, then in such circumstances leaving your home for Allah Almighty’s will and happiness, for such a place where you can freely practice the religion of Allah Almighty. Hijrat has been a tradition (Sunnah) of Prophets i.e. method of Prophets.

Have you ever thought how difficult it is for a person to leave his home?
But it is also a fact that for a Muslim nothing is above or preferred than the will and happiness of Allah Almighty. What are the dictates of Hijrat according to Islam? In what circumstances does Hijrat become necessary? What rewards and blessings Allah Almighty has promised for doing Hijrat? What is the importance of Hijrat-e-Medina in Islamic History? Even though a complete essay is needed to know all such details, even then this module will provide you information about Hijra to a great extent.

Presentation of Content:

Objective 1: - To enable students to appraise the Islamic concept and meaning of Hijra.

Phase I:

- If at a place it becomes difficult for the Muslims to act upon the teachings of Islam, what should they do?
- If we do Hijrat for our personal reasons i.e. we leave our home to get settled at another place, then according to Islamic concept will it be called Hijrat?

Hijrat means to leave ones place and get settled at another. In Islam the concept of Hijrat is to leave such place to get settled at another, where they are enslaved and misers, the people in power hurt them for acting upon Islam. Therefore it is difficult for them to live according to Islam, and then in such circumstances the Muslim should leave such a place and settled at another place. But if they do not have resources, or due to some constraints are unable to do Hijrat, then it is quite possible that Allah Almighty will forgive them. Therefore it is said:
Al-Dhāriṣṣi: Tawāfihumul-Muslimīkata Thalābihun Anaśsīyihum Qalawo Fīhum Kušmū Qalawo Kanta Mūṣtadāfīnun Fī Al-Arāṣ Qalawo Al-Mīn Tūkun Ar-Rūj Al-Luqṣa Fīshārū Qaṣīrū Fīhā Yaqūlū Tikā Mā-Qanūmun Jihāmū Wasiqū Missārū


Al-Nisa: 97-100

TRANSLATION: - Then angels take the souls of those who die in sin against their souls, they say: “In what (plight) were ye?” They reply: “Weak and oppressed were we in the earth.” They say: “Was not the earth of Allah Spacious enough for you to move yourselves away (From evil)?” Such men will find their abode In Hell – What an evil Refuge! – He who forsakes his home In the cause of Allah, Finds in the earth Many a refuge, Wide and spacious: should he die As a refugee from home For Allah and His Messenger, His reward becomes due And surr with Allah: And Allah is Oft-Forgiving, Most Merciful

From these verses it becomes clear that as a result of Hijrat a Muslim will have benefits both in this world and in hereafter as well.
Self-Assessment Task for Phase I:

**Q. No. 1: Decision:** Faaiz is a farmer. Monetarily he is weak as compared to his other family members. His family members disgrace and hurt him and his wife and children, instead of helping him. Life seems to become miserable for Faaiz. In such circumstances he takes his family, leaves his home for another place. You decide, can we term such act of Faaiz to leave his home as Hijrat? You are to give a decision of this story in reference to the Islamic concept of Hijrat:

Decision:.................................................................
...............................................................................
...............................................................................

**Q. No. 2:** What has Allah Almighty said in Holy Quran about such people who despite of having resources do not perform Hijrat from a place where circumstances are unfavorable for religion.

Ans.................................................................
...............................................................................
...............................................................................

Phase II:

وَأَلْدَّنِيْنِ هَاجِرُواُ فِي أَلْلَهِ مِنْ بَعْدِ مَا ظَلَّمُواْ لَنْ تَبْوَأُنَّهُمْ فِي أَلْدَنْيَا حُسَنَةٌ وَلَأَحُجُّ الَّذِينَ أَكْبَرُ لَوْ كَانُواْ يَعْلَمُونَ أَلْدَنِيْنِ صَبْرُواْ وَعَلَىٰ رَبِّهِمْ يَتَوْكَأُنَّهُمْ

Al-Nahal: 41-42
TRANSLATION: - To those who leave their homes in the cause Of Allah, after suffering oppression- We will assuredly give a goodly home in this world: But truly the reward Of the Hereafter will be greater. If they only realized (this)! (They are) those who persevere in patience, and put their trust on their Lord.

Self-Assessment Task for Phase II:

Q. No. 1: In which world the good news of rewards and blessings has been announced in Sura Al – Nahal.

Ans: ...........................................................................................................................

...........................................................................................................................

Teaching Methodology:

1. Before teaching of the content, the teacher should, in order to provide a base for the lesson, present an Advance Organizer, based upon the basic concepts of the module, so that it becomes scaffolding for the new lesson.

2. Lecture method should be adopted in addition to translation method for teaching the content.

3. The teacher, in order to achieve the objectives of the module, should give an account of the circumstances of the Muslims of different countries, so as to explain the concept of Hijrat in the light of Islamic dictates.

Activities:

The students should be given the task to write a paragraph on the Islamic concept of Hijrat.
Over View (or) Assessment:

1. Have an overview of the circumstances of the Muslims of Kashmir circumstances such that they should migrated to another place? Give your opinion?

Objective 2: -To describes the advantages of Hijrat in the light of verses of Holy Quran and Hadith of Prophet (Peace Be Upon Him)

Phase III: Advantages (benefits) of Hijrat

- Do you know what has been said in Holy Quran about such people who do not migrate from a place where they are facing problems for acting upon Islam, despite of having resources for Hijrat?

As we know that Hijrat means to leave our home, our country, where it becomes impossible to act upon Islamic teaching, and get settled at another place where we can act freely on dictates of Allah. Allah Almighty has promised big rewards for Muslims for this act and in this way all those who migrated have been declared to have a right for Allah Almighty’s blessings. It is said:

\[
\text{نَمَّمَ إِنَّ رَبَّكَ لِلّذِينَ هَاجَرُوا مِنْ بَعْدِ مَا فَتَنُّوا ثُمَّ جَهَدُوا وَصَبَرُوْا إِنَّ رَبَّكَ مِنْ بَعْدِهِمْ لَغُفْوُرٌ رَّحِيمٌ}
\]

Al- Nahal: 110

**TRANSLATION:** - But verily thy Lord- To those who leave their homes after trials and persecutions- and who thereafter strive and fight for the Faith And patiently persevere- Thy Lord, after all this Is Oft-Forgiving, Most Merciful.

************************************************************

Self-Assessment Task for Phase III:
Q. No. 1: In order to assess you knowledge complete the following statement of Sura Al Nahal, verse 110:

Then those who migrated after suffering, then they fight, and remained constant, no doubt, Yours Creator after these (Examinations) will

Phase IV:

 إنَّ الَّذِينَ آمَنُوا وَهَاجَرُوا وَجَاهِدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ وَالَّذِينَ عَادُوا وَتَصَرَّفُوا أُوْلَٰئِكَ بَعْضُهُمْ أُوْلِياءَ بَعْضٍ وَالَّذِينَ آمَنُوا وَلَمْ يَهَاجِرُوا مَا لَكُمْ مِنْ وَالِدَّيْنِهِمْ مِنْ شَيْءٍ حَتَّى يَهَاجِرُوا وَإِنَّ رَسُولَ اللَّهِ ﷺ ﻓِي الَّذِينَ فَعَلُّوكُمْ الْتَصْرُّفَ إِلاَّ عَلَى قَوْمٍ تَبَيَّنَتْكُمْ وَتَبَيَّنَتْهِمْ مَيْتَقِنِينَ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ

Anfaal: 72

TRANSLATION: - And Allah has made for you Mares (and Companions) of your own nature, and made for you, out of them, Sons and daughters and grandchildren. And provided for your sustenance of the best: will they then believe in vain things, And be ungrateful for Allah’s favours? –

Self-Assessment Task for Phase IV:

Q. No. 1: Write down the translation of the following verses:
إن آللذِّينَ عَمِئَا وَهَاجَرُوا وَجَهَدُوا بِأَمْوَالِهِمْ وَأَنفُسِهِمْ فِي سَبِيلِ اللَّهِ وَآلِئَنَ عَمِئَا وَتَصَرَّفُوا أوَلَئِنْ بَعْضُهُمْ أُولِياءَ بَعْضٍ وَآلِئَنَ عَمِئَا وَلَمْ يَهَاجِرُوا مَا لَكُم مِّن وَلَدِيْهِمْ خَلِفَهُمْ حَتَّى يَهَاجِرُوا وَإِن أَسْتَنَصَّرُوا كَمْ فِي آللذِّينَ فَعَلَّيْكُمَّ النَّصْرَ إِلَّا عَلَىٰ فَوْقٍ بَيْنَكُمْ وَبَيْنَهُمْ مَيْخَنِقٌ وَأَللَّهُ يَا تَعْمَلُونَ بِصِبْرٍ

Phase V:

وَآلِئَنَ عَمِئَا وَهَاجَرُوا وَجَهَدُوا فِي سَبِيلِ اللَّهِ وَآلِئَنَ عَمِئَا وَتَصَرَّفُوا أوَلَئِنْ بَعْضُهُمْ أُولِياءَ بَعْضٍ وَآلِئَنَ عَمِئَا وَلَمْ يَهَاجِرُوا مَا لَكُم مِّن وَلَدِيْهِمْ خَلِفَهُمْ حَتَّى يَهَاجِرُوا وَإِن أَسْتَنَصَّرُوا كَمْ فِي آللذِّينَ فَعَلَّيْكُمَّ النَّصْرَ إِلَّا عَلَىٰ فَوْقٍ بَيْنَكُمْ وَبَيْنَهُمْ مَيْخَنِقٌ وَأَللَّهُ يَا تَعْمَلُونَ بِصِبْرٍ

Anfaal: 74-75

**TRANSLATION:** - Those who believe, And adopt exile, And fight for the Faith, In the cause of Allah, As well as those Who give (them) asylum and aid-these are
(all) In very truth the Believers: For them is the forgiveness Of sins and a provision Most generous. And those who Accept Faith subsequently, and fight for the Faith In your company-They are of you. But kindred by blood have prior rights against each other In the Book of Allah. Verily Allah is well acquainted with all things.

(The relation between Muhajirs and Ansars has been mentioned at one place in the Holy Quran as):

وَأُولَٰئِكَ الْأَرْحَامِ بَعْضُهُم بَعْضٍ فِي كِتَابٍ إِلَىٰ عِينِهِ مِنَ الْمُؤْمِنِينَ
وَالأَمْهَلَجِيَّينَ إِلَّاَّ أَن تُظْنُوا إِلَىٰ أُولِي الْأَمْرِ مَعَهُمْ مَعْرُوفًا كَانَ ذَلِكَ فِي الْكِتَابِ

Alahzaab: 61

TRANSLATION: -The Prophet is closer To the believers than Their own selves, And his wives are Their mothers. Blood relations among each other have Closer personal ties, In the Decree of Allah, than (the Brotherhood of) Believers and Muhajirs: Nevertheless do ye What is just to your Closest friends: such is The writing of the Decree (Of Allah).

Self-Assessment Task for Phase V:

Q. No. 1: Which Muslims have been called true in the above-mentioned verses of Holy Quran?

Ans ..........................................................
Phase VI: - (Allah Almighty has kept great rewards, heaven and salvation deliverance for those who perform Hijrat).

فَأَشْرَجَبْ لَهُمْ رَبُّكُمْ أُنَّى لَا أُضِيعُ عَمَلَ عَمْلِ يَدُّكُمْ مِنْ
ذُكَّرَ أَوْ أَنْصَرْتُ بَعْضُكُمْ مِنْ بَعْضِ فَلَذِينَ هَاجَرُوا وَأُخْرَ جَوْا مِنْ ذِئَبِهِمْ
وَأُذُوْا فِي سِبِيلِ وَقَدْتَلُوا وَقُتِّلُوا لَا كَيْرَنَّ عَنْهُمْ شِتَائِهِمْ وَلَدَى جَلَّ عَلَهُمْ
جَنَّتٌ تَجْرِي مِنْ تَحْيَيٍّ آنَّهْرُ ذَوَابًا مِنْ عَدِيدِ اللَّهِ وَآنِذِهَا عِنْدَهُ. حَسَنُ

Sura Al-e-Imran ٤٠٧٩

TRANSLATION: - And their Lord hath accepted Of them, and answered them:

"Never will I suffer to be lost The work of any of you, Be he male or female: Ye are members, one of another; Those who have left their homes, And were driven out therefrom, And suffered harm in My cause, And fought and were slain- Verily I will blot out From them their iniquities, And admit them into Gardens With rivers flowing beneath- A reward from the Presence Of Allah, and from His Presence Is the best of rewards".

Then it can be said with certainty that until Jihad was made mandatory, till that time Hijrat was the biggest act. But it is necessary that the Hijrat should be in the way of Allah Almighty, to remain steadfast on His religion and for its propagation.
Self Assessment Task for Phase VI:

Q. No. 1: The Advantage of those who perform Hijrat has been mentioned in Sura Al-Imran in the following words:

.................................................................
.................................................................
.................................................................
.................................................................

Q. No. 2: What according to Islamic dictates is a prerequisite (terms and conditions) for Hijrat?

.................................................................
.................................................................
.................................................................
.................................................................

Teaching Methodology:

1. Translation and project method to be adopted for teaching the material.

2. The teacher should tell the details of the atrocities that Muslim had to face after the declaration of prophecy by Prophet (Peace Be Upon Him), and he/she should also tell about the advantage of Hijrat through the interpretation of Quranic verses and with reference to these circumstances (with reference to the occasion of their revelation).
3. The teacher should tell in detail the advantage of Hijrat in the light of Quranic verses so that the students can estimate the status and greatness of Muhajirs. He/she should highlight objectives of Hijrat by clarifying the sayings of Prophet (Peace Be Upon Him) about Hijrat.

4. The teacher should explain the translation and interpretation of Quranic verses with the help of chalkboard and chart.

Activities:

Project Work:

1. The teacher will clarify on students that non-Muslims have made the lives of the Muslims miserable. Every other day plans are being made against Muslims. First Afghanistan and Iraq were destroyed and now Pakistan and Syria are being threatened. In such circumstances there is a great need for unity among Muslims. There are a number of ways through which this unity can be achieved but the most important among these are defense and economy. Class should be divided into two groups. One group should be given the activity to prepare a plan as to how Muslim countries can cooperate in economic matters is order to strengthen their economy and currency. They other group should be asked to make a plan as to how Muslim countries can cooperate in defense matters.

Overview/Assessment:

America has established its influence on Iraq and has decided to run its government according to its own way. In your opinion if the Americans made certain laws which makes it difficult for the Iraqi Muslims to live their life
according to Islam, then should it be necessary for them that: (Choose any one of the following answers and elaborate why).

(A) They migrated from there.

(B) They should do Jihad against America.

(C) They should leave the country as all of their resources have been destroyed and they cannot make war with them.

(D) Islamic countries should unite the Muslims at one platform so that they can fight together against the Americans and free the Iraqis from their influence.

**Objective 3: - To describe the advantage of Hijrat of Hazrat Muhammad (Peace Be Upon Him) to Medina**

**Phase VII:**

Since Muslims are a minority in India, therefore they are subjected to great atrocities. In your opinion does Hijrat become necessary for them in such circumstances?

You have read about the meaning, concept and advantage of Hijrat. Now we would see, the Hijrat of Hazrat Muhammad (Peace Be Upon Him) with the dictates of Allah Almighty from Mecca to Median Munawara, had tremendous effect on the development and propagation of Islam (The teacher will tell about the incident of Hijrat-e-Medina from the text book and the translation, and interpretation of Quranic verses. In Holy Quran the Hijrat has been mentioned in the following way:,)
وإِذْ يَمَكُّرُ بِكَ الَّذِينَ كَفَرُوا لِيُشْنِكُوكُمْ أَوْ يُقْتِلُوكُمْ أَوْ يُعَذِّبِكُمْ

Anfaal: 30

وَيَمَكَّرُونَ وَيَمَكُّرُ أَلَلَّهُ وَأَلَلَّهُ خَيْرُ الْمَدْكُورِينَ

**TRANSLATION:** - Remember how the Unbelievers plotted against thee, to keep Thee in bonds, or slay thee, Or get out (of thy home). They plot and plan, And Alrah too plans, But the best of planners is Alrah.

Self Assessment Task for Phase VII:

Q. No. 1: What is the meaning of the secret plans of Querish in the above verses?

Q. No. 2: Mark true and False Statements:

(1) Incident of Hijrat-e-Medina took place in the 7th year of prophecy.

(2) Hijrat-e-Medina has a special status in the history of Islam.

(3) The unbelievers were making a secret plan to kill the Prophet (Peace Be Upon Him) before Hijrat-e-Medina.

Feedback is at the end of the Module

**Phase VIII:**

(When the Prophet (Peace Be Upon Him) came to Medina after the Hijrat, Islam started flourishing rapidly. The Jews and Munafiqs (hypocrites)
stated speaking false things/ concepts about Islam secretly. For them it was said in (Holy Quran).

َلِئِنْ لَمْ يُنَبِّئُوا الْمُنَافِقُونَ وَالْمُتَّقُونِ فِى قُلُوبِهِمْ مَرَضٌ وَالْمُرْجِفُونِ فِى
المدينةِ لْنُفْرِكْ بِهِمْ نَمَّ لَوْ لَجَاَوُوا وَذَٰلِكَ فِيهَا إِلَّا قَلِيلًا (۲۲) مَّلْعُونُونَ
أَيُّنَّا نُفْقُوا أَحْذْوا وَقَفُّوا تَقْلِيدًا (۱۱) سُنَّةُ اللهِ فِى الْذِّينَ خَلَوْا مِن قِبَلِ
وَلَنْ نَجِدْ لِسْنَةَ اللهِ تَبْدِيَلًا

Alahzaab: 60-62

**TRANSLATION**: -Truly, if the Hypocrites. And those in whose hearts Is a disease, and those who Stir up sedition in the City, Desist not, we shall certainly Stir thee up against them: Then will they not be Able to stay in it stay in it as the neighbours for any length of time. (Such was) the practice (Approved) of Allah among those who lived aforetime: No change wilt thou find in the practice (approved) Of Allah.

******************************************************************************

Self Assessment Task for Phase VIII:

Q. No. 1: Write down the details of the methods, ways mentioned in Sura Alzab Verses 60-62, in which Allah Almighty gave punishments to Munafiqs (hypocrites) for their machinations?

1. ........................................................................................................................

2. ........................................................................................................................

3. ........................................................................................................................

4. ........................................................................................................................
Phase IX: - It has been said in the Holy Quran while stopping the Muslims not
to have friendship with such people who are enemies of Allah & Prophet (Peace
Be Upon Him).

يتأذَبُهَا الْذَّينَ عَامِنُوا لا يَتَحَجَّدُونَ عَدْوُيَّ وَعَدْوَاً كَمْ أُولِيَّةَ ثَلَّقُونَ إِلَيْهِمَ
بِالْمَوْدَةِ وَقَدْ كَفَرُوا بِإِلَهِيَّ بَعْضُهُمْ مِنْ أَلْحَقَّ مَنْ خَرَجَ إِلَى الرُّسُولِ وَإِيَّاكُمْ أَن
ْتُؤْمِنُوا بِاللَّهِ رَبُّكُمْ إِنْ كُنتُمْ خَرَجْتُمْ جَهَدًا فِي سَبِيلِ وَأَبَيَّةَ
مَرْضَاتٍ تُسْرُونَ إِلَيْهِمْ بِالْمَوْدَةِ وَأَلْعَمُّ بِيَّ أَخْقَيْتُمْ وَمَا أَعْلَنْتُمْ وَمَن

Almumtahena: 1

ترجمة: - O ye who believe! Take not my enemies and yours as friends
(Or protectors)-offering them (Your) love, even though they have rejected the
Truth that has come to you. And have (on the contrary) Driven out the Messenger
and yourselves (from your homes), (Simply) because ye believe In Allah your
Lord! If ye have come out to strive in My way and to seek My Good Pleasure,
(Take them not as friends), Holding secret converse Of love (and friendship) with
them: for I know Full well all that ye Conceal and all that ye Reveal. And any of
you that does this has strayed From the straight Path.
**TRANSLATION:** - It may be that Allah will grant love (and friendship) between you and those whom Ye (now) hold as enemies. For Allah has power (Over all things); and Allah is Oft-Forgiving, Most Merciful. Allah forbids you not, With regard to those who Fight you for (your) Faith, and drive you out, Of your homes, From dealing kindly and justly With them: For Allah loveth Those who are just.

*****************************************************************************

**Self-Assessment Task for Phase IX:**

Q. No. 1: According to above-mentioned verses Allah Almighty has told the Muslims to have friendship with those people who have:

1. .................................................................
2. .................................................................

*****************************************************************************

**Phase X:**

إنّمَا يَتَّهِدُكُمُ اللَّهُ عَنَّ الْذِّينَ قَدَّلُوا كَمِّ فِى الْذِّينِ وَأَخْرِجُوْكُم مِّن دِيْرٍ كُمْ وَظَلَّمُوا عَلَى إِخْرَاجِكُمْ أَن تَوَلَّوْهُمْ وَمَن يَتَوَلَّهُمْ فَأُولَٰئِكَ هُمُ الْفَظِّلُمُونَ

Almumtaheena: 9  

*****************************************************************************
TRANSLATION: - Allah only forbids you, With regard to those who Fight you for (your) Faith. And drive you out, Of your homes, and support (Others) in driving you out, From turning to them (For friendship and protection). It is such as turn to them (In these circumstances). That do wrong.

********************************************************************

Self-Assessment Task for Phase X:

Q. No. 1: Allah has ordered Muslims not to have friendship with such people:

1. Those who ______ against believers.

2. and ______ out, of their homes.

3. or ______ in driving believers out.

Feedback is at the end of module.

********************************************************************

Phase XI:
(Allah Almighty has given a special advice for such women who perform Hizrat
for Islam).

**TRANSLATION:** - O ye who believe! When there come to you Believing women
refugees, Examine (and test) them: Allah knows best as to Their Faith: if ye
ascertain that they are Believers, then send them not back To the Unbelievers.
They are not lawful (wives) For the Unbelievers, nor are The (Unbelievers) lawful
(husbands) for them. But pay. The Unbelievers what they Have spent (on their
dower). And there will be no blame On you if ye marry them On payment of their
dower To them. But hold not to the guardianship of unbelieving women: ask for
what ye have spent On their dowers, and let The (Unbelievers) ask for what they
have spent (On the dowers of women who come over to you). Such is the command
Of Allah: He judges (With justice) between you. And Allah is full of Knowledge
and wisdom.
Self Assessment Task for Phase XI:

Q. No. 1: Make your assessment by completing the sentences as to what is the dictate of Allah Almighty for such women who are momin/believers and came to Muslims after Hijrat (Choose One Word)?

1) When Momin women came after migration then ................

   Measure them trail them

2) ........... them to Kufars. return them don’t return them

3) What they have .......... them, should give them back. spent  earn

4) It is not a sin on Muslims if they do ____ with these women after giving them mehr. sign a treaty have nikah (married)

5) Don’t keep ____ of Kafir women in your possession.

   property sanctity

6) What you have spent on them ...........from Kufars get demand

7) And what they have ...........on their women, they should claim from you. spent waste

Feedback is at the end of the module.

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Teaching Methodology:

1. The teacher should adopt translation and discussion method for teaching of this material. The teacher should elaborate through discussion, the objectives and effects of Hijrat-e-Habshah, before Hijrat-e-Medina.
2. The teacher should bring a map of Mecca and Medina and should explain with the help of a pointer location of both the cities. In the absence of a map it should be pointed out on the chalkboard, with the help of a diagram.

3. The dictates of Hijrat-e-medina, its events, arrival of the Prophet (Peace Be Upon Him) in Medina, the songs of the girls and the overall celebrations will be told to students in the shape of a story in an interesting way that the students feel as if they are a part of the incident of Hijrat and of the celebration in Medina on the arrival of the Prophet (Peace Be Upon Him).

Activities:

1. A Naat (lyrics written in praise of the holy Prophet Peace Be Upon Him) Recitation should be arranged in the class following the way the girls of Medina sung songs of happiness on the arrival of the Holy Prophet (Peace Be Upon Him) in Medina. Students who want to participate in this sacred and blissful activity should get their names noted with the teacher.

2. Teacher will arrange a place for Naat recitation in an orderly manner, and selected students will express their love for the Holy Prophet (Peace Be Upon Him) (Teacher can arrange a Mehfil-e-Milad in the class on Friday with the cooperation of the head of institution and students of his/her class. Other classes may be invited for participation in this sacred ceremony).

Overview/Assessment:

1. Evaluate the importance of Hijrat-e-Medina in Islamic History?
Story of a Business Man:

Irfan is a rich Indian citizen. He lives in a Hindu majority area of India. His business is spread over in the same area where he lives. Over the past few days the extremist Hindus of this area have started giving strict punishments to the Muslims for acting upon Islam. Irfan is also not safe from their atrocities. For him too it has become impossible to live according Islam. In such circumstances what in your opinion Irfan should do. Tick any one answer:

- Should leave his home and settle at another place.
- Should not leave his home.
- Can't make a decision about it.

Important:

Read the following questions repeatedly and then choose any four such questions you like the most. Then arrange these four questions in such an order that the question you like the most shall be written in the column of grade one. The second most liked bye written in column of grade (2), the third most in the column of grade (3) and the fourth most liked in the column of grade (4).

(1) Should Irfan leave his home to get settled at another place for the betterment of his religion and family?

(2) Is it necessary to ascertain before Hijrat that the place where we are going, we will not face any opposition.

(3) If Irfan does not perform Hijrat, the Hindus can bring a great loss some day.

(4) Irfan has got the resources of Hijrat, he can afford to go to any place he likes, does Hijrat becomes compulsory on him?
(5) If a Muslim is unable to act freely on his religion, does it becomes necessary for him to leave his home and get settled at a place where he can act upon the beliefs of Islam freely.

(6) Can Iran's leaving his home in such circumstances to settle at another place be termed Hijrat?

(7) Isn't it much better that Irfan should through agreements make his opponents understand?

(8) Will Iran's family not be in a permanent danger, if he does not perform Hijrat?

(9) If Irfan leaves in such a way, wouldn't his business get destroyed?

(10) Will Irfan get a lot of reward from Allah Almighty for this Hijrat?

(11) Is this the aim of every Muslim that his every act should be achieve will of Allah?

(12) Can the relations between Muslims get better by Hijrat of Muslims living in misery, to brotherly Muslim countries?

Select from the above questions:

(1) The first most important is Q. No. ____________

(2) The Second important question is Q. No. ______________

(3) The Third important question is Q. No. ______________

(4) The fourth important question is Q. No. _____________

Suggested Books for Further Readings:

1. Martin Lings. 1994. Muhammad (Peace Be Upon Him) His Life
   Based on Earliest Sources, Suhail Academy Lahore
2. Dr. Khalifa Abdul Hakim. The Prophet (Peace Be Upon Him) and His Message, Institute of Islamic Culture Club Road Lahore

**Feed Back for Phases**

**Phase VII: Q. No. 1**

(1) wrong (2) true (3) true.

**Phase X: Q. No. 1**

(1) fight (2) derive (3) support

**Phase XI: Q. No. 1**

(1) trail (2) don’t return (3) spent

(4) have nikah (married) (5) sanctity (6) demand (7) spent
MODULE 9

JIHAD (HOLY WAR)

Prescribed time for module 9: 8 periods (each period having 40 minutes).

DISTRIBUTION OF PERIODS

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General Objectives of Module:

General objectives of the module are followings:

1. To originate students habitual of Allah Almighty’s dictates.

2. To define the love and greatness of the Holy Prophet (Peace Be Upon Him).

3. To explain the basic principles and morals of Islam.

4. To illustrate the true Islamic beliefs and its morals. So that students can get rid of superstitions.

Specific Teaching Objectives:

The teachers must keep in mind the following objectives while teaching this Module:

1. To explain the concept of Jihad in the minds of the students.

2. To define consciousness among the students regarding Islamic dictates about Jihad.
3. To formulate awareness in them regarding the details of kinds of Jihad, its and Mal-e-Ghanimah (spoils of war).

4. To describe the details of Quranic dictates about the battle of Badr (Ghazwa-a-Bak)

Learning Objectives:

After complete study of this module the students should be able to:

1. Knowledge: to express concept of Jihad in their own words.

2. Comprehension: identify Islamic dictates about Jihad.

3. Application: apply the concept of Jihad in affairs of their lives.


5. Synthesis: argue for the passion for jihad.

6. Evaluations: (a) estimate the importance of jihad in the life of a Muslim.

(b) Criticize the importance of battle of badr in Islamic History and can explain with its reference boundaries and important affairs regarding jihad.

Advance Organizer:

Right from the beginning there is a war going on between right (Haq) and wrong (Batil). Wrong has always been trying to uproot right from the world and right has always stood fast against wrong. Right has always gained victory over wrong despite of lesser material and monetary resources. If for some time wrong
gets exaltation. It is temporary because it has to be uprooted from its roots. This is the principle of nature.

Every step or struggle for the uplift of right in Islamic terminology is called jihad. Jihad has been made mandatory on Muslims. When the enemies start war against Muslims. Then in such circumstances Muslims have been ordered to declare war against them, with out taking into account their life and money or belongings. Such a war is named as jihad and if a Muslim dies fighting such a war he is said a martyr. Allah almighty sends him directly to paradise, immediately after their martyrdom and the immortal blessings of hereafter become his fate.

Isn't it better to choose immortal life instead of this mortal life? If even today the passion of jihad enlightens in the Muslims, none of the nations can enslave them. Think by yourself whether Muslims can practice orders of Allah Almighty under slavery, or in a subdued state? Islam is a religion of peace and does not favour war, but when ever some one becomes an enemy of Allah Almighty's religion and conspires against all such persons / nations, till that time only the religion of Allah Almighty's prevails. What is the purpose of jihad in Islam? What are dictates of Islam regarding jihad? How jihad can be done? What is its importance? What is the status of a shaheed, and the battle, of the Prophet (Peace Be Upon Him)? These are all such topics for whose understanding many a books would be needed. Anyhow in this Module the concept of jihad, the dictates of jihad regarding the difference between and importance of jihad and about battle of badr, efforts have been made to give you some important information about jihad (Holy war).
Presentation of content:

Objective 1: to explain the concept of jihad for students

Phase I:

- What should the Muslim do when opponent power start conspiring against the Muslim, and the religion of Allah Almighty?
- Is it pertinent to do friendship with enemies of Allah Almighty?
- Do you know in which parts of the world Muslims are fighting against the enemies of Allah Almighty at this point of time?

Jihad means to struggle and work hard. According to Islam this concept means to be prepared to any sacrifice including money, body and mind in the way of Allah Almighty for the uplift of truth, and for its protection and propagation. So much as that one is even ready to give away lives of his own self, his family member, relatives, and even the entire nation. It also means to make the struggles of the enemies of truth unsuccessful, to make their policies fruitless, to stop their plans and be ready to even fight with them in the battle field, for this, jihad has been declared to be a great prayer in Islam. Allah Almighty ordered Hazrat Muhammad (Peace Be Upon Him):

\[
\text{Anfaal: 65} \\
\text{يَتَأْهِيَّا آلِبَنِيّ حَرَّضَ الْمُؤْمِنِينَ عَلَى الْقِتَالِ}
\]

**TRANSLATION:** - *Prophet! Rouse the believers to the fight.*
Anfaal: 65

If there are twenty amongst you, patient and persevering, they will vanquish two hundred; if a hundred, they will vanquish a thousand of the unbelievers: for these are a people without understanding.

(Then after wards lessening this Allah Almighty said):

But (even so), if there are A hundred of you, patient and persevering, they will vanquish two hundred, and if a thousand, they will vanquish two thousand, with the leave of Allah: for Allah is with those Who patiently persevere.

All such efforts are included in jihad that a Muslim does against the enemies of Islam. The climax of these efforts comes when a Muslim only for the pleasure of Allah Almighty offers his life and fights with enemies in the war. When enemies are planning against Islam and Muslims and are indulging in preparation of war against them: then it is the time to fight against enemies of Islam and try to have victory over them.
Self-Assessment Task for Phase I:

Q. No. (1) Write short answer what is the concept of Jihad In Islam?
Ans: .................................................................
...........................................................................
...........................................................................

Q. No. (2) what should the Muslims do when the enemies start conspiracies and planning warfare against the power of Islam and Muslim?
Ans: ........................................................................
...........................................................................
...........................................................................

Q. No. (3) what has Allah Almighty said in the above verse to persuade Muslims towards Jihad?
Ans: ........................................................................
...........................................................................
...........................................................................

Phase II:

(The order to fight against all such people who spread anarchy and mischief in the world has been given as follows):
And fight them on until there is no more tumult or oppression, and there prevails Justice and faith in Allah altogether and everywhere; but if they cease, verily Allah doth see all that they do. If they refuse, be sure that Allah is your Protector- the best to protect and the Best to help.

Self assessment task for phase II:

Q. No. (1) the order for Jihad has been quite clearly mentioned in the above verse against what kind of people, this order of Jihad has been given?

Ans: ........................................................................................................
........................................................................................................
........................................................................................................
........................................................................................................
........................................................................................................

Teaching Methodology:

1. An advance organizer should be presented before the teaching of the material so that it provides scaffolding for the students to understand the material.

2. Translation, lecturer and method of group discussion should be adopted to teach the material. The teacher should explain the concept of Jihad by references from
Quran and Hadith. The teacher should write on the chalkboard, side by side, all the Quranic verses and Hadith he/she is quoting.

3. The teacher must clarify the concept of Jihad by giving examples from the past of all such occasion when Muslims fought against kufars/unbelievers, acting upon the orders of Jihad. Students should be appreciated for question answers in order to clarify the concept of Jihad.

Activities:

1. Students will be divided into two groups. One group will be given the topic of concept of Jihad and the other group the topic of concept of Jihad with reference to America Iraq war.

2. First group will write down the important point regarding groups will come out and state them before the class.

3. Second group will highlight the importance of Jihad in the world of today in the scenario of America's domination on Iraq.

Overview/assessment:

1. What is the concept of jihad according to Islam?

Objective: (2) To develop consciousness among the students regarding Islamic dictates about jihad.

Phase III:

• Can any individual announce jihad in any part of the world, whenever he likes or Islam has mentioned some rules and regulation for it?
If someone's parents are old, there is no one to look after the family in his absence, then is it right for to leave of them and go for jihad?

We have already read any sacrifice in connection with uplift and propagation of truth is included in jihad. Jihad is the name of organized struggle and Islam has laid down quite clear rules and regulation for it. If some individual or a group initiates armed struggle all by themselves, without any organization and leader, it will not be termed as jihad. For jihad it is mandatory that it is properly ordered by an Islamic state. The ulama (scholars) and Mujtehdins have given a decision for it after an objective overview of the circumstances and reason for its probability. Its purpose or objective is to help Muslims in misery, to remove hurdles and mischievous in propagation of Islam and to achieve the will of Allah.

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Self-Assessment task for Phase III:

Q. No. 1: (1) Have an assessment of your knowledge by filling in the blanks with suitable words:

(1) Jihad is the name of a __________________struggle.

(2) For jihad it is mandatory that it has been ordered by _________________.

(3) If an individual or a group inflates armed struggle all by himself or herself, it will not be called _____________________  ___.

(4) Jihad means to help Muslims in misery, to remove hindrances in the prorogation of Islam, and to achieve _________________________________.

Feed bath is at the end of the module.
Phase IV:

(The order to remain steadfast during jihad has been given as):

(الانفال 45) أَتَأْتِيَهَا الْذِينَ آمَنُوا إِذَا لَفِي أَتْمَتَّمِ فَنَانُبُوا وَأَذَكَّرُوا اللَّهَ كَثِيرًا

**TRANSLATION:** - A ye who believe! When ye meet a force, be firm, and call Allah

In remembrance much (and often); The ye may prosper.

(الانفال 45) أَتَأْتِيَهَا الْذِينَ آمَنُوا إِذَا لَفِي أَتْمَتَّمِ الْذِينَ كَفَرُوا زَحْفًا فَلا

وَمَن يَقْتُلُهُمْ يُؤْمِنُونَ ذَبْرًا إِلَّا مَتَّى مَتَّى لِقَاتِلَةِ أَوْ مَتَّى يُحْزَنُّهُ إِلَّا فَقْهًا فَقَدْ بَأَءَ بَعْضُ مِّنْ اللَّهِ وَمَا أُوْنَهُ جَهَنَّمَ

Anfaal: 15-16

(البرَّ تَصِيرُ) أَتَأْتِيَهَا الْذِينَ آمَنُوا إِذَا لَفِي أَتْمَتَّمِ الْذِينَ كَفَرُوا زَحْفًا فَلا

**TRANSLATION:** - A ye who believe! When ye meet the Unbelievers in hostile array, never turn your backs to them. If any do turn his back to them on such a day unless it be in a stratagem of war, or to retreat to a troop (of his own)—he draws on himself the wrath of Allah, and his abode is Hell an evil refuge (indeed).
Self-Assessment Task for Phase IV

Q. No. (1) What method has been mentioned in the above verses to remain steadfast?

Ans:.................................................................................................................................
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Q. No. (2) What warning has been given in the above verses to the Muslims for showing cowardice?

Ans:.................................................................................................................................
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Phase V:

(Islam is a peace loving religion and if some nation wants to sign an agreement of peace, it is preferred by Islam and in this connection the order of Allah Almighty says):

وَإِنَّ جَنَّتَكُمْ لِلَّذِينَ آمَنُوا سَلَّمَتْهِمْ فَأَجْعَلَتْهُمْ فَانْذَرُوهُمْ وَتَسْتَوْكِلُوا عَلَىٰ الَّذِينَ يُؤْمِنُونَ

هُوَ الْآٓمِرُ ٱلْعَلِيمُ (الأنفال 61)
TRANSLATION: - But if the enemy Incline towards peace, Do thou (also) incline Towards peace, and trust In Allah: for He is the One That heareth and knoweth (All things).

(For such nations, which go back on their agreements with Muslims, it has been ordered):

آلئدین عهِدَتَ مِنْهُم مَّنْ يَنفِضُونَ عَهِدَهُمْ فِى كُلِّ مِّرَزَّةٍ وَهُمْ لَا يَنفَعُونَ
فَإِنَّمَا يَنفِضُونَ فِى الْحَرَّبِ فَشَرِّدُ بِهِم مَّنْ خَلَفَهُمْ لَعَلَّهُمْ يَذَّكَّرُونَ
(الانفال 56)

TRANSLATION: - They are those with whom Thou didst make a covenant, But they break their covenant The fear (of Allah). If ye gain the mastery over them in war, Disperse, with them, those Who follow them That they may remember.

The concept of jihad is quite clear, some ulama (scholars) are of the opinion that: the best kind of Jihad is Jihad of self and they call it Jihad-e-Akbar. Some Hadith and verses of Quran also support this concept. Allah says:

وَأَلِئدِينَ جَنِّبُوا فِي بَيْنِكُمَا لَهُدَيَّتَكُمْ سَبِيلًا وَإِنَّ اللَّهَ لَمَعَ الْمُهْمِمِينَ
(العنكبوت 69)

TRANSLATION: - And those who strive In Our (Cause) we will Certainly guide them To Our Paths: For verily Allah Is with those Who do right.
Self-Assessment task for phase V:

Q. No. (1) The news of which reward has been mentioned for people doing Jihad in Allah Almighty’s way in the verse No. 69 of Sura Ankaboot is:

Ans:.........................................................................................................................

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Phase VI:

(The order for preparation of jihad has been given as):

وَأَعْدُوا لَهُم مَا أَسْتَطَعْتُم مِّن قُوَّةٍ وَمِن رَّبَاطٍ آتَيْتُكُم

نُزَهُبُون بِهِ عَدُوٍّ اللَّهٍ وَعَدُوٍّ كُنَّا وَأَخَرِينَ مِن ذُوٍّ يَنْفِقُونَ مَا تَعْلَمُونَ مِنْهُم

اللَّهُ يَعْلَمُهُمْ وَمَا تُنفِقُونَ مِنْ شَيْءٍ فِي سَبِيلٍ اللَّهِ يُوفِّيُّ الَّذِينَ يَعْمَلُونَ

وَأَنْهَمُ لَا تُظْلَمُونَ

Anfaal: 60

TRANSLATION: - Against them make ready Your strength to the utmost Of your power. Including steeds of war, to strike terror into (the hearts of) the enemies, of
*Allah and your enemies, and others besides, whom ye may not know, but whom Allah doth know.*

Self Assessment task for phase VI:

Q. No. (1) Muslims have been ordered to keep their horses prepared, what does this mean?

Ans: ..........................................................................................................

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Teaching Methodology:

1. Translation, discussion and problem solving method of teaching should be adopted for teaching the content.

2. The teacher will clarify the main objective of Jihad in the light of Islamic injunctions.

3. The teacher will clarify the miseries of Muslims in all over the world and the war struggles being taken up in some of the Muslim countries in the context of the main objectives of jihad and will explain the basic objective of Jihad by giving these examples.

4. The teacher will elaborate the importance of Jihad, the status of martyrdom achieved by martyr in Jihad, in the light of Islamic teachings in such a way that it raises the passion of Jihad among students and to sacrifice their life, belongings,
and every thing in the way of Allah Almighty. Collective discussion will be appreciated between students in this connection.

Activities:

The people of Kashmir are fighting their war for independence. Do you give it status of Jihad? How this gives your arguments as to how this war is Jihad in your opinion? Every student should express his views/opinion individually in his/her notebook.

Over View/assessment

1. On which accessions Jihad becomes mandatory on Muslims. Elaborately write it?

Objective 3: To create awareness in them regarding the details of kinds of Jihad, its and Mal-e-Ghanimah (spoils of war).

Phase VII:

• If any Muslim dies fighting against the enemies of Allah Almighty what is he called?

• What is the objective of Jihad in Islam?

• How many martyrs in Pakistan have been awarded Nishan-a-Haider?

As you know that Jihad means hard word and struggle (so every good deed for which struggle and hard work is done can be included in Jihad). One of the kind of Jihad is Jihad bil îtîm (Jihad of knowledge). All civil and anarchy is a result of ignorance and it is necessary to get rid of it if human being has intellect, conscious, and has knowledge and wisdom, then he should also benefit others from it. This has been clarified in Quran in the following way:
آذَّنُ إِلَى سَبِيلِ رَبِّكَ بِالْحِكْمَةِ وَالْمُعَظْمَةِ الْخَيْسَةِ وَجَاعِلْهُمْ يَأْتِسُونَ 

(النحل - 125)

**TRANSLATION:** - Invite (all) to the Way of the Lord with wisdom and beautiful preaching; and argue with them in ways that are best.

Similarly to propagate religion through education is also a kind of Jihad and has immense importance as regards its results and effectiveness. In Sura-e-Furqan it has been declared Jihad-a-Kabeer (Great Jihad).

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**Self-Assessment Task for Phase VII:**

Qs No. (1) We can eradicate ignorance from our dear country by Jihad bill ilm.

Give your five suggestions in this connection:

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2. ........................................................................................................

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4. ........................................................................................................

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**Phase VIII**

Another kind of Jihad is Jihad bil Mal (Jihad of Money). The purpose of money that has been bestowed by Allah Almighty to human beings is to spend it in the way of Allah Almighty, according to His will in order to support the truth and
make it successful; we should not refrain from spending our money for this purpose.

Allah says:

 آلَّذينَ آمَنُوا وَهاجِروًا وَجَهَدُوا فِي سَبِيلِ اللَّهِ بَأَمَوٰلِهِمْ وَأَنفُسِهِمْ

أَعْظَمْ دَرْجَةً عَنْدَ اللَّهِ (التوبة 19)

**TRANSLATION**: - Those who believe, and suffer Exile and strive with might and main, in Allah’s cause With their goods and their persons Have the highest rank in the sight of Allah.

It is a saying of Allah Almighty:

وما تنفقوا من شئ في سبيل الله يوفى إليكم و أشتم لا تنظلون

(الإنتفال 60)

**TRANSLATION**: - Whatever ye shall spend in the cause of Allah shall be repaid unto you, and ye shall not be treated unjustly.

Those people who do not spend in the way of Allah and collect their wealth, they have been given good news of greatest torture:
TRANSLATION: - And those who store gold and silver and do not spend it in the cause of Allah, give them happy news about painful torture.

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Self-Assessment Task for Phase VIII:

Q. No. (1) What reward has been mentioned in the above verses of Holy Quran for those who spent money in the way of Allah Almighty:

Ans:...........................................................................................................
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Q. No. (2) A man called Ali saved money for Hajj (pilgrimage), after very hard work. Then made a program for Haj. One day he smelled a very tasty gravy being cooked in his neighbour Fasih’s home. He just couldn’t refrain himself; he went to Fasih’s home. And asked him what he had cooked. Fasih after remaining speechless for sometime said that what they had cooked was Halal (lawful) for them but was Haram (unlawful) for him (Ali). Ali was quite surprised at the answer, and asked for its details. Fasih’s told that he was unable to bring any food for the children for last three days, as he could not get any work. So all of his three children were hungry for last three days. Today his wife cooked the chicken of his neighbour, which they had threw out as a dog killed it. So as to satisfy their hunger, her wife cooked it. This had such a tremendous effect on Ali that he went home instantly, brought money and gave
it to Fasih so that he could bring food for his children. Then he spent all of his money among the poor people thinking that these poor people are in need of his money much more than his Hajj.

What opinion do your have about Ali's action in which he left aside an important element like Hajj and preferred catering for the needs of the poor people of Allah Almighty. Below write your views about it:

Ans:..................................................................................................................
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Phase IX:

One of the kinds of Jihad is Jihad bill Nafs (Jihad of self), i.e. to do Jihad of your body and soul. With the extreme that you even give away your life in the way of Allah Almighty, fighting against the enemies of religion. In general terms Jihad conveys this meaning, which has been mentioned in Holy Quran as “Qital”(slayer). It has been ordered to make preparation for Jihad and calling martyr as dead, has also been disallowed. It has been told about martyr that they are getting food from their God and are happy. Great honours, heavens, and best rewards have been promised for them. Hazrat Muhammad (Peace Be Upon Him) said regarding Jihad bil nafs (jihad with self):
"Allah Almighty has made it Haram (unlawful) for fire on a person whose step went for Jihad in Allah Almighty’s way".

Self-Assessment Task for Phase IX:

Q. No. (1) Complete the statements regarding shaheed’s greatness.

(1) Calling martyrs as___________ has been disallowed.

(2) Martyrs are getting __________ from God.

(3) and are celebrating __________ on it.

(4) __________ has been promised for the.

Q. No. (2) What the Prophet (Peace Be Upon Him) has said regarding the importance of Jihad bil nafs.

Ans:...........................................................................................................
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Feedback is at the end of the module.
Phase X:

Another kind of Jihad is to put in the entire power of your mind your life, your belongings (mal) to carryout every good deed and mandatory. Once when women sought permission for Jihad the Prophet (Peace Be Upon Him) said, your Jihad is Hajj-e-Maboor. (Teacher will explain meanings of Hajj-e-Maboor). One of the companion of the Prophet (Peace Be Upon Him) when came for participation in Jihad, the Prophet (Peace Be Upon Him) asked him, do you have your parents? He said yes. The Prophet (Peace Be Upon Him) said “then do your Jihad is to look after them”. Similarly saying truth and uplifting justice in front of merciless ruler has also been termed as Jihad, in fact a great Jihad. The Prophet (Peace Be Upon Him) has also said that Jihad will continue till dooms day.

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Self-Assessment Task for Phase X:

Q. No. (1) What did the Prophet (Peace Be Upon Him) say when women sought permission for Jihad?

Ans:...........................................................................................................
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Q. No. (2) what has the Prophet (Peace Be Upon Him) said in connection with continuation of Jihad?

Ans:......................................................................................................................
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Phase XI

(Spoils of war Mal-a-Ghanimah The teacher will explain the meaning and rules of Mal-a-Ghanimah to the students and will also explain the meanings and interpretations of the verses included in the text book, regarding Ghazwa-e-Badr, with reference to the magnanimity of their revelation. It has been ordered in Sura Anfaal):

ٍُّسْتَلْوَنَّكَ عَنَّكَٰلَلَّهُ وَأَنْفَقْنَا بِهِ وَأَنْفَقْنَا لِلَّهِ (الأنفال 1)

TRANSLATION: - *They ask thee concerning (Things taken as) spoils of war

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Self-Assessment Task for Phase XI:
Q. No. (1) What is meant by mal-e-Ghanimah?

Ans: ............................................................................................................................

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Phase XII:

(The method for distribution of Mal-a-Ghanimah has also been explained in Sura Anfaal, so that Muslims do not have any confusion about it):

وَأَعْلَمُكُمْ أَنَّمَا عَمِلْتُمْ مِنْ غَنِيمَةٍ فَأَنْ لِلَّهِ خَمْسُهُ، وَلِلَّدِينِ وَلِلَّدِينِينَ وَلِلرَّسُولِ وَلِلَّدِينِينَ
وَالْمُسْلِمِينَ وَأَشِيَّةَ السَّبِيلِ إِنْ كَانْتُمْ عَامِلِينَ فَبِالَّلَّهِ وَمَا أَمْرٌ لَّنَا
عليّ عبدّادَا يَوْمَ الْقُوَّانِ يَوْمَ أَذْهَبُ الْجَمَاعَانِ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرُ

(الانفال 41)

TRANSLATION: - And know that out of All the booty that ye May acquire (in war), a fifth share is assigned To Allah- and to the messenger; and to near relatives, orphans, the needy, and the wayfarer- if ye do believe in Allah we sent down to our servant on the day of Testing the day of the meeting of the two forces, for Allah hath power over all things.
Self-Assessment task for phase XII:

Q. No. (1) According to holy Quran, Mal-a-Ghanimah will be distributed as follows:

(1) _______________________
(2) _______________________
(3) _______________________
(4) _______________________

Q. No. (2) Who is can have Mal-a-Ghanimah?

Ans:......................................................................................................................................................
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Ph

ase XIII: (It was further ordered):

وَإِنْ فَاتَكُمْ شَرْيَةٌ مَّنْ أَرَوْا عِجْمًا إِلَى الْكَفَّارِ فَصَعِبْتُم
فَتَبَلَّوْا الْذِّينَ دَهَشُتُ أَرَوْا جُهُمُ فَنَفَقُوا وَأَنْفَقُوا أَللَّهَ أَلْدَيْنِ أَنْتُمُ

(المتحدة 11)

TRANSLATION:- And if any of your wives deserts you to the Unbelievers and ye have an accession (by the coming over of a woman from the other side) then pay to
those whose wives have deserted the equivalent of what they had spend (on their dowry). And fear Allah, in whom ye believe.

(Regarding the sanctity of Mal-e-Ghanimah it has been said):

\[(\text{الانفال} 69)\]

**TRANSLATION:** - But (now) enjoy what ye took in war, lawful and good: but fear Allah: for Allah is Oft-forgiving, Most Merciful.

(Then talking about the welfare in hereafter Allah Almighty said to Muslims)

\[(\text{الانفال} 67)\]

**TRANSLATION:** - He hath thoroughly subdued The land. Ye look For the temporal goods of this world; but Allah Looketh to the Hereafter: And Allah is Exalted in might.

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**Self-Assessment task for Phase XIII:**

Q. No. 1: What has been mentioned in the Holy Quran regarding sanctity of Mal-e-Ghanimah?

Ans:........................................................................................................

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Teaching Methodology:

1. Translation and discussion method to be adopted for teaching the material.

2. The teacher will clarify the three big kinds of jihad is jihad bil ilm (knowledge), jihad bil mal (money/property), and jihad bil Nafs (self), in a factual manner.

3. The teacher will separately explain the details of the requirements, importance, status, and place of jihad bil ilm, mal and nafs.

4. Each and every concept should be clarified through discussion with the students regarding sensitive and important mandatory of jihad, So that students get fully aware of the requirements opportunities and importance of all the three kinds of jihad.

5. Teacher will explain an important term Mal-e-Ghanimah, its mandatory nature and method of its distribution.

6. Recitation of Quranic verses and their translation will be explained with the help of chalkboard. Students will be appreciated for questioning on the kinds of jihad and concepts regarding Mal-e-Ghanimah.

Activities:

1. The students will be given the task to collect and write all the information regarding the following topics from different books available in the library. The students will search books about kinds of jihad and note important information about:

   (i) Meaning and concept of jihad.

   (ii) Its importance and advantage in Islam.
(iii) Views about the three kinds of jihad, as to when they became mandatory.

(iv) According to the dictates of Allah Almighty, the effects of jihad on the lives of Muslim.

**Overview/assessment:**

1. Write short answers to the followings:

   (A) Concept of jihad bil mal.

   (B) What is the dictate of Islam for jihad bil Nafs.

   (C) Jihad bil Nafs (self) also means to keep you away from evil doings. How can we act upon it?

   (D) How can we act upon jihad bil ilm to eradicate ignorance from our country? Write any two suggestions.

   (E) What is meant by Mal-e-Ghanimah?

   (F) What are the dictates Islam for distribution of Mal-e-Ghanimah?

**Objective (4) To describe the detail, of Quranic dictates about battle of Badr.**

**Phase XIV:**

What reward does a martyr get after shahadat?

What is the name of the first battle fought between Muslims and kufars?

   (Battle of Badr students have already read about battle of badr in their previous classes. The teacher will give a brief introduction of badr through advance organizer and will also explain the meanings and interpretations of the verses of Sura...
Anfaal and Sura Ahzab having mention of battle of Badr with reference to their magnanimity of revelation. Some of such verses in which this battle has been mentioned are written below):

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کَمَا أُخْرِجْكُ بِرَبِّكَ مِنْ بَيْتِهِ بِالْحَقِّ وَإِنَّ فَرَيْقَانِ مِنْ الْمُؤْمِنِينَ
لَكَدَرَهُمْ (الانفَال٥)
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**TRANSLATION:** Just as the Lord ordered thee Out of the house in truth, Even though a party among The Believers disliked it,

(Some people did not like the decision to fight with Kafirs. But Prophet (Peace Be Upon Him) followed the dictates of Allah Almighty. In the following verse there is mention regarding the dislike of such people for war):

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يَجِبُ لَوْلَاكَ فِي الْحَقِّ بَعْدَ مَا نَسِيتُنَّ كَأَنِّي أَيْسَافُنَّ إِلَى الْمُؤْتِيَاتِ وَهُمْ يَنظُرُونَ
(الانفَال٦)
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**TRANSLATION:** Disputing with thee concerning The truth after it was made Manifest, as if they were Being driven to death And they (actually) saw it.

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**Self Assessment task for Phase XIV:**

Q. No. 1: During Battle of Badr, one group of the Muslims was not in favour of the war. What has been said about this group in Sura Anfaal?

Ans.---------------------------------------------------------------
Phase XV:

وإذ تبعكم الله إحدى الطائفتين أنها لكم وتعوذون أن غير دار الشكوة

تكون لكم وبريد الله أن يعذب الحق بكلماته وينطق دار الكبيرة

ليت حق ويثبت الربطون ولو كره المجرمون

(الابفال 8-7)

TRANSLATION:-Behold! Allah promised you one of the two (enemy) parties, That it should be yours: Ye wished that the one Unarmed should be yours, But Allah willed to justify the Truth According to His words, And to cut off the roots of the Unbelievers. That He might justify Truth And prove Falsehood false, Distasteful though it be To those in guilt.

إذ تسبحون ربكم فأستجب لكم أيى مثبت لكم بألب من أملتكم

Anfaal: 9

TRANSLATION:-Remember ye implored The assistance of your Lord, And He answered you: “I will assist you With a thousand of the angels, Ranks on ranks.”
وَمَا جَعَلَ اللَّهُ إِلَّا نُشَرْعًا وَنَطَمَّينَ مِنْهُ قَلْوًاهُمْ وَمَا أَلْقَى إِلَّا مِنْ عِنْدِ

اللَّهِ إِنِّي أَلَهُ غَزِيُّ حَكِيمٌ

Anfaal: 10

TRANSLATION:- Allah made it but a message of hope, and an assurance To your hearts: (in any case) There is no help Except from Allah: And Allah is Exalted in power, Wise.

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Self-Assessment task for phase XV:

Q. No. 1: What purpose of battle of Badr Allah Almighty has mentioned in Holy Quran?

Ans:

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Phase XVI:

(The blessings of sleep during war have been mentioned in Quran as follows):
وَيَذْهِبَ إِذْ يُقَدِّمُكُمْ الْجَوَابُ مِنْهُ وَيُتَرْزُقُ عَلَيْكُمْ مِنْ أَلْسَنَةِ مَآءَ

لِيُطَهِّرَكُمْ بِهِ عَنْكُمْ رَجُلٌ عَلَى الْقُطْعِ وَأَيْنَ عَلَى فُلْوَيْكُمْ

Anfaal: 11

**TRANSLATION:** Remember He covered you with a sort of drowsiness, To give you calm as from Himself, and he caused Rain to descend on you From heaven, to clean you Therewith, to remove from you The stain of Satan, To strengthen your hearts, And to plant your feet Firmly therewith.

(Allah Almighty put the fear of Muslims in the hearts of kufars so that they refrain from competing Muslims):

إِذْ يُوحِي رَبُّكَ إِلَى أَلْمَاكِبَةٍ أَيْنَ مَعَكُمْ فَتَابُوا عَلَى الْدِّينِ إِنْ شَاءَ أُمُونَا

سَأَلْتُهُ فِي فُلُوَّبِ الْذِّينَ حَرَّبُوا الرَّعْبَ فَأَضْرَبْتُ إِلَى فِوْقَ الْعَمِاَقِ

وَأَضْرَبْتُ إِلَى مَتْحُمِّمٍ كَلَّ بَنَائِ

Anfaal: 12
TRANSLATION:- Remember thy Lord inspired The angels (with the message): “I am with you give Firmness to the Believers: I will instill terror Into the hearts of the Unbelievers: Smite ye above their necks And smite all their Finger tips off them.”

(Regarding the punishment of disobeying Allah Almighty and his beloved Prophet (Peace Be Upon Him), Allah has said):

ذَلِكَ بَيْنَ هُمْ شَاقُّوا أَللَّهَ وَرَسُولَهُ، وَمَن يَشَاقِقِ أَللَّهَ وَرَسُولَهُ، فَإِنَّ أَللَّهَ شَدِيدُ عَقَابِهِ (الانفال13)

TRANSLATION:- This because they contended against Allah and His Messenger: if any contend against Allah and his Messenger, Allah is strict in punishment.

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Self Assessment Task for phase XVI:

Q. No. 1: What news has been given for those who disobey Allah Almighty and his Prophet (Peace Be Upon Him)?

A is........................................................................................................................................

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Phase XVII:

ذَلِكُمْ فَذُوقُوهُ وَأَنَّ لِلْكَفَّارِينَ عَذَابُ الْعَرَاءِ (الإِلْفَاحِ 14)

TRANSLATION:—Thus (will it be said): "Taste ye then of the (punishment): for those who resist Allah, is the penalty of the fire."

(Allah Almighty provided heavenly help to the Muslims during battle of badr. This has been mentioned in Sura Anfaal in the following way):

فَلَمْ نَقْتُلُوهُمْ وَلَدَكِينَ أَلْلَهَ قَتَلَهُمْ وَمَا رَمَيْتُ إِذْ رَمَيْتَ وَلَدَكِينَ أَلْلَهُ رَمَيْنِ وَلَيَقْتُلِ الْمُؤْمِنِينَ مِنْهُ بَلَاءً حَسَنًا إِنَّ أَلْلَهَ سَمِيعُ عَلَيْهِ

Anfaal: 17-18

TRANSLATION:—It is not ye who Slew them: it was Allah: when thou throwest (a handful of dust), it was not thy act, but Allah's: in order that he might test the believers by a gracious trial from himself: for Allah is He Who heareth and knoweth (all things). That, and also because Allah is He who makes feeble the Plans and stratagems of the Unbelievers.

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Self-Assessment task for phase XVII:

Q. No. 1: What condition of the war has been mentioned in verses 17-18 of Sura Anfaal?
Phase XVIII:

(The teacher will provide information regarding the prayer of kufars/unbelievers and the decision they were waiting for Allah Almighty said):

إن تُسْتَفْقِيْحُوا قَدْ جَآَهَا كُمَ الْقَـنْصُّ، وإن تَنَتَهُوا فَهُوَ خَيْرٌ لَكُمْ وَإِن
تَعَودُوا نَعَدْ وَلَن تُقْبِلَ عَنْكُمْ فَنَشْكُمْ شَيْئًا وَلَوْ كَثَّرَتْ وَأَنَّ اللَّهَ مَعَ

الْمُؤْمِنِينَ

Anfaal: 19

TRANSLATION: (O Unbelievers) if ye prayed for victory and judgment, now hah the judgment come to you: if ye desist (from wrong), it will be best you’re your if ye return (to the attack), so shall We Not the least good will your forces be to you even if they were multiplied: for verily Allah is with those who believe!

f-Assessment task for phase XVIII:

Q. No. (1) Column A and B together form a complete sentence. Join both the column and write complete sentence in column C.
<table>
<thead>
<tr>
<th>Column A</th>
<th>Column B</th>
<th>Column C</th>
</tr>
</thead>
<tbody>
<tr>
<td>(1) He who will disobey Allah Almighty</td>
<td>is with believers.</td>
<td></td>
</tr>
<tr>
<td>(2) Certainly Allah Almighty</td>
<td>that Islam is the religion of truth and kufars are liars.</td>
<td></td>
</tr>
<tr>
<td>(3) More numbers of kufars</td>
<td>that decision had come.</td>
<td></td>
</tr>
<tr>
<td>(4) Allah made clear to the kufars through victory of Muslims in battle of badr</td>
<td>He will get strict punishment</td>
<td></td>
</tr>
<tr>
<td>(5) The decision the kufars were waiting for</td>
<td>they will not have any benefit</td>
<td></td>
</tr>
</tbody>
</table>

Phase XIX:

إذ أَنْهَمْ بِالْمَكْرِ وَهُمْ بِالْمَكْرِ فَظَلَّلَهُمْ وَأَرَّكُ بِكَ أَنْفُلَ مِنْهُمْ وَلَوْ نَعَدَتْنَ لَا خَلَقْتُمْ فِى الْيَمِينِ وَلَدَكِنْ لَيُقَضِّي إِلَّا أَمَّرًا كَانَ مَفْعُولاً
لْيَهْلِكَ مِنْ هَلَكٍ عَنْ بَيْنِهِ وَيَخْيَسْ مِنْ حَيٍّ عَنْ بَيْنِهِ وَإِنَّ اللَّهَ لَسَمِيعُ عَلِيمُ

Anfaal: 42

TRANSLATION:- Remember ye were on the hither side of the valley, and they on the further side, and the caravan on lower ground than ye. Even if ye had made a mutual appointment to meet, ye would certainly have failed in the appointment: but (thus ye met). That Allah might accomplish a matter already enacted: that those who died might die after a clear sign (had been given), and those who lived Might live after a Clear Sign (Had been given). And verily Allah is He who heareth and knoweth (all things).
Self-Assessment task for phase XIX:

Q. No.  (1) Clarify the statement, if one has to die, must die with arguments and it is to live must live with arguments.

Ans: ...........................................................................................................................................
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Phase XX:

إِذْ يُرِيْكُهُمْ اللَّهُ فِى مَتاَبَةٍ فَلْيُلَوْنَ أَرْكَكُهُمْ كَحَيْرًا لِفُشَلْتُمْ
وُلْتَنَّتِرُ عَنْمِنْ فِى الْأَمْرِ وَلْكَنَّ اللَّهَ سَلَّمَ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ
وَإِذْ يُرِيْكُهُمْ إِذْ يَتَقَيَّسُونَ فِى أَعْيَنِكُمْ قَلِيلًا وَيُقْتِلُكُمْ فِى أَعْيَنِهِمْ

Anfaal: 43-44

TRANSLATION:- Remember in thy dream Allah showed them to thee As few: if He had shown them to thee as many, Ye would surely have been discouraged, and ye would surely have disputed in (your) decision: but Allah saved (you) for He knoweth well the (secrets) of (all) hearts. And remember when ye met, he showed them to you as few in your eyes, and He made you appear as contemptible in their eyes: that Allah might accomplish a matter already enacted for to Allah do all questions go back (for decision).
(The teacher will explain as to why was the number of kufars shown less in the dream).

Self-Assessment task Phase XX:

Q. No. (1) What was the consideration behind showing lesser number of kufars to the Muslim?

Ans:...........................................................................................................................
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Phase XXI:

وَلَمَّا رَأَى الْمُؤْمِنُونَ الْأَحَزَابَ قَالُوا هَذَا هَدْنَا مَا وَعَدَا آلَّهُ وَرَسُولُهُ وَصَدَّقَ آلَّهُ وَرَسُولُهُ وَمَا زَادَهُمْ إِلَّا إِيمَانًا وَتَسْلِيمًا ۡمَنْ أَلْمُؤْمِنينَ رَجُالٍ صَدَقَوْا مَا عَنْهُ بَن يَا لَهُ عَلَيْهِ فَمِنْهُم مَّنْ فَضَّلَ نَحْبَهُ وَمِنْهُم مَّنْ يَنْتَظِرُ ولَمَّا بَدَّلَوْا تَبَدِّيًا

Alahzaab: 22-23

TRANSLATION:- When the Believers saw The confederate forces They said: "This is What Allah and His Messenger Had promised us, and Allah And His messenger told us what was true." And it only added to their faith And their zeal in obedience. Among the believers are men who have been true to their Covenant with Allah: Of
them some have completed Their vow (to the extreme), And some (still) wait: But they have never changed (Their determination) in the least:

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Self-Assessment task for phase XXI:

Q. No. 1: Complete the sentences: on seeing the army of kufars the Muslim said what the messenger of Allah.................................................................

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Phase XXII:

لَيْبَغْنِيَ اللَّهُ الْآَلِيَةَ الصَّدِيقِينَ يَصُدُّقُهُمْ وَيُعَذِّبَ الْمُسِتَّفِيقِينَ إِن شَاءَ أَوْ يَشُوبُ

Alahzaah: 24 ٢٤

علَّمَهُمْ إِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا

TRANSLATION:-That Allah may reward the men of Truth for Their truth, and punish the Hypocrites if that be His will, or turn to them In Mercy: for Allah is Oft-Forgiving, Most Merciful.

وَرَأَى الْذَّلِينَ كَفَّارًا يَفْيِضُوْهُمْ لَمْ يَتَالَوا خَيْرًا وَكَفَى اللَّهُ بِالْمُؤْمِنِينَ الْقَتَالِ

Alahzaab: 25 ٢٥

وَكَانَ اللَّهُ غَفُورًا عَزِيزًا

TRANSLATION:-And Allah turned back the Unbelievers for (all) Their fury: no advantage Did they gain: and enough Is Allah for the Believers In their fight. And Allah Is full of Strength, Able To enforce His Will.
And those of the people of the Book who aided them. Allah did take them Down from their strongholds And cast terror into Their hearts, (so that) Some ye slew, and some ye made prisoners. And He made you heirs Of their lands, their houses, And their hoods, And of a land which Ye had not frequented (Before). And Allah has power over all things.

Self-Assessment task for phase XXII:

Q. No. (1) What has been said about kufars and Munafiqs (hypocrites) in the above verses.

Ans: ...........................................................................................................................
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Q. No. (2) Allah Almighty bestowed the Muslims with the following blessings as a result of battle of Badr.

Ans: ...........................................................................................................................
Phase XXIII:

(Then Allah Almighty has at another place in Holy Quran made the believers remember another of His bounty).

**QURAN**

فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا وَجَنُودًا لَمْ تُرَوْهَا وَكَانَ اللَّهُ يَمْعَلُونَ بِصِيَانَةٍ

Alahzaab: 9

**TRANSLATION**: - A ye who believe! Remember the grace of Allah, (Bestowed) on you, when there came down on you hosts (to overwhelm you): But we sent against them a hurricane and forces that ye saw not: But Allah sees (clearly) All that ye do.

(In the following verse of the same Sura Allah Almighty is making the Muslims remember their doubts regarding Allah Almighty by describing the scene before the beginning of the battle).

**QURAN**

إِذْ جَاءُوكُمْ مِنْ فُوقِكُمْ وَمِنْ أَسْفَلِ مِنْكُمْ وَإِذْ رَأَيْتُ الْأَبْصَرَ وَتَلَقَّبَ

Alahzaab: 10

**TRANSLATION**: - Behold! They came on you From above you and from below you, and behold, the eyes became dim And the hearts gaped Up to the throats, And ye imagined various (Vain) thoughts about Allah.
(The momins were tried in this condition of battle).

Aiahzah: 11

 перевод: In that situation were the Believers tried: They were shaken as by
A tremendous shaking.

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Self-Assessment task for phase XXIII:

Q. No. (1) in the above verses the picture of battle of badr has been mentioned
in the following in the following way:

Ans: ........................................................................................................
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Phase XXIV:

(All those who were believers remained steadfast in the trail and about
Murafiq it was mentioned):
TRANSLATION: - Behold! A party among them Said: “Ye men of Yathrib! Ye cannot stand (the attack)! therefore go back!” And a band of them ask for leave of the Prophet Saying, “Truly our houses Are bare and exposed,” though they were not exposed: They intended nothing but to run away. And if an entry had been effected to them from the sides of the (city), and they had been incited to sedition, they would certainly have brought it to pass, with none but a brief delay!. And yet they had already covenanted with Allah not to turn Their backs, and a covenant with Allah must (surely) Be answered for.

(Regarding such Munafiqs Allah says to His Prophet (Peace Be Upon Him).

Alahzaab: 16

TRANSLATION: - Say: “Running away will not profit you if ye
are Running away from death Or slaughter: and even if (Ye do escape), no more
Than a brief (respite) Will ye be allowed to enjoy!"

(For such Munafiqs who stopped Muslims from participation in the battle by
giving arguments, Allah has said in Sura Alahzaab):

قد تعلم الله ألمعوقيين منكم وألفاليين لإخوفهم هلمن إلينا ولاتدرون

ألبأس إلا قليلاً ٥٥ أبيضه علىكم فإذا جاء الخوف رأيتهم ينظرون

إليك تدور أعينهم كالذي يفعل على أبيضه مالم يموت فإذا ذهب الخوف

سلموك أولئك لم يؤمنوا فأخطب الله أعملهم و كان ذلك على الله

Alahzaab: 18-19

TRANSLATION:- Verily Allah knows those Among you who keep back (Men) and
those who say To their brethren, "Come along To us", but come not To the fight
except For just a little while. Covetous over you. Then when fear comes, Thou wilt
see them looking To thee, their eyes revolving, like (those of) one over whom Hovers
death: but when The fear is past, They will smite you with sharp tongues, covetous of
goods. Such men have No faith, and so Allah has made their deeds of none effect: and
that is easy for Allah.
Self-Assessment task for phase XIV:

Q. No (1) Write down in your own words, whatever has been mentioned in the above verses regarding the behavior of Muslims during battle of badr.

Ans: ...................................................................................................................................................................
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Phase XXV:

وَإِذْ يَقُولُ الْمُتَنَفِّقُونَ وَالْذِينَ فِي قُلُوبِهِمْ مَرْضٌ مَّا وَعَدَّنَا اللَّهُ وَرَسُولُهُ

Alahzaab: 12 إِلَّا غُرُورًا

TRANSLATION:- And behold! The Hypocrites And those in whose hearts Is a disease (even) say: “Allah and His Messenger promised us nothing but delusions!”

يَحْسَبُونَ الْأَحْزَابَ لَمْ يُدْهِبْهَا وَإِنْ يَتَّلِي الْأَحْزَابُ يُوْدُّوَا لَوْ أَنَّهُمْ بَادُونَ

Fi al-arab يَسْتَلْوَنَّ عَنْ أَنْبَاءِكُمْ وَلَوْ كَانُوا فِي كَمْ مَا فَنَتَلُوُا إِلَّا قَلْبًا

Alahzaab: 20

TRANSLATION:- They think tat the Confederates have not withdrawn: and if the confederates should come (again), they would wish they were In the deserts
(wandering) Among the Bedouins, and Seeking news about you (From a safe distance): And if they were In your midst, they would fight but little.

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Self-Assessment task for phase XXV:

Q. No. (1) In which words the condition of Munafiqueen (hypocrites) during battle of badr has been mentioned in verses 12 and 20 of Sura Alahzaab.

Ans:...................................................................................................................
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Phase XXVI:

(Allah Almighty knowing the machination of kufars and Munafiqueen, advised Prophet (PBUH) about them):

یتَأثِرَهَا النَّبِيُّ أَنْتَيْ اللَّهَ وَلَا نُطَبِعُ الْكَافِرِينَ وَالْمُنْفِقِينَ إِنَّ اللَّهَ كَانَ عَلِيماً

Alahzaab: 1 ٦٥٨

حَكِيمًا

TRANSLATION:- A Prophet! Fear Allah, and hearken not to the Unbelievers and the Hypocrites: verily Allah is full of knowledge and wisdom.
Remember Satan made their (sinful) acts seem alluring to them, and said: "No one among men can overcome you this day, while I am near to you"; but when the two forces came in sight of each other, He turned on this heels, and said: "Lo! I am clear of you; lo! I am clear of you; lo! I see what ye see not; Lo! I fear Allah; for Allah is strict in punishment."

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Self-Assessment task for Phase XXVI:

Q. No. (1) What did the Satan (devil) said to the kufars on seeing their defeat in the battle of Badr?

Ans:.................................................................................................................................

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Phase XXVII:

إذن يفُولُ ألمَسْيِفْسُونَ وَالَّذِينَ فِى فُلُوبِهِمْ مَرْضٌ عَرََّفُهُمْ دِينُهُمْ وَمِن

Anfaal: 49
TRANSLATION:- Lo! The Hypocrites say, and those in whose hearts is a disease:

"These people—their religion has misled them." But if any trust in Allah, behold!

Allah is exalted in might, wise.

(When Muslims achieve success in battle of Badr, Allah Almighty said to

Prophet (Peace Be Upon Him):

مَا كَانَ لِبَيْنِيْنَ أَن يَكُونُ لَهُ أُمَّرٍٰ حَتَّى يَبْخَشَنَ فِي الْأَرْضِ تُرِيدُونَ

Anfaal: 67

TRANSLATION:- It is not fitting for a Prophet that he should have prisoners of

war until He hath thoroughly subdued.

(After this, Allah advised the Holy Prophet (Peace Be Upon Him) about the

prisoners in the following way):

بِئْتَأْتِهَا الْخَيْبَةُ فَلِلَّمَّ مَن أُيْدِيْكُمْ مِنَ الْأُمَّرِيْنَ إِن تَعْلَمُ الْلَّهُ فِقْرُكُمْ

خيرًا يُؤْتَكُمْ خَيرًا مِنْكُمْ وَبِغْفَرْ لَكُمْ وَالْلَّهُ غُفْرَانُ رَحِيمُ

وَإِن تُرِيدَاْ خُيْاَتُكَا فَقُدْ خَانَا أَلَّهَ مِن قَبْلِ فَأَفْلَمْكُنْ مِنْهُمْ وَاللَّهُ عَلِيمُ

Anfaal: 70-71 حَكِيمٌ
TRANSLATION: - A Prophet! say to those who are captives in your hands: "If Allah findeth any good. In your hearts, He will give you something better than what has been taken from you, and he will forgive you: for Allah is Oft-Forgiving, Most Merciful."

(Then Allah Almighty said about Fidya (ransom). Fidya is the money, which prisoners of war pay to those people whom they are captive off, to get himself free):

Anfaal: 68

TRANSLATION: - Had it not been for a previous ordainment from Allah, a severe penalty would have reached you for the (ransom) that ye took.

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Self-Assessment task for phase XXVII:

Q. No. (1) According to Holy Quran what orders did Allah Almighty gave to Prophet (Peace Be Upon Him) regarding prisoners of badr?

Ans:.........................................................................................................................................

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Teaching Methodology:

1. In order to teach all the events of the battle of badr from the start till the end, the teacher will adopt method of translation.
2. For interpretation according to magnanimity of revelation of the verses, mentioned in the textbook regarding Muslims, kufars and Munafiqs (hypocrites), the teacher will adopt translation method of teaching.

Activities:

1. Some students should be given the honour of reciting the Quranic verses included in the text regarding battle of badr.

2. The teacher will assign individual seat work to all students to write down the five verses of Sura Anfaal and Sura Ahzab they have read, along with their translation in their notebooks, in which clear mention has been made by Allah Almighty to do jihad against the kufars and about rules and regulations advised to be followed during the war.

Overview/assessment

1. What is obvious from the victory of Muslims against kufars in the battle of badr despite of their lesser number?

Story of Usama

Usama is a young boy of sixteen years and a student of class XI (first year). He is the only child of his parents. His parents often remain ill due to old age. Usama has a tremendous desire to participate in jihad and becomes shaheed in the way of Allah Almighty. In this connection he wants to participate in the jihad, taking place in Kashmir along with his friends. But his parents make him realize that there is no one to look after them in their old age except him. So he should not go away and leave them alone. What in your opinion Usama should do? Tick any one of the answers:
- Should participate in jihad.
- Should not participate in the jihad.
- Can't make a decision about this matter.

**Importance:**

Read the following twelve questions repeatedly and carefully, and then select four such questions you like the most, then from these four questions write the number of that question you like the most in the place of question of first grade. Then do the same for second, third and fourth most liked answers in the places of grade 2, 3 and 4.

1. Since Usama is the only supporter of his old parents. Isn't it his duty that he should look after his parents?
2. Hazrat Muhammad (Peace Be Upon Him) did not allow a person to participate in jihad, which had parents at home and advised him to look after them. Should Usama while keeping in mind the saying of the Prophet (Peace Be Upon Him) forego his desire and plan?
3. Can jihad be done without the permission of the Ameer (head of an Islamic state)?
4. Does Usama want to became a martyr in order to have immortal happiness of life?
5. Isn't it the duty of Muslims to help their Muslim brothers?
6. Should Usama not be a sinner if he goes for jihad of Kashmir without the will of his parents?
(7) Can we have reward of jihad by looking after our old and sick parents?

(8) wouldn’t it be better that Usama acting like an obedient son, should agree to his parents so that Allah Almighty is happy with him and so are his parents?

(9) Can any individual or a group declare jihad without the announcement of state for jihad or permission of the Islamic scholars?

(10) Should Usama accept the decision of his parents as an obedient son, without considering his desire?

(11) Isn’t it better that Usama should give all his attention to looking after the parents and his education so that he gets reward as well as success?

(12) Should Usama parents keep this thing in mind that since atrocities are being carried on Kashmir Muslims therefore every Muslim should help them?

Select from the above questions:

1. The first most important question of is Q. No._____

2. The second most important question is Q. No._____

3. The third most important question is Q. No._____

4. The fourth most important question is Q. No._____

Suggested Books for Further Readings:

1. Dr. Sayed Riaz Ahmad. 1976. Islamic State
   People’s Publishing House Lahore


Feedback for Phases

Phase III Q. No. 1: (1) organized (2) an Islamic state (3) Jihad (4) will of Allah

Phase IX Q. No. 1: (1) dead one (2) food (3) happiness (4) great honour, heavens.

Phase XVIII Q. No. 1: (1) he will get punishment (2) is with believers (3) will not have any benefit (4) that Islam is religion of truth and Kufars are liars (5) that decision had come.