



Second Edition

Islamic Studies

for Lower Secondary

Grade

8

ANSWER KEY

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Important Note for Teachers

Islamic Studies - Answer Key to Exercises are designed to complement the Students' Books. It is an easy-to-use, practical and authentic guide for teachers. For its maximum usage, these guides are set out in the same format as of textbooks. These will prove to be a vital resource for the teachers having clear and concise answers. Teachers can check their understanding of the questions in the student book with this complete set of answers.

Notes and Possible Answers are given for important information, creative approaches and brainstorming activities. It would allow teachers to help students to use higher-order thinking skills to perform certain exercises.



Themes and Importance of Qur'anic Surahs

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Exercise

Q.1 Describe the main theme in Ayat Al-Kursi.

Ans: This verse of Surah Al-Baqarah is known as Ayat Al-Kursi or the 'Verse of Throne'. Its main theme is *Tauheed* or Oneness of Allah. This verse elaborates on the inimitable attributes of Allah that make Him distinct from His created world. It highlights the fact that Allah the Almighty is Omniscient (the All-Knowing) and Omnipotent (the All-Powerful). He is free from all human needs and weaknesses and is not dependent on anyone for His survival. He controls everything in the entire universe, and feels no fatigue in guarding and protecting it.

Q.2 Highlight the importance of Ayat Al-Kursi theme in the lives of Muslims today.

Ans: **Importance of Ayat Al-Kursi in the Lives of Muslims Today**

- We should always proclaim the Oneness of Allah, and should not associate His attributes to any thing or any creature.
- We should realise that since all powers belong to Allah the Almighty so we should turn to Him only regarding all our needs.
- Complete knowledge belongs only to Allah, hence we should not be arrogant or proud of our knowledge, or consider ourselves to be superior.
- Ayat Al-Kursi is also recited for protection before going to bed, before starting a journey and for protection against mishaps.
- This verse makes us aware that whatever we do, Allah knows it so we should be careful of our actions.

Q.3 Quote a Hadith regarding the significance of Ayat Al-Kursi.

Ans: Regarding the benefits of recitation of Ayat Al-Kursi, the Holy Prophet ﷺ said:

"The one who recites it after each Farz Prayer, then death will be the only thing preventing him from entering Paradise."

(Sahih Ibn-Hibban)

Q.4 What do the terms, 'Omniscient' and 'Omnipotent' mean? Define by giving examples.

Ans: Omniscient means **the All-Knowing** and Omnipotent means **the All-Powerful**. These terms elaborate the inimitable attributes of Allah. We must understand that complete knowledge belongs to Allah the Almighty, hence we should not be arrogant or proud of our knowledge or consider ourselves to be superior. Similarly, we should realise that since all powers belong to Allah the Almighty so we should turn to Him only regarding all our needs.

Q.5 What is the main theme of the verses selected from Surah Al-Alaq?

Ans: This is the first revelation of the Holy Qur'an by Allah the Almighty on Prophet ﷺ Muhammad ﷺ, brought by Angel Jibraeel عليه السلام. The theme of this passage is Allah's relationship with the created world. While commanding to acquire beneficial knowledge, it also discusses Allah's power to create and ensure the survival and growth of mankind. These verses also reflect upon the importance of pen as human beings have been able to record and spread knowledge due to the effective use of pen. And it is this knowledge that distinguishes us from other creations.

Q.6 What is the significance of these five verses?

Ans:

- We learn to begin all our work with the name of Allah the Almighty.
- Acquisition of beneficial knowledge is obligatory upon all men and women.
- We must always remember that human being was specially created as part of a Divine scheme; he did not evolve as an ape or any other creature.

Q.7 What lessons do we learn from these verses?

Ans:

- We should be grateful to Allah the Almighty for blessing us with the abilities to read and spread knowledge through pen.
- Instead of feeling arrogant and proud of our high status and abilities, we should humbly spend our lives in acquiring and spreading beneficial knowledge, and always remember that the true source of all knowledge is Allah the Almighty.

Q.8 What was the reason of revelation of Surah Al-Kausar?

Ans: It was revealed in Makkah Mukarrama when after the death of two sons of the Holy Prophet ﷺ and he ﷺ was mocked by the pagans. They taunted him by calling him *Abtar* (a man without progeny). Through these verses, Allah the Almighty consoled the Holy Prophet ﷺ by promising him 'abundance'.

Q.9 What does the word, *Kausar* mean? How did Allah the Almighty blessed the Holy Prophet ﷺ with *Kausar*?

Ans: *Kausar* means "abundance". It is a stream / river in Paradise. Allah has blessed the Holy Prophet ﷺ with abundance of followers, uncountable rewards in this life and the Hereafter and his progeny through his daughter, Fatima رضي الله عنها.

Q.10 Describe the theme of the Surah Al-Kausar.

Ans: The theme of this Surah is Allah's Messenger, Prophet ﷺ. It was revealed in Makkah Mukarrama when after the death of his two sons, the Holy Prophet ﷺ was mocked by the pagans. They taunted him by calling him *Abtar* (a man without progeny). Through these verses, Allah the Almighty consoled the Holy Prophet ﷺ by promising him 'abundance'. And He fulfilled His promise by blessing Prophet ﷺ with abundance of followers, unaccountable rewards in this life and the Hereafter, and his progeny through his daughter, Fatima رضي الله عنها. The Holy Prophet ﷺ is instructed to be persistent with Prayers even in times of hardships and to develop the spirit of sacrifice so that he gets constant support of Allah the Almighty. As for the people who insulted him and gave him a hard time, Allah the Almighty is making it hard on them by assuring the Holy Prophet ﷺ that He will make his enemies suffer badly.

Q.11 What lessons do we learn from Surah Al-Kausar?

Ans:

- We are taught to have faith in Allah the Almighty even in the worst of times. His support surely comes if we are persistent with our Prayers, practise patience and develop the spirit of sacrifice.
- We should fear Allah the Almighty and refrain from taunting other as it could bounce back on us.

- People who are ill-wishers of the Holy Prophet ﷺ and try to blaspheme him; Allah will deal with them very strictly, and they will eventually face His wrath and fury.
- We should remember that a noble mission always survives, even though it is resisted and rejected by the misguided people.

Q.12 What does the word, *Abtar* mean? How did Allah the Almighty made the Holy Prophet's ﷺ Muhammad ﷺ enemy, Abu Lahab suffer?

Ans: *Abtar* means a man without progeny. Abu Lahab was one of the uncles of the Holy Prophet ﷺ who mocked him ﷺ by calling 'Abtar' when his two sons died in infancy. Abu Lahab had ten sons and he was very proud of them. But when he died of a skin disease, none of his sons helped in his burial. They ordered their slaves to shove his body in a ditch, and bury it.

Prayer (Salah) and its Significance in Islam

Page 25

Think
and

Answer

How do you think, forming straight rows during Prayers, ensure unity and righteousness among the believers?

Possible Answer:

The essential element of unity is an objective that gathers and unites people. Likewise, a straight path never lets anyone stray away, therefore forming straight rows during prayers show unity and righteousness among the believers.

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Exercise

Q.1 What is the significance of Prayer (*Salah*) in Islam?

Ans: **Significance of Prayer (*Salah*) in Islam**

Prayer (*Salah*) is one of the five Pillars of Islam and the most stressed upon act after Faith (*Iman*). Offering of the five daily Prayers at their prescribed time is an obligatory religious duty on every Muslim whether male or female, free or bonded, healthy or sick. Prayer is a religious observance that the believers are commanded to perform throughout the course of their lives.

The importance of Prayers is obvious from the opening verses of Surah Al-Baqarah where, while defining the three conditions of the true believers, belief in *Al-Ghaib* is immediately followed by the keeping up of Prayer (*Salah*), and giving charity.

Human beings are prone to forgetfulness and heedlessness. They forget that Allah enfolds them in every way and that they will be accountable before Him for all their acts and intentions. Prayer (*Salah*) performed five times a day is a direct way of believers' communication with Allah. It helps them to stay guided, overcome their forgetfulness and from going astray.

In this regard, Allah says in the Holy Qur'an:

“Recite, (O Muhammad ﷺ), what has been revealed to you of the Book and establish Prayer (*Salah*). Indeed, Prayer prohibits immorality and

wrongdoing, and the remembrance of Allah is greater. And Allah knows that which you do.”

(Surah Al-Ankaboot, Verse: 45)

Throughout history, all the Prophets ﷺ of Allah the Almighty enjoined Prayers (*Salah*) upon their followers, and they themselves acted as role models by adhering to this observance in the best manner.

Q.2 What are the benefits of offering Prayer (*Salah*)?

Ans: **Benefits of Prayers**

Performance of the five daily Prayers is more than just a ritual and obligatory duty. In fact, *Salah* is a connection between us and our Creator, Allah. Correct performance of Prayer, with awe of Allah in heart, and the feeling that we are in His presence, not only strengthens our Faith (*Iman*), it also helps us completely rely on Him in matters as significant as battles or as insignificant as removing a stain from a piece of cloth.

- Prayer (*Salah*) not only teaches self discipline and time management but also humility and total submission to Allah, as well. When early in the morning a person struggles with his sleep, gets up and performs his *Fajr* prayer, he not only submits before the will of Allah the Almighty, but also learns to manage all his affairs throughout the day.
- While praying, when a person recites:
“Guide us to the Straight Path.”

(Surah Al-Fatiha, Verse: 5)

It reminds him of his total dependence on his Creator for everything.

- It is the best way to seek Allah’s help and support.
- Congregational Prayers promote brotherhood and equality as all the believers, while following the same *Imam*, stand and bow down together before their Lord, in perfect harmony and with utmost humility. Thus, congregational Prayers remind them that despite the difference in their social status, they are all equal before Allah the Almighty.
- Prayer (*Salah*) eradicates the sins committed in the past. It also saves the believer from committing sins anymore.

- Prayer (*Salah*) also promotes physical and spiritual cleanliness, as a person who prays regularly five times a day not only keeps his body clean by doing *Wuzu* before the *Salah*, he also stays away from indecent and shameful thoughts.

Q.3 Give a detailed account of how Muslims prepare for Prayer (*Salah*).

Ans: **Conditions for Offering Prayer**

Prayer (*Salah*) whether obligatory (*Farz*) or supererogatory (*Nafil*), requires preparation. Unless the following certain conditions are fulfilled, Allah the Almighty does not accept that Prayer.

1. Attaining Taharah

Before offering Prayer (*Salah*), the believer needs to purify himself by doing ablution (*Wuzu*) or in certain conditions, by taking a ceremonial bath (*Ghusl*). In case, water is not available then ritual purity can also be attained by doing dry ablution (*Tayammum*).

2. Satr

It is important that while we offer our Prayer, our dressing should be modest. There are certain conditions for observing Satr (covering of body) for performing Prayers. Men should be in their routine clothes that cover most of their body. A man's body, from the navel to his knees is considered his Satr, and it must be properly covered. It is also desirable that he should put on a cap on his head. Women are required to cover their whole body, except for their hands, feet and face. Their clothes should neither be too tight nor revealing.

3. Timings

According to the Holy Qur'an and Hadith, there are prescribed timings for the five daily Prayers. However, in certain conditions, the believers can perform Salat ul-Jama' (Combined Prayers), such as in case of bad weather, sickness like having a weak bladder, or when a person fears for his life, property or family. Thus, in certain circumstances, Zohar can be combined with Asr, and Maghrib can be combined with Isha. However, there are certain times when no Prayer should be offered.

4. Azaan

For the daily congregational Prayer whether it is held in a Masjid, in an office or anywhere else, it is compulsory to call out the Azaan and the Iqamah, before the commencement of each Prayer.

5. Place

It is essential that the area of offering Prayer is pure, clean and free of distractions.

6. Direction and Niyyat (Intention)

To begin with the Prayer, the believer stands in an upright position, facing the Qibla, i.e., following the direction of the Ka'aba, makes the Niyyat (intention) of the specific Prayer and proclaims Takbir-e-Tehreema.

Q.4 In your opinion, why are congregational Prayers considered to be beneficial to Muslim?

Ans: Congregational Prayer promotes unity, brotherhood, equality and discipline among Muslims. When the believers meet each other in a *Masjid* on daily basis, five time a day, a bond of fraternity is developed as they get to know about each other's problems and other issues, and extend their support. As they stand together, shoulder to shoulder in straight rows, they let go of the differences in their socio-economic status, and demonstrate that they are all equal before Allah the Almighty.

Congregational Prayers not only strengthen the communal bond among the believer, they are a sign of unity of the whole Muslim *Ummah*. Beginning with a small group of people offering a Prayer together, as the congregation gets bigger on Fridays, then for Eid Prayers and finally on the occasion of *Hajj*, the circle of influence also widens along with, and the Muslim *Ummah* emerges as the most powerful community among all the other nations.

Q.5 What are the benefits of private prayer, *Dua*?

Ans: **Dua (Private Prayer)**

Ever since man has been sent on earth, he has been taught to stay connected with his *Rabb*, Allah, through prayer, i.e., *Dua*. When Prophet Adam عليه السلام and Hawwa erred by eating the fruit of the forbidden tree and realised their mistake, they wanted to repent and seek forgiveness from Allah the Almighty. At that moment, Allah taught them how to invoke Him, by teaching them a *Dua*. The Holy Qur'an is replete with *Duas* that the Prophets عليهم السلام recited to invoke Allah the Almighty whenever they needed help and support. Our Holy Prophet صلى الله عليه وسلم Muhammad صلى الله عليه وسلم has also taught *Duas* for every need and solution.

By invoking Allah for our needs, or forgiveness of our sins, we prove that we depend upon Him and seek His guidance and protection. Whenever we invoke Allah and share our worries, our needs and regards with Him, we can feel His unfailing support, and this helps us overcome the distress, fear or dejection we have been experiencing. The faith that Allah is very close to us, and is responding to our *Duas*, saves us from negative thinking, and from taking wrong decisions.

In this regard, the Holy Prophet ﷺ is reported to have called *Dua*, 'the weapon of a believer', because it protects us from every kind of harm and distress. He ﷺ further stated:

"Nothing can avert the decree of Allah except supplication..."

(Tirmizi)

Allah is Absolute and Independent, and in no need of our praises or supplications. However, being His creation and His slaves, we need to glorify Him and invoke Him as we need His support, protection and guidance. Also because, this pleases Allah the most that we ask Him for His favours and bounties. The Holy Prophet ﷺ Muhammad ﷺ said: "Nothing is dearer to Allah than one's supplication to Him."

(Tirmizi, Ibn e-Majah)

Q.6 Explain the main differences between the regular Prayer (*Salah*) and the private prayer (*Dua*).

Prayer (<i>Salah</i>)	Private Prayer (<i>Dua</i>)
Prayer (<i>Salah</i>) is obligatory and enjoined upon the believers at fixed hours.	Allah has instructed us to ask Him for His help, and He can be invoked at any time.
It has to be offered in Arabic only.	We can supplicate in any language.
To offer <i>Salah</i> , one has to be in a state of <i>Wuzu</i> , and pray while facing the direction of <i>Qibla</i> .	It is not mandatory to be in a state of <i>Wuzu</i> , to supplicate. <i>Dua</i> can be recited in any state or position we are in. However, one must not supplicate while relieving himself.

<p>Prayer (<i>Salah</i>) consists of specific statements from the Holy Qur'an and Hadith, and a set of specific actions.</p>	<p>There are no pre-requisites for <i>Dua</i>, except that it should be done with utmost sincerity, humility and with the faith that Allah the Almighty is listening to our <i>Duas</i>.</p>
<p>Prayer (<i>Salah</i>) is a ritual of worship that is performed for the sake of Allah the Almighty only.</p>	<p>Likewise our <i>Duas</i> should be addressed only to Allah since He alone is able to respond to all our needs and desires. It is strictly forbidden in Islam that while supplicating before Allah, we invoke with the assistance of Prophets ﷺ, saints or angels etc. To beg anyone besides Allah, to grant any wish or to answer the prayer (<i>Dua</i>), is <i>Shirk</i>.</p>

Fear of Allah the Almighty

Page 32

Think
and

Answer

What difference does the fear and awe of Allah make in our lives?

Possible Answers:

1. When we have fear and awe of Allah the Almighty in our hearts, we will do good deeds and will become a true believer.
2. With the fear of Allah the Almighty, we will not commit sins.



Activity

Imagine that you are a group of students, studying abroad. Discuss and write down the situations when you have to choose between fear of the authority and fear of Allah, and what will you prefer to choose.

Note: Students will do this activity on their own. Teachers should encourage them to think and discuss their views.



Exercise

Q.1 What is the meaning of 'Fear of Allah'? When is it felt?

Ans: *Khashiyat* is an Arabic word meaning "fear" and *Khashiyat-e-Ilahi* means "Fear of Allah".

It is felt when a subject of Allah the Almighty, recognises Him as his Highest Master. In other words, man should strengthen this belief in his mind and heart that Allah is the Only One who runs and sustains the whole universe. All affairs of this world are ruled and commanded by Him alone. The Merciful, Beneficent Allah is the One who makes the impossible possible, Who solves all problems and eases all difficulties. Man is helpless and dependent on Him. All powers and praises are for Him, and man cannot dare to change His judgements and decisions or try to equal Him. When a person truly imagines the mighty grandeur and loftiness of Allah the Almighty, this awe and fear is born, and he realises that life and death, gain or loss, respect and disgrace, are all given only by Him. When Allah is pleased by the good deeds of a person, He showers countless blessings on him. But when His wrath is aroused, He is very severe in punishment. The Holy Qur'an says:
"And be careful of (your duty to) Allah; surely Allah is severe in requiting (evil)."

(Surah Al-Maidah, Verse: 2)

Q.2 Fear and awe of Allah are the signs of a true believer. Prove this with a worldly example.

Ans: A true believer is one who has the fear of Allah in his heart, and this is revealed by his actions which are aimed at pleasing the Almighty. We can gain an understanding of this from the following example. When a person begins to work for someone, his first priority is to find out what pleases his boss and what makes him upset. Once he knows this, his efforts are dedicated to shouldering the responsibility entrusted to him faithfully, and to the best of his ability, and to please his boss. At the same time, there is a lurking fear in his heart that he might not have done it exactly as his boss desires. As a result, he avoids doing anything which might annoy his boss. This is exactly the situation of a sincere believer.

Q.3 What is the difference between fear of the world and fear of Allah the Almighty?

Ans: There are 2 kinds of fear; one is the fear of the world, and the second is the fear of Allah the Almighty. They are the exact opposite of each other:

Fear of the World	Fear of Allah the Almighty
<ul style="list-style-type: none">● Makes a person weak and cowardly● Makes a person fear people● Makes a person care for the world and try to please it● Looks for worldly support in times of trouble● As a result he gets involved in equating others with Allah the Almighty● Starts behaving unjustly with others● Does not dare name wrong as evil due to fear of influential persons	<ul style="list-style-type: none">● Makes a person courageous and brave● Makes a person fear Allah the Almighty only● Makes a person care for Allah and His pleasure● Looks only towards Allah for help in all difficulties● Distances himself from the major sin of <i>Shirk</i> or equating others with Him● Loves justice due to the fear and awe of Allah● Fears neither his boss nor a king; speaks up for Justice

<ul style="list-style-type: none"> ● Neglects obligations and duties ● Forgets what is forbidden and what is permitted in Islam ● Forgets death and the Day of Reckoning 	<ul style="list-style-type: none"> ● Honestly fulfills all duties and obligations ● Looks for honest permitted means in all circumstances ● Remembers death and the Day of Judgement; keeps a check on his actions and deeds
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Q.4 What did the Holy Prophet ﷺ Muhammad ﷺ say about the one who weeps due to the fear of Allah?

Ans: The Holy Prophet ﷺ Muhammad ﷺ said:

“If a person weeps due to fear of the Almighty when he is all alone, he will enter Paradise.”

(Tirmizi)

Virtues of Belief in the Articles of Faith

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Think
and

Answer

What happens when a person does not believe in the *Arkanul Iman*?

Possible Answer:

When a person does not believe in the *Arkanul Iman*, it means he denies the existence of Allah the Almighty.



Exercise

Q.1 Define all the Articles of Faith (*Arkanul Iman*).

Ans: **Virtues of Belief in the Oneness of Allah (Tauhid)**

To believe in *Tauhid* means to have faith that there is no God except Allah the Almighty, and no one has the right to be worshipped, except Him. All the attributes of Lordship and Divinity belong to Him only. He is the Almighty, the All-Wise and nothing is beyond His capabilities. He is the one who decides all the matters, and all the commands are carried out according to His will.

Virtues of Belief in Angels

As Muslims, our belief is that Angels are the creation of Allah the Almighty. They have been created from *Noor* (light) and are thus, not visible to ordinary people. Unlike human beings and Jinns, angels are not endowed with free will. Allah the Almighty created them to serve Him, glorify Him, and carry out all His commands. Thus, they are absolutely obedient and follow whatever Allah instructs them to do.

Virtues of Belief in the Divine Books

Muslims believe that Allah the Almighty sent His guidance for mankind and *Jinns*, through all His Prophets ﷺ who were guided through the Divine Books. We also believe that all the Divine scriptures carried the same message, i.e., about the Oneness of Allah, His Lordship, about the accountability after resurrection, and the life in the Hereafter.

Virtues of Belief in the Prophets ﷺ

Muslims believe that the first man that Allah the Almighty sent on this earth was a Prophet (Adam ﷺ), and since then, He sent 124,000 Prophets ﷺ in order to guide humankind, to restrain them from committing *Shirk* and other sins, and to direct their worldly and religious affairs. We believe that all these Prophets ﷺ were human beings. They were chosen by Allah, and were extremely pious people who never lied, and were completely subservient to Allah. The basic message of all the Prophets ﷺ was the same, i.e.: “There is no god but Allah”.

Virtues of Belief in Resurrection and the Day of Judgement

As Muslims, it is our belief that our life in this world is temporary, and after we die, on the Day of Judgement, we will be resurrected, and will have to face the accountability regarding all our deeds and intentions. Since Allah the Almighty is Just and Wise, on the Day of Judgement, He will judge the human beings and the *Jinns* according to their deeds. Those whose deeds are virtuous shall be rewarded with an ever blissful life in the Paradise, and those who were vicious in their acts, and committed *Shirk*, shall be doomed to Hell, forever. Thus, it is important that we do good deeds, stay away from evil and worship and obey Allah the Almighty, the way our Holy Prophet ﷺ taught us to do.

Virtues of Belief in Predestination and Decree

It is Muslims’ belief that destiny of every creation has been decided by Allah, the All-Knowing and All-Wise, and written down in the Book of Decree, called *Lauh e Mahfuz* (the Preserved Tablet). Islam teaches us that whatever good or bad happens to us, Allah the Almighty has predestined everything. Thus, we must have firm belief that nothing in existence occurs or takes place except that Allah wills. However, it is very important to understand that a person’s good or bad action is not caused because it is written down in the Book of Decree. Whatever, good or bad we do in our life, we opt for it ourselves because Allah the Almighty has given us the freedom of choice for all our thoughts and actions. So if we want to earn His pleasure and to be among the dwellers of Paradise, it is our duty to use our freedom of choice wisely, and beg Allah for His guidance.

Q.2 How does the belief in the Oneness of Allah help one emerge as a strong Muslim?

Ans:

- *Tauhid* enables human beings to establish a direct link between them and Allah the Almighty.
- When a Muslim believes that Allah is the one and only God, Creator and Benefactor of the whole universe, he is saved from worshipping many false gods.
- Belief in *Tauhid* makes a person humble and modest, instead of being proud and arrogant, because he knows that he is a servant of Allah the Almighty.
- Submission to One Allah results in individual freedom and dignity and the believer never bows his head in homage to any of Allah's creations, nor does he beg before anyone else.
- He is not overawed by anyone's position, strength, wealth or status.
- He experiences peace and contentment in life, and keeps away from envy, greed and the temptations of resorting to unfair means of life.

Q.3 Write any three virtues of belief in Angels.

- Ans:
- A person who believes in the angels, testifies that Allah the Almighty communicated with His chosen people through His creation (the angels) and revealed His messages through them.
 - He feels grateful to Allah the Almighty for commanding the angels to serve us, protect us, and implore forgiveness for us from Him.
 - The fact that Allah made the angels prostrate before Prophet Adam عليه السلام, elevates our status as his progeny, and makes us feel responsible towards all our duties.

Q.4 How does the belief in Angels help us avoid sinful activities?

Ans: Kiraman Katibeen are the two 'Respected Recorders' who record every human being's words and deeds. This record will be presented before Allah the Almighty, on the Day of Judgement. The belief that the angels are recording our deeds, makes us careful regarding all our thoughts, words and actions.

Q.5 What was the message contained in all the Divine scriptures?

Ans: All the Divine scriptures carried the same message, i.e., about the Oneness of Allah, His Lordship, about the accountability after resurrection, and the life in the Hereafter.

Q.6 How does the belief in the Holy Qur'an help us face new challenges of life?

Ans: Belief in the Holy Qur'an makes a Muslim face new challenges confidently, and define new laws in the light of the Holy Qur'an.

Q.7 How does the belief in Prophets ﷺ make us feel grateful to Allah the Almighty?

Ans: When a person believes that certain people were chosen by Allah the Almighty as prophets for the guidance of their fellow beings, he feels truly grateful to Him for not leaving us on our own, and for maintaining the communication with us, through our own kind.

Q.8 How does the belief in Resurrection and the Day of Judgement affect our freedom of choice?

Ans: Belief in resurrection and the Day of Judgement makes a believer live his life constantly in fear of Allah. Since he is aware of the final accountability, he exercises his freedom of choice very carefully, regarding each and every decision of his life. Regarding all his actions and intentions, he stays within the limits of Islam, and avoids crossing them as he knows that Allah the Almighty will resurrect him on the Day of Judgement, and he will be accountable for all his deeds. As the believer knows that this world is a cultivating ground for the Hereafter, and after his resurrection, he will reap what he sows here, he is inclined towards doing good deeds only.

Q.9 How does the belief in Predestination and decree make a person patient and strong believer?

Ans: A person who believes in Predestination and Decree is always patient yet strong since he knows very well that whatever happens, is by the will of Allah.

The Rights of Fellow Beings

Page 42

Think
and

Answer

How can we protect the rights of non-Muslims living in our society?

Possible Answer:

By giving them freedom of worship according to their religion and celebrating their festivals and custom.

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Exercise

Q.1 What are the rights of orphans? Quote a hadith of the Holy Prophet ﷺ Muhammad ﷺ in your answer.

Ans: **The Rights of Orphans**

Orphans are those children whose one or both parents have passed away. These children should be looked after very well, because, if neglected, they tend to become prey to a very strong sense of deprivation and loss of self-respect. In pre-Islamic days, such orphans were treated very unjustly. Close relatives usurped their property, took possession of their wealth and deprived them of their rights. Allah has forbidden this very strictly, and has categorised these actions as major sins. He has commanded that their wealth and property of the orphans should be handed over to them when they attain the status of adulthood. It is the duty of their close relatives to treat orphans well, look after them properly, make arrangements for their education and upbringing so that they become good human beings. If the orphan is a girl, she should be married off to a good man.

The Holy Prophet ﷺ Muhammad ﷺ gave good tidings to the guardian of an orphan, saying he would be very close to him ﷺ in Paradise. He ﷺ said: "I and the guardian of the orphan will be like this in Paradise". And he joined his forefinger with his middle finger to indicate the extent of closeness."

(Ibn-e-Majah)

Q.2 What does the Holy Qur'an command us regarding widows?

Ans: When a husband passes away, the wife who is left alone, goes through the worst possible time as she has to face the difficulties and problems of life all by herself. Islam commands that such women should be treated well and with consideration. Widows were given the right to remarry if they so wished. It is commanded in the Holy Qur'an: "And those of you who die and leave wives behind, (make) a bequest in favour of their wives of maintenance for a year without turning (them) out, then if they themselves go away, there is no blame on you for what they do of lawful deeds by themselves, and Allah is Mighty, Wise."

(Surah Al-Baqarah, Verse: 240)

This verse proves that every man, before he dies, should make a will stating that one year's maintenance should be given to his wife and she should have the right to stay in the house as long as she wished. His relatives or his heirs should not deprive her of her rights and throw her out of the house. If she wishes to get married again and start a new life, she has every right to do so.

Q.3 What did the Holy Prophet ﷺ Muhammad ﷺ say regarding the rights of non-Muslims?

Ans: **The Rights of Non-Muslim Citizens**

Islam has not only protected the rights of Muslims, but instructed that non-Muslims too should be treated well. A Hadith of the Holy Prophet ﷺ Muhammad ﷺ says:

"A Muslim who treats a non-Muslim cruelly or usurps his rights, or burdens him beyond his capacity (such as in the demand for Jizya), or forcefully takes away something of his, then I will stand in the Court of Allah the Almighty against that Muslim in the case which will be sued; and I will stand there as the non-Muslim's lawyer."

Q.4 How can we fulfil the rights of travellers?

Ans: **The Rights of Travellers**

It is the right of a traveller that supplications be made by others to the Almighty, for a safe journey to his destination and a safe and sound return home. If, Allah forbid, he faces some problems, all his money is stolen or he is short of cash, he should be helped. Even the *Zakat* money

can be utilised for this purpose, as special instructions have been given in the Holy Qur'an while including the travellers among the recipients. Abu Saeed Khadri رضي الله عنه narrates that once when they were travelling together, the Holy Prophet صلى الله عليه وسلم Muhammad ﷺ said: "If a person has an extra means of conveyance, he should give it to a traveller who has none of his own, and if he has extra food, this too should be given to people who do not have any."

Q.5 What are the rights of citizens in Islam? What did the Holy Prophet صلى الله عليه وسلم Muhammad ﷺ say about the responsibilities of the ruler?

Ans: Mentioned below are the rights of citizens over their ruler:

1. Basic needs, such as food, education, health, clothes and housing should be easily available.
2. Livelihood should be provided in their own areas.
3. Protection of life, property and self-respect should be provided.
4. Establish regular funding for children, the aged and jobless people.
5. Justice for all is essential.

The importance of this responsibility of securing all the rights of citizens can be gauged from the following words of our beloved Prophet صلى الله عليه وسلم Muhammad ﷺ:

"If the person who has been made responsible for looking after the welfare of some people, does not take care of them, then he will never smell the fragrance of Paradise."

(Sahih Bukhari)

Q.6 What are the duties of citizens in Islam?

Ans: Along with enjoying their rights in a state, the believers are duty bound to exercise their duties as well. All Muslims are expected to be law abiding citizens. They must not only follow the rules set by Islam for the protection of others, but should also work for the common well being of Muslims as well as non-Muslims living in the state. It is the duty of all the believers to not only co-operate with fellow Muslim brothers regarding all matters of Faith (*Iman*) and goodness, but also try their best to give non-Muslims a positive view about Islam and the real trait of true Muslims. The believers are also expected to stay informed about the issues affecting their community and champion the rights of their *Ummah*, especially the

suffering Muslim nations. Regarding this obligation, the Holy Prophet ﷺ Muhammad ﷺ said:

“The believers are like a single man; if his eye is affected, he is affected, and if his head is affected, he is all affected.”

(Sahih Muslim)

Muslims are also duty bound to seek religious knowledge from reliable scholars regarding new problematic issues so that they could be dealt with, in the light of Holy Qur'an and Hadith. Muslims who live in non-Muslim countries are not only required to respect and obey federal, state and local laws, they should also maintain their identity by sticking to Islamic commands, as deviating from the tenets can cause an irreparable harm to the whole *Ummah*.

Hypocrisy

Page 45

Think
and

Answer

Do you think that by being hypocritical, one can have a long lasting friendship?

Possible Answer:

No!

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Activity

Note down the characteristics of a hypocrite after reading Surahs Al-Tauba and Al-Munafiqoon from *Tafseer*.

Characteristics of a Hypocrite

1. They are lazy in offering prayers and spend recklessly in the way of Allah the Almighty.
2. They used to make fun of the divine verses.
3. They used to hurt and harm Prophet ﷺ.
4. They swear by Allah the Almighty just to please the Prophet ﷺ.
5. They say blasphemous words in honor of the Prophet ﷺ and later turned away.
6. They enjoin what is evil and forbid what is good.
7. They used to make a pledge to Allah the Almighty that if He gives us wealth from His grace, then they will give charity, but be stingy when Allah the Almighty blesses them.
8. They make fun of Muslims who give charity.
9. They refrain from participating in Jihad.
10. Plotting against Muslims.



Exercise

Q.1 What is meant by hypocrisy and what is *Nifaq*?

Ans: Hypocrisy means "to say something which is not sincere, and not from the heart". A person who is insincere is called a hypocrite (*Munafiq*). There is a difference between what he says and actually does. In Islamic terminology, it is a person whose speech and actual feelings and thoughts are at variance with each other. A hypocrite declares he is a Muslim, but

has *Kufr* in the heart. In other words, he is not a true believer. This feeling of the heart and mind is called *Nifaq*.

Q.2 According to the hadith of the Holy Prophet ﷺ Muhammad ﷺ, what are the signs of a hypocrite?

Ans: The Holy Prophet ﷺ Muhammad ﷺ has described four typical signs of a hypocrite. He said:

1. He lies when he speaks.
2. Never fulfills promises.
3. Betrays trust .
4. Starts abusing during a fight.

Q.3 How can there be hypocrisy in relationships, business and worship? Write briefly.

Ans: **Hypocrisy in Relationships**

A person who is a member of any society, from any walk of life, has to deal with various kinds of people. There are relatives, strangers, acquaintances and friends. Whatever the relationship, it should be based on truth and sincerity. Any relationship based on selfish motives of gain can never last for long. If our relationship with any person is based on deceit and lies it is absolute hypocrisy. To nurture hatred in the heart and profess love in words, to talk ill, be envious, to have misunderstandings and then pretend to be friendly is also very hypocritical. One should avoid such negative feelings, so that mutual relations are pleasant and sincere.

Hypocrisy in Business

The first and primary principle of business is honesty. If a businessman or trader is honest, Allah the Almighty grants prosperity and he gains a good reputation. When one doubles the price of goods, hides the defects in the goods, lies about the qualities of the goods or sells sub-standard stuff, all this is hypocrisy in business. Allah has set a very strict punishment for such dishonest people. The Holy Prophet ﷺ Muhammad ﷺ has said about honest and fraudulent traders: "On the Day of Judgement, businessmen will be raised as evil, sinful persons; except for the ones who had good deeds and behaviour and practised honesty."

(Tirmizi)

Hypocrisy in Worship

Some people pray five times a day, fast regularly and even perform the *Hajj* every year; but their motive is not to please the Almighty, but to

prove to the world that they are good abstinent people. In the same way, some wealthy people like to show themselves as social workers. They distribute blankets, groceries, medicines and sewing machines to the poor and widows; and have their photographs in the newspapers. Their only aim is to become famous and nothing more. To do charitable work or worship just to impress people is sheer hypocrisy.

Q.4 What is the conduct and behaviour of a hypocrite?

Ans: **Conduct and Behaviour of the Hypocrites**

The character of these hypocrites can be observed by taking a look at their manners and etiquette as described below:

1. Always concerned about their own interests.
2. Avoid acting on the Commands of the Almighty.
3. For their own selfish interests, they keep communication lines open with both the nonbelievers and the Muslims.
4. They call the influential Muslims brothers and look down upon the poor Muslims.
5. They discuss in public the objections of the nonbelievers about Islam to influence weaker ones to give up the Faith.
6. Make lame excuses when they are given orders to go to war for Islam.

Q.5 What are the losses and damages a hypocrite has to suffer in the Hereafter?

Ans: The hypocrite thinks adopting this attitude would profit him, not realising that this gain would be only temporary. He does not understand that ultimately he will have to suffer heavy losses. People despise him. Because of his hypocrisy, he is exiled from Islam. After death, he will suffer the torture of the damned and in Eternity, he will face damnation in Hell without end.

Generosity and Sacrifice

Page 51

Think
and

Answer

How is the inordinate love for worldly wealth ended by acts of generosity?

Possible Answer:

When a generous person spends in the way of Allah the Almighty then He blesses his wealth and thus his heart is satisfied because Allah's grace is included in his wealth. In this way, the love of wealth ends in the heart.

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Activity

Write incidents from the lives of any two Companions رضي الله عنهم showing generosity.

1. Once there was a severe famine in Madinah Munawwara until all the wells dried up and people began to yearn for water. There was only one well owned by a Jew named Roma. He used to sell water at high prices. People had no option but to purchase water from him. Caliph Usman رضي الله عنه bought that well for 20 thousand *Dirhams* and dedicated it to Muslims.
2. Abu Talha Ansari رضي الله عنه, who was one of the wealthy Companions of Madinah Munawwara, when heard the following verse of the Holy Qur'an:
"You can never attain to piety unless you spend (in the cause of Allah) out of that which you like the most; and Allah surely knows well whatever you give away."

(Surah Aal-e-Imran, Verse: 92)

So, he went to the Holy Prophet صلى الله عليه وسلم Muhammad صلى الله عليه وسلم and said to him: "O Messenger صلى الله عليه وسلم of Allah! Bir Ha Garden is the most beloved to me. I give it as charity for the sake of Allah the Almighty." The Holy Prophet صلى الله عليه وسلم Muhammad صلى الله عليه وسلم said: "It is a very profitable property, so my opinion is that you should distribute it among your relatives." So, Abu Talha Ansari رضي الله عنه distributed it among his relatives.



Exercise

Q.1 What is generosity? What are the different ways of showing generosity?

Ans: When one donates or gives something for charity voluntarily, then it is said to be generosity. There are many ways of showing generosity. For example, help by giving money, or getting something for the needy or benefit others by using one's ability or skill.

Q.2 What has the Almighty said about liberal and generous people?

Ans: The Almighty says:

“And the likeness of those who spend their wealth in search of Allah’s pleasure, and for the strengthening of their souls, is as the likeness of a garden on a height, upon which heavy rain falls so it brings forth its fruit twofold but if heavy rain does not fall upon it, then light rain (is sufficient); and Allah sees what you do.”

(Surah Al-Baqarah, Verse: 265)

Q.3 Narrate an incident about the munificence and generosity of the Prophet ﷺ.

Ans: On one occasion the Holy Prophet ﷺ Muhammad ﷺ had six guineas with him ﷺ. He spent four and two were left over. Just because of these two guineas, he ﷺ could not sleep the whole night. His wife, Ayesha ﷺ said: “It is a simple matter, give them in alms in the morning.” He ﷺ answered: “O Humaira! (that was her title) who knows whether I will be alive in the morning.”

(Mishkat)

Q.4 How was the problem of the distribution of the property and wealth of the Banu Nazir solved?

Ans: In 4 Hijri, when the Jewish tribe of Banu Nazir had to leave Madinah Munawwara, the question of the distribution of their wealth and property arose. The Holy Prophet ﷺ Muhammad ﷺ invited the *Ansaar*, the common people as well as the leaders for consultations, and he ﷺ asked them for their advice. He ﷺ said that all property and wealth that the Banu Nazir had left behind should be distributed between *Ansaar* and *Muhajireen* and the *Muhajireen* should continue to work with *Ansaar*; Two of the *Ansaari* leaders, Saad bin Ibada ﷺ and Saad bin Maaz ﷺ

stood up and both suggested that the entire wealth and property be divided among their Makkan brothers and they may continue living in the houses of the *Ansaar*. All the *Ansaar* agreed unanimously and happily. When the Holy Prophet ﷺ Muhammad ﷺ saw their great spirit of generosity, he ﷺ felt elated and spontaneously supplicated to the Almighty for them.

Q.5 What is the difference between generosity and sacrifice?

Ans: The spirit of sacrifice is even greater than the spirit of generosity. The latter implies giving the surplus that is more than one's needs. Sacrifice, on the other hand, is giving away what one needs.

Q.6 What sacrifice did the cobbler of Damascus make? How did Allah bless him?

Ans: Ali bin Moufiq was a cobbler of Damascus and had desired to perform Hajj since thirty years, so he was collecting money by mending shoes. One day he needed some food so he asked his neighbour for it. The neighbour answered that it was forbidden for him to eat it. He asked him for the reason and he told Ali that they had been starving for seven days and so perforce they had cooked a dead animal. That was why it was forbidden for him. When Ali bin Moufiq heard this he was thunderstruck and thought to himself that his neighbour was driven to this extreme, that in his helplessness he had to cook the meat of a dead animal and he was quite unaware of this. Immediately he gave the money which he had saved up for Hajj to his neighbour. Appreciating the cobbler's spirit of sacrifice, Allah the Almighty not only gave him the reward of performing Hajj but also accepted the Hajj of the others as well.

Enjoin Good and Prohibit Evil

Page 54

Think
and

Answer

“Learned but not acting upon it” What does this mean?

Possible Answer:

This means that a person who has learned and gained knowledge and he himself is not following on his knowledge. He has so many flaws but keep on advising others to adopt good qualities.

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Exercise

Q.1 What is the difference between good and evil deeds?

Ans: Good deeds are those which a human being's instinct and conscience consider moral and honourable. When a person does something noble and good, he experiences a certain feeling of spiritual satisfaction. Whereas, wrong or immoral acts are those which are distasteful to his natural feelings and which make his conscience reproach and blame him.

Q.2 What has the Almighty commanded the Muslim *Ummah*? Quote from the Holy Qur'an and the hadith of the Holy Prophet ﷺ Muhammad ﷺ.

Ans: We are members of the Muslim (*Ummah*) which the Almighty has adjudged as the best. He says:

“You are the best of the nations raised up for (the benefit of) mankind; you enjoin what is right and forbid the wrong and believe in Allah.”

(Surah Aal-e-Imran, Verse: 110)

The Holy Prophet ﷺ Muhammad ﷺ said:

“I swear by that Being (Allah) who controls my life, you people must compulsorily continue to enjoin and encourage good, or very soon Allah will send such a severe torturous punishment, that even if you beseech Him, your supplications will not be accepted.”

(Tirmizi)

Q.3 What was the fault of the Bani Israel? What is the hadith of the Prophet ﷺ in this regard?

Ans: The tribe of Bani Israel was blessed with boundless bounties and greatness but because of their sinful deeds they were deprived of all their privileges. The reason was that besides introducing new-fangled ideas into the true religion, they never urged people to do righteous deeds, nor did they try to root out evil or stop wrongdoers from indulging in immoral acts; rather, they remained silent. About this drawback of the Bani Israel, the Holy Prophet ﷺ Muhammad ﷺ said: “The first weakness of theirs was that when a person saw someone doing something wrong, he did tell him so and even asked him to refrain from doing so; but the very next day he would be socialising, eating and drinking with him without any feelings of shame or guilt. On the other hand true and sincere faith would demand that he develop a dislike for this sinner and cut off relations with him. As a result, the Almighty created differences and enmity between them and they became deserving of His Wrath. I swear by Allah, you Muslims should definitely enjoin others to do good and forbid wrongdoing. Grasp the hand of the evildoer and restrain him, or else your fate will be the same.”

(Abu Dawood)

Q.4 What things should one keep in mind when urging people to do right and refrain from evil. Write briefly in point form.

Ans: Things one should keep in mind when urging people to do right and refrain from evil are as following:

- The most important principle for enjoining righteousness and forbidding wrongdoing is that one should first practise what one preaches and then instruct others to do it too; otherwise his preaching will be totally ineffective.
- The second most important thing to remember is that one should preach in a gentle and polite manner and tone.
- The third point to remember is that one should advise people at a convenient and expedient moment. It should not be hammered all the time; advice given too often and continuously, bores people.
- The final point to keep in mind is that this message, enjoining the right and forbidding wrongdoing should first start from one's own home. It must not be that one is giving religious instructions to others, when one's own family is far removed from these concepts. When one's near and dear ones act morally, then only can others be drawn towards the preacher.

Islam and Protection of Environment

Page 61



Work in small groups and make different Action Plans to protect the environment. Include steps such as:

- Use vegetable/fruit peels as fertilizer for your garden. Do not throw them away.
- Paste stickers near the water taps, 'Do not waste water'.

Note: Teachers should encourage students and help them to perform this activity.



What is ecosystem? How does the imbalance in the ecosystem affect life on earth?

Possible Answer:

An ecosystem is a complex community of living and non-living things interacting with each other in a specific area. It includes all the biotic (living) and abiotic (non-living) factors of an environment and their interactions with each other. Ecosystems can range from small ponds and forests to vast oceans and deserts.

When an ecosystem is balanced, all living organisms within it have their needs met and can thrive. However, when there is an imbalance in the ecosystem, it can have severe consequences for life on earth. For example:

1. **Loss of Biodiversity:** An imbalance in the ecosystem can lead to the loss of biodiversity, which can impact food webs and the balance of ecosystems.
2. **Water and Air Pollution:** Human activities such as industrialisation and improper waste disposal can lead to water and air pollution, harming the health of living organisms within the ecosystem.
3. **Climate Change:** Ecosystem imbalances can contribute to climate change, leading to rising temperatures, extreme weather conditions, and changes in rainfall patterns.
4. **Soil Degradation:** Soil degradation can occur due to deforestation, overgrazing, and unsustainable farming practices, which can impact the health of plants and animals living in the ecosystem.

5. **Disease Outbreaks:** An imbalance in the ecosystem can increase the spread of diseases, such as malaria, by altering the habitat of disease-carrying organisms.

In summary, an imbalance in the ecosystem can have far-reaching and detrimental impacts on the environment and all living organisms within it. Therefore, it is crucial to maintain a balanced ecosystem to ensure the survival of all species on earth.



Exercise

Q.1 Mention some Divine provisions that we are blessed with.

Ans: All the food and drinks, clean air, water flowing down in the rivers, the huge mountains, trees, birds, animals and insects, places of our dwelling are Divine provisions that Allah the Almighty has blessed us with.

Q.2 What are some of the reasons of environmental pollution?

Ans: Environmental pollution can be caused by various factors such as industrial activities, transportation, agricultural practices, improper waste disposal, deforestation, natural disasters, and human activities. Industrial processes can release harmful pollutants into the air, water, and soil. Transportation using fossil fuels can contribute to air pollution. Agricultural practices can lead to contamination of soil and water sources. Improper waste disposal can cause litter and hazardous waste contamination. Deforestation leads to an increase in atmospheric carbon dioxide levels, contributing to global warming. Natural disasters such as wildfires and floods can also cause pollution. Finally, human activities can also be a significant contributor to environmental pollution.

Q.3 What are some of the ways to keep our surroundings clean?

Ans: There are several ways to keep our surroundings clean, including:

1. **Proper Waste Disposal:** It is essential to dispose of waste properly. We should use trash cans, recycle bins, and compost bins for organic waste.
2. **Reduce, Reuse, and Recycle:** Reducing the amount of waste we generate by reusing and recycling can help to keep our surroundings clean.
3. **Regular Cleaning:** Regular cleaning of our homes, offices, and public spaces can help to keep them clean.

4. **Planting Trees:** Planting trees helps to improve air quality, reduce pollution, and beautify our surroundings.
5. **Avoiding Littering:** Littering should be avoided, and we should dispose of waste in proper receptacles.
6. **Using Environmentally Friendly Products:** We should use environmentally friendly products to reduce pollution.
7. **Conserving Water:** Conserving water is essential to keep our surroundings clean and reduce water pollution.
8. **Supporting Environmental Initiatives:** Supporting environmental initiatives and organizations can also help to keep our surroundings clean.

Q.4 What are some of the ways to save water?

Ans: Conserving water is crucial to ensure the sustainability of our water resources. Here are some ways to save water:

1. **Fix Leaks:** Leaks in pipes, taps, and toilets can waste a lot of water. Fixing them promptly can save a significant amount of water.
2. **Use Water-Efficient Appliances:** Install water-efficient appliances like low-flow showerheads, toilets, and faucets, which can save a considerable amount of water.
3. **Take Shorter Showers:** Taking shorter showers or installing a low-flow showerhead can reduce water consumption.
4. **Turn off Taps:** Turn off the tap while brushing teeth, washing hands, or shaving.
5. **Reuse Water:** Reuse water from washing vegetables, rice, or dishes for watering plants.
6. **Water Plants Efficiently:** Water plants in the early morning or evening when evaporation is low and use a watering can instead of a hose.
7. **Collect Rainwater:** Collect rainwater in a barrel and use it for watering plants or washing cars.
8. **Be Mindful of Water Usage:** Be mindful of water usage and avoid unnecessary wastage, such as running a dishwasher or washing machine for small loads.

By implementing these simple practices, we can reduce our water consumption and help conserve this valuable resource for future generations.

Q.5 Quote any two Ahadith regarding the protection of environment.

Ans: In an Hadith, he ﷺ warned us in these words.

“Do not take any living being as a target.”

(Sahih Bukhari)

The Holy Prophet ﷺ Muhammad ﷺ said:

“If one plants a tree, then whatever is eventually eaten from it, whether by humans or animals, counts for the planter as an act of charity.”

(Sahih Muslim)

Q.6 Comment on any five instructions given in Surah Al-Hujraat regarding dealing with fellow beings.

Ans: Surah Al-Hujraat contains various instructions regarding human conduct and social interactions. Here are five instructions regarding dealing with fellow beings:

1. **Respect and Honor Others:** This Surah instructs believers to avoid belittling, mocking, or insulting others. It emphasises the importance of treating others with respect and honor, regardless of their social status or race.
2. **Avoid Suspicion and Backbiting:** It warns believers against engaging in suspicion and backbiting. It instructs them to verify information before accepting it as truth and to avoid speaking ill of others behind their back.
3. **Resolve Conflicts Peacefully:** It encourages believers to resolve conflicts peacefully and avoid hostility and aggression. It emphasises the importance of forgiveness, mercy, and compassion in resolving disputes.
4. **Be Kind and Generous:** It also instructs believers to be kind, generous, and helpful towards others. It encourages them to show kindness and compassion to their fellow beings, especially those in need.
5. **Deal Justly and Fair:** This Surah instructs Muslims to be just and fair in their dealings with orphans, who are among the most vulnerable members of society. It also emphasises the importance of fulfilling commitments and keeping one's promises, as this is a trait that is highly valued in Islam.

Lessons from the Ahadith-e-Nabavi

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Exercise

Q.1 What are the different ways of participating in *Jihad*?

Ans: If anyone helps the missionaries who do this, with his wealth or goods, builds a religious school or library, writes articles on Islam or opposes the enemies of Islam with weapons, all these acts are considered as *Jihad*.

Q.2 How does *Hajj* bring a person closer to Allah the Almighty?

Ans: *Hajj* is one of the five Pillars of Islam and is an essential religious obligation for Muslims to perform at least once in their lifetime if they are physically and financially able. It is a journey of spiritual renewal, self-reflection, and closeness to Allah the Almighty. It provides an opportunity for Muslims to detach themselves from worldly distractions and focus entirely on their relationship with Allah the Almighty. The rituals performed in a *Hajj* serve as a reminder of the submission and obedience that is required by a Muslim towards Allah. The collective experience of millions of Muslims from different backgrounds and cultures, gathered in one place, also fosters a sense of unity and brotherhood among the Ummah. Overall, *Hajj* is a transformative experience that can bring a person closer to Allah the Almighty and provide a deeper understanding of the faith.

Q.3 Write a few sentences about the significance of *Salah*.

Ans: *Salah*, also known as Prayer, is the second Pillar of Islam and holds great significance for Muslims. We can gauge its significance that it is mentioned 700 times in the Holy Qur'an. It is such a significant worship that we will be inquired about it first on the day of Judgement. It provides an opportunity to establish a direct connection with Allah the Almighty to seek forgiveness for sins, seek guidance and blessings. It fosters the importance of discipline, punctuality and responsibility in our daily life. Through regular Prayers, a person can develop a strong sense of spirituality and gain a deeper understanding of his faith.

Q.4 How does the fasting in Ramadan refrain us from wrongdoings?

Ans: Fasting during Ramadan is an act of worship that helps us refrain from wrongdoings by teaching self-discipline, self-restraint, and mindfulness. When a person fasts, they abstain food and drink, which helps to become more aware of one's thoughts and actions. During fasting, we are encouraged to engage in acts of worship, such as prayer and reading the Holy Qur'an, to increase our spirituality and remind ourselves of our commitment to our faith. We offer more charitable deeds and do more charity to help mankind during Ramadan, which can also help us to focus on doing good and avoid wrongdoings. Fasting is observed to purify our body and soul, and to strengthen our relationship with Allah the Almighty. By doing so, we are better equipped to resist temptations and avoid wrongdoings, as we are focused on our spiritual journey and the commitment to our faith.

Q.5 What will happen if we see illegal things happening in the society, and do not try to stop them?

Ans: If a nation gets involved in something sinful, and an individual knowing full well that it is wrong, either abets the people or remains silent, tacitly agreeing, as it were, then he is an accomplice and cannot escape the consequences. The nation is ignorant of the fate that awaits them; but that person is aware that this is a wrong path and ignores it. He is then bound to get entangled in the consequences. The Holy Prophet ﷺ narrated the following parable to clarify such a situation. A camel falls into a well and a useless attempt is made to pull it out by its tail; naturally the camel cannot be tugged out, but certainly the one trying to get it out will also fall into it.

Q.6 What are the 4 signs of a hypocrite?

Ans: A person who breaks his word, speaks lies all the time, quarrels with people and abuses them and steals from what has been entrusted to him for safe-keeping, is not a Muslim but a hypocrite.

Q.7 Why have we been prohibited to visit the people who claim that they can read the future?

Ans: The Holy Prophet ﷺ has strictly prohibited meeting astrologers, palmists and mystics, who claim to know what is hidden

from us. Only Allah the Almighty has this knowledge. It is a sin to try and find out from the lines of the palms, or from the stars as to what will happen in future. It is forbidden to consult them because this knowledge belongs only to Allah. These clairvoyants are actually interfering and meddling in Allah the Almighty's sphere, so one should avoid this sin.

Q.8 What are the disadvantages of sleeping till late in the morning?

Ans: The day has been created for work and the night for rest. Waking up at dawn is not only good for health, but also Allah the Almighty sends each one's daily provisions with the angels at this time, but when they see the person sleeping they take back this blessing. The Almighty, seeing the lack of appreciation of His Bounty stops giving it. This is why our elders forbid us to sleep till late.

Q.9 What happens if we laugh too much, and at every trivial thing?

Ans: If we laugh too much, it deadens the heart; in other words, it makes the person insensitive. The one who laughs at every trivial thing does not care for others' feelings and hurts them. The second disadvantage is that such a person forgets death and his heart is involved in love for material, worldly things. Thus he forgets the Day of Judgement and gets preoccupied only with this world.

Noble Life of the Holy Prophet ﷺ, the Makkan Period

Page 99

Think and

Answer

Why did the nonbelievers turn back when they saw the spider's web and the bird's eggs at the entrance to the cave?

Possible Answer:

They thought that no one had passed through there, so they turned back.

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Activity

Discuss the events relating to the Prophet's ﷺ Muhammad ﷺ experiences in the two caves in your class.

Note: Let the students discuss this activity according to their understanding. Teacher must supervise them and allow each student to share their thoughts individually.



Exercise

Q.1 What do you know about the childhood of the Holy Prophet ﷺ Muhammad ﷺ?

Ans: The Holy Prophet ﷺ Muhammad ﷺ was born in Makkah Mukarrama in 570 C.E. He was the direct descendant of Prophet Ibrahim ﷺ and belonged to the tribe of Banu Hashim. His grandfather, Abdul Muttalib, was well-known in Makkah Mukarrama for being among the custodians of Ka'aba and for restoring the well of Zamzam. His father, Abdullah, the youngest son of Abdul Muttalib, died a few months before his birth.

Young ﷺ Muhammad ﷺ was first nursed by his mother, Amina and then by her father's slave, Umme Aiman ﷺ and later by Thuwaibah who was the slave of his uncle, Abu Lahab. In those days, Arabs would hand over their newborns to Bedouin wet nurses.

In keeping with this tradition, baby ﷺ Muhammad ﷺ was given in the charge of a Bedouin wet nurse, Halima Sadia ﷺ, who took him

over to her village in the desert and looked after him till he was four. Then, she returned him to his mother, Amina. When he turned six, Amina took him to Yasrib (Madinah Munawwara) to visit the grave of his father, Abdullah. While returning, she fell ill and died.

After the death of Amina, his grandfather, Abdul Muttalib took over the charge of upbringing of his grandson.

Two years later, when ﷺ Muhammad ﷺ turned eight, Abdul Muttalib also passed away. Thus, young ﷺ Muhammad ﷺ came under the patronage of his uncle, Abu Talib who not only gave him due love and affection, but later, proved to be a pillar of support throughout his life, and tried to protect him from the hostilities of the Quraish.

Since his childhood, ﷺ Muhammad ﷺ exhibited signs of piety and maturity. He was never involved in idol worshipping or other vices prevalent in that society. Allah the Almighty kept him safe from paganism and *Shirk*, and caused him to hate them all his life. He would not even lie or break any one's trust. It was due to his truthfulness and trustworthiness that as he grew older, people of Makkah Mukarrama started calling him *Al-Sadiq* and *Al-Amin*. He was praised for his outstanding character, morals and manners.

Q.2 What is *Hilf al-Fazool*?

Ans: As ﷺ Muhammad ﷺ turned fifteen, a tribal war broke out between the tribes of Quraish and Qays Ghilan. This war was termed as *Harb ul-Fijjar* (the sacrilegious war) as it started in Zil Qa'dah.

The fighting was so fierce that several people on both sides got killed. Being a member of Quraish, ﷺ Muhammad ﷺ also took part in this battle but his role was to pick up the arrows showered by the enemy tribe, and hand them over to his elders. However, his love for peace and justice was evident, when later, in the wake of *Harb ul-Fijjar*, a peace covenant known as *Hilf al-Fuzool*, was agreed upon, by the five clans of Quraish, and signed at the house of Abdullah bin Jad'an. This pact aimed at suppressing violence and injustice in the society, and restoring peace. As a result, *Harb ul-Fijjar* which was the deadliest proved to be the last in a series of battles that were fought in the previous three years.

Q.3 Write briefly about the marriage of ﷺ Muhammad ﷺ with Khadija رضي الله عنها.

Ans: As he turned twenty-five, ﷺ Muhammad ﷺ began trading on a small scale. He would carry the goods of other people and sell them for a certain

percentage of profit. Despite the trend of dishonesty in the society, he believed in honesty and fairplay.

Khadija رضي الله عنها, a wealthy businesswoman of Makkah Mukarrama used to hire men to carry her merchandise outside the country, on a profit-sharing basis. Khadija رضي الله عنها proposed that he should take her goods to Syria and trade with them, while she would pay him more than she paid others. So accompanied by her slave, Maisara, رضي الله عنه Muhammad ﷺ carried her good to Syria and returned with profit that amounted to double the worth of her original goods.

Khadija رضي الله عنها who herself was a woman of dignity and modesty, was so impressed with the integrity and intelligence of the رضي الله عنه Muhammad ﷺ that she proposed marriage. Khadija رضي الله عنها who herself was a woman of dignity and modesty, was so was a determined and intelligent lady. She proved to be an ideal wife who always stood by his side with faith and great fortitude.

Thus, this marriage brought significant changes in his life. His financial worries were over, and Allah blessed the couple with six children, Qasim رضي الله عنه, Zainab رضي الله عنها, Ruqayya رضي الله عنها, Umme Kulsoom رضي الله عنها, Fatima رضي الله عنها and Abdullah رضي الله عنه.

Q.4 Give an account of the Holy Prophet's رضي الله عنه Muhammad ﷺ first experience of receiving revelation. State the translation of first five verses of Surah Al-Alaq.

Ans: It was not unusual in Arabia that for the sake of mental peace and meditation, the pious and thoughtful people would retreat to caves each year for some time.

For this, رضي الله عنه Muhammad ﷺ began to seek refuge in a cave named Hira which was two miles away from Makkah Mukarrama, atop Mount Al-Noor (*Jabl-e-Noor*). He would usually spend weeks, even a month there, devoting his time in meditating, pondering over the prevailing conditions of people around him.

On one of the odd nights of Ramadan in 610 C.E., as رضي الله عنه Muhammad ﷺ was meditating in the cave, he had one of the most unusual experiences of his life. A being (Angel Jibraeel عليه السلام) appeared in human form and said in a commanding voice, "Read!" Startled by this sudden and strange intrusion, رضي الله عنه Muhammad ﷺ said, "I cannot read!" as he was unlettered (*Ummi*), and did not know how to read or write. As later described by the Holy Prophet رضي الله عنه Muhammad ﷺ himself:

“There upon, the Angel embraced me so tightly that I could bear no more. Then he let me go and repeated the order, ‘Read!’ I again replied, ‘I cannot read!’ He squeezed me a second time until I could bear it no more. Then he let me go and ordered again, ‘Read!’ . As I said: ‘I cannot read!’ the Angel pressed me so hard that I could not endure it any longer.”
Then he released me and said:

“Read! In the name of your Lord, Who created. Created man from a clot (a piece of thick coagulated blood). Read! And your Lord is the Most Generous. He who taught (the writing) by the pen. Taught man that which he knew not.”

(Surah Al-Alaq, Verses: 1-5)

These five verses of Surah Al-Alaq were the first revelation of the Holy Qur’an on Holy Prophet ﷺ Muhammad ﷺ as Allah had chosen him as His last and final Messenger. As soon as ﷺ Muhammad ﷺ repeated the verses, Angel Jibrael ﷺ disappeared, leaving him in a daze.

Q.5 Enlist the names of the Earliest Believers of Islam.

Ans: All those who accepted Islam in those first few years are known as the ‘Earliest’ Believers, and they include:

1. Khadija bint-e-Khuwaylid ﷺ
2. Abu Bakr bin Abu Qahafa ﷺ
3. Zaid bin Harisa ﷺ
4. Usman bin Affan ﷺ
5. Zubair bin Awwam ﷺ
6. Ammar bin Yasir ﷺ
7. Yasir ﷺ (Ammar’s ﷺ father)
8. Sumaiyyah ﷺ (Ammar’s ﷺ mother)
9. Sa’ad bin Abi Waqqas ﷺ
10. Ali bin Abu Talib ﷺ
11. Abdullah bin Masood ﷺ
12. Talha bin Ubaidullah ﷺ
13. Bilal bin Rabah ﷺ
14. Abu Ubaidah bin Al-Jarrah ﷺ
15. Abu Salmah bin Abd-Al-Asad ﷺ
16. Al-Arqam bin Abi Al-Arqam ﷺ
17. Usman bin Mazoun ﷺ
18. Ubaidah bin Al-Haris ﷺ
19. Fatima bint-e-Al Khattab ﷺ (sister of Caliph Umar ﷺ)
20. Sa’eed bin Zaid ﷺ (husband of Fatima bint-e-Al Khattab ﷺ)

Q.6 What did the ﷺ Muhammad ﷺ face upon preaching Islam to the near-kindred?

Ans: In the third year of prophethood, Allah commanded the Holy Prophet ﷺ Muhammad ﷺ:

“And warn your tribe (O Muhammad ﷺ) of near kindred.”

(Surah Ash-Shu'ara, Verse: 214)

On receiving this order, he invited 40-45 men of Banu Hashim and Banu Muttalib, including his uncles, Abu Lahab and Abu Talib.

After praising and glorifying Allah, Holy Prophet ﷺ Muhammad ﷺ announced that he had been selected by the Almighty as His Final Messenger, and warned his tribesmen about the chastisement that would be meted out to those who did not believe in worshipping one and only god, Allah. On hearing this, Abu Lahab who had already been skeptical of him, warned the gathering that unless they stopped Holy Prophet ﷺ Muhammad ﷺ from his preachings, the whole Arabia would rise in protest and the lives of members of Quraish would be in danger. While the Holy Prophet ﷺ Muhammad ﷺ kept quiet, Abu Talib reassured him of his support in these words:

“Do what you have been ordered to do. By Allah, I will always defend you though I prefer not to renounce the religion followed by Abdul Muttalib.”

Q.7 Why did the Quraish feel the need to reject the Prophet's ﷺ message?

Ans: After ﷺ Muhammad's ﷺ proclamations, the pagans of Makkah Mukarrama, especially the Quraish were not willing to accept him as the Messenger of Allah. They considered Islam, a rival religion which had come to stamp out the religion of their forefathers, and was emerging as a threat to their supremacy over all Arabs.

Q.8 Explain the event of migration to Abyssinia in your own words.

Ans: **Migration to Abyssinia**

As the persecution by the Makkans intensified and the Muslims suffered badly at their hand, Allah hinted in a revelation that it was time they should migrate to other lands. King Ashma of Abyssinia, who held the title of Najashi (Negus), followed Christianity. He was a just and kind ruler, so Holy Prophet ﷺ Muhammad ﷺ advised his followers to migrate to Abyssinia, an African state in the south west of Arabia.

Hence the first group of 17 men and women quietly migrated in the darkness of the night, by a ship. After arriving in Abyssinia safely, they reached Aksum, the capital of Abyssinia, where they were greeted warmly, and were allowed to practice their Faith without any interference. As the migrants had found the peace and Holy freedom to follow the tenets of Islam in Abyssinia, the Prophet ﷺ Muhammad ﷺ allowed another group of 83 men and 19 women to migrate.

When the Quraish got to know about this migration they started treating the Muslims who were left behind in Makkah Mukarrama, with more brutality. They immediately sent their two men, Amr bin Al-Aas and Abdullah bin Abi Rabbiah as their envoys, to Abyssinia. They were told to carry valuable gifts for the king and request him to expel the Muslim emigrants on the pretext that they had abandoned the religion of their forefathers. On hearing their claim, the Negus said that he would first like to know what the Muslim emigrants had to say. Thus, he summoned them to his court and asked what they had to say in response to the claim of the Makkan envoys. At this, Jafar رضي الله عنه delivered a memorable speech before the Negus (Najashi). He told the King about their earlier practices of worshipping idols, committing sins and disgraceful acts. He further stated that how Allah raised a Prophet from among themselves who called us to worship only One God-ALLAH, and exerted us to give up idolatry and stone worship. He taught us to speak the truth, to have regard for kith and kin and to do good to our neighbours. He ordered us to offer prayer and pay the poor-due. He forbade adultery, telling lies, misappropriating the orphan's heritage and all other indecent things of that sort. He also taught us the Holy Qur'an. Jafar رضي الله عنه continued to say that when we believed in him and acted upon his teachings, our people subject us to torture, thinking that we might revert to idolatry. When their cruelties exceeded all bounds we took shelter in your country, desiring your protection, justice and peace in your midst.

On the one hand, this migration provided solace and comfort to the emigrants, on the other hand, Quraish double the opposition and persecution of the Muslims who were left behind in Makkah Mukarrama. However, the Muslims got more united and made the Makkans realise that no matter what the circumstances would be, they were sincere with their religion, Islam.

Q.9 How did the Prophet ﷺ Muhammad ﷺ treat the non-Muslims during his preaching of Islam? State any two events to describe.

Ans: 1. The Holy Prophet ﷺ Muhammad ﷺ used to pass through a street every day. There was an old pagan woman's house. She used to throw trash at him to annoy him but he never said a single word to her. She used to do it daily. One day she didn't throw trash. Seeing her absence, the Holy Prophet ﷺ Muhammad ﷺ went to her house to ask about her well-being. She got scared when she saw him at home. But when she knew the purpose of his arrival, she got so embarrassed and accepted Islam.

2. A pagan planned to test the hospitality of the Holy Prophet ﷺ Muhammad ﷺ so he went to him and asked for a night stay as he showed himself as a traveller. The Holy Prophet ﷺ Muhammad ﷺ welcomed him warmly and served him with goat milk. The pagan asked for more. The Holy Prophet ﷺ Muhammad ﷺ served him with milk again. The pagan kept asking for milk, and the Holy Prophet ﷺ Muhammad ﷺ kept serving him without getting annoyed. The pagan drank the milk of eight goats which made his stomach upset. Out of shame, he left quietly without saying anything but in the middle of the way, he thought he should apologise. He turned back and saw that the Holy Prophet ﷺ Muhammad ﷺ was cleaning the room. He became even more embarrassed and apologised. The Holy Prophet ﷺ Muhammad ﷺ forgave him. Through his generous action, the pagan embraced Islam.

Q.10 Write briefly about the conversion of Caliph Umar ﷺ to Islam.

Ans: Caliph Umar bin Khattab ﷺ accepted Islam in an interesting situation. One day, he set out, holding a sword in his hand, with the intention to kill Prophet ﷺ Muhammad ﷺ. On his way, he met Nuaim bin Abdullah who told him to better take care of his own relatives first, as his sister Fatima ﷺ and her husband have also embraced Islam. He immediately headed towards his sister's house. On reaching there, he heard his sister and her husband reciting the verses of the Holy Qur'an. His sister, Fatima ﷺ hurriedly hid the sheets on which the verses of Qur'an were inscribed. Umar felt so outraged that he started beating his brother in law. On seeing that, Fatima ﷺ came in between, to defend

her husband. Caliph Umar رضي الله عنه beat her as well, but on seeing her face bleed, he stopped. After pausing for a while, he asked if they had renounced their faith. Fatima رضي الله عنها declared solemnly and recited the *Kalima*. Overcoming his anger, Caliph Umar رضي الله عنه asked her to show what she was reading from. His sister told him to go and wash himself, first, as only the pure and clean can touch that scripture. After he had cleaned himself, Fatima رضي الله عنها handed him the parchment on which the verses of Surah TaHa were written. As Caliph Umar رضي الله عنه read the verse, his feelings changed, and he felt so much in awe of it that all he could utter was, "Where can I find Muhammad?" Soon afterwards, he was standing before the Holy Prophet صلى الله عليه وسلم in *Dar ul-Arqam*, and uttering the *Kalima*. All the Companions رضي الله عنهم present at the spot felt so overjoyed that they loudly chanted, *Allahu Akbar!*

Q.11 When and how did the boycott ended?

Ans: Three years passed and in that time, the news of boycott reached tribes throughout Arabia and many people sympathized with the Muslims. Finally, Allah softened the hearts of some noble people of Quraish. They realised the agony of the refugees and stood up to speak on their. Meanwhile, Abu Talib also came and informed Quraish that Prophet صلى الله عليه وسلم Muhammad صلى الله عليه وسلم had received a revelation according to which the parchment, on which the clauses of the boycott pact were written, had been destroyed by Allah. When they went inside the Ka'aba, they were amazed to see that the whole parchment had been eaten up by the termites except for the part where it was written, '*Bismika Allahumma,*' (In your name, O Allah). Seeing it as a sign of warning from Allah, the Quraish had no choice but to lift the ban. Thus, after a stifling siege of three years, the boycott finally ended, and the refugees were able to return to their homes.

Q.12 Why the tenth year of Prophethood known as the *Aam ul-Huzn*? Explain.

Ans: The harsh conditions during the exile had affected old Abu Talib and Khadijah رضي الله عنها so much that they both fell ill, and only a few months later, they both passed away. The death of these two supporters grieved him صلى الله عليه وسلم so much that he termed that year *Aam ul-Huzn* or the 'Year of Grief'.

Q.13 Give a detailed account of the events of the Prophet's ﷺ night journey and ascension (Al Isra wal Mi'raaj).

Ans: Allah the Almighty elevated the status of ﷺ by inviting him over to the Heaven. It so happened that during the tenth year of prophethood, one night, in *Rajab*, when ﷺ was sleeping inside the *Hateem*, Angel Jibraeel عليه السلام descended on the Ka'aba with *Burraq*, a heavenly, winged animal, whose one stride could take the rider to the farthest horizon.

Angel Jibraeel عليه السلام woke the Holy Prophet ﷺ up, and he was taken to *Bait ul-Muqdas*, in Jerusalem. On reaching there, he ﷺ tied the rope of the animal to the gate. As he ﷺ entered the sacred *Masjid*, he found all the previous Prophets عليه السلام waiting for him. He led them in Prayer (*Salah*). After the Prayer, Angel Jibraeel عليه السلام presented two vessels before him, one of wine and the other of milk. Prophet ﷺ chose to drink milk. After that, the journey of *Mi'raaj* began, and the Holy Prophet ﷺ was taken to the levels of Heaven, one by one, where he met different Prophets عليه السلام of Allah. During his heavenly ascension, ﷺ met Prophet Adam عليه السلام, Prophet Yahya عليه السلام, Prophet Isa عليه السلام, Prophet Yusuf عليه السلام, Prophet Idrees عليه السلام, Prophet Haroon عليه السلام, Prophet Musa عليه السلام and Prophet Ibarahim عليه السلام respectively, on each level of the Heaven. They all greeted him with *Assalamu Alaikum*, and testified that he ﷺ was the Prophet of Allah. Then the Prophet ﷺ was shown the Heaven and Hell, and how the dwellers were treated there. Finally, Prophet ﷺ was brought in the presence of Allah the Almighty where he ﷺ directly spoke to Him. It was here that Allah ordained fifty daily prayers for the Holy Prophet ﷺ and his *Ummah*. While he was being taken back by Angel Jibraeel عليه السلام, Prophet Musa عليه السلام stopped the Prophet ﷺ, and asked him to go back and request the Almighty to reduce the number of daily Prayers as it would be very hard for his *Ummah* to follow the routine. Thus, on the Holy Prophet's ﷺ request, Allah reduced the number of Prayers from fifty to five times a day. As the Holy Prophet ﷺ returned to Makkah Mukarrama before dawn, and told about his miraculous journey of Al Isra wal Mi'raaj to the people, they started making fun of him. To prove to the Muslims that he ﷺ was lying, some of the people who had visited Jerusalem, asked him questions and told him to describe before others how *Bait ul-Muqdas* looked liked. Thus he answered all their questions and very

precisely, described how the *Bait ul-Muqdas* looked like. Although it surprised the Makkans, they did not believe in him, and went on making fun of what he said.

The pagans mocked at him by saying, "We need a month to get there, and you are claiming to have done all this in one night?" On the other hand, Caliph Abu Bakr رضي الله عنه instantly believed in what the Holy Prophet صلى الله عليه وسلم Muhammad صلى الله عليه وسلم told, and thus he earned the title of *Siddique* i.e., the Testifier of the Truth.

The miraculous journey of Al-Isra wal Mi'raaj was to assure the Holy Prophet صلى الله عليه وسلم Muhammad صلى الله عليه وسلم that from then onwards, things were going to be in favour of Muslims. Through this journey, he صلى الله عليه وسلم progressed spiritually, as he ascended the Heavens, and spoke to Allah the Almighty directly.

Q.14 Explain the importance of the Pledges of Aqabah.

Ans: The first pledge was a turning point in the history of Islam, as the time had come when the religion of Allah the Almighty started spreading beyond the boundaries of Makkah Mukarrama. Yasrib was to emerge as the first Islamic state, and the Holy Prophet صلى الله عليه وسلم Muhammad صلى الله عليه وسلم was to assume the position as the Head of this state. Thus, the second pledge of Aqaba was the beginning of an era that opened new vistas for the Muslims. The Muslims of Yasrib (Madinah Munawwara) not only kept all their promises, they proved to be staunch supporters of the Holy Prophet صلى الله عليه وسلم Muhammad صلى الله عليه وسلم and all the Makkan Muslims. After these two pledges all the Makkan Muslims who migrated to Yasrib, found it a haven for themselves and their families.

Q.15 Trace the events that led up to the Holy Prophet's صلى الله عليه وسلم migration.

Ans: When the Quraish got to know about the emigration of Muslims to Yasrib, they got alarmed as they could see Islam spreading fast beyond the realms of Makkah Mukarrama. Immediately a meeting was held at the council hall, called Darun Nadwah where it was decided that before Prophet صلى الله عليه وسلم Muhammad صلى الله عليه وسلم tried to leave Makkah Mukarrama, he should be killed. Meanwhile, Angel Jibraeel عليه السلام came and informed the Holy Prophet صلى الله عليه وسلم Muhammad صلى الله عليه وسلم about the assassination plan, and instructed him to leave Makkah Mukarrama that night. The Prophet صلى الله عليه وسلم Muhammad صلى الله عليه وسلم went to Caliph Abu Bakr's رضي الله عنه house and told him about

the plan of migration. While Caliph Abu Bakr ﷺ prepared two camels and sought the help of a guide, Abdullah bin Uraiqat, who was to lead their way to Yasrib, the Holy Prophet ﷺ went home and handed over all the things to Caliph Ali ﷺ that certain people had entrusted him with, and asked Caliph Ali ﷺ to follow him to Yasrib, after returning all the goods to their owners. The Holy Prophet ﷺ told him to sleep on his bed that night, while he left for Yasrib. As planned earlier, the Quraish posted some men around the Prophet ﷺ house to attack and kill him when he would come out before dawn, to go to the Ka'aba for his *Tahajjud* Prayer.

It was due to the Divine intervention, that despite the fact that the men were stalking for him, he went past the group and they could not see him.

The Holy Prophet ﷺ went to Caliph Abu Bakr's ﷺ house and the two immediately left, but instead of heading north, they went towards Mount Saur, and took refuge in a cave atop the mountain. For three days and three nights, while the Quraish desperately searched for the two every where. Search parties were dispatched in every direction and a reward of 100 camels was announced for the one who caught the Holy Prophet ﷺ alive or dead.

During their stay in the cave, Caliph Abu Bakr's ﷺ daughter, Asma ﷺ would bring food for them, while his son, Abdullah ﷺ would visit them at night and update them about the proceedings of the Makkans. During the day, Caliph Abu Bakr's ﷺ slave, Amir bin Fuhira ﷺ would graze the goats in that area so that Asma ﷺ and Abdullah's ﷺ footprints could not be traced by the Makkan search parties.

After spending three consecutive nights in the cave of Saur, they finally set out for Yasrib, on their camels along with their guide.

Instead of following a straight path, Abdullah took a zigzag route so as to avoid any encounter with the caravans passing by, and to dodge any pursuers. However, a Makkan Suraqa bin Malik, who had been out in search of the two, spotted them and started following them. However, despite coming close to the Holy Prophet ﷺ and Caliph Abu Bakr's ﷺ camels, his horse could not reach them, as Allah would make it stumble and fall down. This made Suraqa realise that he should not follow them, so he called out to the Holy Prophet ﷺ, and surrendered before him.

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