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# Chapter 01

## Lesson 01: Introduction to Holy Qur'an — Compilation and Preservation

**1. Meaning and Etymology of Qur'an:** The word “*Qur'an*” is derived from the Arabic root “Qara'a” (قرأ), which means to read or to recite. Therefore, *Qur'an* literally means “the recitation”. It is called *Qur'an* because it is meant to be recited with understanding and reflection. Allah Himself gave this name to His final revelation, which is a sign of its importance and its continuous recitation by believers. The Holy Qur'an is the last and final book of guidance revealed by Allah to the last Prophet, Hazrat Muhammad ﷺ, through the Angel Jibreel (Gabriel) over a period of 23 years. It is the complete code of life that provides guidance for every aspect of human life — spiritual, moral, social, legal, and political.

Allah says in the Qur'an: “*Indeed, this Qur'an guides to that which is most just and right.*” (Surah Al-Isra) Unlike previous scriptures which were altered or lost, the Qur'an is fully preserved in its original language — Arabic — without any change. This preservation is a divine promise from Allah:

“*Indeed, We have sent down the Reminder (the Qur'an), and surely We will guard it.*” (Surah Al-Hijr, 15:9) Thus, the Qur'an is not only a book of recitation but also a living miracle of Allah — memorized by millions and recited daily by Muslims around the world.

### **2. Compilation and Preservation of the Qur'an in the Prophetic and Caliphate Era**

**During the Life of the Prophet ﷺ:** The Holy Qur'an was revealed to the Prophet Muhammad ﷺ in parts (Ayahs or Surahs) over 23 years, according to different situations and needs. Each time revelation came, the Prophet ﷺ would memorize it and then recite it to his companions (Sahabah). Many of them would memorize the verses immediately. In addition to memorization, the Prophet ﷺ also arranged for the verses to be written down. He had a number of scribes (writers), including Zaid bin Thabit (رضي الله عنه), Ubayy bin Ka'b (رضي الله عنه), Ali bin Abi Talib (رضي الله عنه), and others. They wrote the revelations on materials available at that time — such as leaves, bones, stones, and leather.

The Prophet ﷺ himself would guide where each new verse should be placed within a Surah, and in which order the Surahs should appear. This ensured that the Qur'an was arranged according to divine instruction, not human choice. Thus, during the life of Prophet ﷺ:

- The Qur'an was completely revealed.
- It was memorized by many companions.
- It was written down, though not yet compiled into one single book.

**During the Caliphate of Abu Bakr (رضي الله عنه):** After the death of Prophet Muhammad ﷺ, a serious situation arose during the Battle of Yamamah (in 12 AH), when a large number of Huffaz (memorizers of the Qur'an) were martyred. Hazrat Umar (رضي الله عنه) feared that if this continued, parts of the Qur'an might be forgotten. Therefore, he suggested to Caliph Abu Bakr (رضي الله عنه) that the Qur'an should be compiled into a single manuscript for preservation.

At first, Abu Bakr (رضي الله عنه) hesitated, as the Prophet ﷺ had not done it during his life. But after realizing the importance and the danger of losing parts of the Qur'an, he agreed. He then appointed Zaid bin Thabit (رضي الله عنه), who was both a scribe of revelation and a Hafiz of the Qur'an, to lead this great task.

Hazrat Zaid collected the Qur'an from written materials and the memories of the companions, verifying each verse through strict cross-checking. The compiled copy was called the Mushaf, and it was kept with Abu Bakr (رضي الله عنه), later passed to Umar (رضي الله عنه), and then to Hazrat Hafsa (رضي الله عنها), the daughter of Umar.

**During the Caliphate of Uthman (رضي الله عنه):** As Islam spread to new lands, people of different regions began to recite the Qur'an in slightly different dialects of Arabic. To preserve unity in recitation, Caliph Uthman (رضي الله عنه) decided to prepare standardized copies of the Qur'an.

He asked a committee, again led by Zaid bin Thabit (رضي الله عنه), to prepare a master copy using the Mushaf kept with Hafsa (رضي الله عنها). Several authentic copies were made and sent to major cities like Makkah, Basra, Kufa, and Damascus. All other unofficial or differing copies were ordered to be destroyed to avoid

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confusion. This was a historic step that ensured the uniformity and accuracy of the Qur'an throughout the Muslim world. From that time until today, the Qur'an remains unchanged, word for word.

**3. Conclusion:** The compilation and preservation of the Holy Qur'an is one of the greatest achievements in human history. Unlike previous scriptures, the Qur'an has remained pure and unaltered for over 1400 years. Its preservation is not only due to human effort but also a divine guarantee from Allah Himself. From the time of revelation to the modern era, the Qur'an continues to be memorized, recited, and loved by millions. Its perfect preservation shows that the Qur'an is truly the Word of Allah, meant for the guidance of all humanity till the Day of Judgment.

### Multiple Choice Questions

No.	Question	A	B	C	D	Ans
1	The word Qur'an comes from the Arabic root meaning:	To write	To read	To speak	To listen	B
2	The Qur'an was revealed over how many years?	10	20	23	25	C
3	The Qur'an was revealed to Prophet Muhammad ﷺ through:	Angel Israfil	Angel Mikail	Angel Jibreel	Angel Malik	C
4	The Qur'an is revealed in which language?	Hebrew	Persian	Arabic	Syriac	C
5	The Qur'an is the final revelation of Allah to:	All Prophets	Prophet Musa	Prophet Isa	Muhammad ﷺ	D
6	The Prophet ﷺ had how many years of Prophethood?	10	13	23	25	C
7	The first person to compile the Qur'an in book form was:	Umar (R.A.)	Uthman (R.A.)	Abu Bakr (R.A.)	Ali (R.A.)	C
8	The Battle of Yamamah took place in:	10 AH	11 AH	12 AH	13 AH	C
9	The main reason for compilation after the Prophet's death was:	Spread of Islam	Loss of Huffaz	New dialects	Writing style	B
10	Who suggested to Abu Bakr to compile the Qur'an?	Ali (R.A.)	Umar (R.A.)	Uthman (R.A.)	Zaid (R.A.)	B
11	The person appointed to lead the compilation process was:	Ali	Bilal	Zaid bin Thabit	Abu Huraira	C
12	The first compiled copy of the Qur'an was called:	Mus'haf	Kitab	Wahi	Mushkil	A
13	The Mushaf was first kept with:	Hafsa (R.A.)	Fatima (R.A.)	Aisha (R.A.)	Zainab (R.A.)	A
14	Uthman (R.A.) prepared multiple copies to send to:	Small towns	Major cities	Villages	Schools	B
15	The main purpose of Uthman's compilation was:	Beautify the Qur'an	Preserve unity	Change writing style	Translate Qur'an	B
16	The Qur'an is preserved in which form today?	Translations	Recitation and writing	Only audio	Digital only	B
17	The promise of Qur'an's protection is in Surah:	Al-Baqarah	Al-Hijr	Al-Nas	Al-Fatiha	B
18	The Qur'an guides to what is:	Wrong	Best and right	Hard	Confusing	B
19	Who were the main scribes of revelation?	Poets	Scholars	Companions of Prophet ﷺ	Traders	C

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20	The preservation of the Qur'an is a:	Historical accident	Divine promise	Coincidence	Guess	B
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### Short Questions

1. What is the literal meaning of the word *Qur'an*?

**Answer:** The word *Qur'an* means *to read* or *to recite*.

2. How long did the revelation of the Qur'an continue?

**Answer:** It continued for 23 years.

3. Why was it necessary to compile the Qur'an after the Prophet's death?

**Answer:** Because many Huffaz were martyred in battles, and there was a fear that some parts might be lost.

4. Who led the task of compiling the Qur'an under Abu Bakr (R.A.)?

**Answer:** Zaid bin Thabit (R.A.) led the task.

5. Under whose caliphate were standardized copies of the Qur'an made?

**Answer:** Under the caliphate of Uthman (R.A.).

### Long Question

#### 1: Describe the meaning and importance of the Qur'an as the final revelation of Allah.

**Answer:** The word *Qur'an* comes from the Arabic root word "Qara'a", which means *to read* or *to recite*. Therefore, the Qur'an literally means "*the recitation*." It is called the Qur'an because it is meant to be recited repeatedly with understanding and reflection. It is the final book of Allah, revealed to Prophet Muhammad ﷺ through Angel Jibreel (Gabriel). The revelation continued for a period of 23 years, guiding mankind in every aspect of life — faith, worship, morality, law, and social dealings.

The Qur'an is not an ordinary book; it is a divine message that explains the difference between right and wrong, truth and falsehood. It contains complete guidance for human life and provides principles of justice, peace, mercy, and brotherhood. Allah says:

*"Indeed, this Qur'an guides to that which is most just and right."* (Surah Al-Isra, 17:9)

The Qur'an is unique because it is preserved exactly as it was revealed, without any addition or deletion. Allah Himself promised to protect it from change:

*"Indeed, We have sent down the Reminder (the Qur'an), and surely We will guard it."* (Surah Al-Hijr, 15:9)

This divine protection makes the Qur'an the only revealed book that remains pure and unchanged till today. It is also the greatest miracle of Prophet Muhammad ﷺ — a miracle not of sight, but of knowledge and words, unmatched in beauty and wisdom.

Muslims around the world recite it daily in prayers, memorize it completely, and follow its teachings in their lives. The Qur'an is therefore a living and eternal message, guiding humanity towards peace, success, and the pleasure of Allah. It is a complete code of life and the final source of guidance for all people until the Day of Judgment.

#### 2: Discuss in detail how the Qur'an was compiled and preserved during the time of Abu Bakr (R.A.) and Uthman (R.A.), and explain why it was necessary to do so.

**Answer:** The process of compiling and preserving the Qur'an is one of the greatest achievements in Islamic history. During the life of the Prophet Muhammad ﷺ, the Qur'an was revealed gradually in parts over 23 years. Whenever revelation came, the Prophet ﷺ would memorize it and also instruct his companions (Sahabah) to memorize and write it down. The Prophet ﷺ had a number of scribes of revelation, including Zaid bin Thabit (R.A.), Ubayy bin Ka'b (R.A.), and others, who wrote the verses on materials such as leaves, bones, and leather. The Prophet ﷺ personally guided them about the order of verses and Surahs, so that the Qur'an was perfectly arranged according to divine instruction.

After the Prophet ﷺ passed away, Islam spread rapidly, and Muslims had to face several wars. During the Battle of Yamamah (12 AH), a large number of Huffaz (those who had memorized the Qur'an) were martyred. Hazrat Umar (R.A.) became deeply concerned that if such losses continued, parts of the Qur'an could be forgotten. He went to the Caliph Abu Bakr (R.A.) and advised that the Qur'an should be collected and compiled into one book for preservation.

At first, Abu Bakr (R.A.) hesitated, fearing to do something the Prophet ﷺ had not done during his lifetime. But after realizing the seriousness of the matter, he agreed. He then appointed Zaid bin Thabit (R.A.), who

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was young, intelligent, and a trusted scribe of revelation, to lead the task. Zaid carefully collected the Qur'an from written pieces and from the memories of the companions. Each verse was verified and cross-checked by multiple witnesses to ensure absolute accuracy.

This compiled manuscript was called the Mushaf, and it was kept first with Abu Bakr (R.A.), then passed to Umar (R.A.), and later to Hafsa (R.A.), the daughter of Umar (R.A.). This was the first official compilation of the Qur'an.

Later, during the Caliphate of Uthman (R.A.), Islam had spread far beyond Arabia, and people in different regions were reciting the Qur'an in their own dialects. These small pronunciation differences began to cause confusion. To preserve the unity of Muslims and ensure uniform recitation, Uthman (R.A.) ordered Zaid bin Thabit (R.A.) and a committee to prepare standard copies from the original Mushaf kept with Hafsa (R.A.).

Several identical copies were prepared and sent to major Islamic centers like Makkah, Basra, Kufa, and Damascus, and all other differing copies were destroyed to avoid errors or disputes. This ensured that the Qur'an remained one, unchanged, and uniform throughout the Muslim world.

Through these careful steps, taken first by Abu Bakr (R.A.) and later by Uthman (R.A.), the Qur'an was preserved perfectly in both written and memorized forms. This preservation remains a living miracle of Islam, proving that Allah's promise — “We will guard it” — has been fulfilled. The Qur'an today is exactly the same as it was revealed more than 1400 years ago, word for word, letter for letter.

## **Lesson 02: Compilation and Preservation of Hadith (First Period: The Time of the Holy Prophet ﷺ and His Companions)**

### **1. Definition and Types of Hadith**

**Definition:** The word *Hadith* means “speech” or “report.” In Islamic terms, Hadith refers to the sayings, actions, approvals, and descriptions of the Holy Prophet Muhammad ﷺ. It is the second most important source of Islamic law after the Holy Qur'an. Hadith explains, clarifies, and gives practical examples of the teachings of the Qur'an.

#### **Types of Hadith:**

1. **Qawli (Sayings):** Words or statements spoken by the Prophet ﷺ.  
*Example:* “Actions are judged by intentions.” (Bukhari)
  2. **Fe'li (Actions):** The acts performed by the Prophet ﷺ that were seen and followed by his companions.  
*Example:* The Prophet's way of offering Salah.
  3. **Taqreeri (Approvals):** Actions of companions that the Prophet ﷺ saw or heard and approved of by remaining silent or showing satisfaction.
  4. **Qudsi:** Those commands that are issued by Allah, through Prophet SAW, and are not Quranic verses
- 2. Role of Hadith in Life:** Hadith plays a vital role in guiding Muslims in every aspect of life. The Qur'an gives general principles, while the Hadith provides detailed explanations.

- **Clarification of the Qur'an:** The Prophet ﷺ explained how to perform Salah, Zakat, Hajj, and fasting.
- **Practical Example:** The Prophet ﷺ was the living model of Islam. Allah says: “Indeed, in the Messenger of Allah (Muhammad) you have the best example.” (Surah Al-Ahzab 33:21)
- **Moral and Spiritual Guidance:** Hadith teaches good character, honesty, patience, and mercy.
- **Legal Foundation:** Islamic law (Shariah) is based on Qur'an and Hadith together.

Without Hadith, Muslims would not know the details of prayer, fasting, marriage, trade, or justice. Thus, Hadith is the key to living an Islamic life according to the Prophet's ﷺ example.

**3. Preservation of Hadith in Prophet's ﷺ Life:** During the lifetime of the Prophet ﷺ, the companions (Sahaba) paid great attention to his sayings and actions. They memorized them carefully and sometimes wrote them down.

**a. Oral Preservation:** The Arabs had strong memories. Many companions memorized Hadith word by word. The Prophet ﷺ encouraged them to remember and convey his teachings. He said:

“May Allah brighten the face of the one who hears my words, memorizes them, and conveys them to others.” (Tirmidhi)

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**b. Written Preservation:** Although the Qur'an was the main focus of writing, some companions also wrote Hadith with the Prophet's ﷺ permission.

- **Letters to Rulers:** The Prophet ﷺ sent letters to kings and rulers like Heraclius (Rome), Chosroes (Persia), and Najashi (Abyssinia). These letters contained his teachings, inviting them to Islam.
  - **Personal Writings:** Some companions had their own written notes of Hadith.
    - **Abdullah bin Amr bin al-As (RA)** used to write Hadith in a book called *As-Sahifah As-Sadiqah* with the Prophet's permission.
  - The Prophet ﷺ emphasized accuracy and warned against false reporting, saying: "Whoever intentionally lies about me should prepare his place in Hell." (Bukhari)
- This shows that even during the Prophet's life, Hadith was being preserved through both memory and writing.

**4. Preservation of Hadith in Sahaba's Life:** After the Prophet ﷺ passed away, the companions took great care to preserve his sayings and actions.

**a. Personal Collections:** Many companions had their own records and notebooks of Hadith. They would travel long distances to confirm one Hadith from another companion.

- **Abu Huraira (RA)** memorized thousands of Hadith and dedicated his life to teaching them.
- **Anas bin Malik (RA), Aisha (RA), Ibn Umar (RA), and Abdullah bin Abbas (RA)** also narrated and taught Hadith to their students.
- They avoided writing Qur'an and Hadith together to prevent confusion, but they kept Hadith notes separately.

**b. Verification and Caution:** The companions were extremely careful. They verified the chain of narrators before accepting a Hadith. They feared attributing anything false to the Prophet ﷺ.

**c. Teaching and Transmission:** Hadith was taught in gatherings, mosques, and personal circles. The companions' honesty and love for the Prophet ﷺ ensured the authenticity of Hadith for the next generations.

#### 5. Preservation of Hadith in the Taba'een Era

The generation after the companions, known as **Taba'een**, continued the great work of preserving Hadith.

**a. Caliph Umar bin Abdul Aziz (RA):** He was the first ruler who officially ordered the **compilation of Hadith** in written form around 100 AH. He instructed the scholars and governors to collect Hadith from the companions and Taba'een before they were forgotten.

**b. Imam Malik (RA):** Imam Malik compiled the famous book "**Al-Muwatta**", which contained both Hadith and sayings of companions. It was one of the earliest written collections of Hadith.

**c. Sihah-e-Sitta (The Six Authentic Books):** After Imam Malik, many scholars devoted their lives to collecting and verifying Hadith. The most famous collections are known as *Sihah-e-Sitta* (The Six Authentic Books):

1. Sahih al-Bukhari
2. Sahih Muslim
3. Sunan Abu Dawood
4. Sunan al-Tirmidhi
5. Sunan al-Nasa'i
6. Sunan Ibn Majah

### Multiple Choice Questions

No.	Question	A	B	C	D	Ans
1	The word Hadith literally means:	Writing	Speech	Law	Record	B
2	Hadith refers to:	Sayings and actions of companions	Sayings and actions of Prophet ﷺ	Sayings of rulers	Historical events	B
3	How many main types of Hadith are there?	Two	Three	Four	Five	C
4	Qawli Hadith means:	Prophet's sayings	Prophet's actions	Prophet's approvals	Prophet's qualities	A

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5	Fe'li Hadith refers to:	Prophet's sayings	Prophet's actions	Prophet's approvals	Prophet's teachings only	B
6	Who said, "Actions are judged by intentions"?	Abu Huraira	Muhammad ﷺ	Imam Bukhari	Umar bin Khattab	B
7	The Qur'an gives general principles, while Hadith gives:	Translation	Explanation	Punishment	Stories	B
8	The Prophet ﷺ encouraged companions to:	Memorize and convey Hadith	Keep Hadith secret	Change Hadith	Ignore Hadith	A
9	Who wrote As-Sahifah As-Sadiqah?	Abu Huraira	Ibn Umar	Abdullah bin Amr bin al-As	Anas bin Malik	C
10	The Prophet ﷺ sent letters to rulers to:	Collect Hadith	Invite them to Islam	Seek help	Trade	B
11	The companions avoided mixing Hadith with:	History	Qur'an	Fiqh	None	B
12	Abu Huraira (R.A.) is famous for:	Writing Qur'an	Narrating Hadith	Translating Qur'an	Writing poetry	B
13	Who ordered the official compilation of Hadith?	Imam Bukhari	Umar bin Abdul Aziz	Imam Malik	Imam Muslim	B
14	The book Al-Muwatta was compiled by:	Imam Shafi'i	Imam Malik	Imam Ahmad	Imam Bukhari	B
15	Sihah-e-Sitta means:	Six truthful people	Six authentic books	Six companions	Six rulers	B
16	The most authentic Hadith book is:	Sahih Bukhari	Sunan Abu Dawood	Al-Muwatta	Ibn Majah	A
17	Imam Bukhari belonged to:	Medina	Bukhara	Baghdad	Mecca	B
18	The Taba'een were:	Companions of the Prophet ﷺ	Students of companions	Later scholars	None of these	B
19	The Prophet ﷺ warned against:	Memorizing Hadith	Writing Hadith	Lying about him	Teaching Hadith	C
20	Hadith helps Muslims to:	Understand Prophet's ﷺ life	Ignore Qur'an	Change Islamic law	None of these	A

### Short Questions

#### 1. What is Hadith?

Hadith is the record of the sayings, actions, and approvals of Prophet Muhammad ﷺ, explaining and guiding Muslims in religious and moral matters.

#### 2. Name the four main types of Hadith.

Qawli (sayings), Fe'li (actions), Taqreeri (approvals), and Sifati (descriptions).

#### 3. Who wrote the first personal collection of Hadith?

Abdullah bin Amr bin al-As (RA) wrote *As-Sahifah As-Sadiqah* with the Prophet's permission.

#### 4. Who officially ordered the compilation of Hadith?

Caliph Umar bin Abdul Aziz (RA) ordered the first official compilation around 100 AH.

#### 5. What is Sihah-e-Sitta?

The six most authentic collections of Hadith compiled by famous scholars like Imam Bukhari, Muslim, Abu Dawood, Tirmidhi, Nasa'i, and Ibn Majah.

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## Long Questions

**Q1: Describe the preservation of Hadith during the life of the Prophet ﷺ.**

**Answer:** During the Prophet's ﷺ lifetime, Hadith was preserved both orally and in written form. The companions memorized his sayings and actions with deep love and accuracy. The Prophet ﷺ encouraged them, saying: "May Allah brighten the face of the one who hears my words, memorizes them, and conveys them." (Tirmidhi)

Some companions, like Abdullah bin Amr bin al-As (RA), wrote Hadith in *As-Sahifah As-Sadiqah* after obtaining permission from the Prophet ﷺ. The Prophet ﷺ also sent letters to rulers like Heraclius and Najashi, which contained his sayings and teachings. Moreover, the companions used to repeat and teach these Hadith in gatherings, ensuring their transmission to the next generation. The Prophet ﷺ also strictly forbade lying about him, which helped protect the authenticity of Hadith from the very beginning.

**Q2: Explain how the companions and Taba'een preserved Hadith after the Prophet ﷺ.**

**Answer:** After the Prophet ﷺ, the companions continued to preserve and spread Hadith with great responsibility. They memorized thousands of Hadith and also maintained written records. Companions like Abu Huraira, Aisha, Anas bin Malik, and Abdullah bin Abbas taught Hadith to students. They traveled long distances to confirm a single Hadith, ensuring accuracy.

In the Taba'een era, Caliph Umar bin Abdul Aziz (RA) ordered Hadith to be compiled officially. Imam Malik later collected Hadith in *Al-Muwatta*. Following them, great scholars like Imam Bukhari and Imam Muslim produced the most authentic compilations known as *Sihah-e-Sitta*. This careful and continuous effort by generations of Muslims ensured that the words and actions of the Prophet ﷺ were preserved in their original form for all time.

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## Lesson 03: Hadees e Nabvi

### 1

أَكْمَلُ الْمُؤْمِنِينَ إِيمَانًا أَحْسَنُهُمْ خُلُقًا، وَخَيْرُهُمْ خِيَارُهُمْ لِنِسَائِهِمْ

**Translation:** *The most complete believer in faith is the one with the best character, and the best among you are those who are best to their women (wives).*

**Connotation / Mafhoom:** The Hadith conveys that the perfection of Iman (faith) is directly linked to excellence in character. A believer's righteousness is not evaluated solely on formal acts of worship, but rather on the quality of conduct and moral dealings with others. The Hadith particularly emphasizes that true goodness and piety are reflected within the household, especially in how a man treats his wife. Kindness, patience, respect, and fairness toward one's spouse are indicators of strong faith and superior character.

**Explanation with Reference:** This Hadith highlights that good character (Husn-e-Akhlaq) forms the foundation of a believer's faith, and without it faith remains incomplete. The Prophet Muhammad ﷺ establishes that the best among the believers are those who exhibit exemplary manners in private life, where sincerity is tested most.

A person may appear pious in public, yet if he displays harshness, injustice, or disrespect at home, his claim to strong faith becomes weak. Hence, the standard of real excellence is moral behavior within the family, particularly toward one's wife, who is most deserving of compassion and honorable treatment.

Islam elevated the status of women, and the Prophet ﷺ demonstrated through his own example that gentleness and fairness toward wives are expressions of nobility and spiritual maturity. Therefore, abusive, insulting, or oppressive behavior contradicts the essence of Iman.

**Implementation in Real Life:** The Hadith can be practically applied in contemporary life through:

#### **1. Ethical Conduct**

- Using polite, respectful language instead of anger or harsh speech
- Showing patience and emotional self-control during disagreements
- Expressing appreciation and gratitude for the wife's efforts

#### **2. Responsibility and Support**

- Fulfilling emotional, financial, and social obligations fairly
- Sharing domestic responsibilities when needed
- Valuing opinions and involving spouse in decisions

#### **3. Positive Family Environment**

- Resolving conflicts respectfully and privately
- Avoiding humiliation, criticism, or abuse
- Providing care, affection, and moral support

**Conclusion:** This Hadith establishes that true religiosity is demonstrated through good manners, and the highest example of such manners is the treatment of one's wife. A man's real character is revealed at home, and the measure of complete faith is kindness within the family. Thus, to attain spiritual excellence, a believer must cultivate noble behavior, dignity, and respect in marital relationships.

### 2

مَنْ لَمْ يَرْحَمْ صَغِيرَنَا وَيَعْرِفْ حَقَّ كَبِيرِنَا فَلَيْسَ مِنَّا

**Translation:** *Whoever does not show mercy to our young ones and does not respect the rights of our elders is not from us.*

**Connotation / Mafhoom:** The Hadith emphasizes that compassion toward children and respect for elders are essential qualities of a true Muslim community. A believer who fails to show kindness to the younger generation and fails to honor the dignity and rights of seniors goes against the moral and social values taught by Islam. Such behavior contradicts the spirit of brotherhood and

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humanity, and therefore a person who lacks these attributes cannot be considered a follower of the Prophet Muhammad ﷺ in the true sense.

**Explanation with Reference:** This Hadith highlights two fundamental pillars of Islamic social ethics: mercy and respect. Islam encourages a balanced, caring society in which every individual is treated with consideration according to age and status. The Prophet ﷺ declared that the identity of an Islamic community is built on gentle treatment of children—through love, guidance, good upbringing, and protection—and on showing reverence to elders, through obedience, support, humility, and acknowledgment of their experience and wisdom. The phrase “فَلَيْسَ مِنَّا” (is not from us) does not mean exclusion from the religion, but rather indicates that such a person does not follow the moral character and teachings of the Prophet ﷺ. A society that lacks compassion and respect becomes spiritually weak and socially corrupt.

### Implementation in Real Life

#### 1. In dealing with younger people

- Speaking kindly and avoiding harshness or insults
- Supporting their education, growth, and emotional needs
- Offering guidance and correcting mistakes gently
- Protecting them from abuse, neglect, and humiliation

#### 2. In dealing with elders

- Greeting them with respect and offering them precedence
- Listening to their advice and valuing their experiences
- Caring for parents, grandparents, and elderly relatives
- Helping them physically, emotionally, and financially
- Avoiding arguments, disrespect, or raising one's voice

#### 3. In society

- Creating environments such as schools, mosques, and communities built on dignity and care
- Encouraging youth to serve elders and learn from them
- Establishing support systems for senior citizens

**Conclusion:** This Hadith teaches that a true Muslim society is built upon mercy and respect. The strength of a community lies in loving guidance toward children and honorable treatment of elders. Without these values, faith becomes hollow, and social ties weaken. Therefore, to live by the Sunnah of the Prophet ﷺ, every Muslim must cultivate compassion, humility, and service within the family and society.

### 3

أَيُّهَا النَّاسُ اتَّقُوا اللَّهَ وَاجْتَمِلُوا فِي الطَّلَبِ فَإِنَّ نَفْسًا لَنْ تَمُوتَ حَتَّى تَسْتَوْفِيَ رِزْقَهَا وَإِنْ أَبْطَأَ عَنْهَا فَاتَّقُوا اللَّهَ وَاجْتَمِلُوا فِي الطَّلَبِ خُذُوا مَا حَلَّ وَدَعُوا مَا حَرَّمَ

**Translation:** *O people! Fear Allah and seek your livelihood in a beautiful (lawful) way. For no soul will die until it receives its full provision, even if it comes slowly. So fear Allah and seek livelihood in a proper way; take what is lawful and leave what is unlawful.*

**Connotation / Mafhoom:** The Hadith emphasizes that earning a livelihood must always be pursued through lawful (halal) means while maintaining taqwa (fear and consciousness of Allah).

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Provision (rizq) is already decreed by Allah, and a person will receive it fully, regardless of time or circumstances. Therefore, rushing toward unlawful earnings out of fear of poverty or impatience is a sign of weak faith. A true believer remains content, patient, and honest, choosing halal over haram, even if the halal path appears slower or more difficult.

**Explanation with Reference:** This Hadith teaches two core principles of Islamic economic ethics:

**1. Absolute trust in the decree of Allah:** Rizq is predetermined and guaranteed by Allah. No one can increase or decrease it beyond what is written. Thus, anxiety, greed, and desperation must not drive a person toward forbidden sources of income.

**2. The moral obligation to earn lawfully:** The Prophet ﷺ commands that livelihood must be sought “بِأَجْمَلِ الطَّلَبِ” (in the most beautiful and dignified manner), which means with honesty, clarity, fairness, and purity. Cheating, bribery, fraud, interest, theft, deception, corruption, and exploitation all violate Islamic values. True believers prioritize obedience to Allah over worldly gains. The repetition of “اتَّقُوا اللَّهَ” emphasizes the necessity of taqwa, because without spiritual consciousness, economic pressures lead to moral decline.

Islam teaches that **barakah (blessing)** accompanies lawful earnings, while unlawful wealth brings spiritual harm, social misery, and accountability on the Day of Judgment.

### Implementation in Real Life

#### 1. In personal earning

- Selecting professions and business practices that are halal
- Refusing bribery, interest-based dealings, fraud, tax evasion, and deception
- Being fair in weights, measures, salaries, and contracts
- Delivering promised work with honesty and responsibility

#### 2. In workplace dealings

- Avoiding corruption and misuse of authority
- Treating employees and clients with justice
- Keeping transparent financial records
- Avoiding greed and impatience in business decisions

#### 3. In daily behavior

- Trusting that Allah will provide instead of panicking over delays
- Practicing patience when facing financial difficulty
- Contentment with what Allah has given
- Rejecting opportunities that compromise religious values

**Conclusion:** This Hadith clearly states that the path to lawful earning is a test of faith and character. Allah has guaranteed provision for every soul, therefore Muslims must avoid unlawful wealth and pursue livelihood honorably with taqwa and patience. A believer’s success is not measured by the abundance of wealth, but by its purity and blessing. Thus, Islam establishes an economic system based on honesty, trust, and responsibility, leading to spiritual peace and social integrity.

## 4

مَنْ أَحَبَّ أَنْ يُبَسِّطَ لَهُ فِي رِزْقِهِ وَيُتَسَّأَ لَهُ فِي أَثَرِهِ فَلْيَصِلْ رَحْمَهُ

**Translation:** “Whoever wishes that his provision be increased and his life be extended, let him maintain the ties of kinship.”

**Connotation / Mafhoom (مفهوم الحديث):** This Hadith emphasizes the great importance Islam places on maintaining family relations (Silah-Rahmi). It teaches that strengthening the bonds with relatives is not only a moral and social responsibility but also a means of attaining worldly benefits

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such as increased sustenance and blessings in one's lifespan. It indicates that Allah grants barakah (divine blessings) in the wealth and life of a person who cares for family ties and treats relatives with kindness, support, and respect.

**Detailed Explanation:** In this Hadith, the Holy Prophet (ﷺ) connects the act of maintaining kinship ties with two powerful outcomes:

1. **Increase in Sustenance (رزق میں برکت):** The Hadith does not merely refer to material increase but includes expansion in satisfaction, contentment, and lawful earnings. When a person shows love, compassion, and generosity towards family members, Allah increases his rizq in multiple ways — financial stability, peace at home, and success in life. One who helps relatives financially or emotionally receives Allah's help in return.

2. **Extension of Life (عمر میں برکت):** Scholars explain this in two forms:

- *Literal:* Allah may increase the actual duration of life.
- *Figurative:* The time given becomes more productive, meaningful, and full of divine blessings. A person who spreads kindness and unity leaves a positive legacy even after death.

This Hadith also reflects the Islamic principle that worship is not limited to rituals but includes social duties. A Muslim who strengthens family bonds becomes a source of mercy and harmony, which Allah greatly rewards.

**Implementation in Real Life (Application):** To apply this Hadith practically, one should:

- **Connect with relatives regularly:** Visit parents, siblings, uncles, aunts, cousins, and grandparents. Even a phone call or message counts.
- **Forgive and overlook disputes:** Ending conflicts and reconciling relations brings Allah's blessings.
- **Support relatives in times of need:** Financial assistance, emotional support, and moral help strengthen family unity.
- **Respect and obey parents:** This is the highest form of maintaining kinship.
- **Avoid jealousy, backbiting, and breaking ties:** Islam strongly condemns cutting family relationships.

**Example in Daily Life:** If two brothers are not speaking due to a misunderstanding, taking the initiative to reconcile, apologize, and restore the bond is implementing this Hadith. Similarly, supporting a struggling cousin with education fees or visiting sick relatives is *Silah-Rahmi*.

**Conclusion:** This Hadith teaches that the road to prosperity and a blessed life is not only through hard work and intelligence but also through kindness and maintaining family ties. A society where family relationships are strong becomes peaceful, united, and successful in the eyes of Allah.

## 5

عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الْكِبَائِرِ قَالَ " الشِّرْكُ بِاللَّهِ وَعُقُوقُ الْوَالِدَيْنِ وَقَتْلُ النَّفْسِ وَقَوْلُ الزُّورِ

**Translation:** The Prophet ﷺ said regarding the major sins: "Associating partners with Allah, disobeying parents, killing a soul unjustly, and giving false testimony."

**Connotation / Mafhoom:** This hadith emphasizes the most serious and destructive sins that deeply affect an individual's relationship with Allah and with society. The Prophet ﷺ highlights four actions that not only corrupt a person's faith but also damage the social and moral fabric of a community. These sins represent violations of the rights of Allah (حقوق الله) and the rights of people (حقوق العباد), showing that Islam gives equal importance to spiritual faith and social ethics.

**Detailed Explanation**

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**1. Shirk (Associating Partners with Allah):** Shirk is described as the gravest sin because it contradicts the foundation of Islam, which is Tawheed—the belief in the Oneness of Allah. Shirk removes a person from the path of guidance and makes all deeds meaningless. It reflects spiritual betrayal and disloyalty to the Creator who alone deserves worship. The severity of shirk is emphasized in the Qur'an where Allah states that it will not be forgiven if a person dies without repentance.

**2. Uqooq al-Walidayn (Disobedience to Parents):** Disrespecting or hurting parents is considered a major sin because after Allah, parents are the greatest means of human existence and care. Islam commands kindness, humility, service, and obedience to parents, except in matters where they demand disobedience to Allah. Mistreating parents destroys family structure, leads to social disharmony, and removes the blessings of Allah from one's life.

**3. Killing a Soul Unjustly:** Taking a life without a legitimate Islamic reason is regarded as one of the gravest social crimes. It destroys peace, creates fear, and damages humanity at its core. Human life is sacred, and Islam equates killing one innocent person with killing all of mankind. Such an act spreads hatred, revenge, and chaos in society.

**4. Qawl al-Zoor (False Testimony / Lying under Oath):** False testimony is destructive because it corrupts justice and supports oppression. A society that accepts lies cannot uphold fairness or trust. Giving false witness can ruin families, marriages, businesses, reputations, and can even take the life or property of an innocent person. It erodes morality and leads to widespread corruption.

#### Implementation in Real Life

- A Muslim must protect their faith from any form of shirk such as idol worship, belief in superstitions, reliance on fortune tellers, or attributing power equal to Allah to anyone or anything.
- Children and adults must show respect, humility, and obedience to parents, care for them in old age, listen without argument, and avoid harsh words or neglect.
- Individuals and communities must work to protect human life, reject violence, and support justice and peace rather than anger, hatred, or revenge.
- Every Muslim must speak truthfully, especially in courts, exams, businesses, relationships, and daily communication. One must refuse to support lies even for personal benefit and stand firmly for justice.

**Conclusion:** This hadith provides a practical foundation for building a morally strong and spiritually pure society. By avoiding these four major sins, a believer protects both faith and humanity. When implemented sincerely, this teaching creates peace, justice, unity, and the pleasure of Allah in both this world and the Hereafter.

#### 6

إِنَّ إِخْوَانَكُمْ حَوْلَكُمْ جَعَلَهُمُ اللَّهُ تَحْتَ أَيْدِيكُمْ، فَمَنْ كَانَ أَخُوهُ تَحْتَ يَدِهِ فَلْيُطْعِمْهُ مِمَّا يَأْكُلُ، وَلْيُلْبِسْهُ مِمَّا يَلْبَسُ، وَلَا تُكَلِّفُوهُمْ مَا يَغْلِبُهُمْ، فَإِنْ كَلَّفْتُمُوهُمْ مَا يَغْلِبُهُمْ فَأَعِينُوهُمْ

**Translation:** “Your servants are your brothers whom Allah has placed under your authority. So whoever has his brother under him, let him feed him from what he eats and clothe him from what he wears. Do not burden them with what is beyond their ability, and if you do burden them, then assist them.”

**Connotation/Mafhoom:** The hadith teaches that everyone under our authority—whether employees, workers, helpers, or domestic staff—are not inferior beings but equal human beings and spiritual brothers. Allah has temporarily entrusted them to us, and their rights must be

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honoured with dignity, kindness, and fairness. Authority is not a license for exploitation but a test of character.

**Detailed Explanation:** This hadith emphasizes the Islamic principle of social justice and human equality. The Prophet ﷺ reminds us that those who work for us are our *brothers*, sharing the same human status, and only circumstances have placed them under our supervision. Therefore, a Muslim must treat them with respect, compassion, and fairness.

The instruction “*let him feed him from what he eats and clothe him from what he wears*” signifies equality of basic human needs and rejects the culture of humiliation and class discrimination. It does not necessarily mean identical material items, but rather similar quality, dignity and humane treatment. The second part of the hadith, “*Do not burden them beyond their strength*”, indicates the principle of realistic expectations and humane workload. No supervisor, employer, or household head is allowed to impose tasks that exceed a person's ability. If a difficult task becomes unavoidable, the Prophet ﷺ instructs: “*assist them*”—meaning help them physically or provide additional support, encouragement, and tools. Thus, the hadith establishes the foundation for ethical labour conduct and human rights long before modern labour laws.

### Implementation in Real Life (Practical Application)

#### 1. In the Workplace

- Employers must provide fair salaries, safe working conditions, and better working hours.
- Workers should be given breaks, rest, and medical support when needed.
- Overworking employees just to increase profit is prohibited in Islam.
- If a job is difficult, employers should assist, provide extra manpower, or reduce workload.

#### 2. In Homes

- Domestic workers (maids, drivers, guards, cooks) should be treated like family, not slaves.
- They must be provided proper meals and clothing.
- They should not be humiliated, insulted, or physically abused.
- Giving them weekly breaks, medical care, and vacation is part of Islamic ethics.

#### 3. In Society

- Avoiding class discrimination and removing labels such as “low-class” or “servant”.
- Respecting people based on character, not financial status.
- Supporting labour rights and welfare programs is a real-life expression of this teaching.

#### 4. Personal Character Development

- Being humble even when in a position of power.
- Remembering that true honour in Islam is based on **piety (Taqwa)**, not wealth or rank.
- Practising empathy—treating others the way we wish to be treated.

**Conclusion:** This hadith clearly establishes that Islam is a religion of compassion, equality, and justice. Leadership is a responsibility, not superiority. True believers reflect the character of Prophet Muhammad ﷺ by treating people with dignity and kindness, especially those who depend on them. The real test of faith is not how we treat people above us, but how we treat people below us in power and wealth.

## 7

مَنْ أُفْتِيَ بِغَيْرِ عِلْمٍ كَانَ إِثْمُهُ عَلَى مَنْ أَفْتَاهُ وَمَنْ أَشَارَ عَلَى أَخِيهِ بِأَمْرٍ يَعْلمُ أَنَّ الرُّشْدَ فِي غَيْرِهِ فَقَدْ خَانَ

**Translation:** “Whoever is given a religious ruling (fatwa) without knowledge, the sin falls on the one who issued it. And whoever advises his brother in any matter, knowing that the correct guidance lies in something else, has betrayed him.”

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**Connotation / Mafhoom:** This hadith emphasizes the great responsibility of speaking and advising with knowledge and sincerity. It teaches that:

- Giving rulings, advice, or guidance while lacking proper knowledge is a major sin.
- Providing advice that is intentionally misleading is a form of betrayal and dishonesty.
- A Muslim must speak responsibly, ensuring that his words lead to benefit, not harm.

The underlying concept (mafhoom) is that truthfulness and sincerity are essential in religious and worldly guidance, and every individual is morally accountable for the consequences of their counsel.

**Detailed Explanation:** This hadith draws attention to the seriousness and accountability of issuing fatwas or giving guidance in any matter—religious, personal, social, or professional—without adequate knowledge. Islam prohibits speaking about Allah, His religion, or matters affecting people’s lives based on assumptions, guesswork, or personal desire.

The Prophet ﷺ clarifies that if an ignorant person gives a ruling and others act upon it and fall into sin or harm, the full responsibility lies upon the one who spoke without knowledge, not the one who acted upon it believing it to be true.

Similarly, advice must always be sincere (النصيحة) because misleading someone intentionally—knowing that the correct choice or direction is something else—constitutes khiyanah (betrayal). Betrayal is considered a major moral crime in Islam and contradicts the qualities of a true believer.

### **Implementation in Real Life**

#### **1. Religious Rulings & Teaching**

- People must avoid giving Islamic rulings without proper study or qualifications.
- If one does not know, the correct response is “Allah knows best” or “I am not sure; please ask a scholar.”
- Spreading incorrect religious views online, in gatherings, or through social media carries great responsibility.

#### **2. Advising in Personal Matters**

- When someone seeks advice about marriage, career, or conflict resolution, one must be honest and unbiased.
- Giving wrong advice out of jealousy or personal interest counts as betrayal, which harms relationships and destroys trust.

#### **3. Professional Guidance**

- Teachers, doctors, lawyers, and leaders must not speak beyond their knowledge, because their decisions impact lives.
- A doctor giving treatment without proper understanding or a lawyer intentionally misleading a client falls under this warning.

#### **4. Digital and Social Media Use**

- Sharing unverified Islamic content, fake news, or incorrect information without checking sources also falls under speaking without knowledge.

**Conclusion:** In conclusion, this hadith teaches the values of truthfulness, responsibility, and sincerity. It warns against the major sin of speaking without knowledge and highlights that misleading others knowingly is an act of betrayal. A true believer is one who protects others from harm through accurate guidance, honesty, and reliance on authentic knowledge. Therefore, implementing this teaching in daily life builds trust, strengthens relationships, and upholds the ethical standards of Islam.

**Translation:** *Modesty brings nothing but goodness.*

**Connotation / Mafhoom:** This hadith emphasizes that *hayā'* (modesty or shyness in the sense of moral consciousness) is intrinsically linked to positive outcomes in a person's life. Modesty here is not mere social shyness, but a spiritual and ethical quality that restrains a person from wrongdoing and encourages virtuous behavior. It implies that a modest person will naturally avoid actions that are sinful, harmful, or socially inappropriate, and instead pursue deeds that are righteous, beneficial, and praiseworthy.

**Detailed Explanation and Implementation in Real Life:** The hadith encourages individuals to cultivate modesty as a guiding principle in all areas of life. In practical terms, this can be implemented in the following ways:

1. **In Speech:** A modest person avoids gossip, lying, or using hurtful language. They speak truthfully and kindly, thereby fostering respect and harmony in society.
2. **In Conduct:** Modesty leads a person to behave with humility and integrity. For instance, they avoid showing off wealth or status, do not engage in unethical behavior, and respect the rights of others.
3. **In Dress and Appearance:** Islamically, modesty extends to how one dresses. Dressing modestly ensures dignity and prevents actions or temptations that could lead to moral harm.
4. **In Relationships:** Modesty governs interactions between men and women, encouraging respectful behavior and boundaries that protect honor and social morality.
5. **In Decision-Making:** A modest person thinks of consequences and chooses actions that promote goodness, justice, and compassion, rather than selfish or harmful pursuits.

**Conclusion:** By adhering to modesty, a person inherently attracts goodness in every aspect of life—spiritual, social, and personal. This hadith serves as a moral compass, teaching that the cultivation of *hayā'* ensures ethical behavior, strengthens character, and fosters positive relationships. In essence, modesty is not restrictive; it is a pathway to all forms of moral and social excellence.

## 9

اللَّهُمَّ إِنِّي أَسْأَلُكَ عِلْمًا نَافِعًا، وَرِزْقًا طَيِّبًا، وَعَمَلًا مُتَقَبَّلًا

**Translation:** *O Allah, I ask You for beneficial knowledge, pure sustenance, and deeds that are accepted.*

**Connotation / Mafhoom:** The essence of this supplication lies in its holistic approach to human life. It emphasizes the pursuit of knowledge that is useful and applicable, the acquisition of sustenance that is lawful and pure, and the performance of deeds that are sincere and pleasing to Allah. The hadith implies that true success in this world and the hereafter requires alignment of learning, provision, and action with divine guidance. It underscores that mere accumulation of knowledge or wealth is insufficient unless it is beneficial and used in accordance with Allah's pleasure.

**Explanation:** The three components of the supplication—beneficial knowledge, pure sustenance, and accepted deeds—form the foundation of a balanced and virtuous life. Beneficial knowledge (*'ilm naafi'*) refers to knowledge that brings practical, ethical, and spiritual benefit to oneself and society. The Quran emphasizes the importance of useful knowledge, saying: "Say, 'Are those who know equal to those who do not know?'" (Surah Az-Zumar, 39:9). Pure sustenance (*rizq tayyib*) is that which is earned through lawful and ethical means, avoiding corruption, exploitation, or forbidden earnings. Allah reminds believers in the Quran: "O you who believe! Eat of the good

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*things We have provided you and be grateful to Allah”* (Surah Al-Baqarah, 2:172). Accepted deeds (*amal mutaqqabal*) are actions performed with sincerity (*ikhlas*) and in accordance with the commands of Allah and the Sunnah of the Prophet ﷺ. The Prophet ﷺ said: “*Actions are judged by intentions*” (Sahih al-Bukhari, Hadith 1), highlighting the importance of intention in acceptance.

**Implementation in Real Life:** In practical life, implementing this hadith requires conscious effort in three spheres. Firstly, acquiring beneficial knowledge involves not only seeking formal education but also learning skills, ethics, and religious teachings that have positive effects on one’s life and the community. A student may dedicate time to understanding Islamic jurisprudence to apply it correctly in daily life, or a professional may pursue knowledge to serve society responsibly. Secondly, attaining pure sustenance involves earning through honest, lawful means and avoiding shortcuts that compromise morality or legality. For instance, a businessperson should ensure that their transactions are fair and transparent, avoiding interest (*riba*), deceit, or exploitation, which the Quran explicitly forbids (Surah Al-Baqarah, 2:275). Thirdly, performing deeds that are accepted requires ensuring sincerity and adherence to Islamic principles in every action. Daily practices such as offering prayers on time, helping others, giving charity, and maintaining honesty in work are all examples of actions that can be accepted by Allah when done sincerely. The combination of these three elements ensures holistic development: intellectual growth, economic integrity, and spiritual elevation. By continuously making this supplication, a believer aligns their efforts with divine guidance, ensuring that their pursuits are meaningful, lawful, and rewarding in both worlds.

**Conclusion:** This hadith serves as a concise yet profound guide to a balanced Islamic life. It reminds Muslims that the ultimate goal is not merely worldly gain or superficial knowledge but knowledge that benefits, sustenance that is lawful, and actions that are pleasing to Allah. Implementing it requires commitment, awareness, and sincerity, integrating personal, professional, and spiritual aspects into a life devoted to God’s pleasure.

## 10

كُلُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ حَرَامٌ دَمُهُ وَمَالُهُ وَعِزُّهُ

**Translation:** *Every Muslim’s blood, wealth, and honor are sacred (and forbidden) for another Muslim.*

**Connotation / Mafhoom:** This hadith emphasizes the sanctity and inviolability of a Muslim’s life, property, and honor. It conveys that no Muslim has the right to harm another, whether physically, financially, or socially. The word *haram* here indicates strict prohibition, meaning that causing injury, stealing, or defaming another Muslim is a grave violation in Islam. This teaches respect, protection, and justice within the Muslim community.

**Detailed Explanation:** The hadith establishes a fundamental principle of Islamic ethics: the preservation of human dignity and rights. Blood represents life, and Islam strictly forbids taking an innocent life. The Quran clearly states: “*And do not kill the soul which Allah has forbidden, except by right*” (Surah Al-Isra, 17:33). Wealth refers to a person’s property and earnings, which must be protected. Taking someone else’s property unjustly, whether by theft, fraud, or coercion, is considered a major sin. Honor refers to reputation, dignity, and personal respect. Slander, false accusations, or humiliation are strongly condemned in Islam, as mentioned in the Quran: “*And do not backbite one another*” (Surah Al-Hujurat, 49:12). The hadith, therefore, combines these three aspects—life, property, and honor—highlighting that harming any of these is a serious offense.

**Implementation in Real Life** In practical terms, this hadith guides Muslims to live with justice, kindness, and moral responsibility. Protecting a Muslim’s life means avoiding violence, resolving

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conflicts peacefully, and standing against oppression. For example, one should never engage in physical assault, even in anger, and should intervene if witnessing someone being harmed. Protecting wealth includes honesty in trade, avoiding fraud, not taking bribes, and ensuring fair business dealings. For instance, a shopkeeper must return excess change and not cheat customers, reflecting the sanctity of their wealth. Protecting honor involves avoiding gossip, backbiting, or spreading rumors that can damage someone's reputation. Social media also falls under this rule; sharing false information or humiliating posts about someone is strictly forbidden.

In community life, implementing this hadith encourages mutual respect and cooperation. Neighbors and colleagues are treated fairly, disputes are resolved without hatred, and social responsibilities such as helping the needy are fulfilled. Islam emphasizes that respect for life, wealth, and honor builds a peaceful society, reduces crime, and strengthens trust among people. The Prophet Muhammad (peace be upon him) said: *"The believer is the one from whose tongue and hand the people are safe"* (Sahih al-Bukhari, Hadith 10), which reinforces this teaching.

In essence, following this hadith in daily life is not just about avoiding wrongdoing; it is about actively promoting a safe, trustworthy, and dignified environment for everyone. Whether in family, workplace, or public life, a Muslim is required to honor these rights, thus fulfilling both moral and religious obligations.

## 11

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَكَرَ الطَّاعُونَ فَقَالَ " بَقِيَّةُ رَجْزٍ - أَوْ عَذَابٍ أُرْسِلَ عَلَى طَائِفَةٍ مِنْ بَنِي إِسْرَائِيلَ فَإِذَا وَقَعَ بِأَرْضٍ وَأَنْتُمْ بِهَا فَلَا تَخْرُجُوا مِنْهَا وَإِذَا وَقَعَ بِأَرْضٍ وَلَسْتُمْ بِهَا فَلَا تَهْبِطُوا عَلَيْهَا

**Translation:** *The Prophet ﷺ mentioned the plague and said: "It is a remnant of punishment — or a punishment — sent upon a group of the Children of Israel. So if it occurs in a land while you are in it, do not leave it; and if it occurs in a land and you are not in it, do not go down to it (do not enter it)."*

**Hadith Connotation / Mafhoom:** This hadith conveys the serious nature of the plague as a form of divine trial or punishment. The Prophet ﷺ explained that it is either a remainder of a past punishment or a punishment sent upon a people — in this case, the Children of Israel — to remind humanity of the power of Allah. Importantly, the hadith also provides clear guidance on precautionary measures: if a plague occurs in a place where you live, you should not leave it, and if it occurs somewhere you are not, you should not enter that place. The underlying message emphasizes both recognition of divine decree and responsible action to preserve life.

**Explanation of the Hadith:** The Prophet ﷺ referred to the plague as "بقية رجز" (a remnant of punishment) or "عذاب" (a punishment), which shows that it has both historical and moral significance. Historically, plagues have been seen as divine trials, warning societies to reflect on their behavior, as also stated in the Quran: *"And We send down from the sky rain in measure, and We give it as drink to you and to the pastures. Thus We multiply the people by Our mercy; yet they turn away"* (Quran 43:11).

The instruction in the hadith — not to leave a land affected by the plague and not to enter a land where the plague has occurred — illustrates an early form of disease containment. This advice has been confirmed by later scholars as a divine guidance for public health, showing that Islam encourages taking precautions to prevent harm while trusting in Allah's decree. The wisdom behind this is twofold: first, to avoid spreading the disease to others, and second, to protect oneself from danger.

**Implementation in Real Life:** The teachings of this hadith can be applied practically in today's world. If an infectious disease or epidemic occurs in a city or country, individuals are advised to

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follow medical guidance and avoid traveling to unaffected areas. Staying in place when a disease spreads is a form of social responsibility and aligns with the prophetic instruction to protect life. For example, during the COVID-19 pandemic, Muslims were encouraged to follow health guidelines, quarantine if infected, and avoid crowded places — all of which reflect the principle of this hadith.

Moreover, this hadith emphasizes the balance between reliance on Allah (tawakkul) and taking practical measures. While Muslims trust that life and death are ultimately determined by Allah, they are also required to act sensibly and avoid unnecessary risk. Scholars such as Imam Nawawi have highlighted that taking preventive action does not contradict faith but strengthens it.

In daily life, this guidance can extend to various aspects of public health: avoiding areas of disease outbreaks, following vaccination protocols, observing hygiene, and not endangering others through reckless movement or negligence. Thus, the hadith is not only a historical statement but a timeless directive that combines faith, responsibility, and the protection of human life.

## 12

إِنَّ اللَّهَ يَرْضَى لَكُمْ ثَلَاثًا وَيَكْرَهُ لَكُمْ ثَلَاثًا فَيَرْضَى لَكُمْ أَنْ تَعْبُدُوهُ وَلَا تُشْرِكُوا بِهِ شَيْئًا وَأَنْ تَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا وَيَكْرَهُ لَكُمْ قِيلَ وَقَالَ وَكَثْرَةَ السُّؤَالِ وَإِضَاعَةَ الْمَالِ

**Translation:** *Allah is pleased with three things for you and dislikes three things for you: He is pleased that you worship Him and associate nothing with Him; that you hold fast to the Rope of Allah all together and do not become divided; and He dislikes for you idle talk (gossip and useless speech), asking too many unnecessary questions, and wasting wealth.*

**Connotation / Mafhoom:** This hadith highlights the actions and behaviors that are beloved to Allah and those that He dislikes. It provides clear guidance on faith, social unity, speech, and financial responsibility. The core message is to prioritize worship, maintain unity, speak purposefully, and manage wealth wisely. The hadith serves as a moral compass for Muslims, showing what leads to Allah’s pleasure and what leads to His displeasure.

**Detailed Explanation:** The hadith begins by mentioning the three actions Allah is pleased with. The first is to worship Him alone and avoid shirk (associating partners with Allah). This emphasizes Tawheed, the foundation of Islamic belief, which the Quran repeatedly stresses: “And your Lord has decreed that you worship none but Him...” (Quran 17:23). Worshiping Allah sincerely strengthens a Muslim’s spiritual connection, ensures guidance in life, and brings inner peace.

The second is holding fast to the Rope of Allah together and avoiding division. The “Rope of Allah” refers to Islam itself, particularly the Quran and Sunnah, which unite the Muslim community. The Quran warns against division: “And hold firmly to the rope of Allah all together and do not become divided” (Quran 3:103). Unity prevents social conflicts, strengthens communal bonds, and fosters collective progress.

The hadith then mentions three things Allah dislikes. The first is idle talk, which includes gossip, backbiting, and frivolous discussions. Such speech harms relationships, spreads false information, and wastes time that could be used for learning or worship. The second is asking too many unnecessary questions, which can lead to confusion, disputes, or obsession with trivial matters. The Prophet (ﷺ) said, “Beware of unnecessary questions, for they lead to doubt and hardship” (Sahih Bukhari). Finally, wasting wealth is condemned, as it shows ingratitude and irresponsibility. Islam encourages moderation: “Indeed, the wasteful are brothers of the devils...” (Quran 17:27).

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**Implementation in Real Life:** In practical terms, this hadith provides guidance for both individual and social behavior. Worshiping Allah alone can be implemented by establishing regular prayers, fasting, giving zakat, and remembering Allah in daily life. Avoiding shirk extends beyond idol worship to include prioritizing worldly desires over divine commands, which requires self-discipline and reflection.

Holding fast to the Rope of Allah collectively can be applied by participating in community activities, attending the mosque, promoting unity among family, friends, and neighbors, and resolving conflicts peacefully. In workplaces or social groups, it encourages cooperation, tolerance, and mutual respect. Avoiding division also includes refraining from sectarianism, gossip that divides communities, and extremism in opinion or behavior.

To avoid idle talk, a person can monitor their speech, speak purposefully, and avoid spreading rumors or criticism. Asking relevant questions in religious or worldly matters is encouraged, but frivolous questioning should be minimized. For example, one should focus on learning practical skills or seeking knowledge that benefits personal growth or society, rather than debating trivial issues.

In addition, avoiding wasteful expenditure can be practiced by budgeting wisely, sharing wealth with those in need, and avoiding extravagance. Muslims are encouraged to spend responsibly while helping others, as the Quran emphasizes charity: "And spend in the way of Allah and do not throw [yourselves] with your [own] hands into destruction..." (Quran 2:195).

By following these teachings, a person attains spiritual satisfaction, social harmony, and financial stability. Living according to this hadith leads to a balanced life that pleases Allah, strengthens communities, and ensures personal growth and contentment.

### 13

مَا مِنْ مُسْلِمٍ يَغْرِسُ عَرْصًا، أَوْ يَزْرَعُ زَرْعًا، فَيَأْكُلُ مِنْهُ طَيْرٌ أَوْ إِنْسَانٌ أَوْ بَيْهَمَةٌ، إِلَّا كَانَ لَهُ بِهِ صَدَقَةٌ

**Translation:** *No Muslim plants a tree or sows a crop, and then a bird, a human being, or an animal eats from it, except that it will be counted as charity for him.*

**Connotation / Mafhoom:** This hadith emphasizes that every good deed, no matter how small, is rewarded by Allah. Specifically, it highlights that even planting a tree or growing crops—acts that may seem ordinary—becomes a continuous act of charity (Sadaqah Jariyah) when others benefit from it. The underlying meaning is that Islam encourages contributions to the welfare of all living beings, not just humans, and that rewards are granted for acts that benefit creation in general.

**Detailed Explanation:** The hadith teaches that acts of kindness, charity, and service are not limited to monetary donations or direct human aid. When a Muslim plants a tree or cultivates crops, and others—humans, animals, or birds—benefit from them, it is considered Sadaqah (charity). This concept demonstrates the universality of good deeds in Islam and the principle of ongoing rewards, known as *Sadaqah Jariyah*. The Prophet Muhammad (peace be upon him) said, "When a man dies, his deeds come to an end except for three: knowledge which is beneficial, a righteous child who prays for him, and charity which continues" (Sahih Muslim). Planting trees or crops falls under this enduring charity, as it continues to benefit others even after the doer has passed away.

The Quran also emphasizes helping others and caring for all creatures. Allah says, "And do good; indeed, Allah loves the doers of good" (Quran 2:195). By providing food, shade, or beauty through planting, a Muslim fulfills this divine instruction, demonstrating stewardship (*Khilafah*) over Earth, as humans are tasked with nurturing and protecting it (Quran 2:30).

**Implementation in Real Life:** In practical life, this hadith encourages Muslims to actively participate in activities that promote sustainability, environmental care, and community welfare.

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Planting trees in public spaces, schoolyards, or barren lands ensures that both humans and animals benefit from shade, fruits, and oxygen. Sowing crops in communal or family gardens not only provides food for oneself but also for neighbors, passersby, birds, and livestock, embodying the spirit of charity.

Moreover, modern applications include supporting community gardens, contributing to reforestation projects, and cultivating plants that help the ecosystem, like fruit-bearing trees, medicinal plants, or plants that prevent soil erosion. Even small acts, such as planting herbs or flowers in one's backyard, can be counted as Sadaqah when others derive benefit.

The hadith also teaches patience and long-term thinking, as the reward is linked to the ongoing use of what one plants. A person may never see the full benefit, but Allah ensures that every small contribution counts. Families can involve children in planting projects to instill a sense of responsibility and generosity. Schools, mosques, and organizations can encourage tree-planting drives or food-garden initiatives as part of religious and social duty.

In essence, the hadith integrates spiritual and environmental ethics, urging Muslims to serve creation in every possible way. By translating this teaching into daily life, Muslims not only earn Allah's pleasure but also actively contribute to the welfare of society and the planet, fulfilling the broader purpose of Islam, which is to promote peace, sustenance, and harmony among all living beings.

## 14

مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلَا يُوذُّ جَارَهُ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ صَيفَهُ، وَمَنْ كَانَ يُؤْمِنُ  
بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيَقُلْ خَيْرًا أَوْ لِيَصْمُتْ

**Translation:** *Whoever believes in Allah and the Last Day should not harm his neighbor; and whoever believes in Allah and the Last Day should honor his guest; and whoever believes in Allah and the Last Day should speak good or remain silent.*

**Connotation / Mafhoom:** This hadith emphasizes the link between faith in Allah and the Last Day and the ethical behavior of a Muslim in daily life. It teaches that true belief is reflected in how one treats others—neighbors, guests, and people in general. The hadith conveys that faith is not merely a private matter of worship, but a practical guide for moral conduct and social responsibility.

**Detailed Explanation:** The hadith outlines three important principles of Islamic ethics. First, it prohibits harming neighbors. In Islam, neighbors hold a special status, and their rights are emphasized repeatedly. The Prophet Muhammad (peace be upon him) said, “Jibril kept recommending treating neighbors with kindness until I thought he would make them heirs” (Sahih Bukhari). Avoiding harm includes refraining from physical, verbal, and emotional hurt, ensuring peace and harmony in the community. This reflects the Quranic instruction: “*Worship Allah and associate nothing with Him, and to parents do good, and to relatives, orphans, the needy, the near neighbor, the neighbor farther away...*” (Quran 4:36).

Second, the hadith commands honoring guests. Hospitality is a central value in Islam, showing generosity, respect, and social solidarity. Honoring a guest goes beyond offering food; it includes showing attention, respect, and making them feel comfortable. The Prophet (peace be upon him) said, “Whoever believes in Allah and the Last Day, let him honor his guest” (Sahih Muslim). This encourages strengthening social bonds and promoting compassion within society.

Third, the hadith advises speaking good or remaining silent. Words have power; they can heal or harm. Muslims are encouraged to avoid gossip, lies, and hurtful speech. Speaking good involves sharing beneficial knowledge, kind words, or constructive advice. Silence is recommended when

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one cannot speak good, preventing unnecessary disputes or harm. The Quran reinforces this: “*And do not pursue that of which you have no knowledge. Indeed, the hearing, the sight and the heart – about all those [one] will be questioned*” (Quran 17:36).

**Implementation in Real Life:** In daily life, this hadith can be applied practically in many ways. Regarding neighbors, a person can ensure that their actions do not disturb them—keeping noise low, returning borrowed items promptly, and offering help in times of need. Building positive relationships with neighbors fosters a peaceful and supportive community, which is the essence of social harmony in Islam.

For honoring guests, this principle can be applied even with limited resources. A simple warm welcome, attentive listening, or offering a cup of tea shows respect and care. Hosting guests with sincerity strengthens family and community ties and reflects the Prophet’s example, who never hesitated to make his guests comfortable, regardless of their social status.

Regarding speech, Muslims can practice mindfulness in daily conversations. Before speaking, one should consider whether the words are beneficial, kind, or necessary. Avoiding gossip, harsh criticism, or spreading false information reflects adherence to this teaching. In modern life, this extends to social media as well; speaking good or remaining silent online is equally important to prevent harm and maintain dignity.

By consistently practicing these three principles, a believer embodies the faith in Allah and the Last Day in tangible, everyday actions. It transforms faith from mere belief into ethical behavior, improving personal character, social relationships, and societal harmony.

## 15

المُسلِمُ أَخُو المُسلِمِ لَا يَظْلِمُهُ وَلَا يَخْذُلُهُ وَلَا يَحْتَرُهُ

**Translation:** *A Muslim is a brother to another Muslim; he does not oppress him, he does not abandon him, and he does not belittle him.*

**Connotation / Mafhoom:** This Hadith highlights the concept of brotherhood and mutual responsibility among Muslims. It emphasizes that the relationship between Muslims is not merely social but moral and spiritual. A true Muslim must treat fellow Muslims with justice, support, and respect. The terms used in the Hadith convey specific responsibilities: “does not oppress” implies avoiding injustice or harm; “does not abandon” implies helping and standing by in times of need; and “does not belittle” implies treating others with dignity, regardless of their social or economic status.

**Explanation:** The Hadith establishes a moral framework for interpersonal conduct. Oppression, abandonment, and belittlement are forbidden because they harm individuals and disrupt community harmony. Islam promotes the idea that the welfare of one Muslim is closely linked to the welfare of the entire Muslim community. The Prophet Muhammad (peace be upon him) said, “The believers in their mutual kindness, compassion, and sympathy are just like one body. When one of the limbs suffers, the whole body responds to it with wakefulness and fever” (Sahih Muslim). This illustrates that the obligations mentioned in the Hadith are part of a wider ethical system that strengthens social cohesion.

The Qur’an also reinforces this principle. Allah says: “*The believers are but brothers, so make settlement between your brothers. And fear Allah that you may receive mercy*” (Surah Al-Hujurat, 49:10). This verse directly links brotherhood with moral responsibility and mutual care, reflecting the core message of the Hadith.

**Implementation in Real Life:** In daily life, this Hadith can guide Muslims in both small and significant interactions. Avoiding oppression means not cheating, lying, or causing harm to others.

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For example, in business transactions, one must not deceive customers or partners, ensuring fairness in trade. In personal relationships, it means respecting others' rights and property, refraining from verbal or physical harm.

Not abandoning a fellow Muslim entails offering support in times of difficulty. This can be emotional, financial, or physical support. For instance, helping a friend who is unemployed, comforting someone who is grieving, or assisting a neighbor in need reflects this teaching. Even small acts, like giving advice, accompanying someone to a hospital, or standing up for them when they are unfairly treated, embody the principle of support.

Avoiding belittlement involves treating every Muslim with respect regardless of social status, wealth, or knowledge. Mocking someone for their appearance, ignorance, or financial position is contrary to this teaching. In schools, workplaces, and communities, Muslims are encouraged to speak kindly, listen respectfully, and value each individual's dignity.

Furthermore, this Hadith can be applied on a societal level. Muslims can establish support systems for the vulnerable, advocate for social justice, and create inclusive communities where everyone feels respected and valued. Charity (sadaqah) and volunteer work are practical extensions of the Hadith, as they prevent neglect and uplift the marginalized.

In essence, living by this Hadith strengthens trust, empathy, and cooperation within the Muslim community. It ensures that no one is oppressed, abandoned, or belittled, thereby promoting peace and harmony, which are fundamental objectives of Islamic teachings.

**Conclusion:** This Hadith is a concise yet powerful guide for building a compassionate, fair, and respectful society. By avoiding oppression, supporting one another, and honoring the dignity of each Muslim, believers fulfill both moral and spiritual obligations, reflecting the true essence of Islamic brotherhood as emphasized in the Qur'an and Sunnah.

## 16

اللَّهُمَّ إِنِّي أُحَرِّجُ حَقَّ الضَّعِيفَيْنِ الْيَتِيمِ وَالْمَرْأَةِ

**Translation:** *O Allah! I strongly emphasize (and warn regarding) the rights of the two weak ones: the orphan and the woman.*

**Connotation / Mafhoom:** This hadith highlights the special concern Islam gives to the vulnerable members of society, specifically orphans and women. The term “ضعيفين” (the two weak ones) implies those who are often marginalized, unable to protect their own rights, and dependent on others for justice and care. The supplication indicates that Allah's Messenger (peace be upon him) made it clear that neglecting or violating their rights is a serious matter. The underlying meaning is that society must safeguard their rights, provide protection, and ensure justice for them.

**Detailed Explanation:** The hadith emphasizes two important points: recognition of vulnerability and the duty of responsibility. Orphans, who have lost one or both parents, are unable to fully care for themselves or defend their interests. Women, in historical and some contemporary contexts, often face social, financial, or legal challenges that leave them vulnerable. By making this dua, the Prophet (peace be upon him) warned against injustice or neglect toward these groups. Islam repeatedly commands the protection of the weak. The Quran states: “So give the orphans their property and do not substitute the bad for the good. And do not consume their property into your own. Indeed, that is ever a great sin.” (Surah An-Nisa 4:2) and “And live with them in kindness...” (Surah An-Nisa 4:19), highlighting respect and protection for women. This shows that safeguarding their rights is not optional but an obligation with spiritual weight.

**Implementation in Real Life:** Implementing this hadith begins with recognizing the rights of orphans and women in daily life. For orphans, it includes providing emotional support, education,

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and fair treatment of their property. Guardianship should be exercised with honesty and care, avoiding any form of exploitation. Social institutions can also play a role, for instance, by supporting orphanages, mentoring programs, and educational scholarships for orphaned children. For women, implementation involves ensuring their safety, dignity, and access to opportunities. This includes respecting their financial rights, supporting education and professional growth, and standing against any form of abuse or discrimination. In family life, this means sharing responsibilities, consulting women in decision-making, and valuing their opinions. In society, it translates to creating environments where women can work, travel, and participate in community life without fear.

Furthermore, the hadith encourages proactive advocacy. If someone witnesses injustice against an orphan or a woman, it is a moral and religious duty to intervene or raise awareness. This can be in the form of legal protection, charitable support, or community education about justice and rights. As the Prophet (peace be upon him) said: *"The best of people are those who are most beneficial to people."* (Al-Mu'jam Al-Awsat 5787) Protecting the weak is a direct manifestation of being beneficial to others and fulfilling the commands of Allah.

In essence, this hadith reminds Muslims that faith is not only about personal devotion but also about ensuring justice and compassion in society. By implementing it in daily interactions, legal systems, family dynamics, and social programs, one can truly honor the teachings of Islam and strengthen communal bonds.

## 17

مَا أَمَرْتُكُمْ بِهِ فَخُذُوهُ وَمَا نَهَيْتُكُمْ عَنْهُ فَانْتَهُوا

**Translation:** *Whatever I command you, follow it; and whatever I forbid you from, then refrain from it.*

**Connotation / Mafhoom:** This hadith emphasizes the importance of complete obedience to the commands of Allah as conveyed through the Prophet Muhammad (ﷺ). It directs Muslims to accept all instructions given by the Prophet regarding religious, social, and moral matters without hesitation and to avoid all actions that are forbidden. The underlying message is about submission, discipline, and adherence to divine guidance as a core part of faith.

**Explanation:** The hadith highlights two fundamental principles of Islamic practice: taking what is commanded and refraining from what is prohibited. Following commands means actively performing acts of worship, kindness, and justice as prescribed by the Prophet (ﷺ). Refraining from prohibitions involves avoiding sins, harmful behavior, and disobedience to God's law. This teaching reinforces that Islam is not merely theoretical belief but a practical way of life requiring both action and restraint.

The Quran supports this principle in several places. Allah says: *"Obey Allah and obey the Messenger"* (Surah An-Nisa, 4:59). Similarly, the Prophet (ﷺ) said: *"Whoever obeys me, obeys Allah; and whoever disobeys me, disobeys Allah"* (Sahih al-Bukhari). These references show that obedience to the Prophet is inseparable from obedience to Allah, and both are essential for guidance and success in this life and the Hereafter.

**Implementation in Real Life:** In daily life, this hadith guides Muslims to carefully follow Islamic teachings in every aspect. In worship, it encourages performing prayers, fasting, giving zakat, and performing Hajj when able, exactly as instructed by the Prophet (ﷺ). For example, observing prayer on time and following the Sunnah in ablution and recitation demonstrates taking the Prophet's commands seriously.

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In social and moral conduct, it urges honesty, justice, kindness, and respect for others, while avoiding lying, cheating, backbiting, and oppression. For instance, a businessperson applying this hadith would engage in fair trade, avoid exploiting others, and fulfill promises.

In personal behavior, it requires restraint from sins and harmful habits, such as consuming alcohol or gossiping, reflecting the principle of refraining from prohibitions. Families practicing this hadith ensure nurturing children in an environment guided by Islamic ethics, teaching them honesty, patience, and empathy, while protecting them from harmful influences.

This hadith also applies to modern challenges, such as digital behavior. Muslims can implement it by avoiding inappropriate content online, refraining from spreading false information, and using social media responsibly, reflecting obedience to ethical guidance in all spheres of life.

Ultimately, the hadith encourages a balance of action and avoidance, shaping a life centered on discipline, spiritual consciousness, and moral responsibility. By consistently applying its principles, Muslims align their daily choices with divine guidance, ensuring that their actions reflect both devotion and ethical integrity.

## 18

إِيَّاكُمْ وَالظَّنَّ فَإِنَّ الظَّنَّ أَكْذَبُ الْحَدِيثِ

**Translation:** Beware of suspicion, for suspicion is the most false of speech.

**Connotation / Mafhoom:** This Hadith warns against indulging in suspicion or harboring baseless doubts about others. The word *zann* (ظن) refers to assumptions, conjectures, or judgments made without clear evidence. The Prophet ﷺ emphasizes that suspicion is highly unreliable and often leads to false conclusions, misunderstanding, and injustice. In essence, the Hadith encourages Muslims to avoid negative presumptions about others and to seek truth through knowledge, observation, and fairness.

**Explanation:** Suspicion, according to Islamic teachings, is dangerous because it often misguides a person's thoughts and speech. When someone acts on suspicion, they risk harming relationships, spreading falsehoods, or accusing others without proof. The Prophet ﷺ teaches that the person who succumbs to suspicion is closer to lying than speaking the truth, because assumptions are inherently uncertain and can distort reality.

The Quran also reinforces this idea in Surah Al-Hujurat (49:12): *“O you who believe! Avoid much suspicion; indeed, some suspicion is sin. And do not spy or backbite each other.”* This verse clearly links suspicion to sin and moral harm, emphasizing the need for carefulness in judgment.

Furthermore, the Hadith underscores the ethical principle that Muslims should deal with others in good faith. Avoiding suspicion nurtures trust, honesty, and social harmony. It aligns with the general Islamic teaching of giving others the benefit of the doubt and not entertaining thoughts that may lead to false accusations.

**Implementation in Real Life:** Practically, this Hadith guides Muslims to be cautious in thought, speech, and behavior. In daily life, it means one should not immediately assume the worst about someone's actions or intentions. For instance, if a colleague fails to greet you or a friend delays a response, one should avoid jumping to negative conclusions, instead considering neutral or positive explanations.

In social settings, this teaching encourages checking facts before believing or spreading rumors. For example, if a person hears a controversial story about someone, they should verify it before accepting it as true. This aligns with the Quranic guidance in Surah Al-Hujurat (49:6): *“O you who believe! If a criminal or evil report is brought to you, investigate it thoroughly, lest you harm people in ignorance and regret what you did.”*

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In family life, avoiding suspicion helps maintain peace and understanding. A spouse or parent who refrains from immediately suspecting dishonesty fosters trust and emotional security. Similarly, in friendships, giving the benefit of the doubt reduces unnecessary conflicts and strengthens bonds. Spiritually, following this Hadith cultivates sincerity and humility. By acknowledging that one may not always know the truth, a believer refrains from unjust judgment, leaving ultimate knowledge to Allah, who alone is fully aware of hearts and intentions.

In summary, avoiding suspicion is not just a moral guideline but a practical approach for social harmony, truthfulness, and personal spiritual growth. It teaches Muslims to act justly, speak carefully, and foster trust in all aspects of life, reflecting the Prophet's ﷺ ethical and social teachings.

## 19

لَعْنَةُ اللَّهِ عَلَى الرَّاشِي وَالْمُرْتَشِي

**Translation:** *The curse of Allah is upon the one who gives bribes and the one who takes them.*

**Connotation / Mafhoom:** This hadith strongly condemns the act of bribery, whether it is the person offering the bribe (*rashī*) or the person accepting it (*murtashī*). It emphasizes that both parties involved are equally sinful and subject to Allah's severe punishment. The use of the word *la'nat* (curse) signifies extreme disapproval in Islamic teachings and indicates both spiritual and moral consequences in this world and the hereafter.

**Explanation:** Bribery is considered a grave sin in Islam because it undermines justice, equality, and trust in society. When someone offers a bribe, they attempt to gain an unfair advantage, bypassing truth and fairness. Likewise, the person who accepts the bribe corrupts their integrity, prioritizing personal gain over honesty and justice. Islam regards justice (*adl*) as a cornerstone of society, and bribery directly violates this principle. The Quran repeatedly warns against corruption and injustice. Allah says in Surah Al-Baqarah (2:188): *“And do not consume one another's wealth unjustly or send it [in bribery] to the rulers in order that [they might aid] you [to] consume a portion of the wealth of people in sin, while you know [it is unlawful].”*

Furthermore, the Prophet Muhammad (peace be upon him) described bribery as an act that brings Allah's curse, highlighting its seriousness. This hadith places both the giver and the taker in the category of those who are condemned, indicating that no person can justify their action by claiming only one side is guilty.

**Implementation in Real Life:** To implement the teachings of this hadith in daily life, Muslims must actively reject any form of bribery or corruption, whether in professional, social, or personal contexts. In workplaces, this means refusing to offer or accept bribes for promotions, contracts, or favors. For example, a government employee should ensure that decisions regarding permits, licenses, or financial approvals are made fairly, without accepting gifts or bribes that could influence judgment. Similarly, citizens must avoid offering money or favors to influence officials. In business, it is crucial to maintain honesty and transparency. A businessman should avoid offering bribes to secure deals and must also reject any such offers from clients or partners. Educators, healthcare workers, and law enforcement officers should act with integrity, ensuring that their decisions are based on merit and justice rather than personal gain.

Parents and teachers can also instill the principle of honesty in children, emphasizing that shortcuts gained through bribery are sinful and unjust. On a societal level, governments and communities can promote accountability, reporting corrupt practices, and creating systems that discourage bribery, aligning with the Quranic instruction in Surah Al-Hujurat (49:13) to uphold justice and equality among people.

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Following this hadith ensures that one lives in accordance with Islamic ethics, preserves trust in institutions, and fosters fairness in society. Rejecting bribery strengthens moral character, protects others from injustice, and fulfills a believer's responsibility towards Allah and society.

**Conclusion:** This hadith not only prohibits bribery but also establishes it as a serious violation of moral and religious duty. By understanding its connotation and applying it in daily life, Muslims can contribute to a just, honest, and ethical society, safeguarding themselves from Allah's curse and earning His pleasure.

## 20

إِنَّ اللَّهَ يَرْفَعُ هَذَا الْكِتَابِ أَقْوَامًا وَيَضَعُ بِهِ آخَرِينَ

**Translation:** Indeed, Allah elevates some people through this Book (the Qur'an) and lowers others through it.

**Connotation / Mafhoom:** This hadith emphasizes the transformative power of the Qur'an in the lives of individuals and communities. The term "yarf'u" (elevates) implies raising in rank, status, and spiritual dignity, while "yada'u" (lowers) suggests degradation, humiliation, or a decline in moral and social stature. The key idea is that the Qur'an is not just a book of guidance in theory but a practical instrument whose impact depends on how it is received, understood, and implemented. Those who follow its teachings sincerely and act upon its commands are elevated in both spiritual and worldly life, while those who ignore it or misuse it suffer moral, social, and spiritual decline.

**Explanation:** This hadith highlights the dual role of the Qur'an as a means of elevation and as a criterion of decline. Allah has given humans this Book as a source of guidance, mercy, and wisdom. Elevation comes through adherence to its principles, regular recitation, understanding its meanings, and implementing its guidance in everyday life. Conversely, neglecting the Qur'an, misunderstanding it intentionally, or using its teachings for wrongful purposes leads to loss of dignity, misguidance, and even social and spiritual humiliation.

The Qur'an itself confirms this in Surah Al-Mujadila (58:11): "Allah will raise those who have believed among you and those who were given knowledge in high degrees." Here, knowledge refers primarily to understanding and practicing the Qur'an, showing that spiritual and social elevation is tied to the Book. Another relevant verse is Surah Al-Isra (17:9): "Indeed, this Qur'an guides to that which is most just and right and gives good tidings to the believers who do righteous deeds."

**Implementation in Real Life:** In practical terms, implementing this hadith involves several layers. First, one should develop a regular habit of Qur'an recitation with understanding. Simple steps like reading a few verses daily and reflecting on their meaning gradually elevate one's character and moral outlook. For example, a person who follows the Qur'anic guidance on honesty, kindness, and justice gains respect in society and strengthens personal integrity.

Second, acting on the Qur'an's instructions in social behavior is crucial. The Qur'an encourages fairness, helping the needy, speaking truth, and maintaining strong family ties. When these are implemented, it elevates both the individual and the community. For instance, leaders who follow Qur'anic justice gain trust and support, whereas those who ignore it face corruption and social decline.

Third, the Qur'an elevates through knowledge. Learning Islamic jurisprudence, ethics, and guidance based on the Qur'an allows a person to advise others correctly, solve disputes, and contribute positively to society. Neglecting this knowledge, on the other hand, leaves people vulnerable to false beliefs, exploitation, and moral deterioration.

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Finally, the Qur'an's impact is visible in personal spiritual elevation. Regular prayer, ethical conduct, patience in trials, and gratitude as taught in the Qur'an increase a person's closeness to Allah. This spiritual elevation gives confidence, contentment, and moral clarity. Ignoring these practices leads to inner weakness, anxiety, and loss of purpose, which corresponds to the lowering mentioned in the hadith.

In conclusion, this hadith encourages Muslims to not treat the Qur'an merely as a ritual obligation but to integrate its teachings actively in their daily life. Elevation and degradation are directly linked to one's response to the Qur'an, making it a source of both worldly and spiritual progress.

## **Chapter 02**

### **Lesson 04: Belief in Tawheed**

#### **1. Introduction**

Tawheed means *oneness of Allah*. It is the most important belief in Islam and the very foundation of our faith. The word *Tawheed* comes from the Arabic word “وَحَّدَ” which means *to make one* or *to declare as one*. Believing in Tawheed means believing that Allah alone is the Creator, Sustainer, and Ruler of everything in the universe, and that He alone deserves our worship, love, and obedience.

Allah says in the Holy Qur'an:

“Your God is One God; there is no deity except Him, the Most Compassionate, the Most Merciful.”  
(*Surah Al-Baqarah, 2:163*)

Tawheed is the first and most important part of the Islamic faith, and the opposite of Tawheed is Shirk (associating partners with Allah), which is the gravest sin. The Prophet Muhammad ﷺ said:

“Whoever dies while associating anything with Allah will enter Hell.” (*Sahih Bukhari*)

Thus, belief in Tawheed is what makes a person a true Muslim and leads him towards peace, success, and salvation in both worlds.

#### **2. Types of Tawheed**

Scholars have divided Tawheed into **three main types** to understand it better:

##### **a. Tawheed ar-Rabubiyah (Oneness of Lordship)**

This means believing that Allah alone is the Creator, Provider, and Controller of the universe. He gives life and causes death, sends rain, grows crops, and manages every affair. Nothing happens without His will.

Allah says: “Allah is the Creator of all things, and He is, over all things, Disposer of affairs.” (*Surah Az-Zumar, 39:62*)

Believing in Tawheed ar-Rabubiyah means knowing that no one shares Allah's control or power over creation.

##### **b. Tawheed al-Uluhiyah (Oneness of Worship)**

This means believing that **only Allah deserves to be worshipped**. All acts of worship — such as prayer, fasting, charity, dua, sacrifice, and fear — must be done **only for Allah**. Worshipping anyone or anything besides Allah is **Shirk**.

Allah says: “And your Lord has decreed that you worship none but Him.” (*Surah Al-Isra, 17:23*)

##### **c. Tawheed al-Asma wa Sifaat (Oneness of Names and Attributes)**

This means believing that Allah's **names and attributes** are **unique and perfect**. We must affirm them as they are mentioned in the Qur'an and Sunnah, without changing, denying, or comparing them to those of creation.

For example, Allah is *Al-Rahman* (Most Merciful), *Al-Alim* (All-Knowing), and *Al-Qadir* (All-Powerful).

Allah says: “There is nothing like unto Him, and He is the Hearing, the Seeing.” (*Surah Ash-Shura, 42:11*)

#### **3. Shirk and its Types**

**Shirk** means associating partners with Allah in His Lordship, Worship, or Attributes. It is the opposite of Tawheed and the **greatest sin** in Islam.

Allah warns in the Qur'an:

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“Indeed, Allah does not forgive associating partners with Him, but He forgives what is less than that for whom He wills.” (Surah An-Nisa, 4:48)

**a. Shirk in Rabubiyah**

Believing that someone other than Allah can create, control, or manage the world — for example, believing that saints, idols, or stars can control fate — is Shirk in Lordship.

**b. Shirk in Uluhiyah**

Worshipping others besides Allah, making dua to graves, or seeking help from the dead are examples of Shirk in Worship.

**c. Shirk in Asma wa Sifaat**

Attributing Allah’s qualities to humans or giving His unique names to others is Shirk in Attributes — for example, calling someone “All-Knowing” or believing a human can hear prayers everywhere.

Shirk destroys good deeds and leads a person away from Allah’s mercy.

**4. Effects of Tawheed on Life**

Belief in Tawheed has deep and powerful effects on a Muslim’s life:

1. **Peace of Mind:** A believer in Tawheed trusts Allah completely. He knows that everything happens by Allah’s will, so he stays calm in difficulties.
2. **Inner Strength:** Tawheed gives courage and removes fear of anyone except Allah.
3. **Unity and Brotherhood:** Muslims who believe in one Allah live as one family, without discrimination.
4. **Moral Purity:** Tawheed encourages truth, honesty, and righteousness, as a believer knows Allah is watching.
5. **Hope and Positivity:** A believer never loses hope because he knows Allah is Merciful and Powerful.

Tawheed makes a person’s heart clean from pride, jealousy, and fear. It brings him closer to Allah and gives his life meaning and direction.

**Multiple Choice Questions**

No.	Question	A	B	C	D	Ans
1	The word “Tawheed” means:	Separation	Oneness	Multiplicity	Division	B
2	Tawheed is the foundation of:	Science	Faith	Culture	Knowledge	B
3	Tawheed ar-Rabubiyah means:	Oneness of worship	Oneness of names	Oneness of lordship	Oneness of angels	C
4	Allah is the Creator of:	Only humans	Only angels	All things	Only the earth	C
5	Tawheed al-Uluhiyah is related to:	Acts of worship	Knowledge	Politics	Creation	A
6	Shirk means:	Believing in angels	Associating partners with Allah	Doing good deeds	Reading the Qur’an	B
7	Allah forgives all sins except:	Stealing	Lying	Shirk	Backbiting	C
8	Tawheed al-Asma wa Sifaat means:	Oneness of Allah’s Names and Attributes	Oneness of angels	Oneness of prophets	Oneness of worshippers	A
9	The opposite of Tawheed is:	Kufr	Shirk	Iman	Islam	B
10	Belief in Tawheed gives a person:	Fear of people	Peace and courage	Pride	Hatred	B
11	Allah is called “Al-Qadir,” which means:	All-Merciful	All-Powerful	All-Forgiving	All-Hearing	B
12	Worship includes:	Prayer and fasting	Sleeping	Eating	Talking	A

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13	Making dua to someone other than Allah is:	Worship	Shirk	Sunnah	Allowed	B
14	Who alone deserves our worship?	Allah	Prophets	Angels	Saints	A
15	Tawheed brings unity among:	Nations	Muslims	Languages	Tribes	B
16	Shirk destroys:	Wealth	Good deeds	Health	Beauty	B
17	The Prophet ﷺ said whoever dies while doing Shirk will:	Enter Paradise	Be forgiven	Enter Hell	Be honored	C
18	Tawheed in worship is shown by:	Praying only to Allah	Worshipping graves	Asking stars for help	Believing in luck	A
19	Belief in Tawheed gives:	Fear of death	Hope in Allah	Doubt in Allah	Love for idols	B
20	The Arabic word "Wahhada" means:	To separate	To make one	To divide	To join	B

### Short Questions

#### 1. What is Tawheed?

Tawheed means believing that Allah is One, without any partners. He alone is the Creator, Ruler, and the only One worthy of worship.

#### 2. Why is Tawheed important?

It is the foundation of Islam. Without Tawheed, no good deed is accepted, and faith is incomplete.

#### 3. What are the three types of Tawheed?

Tawheed ar-Rabubiyah (Lordship), Tawheed al-Uluhiyah (Worship), and Tawheed al-Asma wa Sifaat (Names and Attributes).

#### 4. What is Shirk?

Shirk means associating partners with Allah in His Lordship, Worship, or Attributes. It is the gravest sin in Islam.

#### 5. How does Tawheed affect a Muslim's life?

Tawheed fills the heart with peace, courage, honesty, and hope. It makes a Muslim strong in faith and united with others.

### Long Questions

#### Q1: Explain the three types of Tawheed in detail.

**Answer:** Tawheed is divided into three main parts for better understanding. **Tawheed ar-Rabubiyah** means believing that Allah alone is the Creator, Provider, and Controller of everything. He gives life, causes death, and manages the universe. **Tawheed al-Uluhiyah** means that only Allah deserves worship, and all acts of worship like prayer, dua, fasting, or sacrifice should be done only for Him. **Tawheed al-Asma wa Sifaat** means believing that Allah's names and attributes are perfect and unique. We should accept them as mentioned in the Qur'an without changing or comparing them. These three together form the complete belief in Allah's oneness.

#### Q2: What are the effects of Tawheed on a believer's life?

**Answer:** Tawheed changes a person's life completely. It gives peace of mind because a believer trusts only Allah. It removes fear and gives strength, as the believer knows that no one can harm or benefit him except Allah. Tawheed builds honesty, truthfulness, and courage. It unites Muslims under one God and removes pride, jealousy, and hatred. A person who truly believes in Tawheed leads a peaceful, righteous, and purposeful life.

## Lesson 05: Belief in Prophethood (ایمان بالرسالت)

**1. Introduction and Qur'anic Provisions :** Belief in Prophethood (Risālat) is one of the fundamental pillars of faith in Islam. It means having firm belief that Allah Almighty sent His chosen servants, known as Prophets (Anbiya), to guide mankind towards truth and righteousness. A Prophet is a human being selected by Allah to deliver His message and to show people the right way of living.

The Prophets were sent to every nation and community. Allah says in the Qur'an:

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“And there was never a nation but a warner had passed among them.” (Surah Fatir, 35:24)

All Prophets taught the same basic message — belief in One Allah (Tawheed), obedience to Him, and living a moral and righteous life. The Prophets conveyed Allah’s guidance through their words and actions. They are role models of honesty, patience, kindness, justice, and mercy.

The Qur’an mentions 25 Prophets by name, including Adam (عليه السلام), Nuh (عليه السلام), Ibrahim (عليه السلام), Musa (عليه السلام), Isa (عليه السلام), and the final Prophet Muhammad ﷺ. All of them were sent with the same divine message — to guide humanity from darkness to light.

Allah commands in the Qur’an:

“We sent you (O Muhammad ﷺ) as a mercy to all the worlds.” (Surah Al-Anbiya, 21:107)

Believing in all Prophets is part of being a Muslim. We must honor and respect every Prophet without distinction, as the Qur’an says:

“We make no distinction between any of His Messengers.” (Surah Al-Baqarah, 2:285)

Thus, belief in Prophethood connects a Muslim directly to Allah’s guidance and strengthens his understanding of the purpose of life.

**2. Khatm-e-Nabuwat (Finality of Prophethood) :** The belief in Khatm-e-Nabuwat means that Prophet Muhammad ﷺ is the last and final Prophet of Allah. After him, no new Prophet will come until the Day of Judgment. His Prophethood is universal — meant for all nations and for all times. Allah clearly declares in the Qur’an: “Muhammad is not the father of any of your men, but (he is) the Messenger of Allah and the Seal of the Prophets.” (Surah Al-Ahzab, 33:40)

This verse is the foundation of the belief in the Finality of Prophethood. The word “Seal of the Prophets” (Khatam an-Nabiyyin) means that Prophethood has been completed and perfected with the coming of Prophet Muhammad ﷺ. The Prophet ﷺ himself said: “There will be no Prophet after me.” (Sahih Bukhari) This belief protects the Muslim Ummah from false claimants of Prophethood and preserves the purity of Islam. It ensures that no one can alter or add anything to the teachings of Islam. The Qur’an, as revealed to Prophet Muhammad ﷺ, is complete and preserved forever, and his Sunnah remains the perfect example for all mankind.

To deny Khatm-e-Nabuwat is to deny a clear and essential part of Islam. The finality of Prophethood guarantees that Islam is a complete and final code of life. Muslims therefore believe that the guidance of the Qur’an and Sunnah is sufficient for all times.

**3. Effects of Belief in Prophethood on Life :** Belief in Prophethood has a deep impact on the character, behavior, and mindset of a true Muslim. It connects him with divine guidance and shapes his entire way of life.

- 1. Moral and Spiritual Guidance:** By believing in Prophethood, a Muslim accepts the Prophets as his role models. He learns truthfulness from Prophet Muhammad ﷺ, patience from Prophet Ayyub (عليه السلام), faith from Prophet Ibrahim (عليه السلام), and steadfastness from Prophet Musa (عليه السلام). This helps build a noble character.
- 2. Obedience to Allah:** Since Prophets convey Allah’s commands, belief in them teaches obedience to divine law. The believer follows the Qur’an and Sunnah with love and sincerity.
- 3. Unity and Brotherhood:** All Prophets taught the same religion — Islam — which promotes unity among people. Belief in Prophethood removes hatred, sectarianism, and racism.
- 4. Hope and Patience:** Knowing the hardships faced by Prophets gives strength to a believer during difficult times. He learns to remain patient and trust Allah.
- 5. Protection from Misguidance:** When one follows the teachings of the final Prophet ﷺ, he is protected from false beliefs, innovations, and moral corruption.
- 6. Love of the Prophet ﷺ:** True belief in Prophethood fills the heart with love and respect for the Messenger ﷺ. This love inspires one to live by his example in every aspect of life.

Thus, belief in Prophethood is not only a matter of faith but also a complete way of life that molds a person into an obedient, kind, and responsible human being.

### Multiple Choice Questions

No.	Question	A	B	C	D	Ans
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1	Belief in Prophethood is one of the pillars of faith in Islam.	Seven	Six	Five	Eight	B
2	A Prophet is chosen by ___ to guide mankind.	Angels	People	Allah	Scholars	C
3	The message of all Prophets was based on _____.	Science	Tawheed	Politics	Kingdom	B
4	How many Prophets are mentioned by name in the Qur'an?	124,000	25	50	100	B
5	Who is the Seal of the Prophets?	Prophet Isa	Prophet Musa	Prophet Muhammad	Prophet Ibrahim	C
6	"We sent you as a mercy to all the worlds" — this verse refers to:	Adam AS	Muhammad ﷺ	Nuh AS	Isa AS	B
7	The Arabic term for Finality of Prophethood is _____.	Tawheed	Khatm-e-Nabuwwat	Risalat	Taqwa	B
8	The Qur'anic verse about the Seal of Prophets is in Surah _____.	Al-Ahzab	Al-Baqarah	Al-Fatihah	Yusuf	A
9	Prophet Muhammad ﷺ said: "There will be no _____ after me."	Book	Prophet	Nation	Revelation	B
10	All Prophets preached the message of _____.	Peace and justice	Wealth	Kingdom	Fame	A
11	Belief in Prophethood develops _____ in human character.	Arrogance	Laziness	Morality	Hatred	C
12	The last and universal religion is _____.	Christianity	Judaism	Islam	Buddhism	C
13	Who faced great patience and hardship in illness?	Prophet Ayyub AS	Prophet Yusuf AS	Prophet Nuh AS	Prophet Adam AS	A
14	Belief in Prophethood makes a Muslim follow the _____.	Qur'an and Sunnah	Customs	Culture	Wealth	A
15	Which quality of Prophet Muhammad ﷺ is mentioned as a mercy for mankind?	Knowledge	Wealth	Kindness	Power	C
16	Denying the finality of Prophethood means denying _____.	History	An essential part of Islam	Tradition	Culture	B
17	All Prophets were _____.	Angels	Human beings	Spirits	Saints	B
18	Belief in Prophethood saves a person from _____.	Misguidance	Wealth	Health	Hunger	A
19	The number of total Prophets sent by Allah is believed to be around _____.	25	124,000	10	99	B
20	Which of the following is NOT a Prophet?	Musa AS	Harun AS	Luqman AS	Isa AS	C

### Short Questions (3-line answers)

**Q1:** What does belief in Prophethood mean?

**Answer:** It means believing that Allah sent His chosen human messengers to guide mankind towards truth and goodness. All Prophets were honest and truthful, and they conveyed Allah's message to their people.

**Q2:** How many Prophets are mentioned by name in the Qur'an?

**Answer:** The Qur'an mentions 25 Prophets by name, though many more were sent to various nations. All carried the same message of Tawheed and submission to Allah.

**Q3:** What is meant by Khatm-e-Nabuwwat?

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**Answer:** Khatm-e-Nabuwwat means that Prophet Muhammad ﷺ is the last and final Prophet of Allah, and no Prophet will come after him.

**Q4:** Why were Prophets sent to mankind?

**Answer:** Prophets were sent to teach people about Allah, to guide them to the right path, and to show how to live a moral, peaceful, and successful life.

**Q5:** What is the effect of belief in Prophethood on a Muslim's character?

**Answer:** It builds moral strength, teaches honesty and patience, and inspires a believer to follow the life example of Prophet Muhammad ﷺ.

### **Long Questions (Detailed Answers)**

**Q1:** Explain the concept of Khatm-e-Nabuwwat with Qur'anic and Hadith references.

**Answer:** Khatm-e-Nabuwwat means that Prophet Muhammad ﷺ is the final Prophet of Allah. Allah declared in the Qur'an: "Muhammad is the Messenger of Allah and the Seal of the Prophets." (*Al-Ahzab*)

This means that Prophethood ended with him. The Prophet ﷺ also said:

"There will be no Prophet after me." (*Sahih Bukhari*)

His teachings are final and complete for all humanity. After him, no one can claim Prophethood. Belief in his finality protects the Muslim Ummah from false prophets and ensures that the Qur'an and Sunnah remain the eternal sources of guidance.

**Q2:** How does belief in Prophethood influence a Muslim's personal and social life?

**Answer:** Belief in Prophethood shapes a Muslim's entire way of life. It makes him follow the teachings of the Qur'an and Sunnah, building truthfulness, honesty, and patience in his character. It encourages obedience to Allah, kindness to others, and unity among Muslims. By following the life of Prophet Muhammad ﷺ, a believer learns to live peacefully, serve humanity, and avoid sin and injustice. This belief brings inner peace, moral purity, and success in both worlds.

## **Lesson 06: Belief in Malaika (Angels)**

**1. Introduction and Qur'anic Provisions :** Belief in *Malaika* (Angels) is one of the essential articles of faith in Islam. A Muslim's faith is incomplete without believing in the existence of Angels. The Holy Qur'an and Hadith repeatedly remind us that Angels are special creations of Allah who never disobey Him and always carry out His commands with full devotion. They are created from **light (Noor)** and are completely free from worldly desires like eating, drinking, or sleeping. They do not possess free will like humans; their only purpose is to serve Allah and fulfill His commands. Allah says in the Qur'an:

"They do not disobey Allah in what He commands them but do what they are commanded." (*Surah At-Tahrim 66:6*)

The Qur'an also mentions the belief in Angels as a part of true faith:

"The Messenger believes in what has been revealed to him from his Lord, and so do the believers; all of them believe in Allah, His Angels, His Books, and His Messengers." (*Surah Al-Baqarah 2:285*)

This verse shows that belief in Angels is as important as belief in Allah and His Messengers. Without this belief, a person's faith (Iman) remains incomplete.

### **2. Responsibilities of Angels**

Allah has assigned different duties to different Angels. Each Angel performs his task perfectly according to Allah's will. Some of the main Angels and their responsibilities are:

- **Hazrat Jibra'il (Gabriel):** He is the chief of all Angels and brings Allah's messages to the Prophets. The revelation of the Qur'an to Prophet Muhammad ﷺ was also through him.
- **Hazrat Mika'il (Michael):** He is responsible for providing sustenance — such as rain, vegetation, and the balance of nature — by Allah's command.
- **Hazrat Israfil (Raphael):** He will blow the Trumpet (Soor) on the Day of Judgment to signal the end of the world and then again to bring all souls back to life.
- **Hazrat Izra'il (Angel of Death):** He takes the souls of all living beings at the time of their death.

Besides these four major Angels, there are countless others assigned with different tasks. Some Angels write down our deeds — good and bad. They are known as **Kiraman Katibeen**. Some protect human beings by Allah's permission and are called **guardian Angels**. There are also Angels who pray for the believers,

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some who carry the Throne of Allah, and some who visit gatherings of knowledge and remembrance of Allah.

**Reference: Hadith of Jibra'il (Hadith-e-Jibra'il) :** In this famous hadith, narrated by **Hazrat Umar ibn al-Khattab (RA)**, Angel Jibra'il came to the Prophet ﷺ in the form of a man. He sat close to the Prophet ﷺ, placed his knees against the Prophet's knees, and asked questions about Islam, Iman, Ihsan, and the signs of the Last Day. When he asked about *Iman (faith)*, the Prophet ﷺ replied:

"Iman is to believe in Allah, His Angels, His Books, His Messengers, the Last Day, and to believe in divine destiny (Qadar), both the good and the bad of it." (*Sahih Muslim, Hadith-e-Jibra'il*)

**3. Etiquettes Mentioned in Hadith-e-Jibra'il :** The Hadith of Jibra'il not only teaches us about the articles of faith but also provides a beautiful lesson in manners and learning. The following etiquettes can be observed from this incident:

- 1. Manner of Seeking Knowledge:** Angel Jibra'il came in a respectful and clean appearance, sat humbly in front of the Prophet ﷺ, and asked questions politely. This shows that when we seek knowledge, we must show respect to our teacher.
- 2. Proper Posture and Attention:** He sat close and paid full attention, showing that students should remain attentive and engaged while learning.
- 3. Learning by Asking Questions:** Jibra'il asked questions not because he didn't know the answers, but to teach others how to learn through inquiry. It highlights the importance of asking meaningful questions to gain understanding.
- 4. Respectful Speech:** He used polite and brief words, which shows that students must speak respectfully in front of their teacher and avoid unnecessary talk.
- 5. Verification of Knowledge:** After receiving the answers, Jibra'il said, "You have spoken the truth," which demonstrates that confirming understanding and reviewing what is learned is an essential part of learning.

**4. Conclusion :** Belief in Angels strengthens a Muslim's faith in the unseen (*Ghaib*). It reminds us that we are always being watched by Allah's Angels who record every deed we do. This awareness keeps a believer conscious and motivates him to do good and avoid evil. Angels are symbols of purity, obedience, and devotion. They inspire us to stay sincere and humble before Allah.

#### Multiple Choice Questions

No.	Question	A	B	C	D	Ans
1	Angels are created from:	Fire	Light	Water	Clay	B
2	Which Angel brought revelation to the Prophets?	Israfil	Jibra'il	Mika'il	Izra'il	B
3	The Angel responsible for taking souls is:	Mika'il	Izra'il	Jibra'il	Israfil	B
4	The Angel who will blow the trumpet is:	Jibra'il	Izra'il	Israfil	Mika'il	C
5	The Hadith of Jibra'il was narrated by:	Abu Hurairah	Umar ibn al-Khattab	Uthman ibn Affan	Ali ibn Abi Talib	B
6	Angels do not:	Eat or drink	Sleep	Disobey Allah	All of these	D
7	Angels are created to:	Rule the world	Serve Allah's commands	Compete with humans	Rest in heavens	B
8	Kiraman Katibeen are responsible for:	Guarding the sky	Recording deeds	Bringing revelation	Causing rain	B
9	Mika'il is responsible for:	Rain and food supply	Death	Revelation	Resurrection	A

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10	Angels are mentioned in the Qur'an as beings who:	Argue with Allah	Never disobey Him	Sleep at night	Have families	B
11	In the Hadith of Jibra'il, the Angel came in the form of:	Light	Fire	A man	A child	C
12	The purpose of Angels recording deeds is to:	Entertain humans	Show human actions on Judgment Day	Keep secrets	None	B
13	Belief in Angels is part of:	Ihsan	Iman	Islam	Qadar	B
14	The Angels who protect human beings are called:	Hafaza	Qareeb	Ruh	Mala'ika	A
15	The number of Angels is:	Known	Few	Countless	Only four	C
16	Angels carrying Allah's throne are called:	Kiraman Katibeen	Hamalat-ul-Arsh	Hafaza	Jinn	B
17	The Hadith of Jibra'il teaches us:	Faith only	Manners and Faith	Dreams	Wars	B
18	Angels were created before:	Humans	Animals	Planets	Water	A
19	Angels appear in human form only by:	Magic	Allah's command	Own choice	Prayer	B
20	The opposite of belief in Angels is:	Kufr	Sadaqah	Taqwa	Sabr	A

### Short Questions

#### 1. What are Angels?

Angels are special creations of Allah made from light. They never disobey Him and perform their duties faithfully according to His commands.

#### 2. Who are the four main Angels?

The four main Angels are Jibra'il (revelation), Mika'il (sustenance), Israfil (trumpet), and Izra'il (death).

#### 3. What lesson does the Hadith of Jibra'il teach about learning?

It teaches us to show respect, ask politely, and seek knowledge with sincerity and humility.

#### 4. Why is belief in Angels important?

It is part of Iman and strengthens our belief in the unseen, reminding us that our actions are being recorded.

#### 5. How do Angels help human beings?

They record deeds, protect us, and pray for our forgiveness and guidance.

### Long Questions

#### 1. Explain the responsibilities of Angels in Islam.

Angels perform various duties assigned by Allah. Jibra'il brings divine revelation to the Prophets, Mika'il controls the systems of rain, food, and sustenance, Israfil will blow the trumpet on the Day of Judgment, and Izra'il takes souls at the time of death. Apart from them, there are countless Angels who write our deeds, protect believers, carry Allah's throne, and pray for the forgiveness of righteous people. They work constantly without rest or error. Their obedience and purity remind us to serve Allah faithfully in our own lives.

#### 2. What are the main teachings and etiquettes learned from the Hadith of Jibra'il?

The Hadith of Jibra'il teaches both faith and manners. It defines the pillars of Iman and Islam and shows how to seek knowledge respectfully. Jibra'il's respectful posture, polite questioning, and attention to the Prophet ﷺ demonstrate how a student should behave toward a teacher. It also shows that true learning involves asking questions and confirming understanding. This hadith connects belief with good behavior, reminding Muslims that knowledge and respect must go hand in hand.

## Lesson 07: Belief in Divine Books

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**1. Introduction and Qur’anic Provisions :** Belief in the Divine Books is one of the six articles of faith in Islam. A Muslim must believe that Allah revealed several books to His prophets for the guidance of mankind. These books contain Allah’s commands, warnings, and guidance for living a righteous life. The Qur’an is the final, complete, and unchanged Book revealed to the last Prophet, Muhammad ﷺ. The earlier books were revealed to previous prophets but were either altered or lost over time. The Qur’an confirms the truth of earlier revelations and corrects the changes made by people. Allah says:

“Indeed, We sent down the Torah, in which was guidance and light...” (Surah Al-Ma’idah 5:44)

“Indeed, We sent down the Reminder (the Qur’an), and indeed, We will be its guardian.” (Al-Hijr)

**2. Details :** Muslims believe that Allah revealed His guidance through various books to different prophets at different times. The purpose of all these Books was the same — to guide people towards the worship of one true God, and to teach them justice, morality, and righteousness.

#### **The Main Divine Books Mentioned in the Qur’an:**

- 1. The Torah (Taurat):** Revealed to Prophet Musa (Moses) عليه السلام. It contained laws and guidance for the Israelites.
- 2. The Psalms (Zabur):** Revealed to Prophet Dawood (David) عليه السلام. It was a book of praises, prayers, and wisdom.
- 3. The Gospel (Injil):** Revealed to Prophet ‘Isa (Jesus) عليه السلام. It contained teachings of mercy, love, and the worship of one God.
- 4. The Qur’an:** Revealed to Prophet Muhammad ﷺ. It is the final and most complete Book, covering every aspect of human life.

All these Books were originally the words of Allah, but except for the Qur’an, the earlier ones were changed by people over time. That is why the Qur’an came as the final revelation to correct false beliefs and confirm the eternal message of Islam.

The Qur’an not only provides spiritual guidance but also covers moral, legal, and social principles for individuals and societies. It guides humans in all walks of life.

#### **3. Benefits of Believing in All Books**

- 1. Strengthens Faith:** Believing in all Books shows submission to Allah’s complete message and enhances our faith in His plan.
- 2. Shows Respect for All Prophets:** It teaches us that every prophet brought the truth, and all were sent by Allah for the same purpose.
- 3. Encourages Unity:** It removes hatred among people of different religions and promotes peace and harmony.
- 4. Provides Moral Guidance:** It reminds us that Allah’s message has always been the same — to do good, avoid evil, and worship Him alone.
- 5. Helps Understand Qur’an Better:** Knowing the earlier revelations helps us understand the Qur’an’s wisdom as the final guidance.

#### **4. Conclusion**

Belief in Divine Books is a vital part of a Muslim’s faith. It reminds us that Allah never left humanity without guidance. From the Torah and Zabur to the Injil and finally the Qur’an, every Book carried Allah’s light and message for humankind.

The Qur’an is the last and preserved Book that contains guidance for every time and place. A true believer not only accepts the Qur’an but also respects all the previous revelations and prophets. Following the Qur’an brings peace, guidance, and success in this life and the hereafter.

### **Multiple Choice Questions (MCQs)**

No.	Question	A	B	C	D	Ans
1	Belief in Divine Books is part of which article of faith?	Three	Six	Four	Ten	B
2	The Torah was revealed to which Prophet?	Dawood (A.S)	Musa (A.S)	Isa (A.S)	Muhammad ﷺ	B

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3	The Zabur was revealed to:	Isa (A.S)	Dawood (A.S)	Nuh (A.S)	Ibrahim (A.S)	B
4	The Injil was revealed to:	Musa (A.S)	Muhammad ﷺ	Isa (A.S)	Haroon (A.S)	C
5	The Qur'an was revealed to:	Musa (A.S)	Isa (A.S)	Muhammad ﷺ	Yusuf (A.S)	C
6	The Qur'an was revealed through which angel?	Israfeel	Jibreel	Mikail	Malik	B
7	Which Divine Book is free from any change or corruption?	Torah	Zabur	Qur'an	Injil	C
8	The main purpose of all Divine Books is:	To teach languages	To guide mankind	To record history	To describe miracles	B
9	Which Prophet received the final revelation?	Musa (A.S)	Isa (A.S)	Muhammad ﷺ	Ibrahim (A.S)	C
10	The Qur'an was revealed in which language?	Hebrew	Syriac	Arabic	Aramaic	C
11	What is the literal meaning of "Qur'an"?	The revealed	The written	The recitation	The message	C
12	Which earlier books were altered by people?	Qur'an only	Torah and Injil	Zabur only	None	B
13	The Qur'an was revealed over how many years?	10	20	23	30	C
14	Believing in Divine Books makes a Muslim's faith:	Incomplete	Complete	Weak	Unclear	B
15	Who protects the Qur'an from corruption?	Angels	Scholars	Allah Himself	Muslims	C
16	The Divine Books were revealed to:	Kings	Prophets	Saints	Scholars	B
17	The Torah mainly guided which nation?	Romans	Israelites	Arabs	Persians	B
18	The Zabur mostly contained:	Laws	Poems and praises	Stories	Rules	B
19	The Injil taught mainly about:	Justice and mercy	Trade	War	Agriculture	A
20	The Qur'an is guidance for:	Arabs only	Muslims only	All mankind	Angels only	C

### Short Questions with Answers

#### 1. What does belief in Divine Books mean?

It means to believe that Allah sent several Books to guide mankind and that the Qur'an is the final and complete revelation.

#### 2. Name the four main revealed Books.

Torah, Zabur, Injil, and Qur'an.

#### 3. Why was the Qur'an revealed?

To guide humanity in all aspects of life and to correct changes made in previous Books.

#### 4. Which Book is protected from alteration?

The Holy Qur'an, protected by Allah Himself.

#### 5. What is the main message of all Divine Books?

To worship one Allah and live a righteous, just, and moral life.

### 2 Long Questions with Answers

#### 1. Explain the importance of believing in all Divine Books.

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Belief in Divine Books is a major part of Islamic faith. It teaches that Allah guided all nations through His prophets and revealed Books suited to their times. Believing in these Books shows a Muslim's respect for all prophets and their missions. It strengthens our connection to Allah's continuous guidance from the time of Adam (A.S) till Prophet Muhammad ﷺ. It also creates harmony and tolerance among followers of different religions. Most importantly, it makes a Muslim's faith complete and helps him follow the Qur'an sincerely, which is the final and complete Book of guidance for all mankind.

## **2. Describe the main Divine Books revealed by Allah and their messages.**

Allah revealed several Books to His prophets for the guidance of people. The **Torah** was given to Prophet Musa (A.S) and contained laws for the Israelites. The **Zabur** was revealed to Prophet Dawood (A.S), containing prayers and songs of praise. The **Injil** was sent to Prophet Isa (A.S) and focused on mercy, love, and devotion to Allah. Finally, the **Qur'an** was revealed to Prophet Muhammad ﷺ as the final, preserved, and universal Book. It includes teachings about faith, worship, morality, justice, and human conduct. The Qur'an confirms the truth of earlier revelations and will remain a source of guidance until the Day of Judgment.

## **Lesson 08: Belief in Hereafter (Akhirah)**

**1. Introduction and Quranic Provisions:** Belief in the Hereafter (Akhirah) is one of the fundamental articles of faith in Islam. It means to believe that after death, every human being will be resurrected for judgment, and will be rewarded or punished according to their deeds. The belief in the Hereafter gives purpose to life and helps Muslims remain righteous, patient, and hopeful. The Holy Qur'an mentions the Hereafter repeatedly. Allah says:

“And surely the Hour is coming; there is no doubt about it, and surely Allah will raise those who are in the graves.” (*Surah Al-Hajj, 22:7*)

This belief reminds us that life on earth is temporary and that true success lies in preparing for eternal life. Prophet Muhammad ﷺ said:

“The wise person is the one who controls his desires and prepares for what is after death.” (*Tirmidhi*)

**2. Alam-e-Barzakh (The Intermediate Realm) :** After a person dies, the soul enters a stage called Alam-e-Barzakh. It is a barrier between this worldly life and the Day of Resurrection. In Barzakh, the soul remains until the Day of Judgment. The Qur'an mentions:

“And behind them is a barrier (Barzakh) until the Day they are resurrected.” (*Surah Al-Mu'minoon,*)

In this realm, the righteous experience peace and comfort, while the wrongdoers face distress. The grave becomes either a garden from the gardens of Paradise or a pit from the pits of Hell, depending on one's deeds. The Prophet ﷺ said:

“The grave is either one of the gardens of Paradise or one of the pits of Hell.” (*Tirmidhi*)

**3. Resurrection and Gathering (Hashr o Nashr) :** After the end of the world, the trumpet will be blown by Angel Israfeel. Every soul will rise from its grave for the final judgment. This event is called Resurrection (Nashr), and the gathering of all people before Allah is called Hashr.

The Qur'an says: “On that Day, We shall gather them all together.” (*Surah Al-Kahf, 18:47*)

All people—rich or poor, kings or commoners—will stand equally before Allah awaiting judgment. Deeds will be presented, and no one will be wronged in the slightest.

**4. Maqam-e-Mahmood :** Maqam-e-Mahmood (The Praised Station) is a special rank granted by Allah to the Prophet Muhammad ﷺ on the Day of Judgment. It is the position of highest honor where the Prophet ﷺ will intercede (do *Shafa'ah*) for his followers.

At this station, the Prophet ﷺ will beg Allah for mercy for his Ummah, and Allah will grant his intercession. This shows the love and mercy of the Prophet ﷺ for his followers.

**5. Hoz-e-Kausar (The Fountain of Kausar) :** On the Day of Judgment, the believers will be given water from a beautiful fountain called Hoz-e-Kausar. This fountain is a great blessing granted to Prophet Muhammad ﷺ. The Qur'an says:

“Indeed, We have granted you Al-Kausar.” (*Surah Al-Kausar, 108:1*)

The Prophet ﷺ described it as:

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“Its water is whiter than milk, sweeter than honey, and its fragrance is better than musk. Whoever drinks from it will never feel thirsty again.” (Bukhari)

This fountain is a reward for those who followed the Prophet ﷺ sincerely and lived a life of faith and good deeds.

**6. The Scale (Meezan) :**On the Day of Judgment, everyone’s deeds will be weighed on a scale called **Meezan**. The good and bad deeds will be measured with complete justice. Those whose good deeds are heavier will succeed, and those whose bad deeds are heavier will face loss.

Allah says:

“And We shall set up the scales of justice for the Day of Resurrection, so that no soul will be wronged in the least.” (Surah Al-Anbiya, 21:47)

This teaches Muslims to live a life full of honesty, worship, and good behavior because every action—big or small—will be accounted for.

**7. Jannah (Paradise) and Dozakh (Hell) :**After the judgment, people will be sent to their final homes — Jannah (Paradise) or Dozakh (Hell). Jannah is the eternal reward for the believers. It is a place of peace, happiness, and everlasting comfort. The Qur’an says:

“No soul knows what joy is kept hidden for them as a reward for what they used to do.” (Surah As-Sajdah)

In contrast, Dozakh (Hell) is a place of severe punishment for those who rejected faith and committed evil.

The Qur’an warns:

“And fear the Fire which is prepared for the disbelievers.” (Surah Aal-e-Imran, 3:131)

### 8. Benefits of Believing in Akhirah (Qayamat)

Belief in the Hereafter brings many benefits to human life:

- It gives **purpose and direction** to life.
- It helps a person stay **honest, patient, and just**.
- It develops **fear of accountability**, preventing sinful acts.
- It strengthens **hope** in Allah’s mercy and justice.
- It encourages **good deeds**, kindness, and moral conduct.

### Multiple Choice Questions

No.	Question	A	B	C	D	Ans
1	Belief in Akhirah means belief in:	Angels	Prophets	Life after death	Divine Books	C
2	Alam-e-Barzakh refers to:	Paradise	Day of Judgment	The stage after death	The world before birth	C
3	The trumpet will be blown by:	Jibreel	Mikail	Israfeel	Izrael	C
4	Maqam-e-Mahmood is:	A place in Jannah	A river	A special rank of Prophet ﷺ	A mountain	C
5	Hoz-e-Kausar is described as:	A valley	A fountain of Paradise	A tree	A fruit	B
6	Meezan means:	Paradise	River	Scale of deeds	Mountain	C
7	Barzakh is a:	City	Barrier	Place in Jannah	River	B
8	The Qur’an mentions the Hereafter in:	No Surah	Few verses	Many Surahs	Only one Surah	C
9	The Prophet ﷺ will intercede for:	Prophets	Angels	Kings	His Ummah	D
10	The trumpet will be blown how many times?	Once	Thrice	Twice	Four times	C
11	Jannah is a reward for:	Angels	Jinn only	Disbelievers	Believers	D
12	Dozakh is prepared for:	Angels	Children	Prophets	Disbelievers	D
13	The Qur’an calls the Hereafter:	Al-Hayat	Al-Akhirah	Al-Ard	Al-Dunya	B
14	Hoz-e-Kausar is granted to:	Prophet Isa	Muhammad ﷺ	Prophet Ibrahim	Prophet Musa	B

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15	Meezan will weigh:	Time	Deeds	Money	Age	<b>B</b>
16	Belief in Akhirah makes a Muslim:	Careless	Responsible	Hopeless	Lazy	<b>B</b>
17	The world is:	Eternal	Temporary	Equal to Akhirah	Useless	<b>B</b>
18	Who will be resurrected?	Only rich	prophets	Every soul	good people	<b>C</b>
19	The Qur'an says Allah will raise those:	In oceans	In mountains	In skies	In graves	<b>D</b>
20	Jannah means:	Mountain	Garden	Fire	Darkness	<b>B</b>

### Short Questions

#### 1. What is the meaning of belief in the Hereafter?

Belief in the Hereafter means to believe that after death, all humans will be resurrected for judgment, and rewarded or punished according to their deeds.

#### 2. What happens in Alam-e-Barzakh?

In Alam-e-Barzakh, the soul remains after death until the Day of Judgment, experiencing either peace or distress based on worldly actions.

#### 3. What is Maqam-e-Mahmood?

It is the highest position granted to Prophet Muhammad ﷺ on the Day of Judgment, where he will intercede for his followers.

#### 4. What is Meezan?

Meezan is the scale on which every person's good and bad deeds will be weighed with perfect justice.

#### 5. What are the benefits of believing in Akhirah?

It keeps a person honest, patient, and hopeful, reminding them of accountability before Allah and motivating them to do good deeds.

### Long Questions and Answers

#### 1. Describe the stages of life after death according to Islamic belief.

After death, the soul enters *Alam-e-Barzakh*, where it waits until the Day of Judgment. On that day, the trumpet will be blown by Angel Israfeel, and every soul will rise from its grave for *Hashr o Nashr* (gathering and resurrection). Deeds will be weighed on the *Meezan*, and people will pass through the *Siraat*. The righteous will drink from *Hoz-e-Kausar* and enter *Jannah*, while the wrongdoers will face punishment in *Dozakh*. All these stages remind us that life in this world is temporary and the eternal life begins after death.

#### 2. Explain the importance and effects of believing in the Hereafter.

Belief in the Hereafter is essential for a Muslim's faith. It gives meaning to life and builds a sense of responsibility and morality. When a person believes that Allah will hold him accountable for every action, he becomes honest, kind, and just. This belief keeps people away from sins and gives them hope during trials. It encourages them to live a righteous life to achieve eternal peace in Jannah. Without belief in Akhirah, life would have no moral foundation or ultimate purpose.

## Lesson 09: Prayer (Salat)

**1. Introduction:** Prayer (Salat) is one of the most important pillars of Islam. It is the second pillar after the declaration of faith (Shahadah). Salat means to connect, to stand before Allah, and to communicate with Him directly. It was made obligatory during the event of Mi'raj (the Night of Ascension), when Prophet Muhammad ﷺ was taken up to the heavens. Allah Almighty says in the Holy Qur'an:

“Indeed, prayer prohibits immorality and wrongdoing, and the remembrance of Allah is greater.”  
(*Surah Al- 'Ankabut, 29:45*)

This verse shows that prayer keeps a believer away from bad deeds and helps in spiritual growth. The Prophet Muhammad ﷺ said:

“Prayer is the pillar of religion. Whoever establishes it, establishes religion; and whoever destroys it, destroys religion.” (*Hadith: Al-Bayhaqi*)

Every Muslim, male or female, adult or youth, must pray five times a day:

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- Fajr (dawn)
- Zuhr (noon)
- Asr (afternoon)
- Maghrib (sunset)
- Isha (night)

Each prayer is an opportunity to remember Allah, seek forgiveness, and refresh the soul.

**2. Philosophy of Namaz and Benefits/Rewards in Duniya o Akhirah:** The philosophy of Salat lies in the connection between the Creator and His creation. When a Muslim stands in prayer, he shows his humility, obedience, and gratitude to Allah. Prayer trains the heart to be patient, the mind to stay clean, and the body to be disciplined.

In the world (duniya), prayer gives peace of mind, strength in difficulties, and blessings in daily life. It teaches punctuality, unity, and respect. When Muslims pray in congregation, they stand shoulder to shoulder — showing that all are equal before Allah, regardless of wealth, color, or status.

The Prophet ﷺ said: “The coolness of my eyes is in prayer.” (*Hadith: Sunan An-Nasa’i*)

This means prayer brings comfort and happiness to the believer’s heart.

In the Hereafter (Akhirah), the first thing a person will be questioned about on the Day of Judgment will be Salat. The Prophet ﷺ said:

“The first thing for which a servant will be called to account on the Day of Resurrection will be the prayer. If it is sound, all his other deeds will be sound.” (*Hadith: Tirmidhi*)

Thus, regular prayer not only brings spiritual and worldly peace but also becomes the key to success in the eternal life.

**3. Punishment on Skipping Prayers:** Neglecting or abandoning prayer is a major sin in Islam. It shows carelessness toward Allah’s commands. The Qur’an warns:

“But there came after them successors who neglected prayer and pursued desires; so they are going to meet evil.” (*Surah Maryam, 19:59*)

The Prophet ﷺ said: “Between a man and disbelief is abandoning the prayer.” (*Hadith: Muslim*)

This means that missing prayers without a valid reason can lead a person away from faith. The one who skips prayer loses peace, blessings, and Allah’s protection. On the Day of Judgment, such a person will regret deeply for ignoring this duty. Even in the world, skipping prayers makes the heart hard and life filled with anxiety. When a person disconnects from Allah, he loses inner satisfaction and guidance. Thus, skipping prayer is both a spiritual and moral loss

### .MCQs (Choose the Correct Answer)

No.	Question	A	B	C	D	Ans
1	How many times a day is prayer obligatory for Muslims?	Three	Four	Five	Six	C
2	Salat was made obligatory during which event?	Hijrah	Mi’raj	Battle of Badr	Hajj	B
3	What is the meaning of “Salat”?	Charity	Connection	Fasting	Purity	B
4	The first thing a person will be questioned about on the Day of Judgment is:	Charity	Fasting	Prayer	Hajj	C
5	Which prayer is offered at dawn?	Fajr	Zuhr	Asr	Isha	A
6	Which Surah says prayer prevents immorality and wrongdoing?	Surah Al-‘Ankabut	Surah Al-Fatihah	Surah Maryam	Surah Al-Baqarah	A
7	Prayer was given directly to the Prophet ﷺ by Allah during:	A dream	Revelation through Jibreel	The Night of Ascension	Friday sermon	C
8	How many pillars of Islam are there?	Three	Five	Seven	Ten	B
9	Congregational prayer shows:	Division	Wealth	Equality	Pride	C
10	Prayer teaches a person:	Laziness	Punctuality	Argument	Anger	B

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11	Who said, "The coolness of my eyes is in prayer"?	Abu Bakr (RA)	Umar (RA)	Prophet Muhammad ﷺ	Ali (RA)	C
12	What happens if a person's prayers are sound on Judgment Day?	Other deeds are accepted	Other deeds are rejected	No effect	None	A
13	Skipping prayer causes:	Peace	Guidance	Anxiety	Reward	C
14	Prayer strengthens:	Body only	Faith and character	Wealth	Power	B
15	Who will regret on the Day of Judgment?	Those who prayed	Those who skipped prayers	Those who fasted	None	B
16	How does prayer help in social life?	Creates hatred	Builds unity	Causes pride	Promotes injustice	B
17	The Prophet ﷺ called prayer the:	Door of Islam	Pillar of religion	Roof of Islam	Symbol of wealth	B
18	A person who regularly prays becomes:	Arrogant	Kind and patient	Careless	Proud	B
19	What is the Arabic word for the evening prayer?	Asr	Maghrib	Isha	Zuhr	B
20	The Qur'an warns against people who:	Pray regularly	Neglect prayer	Give charity	Do good deeds	B

### Short Questions

#### 1. What is Salat and why is it important?

Salat is the second pillar of Islam and the daily prayer that connects a believer with Allah. It is important because it purifies the heart and brings peace and discipline to life.

#### 2. When was Salat made obligatory?

Salat became obligatory during the Night of Mi'raj when the Prophet ﷺ was taken to the heavens and received the command directly from Allah.

#### 3. How does prayer benefit a person in daily life?

Prayer brings mental peace, punctuality, and discipline. It also strengthens faith and keeps a person away from sinful acts.

#### 4. What happens to those who skip prayers?

Those who skip prayers lose blessings, peace of mind, and guidance. They will also face punishment and regret in the Hereafter.

#### 5. How does prayer build equality among Muslims?

In congregational prayer, all Muslims stand shoulder to shoulder without distinction of rank, showing that everyone is equal before Allah.

### Long Questions (Detailed Answers)

#### Q1: Explain the philosophy and benefits of Salat in this world and the Hereafter.

**Answer:** The philosophy of Salat is based on submission, discipline, and remembrance of Allah. It trains a Muslim to live an organized, pure, and purposeful life. In this world, prayer teaches punctuality, respect, and unity. It cleanses the heart and prevents a person from evil actions. In the Hereafter, prayer will be the first question on the Day of Judgment, and those whose prayers are sound will find all their deeds accepted. Hence, Salat is both a spiritual need and a key to eternal success.

#### Q2: What are the consequences of neglecting or abandoning prayer?

**Answer:** Neglecting prayer is a major sin. The Qur'an warns about people who ignore their prayers and follow their desires. Such people lose peace and blessings in this world. The Prophet ﷺ said that abandoning prayer brings one close to disbelief. On the Day of Judgment, those who skipped prayers will face severe

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punishment and deep regret. Therefore, every Muslim must be regular and sincere in performing Salat to remain under Allah's mercy.

## **Lesson 10: Fasting (Roza)**

**Introduction and Quranic / Hadith Provisions:** Fasting, known as *Sawm* or *Roza*, is one of the five pillars of Islam. It is an act of worship in which Muslims abstain from food, drink, and marital relations from dawn (Fajr) until sunset (Maghrib) for the sake of Allah. Fasting is not just about hunger or thirst; it is a spiritual discipline that develops patience, self-control, and closeness to Allah. Allah commands fasting in the Holy Qur'an:

*"O you who believe! Fasting is prescribed for you as it was prescribed for those before you, so that you may attain Taqwa (piety)." (Surah Al-Baqarah, 2:183)*

This verse shows that fasting is an ancient form of worship practiced by earlier nations as well. Its main goal is to make believers more conscious of Allah.

The Prophet Muhammad ﷺ said:

*"Whoever fasts during Ramadan out of faith and seeking reward from Allah will have his past sins forgiven." (Sahih al-Bukhari)*

From this Hadith, we learn that fasting is not just a ritual; it is an act of sincere faith and devotion that leads to forgiveness and spiritual purification. Fasting in Ramadan is obligatory for every adult Muslim who is healthy and able. Children, travelers, the sick, elderly, and women during menstruation are exempted or allowed to make up fasts later.

### **Things That Break the Fast**

1. Eating or drinking on purpose.
2. Letting food, drink, or medicine go down the throat intentionally.
3. Taking medicine through the nose or mouth during fasting hours.
4. Receiving a drip or injection that gives strength or nourishment (like glucose).
5. Vomiting on purpose.
6. Smoking or inhaling anything like smoke or vapors on purpose.
7. Swallowing anything that is not food (like paper, stones, or dirt).
8. Breaking the fast without a valid reason.

**Philosophy of Roza and Benefits / Rewards in Dunya o Akhirah:** The philosophy of fasting goes far beyond abstaining from food and drink. It teaches self-discipline, patience, gratitude, and compassion. When a Muslim fasts, he learns how to control his desires, emotions, and anger. Hunger reminds him of the poor and needy, increasing feelings of sympathy and generosity. Fasting helps purify the soul. It keeps one away from sins like lying, backbiting, and arrogance. The Prophet ﷺ said:

*"Fasting is a shield. So when one of you is fasting, he should neither indulge in indecent talk nor raise his voice in anger. If someone abuses him or fights with him, he should say: 'I am fasting.'" (Sahih al-Bukhari)*

This shows that fasting trains a Muslim to remain calm and well-mannered, even in difficult situations.

There are also physical benefits of fasting. It allows the body to rest, improves digestion, and helps detoxify harmful substances. Scientists have also proven that fasting improves metabolism and mental health by increasing self-control and reducing anxiety.

Spiritually, fasting strengthens *Taqwa* (God-consciousness). When a person avoids lawful things like food and water for Allah's sake, he naturally stays away from unlawful acts too. This builds inner purity and a sense of accountability before Allah. The reward for fasting is immense. Allah Himself says in a Hadith Qudsi: "Every act of the son of Adam is for him except fasting; it is for Me, and I will reward it." (Bukhari) This means the reward of fasting is beyond human imagination — it is directly from Allah.

In the Hereafter, fasting will intercede for the believer. The Prophet ﷺ said:

*"Fasting and the Qur'an will intercede for the servant on the Day of Judgment." (Musnad Ahmad)*

Thus, fasting benefits a Muslim in both *Dunya* and *Akhirah* — it purifies his body, strengthens his faith, and earns him eternal rewards in the life to come.

## **Multiple Choice Questions (MCQs)**

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No.	Question	A	B	C	D	Ans
1	The Arabic word for fasting is:	Salah	Zakat	Sawm	Hajj	C
2	Fasting was also prescribed to:	Angels	Non-believers	People before Muslims	Prophets only	C
3	Muslims fast to attain:	Knowledge	Taqwa	Wealth	Power	B
4	Fasting during Ramadan is:	Optional	Sunnah	Farz	Nafl	C
5	Fasting is observed from:	Sunrise to sunset	Dawn to sunset	Fajr to Asr	Noon to Maghrib	B
6	Which act breaks the fast?	Sleeping	Forgetfully eating	Deliberate eating	Praying	C
7	Who is exempted from fasting?	Adult Muslims	Children	Able-bodied men	Imams	B
8	The Prophet ﷺ said fasting is	Burden	Shield	Punishment	Habit	B
9	In which month do Muslims fast?	Muharram	Sha'ban	Ramadan	Shawal	C
10	The fast begins at:	Fajr	Zuhr	Asr	Isha	A
11	The meal before Fajr is	Iftar	Suhoor	Dinner	Lunch	B
12	The meal to end the fast is	Sehri	Iftar	Dastarkhwan	Dinner	B
13	Fasting improves:	Laziness	Anger	Patience	Greed	C
14	The reward of fasting is given by:	Angels	People	Allah Himself	Imam	C
15	Fasting helps us feel:	Proud	Superior	Compassionate	Angry	C
16	The month of Ramadan is called the month of:	Mercy	War	Celebration	Trade	A
17	The physical benefit of fasting includes:	Overeating	Detoxification	Weakness	Laziness	B
18	The Prophet ﷺ said fasting teaches:	Arrogance	Patience	Pride	Argument	B
19	One who fasts sincerely gets:	Earthly fame	Forgiveness of sins	Wealth	Position	B
20	Fasting and Qur'an will intercede:	In this world	On the Day of Judgment	Only in Ramadan	In dreams	B

### Short Questions

#### 1. What is the meaning of fasting in Islam?

Fasting means abstaining from food, drink, and marital relations from dawn to sunset for Allah's sake. It is an act of worship to develop piety and self-control.

#### 2. What is the purpose of fasting?

The main purpose of fasting is to attain *Taqwa* (piety), to strengthen faith, and to discipline the soul.

#### 3. Who are exempted from fasting?

Children, the sick, travelers, elderly, and women during menstruation are exempted or can make up fasts later.

#### 4. What are the spiritual benefits of fasting?

Fasting purifies the soul, controls desires, and builds patience, gratitude, and compassion for others.

#### 5. What is the reward of fasting according to Hadith Qudsi?

Allah says: "Fasting is for Me, and I will reward it." This means Allah gives the reward personally, which is beyond measure.

### Long Questions

#### 1. Explain the philosophy of fasting and its benefits in this world and the Hereafter.

Fasting is a spiritual exercise that trains the soul and body to obey Allah. It teaches patience, discipline, and self-control. When a Muslim fasts, he avoids lawful desires like food and drink for Allah's sake, which helps him stay away from sinful acts too. Fasting increases sympathy for the poor and encourages charity. Physically, it cleanses the body and improves health. Spiritually, it strengthens faith and develops *Taqwa*.

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In the Hereafter, fasting brings immense rewards and forgiveness, as the Prophet ﷺ said that fasting and the Qur'an will intercede for the believer on the Day of Judgment.

## 2. Describe the importance of fasting according to the Qur'an and Hadith.

The Qur'an commands fasting in Surah Al-Baqarah (2:183), stating that it is prescribed to help believers attain piety. It connects Muslims to earlier prophets and communities who also fasted. The Prophet Muhammad ﷺ said that whoever fasts in Ramadan with faith and sincerity will have his past sins forgiven. Fasting is described as a shield that protects from evil and anger. Allah Himself promises special rewards for fasting, showing its high rank in Islam. Thus, fasting is both an obligation and a means of spiritual purification and nearness to Allah.

## Lesson 11: Zakat and Ushr

**1. Introduction:** The word Zakat (زكاة) comes from the Arabic root “زك” which means *to purify, to grow, and to increase*. In Islamic teachings, Zakat is the compulsory charity that every Muslim must give once a year from their wealth if it reaches the prescribed amount known as Nisab. It purifies one's wealth and heart from greed and selfishness.

**Ushr (عشر)** means “one-tenth.” It is the form of charity taken from agricultural produce. If a person owns land that gives crops or fruits, he must give one-tenth (1/10) of the produce if it is watered by rain, and one-twentieth (1/20) if it is irrigated by artificial means like wells or canals. The Qur'an clearly commands Muslims to give Zakat. Allah says:

“And establish prayer and give zakat, and whatever good you put forward for yourselves – you will find it with Allah.” (*Surah Al-Baqarah 2:110*)

The Prophet Muhammad ﷺ said:

“Islam is built on five pillars: testifying that there is no god but Allah and Muhammad is His Messenger, establishing prayer, paying zakat, fasting in Ramadan, and performing Hajj.” (*Sahih al-Bukhari*)

After the death of the Prophet ﷺ, some tribes refused to pay zakat. The first Caliph, Hazrat Abu Bakr Siddiq (RA), declared that refusal to pay zakat was rebellion against Islam. He said:

“By Allah! I will fight those who differentiate between prayer and zakat, for zakat is the right of wealth.”

He fought against those who denied zakat, and this became known as the “Jihad of Abu Bakr”, proving that zakat is an essential part of the Islamic faith and cannot be neglected.

**2. Philosophy of Zakat and Ushr:** Zakat and Ushr are not only acts of worship but also the foundation of the Islamic economic system. The philosophy behind them is based on social justice, balance, and purification. Through Zakat, the rich share a small portion of their wealth (usually 2.5%) with the poor. This creates a system where wealth circulates and does not remain confined to a few hands. In this way, Islam prevents economic inequality and class division. Zakat purifies the heart of the giver from greed and selfishness, and the heart of the receiver from jealousy and hatred. It builds love, compassion, and unity in society. Ushr, similarly, helps the poor and needy in agricultural communities. The farmers give a portion of their produce so that those who have less can also share the blessings of Allah. In short, Zakat and Ushr establish an economy based on fairness, responsibility, and the well-being of all, ensuring that no one sleeps hungry in an Islamic society.

## 3. Benefits and Rewards in Duniya and Akhirah

### In this world (Duniya):

- Zakat brings **blessings (Barakah)** in wealth.
- It reduces **poverty** and helps in the **circulation of money**.
- It creates **social harmony** between rich and poor.
- It protects wealth from disaster, loss, and misfortune.

### In the Hereafter (Akhirah):

- Zakat is a **source of forgiveness and salvation**.
- Those who pay Zakat will be under **Allah's mercy and shade** on the Day of Judgment.
- The Prophet ﷺ said: “Charity does not decrease wealth.” (*Sahih Muslim*)
- On the other hand, those who refuse to pay zakat will face severe punishment. Allah warns:

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“Those who hoard gold and silver and do not spend it in the way of Allah – give them tidings of a painful punishment.” (Surah At-Tawbah 9:34)

Thus, the benefits of Zakat and Ushr extend beyond this life, leading to eternal success and Allah’s pleasure.

### MCQs (Multiple Choice Questions)

No.	Question	A	B	C	D	Ans
1	The word “Zakat” means:	Patience	Purification	Fasting	Prayer	<b>B</b>
2	Zakat is the _____ pillar of Islam.	Fourth	Second	Third	First	<b>C</b>
3	Ushr is taken from:	Salary	Crops	Animals	Minerals	<b>B</b>
4	The percentage of Zakat on savings	10%	1%	2.5%	20%	<b>C</b>
5	Ushr literally means:	One fifth	One tenth	One quarter	Half	<b>B</b>
6	Zakat purifies:	Body	Soul only	Heart and wealth	Only money	<b>C</b>
7	Zakat helps in reducing:	Unity	Poverty	Wealth	Employment	<b>B</b>
8	Hazrat Abu Bakr (RA) fought against:	Those who refused zakat	Traders	Non-Muslims	Hypocrites	<b>A</b>
9	The Nisab of Zakat means:	Minimum amount	Type of charity	Time of payment	Way of giving	<b>A</b>
10	Zakat is paid once in:	Life	Week	Year	Month	<b>C</b>
11	Ushr is _____ when crops are watered by rainfall.	1/10	1/20	1/15	1/5	<b>A</b>
12	Zakat is given to:	Relatives only	Businessmen	The poor and needy	The rich	<b>C</b>
13	The Prophet ﷺ said: “Charity does not _____ wealth.”	Double	Decrease	Destroy	Increase	<b>B</b>
14	One purpose of Zakat is to:	Show power	Collect taxes	Increase greed	Purify wealth	<b>D</b>
15	Ushr applies mainly to:	Agricultural produce	Gold	Business income	Industrial goods	<b>A</b>
16	Zakat helps to build a society based on:	Power	Luxury	Greed	Justice	<b>D</b>
17	The word “Ushr” is derived from:	Persian word for crops	Arabic word for ten	Arabic word for five	Hebrew word for wealth	<b>B</b>
18	Zakat is a duty upon:	All people equally	Children	Non-Muslims	Adult Muslims with Nisab wealth	<b>D</b>
19	Zakat protects wealth from:	Taxes	Harm and loss	Debt	Inflation	<b>B</b>
20	Those who deny zakat are considered:	Hypocrites	Honest	Weak Muslims	Rebels	<b>D</b>

### Short Questions

#### 1. What is the literal and Islamic meaning of Zakat?

The word Zakat means purification and growth. In Islam, it refers to the compulsory charity that purifies wealth by giving a fixed portion to the needy once a year.

#### 2. What is Ushr and how is it calculated?

Ushr means “one-tenth.” It is the charity given from agricultural produce — 1/10 if naturally watered and 1/20 if irrigated by artificial means.

#### 3. What was Hazrat Abu Bakr’s action against those who denied Zakat?

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Hazrat Abu Bakr (RA) fought against the tribes who refused to pay Zakat, declaring it a rebellion against Islam, proving its importance as a pillar of faith.

#### 4. How does Zakat help society?

Zakat reduces poverty, balances wealth, and promotes unity and compassion between the rich and the poor, creating a fair economic system.

#### 5. What are the spiritual benefits of giving Zakat?

Zakat cleanses the heart from greed, earns Allah's pleasure, and ensures reward in the Hereafter while protecting wealth in this world.

### Long Questions (Detailed Answers)

#### 1. Explain the philosophy and importance of Zakat in the Islamic economic system.

Zakat is a cornerstone of the Islamic economic system. It ensures that wealth does not remain in the hands of a few but circulates among all members of society. By giving 2.5% of their wealth annually, Muslims purify their income and help the poor meet their basic needs. Zakat prevents greed, encourages generosity, and strengthens social bonds. It builds an economy based on fairness and compassion rather than selfish competition. In this way, Zakat maintains balance and stability, creating a just and peaceful society where no one suffers from hunger or deprivation.

#### 2. What are the main benefits and rewards of paying Zakat and Ushr in this world and the Hereafter?

Zakat and Ushr bring countless blessings. In this world, they increase wealth through Allah's Barakah, reduce poverty, and develop harmony between rich and poor. They protect society from jealousy and hatred. In the Hereafter, Zakat becomes a shield against punishment and a source of Allah's mercy. Those who pay it sincerely will be rewarded with eternal success, while those who withhold it will face severe accountability. Thus, paying Zakat and Ushr brings peace in life and salvation in the life to come.

## Lesson 12: Hajj and Qurbani

**1. Introduction :** Hajj means "to intend" or "to visit". In Islam, Hajj refers to the pilgrimage to the Holy Ka'bah in Makkah, which every Muslim who is physically and financially able must perform once in a lifetime. It is the fifth pillar of Islam. Allah commands in the Qur'an:

"And Hajj (pilgrimage) to the House is a duty that mankind owes to Allah, for those who can afford the expenses." (*Surah Aal-e-Imran 3:97*)

The Prophet Muhammad ﷺ said: "Islam is built upon five things: bearing witness that there is no god but Allah and Muhammad ﷺ is His Messenger, establishing prayer, paying zakat, fasting in Ramadan, and performing Hajj to the House." (*Sahih al-Bukhari*)

Hajj is performed in the month of **Zil-Hijjah** and gathers millions of Muslims from all over the world. It reminds believers of equality, brotherhood, and the Day of Judgment.

**2. Virtues of Hajj and Umrah:** Hajj and Umrah have great spiritual and moral benefits. The Prophet ﷺ said: "Whoever performs Hajj for Allah's sake and does not commit any obscenity or wrongdoing will return (free from sins) as on the day his mother gave birth to him." (*Sahih al-Bukhari*)

Hajj wipes away past sins and renews one's life with purity and obedience. It teaches **patience, sacrifice, humility, and unity**. When Muslims from different races, languages, and countries gather in the same white clothes, it reminds them that all are equal before Allah. Umrah, though not compulsory, is a great act of worship. The Prophet ﷺ said:

"(Performing) Umrah is an expiation for the sins committed between it and the previous one." (*Muslim*)

Thus, both Hajj and Umrah bring immense **spiritual purification, peace of heart**, and the joy of being close to Allah.

#### 3. A Short Way to Perform Hajj (From 8th Zil-Hijjah Onwards)

The Hajj journey begins on the **8th of Zil-Hijjah** and continues till the **12th or 13th**. Here is a short description of its main steps:

- **8th Zil-Hijjah (Day of Tarwiyah):** Pilgrims wear Ihram (two white sheets for men; simple dress for women) and make the intention (niyyah) of Hajj, reciting "Labbayk Allahumma Labbayk". They go to Mina, pray and stay overnight.

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- **9th Zil-Hijjah (Day of Arafah):** Pilgrims go to Arafat, the most important place of Hajj. They spend the day in prayers, dua, and repentance. The Prophet ﷺ said: “Hajj is Arafah.” After sunset, they move to Muzdalifah, pray Maghrib and Isha together, stay overnight, and collect small stones for Rami (stoning).
- **10th Zil-Hijjah (Eid Day):** Pilgrims go back to Mina, perform Rami (throw seven pebbles at the biggest pillar, symbolizing rejecting evil). Then they sacrifice an animal (Qurbani), shave or cut hair, and remove Ihram. Afterward, they go to Makkah to perform Tawaf-e-Ziyarah (circling the Ka’bah) and Sa’i (walking between Safa and Marwah).
- **11th–12th (and sometimes 13th) Zil-Hijjah:** Pilgrims again perform Rami at the three pillars each day. Finally, they perform Tawaf-e-Wida (Farewell Tawaf) before leaving Makkah.

Through these steps, pilgrims express complete submission to Allah and revive the spirit of Prophet Ibrahim (A.S) and Prophet Muhammad ﷺ.

**4. Qurbani (Importance and Benefits in Practical Life):** Qurbani means sacrifice — the act of slaughtering an animal (camel, cow, goat, or sheep) in the name of Allah on the 10th to 12th of Zil-Hijjah. It reminds us of the great sacrifice of Prophet Ibrahim (A.S), who was ready to sacrifice his beloved son Ismail (A.S) for Allah’s pleasure. Allah praised this act in the Qur’an:

“Their meat will not reach Allah, nor will their blood, but what reaches Him is your piety.” (*Surah Al-Hajj*)

Qurbani teaches us obedience, sincerity, and compassion. It develops the spirit of sharing and charity, as the meat is divided into three parts — for oneself, relatives, and the poor.

In practical life, Qurbani reminds Muslims to sacrifice their ego, wealth, and desires for Allah’s sake. It strengthens social bonds, ensures that the poor share in the joy of Eid, and promotes unity and gratitude in the community.

### Multiple Choice Questions

No.	Question	A	B	C	D	Ans
1	Hajj means:	Charity	Prayer	To intend or visit	To fast	C
2	Hajj is the _____ pillar of Islam.	Fourth	Fifth	Third	Sixth	B
3	Hajj becomes obligatory on those who are:	Poor	Children	Physically and financially able	Sick	C
4	Hajj is performed in which Islamic month?	Muharram	Shawwal	Zil-Hijjah	Rajab	C
5	Ihram for men consists of:	Three sheets	Two white sheets	Black cloth	Normal clothes	B
6	The most important day of Hajj is:	8th Zil-Hijjah	9th Zil-Hijjah	10th Zil-Hijjah	11th Zil-Hijjah	B
7	The main act of worship at Arafat is:	Tawaf	Sa’i	Dua and repentance	Rami	C
8	Muzdalifah is known for:	Sacrifice	Staying overnight and collecting stones	Rami	Tawaf	B
9	Rami means:	Throwing stones	Sacrifice	Tawaf	Shaving head	A
10	Qurbani is performed on:	9th Zil-Hijjah	10th to 12th Zil-Hijjah	8th Zil-Hijjah	13th Zil-Hijjah	B
11	The main purpose of Qurbani is to:	Get meat	Show wealth	Please Allah	Compete with others	C
12	The Prophet Ibrahim (A.S) was tested through:	Prayer	Fasting	Sacrificing his son	Migration	C

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13	The Farewell Tawaf is called:	Tawaf-e-Ziyarah	Tawaf-e-Wida	Tawaf-e-Umrah	Tawaf-e-Hajj	B
14	Umrah can be performed:	Only in Ramadan	Only in Zil-Hijjah	Any time of the year	Only after Hajj	C
15	Qurbani meat should be shared with:	Poor	Relatives	Oneself	All of these	D
16	The main lesson of Qurbani is:	Greed	Sacrifice	Laziness	Pride	B
17	The slogan of Hajj is:	Takbeer	Labbayk Allahumma Labbayk	Tasbeeh	Shahadah	B
18	Hajj teaches us:	Disunity	Hatred	Equality and Brotherhood	Pride	C
19	The stay at Arafat is called:	Wuquf	Sa'i	Tawaf	Ihram	A
20	The Holy Ka'bah is located in:	Madinah	Makkah	Taif	Jerusalem	B

### Short Questions

#### 1. What is Hajj?

Hajj is the pilgrimage to the Ka'bah in Makkah performed once in a lifetime by those who are physically and financially able. It is the fifth pillar of Islam.

#### 2. When does Hajj take place?

Hajj takes place during the month of Zil-Hijjah, starting from the 8th to the 12th or 13th.

#### 3. What is the purpose of Ihram?

Ihram represents purity and equality. It reminds pilgrims to avoid worldly pride and focus on devotion to Allah.

#### 4. What does Qurbani teach us?

Qurbani teaches obedience to Allah, willingness to sacrifice, and care for the needy.

#### 5. Who was Prophet Ibrahim (A.S) willing to sacrifice?

Prophet Ibrahim (A.S) was willing to sacrifice his son, Prophet Ismail (A.S), in obedience to Allah's command.

### C. Long Questions (With Answers)

#### 1. Describe the major steps of Hajj.

Hajj begins on 8th Zil-Hijjah with wearing Ihram and going to Mina. On 9th Zil-Hijjah, pilgrims go to Arafat for prayers and repentance, then move to Muzdalifah at night. On 10th Zil-Hijjah, they perform Rami, offer sacrifice (Qurbani), cut hair, and perform Tawaf and Sa'i. They continue Rami on 11th and 12th before performing the Farewell Tawaf. These steps symbolize faith, patience, and total submission to Allah.

#### 2. Explain the importance of Qurbani in Islam.

Qurbani commemorates the sacrifice of Prophet Ibrahim (A.S) and teaches obedience and sincerity. It reminds Muslims to give up worldly desires for Allah's sake. By sharing meat with the poor and relatives, it spreads love, unity, and gratitude. The real value of Qurbani lies in piety, not in the blood or meat, as Allah says that what reaches Him is the **taqwa (piety)** of the believers.

## Chapter 03

### Lesson 13: Conquest of Makkah

**1. Background:** The Conquest of Makkah, which took place in **Ramadan of the 8th year after Hijrah (January 630 CE)**, was not a sudden military campaign but the outcome of a long series of events marked by political tension, betrayal, and divine wisdom. It began with a **breach of the Treaty of Hudaibiyyah**, committed by the Quraysh through their allies — and culminated in one of the most merciful and bloodless victories in history.

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After the Treaty of Hudaibiyyah was signed in 6 A.H., a period of peace began between the Muslims of Madinah and the Quraysh of Makkah. The treaty allowed both parties to form alliances with other tribes. Accordingly, the Banu Khuza'ah tribe joined hands with the Muslims, while the Banu Bakr tribe allied themselves with the Quraysh. Both these tribes had a long-standing history of enmity dating back to the days of Jahiliyyah (pre-Islamic ignorance).

For nearly two years, peace was maintained. Islam began spreading rapidly during this time, and many tribes across Arabia embraced the new faith. However, the Quraysh's pride and resentment still burned within them. When an opportunity arose to harm the Prophet ﷺ's allies, they could not resist.

One night, members of Banu Bakr, taking advantage of the peaceful period, launched a sudden attack on the Banu Khuza'ah at a place called Al-Wateer, near Makkah. The Banu Bakr were aided secretly by the Quraysh. Men from Quraysh — including Ikrimah ibn Abi Jahl, Safwan ibn Umayyah, and Suhayl ibn Amr — supplied weapons and even joined the assault in disguise. They attacked fiercely, killing several men of Banu Khuza'ah. The Khuza'ah, being unprepared, fled towards Makkah, seeking refuge in the Sacred Precinct (Haram) and clinging to the walls of the Ka'bah itself.

During the attack, one of the chiefs of Banu Khuza'ah, Naufal ibn Mu'awiyah al-Daili, shouted to the assailants, reminding them of the sanctity of the Sacred House. He cried out:

“Woe to you, O Banu Bakr! Do you not fear Allah? Do you fight in the Sacred Land, even within the Ka'bah?”

But his plea went unheeded. The attackers continued their violence inside the Haram, violating both the sanctity of the Ka'bah and the terms of the treaty. This heinous act caused shock and outrage among the Arabs, as it was seen as not only a betrayal of trust but also an act of sacrilege against Allah's House.

After the massacre, the leader of Banu Khuza'ah, 'Amr ibn Salim al-Khuza'i, travelled to Madinah to seek help from the Prophet ﷺ. He came with a group of his tribesmen, approached the Prophet ﷺ while he was sitting in the mosque, and recited verses of poetry describing their suffering and appealing for justice:

“O Allah's Messenger, we were your allies and friends, But Quraysh broke their covenant and betrayed us again. They shed our blood at night, unarmed and weak, Help us, O Messenger of Allah, for vengeance we seek.”

The Prophet ﷺ listened attentively. When 'Amr ibn Salim finished, the Prophet ﷺ said calmly:

**“You shall be helped, O 'Amr ibn Salim.”**

These simple words were a promise — a declaration that the violation of Allah's sanctuary and the killing of innocent allies would not go unanswered.

Soon after, the Prophet ﷺ sent a messenger to **Quraysh**, informing them of the violation of the treaty and offering them three choices:

1. To pay blood money for those of Banu Khuza'ah who were killed;
2. To withdraw their support from Banu Bakr; or
3. To consider the treaty annulled.

When this message reached Makkah, the Quraysh realized the gravity of their actions. They immediately gathered to discuss how to repair the situation. Some of them admitted their fault, while others, out of pride, refused to accept responsibility. Eventually, they decided to send **Abu Sufyan ibn Harb** — the Quraysh leader — to Madinah to renew the treaty and seek reconciliation.

Abu Sufyan arrived in Madinah and first went to his daughter, **Umm Habibah (RA)**, who was one of the Prophet's wives. When he entered her house and tried to sit on the Prophet's bedding, she folded it up, saying: “This is the bedding of Allah's Messenger, and you are an unclean idolater. You cannot sit on it.”

Abu Sufyan was shocked and said, “My daughter! You have become estranged from your father!” She replied, “No, but you are estranged from Allah and His Messenger.”

Abu Sufyan then went to the Prophet ﷺ to plead for the renewal of the treaty, but the Prophet ﷺ gave him no reply. He tried to approach Abu Bakr (RA), then Umar (RA), and then Ali (RA), but all refused to intercede on his behalf. Even Fatimah (RA), the Prophet's daughter, refused to speak for him. Finally, in desperation, Abu Sufyan declared publicly in the mosque:

“O people! I renew the covenant and extend the period of peace!”

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But since he had no authority to enforce this, his attempt failed. He returned to Makkah humiliated and defeated.

The Prophet ﷺ declared a general amnesty for the people of Makkah, announcing:

“Whoever enters the house of Abu Sufyan will be safe. Whoever closes his door will be safe. Whoever enters the Sacred Mosque will be safe.”

Thus, without war or bloodshed, Makkah was conquered — not by sword, but by forgiveness. The idols around the Ka‘bah were destroyed, and the Prophet ﷺ recited:

**“Truth has come, and falsehood has vanished. Indeed, falsehood is bound to perish.” (Surah Al-Isra 17:81)**

The people who had once opposed him now stood in awe of his mercy and justice. The Conquest of Makkah thus fulfilled Allah’s promise and marked the moral and spiritual triumph of Islam over idolatry and arrogance.

**2. March towards Makkah:** In Ramadan, 8 A.H., the Prophet ﷺ prepared for action. He ordered his companions to get ready for an expedition but kept the destination secret. His goal was to surprise Quraysh and to prevent bloodshed by avoiding resistance. A powerful army of **10,000 soldiers** gathered quietly in Madinah. Even the Prophet ﷺ’s closest companions did not know the destination until the journey was well underway.

When they camped at **Marr-uz-Zahran**, just outside Makkah, the Quraysh finally realized the magnitude of what was coming. Abu Sufyan, accompanied by Abbas (RA) — the Prophet’s uncle who had recently embraced Islam — was brought before the Prophet ﷺ. After witnessing the vast Muslim army and hearing the Prophet ﷺ’s message of peace, Abu Sufyan embraced Islam.

**3. The Conquest of Makkah:** When the Muslim army reached Makkah, the Prophet ﷺ divided it into different groups to enter the city from all sides. There was almost no resistance. Only a small clash took place at the side led by Khalid bin Walid (RA), which ended quickly. The Prophet ﷺ entered the city riding his camel **Qaswa**, bowing his head in humility before Allah. He was not proud of victory; instead, he thanked Allah for fulfilling His promise. As the Prophet ﷺ entered the city, he recited the verse of the Qur’an: **“Truth has come and falsehood has vanished. Surely falsehood is bound to perish.”** (Al-Isra) The Meccans stood silently, amazed at the mercy and discipline of the Muslim army. There was no looting, killing, or destruction. It was a peaceful conquest — a clear proof that Islam spreads through mercy, not force.

**4. Post-Conquest Affairs:** After taking control of the city, the Prophet ﷺ gathered all the people near the Ka‘bah. The same people who once tortured Muslims now stood before him helpless. The Prophet ﷺ asked, *“What do you think I will do with you?”* They replied, *“You are a noble brother and the son of a noble brother.”*

The Prophet ﷺ then declared the greatest act of mercy in history: **“Go, for you are all free.”**

This general **amnesty** shocked the people of Makkah. Many hearts melted, and hundreds accepted Islam that very day. Then, the Prophet ﷺ entered the **Ka‘bah**, where he found 360 idols. With a stick in his hand, he struck them down, reciting the Qur’anic verse:

**“And say: The truth has come, and falsehood has vanished.”** (Al-Isra, 17:81)

He cleaned the Sacred House of all idols, restoring the Ka‘bah to the worship of Allah alone.

Later, he appointed **‘Attab bin Asid (RA)** as the **Governor of Makkah**, even though Attab was very young. This showed the Prophet’s trust in the new Muslims and his vision for training new leaders.

The **Conquest of Makkah** was not only a political victory but a moral revolution. It displayed forgiveness, justice, and the true character of Islam.

### Multiple Choice Questions

No.	Question	A	B	C	D	Ans
1	The Conquest of Makkah took place in which year of Hijrah?	6 A.H.	7 A.H.	8 A.H.	9 A.H.	C
2	Which treaty was broken before the conquest?	Treaty of Taif	Treaty of Hudaibiyah	Treaty of Madinah	Treaty of Uhud	B

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3	Banu Khuza'ah was allied with:	Quraysh	Muslims	Jews	None	<b>B</b>
4	Banu Bakr was allied with:	Quraysh	Muslims	Jews	None	<b>A</b>
5	Who supported Banu Bakr in attacking Banu Khuza'ah?	Quraysh	Muslims	Romans	Jews	<b>A</b>
6	The Muslim army consisted of about:	5,000	8,000	10,000	12,000	<b>C</b>
7	Who was the leader of the Quraysh at that time?	Abu Sufyan	Abu Lahab	Abu Jahl	Utbah	<b>A</b>
8	Who accepted Islam on the way to Makkah?	Abu Sufyan	Abu Jahl	Ikrimah	None	<b>A</b>
9	What did the Prophet ﷺ promise to those who entered Abu Sufyan's house?	Safety	Wealth	Land	Food	<b>A</b>
10	The Prophet ﷺ entered Makkah riding on:	A camel	A horse	On foot	A donkey	<b>A</b>
11	What was the name of the Prophet's camel?	Qaswa	Zuljanah	Buraq	Qamrah	<b>A</b>
12	Which verse did the Prophet ﷺ recite while removing idols?	Surah Al-Isra, 17:81	Surah Al-Baqarah, 2:255	Surah An-Nas	Surah Al-Ikhlash	<b>A</b>
13	How many idols were inside the Ka'bah?	100	200	360	500	<b>C</b>
14	What was the reaction of the Meccans when the Prophet ﷺ forgave them?	They accepted Islam	They ran away	They fought	They refused	<b>A</b>
15	Whom did the Prophet ﷺ appoint as Governor of Makkah?	Khalid bin Walid	Attab bin Asid	Abu Sufyan	Umar ibn Khattab	<b>B</b>
16	What does "Amnesty" mean?	General forgiveness	Punishment	Wealth distribution	Migration	<b>A</b>
17	How did the Prophet ﷺ enter Makkah?	Humbly	Proudly	Fearfully	Secretly	<b>A</b>
18	What was the main reason for the Conquest?	Violation of Treaty	To gain wealth	To take revenge	To expand empire	<b>A</b>
19	In which month did the Conquest take place?	Ramadan	Shawwal	Muharram	Rabi-ul-Awwal	<b>A</b>
20	The Conquest of Makkah showed that Islam spreads through:	Force	Mercy	Wealth	Power	<b>B</b>

**Q1:** Which tribes were allies of the Muslims and Quraysh after the Treaty of Hudaibiyyah?

The tribe of **Banu Khuza'ah** allied with the **Muslims**, while **Banu Bakr** joined hands with the **Quraysh**. This alliance later caused conflict when Banu Bakr attacked Banu Khuza'ah with Quraysh's support.

**Q2:** How did the Prophet ﷺ respond to the violation of the treaty?

When Banu Khuza'ah sought help, the Prophet ﷺ promised his support and decided to march toward Makkah peacefully to end injustice and fulfill the treaty's broken promise.

**Q3:** How did the Prophet ﷺ enter Makkah?

The Prophet ﷺ entered Makkah humbly, riding his camel Qaswa with his head bowed in gratitude to Allah, showing no pride despite the great victory.

**Q4:** What was the Prophet's attitude toward his enemies after victory?

The Prophet ﷺ forgave all the people of Makkah, declaring, "Go, for you are free." His mercy changed the hearts of his enemies and led many to accept Islam.

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**Q5:** Who was appointed as the first Governor of Makkah after its conquest?

The Prophet ﷺ appointed **‘Attab bin Asid (RA)** as the **Governor of Makkah**, showing trust in the new Muslim leadership and giving them responsibility.

### Long Questions

**Q1: Explain the background and reasons that led to the Conquest of Makkah.**

The Conquest of Makkah was the result of the violation of the **Treaty of Hdaybiyyah**. According to the treaty, each side could make alliances with other tribes. The Muslims allied with **Banu Khuza‘ah**, while the Quraysh allied with **Banu Bakr**. After about two years, Banu Bakr attacked Banu Khuza‘ah, killing many people with the secret support of the Quraysh. This was a clear breach of the peace agreement. The injured tribe of Khuza‘ah immediately sought the Prophet’s help. The Prophet Muhammad ﷺ, known for his justice, assured them of help and prepared an army to march toward Makkah. His intention was not to seek revenge but to restore peace and open the city for Islam. Thus, the violation of the treaty and the Quraysh’s injustice became the main reasons for the conquest.

**Q2: Describe how the Prophet ﷺ treated the people of Makkah after its conquest.**

After conquering Makkah peacefully, the Prophet ﷺ gathered the people near the Ka‘bah. Instead of taking revenge, he forgave everyone, saying, *“Go, for you are free.”* This remarkable act of mercy turned former enemies into friends. Then, he entered the Ka‘bah and removed 360 idols, reciting the verse, *“Truth has come and falsehood has vanished.”* He purified the House of Allah from shirk (polytheism). Finally, he appointed **Attab bin Asid (RA)** as the Governor of Makkah, ensuring order and Islamic governance. His mercy, forgiveness, and justice transformed Makkah into the center of Islam. The conquest proved that Islam spreads by peace, not by force.

## Lesson 14: Battle of Hunain

**1. Background:** The Battle of Hunain took place in the 8th year after Hijrah (8 A.H.), shortly after the Conquest of Makkah. The valley of Hunain is located about 40 kilometers east of Makkah, on the way to Taif. This area was inhabited mainly by two strong Arab tribes — Hawazin and Thaqeef.

When the Prophet Muhammad ﷺ conquered Makkah peacefully, the neighboring tribes became worried. The tribe of Hawazin, led by Malik bin Awf, feared that the Muslims would attack them next. Out of pride and arrogance, they decided to strike first before the Muslims could attack. Malik bin Awf gathered about 20,000 warriors from various tribes and brought along their women, children, and wealth to the battlefield, hoping this would make the soldiers fight with greater courage. The Prophet ﷺ received the news of their preparation and decided to march toward Hunain with his army to prevent further bloodshed and to protect the newly converted people of Makkah. This battle was a test of faith for the Muslims after their great victory at Makkah. Allah mentions this battle in the Qur’an:

*“Indeed, Allah has given you victory in many regions and on the day of Hunain, when your great number made you proud, but it did not avail you at all.” (Surah At-Tawbah, 9:25)*

**2. March towards Hunain:** After the conquest of Makkah, the Prophet Muhammad ﷺ prepared an army of around 12,000 soldiers — 10,000 who came from Madinah (the original Muhajir and Ansar) and 2,000 who were new Muslim converts from Makkah. This was the largest Muslim army ever gathered until that time. As the Muslims marched confidently toward Hunain, some of them felt proud of their large numbers. However, Allah wanted to remind them that victory does not come through numbers but through faith and trust in Allah. The Prophet ﷺ appointed **Hazrat Attab bin Asid** as governor of Makkah and set out for Hunain. The enemy, under Malik bin Awf, had hidden in the narrow valleys with their archers and planned an ambush.

**3. Details of the Battle:** When the Muslim army entered the valley of Hunain at dawn, the enemy suddenly attacked from both sides, shooting arrows from the hills. This unexpected ambush caused confusion among the new Muslim converts, and some of them started to retreat. Despite the initial panic, the Prophet Muhammad ﷺ stood firm on his white mule and called out courageously:

*“I am the Prophet, no lie! I am the son of Abdul Muttalib!”*

He then instructed his uncle Hazrat Abbas (RA), who had a loud voice, to call the Muhajireen and Ansar to regroup. Hazrat Abbas shouted:

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“O companions of the tree (Bay‘at al-Ridwan)! O people of Surah al-Baqarah!”

On hearing his voice, the true believers rushed back to the Prophet ﷺ and surrounded him. Their faith revived, and they attacked the enemy with full force. At that moment, Allah sent down His help. The Qur’an mentions: “Then Allah sent down His tranquility upon His Messenger and upon the believers, and He sent down soldiers (angels) whom you did not see.” (Surah At-Tawbah, 9:26)

The presence of angels strengthened the believers’ hearts. The enemy became frightened, and their lines broke. The Muslims gained complete victory.

**War Booty (Ghanimah):** A large amount of war booty was captured, including 24,000 camels, over 40,000 goats, and 6,000 captives. The Prophet ﷺ ordered the booty to be gathered at Ji‘ranah, near Makkah, and distributed later with justice and fairness.

**4. Post-Conquest Affairs:** After the victory, the Prophet ﷺ pursued the fleeing enemy to Taif, where the tribe of Thaqeef had taken shelter. The Prophet ﷺ laid siege to Taif for about 20 days, but the city was well-fortified, so he withdrew without bloodshed, saying that guidance is in the hands of Allah. Later, the Hawazin tribe came to the Prophet ﷺ, repented, and accepted Islam. The Prophet ﷺ forgave them generously and returned all their families and possessions. This act of mercy deeply touched their hearts, and they embraced Islam with sincerity. When the spoils were distributed, the Prophet ﷺ gave special gifts to new Muslims (like Abu Sufyan and others) to strengthen their faith. Some Ansar companions felt disheartened, but the Prophet ﷺ addressed them lovingly, saying:

“O Ansar! Are you not happy that people return with sheep and camels, while you return with the Messenger of Allah to your homes?”

Hearing this, the Ansar wept and said they desired nothing but the company of the Prophet ﷺ.

#### 20 Multiple Choice Questions (MCQs)

No.	Question	A	B	C	D	Ans
1	The Battle of Hunain took place in which year after Hijrah?	6 A.H.	7 A.H.	8 A.H.	9 A.H.	C
2	Hunain is located how many kilometers from Makkah?	30 km	40 km	50 km	60 km	B
3	Which tribes fought against the Muslims in the Battle of Hunain?	Quraysh and Banu Israel	Hawazin and Thaqeef	Aws and Khazraj	Banu Nadir and Banu Qurayza	B
4	Who was the leader of the Hawazin tribe?	Abu Sufyan	Malik bin Awf	Ikrimah bin Abu Jahl	Khalid bin Walid	B
5	How many soldiers were in the Muslim army?	10,000	12,000	15,000	20,000	B
6	The Prophet ﷺ appointed whom as governor of Makkah before leaving for Hunain?	Abu Bakr	Attab bin Asid	Umar bin Khattab	Abbas bin Abdul Muttalib	B
7	What caused the Muslims to panic at the beginning of the battle?	Shortage of food	Sudden ambush of arrows	Heavy rain	Lack of weapons	B
8	Who called the Muhajireen and Ansar back to the battlefield?	Abu Bakr	Abbas RA	Ali (RA)	Umar (RA)	B
9	What did the Prophet ﷺ say during the battle to show his courage?	Fight bravely!	“I am the Prophet, no lie!”	Run for safety!	Call for help!	B
10	What was the total number of captives taken after the battle?	3,000	6,000	9,000	12,000	B
11	How many camels were captured as booty?	10,000	18,000	24,000	30,000	C

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12	The booty was gathered and distributed at which place?	Taif	Mina	Ji'ranah	Arafat	C
13	What did Allah send to help the Muslims during the battle?	Rain	Thunder	Angels	Wind	C
14	What was the name of the Prophet's uncle who helped him in battle?	Hamza	Abu Talib	Abbas	Harith	C
15	What was the main lesson learned from the battle?	Wealth brings victory	Faith brings victory	Numbers bring victory	Strength brings victory	B
16	Who led the siege of Taif after Hunain?	Prophet Muhammad ﷺ	Khalid bin Walid	Umar bin Khattab	Abu Bakr	A
17	How long did the siege of Taif last?	10 days	20 days	30 days	40 days	B
18	The Prophet ﷺ forgave the tribe of Hawazin when they:	Fled to Taif	Were defeated	Accepted Islam	Paid ransom	C
19	Ansar were... when the Prophet ﷺ explained the reason for giving gifts to new Muslims?	Anger	Silence	Tears and joy	Indifference	C
20	What is the key message of the Battle of Hunain?	Always be proud of numbers	Take revenge on enemies	Trust in Allah and stay humble	Avoid all battles	C

### 5 Short Questions

1. **Where is Hunain located and who lived there?**

Hunain is a valley about 40 kilometers east of Makkah, on the way to Taif. It was inhabited mainly by the tribes of Hawazin and Thaqeef.

2. **What caused the Battle of Hunain?**

The tribes of Hawazin and Thaqeef feared that the Muslims would attack them after the conquest of Makkah, so they decided to fight first.

3. **How many soldiers did the Muslims have?**

The Muslim army consisted of about 12,000 men — 10,000 from Madinah and 2,000 new converts from Makkah.

4. **Who helped regroup the Muslims during the battle?**

The Prophet ﷺ instructed his uncle Hazrat Abbas (RA) to call out to the Muhajireen and Ansar, who then returned to the battlefield.

5. **What lesson did Muslims learn from this battle?**

They learned that victory comes only from Allah, not from numbers or pride, and that humility and faith are the real strength of a believer.

### 2 Long Questions (with Answers)

1. **Describe the background and main causes of the Battle of Hunain.**

After the conquest of Makkah, the tribes of Hawazin and Thaqeef feared that the Muslims would attack them next. Their leader, Malik bin Awf, gathered about 20,000 men to fight the Muslims near Hunain, a valley 40 km from Makkah. The Prophet ﷺ, learning of their plans, marched with 12,000 soldiers to defend Islam and prevent aggression. This battle was not fought for power but to secure peace and spread justice after Makkah's conquest.

2. **Explain how the Muslims achieved victory and what happened after the Battle of Hunain.**

At first, the Muslims were attacked suddenly, and some retreated. The Prophet ﷺ stood firm and called his companions back through Hazrat Abbas (RA). Allah then sent angels to help, and the Muslims regained control, defeating the enemy. A huge booty was collected, including 24,000 camels and 6,000 captives. Later, the Prophet ﷺ forgave the Hawazin tribe when they accepted Islam and returned their families and

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wealth, showing mercy and wisdom. The battle reminded Muslims that faith and humility bring true success.

## Lesson 15: Aam-ul-Wufood (Year of Delegations)

**Background (Meaning of Aam and Wufood) :** The word “Aam” in Arabic means “year”, and “Wufood” is the plural of “Wafd”, which means “delegation” or “group of representatives.” So, Aam-ul-Wufood means “The Year of Delegations.” It refers to the 9th year after Hijrah (Migration), when many tribes and groups came to Madinah to meet Prophet Muhammad ﷺ, accept Islam, and pledge their loyalty to him. After the Conquest of Makkah (8 AH) and the Battle of Tabuk, Islam had spread widely across Arabia. The enemies of Islam had realized that no power could defeat the Muslims. Many tribes began to realize that Islam was the truth and that the Prophet ﷺ was indeed the final Messenger of Allah. Around 70 delegations met Rasulullah (SAW) in one year.

During this year, delegations from all parts of Arabia—from north, south, east, and west—came to Madinah to meet the Prophet ﷺ. They wanted to embrace Islam, learn its teachings, and seek guidance for governing their people according to Islamic principles. The Prophet ﷺ welcomed all delegations with kindness, patience, and wisdom. He personally taught them about faith (iman), worship (ibadah), and moral values (akhlaq). He also sent teachers and governors back with them to teach Islam in their regions.

This period shows the universal appeal and moral strength of Islam. It also reflects the Prophet’s ﷺ role not only as a spiritual leader but also as a teacher and statesman.

**Delegation of Banu Tamim :** The Banu Tamim tribe lived in the central part of Arabia. They were known for their pride, eloquence, and bravery. When they heard about the growing power of Islam, they sent a delegation of about seventy people to Madinah in 9 AH. They came to test the Prophet ﷺ with questions and debates. They said: “O Muhammad, we have come to compete with you in words and speech. Our poet and speaker will speak, and your speaker should reply.”

The Prophet ﷺ agreed, and their poet praised their tribe’s greatness. Then the Prophet ﷺ asked Hazrat Thabit bin Qais (RA) to reply, who spoke about the beauty and truth of Islam. The Prophet’s ﷺ reply impressed them deeply. Later, the Prophet ﷺ recited the verses of the Qur’an, and they were moved by its message. Many of them accepted Islam on the spot. The Prophet ﷺ then appointed Aqra’ bin Habis (one of their leaders) as their governor, and taught them about zakat and Islamic brotherhood. This incident is also connected to Surah Al-Hujurat (49:4), where Allah advised people not to call the Prophet ﷺ loudly from outside his home—a mistake some of the Banu Tamim had made due to lack of manners.

“Indeed, those who call you [O Muhammad] from behind the apartments, most of them have no understanding.” (Surah Al-Hujurat, 49:4)

**Delegation of Najran :** The delegation of Najran came from a region in the south of Arabia, where most people were Christians. Their delegation consisted of about sixty people, including their religious leaders. They wanted to discuss the nature of Prophet Isa (Jesus) عليه السلام. They believed he was the son of God, while the Prophet Muhammad ﷺ invited them to the truth that Jesus was a servant and prophet of Allah, not divine. Allah revealed verses in the Qur’an about this debate:

“Indeed, the example of Jesus to Allah is like that of Adam. He created him from dust; then He said to him, ‘Be,’ and he was.” (Surah Aal-e-Imran, 3:59)

When the Christians of Najran refused to accept this truth, the Prophet ﷺ invited them to Mubahala (a prayer of mutual invocation of curse) — but they declined, realizing that the Prophet ﷺ was truthful. Finally, they agreed to a peaceful treaty. They did not accept Islam immediately, but they agreed to live under Muslim protection, paying Jizyah (a protection tax) and living peacefully under Islamic rule. The Prophet ﷺ treated them kindly and allowed them to practice their religion freely.

**Delegation of Abdul Qais :** The Delegation of Abdul Qais came from the eastern region of Bahrain. They were early believers, eager to learn more about Islam. Their delegation consisted of about thirteen or fourteen men, led by Al-Ashajj Abdul Qais. When they reached Madinah, they greeted the Prophet ﷺ with great respect. The Prophet ﷺ was very pleased with them and said:

“Welcome, O people! Neither will you be humiliated nor will you regret.” (Bukhari)

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The Prophet ﷺ asked them about their people, their land, and their faith. They expressed their desire to learn and practice Islam properly. Then the Prophet ﷺ taught them four things to do and four things to avoid. He said: “I order you to believe in Allah alone. Do you know what is belief in Allah?”

They replied: “Allah and His Messenger know best.”

He said: “It is to testify that there is no god but Allah and Muhammad is the Messenger of Allah, to establish prayer, to pay zakat, to fast in Ramadan, and to give one-fifth of the war booty.”

Then he said: “And I forbid you from four things: from using drums made of gourds, from drinking in vessels of green pottery, hollowed-out logs, and tar-coated jugs.” (Bukhari, Muslim)

The Prophet ﷺ also praised Al-Ashajj Abdul Qais, saying:

“You have two qualities which Allah loves: forbearance (patience) and calmness.” (Bukhari)

This delegation returned home and taught Islam to their people. Soon the whole tribe of Abdul Qais accepted Islam. This meeting shows the Prophet’s ﷺ method of teaching — simple, clear, and focused on faith, worship, and good manners.

**Delegation of Adhra:** The Delegation of Adhra came from a well-known tribe in northern Arabia, near the Syrian region. This delegation arrived in Madinah in the 9th year after Hijrah. They had already heard about the message of Islam and were inclined toward its truth. Consisting of twelve members, the delegation met the Holy Prophet ﷺ and embraced Islam wholeheartedly. The Prophet ﷺ appointed their chief as the governor of their region and instructed them to spread the teachings of Islam among their people. He also advised them regarding prayer, zakat, fasting, and justice. The acceptance of Islam by the Delegation of Adhra symbolized that Islam had now reached the distant northern parts of Arabia.

**Delegation of Bala:** The Delegation of Bala came from the southern region of Arabia. Their tribe had already been influenced by the preaching of Hazrat Mu‘adh ibn Jabal (RA), whom the Prophet ﷺ had sent to Yemen and nearby areas to invite people to Islam. The delegation, consisting of about ten members, came to Madinah to meet the Holy Prophet ﷺ. They accepted Islam and asked for guidance for their people. The Prophet ﷺ taught them about faith, prayer, zakat, fasting, and good morals. He instructed them to spread Islam in their region with gentleness, justice, and equality. The Prophet ﷺ also appointed their chief as the local leader. The Delegation of Bala’s visit played a vital role in strengthening Islam in the southern parts of Arabia.

**Conclusion :** The Aam-ul-Wufood was a turning point in the history of Islam. In just one year, dozens of delegations came to Madinah. Some accepted Islam immediately; others made peace and later joined the Muslim community. By the end of the 9th year after Hijrah, most of the Arabian Peninsula had accepted Islam or made treaties with the Muslims. This showed that Islam had become the central power of Arabia, not by war, but through wisdom, kindness, and the Prophet’s ﷺ character. The Prophet ﷺ treated every delegation with respect, justice, and mercy. He taught them that Islam is a religion of peace, equality, and guidance.

Thus, Aam-ul-Wufood stands as a symbol of unity, diplomacy, and the peaceful spread of Islam.

### 20 Multiple Choice Questions (MCQs)

#	Question	A	B	C	D	Ans
1	The word “Aam” means:	Month	Year	Day	Group	<b>B)</b>
2	“Wufood” is the plural of:	Wafd	Wifaq	Waqf	Wujud	<b>A)</b>
3	“Aam-ul-Wufood” occurred in:	7th year AH	8th year AH	9th year AH	10th year AH	<b>C)</b>
4	The delegations came to:	Taif	Madinah	Yemen	Makkah	<b>B)</b>
5	The delegation of Banu Tamim consisted of about:	10 people	40 people	70 people	100 people	<b>C)</b>
6	The Prophet ﷺ replied to the poet of Banu Tamim through:	Abu Bakr	Thabit bin Qais	Ali	Umar	<b>B)</b>
7	The verse (49:4) was revealed about:	Banu Tamim	Najran	Abdul Qais	Quraysh	<b>A)</b>
8	The people of Najran were mostly:	Jews	Christians	Idol-worshippers	Zoroastrians	<b>B)</b>

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9	The delegation of Najran discussed about:	Hajj	Zakat	Jesus (Isa)	Ramadan	C)
10	“Mubahala” means:	Mutual prayer for curse	Debate	Friendship	Trade agreement	A)
11	The delegation of Najran came from:	North Arabia	South Arabia	East Arabia	West Arabia	B)
12	The delegation of Abdul Qais came from:	Bahrain region	Yemen	Taif	Makkah	A)
13	The leader of Abdul Qais was:	Aqra‘ bin Habis	Al-Ashajj Abdul Qais	Amr bin al-As	Khalid bin Walid	B)
14	Prophet ﷺ praised Al-Ashajj for his qualities of:	Courage and strength	Forbearance and calmness	Wisdom and power	Speed and bravery	B)
15	The Prophet ﷺ taught Abdul Qais delegation:	To establish prayer and pay zakat	To fight	To migrate	To fast every day	A)
16	The Prophet ﷺ forbade them from:	Using golden cups	Drinking from certain pots	Using swords	Travelling at night	B)
17	Aam-ul-Wufood symbolizes:	War	Unity and diplomacy	Trade	Construction	B)
18	By 9 AH, Islam had spread across:	Half of Arabia	Northern Arabia only	The entire Arabian Peninsula	Only Madinah	C)
19	The Prophet ﷺ treated delegations with:	Harshness	Ignorance	Kindness and wisdom	Indifference	C)
20	Aam-ul-Wufood ended with Arabia becoming:	Divided	Disunited	Peaceful and united under Islam	A war zone	C)

### Short Questions

#### Q1. What does “Aam-ul-Wufood” mean?

**Answer:** “Aam-ul-Wufood” means “The Year of Delegations.” It refers to the 9th year after Hijrah when many Arab tribes sent delegations to Madinah to accept Islam and pledge loyalty to Prophet ﷺ.

#### Q2. Why did the delegations come to Madinah?

**Answer:** They came to accept Islam, learn about its teachings, and make peace treaties. After the Conquest of Makkah, most tribes realized Islam was the truth and the Prophet ﷺ was Allah’s Messenger.

#### Q3. What was the message of the delegation of Najran?

**Answer:** The Najran Christians came to discuss the nature of Prophet Isa (Jesus). The Prophet ﷺ explained that Isa was Allah’s servant and prophet, not divine, as mentioned in Surah Aal-e-Imran (3:59).

#### Q4. What did Prophet ﷺ teach the delegation of Abdul Qais?

**Answer:** The Prophet ﷺ taught them about belief in Allah, prayer, zakat, fasting, and avoiding forbidden utensils. He praised their leader for patience and calmness.

#### Q5. What was the result of Aam-ul-Wufood?

**Answer:** By the end of the 9th year AH, most of Arabia had embraced Islam or entered peace treaties. Islam became the dominant faith in the Arabian Peninsula.

### Long Questions

#### Q1. Describe the significance of the Delegation of Banu Tamim and its outcome.

**Answer:** The delegation of Banu Tamim came to Madinah in 9 AH with pride and confidence, intending to compete in poetry and speech. The Prophet ﷺ allowed them to speak and then replied with eloquence

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and Qur'anic wisdom through Thabit bin Qais (RA). The beauty of the Qur'an and the Prophet's ﷺ calmness impressed them deeply, and many accepted Islam. Allah revealed Surah Al-Hujurat (49:4) to correct their behavior when they called the Prophet ﷺ loudly. The Prophet ﷺ appointed their leader as governor and taught them about zakat and brotherhood. This event reflects the Prophet's ﷺ patience and the power of peaceful dialogue in spreading Islam.

**Q2. Explain in detail the conversation between the Prophet ﷺ and the Delegation of Abdul Qais. What lessons can we learn from it?**

**Answer:** The delegation of Abdul Qais came from Bahrain to Madinah with eagerness to learn Islam. The Prophet ﷺ welcomed them warmly, saying they would never regret coming. He taught them the basics of faith: to believe in Allah, perform prayer, pay zakat, fast in Ramadan, and give one-fifth of war booty. He also forbade them from using certain types of pots for drinking. The Prophet ﷺ praised their leader Al-Ashajj for his patience and calmness. From this meeting, we learn the Prophet's ﷺ simple teaching style, his appreciation of good character, and the importance of faith, worship, and manners. It shows how Islam spread through wisdom, kindness, and understanding rather than force.

## **Lesson 16: The Battle of Tabuk**

**Introduction:** The Battle of Tabuk was one of the most remarkable expeditions in the history of Islam. It took place in the 9th year after Hijrah (630 CE), and though it ended without any actual fighting, it became a great test of faith, sacrifice, and sincerity for the Muslim community. This battle occurred at a time when Islam had become strong in Arabia, yet external threats were beginning to emerge. The Roman (Byzantine) Empire and its Arab allies were planning to attack the Muslims. In response, the Holy Prophet Muhammad ﷺ decided to take preventive action and lead a large army northward towards Tabuk. Despite the severe heat, drought, and shortage of resources, the Muslims responded to the Prophet's call with extraordinary courage and generosity. The campaign of Tabuk became known as "**Jaish-ul-Usrah**" — *the Army of Hardship* — because it tested the patience, unity, and faith of every believer.

**Background :** After the Battle of Mū'tah, which had taken place against the Roman allies in the region of Syria, the Muslims had realized that the Roman Empire was watching their growing power with great concern. News soon reached Madinah that the Byzantine Emperor, Heraclius, had started preparing a massive army to attack the Muslims, supported by the Christian Arab tribes such as the Ghassanids. The Prophet ﷺ understood that waiting for the Romans to invade Arabia would endanger the Muslims. Therefore, he decided to act before the enemy could attack. He announced an expedition towards Tabuk — a place near the borders of Syria — to confront the Romans and their allies. This decision came during one of the hardest times in Madinah. The weather was extremely hot, the crops were ready for harvest, and the journey was long and exhausting. Yet, the Prophet ﷺ called on the believers to join him in the path of Allah. The believers responded positively, understanding that the defence of Islam required both courage and sacrifice. This campaign was not merely a military expedition; it was a demonstration of faith, unity, and readiness to protect the Muslim Ummah. The Prophet ﷺ wanted the world to see that Islam was not weak or afraid of the mighty empires of the time.

**Collection of Funds :** Preparing an army for such a long and difficult journey required large amounts of resources. The Prophet ﷺ encouraged everyone in Madinah to contribute according to their ability. The response of the Companions was overwhelming. The wealthy Companions gave generously, and the poor ones also participated with whatever they could afford. Hazrat Uthman ibn Affan (رضي الله عنه) made one of the greatest contributions in the history of Islam. He donated **900 camels, 100 horses, and 1,000 gold dinars** for the army. The Prophet ﷺ, moved by his generosity, said, "*Nothing will harm Uthman after what he has done today.*"

Hazrat Abdur Rahman ibn Auf (رضي الله عنه) contributed **4,000 dirhams**, which was half of his wealth, while Abu Aqil (رضي الله عنه), a poor Companion, worked all night carrying water for wages and brought a handful of dates he had earned. When the hypocrites mocked his small contribution, the Prophet ﷺ said that Allah accepted his charity and praised his sincerity. Hazrat Abu Bakr Siddique (رضي الله عنه) brought **all his property**, leaving nothing at home, saying that he left "*Allah and His Messenger*" for his family. Hazrat Umar (رضي الله عنه) brought half of his wealth, hoping to match Abu Bakr, but the Prophet ﷺ praised Abu

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Bakr's unmatched faith. Even the women of Madinah donated their jewellery, rings, and bracelets for the cause of Islam. This collective effort showed the spirit of unity and sacrifice that made the Muslim Ummah so strong.

**Female Support and Ali's Role in Madinah :** The women of Madinah also played a significant role in supporting the army. They gave away their ornaments, jewellery, and valuables to help in the preparation of the army. It was a remarkable example of how women contributed to the service of Islam, even if they did not go to the battlefield. Every person, whether rich or poor, man or woman, contributed according to their means. During this expedition, the Prophet ﷺ instructed Hazrat Ali (رضي الله عنه) to stay in Madinah to take care of the city's affairs and protect the families in the absence of men. Some people mocked Ali for staying behind, but the Prophet ﷺ said to him, "Are you not pleased that you are to me as Harun was to Musa, except that there is no prophet after me?" This statement highlighted the Prophet's trust in Ali and his importance to the Muslim community.

**4. Details of the Battle :** The army that set out with the Prophet ﷺ was about **30,000 men**, which was the largest Muslim force ever assembled at that time. The journey to Tabuk was extremely difficult. The scorching heat, scarcity of water, and shortage of food made it a severe test. This is why it was called the "Army of Hardship." The Prophet ﷺ encouraged patience, faith, and mutual help among his followers. When the army reached Tabuk, they found that the Romans and their allies had withdrawn, frightened by the determination and strength of the Muslims.

Although no actual battle took place, the expedition was a great moral victory. The Muslims had marched hundreds of miles, demonstrating unity, courage, and readiness to defend their faith. Several tribes of the surrounding region accepted peace and signed treaties with the Prophet ﷺ. The journey back to Madinah was also peaceful, and the Muslims returned with honour and glory. The Romans never dared to attack the Muslims after this event. It showed the growing power of the Islamic state and the success of the Prophet's leadership.

**5. The Hypocrites and Those Who Stayed Behind :** The Battle of Tabuk revealed the true faith of the believers and exposed the hypocrisy of those who only pretended to be Muslims. Some people, including Abdullah ibn Ubayy ibn Salool, the chief of the hypocrites, stayed behind and spread false excuses. The Qur'an mentions such people in Surah At-Tawbah (9:42-49), saying that if the journey had been easy or the reward close at hand, they would have gone, but since it was long and difficult, they stayed behind.

Among those who failed to join without genuine reasons were three sincere Companions — Ka'b ibn Malik, Murarah ibn Rabi'ah, and Hilal ibn Umayyah. They had no intention to disobey but delayed their preparation until it was too late. When the Prophet ﷺ returned, they honestly admitted their mistake. As punishment, the Muslims were told not to speak to them for fifty days. Their repentance was sincere, and finally, a revelation came in their favour, mentioned in Surah At-Tawbah (9:118):

"And He forgave the three who were left behind, until the earth, vast as it is, was straitened for them... Then Allah turned to them in mercy."

Ka'b ibn Malik's story became a shining example of honesty and repentance. He later said that his truthfulness on that day saved him forever. The hypocrites were disgraced, while the sincere believers were honoured by Allah.

**6. Conclusion :** The Battle of Tabuk stands as a symbol of sacrifice, faith, and unity in the face of hardship. It tested the sincerity of the Muslims and exposed the hypocrites. It also strengthened the Muslim position both politically and militarily. The Prophet ﷺ's leadership, the generosity of the Companions, and the spiritual strength of the believers all combined to make this event one of the greatest moral victories in Islamic history.

The campaign teaches that real success does not always mean winning a physical battle; it lies in staying firm on the path of truth and standing together for the cause of Allah. The Muslims returned from Tabuk with honour, and the Romans never dared to attack again. The lesson of Tabuk continues to inspire believers to remain steadfast, truthful, and generous in serving Islam, regardless of the challenges they face.

### 20 Multiple Choice Questions

No.	Question	A	B	C	D	Ans
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1	The Battle of Tabuk took place in which year after Hijrah?	7 AH	8 AH	9 AH	10 AH	C
2	The campaign of Tabuk is also called “Jaish-ul-Usrah,” meaning the army of _____.	Wealth	Hardship	Victory	Honour	B
3	The Prophet ﷺ decided to go to Tabuk because the _____ planned to attack the Muslims.	Persians	Romans	Jews	Quraish	B
4	The Roman allies who supported the empire were called _____ tribes.	Qurashi	Ghassani	Ansari	Thaqafi	B
5	Hazrat Uthman (رضي الله عنه) donated how many camels for the expedition?	100	500	900	50	C
6	Hazrat Abdur Rahman ibn Auf donated how many dirhams?	1,000	2,000	4,000	5,000	C
7	Hazrat Abu Bakr gave _____ of his property for the cause of Allah.	Half	One third	All	None	C
8	Hazrat Umar gave _____ of his property.	All	One fourth	Half	One tenth	C
9	Abu Aqil (رضي الله عنه) earned charity money by _____.	Selling dates	Working overnight	Borrowing money	Teaching	B
10	The Prophet ﷺ kept Hazrat Ali (رضي الله عنه) in Madinah to _____.	Rest	Manage the city	Punish him	Collect zakat	B
11	The total number of Muslim soldiers at Tabuk was around _____.	10,000	20,000	30,000	50,000	C
12	When the Muslims reached Tabuk, the Romans _____.	Attacked fiercely	Sent peace offers	Withdrew	Captured the area	C
13	The Qur’an mentions hypocrites in which Surah regarding this event?	Al-Anfal	Al-Ahzab	At-Tawbah	Al-Ma’idah	C
14	The word “Munafiq” means _____.	Truthful	Hypocrite	Brave	Leader	B
15	Ka’b ibn Malik was one of the Companions who _____.	Betrayed	Stayed behind without reason	Led the army	Spied on Romans	B
16	The social punishment for those three Companions was a _____-day boycott.	10	20	30	50	D
17	The revelation forgiving the three companions is found in Surah _____.	At-Tawbah	Al-Fath	An-Nisa	Al-Imran	A
18	The main purpose of the Tabuk expedition was to _____.	Conquer Syria	Defend against Romans	Attack Persia	Capture Makkah	B
19	“Jaish-ul-Usrah” highlights the army’s experience of _____.	Comfort	Wealth	Hardship	Celebration	C
20	The expedition of Tabuk proved the strength of _____.	Faith and Unity	Wealth and Power	Weapons and Horses	Politics and Trade	A

### Short Questions

#### 1. Why was the Battle of Tabuk called “The Army of Hardship”?

It was called so because the Muslims faced severe heat, hunger, thirst, and lack of resources. Despite these hardships, they remained patient and steadfast in the cause of Allah.

#### 2. What was the main reason behind launching the expedition of Tabuk?

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The Prophet ﷺ learned that the Roman Empire was preparing to attack the Muslims. To protect the Islamic state, he decided to lead a pre-emptive march toward Tabuk.

**3. How did Hazrat Uthman (رضي الله عنه) support the army?**

He donated 900 camels, 100 horses, and 1,000 dinars for the army, showing his deep love and generosity for Islam.

**4. Who stayed in Madinah during the Prophet's journey to Tabuk, and why?**

Hazrat Ali (رضي الله عنه) stayed in Madinah on the Prophet's command to take care of the city and protect the families in the absence of the men.

**5. What was the outcome of the Tabuk campaign?**

No fighting took place because the Romans retreated. The Muslims gained honour, strength, and respect, and no further Roman attack occurred afterward.

## 2 Long Questions with Answers

### Q1. Describe the background, difficulties, and outcome of the Battle of Tabuk.

The Battle of Tabuk was fought in 9 AH when the Prophet ﷺ heard that the Romans were planning to invade Arabia. He prepared an army of 30,000 men and called upon the Muslims to donate for the cause. Despite the burning heat, shortage of food, and long distance, the believers responded with enthusiasm. The rich and the poor contributed whatever they could. When the Muslim army reached Tabuk, they found that the enemy had withdrawn, fearing confrontation. The expedition thus ended peacefully, proving the power and unity of the Muslims. It strengthened the Muslim state and deterred future Roman aggression. The Battle of Tabuk became a symbol of patience, unity, and faith in Allah.

### Q2. How did the Battle of Tabuk expose hypocrites and highlight the sincerity of true believers?

The difficult circumstances of Tabuk clearly separated the sincere believers from the hypocrites. While the true believers sacrificed their wealth and comfort, the hypocrites made excuses and stayed behind. The Qur'an in Surah At-Tawbah condemned their false excuses. On the other hand, three sincere Companions who missed the expedition without valid reason honestly admitted their fault and were later forgiven by Allah after a period of social boycott. This event showed that faith is not mere speech but action, sacrifice, and honesty. It also proved that Allah accepts repentance from those who are truthful and sincere.

## Lesson 17: Hajjat-ul-Wida (The Farewell Pilgrimage)

**Background:** The Farewell Pilgrimage, known as Hajjat-ul-Wida, was the first and last Hajj performed by Prophet Muhammad ﷺ after the migration to Madinah. It took place in the 10th year of Hijrah (632 CE). The Prophet ﷺ announced his intention to perform Hajj, and thousands of companions joined him from all over Arabia to witness his actions and learn the correct way of performing the pilgrimage.

It was called "Hajjat-ul-Wida" (The Farewell Hajj) because the Prophet ﷺ gave a historic farewell sermon (Khutbah) during this journey, in which he delivered universal teachings of Islam and indicated that his mission was complete. He passed away shortly after this Hajj, only a few months later, in Rabi-ul-Awwal of 11 A.H.

The Hajj began when the Prophet ﷺ left Madinah on the 25th of Dhu al-Qa'dah, 10 A.H. and reached Makkah on the 4th of Dhu al-Hijjah.

**Preparation and Departure:** Prophet Muhammad ﷺ left Madinah with more than one hundred thousand companions. He appointed Abu Dujanah (RA) as the caretaker of Madinah in his absence. He wore Ihram from Dhul Hulaifah (Miqat of Madinah) and recited "*Labbayk Allahumma Labbayk*" (Here I am, O Allah, here I am). The Prophet ﷺ also brought along sacrificial animals (*Hady*), showing that his intention was for Hajj Qiran (combining Umrah and Hajj).

**Arrival in Zi Tuwa and Stay near Hajoan:** When the Prophet ﷺ reached Makkah, he entered the city from the upper side and stayed at Zi Tuwa, a valley on the outskirts of Makkah. The next morning, he performed Ghusl, entered Masjid al-Haram, and began Tawaf of the Ka'bah. After completing Tawaf and Sa'i between Safa and Marwah, he stayed near Hajoan, an area close to the cemetery of Jannat-ul-Mu'alla. There, he spent a few days preparing for the rites of Hajj and teaching people the correct method.

### Events of the 8th, 9th, and 10th of Dhul-Hijjah

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**8th Dhul-Hijjah (Day of Tarwiyah):** The Prophet ﷺ left Makkah for Mina and offered Zuhr, Asr, Maghrib, Isha, and Fajr prayers there, shortening the prayers. He advised the pilgrims to stay peaceful and avoid quarrels.

**9th Dhul-Hijjah (Day of Arafah):** After sunrise, the Prophet ﷺ left for Arafat. He stayed at Namirah, where he delivered his Farewell Sermon before Zuhr prayer. After the sermon, he led combined Zuhr and Asr prayers, then stood on Mount Arafat, raising his hands in Dua for a long time until sunset. This was the most emotional moment, where the Prophet ﷺ prayed for the forgiveness of his Ummah. On this day, the verse was revealed:

*“This day I have perfected your religion for you, completed My favor upon you, and chosen Islam as your religion.” (Surah Al-Ma’idah, 5:3)*

**10th Dhul-Hijjah (Day of Sacrifice):** The Prophet ﷺ left for Muzdalifah, prayed Maghrib and Isha, and collected stones for stoning the Jamarat. In the morning, he returned to Mina, stoned Jamrat al-Aqabah, offered sacrifice of his 63 camels (one for each year of his age), and asked Ali (RA) to slaughter the remaining animals. Then, he shaved his head and performed Tawaf al-Ifadah in Makkah.

#### Main Points of the Farewell Sermon

The Prophet ﷺ delivered his **Farewell Sermon** at **Arafat**, addressing more than **one hundred thousand Muslims**. It was a declaration of universal human rights, equality, and justice. Some of the main points were:

- Sanctity of Life and Property:** “Your lives, your wealth, and your honor are sacred, just like this day, this month, and this city.”
- Equality:** “All humans are equal; an Arab has no superiority over a non-Arab, nor a non-Arab over an Arab, except by piety.”
- Rights of Women:** “Treat women kindly; they are your partners and helpers.”
- Brotherhood of Muslims:** “All Muslims are brothers; the blood and property of one Muslim are sacred to another.”
- End of Interest (Riba):** “All interest (usury) from the time of ignorance is abolished. The first interest I abolish is that of my uncle Abbas ibn Abdul Muttalib.”
- Accountability before Allah:** “You will all return to your Lord, and He will question you about your deeds.”
- Hold fast to the Qur’an and Sunnah:** “I leave among you two things: the Book of Allah and my Sunnah. If you hold to them, you will never go astray.”

At the end, the Prophet ﷺ asked, “Have I conveyed the message?” The companions replied, “Yes.” He then said, “O Allah, bear witness.”

#### Fazail-e-Ali (Virtues of Ali RA)

Before Hajjat-ul-Wida, the Prophet ﷺ had sent **Ali ibn Abi Talib (RA)** to **Yemen** to collect Zakat and teach people about Islam. Ali (RA) returned and joined the Prophet ﷺ during Hajj. Some companions complained about Ali’s strictness in dealing with them, but the Prophet ﷺ defended him and said:

**“Do not speak ill of Ali, for he is from me and I am from him.” (Tirmidhi)**

On the way back from Hajj, when the Prophet ﷺ stopped at **Ghadir Khumm**, he took Ali’s hand and said before the people:

**“Whoever I am his Mawla (leader), Ali is also his Mawla.” (Musnad Ahmad, Tirmidhi)**

This was a clear statement of love, respect, and honor for Ali (RA), showing his close relationship with the Prophet ﷺ and his high rank among the companions.

### Multiple Choice Questions (MCQs)

#	Question	A	B	C	D	Ans
1	Hajjat-ul-Wida took place in which year of Hijrah?	9 A.H.	10 A.H.	11 A.H.	8 A.H.	<b>B</b>
2	Prophet ﷺ left Madinah on which date?	8th Dhul-Hijjah	4th Dhul-Hijjah	25th Dhul-Qa’dah	10th Dhul-Qa’dah	<b>C</b>

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3	The Prophet ﷺ wore Ihram from:	Qarn al-Manazil	Dhul Hulaifah	Juhfah	Yalamlam	<b>B</b>
4	Prophet ﷺ stayed at Zi Tuwa before entering:	Mina	Muzdalifah	Makkah	Madinah	<b>C</b>
5	The sermon of Hajjat-ul-Wida was delivered at:	Mina	Arafat	Ka'bah	Muzdalifah	<b>B</b>
6	The Prophet ﷺ performed how many Hajj in his lifetime?	One	Two	None	Three	<b>A</b>
7	Prophet ﷺ combined Zuhr and Asr prayers at:	Mina	Makkah	Arafat	Muzdalifah	<b>C</b>
8	The verse "Today I have perfected your religion..." was revealed:	In Madinah	At Mina	At Arafat	At Muzdalifah	<b>C</b>
9	On 8th Dhul-Hijjah, the Prophet ﷺ stayed at:	Makkah	Muzdalifah	Mina	Arafat	<b>C</b>
10	Prophet ﷺ performed sacrifice of:	100 camels	70 camels	63 camels	50 camels	<b>C</b>
11	The Prophet ﷺ asked Ali (RA) to:	Deliver sermon	Slaughter remaining animals	Lead prayer	Collect Zakat	<b>B</b>
12	The Prophet ﷺ stayed near Hajoon, close to:	Masjid Quba	Jannat-ul-Mu'alla	Mina	Uhud	<b>B</b>
13	The first interest abolished was that of:	Umar	Abbas ibn Abdul Muttalib	Abu Bakr	Uthman	<b>B</b>
14	Prophet ﷺ emphasized equality based on:	Tribe	Wealth	Race	Piety	<b>D</b>
15	The Prophet ﷺ advised to treat whom kindly?	Servants	Women	Animals	Children	<b>B</b>
16	Ghadir Khumm is located between:	Taif and Makkah	Yemen and Madinah	Mina and Arafat	Makkah and Madinah	<b>D</b>
17	Ali (RA) was sent to which region before Hajj?	Syria	Iraq	Yemen	Egypt	<b>C</b>
18	Prophet ﷺ declared, "Ali is from me and I am from him." This shows:	Rivalry	Separation	Political rule	His closeness and virtue	<b>D</b>
19	In the Farewell Sermon, Prophet ﷺ said all Muslims are:	Enemies	Brothers	Competitors	Tribes	<b>B</b>
20	The Prophet ﷺ said, "Hold fast to the ."	Leaders	Qur'an and Sunnah	Traditions	Wealth	<b>B</b>

### Short Questions

1. **When did Hajjat-ul-Wida take place?**

It took place in **10 A.H. (632 CE)**. It was the Prophet's ﷺ first and last Hajj, performed with more than one hundred thousand companions.

2. **Where did the Prophet ﷺ deliver his Farewell Sermon?**

He delivered the sermon at **Arafat**, near **Mount Rahmah**, addressing all Muslims and giving timeless teachings about equality and justice.

3. **What did the Prophet ﷺ say about women in his sermon?**

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He said, “Treat women kindly, for they are your partners and helpers,” showing Islam’s care and respect for women’s rights.

**4. What verse was revealed during the Farewell Hajj?**

Allah revealed, “Today I have perfected your religion for you...” (Surah Al-Ma’idah 5:3), marking the completion of Islam.

**5. Who was appointed to slaughter the Prophet’s sacrificial animals?**

Ali ibn Abi Talib (RA) was appointed to slaughter the remaining animals after the Prophet ﷺ sacrificed 63 camels.

**Long Questions**

**1. Describe the main events of Hajjat-ul-Wida.**

Prophet Muhammad ﷺ left Madinah on the 25th of Dhul-Qa’dah, 10 A.H., and reached Makkah on the 4th of Dhul-Hijjah. After performing Tawaf and Sa’i, he stayed near Hajoon. On the 8th of Dhul-Hijjah, he went to Mina, offering all prayers there. On the 9th, he reached Arafat, where he delivered the Farewell Sermon and prayed until sunset. That night, he stayed at Muzdalifah and the next day stoned Jamrat al-Aqabah in Mina, sacrificed animals, and shaved his head. He then returned to Makkah for Tawaf al-Ifadah, completing the Hajj.

**2. What were the main teachings of the Farewell Sermon of the Prophet ﷺ?**

In his Farewell Sermon, Prophet Muhammad ﷺ declared the sanctity of life, property, and honor. He abolished interest and blood revenge, promoted equality among all humans, and emphasized the rights of women. He reminded Muslims that all are brothers and that superiority is only by piety. He urged them to hold fast to the Qur’an and Sunnah, warning that they would be accountable before Allah for their deeds. It was a complete message of justice, unity, and morality for all humanity.

**Lesson 18: Demise of Prophet Muhammad ﷺ**

**1. Introduction :** The demise of the Holy Prophet Muhammad ﷺ is one of the most sorrowful events in the history of Islam. It marked the end of Prophethood and the completion of Allah’s final message to mankind. His passing left the entire Muslim Ummah in grief, yet his teachings continue to guide humanity until the Day of Judgment.

**2. Background – Final Pilgrimage and Last Days :** In the 10th year after Hijrah, the Prophet ﷺ performed his **Farewell Pilgrimage (Hajjat-ul-Wida)**. During this pilgrimage, he delivered his **Farewell Sermon** at the plain of **Arafat**, where he declared that his mission as a Messenger was complete. He reminded Muslims to follow the Qur’an and his Sunnah and to avoid injustice and oppression. After returning to Madinah, he began to feel signs that his life on earth was nearing its end. He visited the graves of the martyrs of Uhud and prayed for them. He also visited **Al-Baqi Cemetery** and made **du’a** for the deceased. He told his companions that he had been given the choice between remaining in this world or meeting his Lord, and he chose to meet Allah.

**3. The Beginning of Illness :** A few days after returning from the Farewell Pilgrimage, the Prophet ﷺ suffered from a severe headache and high fever. Despite his illness, he continued to lead prayers and advise his companions. His illness lasted for about thirteen to fourteen days. He stayed initially at the house of Maimoonah (رضي الله عنها), one of his noble wives, and then asked permission from all his wives to stay in the house of ‘Aishah (رضي الله عنها), where he eventually passed away. During his illness, he used to lean on ‘Ali ibn Abi Talib (رضي الله عنه) and ‘Abbas (رضي الله عنه) while walking to the mosque. When his condition worsened, he appointed Abu Bakr Siddiq (رضي الله عنه) to lead the prayers, showing that Abu Bakr was the most suitable person to lead the Ummah after him.

**4. Important Events During the Illness :** Even in his illness, the Prophet ﷺ was deeply concerned about his Ummah. He repeatedly advised Muslims to hold firmly to prayer (Salah) and to treat slaves kindly. He said: “Prayer! Prayer! And fear Allah concerning those whom your right hands possess.” (*Abu Dawood*) He also reminded people not to turn his grave into a place of worship and to remain united after his death. On the last day of his life, he went to the mosque with the help of two companions. When the companions saw him, their faces shone with happiness. But the Prophet ﷺ only smiled, looked at them with affection, and then returned to his room.

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**5. The Passing of the Prophet :** On Monday, 12th Rabi‘ al-Awwal, 11 A.H., the Prophet ﷺ was lying in the lap of his beloved wife ‘Aishah (رضي الله عنها). He was weak but calm. He used a miswak to clean his teeth, and after it, he raised his finger towards the sky, saying:

“With the Highest Companion (Ar-Rafiq al-A‘la).”

These were his last words. His blessed soul departed to Allah peacefully at the age of 63 years.

**6. Reaction of the Companions :** When the news of the Prophet’s death spread, the entire city of Madinah was filled with grief. Many companions could not believe it. ‘Umar ibn al-Khattab (رضي الله عنه) stood in the mosque and said, “The Messenger of Allah has not died!” out of deep sorrow. Then Abu Bakr (رضي الله عنه) entered the room, uncovered the Prophet’s face, kissed his forehead, and said, “You are beautiful in life and in death.”

He then came out and addressed the people:

“Whoever worshipped Muhammad, then Muhammad is dead. But whoever worships Allah, then Allah is Ever-Living and never dies.”

He recited the verse:

“Muhammad is but a Messenger. Messengers have passed away before him. Will you then turn back on your heels if he dies or is killed?” (Surah Aal-e-Imran 3:144)

Hearing this, the companions calmed down and accepted the reality.

**7. The Preparation for Burial :** The Prophet ﷺ’s body was washed (Ghusl) on Tuesday, one day after his death. Those who took part in washing the body were ‘Ali ibn Abi Talib, Al-Fadl ibn Abbas, Usamah ibn Zaid, and Shaqran (the freed slave of the Prophet). His body was washed three or five times, wrapped in three white cotton sheets (kafan) without a shirt or turban.

**8. The Funeral Prayer :** After the ghusl, the Prophet’s body was placed on his bed in ‘Aishah’s room. Muslims came in groups to offer Salat-ul-Janazah individually — men, women, and children all prayed without an imam leading them, out of respect that no one should lead the Prophet ﷺ in prayer.

**9. Burial of the Prophet (PBUH):** After the prayers, the companions discussed where to bury him. Abu Bakr (رضي الله عنه) said that the Prophet ﷺ had said: “A Prophet is buried where he dies.” (Tirmidhi) So, they dug the grave at the very place where he passed away — in the room of ‘Aishah (رضي الله عنها). The grave was of Lahd type (a side chamber). The Prophet ﷺ was buried on Wednesday night, three days after his death. Those who entered the grave to place his body were ‘Ali (رضي الله عنه), Al-Fadl ibn Abbas, and Usamah ibn Zaid (رضي الله عنه). The companions poured soil gently over the grave, and Madinah was filled with tears.

**10. Legacy and Lessons:** The Prophet ﷺ’s life and death remind us of humility, patience, and complete submission to Allah’s will. His passing marked the completion of religion, as Allah says:

“This day I have perfected your religion for you, completed My favour upon you, and chosen Islam as your religion.” (Surah Al-Ma‘idah 5:3)

He left behind the Qur’an and Sunnah as eternal guidance. It is the duty of every Muslim to follow his teachings with love and respect.

### 20 Multiple Choice Questions (MCQs)

#	Question	A	B	C	D	Ans
1	The Prophet ﷺ passed away in which year of Hijrah?	9 A.H.	10 A.H.	11 A.H.	12 A.H.	C
2	The Prophet ﷺ passed away at the age of:	60	61	63	65	C
3	The Prophet ﷺ performed his Farewell Pilgrimage in:	8 A.H.	10 A.H.	11 A.H.	12 A.H.	B
4	The Farewell Sermon was delivered at:	Mina	Arafat	Muzdalifah	Safa	B
5	During his final illness, the Prophet ﷺ stayed in the house of:	Hafsah	Umm Salamah	‘Aishah	Maimoonah	C
6	The Prophet ﷺ’s illness lasted for about:	7 days	10 days	13–14 days	20 days	C
7	Who was appointed to lead prayers during the Prophet’s illness?	Umar	Ali	Abu Bakr	Usman	C

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8	The Prophet ﷺ passed away on which day?	Sunday	Monday	Tuesday	Wednesday	B
9	The Prophet ﷺ's last words were:	“O Allah forgive me.”	“With the Highest Companion.”	“La ilaha illallah.”	“My Ummah, my Ummah.”	B
10	Who first refused to believe the Prophet ﷺ had died?	Abu Bakr	Umar ibn al-Khattab	Ali	Uthman	B
11	Who reminded the people with the verse from Surah Aal-e-Imran (3:144)?	Umar	Abu Bakr	Ali	Abbas	A
12	Who washed the Prophet ﷺ's body?	Ali, Fadl, Usamah, Shaqran	Abu Bakr, Umar	Uthman, Talha	Zubair, Bilal	A
13	The Prophet ﷺ was wrapped in:	Two sheets	Three white sheets	One sheet	Four sheets	B
14	The funeral prayer was offered:	Individually	In congregation	By companions only	By women only	A
15	The Prophet ﷺ was buried in:	Al-Baqi	'Aishah's room	Uhud	Mosque courtyard	B
16	The type of grave made for the Prophet ﷺ was:	Shaqq	Lahd	Deep pit	None	B
17	The Prophet ﷺ was buried on:	Monday	Tuesday	Wednesday	Thursday	C
18	Who entered the grave to place the Prophet ﷺ's body?	Ali, Fadl, Usamah	Abu Bakr, Umar	Abbas, Bilal	Talha, Zubair	A
19	The Prophet ﷺ's death marked the:	Start of Islam	Completion of Islam	End of Qur'an revelation	Start of Hijrah	B
20	The main lesson from his demise is:	Material success	Submission to Allah's Will	Wealth and power	Leadership	B

### 5 Short Questions

#### Q1. Where did the Prophet ﷺ pass away?

**Answer:** The Prophet ﷺ passed away in the house of his beloved wife 'Aishah (رضي الله عنها) in Madinah on Monday, 12th Rabi' al-Awwal, 11 A.H., while resting in her lap.

#### Q2. Who led the prayers during his illness?

**Answer:** The Prophet ﷺ appointed Abu Bakr Siddiq (رضي الله عنه) to lead the prayers, showing his trust and hinting at his future leadership of the Muslims.

#### Q3. What were the Prophet's last words?

**Answer:** His last words were “With the Highest Companion,” meaning his wish to return to Allah and join the righteous in Paradise.

#### Q4. Who washed the Prophet's body?

**Answer:** 'Ali ibn Abi Talib, Al-Fadl ibn Abbas, Usamah ibn Zaid, and Shaqran washed his body and wrapped it in three white sheets.

#### Q5. Where was he buried?

**Answer:** He was buried in the same room where he passed away — the room of 'Aishah (رضي الله عنها) — which is now part of the Prophet's Mosque in Madinah.

### 2 Long Questions

#### Q1. Describe in detail the illness and death of the Prophet Muhammad ﷺ.

**Answer:** The Prophet ﷺ fell ill after returning from his Farewell Pilgrimage in the 10th year A.H. He suffered from a severe headache and high fever for nearly two weeks. Despite the pain, he continued to lead prayers and guide the Ummah. When his condition worsened, he sought permission from his wives to stay in 'Aishah's house. During his illness, he advised Muslims to hold firmly to prayer and be kind to those under their care. On Monday, 12th Rabi' al-Awwal, 11 A.H., he used a miswak, looked toward the sky, and

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said, “With the Highest Companion.” He passed away peacefully at the age of 63. His death marked the end of Prophethood and the completion of Allah’s message to mankind.

**Q2. Explain how the Prophet ﷺ’s funeral and burial were conducted.**

**Answer:** After his death, his body was washed by ‘Ali, Al-Fadl, Usamah, and Shaqran. He was wrapped in three white sheets. His body was placed on his bed in ‘Aishah’s room, and Muslims offered funeral prayers individually without an imam, as no one could lead the Prophet in prayer. Abu Bakr (رضي الله عنه) reminded the companions that a Prophet is buried where he dies, so his grave was dug at the same spot in ‘Aishah’s room. It was a Lahd-style grave. He was buried on Wednesday night, three days after his death. The companions lowered him into the grave with tears and love, fulfilling their duty with utmost respect and devotion.

## **Lesson 19: Prophet Muhammad’s (ﷺ) Childhood and Youth**

**Birth and Early Days under Patronage of Grandfather and Uncle:** Prophet Muhammad ﷺ was born in Makkah, on the 12th of Rabi-ul-Awwal, in the Year of the Elephant (approximately 570 CE). His father, Abdullah, had passed away before his birth. His mother, Amina, took great care of him, but when he was only six years old, she also passed away. After her death, his grandfather, Abdul Muttalib, became his guardian. He loved the young child dearly and treated him with great affection and respect. The Prophet ﷺ was known even in childhood for his gentle nature and good manners. When Abdul Muttalib died, the Prophet ﷺ was only eight years old. After that, his kind uncle Abu Talib took him under his care. Abu Talib was not wealthy, but he protected and loved Muhammad ﷺ more than his own children. Even as a child, the Prophet ﷺ was known for his honesty and truthfulness. People of Makkah began to notice his calm behavior and graceful manners. Allah was preparing him for the great mission that he would one day carry. According to the Arab custom of the time, noble families sent their infants to the desert to be raised in a pure and healthy environment. Baby Muhammad ﷺ was sent to the tribe of Banu Sa’d, where a kind lady named **Halima Sa’diyah** became his foster mother. As soon as he came into her care, Allah blessed her family with prosperity. Her camels began giving more milk, and her animals grew healthy. Halima noticed the special blessings that came with this child.

The Prophet ﷺ spent about four years with his foster family. He learned the pure Arabic language, grew strong and healthy, and showed signs of special character even in childhood. During his stay, an angel came and cleansed his heart—a symbolic act showing that his heart would always remain pure and free from evil. Later, Halima returned him to his mother in Makkah, but she always remembered him with deep love and respect.

**Service to Humanity:** Even before receiving Prophethood, Muhammad ﷺ was known for helping others. He took part in an important peace agreement in Makkah called **Hilf al-Fudul**, which aimed to protect the weak and ensure justice for all. He later said, *“If I were invited to such an agreement again, I would surely accept it.”*

As a young man, he worked as a shepherd and then as a trader. He was honest in his dealings and always helped those in need. His compassion for orphans, widows, and the poor was unmatched. Allah says in the Qur’an:

“And We have not sent you, [O Muhammad], except as a mercy to the worlds.” (Surah Al-Anbiya, 21:107) This verse perfectly describes his life, which was dedicated to kindness, mercy, and service to humanity.

**Chastity and Modesty:** Prophet Muhammad ﷺ was known for his great modesty and pure character. Even in his youth, when other young men of Makkah were attracted to sinful gatherings, Allah protected him. He never participated in immoral acts or indecent talk. His life was a model of chastity and purity.

He never looked at others with greed or envy. He treated women with respect and never used harsh language. His modesty was such that his companions said, “He was more modest than a veiled maiden.” (Bukhari)

His heart was pure, his thoughts were clean, and his actions always reflected piety. This moral purity made him the perfect role model for all believers.

**Fair Treatment towards Siblings and Friends:** Although the Prophet ﷺ had no full siblings, he had foster brothers and sisters from Halima’s family, and he always treated them with great love and fairness. Later

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in life, when Halima came to meet him, he spread his own cloak for her to sit on and spoke to her with deep respect. This shows how much he valued relationships.

With his friends, he was honest, trustworthy, and kind. People of Makkah gave him the title “Al-Amin” (The Trustworthy) because of his truthful character. Everyone, whether old or young, rich or poor, felt loved and respected by him. He never allowed pride or anger to rule his behavior.

**Courage, Bravery and Good Conduct:** From an early age, Prophet Muhammad ﷺ showed courage and bravery. As a young man, he accompanied his uncle Abu Talib on trade journeys and faced hardships without complaint. During conflicts or dangerous situations, he remained calm and wise. He was brave not only in battle but also in moral decisions. He always stood for truth, even when it was unpopular. His good conduct was praised by all. Allah says in the Qur’an:

### 20 MCQs

No.	Question	A	B	C	D	Ans
1	Prophet Muhammad ﷺ was born in the Year of the _____.	Rain	Elephant	Camel	Peace	<b>B</b>
2	His father’s name was _____.	Abu Talib	Abdul Muttalib	Abdullah	Hashim	<b>C</b>
3	His mother’s name was _____.	Fatimah	Halima	Amina	Zainab	<b>C</b>
4	Who became his guardian after his mother’s death?	Abu Talib	Abdul Muttalib	Hamza	Abbas	<b>B</b>
5	After Abdul Muttalib’s death, who took care of the Prophet ﷺ?	Abu Lahab	Abu Talib	Abdullah	Harith	<b>B</b>
6	Prophet Muhammad ﷺ was sent to the desert tribe of _____.	Banu Hashim	Banu Sa’d	Banu Quraysh	Banu Tamim	<b>B</b>
7	His foster mother’s name was _____.	Halima Sa’diyah	Fatimah bint Asad	Khadijah	Amina	<b>A</b>
8	Halima noticed that after taking the Prophet ﷺ, her animals became--	Sick	Weak	Blessed	Lost	<b>C</b>
9	Prophet Muhammad ﷺ took part in which peace agreement?	Hilf al-Fudul	Treaty of Hudaibiyyah	Fath Makkah	Battle of Badr	<b>A</b>
10	What was the Prophet ﷺ called because of his honesty?	Al-Mutakabbir	Al-Amin	Al-Qadir	Al-Fazil	<b>B</b>
11	The Prophet ﷺ worked as a _____ in his youth.	Soldier	Carpenter	Shepherd	Writer	<b>C</b>
12	What was the main quality people admired in his trade dealings?	Beauty	Wealth	Honesty	Power	<b>C</b>
13	What was the name of his grandfather?	Abu Lahab	Abdul Muttalib	Abdullah	Abbas	<b>B</b>
14	The Prophet ﷺ was more modest than a _____.	King	Scholar	Veiled maiden	Warrior	<b>C</b>
15	The Prophet ﷺ’s character is described in Surah _____.	Yaseen	Al-Qalam	Al-Baqarah	Al-Anbiya	<b>B</b>
16	“And indeed, you are of a great moral character” is from which Surah?	Al-Qalam	Al-Nas	Al-Fatiha	Al-Ikhlās	<b>A</b>
17	Prophet Muhammad ﷺ helped his uncle in _____.	Farming	Trading	Teaching	Writing	<b>B</b>
18	His heart was cleansed by angels during his _____.	Birth	Stay with Halima	Marriage	Journey to Taif	<b>B</b>
19	Who called him “Al-Amin”?	Angels	Family	People of Makkah	Jews	<b>C</b>

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20	Prophet Muhammad ﷺ's life was a model of _____.	Pride	Mercy	Laziness	Luxury	<b>B</b>
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### Short Questions

#### 1. Who took care of Prophet Muhammad ﷺ after his mother passed away?

After his mother Amina passed away, his grandfather Abdul Muttalib took care of him with great love. After Abdul Muttalib's death, his uncle Abu Talib became his guardian. Both treated him with affection and protected him throughout his childhood.

#### 2. What was special about the time he spent with Halima Sa'diyah?

When Halima took the baby Muhammad ﷺ, her home was blessed with prosperity. Her animals gave more milk, and her family lived in peace. Everyone noticed that blessings followed the child wherever he went.

#### 3. What was Hilf al-Fudul?

Hilf al-Fudul was an agreement made by the people of Makkah to protect the weak and ensure justice. Prophet Muhammad ﷺ supported this agreement even before Prophethood and later said he would always stand by such a cause.

#### 4. Why was Prophet Muhammad ﷺ called Al-Amin?

He was called **Al-Amin**, meaning "The Trustworthy," because of his honesty, fairness, and truthfulness in all dealings. People trusted him completely and never found him dishonest or deceitful.

#### 5. How did the Prophet ﷺ show respect towards his foster family?

He treated his foster mother Halima Sa'diyah with great love and respect. When she visited him later in life, he spread his cloak for her to sit on and welcomed her warmly, showing deep gratitude and humility.

### 2 Long Questions (Detailed Answers)

#### 1. Describe the Prophet Muhammad's ﷺ early life and the role of his guardians.

Prophet Muhammad ﷺ was born in Makkah in the Year of the Elephant. His father, Abdullah, passed away before his birth, and his mother, Amina, cared for him until her death when he was six years old. After that, his grandfather Abdul Muttalib took him under his care and loved him dearly. However, Abdul Muttalib also passed away when the Prophet ﷺ was eight. His uncle Abu Talib then took the young boy into his household. Though Abu Talib was not wealthy, he gave Muhammad ﷺ the best care and treated him as his own son. Under his uncle's guidance, Muhammad ﷺ learned honesty, patience, and responsibility. He began working as a shepherd and later as a trader. His childhood and youth were filled with good manners, kindness, and noble character. These qualities prepared him for his future role as the Messenger of Allah.

#### 3. Discuss the moral qualities of Prophet Muhammad ﷺ in his youth.

Even in his youth, Prophet Muhammad ﷺ was known for his pure and noble character. He never engaged in wrong or immoral activities. His modesty, truthfulness, and chastity were unmatched. He was called **Al-Amin** because of his honesty and fair dealings. He helped the poor, protected the weak, and respected everyone. His conduct reflected mercy, courage, and humility. The Qur'an praises his character, saying: *"And indeed, you are of a great moral character."* (Surah Al-Qalam, 68:4). He was brave and patient, always standing for truth and justice. His youth was a bright example of righteousness, purity, and service to humanity — setting a model for all believers to follow.

## Lesson 20: Prophet Muhammad ﷺ's Passion for Worship

**1. Introduction:** Prophet Muhammad ﷺ was the most perfect example of worship and devotion to Allah. Every action of his life — from prayer to helping others — was done to please Allah. Worship was not just a duty for him; it was his greatest joy and comfort. He ﷺ once said:

"The coolness of my eyes is in prayer." (Sunan al-Nasai 3940)

This shows how deeply he loved to worship Allah. His heart was always connected to his Creator. He ﷺ spent long hours in prayer, remembrance (zikr), fasting, and helping others — all for the sake of Allah. His passion for worship was unmatched, and through his example, we learn how to live a life full of devotion and gratitude.

**2. His Way of Worship Before Prophethood:** Before the Qur'an was revealed, the Prophet ﷺ had a pure heart and a deep desire to worship Allah in the right way. Even though the people of Makkah had forgotten

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the true religion and started worshipping idols, the Prophet ﷺ never bowed to any idol. He avoided all wrong practices and always believed in one God.

He ﷺ loved solitude and would spend many nights in the cave of Hira, thinking about the Creator of the universe. There, he used to meditate, pray, and reflect on the signs of Allah in nature — the sun, stars, and mountains. His heart was restless in the corrupt society around him. Allah was preparing him for the great mission of Prophethood. His worship in the cave was based on reflection and sincerity, showing that even before receiving revelation, he had a strong connection with Allah. This stage of his life teaches us that true worship begins with a pure heart and honest intention.

**3. After Prophethood:** After receiving the first revelation, the Prophet ﷺ's worship became even deeper and more structured, as Allah Himself guided him through the Qur'an. His nights were filled with long prayers, his days with remembrance, and his heart always with Allah. The Qur'an mentions:

“O you who wraps himself [in clothing], stand [to pray] the night, except for a little.” (Al-Muzzammil)

Following this command, the Prophet ﷺ would pray during the night until his feet became swollen. When his wife Aisha (RA) asked why he worked so hard when Allah had already forgiven his past and future sins, he replied: “Should I not be a grateful servant?” (Sahih al-Bukhari 4836)

This shows that his worship came from love and gratitude, not fear or duty. He never missed his daily prayers and encouraged others to pray regularly. He ﷺ also fasted often, gave charity, and always remembered Allah, even during travel, eating, or resting.

**4. His Favorite Ibadah and His Worship Routine:** Among all acts of worship, **Salah (prayer)** was the Prophet's most beloved. He ﷺ would pray at night (Tahajjud), often crying before Allah, showing his deep humility and love. The night prayer was his private time with Allah — a time for reflection, gratitude, and forgiveness. He also loved **fasting**, especially in the months of Sha'ban and Mondays and Thursdays. He ﷺ said: “Deeds are presented to Allah on Mondays and Thursdays, and I like that my deeds be presented while I am fasting.” (Tirmidhi 747)

He was constant in **Zikr (remembrance of Allah)**. He would say “SubhanAllah,” “Alhamdulillah,” and “Allahu Akbar” frequently. He would recite Qur'an daily and reflect on its meaning.

In Ramadan, his worship would increase even more — he prayed longer, gave more charity, and spent his nights in devotion. The last ten nights were the most special; he would stay awake all night and seek Laylat-ul-Qadr. His daily routine was filled with small acts of worship — smiling, helping, forgiving, visiting the sick — because he ﷺ said: “Smiling in the face of your brother is charity.” (Tirmidhi 1956)

Every moment of his life was an act of worship.

**5. Lessons for Practical Life:** The Prophet's passion for worship teaches us that real success lies in remembering Allah and being thankful. Worship is not limited to the mosque; it includes every good action done sincerely. From him, we learn to make prayer a source of peace, to fast regularly, to give charity, and to remember Allah at all times. He ﷺ showed that balance is important — he worshipped deeply but also cared for family, companions, and the needy. We should follow his example by being regular in our prayers, reading the Qur'an daily, and performing good deeds with pure intentions. His life reminds us that worship is not a burden but a blessing — a way to strengthen our heart and bring us closer to Allah.

### MCQs

Question	A	B	C	D	Ans
1. What was the Prophet's greatest source of comfort?	Wealth	Prayer	Food	Travel	<b>B</b>
2. Before Prophethood, where did he often meditate?	Cave of Thawr	Cave of Hira	Mount Uhud	Ka'bah	<b>B</b>
3. What kind of people lived in Makkah before Islam?	Idol worshippers	Jews	Christians	Zoroastrians	<b>A</b>
4. What did the Prophet ﷺ avoid even before Islam?	Trade	Idols	Travel	Reading	<b>B</b>
5. Which Surah commanded him to pray at night?	Al-Muddathir	Al-Muzzammil	Al-Fajr	Al-Lail	<b>B</b>

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6. What happened to his feet during long prayers?	Became swollen	Became cold	He stopped	None	<b>A</b>
7. What was his reply when asked why he worshipped so much?	For reward	Out of fear	To be grateful	To show people	<b>C</b>
8. What did he love most among acts of worship?	Hajj	Fasting	Prayer	Charity	<b>C</b>
9. When did he like to fast besides Ramadan?	Mondays & Thursdays	Tuesdays & Fridays	Weekends	Only Ramadan	<b>A</b>
10. Why did he fast on Mondays and Thursdays?	For health	To meet friends	Deeds are presented to Allah	Tradition	<b>C</b>
11. What was his behavior during Ramadan?	Rest more	Eat more	Worship more	Travel more	<b>C</b>
12. What did he seek in the last ten nights of Ramadan?	Eid	Laylat-ul-Qadr	Hajj	Umrah	<b>B</b>
13. What was his attitude in worship?	Pride	Laziness	Gratitude	Carelessness	<b>C</b>
14. What is the meaning of Zikr?	Remembering Allah	Reading books	Talking to people	Sleeping	<b>A</b>
15. Which act did he say is also charity?	Giving food	Smiling	Buying clothes	Reading	<b>B</b>
16. What was his favorite part of the night?	Early sleep	Late rest	Night prayer	Eating	<b>C</b>
17. What kind of balance did he teach in life?	Only worship	Only work	Worship and daily duties	Only rest	<b>C</b>
18. Who inspired him in the cave of Hira?	Jibreel (A.S.)	Mikaeel (A.S.)	Israfeel (A.S.)	Izrael (A.S.)	<b>A</b>
19. What made his worship special?	Show-off	Sincerity	Habit	Custom	<b>B</b>
20. What can we learn from his example?	Avoid prayer	Love worship	Be lazy	Forget Allah	<b>B</b>

### Short Questions

#### 1. What was the Prophet ﷺ's main source of peace?

The Prophet ﷺ found peace and comfort in prayer. He said that prayer was "the coolness of his eyes." It gave him spiritual rest and deep connection with Allah.

#### 2. How did the Prophet ﷺ worship before becoming a Prophet?

Before Prophethood, he would go to the cave of Hira for meditation. He reflected on Allah's signs and stayed away from idol worship and sinful practices.

#### 3. Why did the Prophet ﷺ's feet swell during prayer?

He used to stand in prayer for long hours during the night, thanking Allah and asking forgiveness. His devotion was so deep that his feet became swollen.

#### 4. What did he do during Ramadan?

He increased his prayers, fasting, Qur'an recitation, and charity during Ramadan. He also searched for Laylat-ul-Qadr in the last ten nights.

#### 5. What is the main lesson we learn from his worship?

We learn to worship Allah with love and sincerity, and to make prayer and good deeds a regular part of our lives, just as he did.

### Long Questions

#### 1. Describe the Prophet Muhammad ﷺ's worship before and after Prophethood.

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Before Prophethood, the Prophet ﷺ used to spend time alone in the cave of Hira, reflecting on the signs of Allah and rejecting idol worship. He followed the pure way of worshiping one God even before the Qur'an was revealed. After receiving revelation, his worship became more regular and complete. He prayed long hours at night, fasted often, gave charity, and remembered Allah in every situation. His devotion increased even more as his mission grew. His life became a model of balance between worldly duties and spiritual devotion.

## **2. Explain the lessons we learn from the Prophet ﷺ's passion for worship**

The Prophet ﷺ teaches us that worship should come from love, not just duty. True worship includes prayer, fasting, charity, and good manners. We learn that every action, if done sincerely for Allah, becomes an act of worship. His example shows the importance of gratitude, regular prayers, and remembering Allah in all situations. By following his routine — praying on time, doing zikr, helping others — we can bring peace to our hearts and success to our lives.

## **Lesson 21: Prophet Muhammad ﷺ's Generosity and Selflessness**

**1. Introduction:** Prophet Muhammad ﷺ was known for his unmatched generosity, kindness, and compassion. He lived a simple life, even when he had the power to live in comfort. His heart was always open to others—he gave whatever he had for the sake of Allah, without expecting anything in return. He never refused anyone who asked for help. The Qur'an describes him as a mercy for all mankind (Surah Al-Anbiya 21:107). His generosity was not limited to wealth but extended to time, forgiveness, love, and guidance. The Prophet ﷺ once said, *"The upper hand is better than the lower hand"* (Sahih Bukhari), meaning that the one who gives is better than the one who receives.

**2. His Generosity with Servants and Prisoners:** The Prophet ﷺ treated servants and prisoners with great compassion and justice. He never saw himself as superior to them. He taught that servants are our brothers and sisters in humanity. Once, he said, *"Your servants are your brothers. Feed them from what you eat, and clothe them from what you wear."* (Sahih Bukhari). He never raised his voice or hand against a servant. Anas ibn Malik (RA), who served him for ten years, said that the Prophet ﷺ never said a harsh word to him. Even with prisoners of war, his kindness was extraordinary. After the Battle of Badr, he instructed his companions to treat prisoners gently. The captives later said, *"The companions of Muhammad would give us bread while they themselves ate dates."* (Ibn Hisham). The Prophet ﷺ also freed many prisoners, forgiving them for their past wrongs. His mercy often transformed hearts and led many to Islam.

**3. His Generosity with the Sahaba (Companions):** The Prophet ﷺ shared whatever he had with his companions. When someone came to him hungry or in need, he would either give from his own belongings or arrange for others to help. He never let anyone leave empty-handed. On one occasion, a man asked for a goat; the Prophet ﷺ gave him an entire herd grazing between two mountains (Sahih Muslim). Seeing this, the man said, "No one gives like Muhammad," and accepted Islam. He also supported his companions spiritually. He guided them with love and patience, always putting their needs before his own. When they faced hardship, he stood beside them. He gave gifts, forgave mistakes, and encouraged them to help one another. His generosity created a bond of love and unity among the Sahaba that changed the history of humanity.

**4. His Generosity with Family and Children:** At home, Prophet Muhammad ﷺ was equally generous and selfless. He shared his food with his family and never kept extra wealth for himself. His wives reported that he would often go hungry, but if he ever received anything, he would give it away to the poor before satisfying his own hunger. When his daughter Fatimah (RA) once asked for a servant, he gently advised her to recite *SubhanAllah, Alhamdulillah, and Allahu Akbar* before sleeping, saying that remembrance of Allah is better than worldly comfort (Bukhari).

With children, he showed great affection. He played with them, smiled at them, and never withheld his love. Once, he was seen kissing his grandsons Hasan and Husain (RA). A man remarked, "I have ten children but never kissed any of them." The Prophet ﷺ replied, *"He who does not show mercy will not be shown mercy."* (Sahih Bukhari). His kindness to children taught Muslims that true strength lies in compassion, not power.

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**5. Lessons for Practical Life:** From the Prophet’s ﷺ life, we learn that generosity is not measured by wealth, but by the heart. True giving means helping others even when we have little. We should be generous with our time, forgiveness, knowledge, and kindness—just as the Prophet ﷺ was. He showed us that selflessness brings peace and happiness. In our daily lives, we can follow his example by sharing with the poor, being kind to workers, forgiving others, and helping our families and friends without expecting anything in return. When we act with sincerity, Allah increases our blessings. The Prophet ﷺ said, “*Charity does not decrease wealth.*” (Sahih Muslim). His life reminds us that generosity builds stronger communities and earns Allah’s pleasure.

#### Multiple Choice Questions

No	Question	A	B	C	D	Ans
1	What quality was the Prophet ﷺ best known for?	Wisdom	Generosity	Strength	Wealth	B
2	Who said that the Prophet ﷺ never scolded him in ten years?	Abu Hurairah	Bilal	Anas ibn Malik	Umar ibn Khattab	C
3	What does the “upper hand” in the hadith refer to?	A ruler	The giver	The receiver	The teacher	B
4	The Prophet ﷺ treated his servants as:	Slaves	Brothers	Inferiors	Workers	B
5	What did the Prophet ﷺ say to do with your servants?	Ignore them	Feed them what you eat	Work them harder	Keep them hungry	B
6	After which battle did he order kind treatment of prisoners?	Uhud	Badr	Khandaq	Hunain	B
7	What did the companions give to prisoners while eating dates themselves?	Rice	Bread	Milk	Meat	B
8	How did the Prophet ﷺ help his companions in need?	Gave advice only	Ignored them	Shared whatever he had	Told them to work	C
9	What did the Prophet ﷺ give to the man who asked for a goat?	One goat	Two goats	A herd of goats	Nothing	C
10	What happened to the man who received the herd of goats?	He became proud	He sold them	He accepted Islam	He left Madinah	C
11	What did the Prophet ﷺ advise Fatimah (RA) to do instead of getting a servant?	Sleep more	Pray and recite tasbeeh	Rest at home	Buy one herself	B
12	How did the Prophet ﷺ treat children?	Strictly	Kindly	Ignored them	Scolded them	B
13	What did he say about showing mercy to children?	unnecessary	Weakness	Allah loves it	It brings power	C
14	What did the Prophet ﷺ often do when he received food?	Eat first	Store it	Give it away	Sell it	C
15	Which of the following did the Prophet ﷺ never do?	Forgive enemies	Help poor	Keep wealth	Show kindness	C
16	What does “Charity does not decrease wealth” mean?	Giving makes us poor	Giving brings more blessings	Charity is useless	Save more to grow	B

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17	What is true generosity according to Islam?	Giving from the heart	Giving for fame	Giving only money	Giving to friends only	A
18	Who were the first to benefit from the Prophet's ﷺ generosity?	Kings	Rich people	The poor and needy	Traders	C
19	What did the Prophet ﷺ teach about forgiveness?	It is for the weak	It brings honor	Avoid it	It's unnecessary	B
20	What can we learn from the Prophet's ﷺ example?	To collect wealth	To live selfishly	To be kind and selfless	To ignore others	C

### Short Questions

#### 1. How did Prophet Muhammad ﷺ show generosity towards servants?

He treated them with kindness and equality. He told people to feed and clothe servants the same way they do for themselves. He never shouted at or punished them harshly, showing great compassion.

#### 2. How did the Prophet ﷺ treat prisoners of war?

He treated prisoners gently and asked companions to feed them well. After the Battle of Badr, they shared their food with the captives. His kindness led many prisoners to accept Islam.

#### 3. How was the Prophet ﷺ generous with his companions?

He shared his belongings and helped them whenever they were in need. His love and support created unity among them. He always placed others' needs before his own.

#### 4. How did the Prophet ﷺ treat his family?

He was humble and loving at home. He shared food, advised them with wisdom, and preferred remembrance of Allah over luxury. His home life reflected simplicity and selflessness.

#### 5. What does the hadith "Charity does not decrease wealth" mean?

It means that giving for Allah's sake only increases blessings. Allah replaces what is given with something better. True generosity brings spiritual and worldly growth.

### 2 Long Questions

#### 1. Describe the Prophet Muhammad's ﷺ generosity towards servants and prisoners, with examples.

Prophet Muhammad ﷺ was the most generous even with those who were socially weak. He treated his servants as equals and brothers, teaching that all humans deserve respect. He said, "Your servants are your brothers. Feed them what you eat and clothe them what you wear." (Sahih Bukhari). His servant, Anas ibn Malik (RA), served him for ten years and said the Prophet ﷺ never scolded him.

With prisoners, his compassion was equally remarkable. After the Battle of Badr, he ordered companions to treat prisoners kindly. The captives later said they were given bread while the Muslims ate dates. Many were freed or forgiven, and some embraced Islam due to his mercy. His actions set an example of humanity and justice even during war.

#### 2. What lessons can Muslims learn from the Prophet's ﷺ generosity and selflessness?

The Prophet ﷺ's life teaches that generosity is not about wealth, but the willingness to help others. He gave food to the poor, forgave enemies, and supported his companions and family with love. Muslims should follow his example by being kind, sharing resources, forgiving people, and showing mercy to all.

In modern life, this means donating to the needy, respecting workers, and caring for family and community members. The Prophet ﷺ said, "The most beloved people to Allah are those who bring benefit to others." (Al-Mu'jam al-Awsat). His generosity teaches us to give sincerely, live simply, and rely on Allah for reward.

## Lesson 22: Prophet Muhammad ﷺ as the Source of Guidance

### (Silah-e-Rahmi – Maintaining Family Relations)

**1. Introduction:** Family is a special gift from Allah Almighty. Our parents, brothers, sisters, uncles, aunts, and cousins are blessings through whom we experience love, care, and support. Islam teaches us that maintaining these family relations — called **Silah-e-Rahmi** — is an act of worship and a sign of true faith.

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When we stay connected with our relatives, show kindness, and forgive their mistakes, Allah blesses our homes and our hearts. But when people break family ties, stop speaking to one another, or behave harshly, this leads to anger, sadness, and loss of blessings. The Prophet Muhammad ﷺ, through his life and teachings, showed us how to live peacefully with our families and relatives. His example guides us in every part of social and family life.

**2. His Social Life (Referring to the 9 Principles in Jami‘ al-Usul 9317):** In a famous narration recorded in *Jami‘ al-Usul* (Hadith No. 9317), the Prophet ﷺ mentioned nine great principles that guided his behaviour with people. These principles reflect his beautiful manners and his way of maintaining strong relations.

The hadith mentions that the Prophet ﷺ said he was taught:

“To fear Allah in secret and in public; to speak the truth in anger or calmness; to be moderate in poverty and wealth; to join with those who cut me off; to give to those who deprive me; to forgive those who wrong me; that my silence be reflection; my words remembrance of Allah; and my vision thoughtful observation.”

The Prophet ﷺ always feared Allah whether alone or among people. He never treated relatives kindly only in public — his goodness was the same at home and outside. He remained just and fair, even when he was angry. He never favoured one family member unfairly. He lived with moderation, showing that love and respect for family should not depend on wealth or status. When rich, he stayed humble; when poor, he stayed patient. He also taught to join relations with those who break them. This means if someone stops talking to you or misbehaves, you should still try to mend the relationship. The Prophet ﷺ forgave many relatives who had hurt him and visited those who had once opposed him.

He would give to those who deprived him and forgive those who wronged him. He never let pride, anger, or revenge spoil his family bonds. The Prophet ﷺ was also careful in his speech. His silence was thoughtful, and his words were full of remembrance of Allah. Many fights in families start with harsh words, so he taught us to speak gently and avoid gossip.

In brief, his vision was full of awareness — he noticed when someone was upset, in need, or being left out. He took care to comfort others and make everyone feel valued. These nine principles show how the Prophet ﷺ lived a balanced, loving, and responsible social life — a perfect example for us in maintaining strong family ties.

**3. Severing Ties and Its Drawbacks:** Islam strictly forbids breaking family ties. The Prophet ﷺ warned that Allah’s mercy does not descend upon people who cut off their relatives. Abdullah bin Awfa (RA) narrated that the Prophet ﷺ said: “Mercy does not descend on a people among whom there is one who cuts off his family ties.”

This means when one person in a family breaks relations, the entire community loses blessings. The Prophet ﷺ also said: “No one who severs family ties will enter Paradise.” (*Sahih Bukhari, Muslim*)

**The harms of cutting ties include:**

- **Loss of Allah’s Mercy:** Families that fight and stay divided lose peace and blessings.
- **Rejection of Good Deeds:** The Prophet ﷺ said the deeds of people are shown to Allah every Thursday night, but the deeds of those who break family ties are not accepted.
- **Social Problems:** When families fight, love disappears. Society becomes weak because families form the foundation of the community.
- **Personal Pain:** People who cut ties often feel lonely, sad, and full of regret later in life.

The Qur’an also warns: “Would you then cause mischief in the land and cut off your ties of kinship? Such are the people whom Allah has cursed.” (*Surah Muhammad 47:22-23*)

So, cutting family ties is not just a social problem; it is a **spiritual sin** that brings Allah’s displeasure.

**4. Prophet Muhammad ﷺ as a Role Model:** The Prophet Muhammad ﷺ is the best example for all mankind. His kindness, patience, and care for family were unmatched. Even before he became a Prophet, people trusted him for his honesty and compassion.

He respected his relatives deeply. He honoured his foster mother, Halimah Sa’diyah, and his nurse, Umm Ayman, treating them like family throughout his life. He cared for his uncles and aunts, and even when some of them opposed him, he prayed for their guidance, not their destruction. When he conquered Makkah, he forgave everyone — including those who had harmed him and his family. Many of those people were

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his own relatives. His words were full of mercy: “Go, you are free.” This act of forgiveness melted hearts and united families once again. He taught his followers to care for parents, respect elders, and support relatives. He said: “Whoever believes in Allah and the Last Day should maintain his family ties.” The Prophet ﷺ’s daily life reflected all the principles of *Silah-e-Rahmi*. He was loving to his wives, gentle with children, respectful to elders, and helpful to neighbours. His life shows that faith and family care go hand in hand.

**5. Lessons for Practical Life:** We should always be the first to reach out to relatives, even if they have hurt us. A simple greeting, phone call, or visit can bring hearts together again. We must learn to forgive and forget. Holding grudges destroys peace, while forgiveness brings reward and relief. We should help relatives without expecting anything in return. True kindness is done only for Allah’s sake. We must control our speech, especially when angry. Most family fights start with words that could have been avoided. We should watch for those in need — a sick relative, an elderly aunt, or a cousin in trouble — and help them before they ask. We must teach our children the importance of family love by example — visiting grandparents, attending family gatherings, and praying for relatives. We must pray to Allah to bless our families with love, peace, and unity. Maintaining family ties is not only good manners — it is part of our faith.

### Multiple-Choice Questions

#	Question	A	B	C	D	Ans
1	What does <i>Silah-e-Rahmi</i> mean?	Giving charity	Maintaining family ties	Avoiding people	Cutting relations	B
2	Which Hadith book mentions the nine principles of social life?	Sahih Muslim	Jami’ al-Usul	Sunan Ibn Majah	Riyad-us-Saliheen	B
3	The Prophet ﷺ said we must join hands with those who:	Love us	Help us	Break away from us	Live far away	C
4	Which quality was shown by the Prophet ﷺ even when angry?	Fairness and justice	Harsh words	Retaliation	Ignoring others	A
5	“Mercy does not descend on a people...” refers to those who:	Are generous	Pray regularly	Sever family ties	Visit parents	C
6	The Prophet ﷺ’s silence was described as:	Boredom	Reflection and thought	Anger	Ignorance	B
7	According to Hadith, deeds of those who cut family ties are:	Doubled	Not accepted	Hidden	Praised	B
8	What did the Prophet ﷺ do when he conquered Makkah?	Took revenge	Forgave everyone	Ignored relatives	Punished enemies	B
9	“My words remembrance of Allah” means:	Talking about sports	Using rude words	Speaking kindly and with faith	Staying silent always	C
10	What does “moderation in poverty and wealth” teach us?	Be greedy	Stay balanced	Ignore relatives	Spend carelessly	B
11	Who narrated the Hadith: “Mercy does not descend on a people among whom there is one who cuts off family ties”?	Abu Hurairah	Abdullah bin Awfa	Ibn Abbas	Anas bin Malik	B
12	Breaking family ties can cause:	Peace in home	Loss of mercy	More blessings	Happiness	B
13	What is the best way to resolve family disputes?	Silence forever	Retaliation	Forgiveness	Public criticism	C
14	Which act of the Prophet ﷺ shows true forgiveness?	Conquest of Makkah	Battle of Badr	Migration to Madinah	Farewell Sermon	A
15	The Prophet ﷺ treated his family:	With anger	With love and fairness	With pride	Without care	B

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16	What kind of speech should we avoid in families?	Kind words	Jokes	Gossip and harsh words	Greetings	C
17	Family unity brings:	Loss of blessings	Boredom	Peace and mercy	Weakness	C
18	What does “keen observation” mean in family life?	Ignoring others	caring for their needs	Spying	Showing pride	B
19	What happens to those who maintain family ties?	Allah blesses them	They lose wealth	They become famous	None	A
20	The Prophet ﷺ’s teachings on family life show:	Faith is separate from family	Faith includes kindness to relatives	Families are unimportant	Family love is optional	B

### Short Questions

**Q1:** What is Silah-e-Rahmi and why is it important?

**Answer:** Silah-e-Rahmi means maintaining good relations with relatives. It is important because Allah loves those who keep family bonds strong. It brings peace, mercy, and unity in homes, and strengthens our faith and community.

**Q2:** What did the Prophet ﷺ say about those who cut family ties?

**Answer:** He said that Allah’s mercy does not descend on people who cut off family relations, and that a person who severs ties will not enter Paradise. This shows that breaking relations is a serious sin in Islam.

**Q3:** How did the Prophet ﷺ behave with his relatives?

**Answer:** The Prophet ﷺ was kind, forgiving, and helpful. He forgave his enemies who were also his relatives and always showed patience and mercy. His life is a perfect example of family love and unity.

**Q4:** How can controlling our speech help in maintaining family relations?

**Answer:** When we speak gently and avoid angry or hurtful words, we prevent misunderstandings and fights. Good speech brings peace, while harsh speech destroys love between relatives.

**Q5:** What should we do if a relative breaks contact with us?

**Answer:** We should not cut them off in return. Instead, we should forgive and try to reconnect — through calls, visits, or kind messages. This is what the Prophet ﷺ taught and practiced.

### Long Questions

**Q1:** Describe how the Prophet Muhammad ﷺ set an example of Silah-e-Rahmi in his life.

**Answer:** The Prophet ﷺ was the best example of kindness and care toward his family. He respected his elders, loved children, and cared for relatives, even those who opposed him. When his relatives in Makkah treated him harshly, he still prayed for them. After conquering Makkah, he forgave everyone, saying, “Go, you are free.” He always reached out first, gave to those who deprived him, and forgave those who wronged him. He never allowed anger to destroy family love. From him we learn that true faith means showing mercy, forgiveness, and patience toward family members. His example teaches us to value relationships more than pride or revenge.

**Q2:** Explain the harms of breaking family ties and give ways to rebuild them.

**Answer:** Breaking family ties brings many harms — loss of Allah’s mercy, rejection of deeds, unhappiness, and loneliness. It weakens families and society. The Prophet ﷺ said that Allah will not show mercy to people who break ties. To rebuild relations, we should start with sincere repentance, pray for peace, and reach out to relatives with kindness. We should forgive past mistakes, speak politely, visit or call them, and offer help. Regular contact and gentle behaviour soften hearts. If we follow the Prophet’s example — being patient, generous, and humble — Allah will bless our families with unity and love.

## Lesson 23: Prophet Muhammad’s Fair Treatment Towards Women

**1. Introduction:** Islam came at a time when women were treated as inferior, ignored in decision-making, and often deprived of basic human rights. The birth of a daughter was considered a source of shame in many pre-Islamic societies. However, the arrival of Prophet Muhammad ﷺ brought a complete change to

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this unjust system. Through his teachings and actions, the Prophet ﷺ raised the status of women to a level of respect, honor, and dignity. He emphasized that both men and women are equal in the eyes of Allah, differing only in their piety and righteousness. The Qur'an clearly states: "And for them (women) are rights similar to those (of men) over them in kindness." (*Al-Baqarah*)

Prophet Muhammad ﷺ not only preached equality but also practiced it in his personal life. He was gentle, kind, and fair toward women — as a son, as a husband, and as a father. His example became a guiding light for all Muslims to follow.

**2. His Sayings about Mothers, Daughters, and Wives:** The Prophet ﷺ gave immense importance to mothers, describing their position as one of the highest in Islam. When a man once asked him, "Who among people is most deserving of my good treatment?" the Prophet ﷺ replied, "Your mother." The man asked, "Then who?" He said, "Your mother." He asked again, "Then who?" The Prophet ﷺ replied, "Your mother." The man asked, "Then who?" He said, "Your father." (*Sahih Bukhari*)

This repeated emphasis shows that mothers hold a place of triple honor above the father, due to their struggles, love, and sacrifices. For daughters, the Prophet ﷺ completely changed the negative attitudes of society. He said: "Whoever brings up two daughters properly until they reach maturity, he and I will come on the Day of Judgment like this," and he joined his fingers together to show closeness. (*Muslim*)

This Hadith shows that raising daughters with love, care, and respect is an act of great reward. Regarding wives, the Prophet ﷺ advised men to treat them kindly. He said:

"The best of you is the one who is best to his wife, and I am the best among you to my wives." (*Ibn Majah*)

He showed affection, shared household chores, and never raised his voice or hand against women. His gentle behavior and respect made family life peaceful and loving.

**3. Prophet ﷺ as a Role Model:** The Prophet ﷺ is the best role model for how men should treat women. He lived a life that reflected fairness, compassion, and balance. He respected the opinions of women, sought their advice, and treated them as individuals with wisdom and dignity. At home, he helped with household work, mended his own clothes, and showed that serving one's family is an act of worship. He said:

**"The most complete of believers in faith are those who have the best character and are most kind to their families."** (*Tirmidhi*)

He never allowed injustice or cruelty toward women. In his Farewell Sermon, the Prophet ﷺ reminded all Muslims: **"Fear Allah concerning women! You have taken them as a trust from Allah."**

This final advice summarizes his lifelong mission — to ensure that women were treated with justice, respect, and compassion in every aspect of life.

**4. Lessons for Practical Life:** From the Prophet's ﷺ life, we learn many lessons for today's world. He showed that kindness to women is not a sign of weakness but a mark of true strength and faith. In families, men should treat their mothers with love and care, value their wives as partners, and raise their daughters with affection and pride. In workplaces and society, women should be given equal respect and opportunities. Islam teaches that honoring women brings blessings to a home and community. Prophet Muhammad ﷺ said:

**"A believer is not one who hurts others with his words or actions."** (*Bukhari*)

Therefore, following his example means respecting women in speech, action, and behavior. In today's time, when women still face injustice in many parts of the world, the Prophet's ﷺ example remains the best guide to ensure justice, mercy, and equality.

#### Multiple Choice Questions

Question	A	B	C	D	Ans
1. Prophet Muhammad ﷺ raised the status of _____.	Men	Leaders	Women	Children	C
2. Before Islam, women were treated as _____.	Equal	Inferior	Respected	Teachers	B
3. The Prophet ﷺ said, "The best of you is he who is best to _____."	His father	His wife	His friends	His children	B

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4. How many times did the Prophet ﷺ mention “Your mother” in the famous Hadith?	Once	Twice	Thrice	Four times	<b>C</b>
5. The Qur’an teaches that men and women are equal in _____.	Wealth	Strength	Rights and kindness	Clothing	<b>C</b>
6. Who brought the message of equality for women?	Umar (RA)	Muhammad ﷺ	Abu Bakr (RA)	Ali (RA)	<b>B</b>
7. The Prophet ﷺ showed affection by _____.	Ignoring work	Helping with chores	Avoiding family	Staying silent	<b>B</b>
8. According to Hadith, raising two daughters with care will lead a person to _____.	Wealth	Paradise	Honor	Peace	<b>B</b>
9. The Prophet ﷺ advised men to treat their wives with _____.	Anger	Fear	Distance	Kindness	<b>D</b>
10. The Prophet’s ﷺ Farewell Sermon reminded Muslims to _____.	Be brave	Earn wealth	Fear Allah about women	Travel far	<b>C</b>
11. The Qur’an says that women have rights similar to those of _____.	Angels	Men	Children	Leaders	<b>B</b>
12. Prophet ﷺ said, “The most complete of believers are those with _____.”	Good deeds	Knowledge	Best character	Power	<b>C</b>
13. Islam teaches that women are equal in _____ before Allah.	Faith	Dress	Voice	Age	<b>A</b>
14. The Prophet ﷺ was kind and _____ towards his family.	Harsh	Gentle	Proud	Silent	<b>B</b>
15. Treating daughters kindly brings _____.	Great reward	No reward	Sin	Regret	<b>A</b>
16. Prophet ﷺ said believers must not hurt others by _____.	Money	Words or actions	Anger	Silence	<b>B</b>
17. The Prophet ﷺ mended his _____ himself.	Sword	Clothes	Door	Shoes	<b>B</b>
18. Islam honors mothers because of their _____.	Beauty	Age	Wealth	Sacrifice	<b>D</b>
19. Prophet Muhammad ﷺ is the best _____ for all Muslims.	Teacher	Role model	Trader	Judge	<b>B</b>
20. Fair treatment towards women brings _____ in a home.	Conflict	Blessings	Argument	Loss	<b>B</b>

### Short Questions

**Q1:** How did Prophet Muhammad ﷺ change the position of women in society?

**Answer:** Before Islam, women had no respect or rights. The Prophet ﷺ gave them honor, education, inheritance rights, and protection. He taught that men and women are equal before Allah in value and faith.

**Q2:** What did the Prophet ﷺ say about mothers?

**Answer:** The Prophet ﷺ said a mother deserves the highest respect. He repeated “Your mother” three times before mentioning “Your father,” showing her great importance in Islam.

**Q3:** How did Prophet Muhammad ﷺ treat his wives?

**Answer:** The Prophet ﷺ was loving, gentle, and fair with his wives. He helped in household work, spoke kindly, and treated them with dignity and patience.

**Q4:** What reward did the Prophet ﷺ promise for raising daughters?

**Answer:** The Prophet ﷺ promised that whoever raises two daughters properly will be close to him in Paradise, showing how valuable daughters are in Islam.

**Q5:** What did the Prophet ﷺ teach in his Farewell Sermon about women?

**Answer:** He taught Muslims to fear Allah regarding women, reminding them that wives are a trust from Allah and must be treated with fairness and love.

### Long Questions (Detailed Answers)

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**Q1:** Describe Prophet Muhammad's ﷺ treatment toward women and its impact on society.  
**Answer:** Prophet Muhammad ﷺ completely transformed the position of women in society. At a time when women were considered weak and unwanted, he brought a message of equality and respect. He gave women inheritance rights, the right to education, and the freedom to express their opinions. His teachings honored mothers, daughters, and wives alike. He taught that paradise lies under a mother's feet, raising daughters brings great reward, and treating wives kindly is a mark of good character. Through his example, he proved that true strength lies in kindness, not control. His fair treatment became the foundation for women's rights in Islam and remains a timeless guide for humanity.

**Q2:** What lessons can Muslims learn from the Prophet's ﷺ behavior towards women in daily life?  
**Answer:** Muslims learn that women should be treated with dignity, kindness, and justice at all times. Respect for mothers, care for daughters, and fairness to wives create peace at home and harmony in society. The Prophet ﷺ taught that helping one's wife and being gentle to family members increases faith. Men should share responsibilities, speak politely, and value women's contributions. In workplaces and communities, women should be given equal opportunities and respect. Following the Prophet's ﷺ example brings blessings, strengthens families, and builds a compassionate society based on Islamic values of justice and mercy.

## **Lesson 24: Prophet Muhammad ﷺ's Way of Tarbiyyah**

**1. Introduction:** Prophet Muhammad ﷺ was not only a messenger of Allah but also the greatest teacher and trainer the world has ever known. His way of Tarbiyyah—that is, educating, nurturing, and developing people's minds and hearts—was full of wisdom, patience, and love. He trained his companions (Sahaba) to become strong believers, honest leaders, and good human beings. The Prophet ﷺ said: "I have been sent only as a teacher." (Ibn Majah)

He didn't only give information; he shaped character, purified hearts, and guided people to live by faith, honesty, and service to humanity. His training method touched both the mind and the soul, turning simple people into role models for all nations.

**2. His Way of Educating Sahaba (Companions):** The Prophet ﷺ taught in a very personal and practical way. He understood that every person learned differently. His lessons were not given in classrooms but in everyday life—during prayers, journeys, battles, and conversations. He used simple words, clear examples, and beautiful stories so that people could easily understand. He never burdened people with too many things at once. He would teach step by step, letting faith grow slowly in their hearts. When someone made a mistake, he would not scold harshly; instead, he would correct them gently. For example, once a man came and spoke disrespectfully in the mosque. Instead of getting angry, the Prophet ﷺ guided him calmly, saying that the mosque is a place of worship and cleanliness (Sahih Muslim). This gentle approach made people love him more. He often asked questions to make his companions think. Sometimes he repeated important points three times so that everyone would remember them well. His teaching combined knowledge and actions he always practiced what he preached. As Allah says in the Qur'an:

"Indeed, in the Messenger of Allah you have a perfect example." (Surah Al-Ahزاب 33:21)

**3. His Etiquettes of Teaching and Training:** The Prophet ﷺ showed perfect manners in his way of educating others. His speech, attitude, and behavior were full of respect and kindness. His etiquette was as important as his words. He would always face the person he was talking to and give full attention. He listened more than he spoke and never interrupted others unnecessarily. When he spoke, his tone was gentle but firm, and his words were full of wisdom. He avoided making anyone feel embarrassed. If someone did something wrong, he would say, "What is wrong with some people who do such and such?"—without naming the person. This saved their dignity and taught others too. He always used positive encouragement. When someone did good, he praised them and made them feel valued. Once he said to Abu Musa al-Ash'ari (RA), "You have been given a beautiful voice like the flute of Prophet Dawood." (Sahih Bukhari) This showed how the Prophet ﷺ motivated people with appreciation. He also used practical examples and visual teaching. For instance, he drew lines on the sand to explain the straight path of Allah and the misleading paths of Satan (Musnad Ahmad). He maintained cleanliness, simplicity, and humility in gatherings. He sat among his companions as one of them—never seeking a higher seat. When strangers came, they couldn't

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tell who the Prophet ﷺ was among them because of his modesty. His character was the living Qur'an. As Aisha (RA) said: "His character was the Qur'an." (Sahih Muslim)

**4. Lessons for Practical Life:** We learn that education is not just about knowledge, but also about good character. A true teacher inspires love, kindness, and discipline in students. Parents, teachers, and leaders should follow the Prophet's model of patience, gentleness, and wisdom. In daily life, we should guide others with kindness, forgive mistakes, and correct people privately. We should practice what we teach and lead by example. The Prophet ﷺ trained through actions—by showing honesty in trade, mercy in power, and humility in leadership. He also emphasized the importance of seeking knowledge, saying: "Seeking knowledge is an obligation upon every Muslim." (Ibn Majah)

In today's world, following his method means building hearts along with minds, spreading love along with learning, and serving others selflessly. His way of Tarbiyyah remains a perfect guide for families, teachers, leaders, and all believers.

### 20 Multiple Choice Questions

No.	Question	A	B	C	D	Ans
1	What does the word "Tarbiyyah" mean?	Punishment	Education and training	Worship	Wealth	<b>B</b>
2	Who is considered the greatest teacher in Islam?	Prophet Isa (AS)	Prophet Musa (AS)	Prophet Muhammad ﷺ	Prophet Ibrahim (AS)	<b>C</b>
3	The Prophet ﷺ said, "I have been sent only as a _____."	Judge	Teacher	King	Trader	<b>B</b>
4	What was the Prophet's main goal in educating Sahaba?	To give wealth	To teach manners and faith	To make them rulers	To train fighters	<b>B</b>
5	How did the Prophet ﷺ usually teach his companions?	Through books	By practical example	Through punishment	By silence	<b>B</b>
6	What was his attitude when someone made a mistake?	Angry	Silent	Gentle correction	Ignoring	<b>C</b>
7	Which Surah mentions the Prophet ﷺ as the perfect example?	Al-Baqarah	Al-Ahzab	Al-Kahf	Al-Fajr	<b>B</b>
8	What was his tone of speech like?	Harsh	Gentle	Loud	Sarcastic	<b>B</b>
9	How did the Prophet ﷺ treat people in gatherings?	Sat on a high seat	Sat among them equally	Ignored them	Gave orders	<b>B</b>
10	What was his character described as by Aisha (RA)?	The Qur'an	Leadership	Justice	Patience	<b>A</b>
11	What did he use to make lessons easy to understand?	Stories and examples	Strict rules	Games	Long lectures	<b>A</b>
12	How did he correct someone's mistake publicly?	Named the person	Got angry	Ignored	Spoke generally without names	<b>D</b>
13	The Prophet ﷺ praised Abu Musa for his _____.	Knowledge	Voice	Wealth	Courage	<b>B</b>
14	What kind of teaching method did he use?	Harsh and strict	Visual and practical	Complicated	Confusing	<b>B</b>
15	What quality did he show the most while teaching?	Anger	Patience	Pride	Laziness	<b>B</b>
16	What should teachers learn from the Prophet ﷺ?	To demand respect	To inspire and lead by example	To punish often	To speak loudly	<b>B</b>
17	Which act did the Prophet ﷺ discourage in learning?	Thinking	Asking questions	Embarrassing others	Repeating	<b>C</b>
18	According to Hadith, seeking knowledge is _____.	Optional	Forbidden	A burden	An obligation	<b>D</b>

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19	The Prophet ﷺ's way of Tarbiyyah focused on .	Only rules	Mind and heart	Money and fame	Traditions only	<b>B</b>
20	What was the most special feature of his Tarbiyyah?	Simplicity and love	Harsh discipline	Anger	Fear	<b>A</b>

### Short Questions

#### 1. What does Tarbiyyah mean in Islam?

Tarbiyyah means the complete training of a person's mind, soul, and behavior. It includes education, moral development, and spiritual growth according to Islamic teachings.

#### 2. How did the Prophet ﷺ train his companions?

He trained them through daily life examples, gentle correction, and personal attention. His teaching was practical and full of love, making faith a living experience.

#### 3. Why was the Prophet ﷺ called the best teacher?

Because he taught with wisdom, patience, and perfect manners. His teachings changed lives and built a generation of righteous, disciplined, and faithful companions.

#### 4. What can we learn from his way of Tarbiyyah?

We learn to teach with kindness, correct mistakes politely, and lead by example. Education should develop both good character and knowledge.

#### 5. How did the Prophet ﷺ show respect while teaching?

He always listened carefully, faced the person he spoke to, and never embarrassed anyone. His politeness and humility won hearts and spread true learning.

### Long Questions

#### 1. Describe the main features of Prophet Muhammad ﷺ's way of Tarbiyyah (education and training).

The Prophet ﷺ's way of Tarbiyyah was built on love, wisdom, and patience. He taught his companions not only religious knowledge but also good manners, honesty, and discipline. His method was practical—he led by example in daily life. When someone made a mistake, he corrected gently, without hurting feelings. He spoke clearly, used examples, and repeated important points for understanding. He showed great respect to learners, gave them confidence, and made learning enjoyable. His Tarbiyyah focused on building both faith and character, creating a community of strong believers who served humanity with sincerity and devotion.

#### 2. Explain how the Prophet's ﷺ etiquettes in teaching can guide modern teachers and parents today.

The Prophet ﷺ's teaching etiquettes are timeless lessons for all. He listened patiently, showed kindness, and valued every person. Teachers and parents today can learn to teach through good example, not only words. They should correct mistakes privately, encourage goodness, and respect each learner's dignity. Like the Prophet ﷺ, they should use love and encouragement instead of anger. His method teaches that true education means shaping hearts and minds together. When we apply his manners—humility, patience, and positivity—we create learners who are not only knowledgeable but also kind, honest, and spiritually strong.

## Chapter 04

### Lesson 25: Adopting Good Habits

**Introduction:** Good habits are the shining qualities that make a person admired in this world and rewarded in the Hereafter. Islam does not only teach us how to pray or fast—it teaches us how to behave, how to speak, how to live, how to treat others, and how to build a pure and disciplined personality.

Allah says in the Qur'an: "Indeed, Allah commands justice, excellence, and good conduct..." (*An-Nahl*)

This verse teaches that good behaviour is not optional—it is a command from Allah.

Prophet Muhammad ﷺ is the perfect model of good habits. Allah Himself praises the Prophet's character:

"And surely you are upon the highest standard of character." (*Surah Al-Qalam 68:4*)

The Prophet ﷺ said: "I was sent only to perfect good character." (*Al-Muwatta*)

This means that the aim of Islam is not only worship but the creation of a morally excellent human being.

His honesty won the trust of all people, his patience softened the hardest hearts, his humility disarmed the proud, his forgiveness healed the broken, and his kindness attracted even his enemies.

Adopting good habits is like planting seeds:

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- every good habit grows into a good deed
- every good deed brings peace to the heart
- and every peaceful heart becomes beloved to Allah

With this understanding, we now study four major good habits taught in Islam.

## Gratitude and Contentment

**Gratitude (Shukr):** Gratitude is the habit of recognizing that blessings come only from Allah. When we say *Alhamdulillah* with sincerity, we open the doors of more blessings.

Allah promises: **“If you are grateful, I will surely increase you.”** (*Surah Ibrahim 14:7*)

This is a guaranteed increase: in health, wealth, peace, love, and happiness.

**Levels of Gratitude:** Islam describes three levels of gratitude:

1. **Gratitude of the heart:** Feeling thankful inside, acknowledging Allah’s favours.
2. **Gratitude of the tongue:** Saying *Alhamdulillah*, praising Allah, speaking positively.
3. **Gratitude of actions:** Using Allah’s blessings in the right way— e.g., using eyes to read Qur’an, hands to help, tongue for truth.

### **Prophetic Examples of Gratitude**

**(1) Gratitude in worship:** Hazrat A’ishah (RA) narrates that the Prophet ﷺ prayed long hours until his feet became swollen. She asked why he pushed himself so hard. He replied:

**“Should I not be a grateful servant?”** (*Sahih Bukhari*)

This teaches that gratitude is the highest form of worship.

**(2) Gratitude in poverty:** Sometimes weeks passed with no cooked food in his house. Yet whenever he got a few dates or milk, he would say: **“Praise be to Allah in all circumstances.”**

He never complained. His heart remained thankful even in difficulty.

### **(3) Gratitude after eating**

He said: **“Whoever eats food and says: ‘Alhamdulillah...’ his past sins are forgiven.”** (*Tirmidhi*)

Gratitude protects the heart from jealousy, frustration, and stress.

**Contentment (Qanā’ah):** Contentment means being satisfied with what Allah has given, not always wanting more, not comparing your life with others, and trusting Allah’s wisdom.

The Prophet ﷺ said: **“Richness does not mean having many possessions; true richness is the richness of the soul.”** (*Bukhari*)

### **Benefits of Contentment**

- brings peace to the heart
- saves a person from greed
- prevents jealousy
- strengthens trust in Allah
- makes a person humble and grateful

An Ansari man complained of poverty. The Prophet ﷺ asked him to bring whatever he had at home. The man brought only a worn-out mat and bowl. The Prophet ﷺ helped him sell them, bought an axe for him, and told him to work honestly. After some days the man returned with dignity, earning his own living.

## Trust and Honesty

**Honesty (Sidq):** Honesty means truthfulness in speech, action, promises, and responsibilities. Allah says: **“O believers! Fear Allah and be with the truthful.”** (*Surah At-Tawbah 9:119*)

The Prophet ﷺ said: **“Truthfulness leads to righteousness, and righteousness leads to Paradise.”**

### **Types of Honesty**

1. Honesty in speech – no lies, no false excuses
2. Honesty in dealings – no cheating or fraud
3. Honesty in promises – fulfilling commitments
4. Honesty in trust – protecting what others give us

### **Examples of Prophetic Honesty**

**(1) Al-Ameen (The Trustworthy):** Even before prophethood, the people of Makkah left their precious belongings with Muhammad ﷺ because he was the only one they truly trusted.

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**(2) Returning trusts to enemies:** When he migrated to Madinah, the Quraysh planned to kill him, yet he still had their valuables. Instead of taking revenge, he asked Ali (RA) to stay behind and return every trust. This is the highest form of honesty.

**(3) Honesty in business:** Before prophethood, he worked as a trader for Hazrat Khadijah (RA). She heard from her workers:

- he never cheated
- he never exaggerated
- he never broke a promise
- he never took unfair profit

### Sincerity and Piety

**Sincerity (Ikhlās):** Sincerity means doing everything only for Allah’s pleasure—not for fame, praise, likes, or attention. Allah says: **“They were commanded only to worship Allah sincerely.”** (*Surah Al-Bayyinah*)

The Prophet ﷺ said: **“Actions are judged only by intentions.”** (*Sahih Bukhari*)

#### **Examples of Sincerity**

**(1) The three men trapped in the cave:** Each man mentioned a sincere good deed he did only for Allah. After each sincere mention, the rock blocking the cave moved. Finally, they escaped. This shows that sincerity brings Allah’s help in unseen ways.

**(2) Giving charity secretly:** The Prophet ﷺ said that among the seven people shaded by Allah on Judgment Day will be: “...a person who gives charity so secretly that his left hand does not know what his right hand has given.” (*Sahih Bukhari*)

This is the peak of sincerity.

**Piety (Taqwā):** Piety means always remembering Allah, avoiding sin, controlling desires, and choosing the right path even when no one is watching.

Allah says: “Indeed, Allah loves those who have Taqwa.” (*Surah Aal-e-Imran 3:76*)

The Prophet ﷺ pointed to his chest three times and said: “Taqwa is here.” (*Sahih Muslim*)

#### **Examples of the Prophet’s Piety**

**(1) Piety in forgiveness:** He forgave the people of Taif after they stoned him, saying: **“O Allah, guide my people for they do not know.”**

**(2) Piety in leadership:** Despite being the leader of Madinah, he lived simply, mended his own shoes, and helped his wives at home.

**(3) Piety in charity:** He gave everything he had to the poor. Sometimes only a few dates remained in his house.

**(4) Piety in humility:** He said: **“I am but a servant of Allah.”**

His piety was not only in prayer—it was in behaviour, speech, decisions, and dealings.

### The Veiling of Faults

Islam teaches that we should protect people’s dignity and hide their mistakes. Exposing someone’s faults without reason destroys trust and creates hatred. Allah says: “Allah does not like that evil be spoken of in public...” (*Surah An-Nisa 4:148*)

The Prophet ﷺ said: “Whoever conceals the faults of a Muslim, Allah will conceal his faults on the Day of Judgment.” (*Sahih Muslim*)

#### **Examples from the Prophet’s Life ﷺ**

**(1) The drunk companion:** A man who struggled with drinking was punished many times. Some companions cursed him. The Prophet ﷺ said: **“Do not curse him. He loves Allah and His Messenger.”**

He corrected the man **without destroying his dignity.**

**(2) The Bedouin in the masjid:** A Bedouin urinated in the masjid. The companions rushed to scold him.

The Prophet ﷺ said: “Let him finish.”

Then he said gently: “This place is for prayer.”

He didn’t expose, shame, or humiliate him.

**(3) The man who confessed a sin publicly:** A man came to confess a sin, but the Prophet ﷺ turned away repeatedly, giving him a chance to repent privately. This shows we should cover faults, not expose them.

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### Why this habit is important

- protects people’s honour
- strengthens community bonds
- encourages private repentance
- blocks gossip and backbiting
- earns Allah’s protection

### MCQs

No.	Question	A	B	C	D	Ans
1	“If you are grateful, I will increase you” is from the .	Hadith	Fiqh	Seerah	Qur’an	D
2	The Prophet ﷺ was famous as because of his honesty.	Al-Mudaththir	As-Saadiq al-Ameen	Al-Farooq	Al-Barr	B
3	Contentment means being ___ with what Allah has given.	disappointed	satisfied	angry	jealous	B
4	Sincerity means doing deeds only for .	praise	people	Allah	fame	C
5	Trustworthiness is a sign of .	weak faith	hypocrisy	true faith	laziness	C
6	Shukr leads a person to ....blessings.	losing	fewer	no	more	D
7	Veiling faults helps build a society of....	hatred	division	unity	anger	C
8	Doing actions for fame and praise is called .	Ikhlas	Riyaa	Taqwa	Sabr	B
9	The Prophet ﷺ forgave the people of _____ after conquering their city.	Taif	Madinah	Badr	Makkah	D
10	Honesty in Arabic is _____ .	Amanah	Riba	Zulm	Ikhtilaf	A
11	Sincerity protects deeds from.	showing off	reward	purity	benefit	A
12	A muttaqi is a person who .	forgets Allah	disobeys Allah	fears and obeys Allah	doubts Allah	C
13	Exposing others’ faults leads to .	trust	unity	hatred	reward	C
14	A grateful heart focuses on Allah’s .	punishments	blessings	anger	warnings	B
15	The Prophet ﷺ said: “He who is not thankful to people is not thankful to .”	parents	angels	Allah	friends	C
16	Good habits help a Muslim become .	careless	morally strong	jealous	confused	B
17	Trust and honesty create among people.	fear	mistrust	confidence	pride	C
18	Piety (Taqwa) increases a person’s .	sins	anger	greed	awareness of Allah	D
19	The Prophet ﷺ taught that hiding others’ faults leads to on the Day of Judgment.	Allah hiding our faults	punishment	more faults	no mercy	A
20	The habit of forgiving others was most perfectly shown by	poets	traders	Prophet ﷺ	generals	C

### SHORT QUESTIONS WITH ANSWERS

1. What does Islam teach about gratitude and how does the Qur’an encourage it?

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Islam teaches Muslims to thank Allah for every blessing, small or big. The Qur'an says: "*If you are grateful, I will increase you*"—showing that gratitude brings more blessings and strengthens faith.

## **2. How did the Prophet ﷺ demonstrate honesty?**

The Prophet ﷺ was known as **As-Saadiq al-Ameen** even before prophethood. People trusted him with their valuables, and even his enemies left their belongings with him because of his perfect honesty and truthfulness.

## **3. Why is sincerity important in the acceptance of good deeds?**

Sincerity ensures that deeds are done only for Allah. Without sincerity, actions become show-off (riyaa), which destroys reward. Allah accepts only those deeds that are pure and done for His sake alone.

## **4. What is meant by "covering the faults of others" in Islam?**

It means not exposing people's mistakes or private sins. Islam teaches Muslims to protect each other's honor. In return, Allah promises to cover that person's faults on the Day of Judgment.

## **5. How does adopting good habits strengthen a Muslim's character?**

Good habits like honesty, gratitude, sincerity, and forgiveness purify the heart, improve relationships, and help a Muslim live a disciplined, respected, and morally strong life.

## **LONG QUESTIONS WITH ANSWERS**

### **1. Explain the importance of gratitude, contentment, and honesty in Islam with Qur'anic verses, ahadith, and incidents from the life of the Prophet ﷺ.**

Islam places great emphasis on gratitude because it leads to spiritual growth and increased blessings. Allah says in the Qur'an: "*If you are grateful, I will increase you.*" This shows that Shukr brings more favors and strengthens a Muslim's trust in Allah. The Prophet ﷺ would thank Allah in every situation, even when facing hardships, and he prayed long at night saying, "Should I not be a grateful servant?"

Contentment (Qanaa'ah) means being satisfied with what Allah has provided. The Prophet ﷺ taught that real wealth is not money, but the richness of the heart. He lived a simple life, sometimes tying a stone to his stomach out of hunger, yet always remained thankful. His contentment taught his companions that true happiness comes from trusting Allah's wisdom.

Honesty is one of the foundations of Islamic character. The Prophet ﷺ was famous as **As-Saadiq al-Ameen**, meaning "The Truthful and Trustworthy." Even the Quraysh, who opposed him, trusted him completely. During Hijrah, he returned the belongings of the Quraysh despite their hostility. The Prophet ﷺ also said, "Truth leads to righteousness, and righteousness leads to Paradise." Thus, gratitude builds faith, contentment brings peace, and honesty develops trust and strengthens society.

### **2. Explain how sincerity, piety, and the veiling of faults help build a peaceful society.**

Sincerity (Ikhlaas) means doing every action only for Allah's pleasure. Without sincerity, good deeds become empty and lose reward. The Prophet ﷺ said, "Actions are judged by intentions." Sincere people do not seek praise or fame; they work quietly, seeking only Allah's approval. This creates humility and purity in society. Piety (Taqwa) means fearing Allah, obeying His commands, and avoiding sins. Allah says, "*The most honorable of you in the sight of Allah is the one with the most Taqwa.*" A muttaqi person controls anger, avoids harming others, and lives with honesty and justice. Such people become the backbone of a moral society. Veiling others' faults is another great habit taught by Islam. The Prophet ﷺ said, "Whoever covers the faults of a Muslim, Allah will cover his faults on the Day of Judgment." Covering faults prevents humiliation, hatred, and revenge. It promotes forgiveness, trust, and compassion among people.

Together, sincerity makes actions pure, piety makes hearts clean, and hiding faults protects relationships. These habits create a peaceful, loving, and trustworthy society where people focus on self-improvement instead of criticizing others.

## **Lesson 26: Avoiding Bad Habits**

**Introduction:** In life, humans are naturally inclined to develop habits. Some habits are beneficial, helping a person grow spiritually, morally, and socially. Others are harmful, leading a person away from Allah's guidance, causing damage to one's character, and hurting relationships with others. Islam emphasizes the importance of good character and warns strongly against bad habits.

Allah says in the Quran:

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“Indeed, Allah does not like the arrogant, boastful person.” (Surah An-Nisa 4:36)

The Prophet Muhammad ﷺ said:

“The most beloved of people to Allah and the closest to Him on the Day of Judgment are those with the best character.” (Sahih al-Bukhari, Hadith 6033)

This lesson focuses on some common bad habits—**arrogance, jealousy, lying, backbiting, slander, and superstition including magic and fortune-telling**—and explains why they are harmful and how we can avoid them.

Bad habits are dangerous because:

1. They harm our spiritual growth.
2. They destroy trust and relationships.
3. They invite Allah’s displeasure.
4. They affect our reputation and social harmony.

By understanding the causes and consequences of these habits, and learning from the Quran, Sunnah, and the life of the Prophet ﷺ, we can strive to purify our hearts and actions.

## 1. Arrogance

**Definition:** Arrogance (kibr) is the feeling of superiority over others. A person with arrogance thinks he is better than others in wealth, knowledge, appearance, or status.

**Quranic Guidance:** Allah repeatedly warns against arrogance:

“And do not walk upon the earth arrogantly. Indeed, you will never tear the earth [apart], and you will never reach the mountains in height.” (Surah Al-Isra 17:37)

“Do not turn your face away from people in pride, and do not walk arrogantly on the earth. Indeed, Allah does not like every self-deluded and boastful person.” (Surah Luqman 31:18)

Arrogance led to the downfall of many past nations. The story of **Iblis (Satan)** is the clearest example. When Allah commanded the angels to bow to Adam (peace be upon him), Iblis refused due to arrogance:

“I am better than him; You created me from fire and him from clay.” (Surah Al-A’raf 7:12)

Because of this arrogance, Iblis was cursed and became the eternal enemy of mankind.

**Hadith on Arrogance:** The Prophet ﷺ warned:

“No one who has an atom’s weight of arrogance in his heart will enter Paradise.” (Sahih Muslim)

“A person is not humble who lowers his head before people but thinks highly of himself in his heart.” (Musnad Ahmad, Hadith 12346)

**Practical Examples of Arrogance:**

- Looking down on the poor, weak, or less educated.
- Refusing to admit mistakes or apologize.
- Boasting about wealth, knowledge, or social status.
- Believing one is more deserving than others.

**Effects of Arrogance:**

1. It distances a person from Allah.
2. It destroys relationships with family and society.
3. It prevents learning and spiritual growth.

**How to Avoid Arrogance:**

1. **Remember Allah:** Recognize that all blessings are from Allah.

“And whatever of blessings and good things you have, it is from Allah.” (Surah An-Nahl 16:53)

2. **Practice humility:** Serve others, speak kindly, and respect everyone.

3. **Self-reflection:** Regularly reflect on personal faults and weaknesses.

4. **Follow the Prophet ﷺ:** He was humble despite being the leader of a great nation. He would sit with the poor, help the needy, and treat everyone with respect.

## 2. Jealousy:

**Definition:** Jealousy (hasad) is resentment toward someone who has blessings that we do not have. It is a negative feeling that harms both the jealous person and society.

**Quranic Guidance:** Allah warns against jealousy:

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“Do not envy one another; do not hate one another; do not turn away from one another; and be servants of Allah as brothers.” (*Hadith principle of brotherhood in faith – Sahih Muslim*)

“Or do you envy people for what Allah has given them of His bounty? But We had already given the family of Abraham the Scripture and wisdom, and We gave them a great kingdom.” (*Surah An-Nisa 4:54*)

Jealousy was the reason behind the hatred of **Qabil (Cain) for his brother Habil (Abel)**, which led to murder (Quran 5:27–31).

**Prophetic Guidance:** The Prophet ﷺ said:

“Beware of jealousy, for it consumes good deeds as fire consumes wood.” (*Sahih al-Bukhari, Hadith 6066*)

“Do not wish for anyone’s blessings to disappear; rather, pray for them to increase.” (*Sahih Muslim*)

**Practical Examples of Jealousy:**

- Feeling angry because a classmate is better in studies.
- Resenting a neighbor’s wealth or car.
- Wishing someone loses their job or status.

**Effects of Jealousy:**

1. Destroys friendships and family bonds.
2. Causes inner unhappiness and stress.
3. Prevents gratitude for one’s own blessings.

**How to Overcome Jealousy:**

1. **Be grateful:** Count your own blessings daily. “If you are grateful, I will surely increase you [in favor].” (*Surah Ibrahim 14:7*)
2. **Pray for others:** Say, “O Allah, bless them and me as well.”
3. **Focus on self-improvement:** Concentrate on improving your skills and character rather than comparing yourself with others.
4. **Remember the consequences:** Jealousy can ruin your good deeds and bring Allah’s displeasure.

### 3. Lying

**Definition:** Lying is deliberately saying something untrue or misleading others. It is a destructive habit that harms both the liar and society.

**Quranic Guidance:** Allah condemns lying in several verses:

“And do not mix the truth with falsehood or conceal the truth while you know [it].” (*Surah Al-Baqarah*)

“Woe to those who give false witness, and those who are heedless of their prayers.” (*Surah Al-Ma’un*)

Lying is also associated with hypocrisy: “Indeed, the hypocrites will be in the lowest depths of the Fire, and you will not find for them a helper.” (*Surah An-Nisa 4:145*)

**Prophetic Guidance:** The Prophet ﷺ said:

“Truth leads to righteousness, and righteousness leads to Paradise. Falsehood leads to wickedness, and wickedness leads to the Hellfire.” (*Sahih al-Bukhari, Hadith 6094*)

“Avoid lying, for lying leads to immorality, and immorality leads to the Hellfire. A person continues to lie until he is written before Allah as a liar.” (*Sahih Muslim, Hadith 2607*)

**Practical Examples of Lying:**

- Lying to parents, teachers, or friends.
- Fabricating excuses to avoid responsibility.
- Exaggerating achievements or stories to impress others.

**Effects of Lying:**

1. Destroys trust in relationships.
2. Leads to more sins, as lies often require covering up.
3. Angers Allah and damages one’s character.

**How to Avoid Lying:**

1. Be honest even in small matters.
2. Think before speaking—ask yourself, “Is this true?”
3. Remember the reward of truthfulness and the punishment for lying.

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4. Follow the Prophet ﷺ: He was known as “Al-Amin” (the Trustworthy), even by those who did not believe in him.

#### **4. Backbiting and Slander**

**Definition: Backbiting (Gheebah):** Speaking about someone in a way they would dislike if they heard it, even if it is true. **Slander (Buhtan or Fitnah):** Spreading lies or false accusations about others.

**Quranic Guidance:** Allah says about backbiting:

“Do not backbite one another. Would one of you like to eat the flesh of his dead brother? You hate it, and fear Allah. Indeed, Allah is accepting of repentance, Merciful.” (*Surah Al-Hujurat 49:12*)

Backbiting is such a serious sin that it is likened to eating the flesh of one’s dead brother—a shocking image that shows how horrible it is.

**Prophetic Guidance:** The Prophet ﷺ said: “Avoid suspicion, for suspicion is the worst of false tales. Do not spy, do not envy, and do not backbite one another.” (*Sahih al-Bukhari, Hadith 6067*)

“Whoever believes in Allah and the Last Day, let him speak good or remain silent.” (*Sahih Muslim*)

**Practical Examples:**

- Spreading someone’s private mistakes to others.
- Exaggerating a story to harm someone’s reputation.
- Talking negatively about someone behind their back.

**Effects of Backbiting and Slander:**

1. Breaks social trust and relationships.
2. Leads to anger, revenge, and enmity.
3. Reduces one’s own rewards and spiritual status.

**How to Avoid Backbiting and Slander:**

1. Speak only what is good and necessary.
2. Defend others if you hear someone speaking ill of them.
3. Remember the severe punishment in the Hereafter for harming others with words.
4. Reflect on the Prophet ﷺ: He never backbit or slandered anyone, even his enemies.

#### **5. Magic, Fortune-Telling, and Superstition**

**Definition: Magic (Sihir)** means practicing occult or supernatural acts to harm, manipulate, or influence others outside Allah’s permission. **Fortune-Telling** refers to attempting to predict the future using forbidden methods. **Superstition** means believing in omens, charms, rituals, or random signs that contradict Islamic teachings. These practices are **serious sins in Islam** because they undermine reliance on Allah, involve deception, and can harm individuals and society.

**Quranic Guidance:** Allah warns against magic clearly in the Quran:

“And they followed what the devils had recited during the reign of Solomon. Solomon did not disbelieve, but the devils disbelieved, teaching people magic and what was revealed to the two angels at Babylon, Harut and Marut. But they [the angels] did not teach anyone unless they said, ‘We are a trial, so do not disbelieve [by practicing magic].’” (*Surah Al-Baqarah 2:102*)

This verse shows that:

1. Magic is a trial from Allah.
2. Learning or using it deliberately is considered disbelief.
3. People can be misled into harm and sin through these practices.

**Prophetic Guidance:** The Prophet ﷺ warned strongly about magic and fortune-telling:

“Avoid the seven destructive sins... associating partners with Allah (shirk), magic...” (*Sahih al-Bukhari*)  
“Whoever goes to a fortune-teller and believes what they say, his prayers will not be accepted for forty nights.” (*Sahih Muslim, Hadith 2238*)

**Revelation of Surah Al-Falaq and Al-Nas:** Surah Al-Falaq and Surah Al-Nas, collectively called **Al-Mu’awwidhatain** (the two protectors), were revealed when people sought protection from magic, evil envy, and harmful practices.

**Background Story:**

- A man named **Labid bin Al-A’sam**, out of jealousy, used magic against the Prophet ﷺ.

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- He created a magic spell that caused the Prophet ﷺ to feel weak and ill.
- Allah revealed **Surah Al-Falaq** and **Surah Al-Nas** to the Prophet ﷺ to teach Muslims how to seek refuge from **all forms of evil**, including magic, envy, and whisperings of Satan.

#### Key Teachings of These Surahs:

1. Seek refuge in Allah from **evil of darkness, envy, and harmful people**.
2. Turn to Allah, not to charms or spells, for protection.
3. Strengthen faith and reliance on Allah's power instead of superstition.

The Prophet ﷺ said: "I have been given the keys to Paradise and whatever is in it, and I have been given protection from the harms of magic and evil eye through reciting Al-Falaq and Al-Nas in the morning and evening." (*At-Tirmidhi, Hadith 3474*)

**Istikhara: Islam's Preferred Guidance Instead of Magic:** Instead of relying on magic or fortune-telling, Islam encourages **Istikhara**, a form of prayer for guidance.

**What is Istikhara:** A dua (prayer) taught by the Prophet ﷺ to seek Allah's guidance in making decisions. It reflects trust in Allah rather than trying to control outcomes through forbidden means.

#### Prophetic Teaching:

"If anyone among you wishes to do something, he should pray two Rak'ahs of non-obligatory prayer and say the Istikhara supplication." (*Sahih al-Bukhari, Hadith 1233*)

#### Benefits of Istikhara:

1. Strengthens faith in Allah.
2. Protects from falling into forbidden practices like magic.
3. Provides spiritual clarity and peace of mind.

#### Social and Spiritual Effects of Believing in Magic and Superstition

##### 1. Spiritual Effects:

- Weakens Tawakkul (reliance on Allah).
- May involve shirk (associating partners with Allah) if one believes in objects, stars, or people having independent powers.
- Leads to fear, anxiety, and lack of peace in the heart.

##### 2. Social Effects:

- Creates distrust among family, friends, and neighbors.
- Causes conflicts, as people may accuse others of witchcraft or evil eyes.
- Encourages harmful practices like charms, talismans, or forbidden rituals.

##### 3. Psychological Effects:

- Fear of bad omens can cause stress, depression, or indecision.
- Dependence on fortune-tellers may lead to laziness and avoidance of personal responsibility.

#### Islamic Solution:

- Seek refuge in Allah with **Al-Falaq and Al-Nas**.
- Practice **Istikhara** and make decisions with prayer and reasoning.
- Trust that only Allah controls the future.
- Educate society to avoid harmful superstitions and false beliefs.

#### Practical Advice to Avoid Magic, Fortune-Telling, and Superstition

1. Recite **Al-Falaq and Al-Nas** regularly, morning and evening.
2. Avoid fortune-tellers, astrologers, or any forms of divination.
3. Teach children that only Allah controls the unseen and future.
4. Strengthen faith and trust in Allah through prayers, remembrance, and righteous deeds.
5. Encourage critical thinking and reject false claims of supernatural powers.

### MCQs

No	Question	A	B	C	D	Ans
1	Which of the following is the	Helping others	Being shy in company	Feeling inferior to others	Feeling superior to others	D

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	main characteristic of arrogance?					
2	Jealousy primarily harms	Only the person being envied	Both the person who envies and others	Only the person envying	No one	B
3	Which habit destroys trust in relationships?	Lying	Patience	Generosity	Humility	A
4	Backbiting is	Giving sincere advice	Praying for others	Helping others secretly	Speaking ill about someone behind their back	D
5	Slander involves	Complimenting others	Giving lies to harm someone	Ignoring someone	Giving gifts	B
6	Magic is forbidden because	It teaches skills	It harms faith and involves reliance on forbidden powers	It is harmless fun	It can entertain people	B
7	Fortune-telling contradicts Islam because	It is scientific	It is entertaining	It relies on predicting the future instead of trusting Allah	It is a social skill	C
8	Which practice strengthens reliance on Allah?	Believing in omens	Performing Istikhara	Practicing magic	Visiting fortune-tellers	B
9	Arrogance can be avoided by	Looking down on people	Remembering Allah's blessings	Boasting about achievements	Ignoring others	B
10	Jealousy can be overcome by	Praying for others	Spreading rumors	Comparing yourself constantly	Complaining about others	A
11	Lying may lead to	Peace of mind	Increased trust	Respect from others	Loss of trust	D
12	Good character leads to	Laziness	Allah's pleasure	Weakness	Social isolation	B
13	The effect of superstition in society includes	Knowledge	Fear and mistrust	Trust and harmony	Generosity	B
14	Which habit was the reason for Iblis' downfall?	Pride/Arrogance	Patience	Gratitude	Kindness	A
15	Which action reflects humility?	Criticizing mistakes	Helping the poor	Ignoring others	Boasting about wealth	B
16	Backbiting is compared to	Eating forbidden food	Speaking truthfully	Eating the flesh of a dead brother	Performing prayer	C
17	Avoiding evil habits strengthens	Only knowledge	Only physical health	Spiritual, social, and personal life	Only social life	C

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18	Islam recommends protection from evil through	Superstitions	Al-Falaq and Al-Nas	Magic spells	Fortune-telling	B
19	The Prophet ﷺ sought guidance from Allah through	Magic	Omens	Istikhara	Fortune-telling	C
20	Spreading false rumors about someone is	Patience	Honesty	Slander	Gratitude	C

### Short Question Answers

#### 1. Explain why arrogance is harmful in social and spiritual life.

Arrogance makes a person feel superior to others and look down on them. Socially, this creates conflicts, distance, and lack of cooperation among people. Spiritually, arrogance is disliked by Allah and can prevent a person from entering Paradise if it is persistent. Arrogant people also ignore their own faults and fail to improve their character. Islam teaches humility, showing that true greatness comes from serving others, respecting everyone, and being grateful to Allah for one's blessings.

#### 2. How can jealousy affect a person's deeds and relationships?

Jealousy causes resentment toward those who have more blessings or success. Spiritually, it can destroy a person's good deeds, as the Prophet ﷺ said that jealousy "consumes good deeds like fire consumes wood." Socially, jealousy can harm friendships, create conflicts, and prevent trust. It may also make a person unhappy with their own life, constantly comparing themselves to others. Overcoming jealousy through gratitude, self-improvement, and praying for others strengthens character and relationships.

#### 3. Mention two ways to avoid lying in daily life.

a) **Speak only the truth:** Before speaking, consider whether your words are accurate and honest. Avoid exaggeration or distortion of facts.

b) **Reflect on consequences:** Remember that lying harms trust, relationships, and spiritual status. A person who lies often becomes known as untrustworthy. Following the Prophet ﷺ, who was known as "Al-Amin" (Trustworthy), helps us develop honesty as a habit.

#### 4. What is backbiting, and why is it considered a serious sin?

Backbiting means talking about someone behind their back in a way they would dislike, even if what is said is true. It is considered a serious sin in Islam because it harms relationships, spreads distrust, and creates enmity. Allah compares backbiting to eating the flesh of one's dead brother, showing how abhorrent it is. Avoiding backbiting promotes social harmony, respect, and good character.

#### 5. Why is superstition and fortune-telling harmful in Islam and society?

Superstition and fortune-telling weaken a person's faith in Allah because they rely on forbidden powers instead of trusting Allah. Socially, they can create fear, mistrust, and conflicts, as people may accuse others of causing harm through magic or evil omens. Psychologically, it causes anxiety, indecision, and dependency on false methods. Islam teaches us to seek guidance through prayer, Istikhara, and reciting protective verses like Surah Al-Falaq and Al-Nas, which ensure spiritual, mental, and social well-being.

### Long Question Answers

#### 1. Discuss the social, spiritual, and psychological consequences of practicing magic, fortune-telling, and superstition. Include Islamic alternatives to these practices.

Magic, fortune-telling, and superstition are very harmful in Islam. Spiritually, they weaken a person's reliance on Allah (Tawakkul) and may involve **shirk** (associating partners with Allah), which is a grave sin. A person depending on such forbidden practices loses faith and peace of mind. Socially, these habits create suspicion, fear, and conflicts among family, friends, and communities. People may accuse each other of causing harm, leading to broken trust and enmity. Psychologically, individuals become anxious, indecisive, and overly dependent on false predictions rather than taking responsible actions. Islam provides safe and effective alternatives, such as performing **Istikhara** to seek Allah's guidance in decisions, reciting **Surah Al-Falaq and Al-Nas** for protection from harm, and maintaining strong faith. Avoiding these evils strengthens trust in Allah, fosters social harmony, and protects the mind from fear and superstition.

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2. **Explain how arrogance, jealousy, lying, and backbiting affect a person’s character and relationships, and describe practical ways to avoid these bad habits.**

Arrogance, jealousy, lying, and backbiting all harm a person’s character and relationships. Arrogance makes a person proud, disrespectful, and unable to accept advice or help. Jealousy creates resentment, anger, and unhappiness with one’s own life, while wishing harm for others. Lying destroys trust, misleads people, and harms social bonds. Backbiting spreads gossip, damages reputations, and creates hostility. Together, these habits spoil both spiritual and social life. Practical ways to avoid them include: remembering that all blessings come from Allah, being grateful, speaking truthfully, avoiding judgment of others, praying for others instead of resenting them, and following the Prophet ﷺ as a model of humility, honesty, and good character. Practicing these steps improves personal morality, strengthens relationships, and brings a person closer to Allah’s pleasure.

## **Chapter 05**

### **Lesson 27: Rules and Issues of Oath (Yameen)**

**1. Introduction:** An oath (Yameen) means a person swears by Allah to do something or not to do something. Islam considers oaths very serious because Allah’s name must never be used carelessly. Taking an oath is allowed, but it should be done with respect, honesty, and only when needed. The Prophet ﷺ taught that a Muslim’s words must be true, and taking false oaths brings Allah’s anger.

Allah says in the Qur’an that He will question us about our commitments and promises. Therefore, understanding the rules of oaths helps us live honestly, avoid sins, and fulfill our duties toward Allah and people.

**2. Qur’anic & Hadith Provisions / Rulings**

**A. Swearing Only by Allah:** The Prophet ﷺ said: “Whoever swears, let him swear by Allah or remain silent.” (*Sahih al-Bukhari*)

Islam does not allow swearing by anything other than Allah—such as parents, life, honour, grave, Ka’bah, etc.

**B. Allah Will Not Hold Us for Unintentional Oaths:** Allah says:

“Allah will not take you to task for what is unintentional in your oaths, but He will take you to task for what your hearts intend.” (*Surah Al-Baqarah 2:225*)

This means casual, unintentional statements like “By Allah, come quickly,” said without intending an oath, do not bring sin.

**C. Oaths Must Be Fulfilled:** Allah commands: “And fulfill your oaths.” (*Surah Al-Ma’idah 5:89*)

Breaking a deliberate oath without a valid reason is sinful.

**D. Changing an Oath for Something Better**

The Prophet ﷺ said: “If anyone swears to do something, and later sees that something else is better, he should do what is better and offer the expiation (kafarah).” (*Sahih Muslim*)

Islam encourages choosing goodness even if it means breaking an oath—with kafarah.

**3. Types of Oath (Yameen):** Islam divides oaths into three main types:

**A. Yameen Laghv (Unintentional Oath)**

- Said by habit or casual speech.
- Not meant as a serious oath.
- No sin and no kafarah.

Example: “Wallahi, have some tea,” said casually.

**B. Yameen Ghamoos (False Oath / Immersing Oath)**

- A person knowingly lies while swearing by Allah.
- It is a **major sin**.
- The Prophet ﷺ included false oaths among major sins.

It is called *ghamoos* because it “dips/immerses” a person in sin and Hellfire.

There is **no kafarah** for it; instead, a person must make deep repentance to Allah.

**C. Yameen Munaqada (Binding / Intentional Oath)**

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- An oath taken with full intention about a future action.
- Must be fulfilled.
- If broken, **kafarah** is required.

Example: “I swear by Allah I will not smoke again.”

If broken → kafarah.

#### 4. Kafarah for Breaking an Oath

Allah clearly mentions the kafarah in the Qur’an: “Its expiation is to feed ten poor people from the average of what you feed your family, or clothe them, or free a slave. But if one cannot afford that—then fasting three days.” (*Surah Al-Ma’idah 5:89*)

##### The Order of Kafarah

1. **Feeding ten poor people** (Equivalent to one meal each)
2. **OR Clothed ten poor people** (Proper clothing)
3. **OR Freeing a slave** (Not applicable today)
4. **If unable → Fast 3 days** (Continuous fasting is preferred but not required by all scholars)

This kafarah is only for **Yameen Munaqada**, not unintentional or false oaths.

#### 5. Incidents from the Lives of the Prophet ﷺ & Sahaba

**A. Prophet ﷺ Breaking an Oath for Something Better:** The Prophet ﷺ once swore not to eat honey again, but Allah revealed that breaking the oath was better, and kafarah was given. (*Tafsir of Surah At-Tahrim*)

This shows:

- A good purpose is more important than sticking to an oath.
- Kafarah must be given if the oath is broken.

##### B. Abu Bakr (RA) and Mistah

Abu Bakr (RA) swore not to help Mistah (a relative) after he participated in spreading false news about Aisha (RA).

Allah revealed: “Let them pardon and overlook... Do you not love that Allah should forgive you?” (*Surah An-Nur 24:22*)

Abu Bakr (RA) then broke his oath, paid kafarah, and continued helping Mistah.

Lesson:

- Forgiveness is better than anger.
- Breaking an oath for goodness is allowed with kafarah.

**C. Umar (RA) and Oaths:** Umar (RA) once swore not to enter his house because he was upset. The Prophet ﷺ told him to enter and **break his oath**, and then give **kafarah**. (*Sunan Abu Dawood*)

Lesson:

- Oath should not cause harm or hardship.

#### 6. Effects in Practical Life

**A. Promotes Honesty:** Oaths remind us that Allah hears everything. So a believer avoids lying.

**B. Protects Relationships:** Sometimes people swear in anger (“I will never speak to you again!”). Islam teaches breaking such harmful oaths and giving kafarah to maintain relationships.

##### C. Prevents Misuse of Allah’s Name

Common cultural habits—swearing over small things, unnecessary wallahi, emotional threatening oaths—are discouraged.

**D. Teaches Responsibility:** A Muslim learns to think before speaking. Promises become trustworthy and respected.

**E. Encourages Good Behavior:** If a person swears to do something harmful, Islam tells him to break it and do what is better.

Example: “I swear I won’t go to my parents.”

Islam: This is wrong → break the oath → pay kafarah → visit parents.

#### 7. Conclusion

Oaths in Islam carry great weight because they involve Allah’s name. The Qur’an and Hadith clearly guide us to swear only by Allah, avoid false oaths, fulfill the oaths we make intentionally, and give kafarah if we

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must break them. The examples from the Prophet ﷺ and his Companions show that oaths should never cause harm. Instead, they should support honesty, goodness, and healthy relationships.

A Muslim must protect his tongue, avoid casual swearing, and always remember that Allah knows the truth of every statement. When used responsibly, oaths strengthen character, increase honesty, and make society more trustworthy.

### MCQs

Q#	Question	A	B	C	D	Correct
1	An oath (Yameen) must be sworn by whom?	Angels	Anything sacred	Allah alone	Prophets	C
2	Which Surah mentions the kafarah for breaking oaths?	Al-Baqarah	Al-Ma'idah	At-Tahrim	Al-Anfal	B
3	Yameen Laghv refers to:	False oath	Intentional oath	Unintentional casual oath	Oath with witnesses	C
4	A major sin related to oaths is:	Forgetting an oath	False oath (Ghamoos)	Swearing in anger	Not repeating oaths	B
5	Kafarah includes feeding how many poor people?	5	20	7	10	D
6	If a person cannot feed or clothe the poor, he must:	Fast 7 days	Fast 3 days	Give charity	Repeat oath	B
7	Yameen Munaqada is an oath:	Taken for past events	Without intention	About future with intention	Said in sleep	C
8	Oath Ghamoos affects a person by:	Bringing blessings	Increasing wealth	Immersing in sin and Hell	Making him forgetful	C
9	Swearing by other than Allah is:	Sunnah	Allowed sometimes	Disliked but allowed	Haram	D
10	The Prophet ﷺ said: "Whoever swears, let him swear by..."	The Qur'an	Allah	Parents	Angels	B
11	The incident of Abu Bakr (RA) breaking his oath is found in Surah:	Al-Hadeed	Al-Kahf	An-Nur	Hud	C
12	Kafarah must be given for:	Yameen Laghv	Yameen Ghamoos	Yameen Munaqada	No type	C
13	Oath Ghamoos requires:	Kafarah	Donation	Repentance only	Fasting 30 days	C
14	Breaking an oath for something better is:	Prohibited	Allowed with kafarah	Makruh	Allowed without kafarah	B
15	The number of poor people to clothe for kafarah is:	10	2	3	5	A
16	One way of Kafara is	Freeing slave	Giving house	Giving education	Helping with chores	A

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17	Saying “Wallahi” habitually without intention is:	Yameen Laghv	Yameen Ghamoos	Sunnah	Kufr	A
18	Umar (RA) was told to break his oath because it caused:	Goodness	Hardship	Money loss	Confusion	B
19	Oaths teach a Muslim to:	Speak less	Improve handwriting	Think before speaking	Swear frequently	C
20	The Prophet ﷺ broke an oath regarding:	Fasting	Honey	Trade	Travel	B

### Short Questions (with answers)

#### 1. What is the basic definition of an oath (Yameen) in Islam?

An oath is a statement in which a person swears by Allah to do something or not to do something. It must be spoken with intention and respect, as Allah’s name is being taken.

#### 2. What does Allah say about unintentional oaths in Surah Al-Baqarah?

Allah says He will not hold us accountable for oaths said without intention. These unintentional statements (Yameen Laghv) bring no sin.

#### 3. What is Yameen Ghamoos and why is it dangerous?

Yameen Ghamoos is a false oath in which a person knowingly lies while swearing by Allah. It is a major sin and immerses a person in Hell unless he sincerely repents.

#### 4. What should a person do if breaking an oath is better than keeping it?

He should break the oath, perform the act that is better, and then give the kafarah prescribed by Allah in Qur’an 5:89.

#### 5. List the three main options for kafarah according to the Qur’an.

Feeding ten poor people, or clothing ten poor people, or freeing a slave. If unable, then one must fast for three days.

### Long Questions (with answers)

#### 1. Explain the three types of oaths in Islam with examples.

Islam categorizes oaths into three types.

**Yameen Laghv** refers to unintentional or habitual statements such as saying “Wallahi, eat more” without intending a real oath. There is no sin and no kafarah for this type.

**Yameen Ghamoos** is a false or lying oath where a person knowingly lies while swearing by Allah for personal benefit, cheating, or hiding the truth. This is a major sin because the Prophet ﷺ included false testimony among the gravest sins. There is no kafarah; instead, the person must repent sincerely because it “immerses” him in Hellfire.

**Yameen Munaqada** is an intentional oath about a future action. For example, a person says, “I swear by Allah I will not smoke again.” If he breaks it, he must pay kafarah as mentioned in Surah Al-Ma’idah 5:89. It is binding and must either be fulfilled or broken with kafarah if choosing a better action.

#### 2. Describe the Islamic ruling on breaking oaths and the full details of kafarah.

Islam allows breaking an oath if keeping it leads to harm or if breaking it brings something better. The Prophet ﷺ said if a person swears to do something and later finds something else better, he should choose what is better and pay kafarah.

The kafarah is clearly mentioned in the Qur’an (5:89). It includes three primary options: feeding ten poor people from one’s normal food, clothing ten poor people with proper garments, or freeing a slave. If none of these options are possible due to financial inability, then the person must fast for three days. These fasts may be consecutive or separate depending on the school of thought, but continuous fasting is better. This kafarah applies only to Yameen Munaqada (intentional oaths about future actions), not to unintentional oaths or false oaths. False oaths require deep repentance and seeking Allah’s forgiveness.

## Lesson 28: Rules and Issues of Testimony

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**Introduction;** Testimony (Shahādah) is an important pillar of justice in Islam. It refers to giving a truthful statement about something a person has seen, heard, or knows with certainty. Justice in society depends on honest witnesses and fair statements. Islam commands Muslims to stand firmly for truth, even if the truth goes against themselves, their families, or their personal interests.

The Prophet Muhammad ﷺ taught that false testimony is one of the gravest sins and a source of destruction. At the same time, truthful testimony is a noble act that earns Allah's pleasure and strengthens social justice. This lesson explains the Islamic rules, types, and ethical importance of testimony, supported by Qur'anic verses, Hadith, and examples from early Islamic history.

## 2. Qur'anic / Hadith Provisions and Rulings

### A. Qur'anic Teachings

1. **Stand firmly for justice:** Allah says: *"O you who believe! Stand firmly for justice, as witnesses to Allah, even if it is against yourselves, your parents, or your relatives."* (Surah An-Nisa 4:135)
2. **Do not hide testimony:** *"Do not hide testimony. Whoever hides it—his heart is sinful."* (Surah Al-Baqarah 2:283)
3. **Do not refuse when called to testify:** *"And the witnesses should not refuse when they are called."* (Surah Al-Baqarah 2:282)

### B. Hadith Teachings

1. **False testimony is a major sin:** The Prophet ﷺ said: *"Shall I not tell you the greatest of major sins?"* (He repeated) *"Giving false testimony."* (Sahih Bukhari & Muslim)
2. **Truth leads to Paradise:** *"Truthfulness leads to righteousness, and righteousness leads to Paradise."* (Sahih Bukhari)
3. **Lying leads to Hell** *"Avoid lying, for lying leads to wickedness, and wickedness leads to the Fire."* (Sahih Muslim)

## 3. Types of Testimony

**A. Court Testimony:** Statements given before a judge in cases of marriage disputes, financial conflicts, criminal matters, property issues, etc.

**B. Social and Personal Testimony:** Witnessing a marriage (Nikah), a will, contracts, or agreements.

**C. Moon-Sighting Testimony:** Used to confirm the beginning of Ramadan, Eid, and Hajj months.

**D. Testimony of Women:** Accepted in many areas, depending on the nature of the case. In matters like childbirth or breastfeeding, women's testimony alone is accepted.

**E. Testimony by Oath:** Used when evidence is unclear, allowing a group to swear to support a claim.

## 5. Incidents from the Lives of the Prophet ﷺ and the Sahaba

**A. False testimony warned by the Prophet ﷺ:** A man gave false evidence before the Prophet ﷺ. The Prophet ﷺ said: *"If I give a judgment in your favor based on your false words, you are taking a piece of Hellfire."* (Sahih Bukhari)

**B. Umar ibn al-Khattab (RA) verifying witnesses:** Umar (RA) would not accept testimony without checking the character, honesty, and reputation of the witness.

**C. Truth of Ka'b ibn Malik (RA):** When Ka'b missed the Battle of Tabuk, he testified truthfully about his mistake instead of lying. Allah praised his honesty in Surah At-Tawbah (9:118).

**D. The woman's testimony on breastfeeding:** A woman testified that a certain man and woman were milk-siblings. The Prophet ﷺ accepted her testimony because she was known to be truthful. (Sahih Muslim)

## 6. Effects in Practical Life

- Truthful testimony ensures justice in courts.
- Protects people's rights, wealth, honor, and safety.
- Builds trust in society.
- Prevents corruption, false accusations, and injustice.
- Encourages moral values such as honesty, fairness, and responsibility.
- Earns Allah's pleasure and reward in the Hereafter.

False testimony, on the other hand, destroys lives, spreads corruption, and invites Allah's anger.

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**7. Conclusion:** Islam places great emphasis on truthful testimony because justice depends on it. The Qur'an commands believers to stand firmly for truth, and the Prophet ﷺ declared false testimony to be among the greatest major sins. Witnesses must be honest, trustworthy, and careful in their statements. If someone breaks an oath or gives false testimony, they must repent and perform the required kaffārah—feeding poor people, giving grain or clothing, or fasting three consecutive days if they cannot afford anything else.

### MCQs

Q#	Question	A	B	C	D	Ans
1	Quran commands believers to stand .....for justice?	Optionally	Flexibly	firmly	Casually	C
2	Hiding testimony is considered:	Sunnah	Charity	Sinful	Rewardable	C
3	False testimony is described in Hadith as:	A Sunnah act	A major sin	A minor mistake	Permissible in hardship	B
4	Truthfulness leads to:	Wealth	Paradise	Conflict	Hardship	B
5	What is the first Kaffara option for breaking an oath?	Fasting 3 days	Feeding 10 poor people	Giving charity to 1 poor	Reciting Qur'an	B
6	If a person cannot feed or clothe poor people as Kaffara, they should:	Pray Tahajjud	Fast consecutive days	Give gold	Make dua only	B
7	In testimony, women's statements are accepted especially in:	Childbirth & breastfeeding matters	Military decisions	Trade rules	Moon sighting alone	A
8	Which Surah mentions Kaffara for broken oaths?	Surah Yaseen	Surah Al-Ma'idah	Surah Rahman	Surah Fajr	B
9	Qasāmah refers to:	Testimony by oath	Monetary evidence	Written contracts	Verbal agreements	A
10	The Prophet ﷺ warned that false witnesses take:	Forgiveness	A piece of Hellfire	Paradise rewards	Blessings	B
11	Moon-sighting testimony must be given by:	Any child	A trustworthy Muslim	Government only	A traveler only	B
12	Umar (RA) accepted testimony only after checking:	Family lineage	Level of wealth	Honesty and character	Tribal background	C
13	How many poor people must be fed as Kaffara?	Five	Three	Ten	Twenty	C
14	Giving barley as Kaffara requires:	Equal weight as wheat	Double wheat amount	No specific amount	Half wheat amount	B

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15	Sadaqat-ul-Fitr equivalent in wheat is about:	10 kg	1.5–2 kg	5 kg	7 kg	B
16	Testimony in Nikkah requires at least:	4 witnesses	No witness	2 witnesses	10 witnesses	C
17	False testimony leads to:	Social harmony	Justice	Wickedness and sin	Increased reward	C
18	Testimony must only be given when:	A person guesses the truth	The judge is absent	One knows the truth clearly	One agrees with the decision	C
19	Feeding 10 poor people for Kaffara must include:	One small bite	Regular daily-quality meals	Luxury meals	Snacks only	B
20	Fasting for Kaffara must be:	Optional	Consecutive	Random	Weekly	B

### Short Questions (With Answers)

#### 1. What is the Islamic meaning of testimony (Shahādah)?

**Answer:** Testimony means giving a truthful statement about something a person has seen, heard, or knows with certainty. It helps establish justice in personal and legal matters.

#### 2. What does the Qur'an say about hiding testimony?

**Answer:** The Qur'an states in Surah Al-Baqarah 2:283 that hiding testimony is sinful and a person's heart becomes guilty for concealing the truth.

#### 3. Why is false testimony considered a major sin?

**Answer:** False testimony leads to oppression, destroys justice, and harms innocent people. The Prophet ﷺ repeatedly warned that it is among the greatest major sins.

#### 4. What is the first option for Kaffara when someone breaks an oath?

**Answer:** The first option is feeding ten poor people with normal, daily food.

#### 5. Why did Umar (RA) check a witness's character before accepting testimony?

**Answer:** Umar (RA) believed that testimony must only come from honest, trustworthy, and morally upright people to maintain justice and fairness.

### 2 Long Questions (With Answers)

#### 1. Explain the Qur'anic and Hadith rulings about testimony and the importance of speaking the truth.

**Answer:** The Qur'an commands believers to stand firmly for justice and give truthful testimony, even if it goes against themselves or their families (Surah An-Nisa 4:135). It also forbids hiding testimony, calling it sinful (2:283). Witnesses should not refuse when they are called to testify (2:282).

In Hadith, the Prophet ﷺ described false testimony as one of the gravest major sins, repeatedly warning against it. He taught that truthfulness leads to righteousness and Paradise, while lying leads to wickedness and Hell. These teachings show that testimony is not just a legal duty but a moral responsibility. Truthful testimony protects society, ensures fairness, and earns Allah's pleasure, while false testimony corrupts justice and causes severe harm.

#### 2. Describe the Kaffara for breaking an oath related to testimony, including all possible options.

**Answer:** The Kaffara for breaking an oath is clearly explained in Surah Al-Ma'idah 5:89. A person must choose one of the following options:

1. **Feed ten poor people** with two meals of normal, daily-quality food.
2. **Provide grain or its value** to ten poor people—equal to the Sadaqat-ul-Fitr amount: about 1.5–2 kg of wheat (or its price), or double that amount if using barley (around 3.5–4 kg).
3. **Clothe ten poor people** by giving each a complete set of clothing. If someone is too poor to do any of these, then the final option is to **fast for three consecutive days**. The fasts must be continuous; if one

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is missed in between, all three must be restarted. This system ensures that those who break an oath take responsibility and make amends through worship, charity, and self-discipline.

## Lesson 29: Rights of Neighbours

**Introduction:** Islam places great emphasis on building a peaceful, helpful, and caring society. One of the strongest foundations of such a society is **good treatment of neighbors**. A neighbour may be close or distant, a relative or a stranger, someone from the same religion or another religion. Islam teaches that every neighbour has rights, and a Muslim cannot be truly righteous until he treats his neighbors with kindness, care, and respect.

The Prophet Muhammad ﷺ linked good treatment of neighbors to **strong faith**. He said: “Whoever believes in Allah and the Last Day should be good to his neighbour.” (Sahih Bukhari)

This makes neighbourly conduct not just social behavior, but an act of worship and a sign of true belief.

### Qur’anic and Hadith Provisions / Rulings

**Qur’anic Teachings:** The clearest Qur’anic instruction on the rights of neighbors appears in **Surah An-Nisa (4:36)**:

*“Worship Allah and associate nothing with Him, and be good to parents, relatives, orphans, the needy, the near neighbour, the distant neighbour, the companion by your side, the traveler, and those whom your right hands possess...”*

In this verse, Allah places neighbors among the most important people to whom kindness is due—right after parents and relatives.

Another verse warns against hurting others:

*“And speak to people good words.”* (Surah Al-Baqarah 2:83)

Speaking kindly includes speaking well with neighbors and avoiding harshness.

**Hadith Teachings:** The Prophet ﷺ repeatedly emphasized the rights of neighbors:

- **Angel Jibreel (A.S.) stressed neighbour rights:** “Jibreel kept advising me about the neighbour until I thought he would make him an heir.” (Sahih Bukhari, Sahih Muslim)
- **Hurting neighbors makes a person sinful:** The Prophet ﷺ was asked about a woman who prayed and fasted a lot but hurt her neighbors through her tongue. He ﷺ said:

“She is in the Fire.” (Musnad Ahmad)

- **Kindness to neighbors is a sign of faith:** “A believer is not one who eats his fill while his neighbour goes hungry.” (Sunan al-Kubra al-Bayhaqi)

These references show that Islam considers neighbourly rights a serious matter connected to faith, character, and accountability in the Hereafter.

**Types of Neighbours :** In Surah Al-Nisa, Verse 36, , Allah mentions three categories of neighbors:

**1. Jaar Dhil Qurba (The near neighbour):** This is the neighbour who is **close to you by blood or relationship**, such as a relative living next door. Such a neighbour has **double rights**:

- the right of neighborhood
- the right of kinship

They deserve more care, concern, and respect.

**2. Jaar al-Junub (The distant neighbour):** This refers to the neighbour who is **not related to you**, possibly even from another religion or background. This neighbour has **one right**: the right of neighborhood. Islam teaches kindness to all, regardless of religion, nationality, or tribe.

**3. Sahib bil Janb and Ibn as-Sabeel:** In this verse, two more related categories are mentioned:

- **Sahib bil Janb:** the companion by your side, which includes
  - colleagues at work
  - classmates
  - people traveling with you
  - those who live close to you temporarily
- **Ibn as-Sabeel:** the traveler, especially one who is stranded or in need. This shows Islam’s universal message of helping anyone who is near you, even temporarily.

### Etiquettes of Dealing with Neighbours

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Islam teaches several manners for building a peaceful neighborhood:

- 1. Do not harm them:** Hurting neighbors through noise, quarrels, or bad behavior is strictly forbidden. The Prophet ﷺ said: “By Allah, he is not a believer... whose neighbour is not safe from his harm.” (Sahih Bukhari)
- 2. Share food:** Sharing food increases love. The Prophet ﷺ said: “When you cook broth, increase the water and give some to your neighbors.” (Sahih Muslim)
- 3. Visit them during sickness;** Caring for a sick neighbour is among Sunnah acts.
- 4. Help in trouble;** Assisting neighbors in emergencies, financial difficulties, or daily needs is encouraged.
- 5. Keep privacy and honor:** A Muslim protects his neighbor’s dignity, does not spy, and does not speak negatively about him.
- 6. Exchange greetings;** Being friendly, smiling, and greeting neighbors brings peace and removes misunderstanding.
- 7. Respect boundaries:** Avoid loud noise, blocking pathways, causing disturbance, or parking wrongly.
- 8. Give gifts:** The Prophet ﷺ said: “Exchange gifts and you will love one another.” (Adab al-Mufrad)  
Gifts, even small ones, strengthen relations.

### **Incidents from Prophetic and Sahabah Lives**

1. A Jewish neighbour used to throw garbage at the door of the Prophet ﷺ. The Prophet ﷺ never responded with anger. When the neighbour fell ill, the Prophet ﷺ visited him. This act of kindness deeply moved the neighbour, and it led him to accept Islam.
2. Abu Hurairah رضى الله عنه reported: A man came complaining about his neighbour. Abu Hurairah told him to **place his belongings outside** in public view. People passed by, asking why he had done this. He replied, “Because my neighbour harms me.”  
When the people condemned the bad neighbour, he came and apologized. This incident shows how the Sahabah encouraged peaceful solutions.
3. **Abdullah ibn Umar** once slaughtered an animal and repeatedly instructed his servant: “Have you given some of it to our Jewish neighbour?”  
This shows that Islam teaches kindness to all neighbors, regardless of religion.
4. **The Prophet ﷺ and Sharing Food:** Whenever the Prophet ﷺ received a gift or prepared food, he would ask: “Have you sent some to our neighbour?”  
This shows continuous generosity.

### **Effects in Practical Life**

Good treatment of neighbors creates a healthy society. Some positive effects include:

- 1. Strong Community Bonds:** People trust each other and live peacefully. The neighborhood becomes safe and supportive.
- 2. Emotional Support:** In times of sickness, hardship, or loneliness, neighbors provide help and comfort.
- 3. Safety and Security:** Good relations reduce theft, quarrels, and misunderstandings. Neighbours look out for one another.
- 4. Moral and Spiritual Growth:** Fulfilling the rights of neighbors is worship. It increases taqwa, patience, and generosity.
- 5. Better Environment for Children:** Children grow in a friendly and cooperative environment, learning good manners.
- 6. Social Stability:** Neighbourly relations help prevent conflicts, backbiting, and hatred.
- 7. Representation of Islamic Values:** When Muslims treat neighbors well, Islam’s message spreads positively. Sunnah becomes visible in society.

**Conclusion:** Islam gives great importance to the rights of neighbors, linking them directly to faith in Allah and the Last Day. The Qur’an and Hadith call for kindness, help, respect, and protection of neighbors. Whether they are close relatives, strangers, companions in daily life, or travellers, each neighbour has a right in Islam. By following the example of the Prophet Muhammad ﷺ and the Sahabah, Muslims can build peaceful communities filled with mercy, cooperation, and trust. Good treatment of neighbors strengthens society, reflects Islamic character, and earns reward in the Hereafter.

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### Multiple Choice Questions

#	Question	A	B	C	D	Ans
1	Who did the Prophet ﷺ say should be treated kindly if you believe in Allah and the Last Day?	Only relatives	Only parents	Neighbours and others around you	Only friends	C
2	What is the effect of hurting a neighbour repeatedly?	It has no effect on faith	It may lead to sin and displeasure of Allah	It is recommended in some cases	It increases social status	B
3	Which of the following is a type of neighbour mentioned in Islamic teachings?	Only relatives	Sahabah	Jaar al-Junub (distant neighbour)	Teacher	C
4	According to Prophet ﷺ, kindness to neighbours is equivalent to:	Ignoring their needs	Faith in Allah	Performing Hajj only	Doing charity once a year	B
5	What should a person do if a neighbour is sick?	Avoid visiting to give them privacy	Visit them and offer help	Criticize their lifestyle	Ask others to visit instead	B
6	What did Prophet ﷺ do when a Jewish neighbour threw garbage at his door?	Got angry	Complained to the authorities	Never retaliated and later visited him when sick	Left Madinah	C
7	Sharing food with neighbours is considered:	Wastage	Sunnah and an act of kindness	Optional and unnecessary	Only for relatives	B
8	What does Sahih Bukhari say about a believer whose neighbour is not safe from his harm?	He is not a true believer	He is highly rewarded	He is considered a scholar	He is neutral	A
9	Who is "Ibn as-Sabeel" in terms of neighbours?	A close relative	A traveller in need	A distant friend	A business partner	B
10	What is the main reason Islam emphasizes good treatment of neighbours?	Social popularity	Faith and moral responsibility	Economic benefit	Political gain	B
11	How did Abdullah ibn Umar ensure good treatment of his Jewish neighbour?	Ignored him	Shared food with him	Complained to others	Avoided his house	B
12	Which of the following is NOT an	Speaking politely	Invading privacy	Helping in times of need	Exchanging greetings	B

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	etiquette of good neighbourliness?					
13	What does exchanging gifts with neighbours do?	Creates competition	Increases love and friendship	Wastes resources	Is only for festivals	B
14	What is “Jaar Dhil Qurba”?	Close neighbour by blood or kinship	Stranger passing by	Distant neighbour	Teacher or mentor	A
15	Which act reflects true Islamic character towards neighbours?	Spreading rumours	Listening to their problems	Ignoring them	Arguing daily	B
16	How should a Muslim treat a neighbour who is from another religion?	Be indifferent	Be kind and just	Avoid entirely	Criticize them	B
17	Visiting a sick neighbour demonstrates:	Disrespect	Obedience to Sunnah	Laziness	Selfishness	B
18	Which neighbour deserves more attention according to Islamic teachings?	Close relative neighbour	Distant stranger	Travelling companion	Unknown passerby	A
19	Which of these actions can strengthen community bonds?	Harmful gossip	Helping and supporting neighbours	Ignoring needs	Complaining constantly	B
20	Treating neighbours well can help a Muslim:	Earn worldly wealth only	Gain Allah’s pleasure and community harmony	Become famous	Avoid prayers	B

### Short Questions

1. Explain in simple words why Islam gives importance to neighbours.

**Answer:** Islam emphasizes neighbours because they are the closest people we interact with daily. Treating them well ensures peace, trust, and kindness in society. Good treatment of neighbours is considered a part of faith and earns Allah’s reward.

2. List three types of neighbours mentioned in Islamic teachings and give a short explanation for each.

**Answer:**

- **Jaar Dhil Qurba:** Close relative neighbours; deserve extra care.
- **Jaar al-Junub:** Distant or non-relative neighbours; deserve kindness.
- **Ibn as-Sabeel:** Travellers or temporary guests; should be helped if in need.

3. What should a Muslim do if a neighbour is sick or in trouble?

**Answer:** Visit them, offer help, pray for their health, and support them emotionally and physically. This is a Sunnah and increases love between neighbours.

4. Why is sharing food with neighbours considered important in Islam?

**Answer:** Sharing food is an act of kindness and strengthens friendship and love. Prophet ﷺ recommended giving some portion to neighbours whenever food is prepared.

5. Mention two consequences of harming a neighbour.

**Answer:**

1. It makes a person sinful and displeases Allah.

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2. It damages community trust and can cause disputes.

### Long Questions

1. **Discuss the etiquettes of good neighborliness in Islam. Include examples from life of Prophet ﷺ.**

**Answer:** Islam teaches many etiquettes for neighbours: do not harm them, speak politely, visit the sick, help in emergencies, protect their dignity, exchange greetings, and share gifts. The Prophet ﷺ never retaliated when a Jewish neighbour threw garbage at his door and even visited him when sick. He also shared food with neighbours regularly. These examples show that good behaviour creates peace, friendship, and reflects strong faith in Allah.

2. **Explain the effects of treating neighbours well on personal life and society. Include examples from Sahabah.**

**Answer:** Treating neighbours well strengthens personal character and builds trust in society. It creates a safe and supportive environment, provides emotional support, and encourages cooperation. Abdullah ibn Umar shared food with his Jewish neighbour, and Abu Hurairah advised resolving conflicts peacefully. Good neighbourly behaviour also protects children, prevents disputes, and spreads Islamic values. It shows that kindness is rewarded spiritually and socially.

## Lesson 30: Prohibition of Usury (Riba)

**1. Introduction:** Riba, commonly translated as usury or interest, is the practice of charging excessive or unfair profit on loans or debts. Islam strictly prohibits Riba because it is considered exploitative and unjust. The prohibition aims to ensure fairness, protect the weak, and maintain social justice. Islam encourages trade and business with honesty but forbids taking advantage of others through loans.

The Qur'an repeatedly emphasizes the prohibition of Riba, considering it a major sin. Riba creates an unfair economic system where the rich become richer at the expense of the poor. This lesson will explore the teachings of the Qur'an and Hadith regarding Riba, its negative effects, alternative solutions, and practical examples from the lives of the Prophet ﷺ and his companions.

**2. Qur'anic/Hadith Provisions and Rulings:** Islamic law strictly forbids Riba. The Qur'an warns against engaging in Riba and threatens severe consequences for those who indulge in it.

- **Qur'anic Guidance:** The Qur'an states: "Those who devour Riba will not stand except as one stands whom the Devil has driven to madness by touch. That is because they say, 'Trade is like Riba,' but Allah has permitted trade and forbidden Riba." (Qur'an, Surah Al-Baqarah, 2:275)

Another verse emphasizes:

"O you who believe! Fear Allah and give up what remains of Riba if you are believers." (Qur'an, Surah Al-Baqarah, 2:278)

- **Hadith Guidance:** Prophet Muhammad ﷺ said: "Avoid the seven destructive sins." They said: "O Messenger of Allah! What are they?" He said: "...and the consumption of Riba." (Sahih al-Bukhari & Sahih Muslim)

Another Hadith highlights fairness in financial transactions: "Whoever takes Riba, Allah will not speak to him, nor will He purify him on the Day of Judgment." (Sahih Muslim)

These references clearly show that Riba is a serious offense in Islam and is entirely prohibited.

**3. Negative Implications of Riba:** Riba has multiple harmful effects on individuals and society:

1. **Economic Inequality:** It increases the wealth gap because borrowers bear a burden while lenders gain excess profit.
2. **Social Exploitation:** Poor or needy individuals are often trapped in cycles of debt due to Riba.
3. **Spiritual Consequences:** Engaging in Riba can harm a person's relationship with Allah as it is a major sin.
4. **Psychological Pressure:** Borrowers may experience anxiety and stress due to mounting debts.

Islam emphasizes fairness, justice, and compassion. Riba contradicts these principles, which is why it is strictly prohibited.

**4. Alternative Options:** Islam encourages trade, business, and loans that are free from Riba. Some alternatives include:

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- **Profit-and-Loss Sharing (Mudarabah):** Investment partnership where profits are shared fairly, and losses are borne by the investor.
  - **Interest-Free Loans (Qard Hasan):** Loans given to help someone in need without expecting extra payment.
  - **Business Partnerships (Musharakah):** Collaborative investment where both parties share profits and losses proportionally.
  - **Ethical Trade:** Conducting business with honesty and fairness without exploiting others financially.
- These alternatives ensure economic activity continues without violating Islamic principles.

### 5. Incidents from Prophetic/Sahaba Lives

Several incidents in the life of the Prophet ﷺ and his companions illustrate the prohibition of Riba:

1. **Prophet's Teachings:** The Prophet ﷺ warned against engaging in Riba and encouraged trade instead. He said, "The best earnings are those of a hard worker in trade."
2. **Sahaba Example:** Hazrat Umar ibn al-Khattab (RA) strictly prohibited Riba during his caliphate. People were ordered to cancel existing interest-based loans and settle accounts fairly.
3. **Avoiding Exploitation:** Hazrat Abu Bakr (RA) encouraged Muslims to lend without charging interest to help the needy, demonstrating practical adherence to the prohibition of Riba.

These examples highlight the moral and practical importance of avoiding Riba.

**6. Effects on Practical Life:** The prohibition of Riba affects individuals and communities in several ways:

- **Personal Life:** Individuals are protected from financial stress caused by debt accumulation.
- **Family Life:** Avoiding Riba ensures that families are not burdened by unfair financial obligations.
- **Community Welfare:** Interest-free transactions promote fairness, reduce poverty, and enhance social harmony.
- **Economic Stability:** Systems free of Riba encourage productive investment and ethical financial growth.

By following Islamic principles, society can avoid the destructive consequences of Riba while promoting equity and cooperation.

**7. Conclusion:** Riba is strictly prohibited in Islam due to its harmful social, economic, and spiritual effects. The Qur'an and Hadith repeatedly warn against it, emphasizing fairness and honesty in financial dealings. Islam encourages alternatives such as ethical trade, interest-free loans, and profit-sharing partnerships to maintain economic justice. Following these teachings ensures personal, familial, and societal well-being, aligning financial practices with the guidance of Allah and the Sunnah of the Prophet ﷺ.

### MCQs

No	Question	A	B	C	D	Ans
1	What is Riba commonly understood as?	Trade	Usury	Charity	Business	B
2	Which financial practice is allowed in Islam?	Charging interest	Trade with honesty	Exploitative lending	Gambling	B
3	Why is Riba prohibited in Islam?	It ensures fairness	It causes exploitation and injustice	It increases trade	It is easy to earn	B
4	Prophet ﷺ described consumption of Riba as:	Recommended	Major sin	Permissible	Minor offense	B
5	Which of the following is an interest-free Islamic financial solution?	Taking interest	Qard Hasan	Usury	Hoarding wealth	B
6	Riba often leads to:	Social inequality	Community welfare	Economic balance	Charity	A
7	Which Sahabi enforced strict prohibition of Riba during his caliphate?	Hazrat Abu Bakr (RA)	Hazrat Bilal (RA)	Hazrat Umar (RA)	Hazrat Ali (RA)	C

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8	Mudarabah is:	Theft	Profit-loss sharing	Interest-based loan	Bribery	B
9	Lending without expecting extra payment is called:	Gambling	Qard Hasan	Riba	Bribery	B
10	Engaging in Riba negatively affects:	Only business	Only trade	Only economy	Spiritual and social life	D
11	Prophet ﷺ advised earning wealth through:	Trade and honest business	Exploitation	Riba	Gambling	A
12	One societal consequence of Riba is:	Fair wealth distribution	Poverty and exploitation	Mutual cooperation	Social harmony	B
13	Musharakah refers to:	Charging interest	Joint investment	Gambling	Hoarding money	B
14	The main purpose of prohibiting Riba is to:	Exploit the poor	Ensure fairness and justice	Increase profits	Encourage debt	B
15	Islam considers Riba:	Recommended	Allowed	A major sin	Minor sin	C
16	Which Sahabi promoted lending to help the needy without interest?	Hazrat Ali (RA)	Hazrat Abu Bakr (RA)	Hazrat Bilal (RA)	Hazrat Umar (RA)	B
17	One personal effect of Riba is:	Happiness	Charity	Stress and anxiety	Peace of mind	C
18	Ethical trade in Islam is:	Prohibited	Haram	Riba	Permissible	D
19	Which Hadith mentions avoiding seven destructive sins including Riba?	Musnad Ahmad	Sahih Bukhari & Sahih Muslim	Jami` at-Tirmidhi	Sunan Abu Dawood	B
20	Avoiding Riba contributes to:	Debt accumulation	Conflict	Exploitation	Social harmony and fairness	D

### Short Questions

#### 1. What is Riba, and why is it prohibited in Islam?

**Answer:** Riba is taking unfair or excessive interest on loans or debts. It is prohibited because it exploits the needy, creates social and economic inequality, and is considered a major sin in Islam. Prophet Muhammad ﷺ warned against it and emphasized earning wealth through honest trade and fair business practices.

#### 2. How does Islam provide alternatives to Riba in financial dealings?

**Answer:** Islam encourages alternatives such as **Qard Hasan** (interest-free loans), **Mudarabah** (profit-sharing investment), **Musharakah** (joint business investment), and ethical trade. These methods ensure fairness, prevent exploitation, and allow economic activity without violating Islamic principles.

#### 3. Explain two social harms caused by Riba.

**Answer:** 1) **Economic inequality:** Wealth concentrates in the hands of the rich, leaving the poor trapped in debt. 2) **Social exploitation:** Vulnerable people are often forced to borrow at high interest, creating stress, anxiety, and unfair treatment, which damages social harmony.

#### 4. How did Hazrat Umar (RA) implement Riba prohibition in practical life?

**Answer:** Hazrat Umar (RA) canceled interest-based loans, instructed fair settlement of debts, and protected the poor from financial exploitation. This ensured justice and set an example of applying Islamic principles in society.

#### 5. What is Qard Hasan, and why is it encouraged?

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**Answer:** Qard Hasan is a benevolent or interest-free loan given to someone in need. Islam encourages it to help the poor, promote fairness, and avoid the sin of Riba. It reflects compassion, supports community welfare, and strengthens social ties.

### Long Questions

#### 1. Explain the concept of Riba, its prohibition, and Islamic alternatives in detail.

**Answer:** Riba is the practice of charging excessive or unfair interest on loans or debts. Islam strictly forbids it because it is exploitative and leads to injustice. The Qur'an describes Riba as a major sin and warns that those who engage in it will face consequences both in this world and the Hereafter. Prophet Muhammad ﷺ also warned against Riba, emphasizing that wealth should be earned honestly.

Riba leads to social and economic harm. It creates inequality, causes financial stress, and damages relationships in society. To avoid these harms, Islam offers alternatives:

- **Mudarabah (Profit-Loss Sharing):** A partnership where profits are shared, and losses are borne fairly.
- **Musharakah (Joint Investment):** Collaborative investment where all partners share profits and losses proportionally.
- **Qard Hasan (Interest-Free Loan):** Loans given to help others without expecting extra payment.
- **Ethical Trade:** Conducting business honestly and avoiding exploitative practices.

By using these alternatives, Muslims can participate in economic activities while maintaining justice, fairness, and social harmony. Ethical financial practices prevent exploitation and promote spiritual reward and community well-being.

#### 2. Describe incidents from the Prophet ﷺ and his companions' lives that illustrate the prohibition of Riba.

**Answer:** The Prophet ﷺ consistently taught Muslims to avoid Riba and engage in honest trade. He said, "The best earnings are those earned through hard work and lawful trade." This teaching emphasized fairness and social responsibility in financial dealings.

Hazrat Umar (RA) enforced the prohibition of Riba by canceling interest-based loans, ensuring debtors were not exploited, and promoting economic justice. Hazrat Abu Bakr (RA) encouraged lending without expecting interest, supporting those in financial need and demonstrating compassion.

These examples show that avoiding Riba is both a spiritual obligation and a practical guideline. Following the Prophet ﷺ and his companions ensures fair wealth distribution, protects the poor, strengthens families, and maintains social harmony. Practical implementation of Riba prohibition contributes to ethical financial systems and a just society.

## Lesson 31: Islamic State

**1. Introduction:** An **Islamic State** is a political and social system governed by Islamic principles, where the welfare of people, justice, and morality are prioritized according to the teachings of the Qur'an and Sunnah. Unlike ordinary political systems, an Islamic State is not only concerned with governance but also with the spiritual, moral, and social development of its citizens.

The Qur'an emphasizes justice, compassion, and accountability:

*"Indeed, Allah commands you to render trusts to whom they are due and when you judge between people to judge with justice..."* (Qur'an 4:58)

The Prophet Muhammad ﷺ exemplified the Islamic state in Madina, where governance, social welfare, and religious obligations were harmoniously combined. The Islamic State ensures the rights of all citizens, supports education, maintains law and order, and promotes social justice.

#### 2. Three Fundamental Institutions of Society

**A. Mosque (Masjid):** The mosque is not only a place of worship but also a center for education, social interaction, and governance in an Islamic State. The Prophet ﷺ said:

*"The mosque is a place for learning, remembering Allah, and gathering the community together."* (Muslim)

In the time of the Prophet ﷺ, mosques were used to teach religion, discuss public matters, resolve disputes, and help the needy.

**B. Family (Household):** The family is the basic unit of society. Islam emphasizes strong family bonds, respect for parents, care for children, and moral upbringing. The Prophet ﷺ said:

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“The best of you is the one who is best to his family.” (Tirmidhi)

In an Islamic State, family welfare is a priority, and policies are designed to protect family rights, support marriage, and ensure social stability.

**C. School (Maktab):** Education is a key pillar of an Islamic State. Early Islamic society established *maktabs* to teach reading, writing, Qur’an, and ethics. The Prophet ﷺ encouraged learning:

“Seeking knowledge is obligatory on every Muslim.” (Ibn Majah)

Education helps build responsible citizens who can contribute positively to society.

### 3. Salient Features of an Islamic State

1. **Justice and Equality:** The ruler must govern with fairness, without favoritism.
2. **Rule of Law:** Laws are derived from the Qur’an and Sunnah.
3. **Protection of Rights:** Citizens’ rights, including minorities, are safeguarded.
4. **Promotion of Morality:** The state supports social ethics and discourages wrongdoing.
5. **Public Welfare:** Islamic State provides for the poor, widows, orphans, and needy.
6. **Consultation (Shura):** Decisions are made after consulting knowledgeable members of society.

**4. Madina as an Ideal State:** When the Prophet ﷺ migrated to Madina, he established the **first Islamic State**. Some features included:

- **Constitution of Madina:** Agreement between Muslims, Jews, and other groups outlining mutual rights and responsibilities.
- **Justice System:** Disputes were resolved fairly, including property, family, and criminal cases.
- **Social Welfare:** The state helped the poor, orphans, and needy.
- **Religious Freedom:** Non-Muslims were allowed to practice their religion peacefully.

This model emphasizes coexistence, fairness, and communal harmony.

### 5. Incidents from Prophetic and Rashidun Caliphate Lives

1. **Prophet Muhammad ﷺ:** He resolved disputes, distributed wealth fairly, and ensured security for all citizens. Example: The case of the two women disputing over an inheritance was judged fairly according to Shariah.
2. **Caliph Abu Bakr (RA):** During the Ridda wars, he maintained unity while ensuring the rights of people were protected.
3. **Caliph Umar (RA):** Known for public accountability, he personally visited towns, checked the welfare of people, and punished corruption.

These examples highlight justice, accountability, and people-centered governance.

### 6. Lessons for Leaders and Rulers

- **Justice Above Personal Interest:** Leaders must prioritize the law over favoritism.
- **Accessibility:** Rulers should be approachable and listen to grievances.
- **Accountability:** Leaders are answerable to both citizens and Allah.
- **Welfare-Oriented Policies:** Leaders must ensure social welfare and support the needy.
- **Encouragement of Knowledge:** A leader should promote education and ethical guidance.

**7. Conclusion:** An Islamic State is not just about enforcing laws but creating a balanced society that values **justice, knowledge, morality, and welfare**. The Prophet ﷺ and the Rashidun Caliphs demonstrated that leadership is a trust (*Amanah*) and must be executed with fairness, humility, and accountability. Modern societies can learn from these principles to ensure governance that benefits all citizens and preserves human dignity. “And those who strive for Us – We will surely guide them to Our ways. And indeed, Allah is with the doers of good.” (Qur’an 29:69)

### MCQs

Q.No	Question	A	B	C	D	Ans
1	What is the basic unit of Islamic society?	Family	Mosque	State	School	A
2	Which institution also served as a court and community center?	Maktab	Mosque	Family	Market	B

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3	Seeking knowledge in Islam is considered:	Optional	Encouraged	Obligatory	Forbidden	C
4	Which Caliph was known for strict public accountability?	Abu Bakr	Umar	Ali	Uthman	B
5	Constitution of Madina emphasized:	Monopoly	Mutual rights	Only Muslim dominance	Tax collection	B
6	An Islamic State ensures:	Morality only	Justice only	Rights and welfare	Economy only	C
7	Prophet Muhammad ﷺ said the best is who:	Gives charity only	Is good to family	Is wealthy	Is scholar only	B
8	Shura in an Islamic State refers to:	Election	Consultation	Law making	Taxation	B
9	Islamic State derives laws from:	Government	Qur'an & Sunnah	Traditions only	Local customs	B
10	Early <i>maktabs</i> taught:	Only religion	Only worldly knowledge	Religion & basic education	Sports	C
11	The Islamic State cares for:	Only Muslims	Only leaders	All citizens	Only poor	C
12	Which Prophet established the first Islamic State?	Isa	Musa	Muhammad ﷺ	Ibrahim	C
13	Justice in Islam is based on:	Popularity	Wealth	Shariah	Politics	C
14	Leaders in Islam should be:	Authoritative only	Approachable	Wealthy	Isolated	B
15	Family in Islam promotes:	Social stability	Only wealth	Politics	War	A
16	Quranic verse emphasizes: "render trusts and judge with justice"	Surah Al-Nisa	Surah Al-Baqarah	Surah Al-Ma'idah	Surah Al-Ahzab	A
17	Welfare of orphans is the responsibility of:	Community	State	Family	All of the above	D
18	Non-Muslims in Madina had:	No rights	Religious freedom	Only taxes to pay	Exiled	B
19	Caliph Abu Bakr ensured unity during:	Ridda wars	Conquest of Makkah	Battle of Badr	None	A
20	Salient features of Islamic State include:	Justice & Welfare	Only Economy	Only Religion	Only Politics	A

### Short Questions

1. **Why is the mosque considered a central institution in an Islamic State?**

**Answer:** The mosque is a place of worship, learning, and community gathering. It also serves as a center for resolving disputes, teaching Qur'an, and discussing public matters.

2. **How does family contribute to social stability in an Islamic State?**

**Answer:** Family builds moral values, teaches responsibility, and ensures care for children and elders. Strong families create a stable and ethical society.

3. **What role did Maktabs play in early Islamic society?**

**Answer:** Maktabs provided basic education, taught reading, writing, and Qur'anic knowledge. They shaped responsible, knowledgeable citizens.

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4. **Mention one key principle of governance in an Islamic State.**

**Answer:** Justice is a key principle. Leaders must make fair decisions without bias and protect citizens' rights.

5. **Why is consultation (Shura) important for leaders?**

**Answer:** Shura allows leaders to consider diverse opinions, make informed decisions, and ensures public participation in governance.

**Long Questions**

1. **Explain how Madina under Prophet Muhammad ﷺ serves as a model for an ideal Islamic State. Include aspects of justice, social welfare, and religious harmony.**

**Answer:** Madina represents the first Islamic State established by Prophet Muhammad ﷺ. Its governance was based on justice, ensuring fairness for Muslims and non-Muslims alike. The **Constitution of Madina** formalized mutual rights, prohibited oppression, and encouraged cooperation among different communities. Social welfare was prioritized: the needy, orphans, widows, and the poor were supported, with zakat and charitable efforts institutionalized. Justice was administered according to the Qur'an and Sunnah, with disputes resolved fairly, reflecting equality before the law. Religious freedom was respected; Jews and other communities could practice their beliefs while contributing to society's security. Economic systems were regulated to avoid exploitation, and public consultation (Shura) allowed citizens to participate in governance. This model demonstrates that an Islamic State balances spirituality, ethics, and worldly affairs, serving as an ideal blueprint for leadership based on **justice, welfare, and moral guidance**.

2. **Discuss the qualities and responsibilities of a ruler in an Islamic State based on examples from Prophet Muhammad ﷺ and the Rashidun Caliphs.**

**Answer:** Leadership in an Islamic State is considered a trust (Amanah), with rulers accountable to Allah and citizens. Prophet Muhammad ﷺ exemplified fairness, humility, and accessibility. He listened to grievances, resolved disputes impartially, and ensured public welfare. Caliph Abu Bakr (RA) maintained unity during crises like the Ridda wars while protecting rights. Caliph Umar (RA) personally checked public services, punished corruption, and encouraged justice, reflecting responsibility and accountability. Leaders must be approachable, just, and knowledgeable about Shariah to make fair decisions. They should prioritize **people's welfare**, provide education, and discourage oppression. A ruler should embody **moral integrity**, lead by example, and ensure a balance between governance, justice, and spiritual guidance. These qualities ensure trust, social stability, and a society aligned with Islamic values.

## **Lesson 32: Jihad Fi Sabil Allah**

**1. Introduction:** Jihad in Islam literally means "struggle" or "striving" in the way of Allah. It encompasses both personal and collective efforts to establish justice, righteousness, and faith. Jihad is not limited to armed conflict; it includes moral, intellectual, and spiritual struggles as well.

The Holy Quran emphasizes the importance of striving in Allah's way:

- *"And strive for Allah with the striving due to Him."* (Quran 22:78)
- *"Those who strive in Our cause – We will surely guide them to Our paths."* (Quran 29:69)

Prophet Muhammad ﷺ said:

- *"The best jihad is (the struggle) of a person against his own self (nafs)."* (Musnad Ahmad)
- *"Whoever fights to defend his faith, wealth, or family in the path of Allah, it will be recorded as a righteous act."* (Sahih Bukhari)

Thus, Jihad is a multifaceted concept designed to guide Muslims toward personal development and social justice.

**2. Types of Jihad:** Jihad can be categorized into several types, highlighting its diverse nature:

**a) Jihad al-Saif (Physical Struggle/Armed Struggle):** This refers to fighting against oppression, tyranny, and aggression. It is strictly regulated in Islam to protect innocent lives and follow ethical rules of warfare.

The Prophet ﷺ said:

- *"Do not kill women, children, the elderly, or religious monks."* (Sunan Abu Dawood)

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**b) Jihad al-Nafs (Spiritual Struggle);** The struggle against one's own desires, ego, and sinful tendencies is considered the greatest form of jihad. It is about self-discipline, prayer, and following the path of righteousness. The Prophet ﷺ said:

- *"The most superior jihad is the struggle of the soul against the evil within it."* (Musnad Ahmad)

**c) Jihad al-Qalam (Struggle of the Pen/Knowledge);** This involves spreading truth, education, and Islamic knowledge. Scholars and writers engage in Jihad al-Qalam to correct misconceptions and enlighten society. The Quran encourages this type of struggle:

- *"Invite to the way of your Lord with wisdom and good instruction."* (Quran 16:125)

**d) Jihad al-Lisan (Struggle of the Tongue);** Speaking the truth, preaching justice, correcting wrongs, and advocating morality are part of this form of jihad. Words are powerful tools to protect the oppressed and guide others to truth.

**e) Jihad al-Mal (Struggle through Wealth);** Financial support for righteous causes, charitable work, or helping in the path of justice also constitutes jihad. The Quran states:

- *"Spend in the way of Allah, and do not throw yourselves into destruction."* (Quran 2:195)

**3. Islam and Anti-Terrorism:** Modern misconceptions wrongly associate jihad with terrorism. Islam strictly forbids harming innocent civilians, spreading fear, or committing acts of terror.

The book *Paigham-e-Islam* (2018), authored after consultation with 1,800 Islamic scholars worldwide, explicitly declared terrorism un-Islamic and contrary to Quranic principles. It states that:

- Terrorism is against the Quranic injunction of justice and peace.
- Armed jihad is defensive, not offensive for political or personal gains.
- Islam emphasizes protecting human life, property, and dignity.
- No one can engage in Jihad without state permission
- Establishing state within state is not permissible

This shows that the true spirit of jihad is about struggle for justice, moral integrity, and defending the oppressed, not terrorism.

**4. Ethics of Jihad:** Islam provides a strict ethical framework for jihad:

1. Innocent lives must never be harmed.
2. Prisoners must be treated humanely.
3. Destruction of crops, trees, and animals without reason is forbidden.
4. Acts of vengeance, greed, or oppression are prohibited.

The Prophet ﷺ guided his companions:

- *"Do not overstep the limits; treat your enemy with fairness even in war."* (Sahih Muslim)

These ethical principles ensure that jihad remains a moral and just struggle, not a tool for personal or political vendetta.

### 5. Incidents from Prophetic and Rashidun Caliph Lives

**a) Prophet Muhammad ﷺ:** During the Battle of Badr, Muslims defended themselves against aggression while observing strict ethics in combat. In Medina, the Prophet ﷺ established treaties to ensure peaceful coexistence, showing jihad is not only physical but also social and diplomatic.

**b) Hazrat Abu Bakr (R.A.):** During his caliphate, Abu Bakr (R.A.) fought against apostasy, emphasizing defensive jihad and protection of Islamic unity.

**c) Hazrat Umar (R.A.):** Umar (R.A.) enforced ethical rules in warfare and ensured protection of civilians and their properties during expansion.

### 6. Modern Day Implications

- Jihad today includes personal development, intellectual work, and social service.
- Defending oppressed communities worldwide, promoting justice, and preventing misinformation are contemporary forms of jihad.
- Financial, educational, and ethical struggles in society also fall under the broad meaning of Jihad Fi Sabil Allah.

Modern Muslims should understand that terrorism, extremism, and attacks on innocents are contrary to Islamic teachings. True jihad involves struggle for truth, justice, and self-improvement.

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**7. Conclusion:** Jihad in Islam is a comprehensive concept encompassing spiritual, moral, intellectual, financial, and physical struggle in the way of Allah. Its ultimate aim is personal purification, societal justice, and the protection of faith. Misinterpretations that link jihad solely with violence or terrorism distort its true purpose. The teachings of the Quran, Hadith, and the lives of the Prophet ﷺ and his companions provide clear guidance on ethical conduct, justice, and peace, forming a framework for Muslims to engage in Jihad Fi Sabil Allah responsibly in both classical and modern contexts.

**20 MCQs**

No	Question	A	B	C	D	Ans
1	Jihad literally means?	Struggle	Fight	Prayer	Charity	A
2	Greatest jihad according to Prophet ﷺ is?	Jihad al-Saif	Jihad al-Mal	Jihad al-Nafs	Jihad al-Qalam	C
3	Jihad al-Qalam involves?	Writing truth	Fighting army	Donating wealth	Public speaking	A
4	Islam allows harming civilians?	Yes	No	Sometimes	Only if necessary	B
5	Paigham-e-Islam declared terrorism?	Permissible	Obligatory	Un-Islamic	Recommended	C
6	Jihad al-Lisan focuses on?	Tongue/words	Weapons	Money	Prayer	A
7	Ethical conduct in jihad includes?	Killing innocents	Protecting civilians	Stealing enemy wealth	Destroying crops	B
8	Jihad Bil-Maal refers to	Spending in Allah's way	Collecting Money	Spending on Self	Doing Trade	A
9	Prophet ﷺ forbade harming?	Elderly	Children	Women	All above	D
10	Financial support in jihad is called?	Jihad al-Mal	Jihad al-Lisan	Jihad al-Nafs	Jihad al-Qalam	A
11	Modern jihad includes?	Education	Charity	Self-discipline	All above	D
12	Defensive jihad is for?	Personal gain	Protecting faith	Revenge	Wealth	B
13	Rashidun Caliph enforcing ethics?	Abu Bakr	Umar	Ali	All above	D
14	Misinterpretation of jihad leads to?	Peace	Extremism	Charity	Learning	B
15	According to Quran "Invite with wisdom and...?"	Politeness	Threats	Power	Force	A
16	Prophet ﷺ taught that best jihad is?	Against army	Against nafs	Against money	Against friends	B
17	Terrorism is?	Part of jihad	Forbidden in Islam	Encouraged	Neutral	B
18	Jihad al-Saif is?	Spiritual struggle	Armed struggle	Financial support	Knowledge	B
19	Ethical jihad forbids?	Stealing	Killing civilians	Oppression	All above	D
20	Protecting oppressed is?	Modern jihad	Traditional jihad	Forbidden	Recommended	A

**Short Questions**

1. What is the literal meaning of jihad?

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*Answer:* Jihad literally means “struggle” or “striving” in the way of Allah. It includes personal, moral, intellectual, financial, and physical efforts to establish justice and righteousness.

**2. What is the greatest form of jihad according to Prophet ﷺ?**

*Answer:* The greatest form of jihad is Jihad al-Nafs, the struggle against one’s own desires and ego to achieve moral and spiritual purity.

**3. What does Jihad al-Qalam involve?**

*Answer:* Jihad al-Qalam refers to using knowledge, writing, and education to spread truth, correct misconceptions, and guide people toward righteousness.

**4. What stance does Islam take on terrorism?**

*Answer:* Islam strictly forbids terrorism, harming innocents, or creating fear. The book *Paigham-e-Islam* (2018) confirms that terrorism is un-Islamic and contrary to Quranic teachings.

**5. What are some ethical rules of jihad?**

*Answer:* Ethical rules include not harming civilians, treating prisoners humanely, avoiding unnecessary destruction, and avoiding vengeance or greed.

**Long Questions**

**1. Explain the different types of jihad in Islam with examples from Quran, Hadith, and the lives of the Prophet ﷺ.**

*Answer:* Jihad in Islam is a broad concept involving different types. Jihad al-Saif refers to armed struggle for defense against oppression and is guided by strict ethics such as not harming women, children, or civilians. Jihad al-Nafs is the internal struggle against one’s own ego and sinful desires, considered the greatest form of jihad by Prophet ﷺ. Jihad al-Qalam emphasizes the role of knowledge and writing in spreading truth, correcting misconceptions, and guiding society, as instructed in the Quran: “*Invite to the way of your Lord with wisdom and good instruction*” (16:125). Jihad al-Lisan involves speaking the truth and advocating justice, while Jihad al-Mal is financial support for righteous causes, as the Quran encourages: “*Spend in the way of Allah*” (2:195). Historical examples include the Prophet ﷺ’s ethical conduct during battles, Abu Bakr’s defense of Islam against apostasy, and Umar’s protection of civilians. These examples demonstrate that jihad is multi-dimensional, combining spiritual, moral, intellectual, and physical efforts to serve Allah’s cause.

**2. Discuss the modern implications of Jihad Fi Sabil Allah and how it differs from terrorism.**

**Include references from Quran, Hadith, and scholarly opinions.**

*Answer:* In modern times, Jihad Fi Sabil Allah extends beyond battlefield struggles to intellectual, social, and personal efforts for justice and truth. While some misinterpret jihad as terrorism, Islam explicitly forbids harming innocent people, spreading fear, or committing violence for political or personal motives. The Quran emphasizes peaceful advocacy: “*Invite to the way of your Lord with wisdom*” (16:125), and Prophet ﷺ said that the best jihad is the struggle against one’s ego (Musnad Ahmad). The 2018 book *Paigham-e-Islam*, authored with consensus from 1,800 scholars, reinforces that terrorism is un-Islamic. Modern jihad includes defending the oppressed, providing education, engaging in charity, and promoting justice. Financial, moral, and intellectual efforts also constitute jihad. Thus, true jihad is about creating a just and moral society, spiritual purification, and ethical action, whereas terrorism is a perversion of these principles, violating the Quranic command to protect human life: “*Do not kill the soul which Allah has forbidden, except by right*” (Quran 17:33). The ethical guidelines set by the Prophet ﷺ and Rashidun Caliphs demonstrate that jihad is a moral struggle that seeks collective benefit and spiritual growth, not chaos or destruction.

## **Chapter 05**

### **Lesson 33: Hazrat Imam Zain-ul-Abideen**

**Introduction:** Sayyid Zain-ul-Abideen was a great member of the blessed family of the Holy Prophet Muhammad ﷺ. He was the son of Hazrat Imam Hussain (RA). His real name was **Ali**, his title was **Abu-**

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**ul-Hasan**, his famous titles were **Zain-ul-Abideen (the beauty of the worshippers)** and **Sayyid-us-Sajideen (the one who prostrates very much)**.

He was born in **Madina Munawwarah in 38 Hijri**. He is counted among the **Tabi'een**. He spent 2 years with his grandfather Hazrat Ali (RA), 10 years with his uncle Hazrat Imam Hasan (RA), and 23 years with his father Imam Hussain (RA), and learnt many Islamic sciences.

**Worship and Piety:** Imam Zain-ul-Abideen was very famous for worship and piety. Because of his extra worship he was called "**Zain-ul-Abideen.**" Along with compulsory prayers, he offered many extra prayers (Nawafil).

When he made wudu for prayer, his face would change colour and his body would shake. If someone asked why, he would say: "Do you know before Whom I am going to stand?"

He always helped poor and needy people. At night he would secretly fulfil their needs and said that charity given at night cools down Allah's anger and reaches Allah before reaching the needy person.

**Character and Qualities:** After the event of Karbala, Imam Zain-ul-Abideen always fasted in the day and worshipped at night. At the time of Iftar, when food and water were placed in front of him, he would remember that his father and brother were martyred hungry and thirsty. Because of this he would cry, and eat and drink only a little.

The great Hadith scholar of his era, **Imam al-Zuhri**, says about him: "I have not seen anyone in the noble family of Quraysh superior to him."

The renowned scholar (Tabi'i), Sa'id ibn al-Musayyib, stated: "I have never seen anyone better than Ali ibn Husayn (may Allah be pleased with them both)."

Imam Malik said: "In the household of the Messenger of Allah, the Seal of the Prophets (peace and blessings be upon him and upon his family and companions), there is no one of such high rank and distinction as Ali ibn Husayn (may Allah be pleased with them both)."

Imam al-Shafi'i described him as the most distinguished jurist of Madinah.

This was during that blessed period when eminent Companions (may Allah be pleased with them) and well-known Successors were present in Madinah. Those who learned from him the exegesis of the Qur'an, the narration of Prophetic Hadith, and the knowledge of what is lawful and unlawful in Islamic law included his son **Muhammad al-Baqir**, as well as scholars such as **al-Zuhri**, **'Amr ibn Dinar**, **Hisham ibn 'Urwah**, **Yahya ibn Sa'id**, and others. **Abu Salamah** and **Imam Tawus**, among others, also narrated Hadith from him.

**Simplicity:** Imam Zayn al-'Abidin lived an extremely simple life. It is reported that during the pilgrimage, when **Hisham ibn 'Abd al-Malik**, the ruler of the time, refused to recognize Imam Zayn al-'Abidin (may Allah be pleased with him)

The famous Arab poet **al-Farazdaq** recited a qasidah in praise of Imam Zayn al-'Abidin (may Allah be pleased with him). Some of its verses are as follows:

"This is the one whose footsteps the land of Makkah recognizes;  
the Sacred House, the open land, and the sanctuary all know him.  
This is the son of the best of all the servants of Allah;  
this is the pious, the pure, the spotless— the banner of guidance."

**Works:** Among the writings attributed to Imam Zayn al-'Abidin (may Allah be pleased with him), a highly renowned collection of supplications titled **Al-Sahifah al-Sajjadiyyah** is especially famous. Among the Shi'a, it holds a position second only to **Nahj al-Balaghah**, the well-known work attributed to Ali ibn Abi Talib (may Allah be pleased with him). The eminent Egyptian exegete **Imam Muhammad Sayyid Tantawi** writes:

"Whenever I read the remembrances and supplications in this book, I feel as though they are exalted invocations, performed in a unique spiritual state, far above ordinary human speech."

Another work of Imam Zayn al-'Abidin (may Allah be pleased with him) is titled **Risalat al-Huquq (The Treatise on Rights)**. In it, he discusses the rights of Allah Almighty, a person's

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rights over himself, and the rights of bodily organs such as the ears, nose, eyes, and tongue. This work also mentions the rights of non-Muslims.

**Role in Karbala:** At the time of Karbala in 61 Hijri, his age was **23 years**. He was ill at that time, therefore he was among those who survived. He was taken with other family members to Damascus before the ruler Yazid. In Kufa and Syria he gave many speeches about the truth of Islam and the reality of injustice and justice. These speeches have high religious and literary value.

According to Ibn Sa'd, despite illness, he was present in Karbala. On 10th Muharram, Imam Hussain (RA) met him for the last time, gave him his ring and advised him, but because of sickness Imam Zain-ul-Abideen could not take part in the battle.

**Death:** He passed away on **25th Muharram 95 Hijri**, at the age of **57**, in Madina Munawwarah and was buried in **Jannat-ul-Baqi** near Hazrat Imam Hasan (RA). His well-known sons include **Imam Muhammad Baqir, Hazrat Isa, and Hazrat Zaid.**

#### MCQs

No.	Question	A	B	C	D	Ans
1	The meaning of Zain-ul-Abideen is:	Beauty of worshippers	One who prostrates a lot	One who spends a lot	One who makes peace	A
2	At the time of Karbala the age of Hazrat Zain-ul-Abideen (RA) was:	21 years	23 years	25 years	27 years	B
3	The face of Hazrat Zain-ul-Abideen (RA) changed colour:	At night	While doing wudu	While giving speech	While giving charity	B
4	According to Hazrat Zain-ul-Abideen (RA), charity:	Cools Allah's anger	Increases wealth	Removes hardships	Is right of poor	A
5	Hazrat Zain-ul-Abideen (RA) was buried in:	Damascus	Basra	Kufa	Madina Munawwarah	D
6	The real name of Imam Zain-ul-Abideen is:	Abdullah	Ali	Abu-ul-Hasan	Abdul Rahman	B
7	The title (kunya) of Imam Zain-ul-Abideen is:	Abdullah	Ali	Abu-ul-Hasan	Abdul Rahman	C
8	The meaning of Sayyid-us-Sajideen is:	Beauty of worshippers	One who prostrates a lot	One who spends a lot	One who makes peace	B
9	Imam Zain-ul-Abideen was born in:	Makkah	Madina	Basra	Kufa	B
10	Imam Zain-ul-Abideen was born in:	30 Hijri	34 Hijri	38 Hijri	40 Hijri	C
11	Imam Zain-ul-Abideen is counted among:	Sahaba	Tabi'een	Taba Tabi'een	Sufis	B
12	What was the name of his grandfather?	Hazrat Ali (RA)	Hazrat Umar (RA)	Hazrat Abu Bakr (RA)	Hazrat Imam Hasan (RA)	A
13	At the death of Imam Hasan (RA), the age of Imam Zain-ul-Abideen was:	8 years	10 years	12 years	14 years	B
14	The reason of his fame was:	Worship and piety	Karbala	Loneliness	Generosity	A

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15	Who called him a famous jurist of Madina?	Imam Hanifa	Imam Hanbal	Imam Shaf'i	Imam Malik	C
16	The famous son of Imam Zain-ul-Abideen was:	Imam Hanifa	Imam Muhammad Baqir	Imam Shaf'i	Imam Malik	B
17	Which poet praised him during Hajj?	Farazdaq	Abdullah bin Thabit	Abdullah bin Qais	Imam Malik	A
18	Which ruler did not recognise him during Hajj?	Marwan bin Hakam	Walid bin Abdul Malik	Hisham bin Abdul Malik	Imam Malik	C
19	Karbala happened in:	60 Hijri	61 Hijri	62 Hijri	63 Hijri	B
20	The famous book of Imam Zain-ul-Abideen is:	Sahifah Sajjadiyyah	Muqaddimah	Tazkirat-ul-Awliya	Sahifah Sadiqiyyah	A
21	He passed away on:	25 Muharram 90 Hijri	25 Muharram 95 Hijri	20 Muharram 90 Hijri	20 Muharram 95 Hijri	B
22	His age at death was:	50 years	53 years	57 years	60 years	C

### Short Questions

**Q1:** Write the name and kunyah of Hazrat Zain-ul-Abideen (R.A).

**Answer:** His name was **Ali** and his kunyah (title) was **Abu-ul-Hasan**. His titles were **Zain-ul-Abideen** and **Sayyid-us-Sajideen**.

**Q2:** Why was he called Zain-ul-Abideen?

**Answer:** Because he was very famous for worship and piety and prayed many extra prayers.

**Q3:** Write the last meeting of Imam Zain-ul-Abideen with his father at Karbala.

**Answer:** On 10th Muharram, Imam Hussain (R.A) met him for the last time, gave him his ring and advised him, but because of illness he could not fight.

**Q4:** Why could he not join the battle of Karbala?

**Answer:** He could not join because he was seriously ill.

**Q5:** When and where did he pass away?

**Answer:** He passed away on **25 Muharram 95 Hijri**, in **Madina Munawwarah**, and was buried in **Jannat-ul-Baqi**.

**Q6:** Write the names of his books.

**Answer:**

- Sahifah Sajjadiyyah
- Risalat-ul-Huquq

## Lesson 34: Imam Zaid bin Ali (R.A)

**Introduction:** Imam Zaid bin Ali (R.A) was the son of Imam Zain-ul-Abideen (R.A) and the grandson of Imam Hussain (R.A). He was an important and respected member of the Holy family (Ahl-e-Bayt).

**Birth:** He was born in 76 Hijri in Madinah Munawwarah. Among the sons of Imam Zain-ul-Abideen (R.A), he had a special position after Imam Baqir (R.A). He was tall, handsome and a person of dignity. Imam Zaid bin Ali (R.A) married Sayyida Raitha (R.A), the granddaughter of Muhammad bin Hanafiyyah (R.A).

**Title "Haleef-ul-Quran":** At the age of only thirteen, he became expert in Quranic sciences and became famous as "Haleef-ul-Quran".

**Early Education:** He travelled to Hijaz, Syria and Iraq to spread Islam. Most of his knowledge he learnt from his father Imam Zain-ul-Abideen (R.A) and his brother Imam Baqir (R.A).

**Under supervision of Imam Baqir:** When his father passed away, he was only 18 years old. After the death of his parents, Imam Zaid (R.A) lived under the care of his elder brother Imam Baqir (R.A).

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**Expert in Islamic sciences:** Imam Zaid (R.A) was considered a senior and great scholar of Madinah. He was expert in Qur’anic recitation, Qur’anic sciences, beliefs and Islamic theology.

**Status of Tabi’i:** The great scholars of Hadith counted him among **the Tabi’een**, because he met some Sahaba. Among the Sahaba he saw, was Abu-t-Tufail Aamir bin Wasilah (R.A) who was the last companion to pass away.

**His academic honour:** Imam Ja’far Sadiq (R.A), his nephew, said about him:

“By Allah! Among us, Zaid bin Ali (R.A) was the most knowledgeable in Qur’an, most understanding in religion and most kind to relatives. By Allah, no one like him exists among us now. May Allah have mercy on my uncle, he was a leader.”

**His special qualities:** Imam Abu Hanifa (R.A) learnt from him for almost two years and found him a great jurist, scholar, intelligent and clear in explaining religious matters. Great hadith scholars like Imam Abu Dawood, Imam Tirmizi, Imam Nasa’i and Imam Ibn-e-Majah narrated Hadith from him.

**Struggle for Islamic government:** Just like his grandfather Imam Hussain (R.A) struggled in Karbala in 61 Hijri, Imam Zaid (R.A) also continued this mission in his time. He raised his voice bravely against unjust rulers and Imam Abu Hanifa (R.A) supported him. People loved him very much and about 40,000 people pledged allegiance (Bai’at) to him.

**Fiqh Zaidiyyah:** The Islamic school of law called “Fiqh Zaidiyyah” is named after him. After his martyrdom, a Zaidiyyah government was also established in Yemen. Many of his followers are still found in Yemen.

**Commanding good and forbidding evil:** He followed the life and Sunnah of his forefathers and strongly fought against oppression. Like his grandfather Imam Hussain (R.A), he remained alive in history forever. He called people towards Quran and Sunnah, Jihad against unjust rulers and helping poor people. He wrote many important Islamic books and had many students.

**Unity of Muslim Ummah:** He always wished for the unity of Muslims. He used to say: “By Allah! I wish the stars of the sky would fall on me and my body be torn into pieces but Allah unites the Ummah of Prophet Muhammad (PBUH) because of it.”

**Death:** During his struggle to establish the Islamic Caliphate, he was martyred at the age of 42 in 122 Hijri. His blessed shrine is at a place called “Rabah”, 22 kilometres north of the famous route between Hijaz and Syria.

#### MCQs

No.	Question	A	B	C	D	Ans
1	The title of Imam Zaid bin Ali (R.A) was:	Haleef-ul-Quran	Zain-ul-Abideen	Ameen-ul-Ummat	Tarjuman-ul-Quran	A
2	How old was Imam Zaid (R.A) when his father passed away?	8 years	18 years	28 years	38 years	B
3	The fiqh related to Imam Zaid (R.A) is:	Fiqh Isna Ashari	Fiqh Jafriyyah	Fiqh Hanafi	Fiqh Zaidiyyah	D
4	Age of Imam Zaid (R.A) at the time of martyrdom:	42 years	44 years	46 years	48 years	A
5	How many people took oath at the hands of Imam Zaid (R.A)?	30,000	40,000	50,000	60,000	B
6	The name of Imam Zaid’s (R.A) father is:	Imam Zain-ul-Abideen	Imam Hussain	Imam Hasan	Imam Baqar	A
7	The name of Imam Zaid’s (R.A) grandfather is:	Imam Zain-ul-Abideen	Imam Hussain	Imam Hasan	Imam Baqar	B
8	Imam Zaid (R.A) was born in:	72 Hijri	74 Hijri	76 Hijri	78 Hijri	C

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9	Where was Imam Zaid (R.A) born?	Makkah	Kufa	Syria	Madinah	D
10	At what age did Imam Zaid (R.A) master Quran?	13	14	15	16	A
11	Imam Zaid (R.A) married:	Sayyida Raitha	Sayyida Nafisah	Sayyida Umm-e-Kulthum	Sayyida Zainab	A
12	The grandfather of Sayyida Raitha (R.A) was:	Imam Hussain	Imam Hasan	Muhammad bin Hanafiyyah	Imam Baqar	C
13	After the death of Imam Zain-ul-Abideen, Imam Zaid (R.A) came under care of:	Imam Hussain	Imam Hasan	Muhammad bin Hanafiyya	Imam Baqar	D
14	Scholars of Hadith counted him among:	Tabi'i	Tabi-Tabi'i	Sahabi	Narrator	A
15	Imam Zaid (R.A) met which Sahabi?	Anas bin Malik	Abu-t-Tufail Aamir bin Wasilah	Imam Hussain	Hudhaifa bin Yaman	B
16	Relation of Imam Zaid (R.A) with Imam Ja'far Sadiq (R.A) was:	Brother	Uncle	Father	None	B
17	Who benefited from Imam Zaid (R.A) for almost two years?	Imam Abu Hanifa	Ahmad bin Hanbal	Imam Malik	Imam Shafi'i	A
18	Karbala incident took place in:	60 Hijri	61 Hijri	65 Hijri	70 Hijri	B
19	Most followers of Imam Zaid (R.A) are found in:	Madinah	Makkah	Kufa	Yemen	D
20	The centre of his scholarly opinions was:	The Holy Quran	Sunnah	Fiqh	Hadith	A
21	Imam Zaid (R.A) passed away in:	120 Hijri	122 Hijri	124 Hijri	126 Hijri	B
22	His shrine is located in:	Makkah	Kufa	Rabah	Madinah	C

### Short Questions

#### Q1: When and where was Imam Zaid (R.A) born?

**Answer:** He was born in 76 Hijri in Madinah Munawwarah. He was tall, handsome and married Sayyida Raitha (R.A), granddaughter of Muhammad bin Hanafiyyah (R.A).

#### Q2: Write any two hadith scholars who narrated from Imam Zaid (R.A).

**Answer:**

- Imam Abu Dawood
- Imam Tirmizi (also narrated by Imam Nasa'i and Imam Ibn-e-Majah)

#### Q3: What did Imam Ja'far Sadiq (R.A) say about Imam Zaid (R.A)?

**Answer:** He said: "By Allah! Imam Zaid was the most learned in Qur'an, most understanding in religion and most kind among us. May Allah have mercy on him, he was a leader."

#### Q4: What do you know about his struggle for Islamic government?

**Answer:** He continued the mission of his grandfather Imam Hussain (R.A) who struggled in Karbala. He opposed injustice, Imam Abu Hanifa supported him, and 40,000 people pledged allegiance to him.

#### Q5: How did he perform the duty of "Amr bil Ma'roof and Nahi anil Munkar"?

**Answer:** He followed the way of his forefathers, fought against oppression, called people towards Quran and Sunnah, encouraged struggle against unjust rulers and wrote many books on Islam.

## Lesson No. 35: Companions of the Messenger ﷺ

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## ★ Hazrat Abu Musa Ash'ari (RA)

**Introduction;** The real name of Hazrat Abu Musa Ash'ari (may Allah be pleased with him) was Abdullah, and his title was Abu Musa. His father's name was Qais and his mother's name was Tayyibah. Hazrat Abu Musa Ash'ari (may Allah be pleased with him) lived in Yemen. He belonged to the famous Yemeni tribe Ash'ar. Because of this tribe, he became famous as Ash'ari. His mother accepted Islam on his invitation and she passed away in Madina.

**Acceptance of Islam:** When Hazrat Abu Musa Ash'ari (may Allah be pleased with him) heard the news that the light of Islam had appeared in Makkah, he went to the Holy Prophet, the Last of the Prophets (peace and blessings be upon him and his family and companions) in search of the truth and accepted Islam.

After accepting Islam, he went back to Yemen to invite his family and people to Islam. Because of his efforts, fifty people from his tribe accepted Islam.

From Yemen, Hazrat Abu Musa Ash'ari (may Allah be pleased with him) migrated with a group to Habsha (Abyssinia/Ethiopia). Later, he came to the Holy Prophet (peace and blessings be upon him) together with Hazrat Ja'far Tayyar (may Allah be pleased with him). This happened when the Holy Prophet (peace and blessings be upon him) was returning to Madina after the victory of Khaybar.

**Governor of Yemen:** The Holy Prophet, the Last of the Prophets (peace and blessings be upon him and his family and companions), made Hazrat Abu Musa Ash'ari (may Allah be pleased with him) and Hazrat Mu'az bin Jabal (may Allah be pleased with him) governors (in charge) over Yemen, and said to them:

“Make things easy and do not make them difficult. Give glad tidings and do not make people run away. Work together and do not differ.” (Sahih Muslim: 4526)

**Character and Habits:** Hazrat Abu Musa Ash'ari (may Allah be pleased with him) was a very pious, God-fearing and noble companion. The main qualities of his life were:

- Fear of Allah
- Following the Holy Prophet (peace and blessings be upon him)
- Trust in Allah (tawakkul)
- Modesty and shyness
- Wishing good for the Muslim Ummah
- Simplicity
- Serving the Messenger (peace and blessings be upon him)
- Piety and staying away from sins

These were the clear qualities of his character.

**Participation in the Farewell Hajj:** In the **10th year after Hijrah**, when the Holy Prophet (peace and blessings be upon him) announced Hajj, Hazrat Abu Musa Ash'ari (may Allah be pleased with him) came from **Yemen to Makkah** to perform Hajj.

The Holy Prophet (peace and blessings be upon him) asked him:

“**Abdullah bin Qais!** Have you come with the intention of Hajj?”

He replied: “Yes, O Messenger of Allah (peace and blessings be upon you), my intention is the same as **the intention of the Messenger of Allah**. Whatever your intention is, that is my intention.”

The Holy Prophet (peace and blessings be upon him) then asked: “Did you bring an animal for sacrifice with you?”

He replied: “No.”

So the Holy Prophet (peace and blessings be upon him) said: “Then do **tawaf** (circumambulation of the Ka'bah) and **sa'i** (between Safa and Marwah), and then open your **ihram**.”

**Death:** Hazrat Abu Musa Ash'ari (may Allah be pleased with him) passed away in the month of **Dhul-Hijjah**, in the year **44 AH**. At the time of his death, he was about **61 years old**.

**Summary:** The life of Hazrat Abu Musa Ash'ari (may Allah be pleased with him) is a **guiding light** for us. We should learn from different aspects of his life and character, and obey **Allah Almighty** and His Messenger, the Last of the Prophets (peace and blessings be upon him and his family and companions), so that we may be successful in this world and in the Hereafter.

### MCQs

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No.	Question	A	B	C	D	Ans
1	What was the real name of Abu Musa Ash'ari (may Allah be pleased with him)?	Abdullah bin Qais	Zaid bin Thabit	Anas bin Malik	Malik bin Nuwayrah	A
2	The Holy Prophet (peace and blessings be upon him) appointed Hazrat Abu Musa Ash'ari (may Allah be pleased with him) as governor of:	Yemen	Basra	Kufa	Egypt	A
3	In the time of the Holy Prophet (peace and blessings be upon him), how many people were allowed to give fatwa (Islamic ruling)?	Two	Four	Six	Eight	C
4	What was the most famous quality of the character of Hazrat Abu Musa Ash'ari (may Allah be pleased with him)?	Reciting the Holy Qur'an in a beautiful tone	Trust in Allah	Simplicity	Patience and tolerance	A
5	How many hadiths are narrated from Hazrat Abu Musa Ash'ari (may Allah be pleased with him)?	320	340	360	380	C
6	What was the title (kunya) of Hazrat Abu Musa Ash'ari (may Allah be pleased with him)?	Abdullah bin Qais	Abu Musa	Zaid bin Thabit	Abu Hasan	B
7	What was the name of the father of Hazrat Abu Musa Ash'ari (may Allah be pleased with him)?	Qais	Zaid	Anas	Hasan	A
8	What was the name of the mother of Hazrat Abu Musa Ash'ari (may Allah be pleased with him)?	Fatimah	Aminah	Tayyibah	Khadijah	C
9	Where did Hazrat Abu Musa Ash'ari (may Allah be pleased with him) belong to?	Kufa	Basra	Yemen	Iran	C
10	Through his efforts, how many people of his tribe accepted Islam?	50	60	70	80	A
11	Hazrat 'Umar (may Allah be pleased with him) appointed as governor of Basra and Kufa:	Zaid bin Thabit	Mu'az bin Jabal	Abu Musa Ash'ari	Anas bin Malik	C

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12	The canal known as “Nahr Abi Musa” was built in:	Madina	Basra	Kufa	Yemen	B
13	“He is completely coloured in the colour of knowledge” – who said this?	Hazrat ‘Umar (may Allah be pleased with him)	Hazrat Abu Bakr (may Allah be pleased with him)	Hazrat ‘Uthman (may Allah be pleased with him)	Hazrat ‘Ali (may Allah be pleased with him)	D
14	The Holy Prophet (peace and blessings be upon him) used to say: he has been given a share of the voice/tune of:	Dawud (David) (peace be upon him)	‘Isa (Jesus) (peace be upon him)	Ibrahim (Abraham) (peace be upon him)	Ayyub (Job) (peace be upon him)	A
15	Which caliph used to ask him to recite the Qur’an for him?	Hazrat ‘Umar	Hazrat Abu Bakr	Hazrat ‘Uthman	Hazrat ‘Ali	A
16	Hazrat Abu Musa Ash‘ari (may Allah be pleased with him) passed away in:	40 AH	44 AH	48 AH	50 AH	B
17	How old was he at the time of his death?	60 years	61 years	62 years	63 years	B

### Short Questions

**Question 1:** Write the name and title of Hazrat Abu Musa Ash‘ari (may Allah be pleased with him).

**Answer:** The real name of Hazrat Abu Musa Ash‘ari (may Allah be pleased with him) was Abdullah, and his title was Abu Musa. His father’s name was Qais and his mother’s name was Tayyibah. He lived in Yemen and belonged to the famous Yemeni tribe Ash‘ar, because of which he became known as Ash‘ari.

**Question 2:** What do you know about the acceptance of Islam by Hazrat Abu Musa Ash‘ari?

**Answer:** When Hazrat Abu Musa Ash‘ari (may Allah be pleased with him) heard the news that the light of Islam had appeared in Makkah, he went to the Holy Prophet (peace and blessings be upon him and his family and companions) in search of the truth and accepted Islam. After accepting Islam, he returned to Yemen to invite his family and people to Islam. Because of his efforts, fifty people of his tribe accepted Islam.

**Question 3:** Write in your own words the main services (important works) of Hazrat Abu Musa Ash‘ari.

**Answer:** Hazrat ‘Umar Farooq (may Allah be pleased with him) appointed Hazrat Abu Musa Ash‘ari (may Allah be pleased with him) as the governor of Basra and Kufa. He took part in the conquest of Nahavand and Isfahan, and included these areas in the Islamic state.

In Basra, he had a canal built which became famous by the name “Nahr Abi Musa” (the canal of Abu Musa).

**Question 4:** When and at what age did Hazrat Abu Musa Ash‘ari (may Allah be pleased with him) pass away?

**Answer:** Hazrat Abu Musa Ash‘ari (may Allah be pleased with him) passed away in the month of **Dhul-Hijjah**, in the year **44 AH**. At the time of his death, he was about **61 years old**.

**Question 5:** What did the Holy Prophet (peace and blessings be upon him) say when appointing Hazrat Abu Musa Ash‘ari (may Allah be pleased with him) as governor?

**Answer:** When the Holy Prophet (peace and blessings be upon him and his family and companions) appointed Hazrat Abu Musa Ash‘ari (may Allah be pleased with him) and Hazrat Mu‘az bin Jabal (may Allah be pleased with him) as governors over Yemen, he said: “Make things easy and do not make them difficult. Give glad tidings and do not make people run away. Agree with each other and do not differ.”

### Long Question

**Question:** Explain the scholarly services of Hazrat Abu Musa Ash‘ari (may Allah be pleased with him).

**Answer:**

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**Name and Background:** The real name of Hazrat Abu Musa Ash‘ari (may Allah be pleased with him) was Abdullah, and his title was Abu Musa. His father’s name was Qais and his mother’s name was Tayyibah. He was from Yemen and belonged to the famous tribe Ash‘ar, therefore he became known as Ash‘ari. His mother accepted Islam through his invitation and passed away in Madina.

**Important Services (Achievements):** Hazrat ‘Umar Farooq (may Allah be pleased with him) appointed Hazrat Abu Musa Ash‘ari (may Allah be pleased with him) as the governor of Basra and Kufa. He helped to conquer the areas of Nahavand and Isfahan and made them part of the Islamic state. In Basra, he built a canal which became famous as “Nahr Abi Musa” (the canal of Abu Musa).

**Character and Habits:** Hazrat Abu Musa Ash‘ari (may Allah be pleased with him) was a very **pious, God-fearing and noble** companion.

His main qualities were:

- Fear of Allah
- Following the Holy Prophet (peace and blessings be upon him)
- Trust in Allah
- Modesty and shyness
- Wishing good for the Muslim Ummah
- Simplicity
- Serving the Holy Prophet (peace and blessings be upon him)
- Piety and staying away from sins

These qualities shine clearly in his life.

**Excellence and Status:** Hazrat Abu Musa Ash‘ari (may Allah be pleased with him) had a special closeness to the Holy Prophet (peace and blessings be upon him).

He was among those six people who were allowed to give fatwa (Islamic rulings) during the blessed lifetime of the Holy Prophet (peace and blessings be upon him).

Hazrat ‘Ali al-Murtaza (may Allah be pleased with him) said about him: “Abu Musa Ash‘ari is completely coloured in the colour of knowledge.”

**Spreading Knowledge;** Hazrat Abu Musa Ash‘ari (may Allah be pleased with him) spent his life in spreading the teachings of the Qur’an and Sunnah.

His principle was: whatever a person knows, he must convey it to others.

Wherever he found a few people sitting together, he would narrate at least one hadith to them.

About 360 hadiths are narrated from him, out of which 50 are agreed upon (muttafaqun ‘alayh), meaning they are present in both Sahih Bukhari and Sahih Muslim.

**Recitation of the Qur’an and Beautiful Voice;** Hazrat Abu Musa Ash‘ari (may Allah be pleased with him) had a great love and deep interest in reciting the Holy Qur’an.

He used to spend his free time in the recitation of the Qur’an.

His voice was so beautiful and sweet that the Holy Prophet (peace and blessings be upon him) said:

“He has been given a share from the melodious voice of Dawud (David) (peace be upon him).”

The Holy Prophet (peace and blessings be upon him) liked his recitation so much that whenever he heard him reciting, he would stand there and listen.

In the time of his caliphate, Hazrat ‘Umar Farooq (may Allah be pleased with him) used to request him to recite the Holy Qur’an for him.

## ★ Abdullah bin Amr bin Al-Aas (RA)

**Short Introduction:** His name was Abdullah, and his titles (kunya) were Abu Muhammad and Abu Abdur Rahman. His father was Amr bin Al-Aas and his mother was Raytah bint Munabbah. Abdullah bin Amr accepted Islam before his father.

**Writer of Hadith:** Abdullah bin Amr (may Allah be pleased with him) spent a lot of time with the Prophet Muhammad ﷺ. Whenever the Prophet ﷺ said something, Abdullah wrote those blessed words.

**Piety and Worship:** Abdullah bin Amr (may Allah be pleased with him) was very pious. The time that remained after staying with the Prophet ﷺ, he spent in the remembrance of Allah. He used to keep fasts most of the time and spent nights in worship.

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**Moderation:** When his father complained about his excessive worship, the Prophet ﷺ instructed him to follow a balanced life. The Prophet ﷺ said: “O Abdullah! Fast and also break your fast, offer prayers and also take rest, take care of your family. This is my way. Whoever leaves my way is not from my Ummah.”

**Love for Ahl-e-Bayt:** Raja (may Allah be pleased with him) narrates: We were sitting in Masjid-e-Nabawi including Abdullah bin Amr and Abu Saed Khudri. When Abdullah bin Amr saw Imam Hussain entering, he said, “Shall I tell you about the most beloved person in the eyes of the angels of the sky?”

People said yes. He replied: “This is Hussain son of Ali (may Allah be pleased with them).”

**Death:** Abdullah bin Amr bin Al-Aas (may Allah be pleased with him) passed away in the year 65 Hijri, in Fustat (Egypt).

### MCQs

No	Question	A	B	C	D	Ans
1	The title (kunya) of Abdullah bin Amr was:	Abu Abdur Rahman	Abu Abdullah	Abu Bakr	Abu Zaid	A
2	The most famous quality of Abdullah bin Amr was:	Piety and fear of Allah	Simplicity	Patience	Thankfulness	A
3	What did Abdullah bin Amr say when he saw Imam Hussain?	Most beloved to the angels	Star of the sky	Most liked by people	Leader of the youth in Paradise	A
4	Who compiled the “Sahifah Sadiqah”?	Abdullah bin Umar	Abdullah bin Amr	Abdullah bin Zubair	Abdullah bin Abbas	B
5	His life teaches us mostly about:	Patience	Forgiveness	Love of Knowledge	Simplicity	C
6	His father’s name was:	Amr bin Al-Aas	Zaid bin Thabit	Abdullah bin Masood	Anas bin Malik	A
7	His mother’s name was:	Raytah bint Munabbah	Tayyibah bint Harith	Amina bint Zaid	Fatima bint Auf	A
8	Who accepted Islam before his own father?	Abu Musa Ash’ari	Abu Bakr	Abdullah bin Amr	Umar Farooq	C
9	How many hadith narrations are reported from him approximately?	360	700	750	900	B
10	He passed away in:	60 Hijri	65 Hijri	70 Hijri	75 Hijri	B
11	Besides Arabic, he also knew which language?	Urdu	Hindi	Hebrew	English	C

### Short Questions

**Q1: Write the names of the father and mother of Abdullah bin Amr (may Allah be pleased with him).**

**Answer:** His father’s name was **Amr bin Al-Aas** and his mother’s name was **Raytah bint Munabbah**. Abdullah bin Amr accepted Islam before his father.

**Q2: What do you know about the piety of Abdullah bin Amr (may Allah be pleased with him)?**

**Answer:** Piety and fear of Allah were an important part of his life. Whatever time was left after being with the Prophet ﷺ, he spent it in the remembrance of Allah. He used to fast most of the day and worship during the night. When his father complained about too much worship, the Prophet ﷺ advised him to follow balance by worshipping and also taking rest and fulfilling family rights.

**Q3: Mention one incident showing the love of Abdullah bin Amr (may Allah be pleased with him) for Ahl-e-Bayt.**

**Answer:** Once in Masjid-e-Nabawi, Abdullah bin Amr saw Imam Hussain (may Allah be pleased with him) entering the mosque, so he said, “Shall I tell you about the person who is the most beloved to the angels of the sky? It is Hussain son of Ali.”

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**Q4: Explain his services related to Hadith.**

**Answer:** Abdullah bin Amr (may Allah be pleased with him) wrote the sayings of the Prophet ﷺ and collected them in a book called **Sahifah Sadiqah**. When someone asked him a question, he would look in that collection and give the answer. He respected this book very much and said that he personally heard and wrote all these sayings from the Prophet ﷺ.

**Q5: When and where did Abdullah bin Amr (may Allah be pleased with him) pass away?**

**Answer:** He passed away in the year **65 Hijri** in a place called **Fustat** (Egypt).

**Long Questions**

**Q1: Write in detail the scholarly services of Abdullah bin Amr (may Allah be pleased with him).**

**Answer:** His name was Abdullah, and his titles were Abu Muhammad and Abu Abdur Rahman. His father was Amr bin Al-Aas and his mother was Raytah bint Munabbah. He accepted Islam before his father.

**Writer of Hadith:** Abdullah bin Amr spent a lot of time in the company of Prophet Muhammad ﷺ. Whatever the Prophet ﷺ said, he wrote it down. He was one of the first Sahaba who wrote Hadith.

**Sahifah Sadiqah:** He collected the ahadees of the Prophet ﷺ in a written form called Sahifah Sadiqah. Whenever someone asked him a question, he first checked that collection and then answered. He considered this book a great blessing and said that every word in it was written directly from the Prophet ﷺ.

**Knowledge and Excellence:** Almost 700 Ahadith are narrated by him. He was considered a very knowledgeable scholar among the Sahaba. He also knew the Hebrew language. Abu Huraira (may Allah be pleased with him) said that Abdullah bin Amr remembered more Hadith than him. People from far-off places traveled especially to attend his gatherings and learn Hadith.

**Conclusion:** From his life we learn that we should spend our lives according to the teachings of Allah and His Messenger ﷺ, spread Islam and serve the religion with knowledge and good character.

**★ Hazrat Amr bin Umayyah (RA)**

**Introduction:** His name was Amr and his title (Kunyah) was Abu Umayyah. His father’s name was Umayyah bin Khuwaylid.

**Acceptance of Islam:** At the beginning of Islam, Hazrat Amr bin Umayyah (RA) was against Muslims. He fought in the Battle of Badr and the Battle of Uhud from the side of non-Muslims of Makkah and showed bravery. After the Battle of Uhud, he came to the Prophet Muhammad ﷺ and accepted Islam.

**Ambassador to Najashi:** In the foreign policy of any country, diplomacy is very important. Through diplomacy, countries build economic and political relations. In the year 6 Hijri, the Prophet Muhammad ﷺ sent Hazrat Amr bin Umayyah (RA) to the king of Abyssinia, Najashi, with a letter inviting him to Islam. The letter also requested hospitality for Muslim migrants and included a marriage proposal for Hazrat Umm Habibah (RA). Najashi accepted Islam by the hand of Hazrat Ja’far bin Abi Talib (RA) after receiving the Prophet’s invitation.

**Participation in a military expedition;** Hazrat Amr bin Umayyah (RA) also took part in a military expedition on the order of Prophet ﷺ. On Abu Sufyan’s order, a Bedouin man tried to attack and kill the Prophet ﷺ in Masjid an-Nabawi (God forbid), but the Prophet ﷺ understood his plan beforehand and the Sahaba caught him.

Because Abu Sufyan was behind this plan, the Prophet ﷺ sent Hazrat Amr bin Umayyah (RA) and Hazrat Salmah bin Aslam (RA) to Makkah for revenge, but they returned because the Quraysh found out about it. On the way back, Hazrat Amr bin Umayyah (RA) killed Abdullah bin Malik. He was famous among Arabs for bravery and courage.

**Narration of Ahadith:** 20 Ahadith narrated by Hazrat Amr bin Umayyah (RA) are found in Islamic books.

**Death;** He passed away in 60 Hijri during the rule of Hazrat Muawiyah (RA). He was buried in Madinah Munawwarah.

**MCQs**

No	Question	A	B	C	D	Ans
1	What was the title (kunyah) of Hazrat Amr bin Umayyah?	Abu Umayyah	Abu Bakr	Abu Salmah	Abu Abdur Rahman	A

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2	Hazrat Amr bin Umayyah (RA) accepted Islam:	After the Battle of Uhud	After the Battle of Khaybar	After the Battle of Tabuk	After the Battle of Hunain	A
3	The Prophet ﷺ sent as ambassador to King Najashi:	Hazrat Abu Musa Ash'ari	Hazrat Mu'adh bin Jabal	Hazrat Amr bin Umayyah	Hazrat Hatib bin Abi Balta'ah	C
4	Number of Hadith narrated by Hazrat Amr bin Umayyah (RA):	Twenty	Forty	Sixty	Eighty	A
5	Year of death of Hazrat Amr bin Umayyah (RA):	58 Hijri	60 Hijri	62 Hijri	64 Hijri	B
6	In which Hijri year was he sent as an ambassador?	4 Hijri	6 Hijri	8 Hijri	10 Hijri	B
7	Najashi accepted Islam at the hand of:	Hazrat Amr bin Umayyah	Hazrat Ja'far bin Abi Talib	Hazrat Uthman (RA)	Hazrat Abu Sufyan (RA)	B
8	His most famous quality was:	Piety	Knowledge	Bravery	Seclusion	C
9	Hazrat Amr bin Umayyah was buried in:	Makkah	Madinah	Basra	Damascus	B

### Short Questions

**Q1: Write a short introduction of Hazrat Amr bin Umayyah (RA).**

**Answer:** His name was Amr and his title was Abu Umayyah. His father was Umayyah bin Khuwaylid. In the beginning he fought against Muslims in the battles of Badr and Uhud, but after Uhud he accepted Islam.

**Q2: Write about his acceptance of Islam.**

**Answer:** He fought against Muslims in Badr and Uhud with courage, but after the Battle of Uhud he came to the Prophet ﷺ and accepted Islam.

**Q3: What do you know about his diplomatic mission?**

**Answer:** In 6 Hijri the Prophet ﷺ sent him to King Najashi with a letter inviting him to Islam and requesting hospitality for Muslim migrants, and also a marriage proposal for Hazrat Umm Habibah (RA). Najashi accepted Islam through Hazrat Ja'far bin Abi Talib (RA).

**Q4: Write briefly about his bravery.**

**Answer:** He took part in a military expedition, stopped assassination plans against the Prophet ﷺ, killed Abdullah bin Malik, and was known as one of the bravest Arabs.

**Q5: When and where did he pass away?**

**Answer:** He passed away in 60 Hijri during the rule of Hazrat Muawiyah (RA) and he was buried in Madinah. 20 Ahadith are narrated from him.

## ★ Hazrat Amr ibn al-Aas (RA)

His blessed name was **Amr**, and his father's name was **Aas**. He belonged to the **Banu Sahm**, a branch of the Quraysh tribe. His father was the leader of the tribe and a big businessman. Hazrat Amr (RA) was born in **Makkah**, 47 years before Hijrah.

**Early Education:** He grew up in Makkah and joined his father in business. He travelled to many countries for trade. Because of meeting different people, he became very wise. He also learnt reading and writing for business purposes. From childhood, he learnt horse riding and warfare. He used to say that fighting and horse riding were the skills of my ancestors, and I think this is a great human skill.

**Acceptance of Islam:** He accepted Islam in 8 AH, before the Conquest of Makkah. He came to the Prophet ﷺ together with Hazrat Khalid bin Waleed (RA) and Hazrat Uthman bin Abi Talha (RA). The Prophet ﷺ became very happy and said: "The people of Makkah have sent their best men to you."

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**Battle of Zaat-us-Salasil:** Because of his bravery, the Prophet ﷺ gave him many responsibilities. In the battle of Zaat-us-Salasil, he was sent as commander of 200 Muslim soldiers and achieved great success.

**Experience in Diplomacy:** Hazrat Amr (RA) had great diplomatic experience. Even before Islam and after Islam, he took part in many diplomatic missions. The Prophet ﷺ sent him as ambassador to **Oman**. He invited the ruler of Oman to Islam and he accepted Islam. In the time of Khulafa-e-Rashideen, he also met Roman and Persian leaders as a representative of the Islamic government.

**Leadership and Bravery:** He was in Oman when the Prophet ﷺ passed away. After hearing the news, he returned to Madinah. Soon Hazrat Abu Bakr (RA) sent him as commander towards Palestine, where he played an important role. He also played a big role in the conquest of the west side of River Jordan. He participated in the battles of Ajnadin, Yarmouk, and Damascus, but his biggest achievement was the conquest of Egypt. Hazrat Umar (RA) allowed him to attack Egypt and gave him command of four thousand soldiers from Yemen. He entered Egypt and conquered cities like Arish, Farama, and Bilbeis. After a tough battle, Alexandria came under Muslim control in 21 AH.

**Important Achievements:** He established the department of justice, set tax rules, and founded the city Fustat, which was later called Cairo in the 4th century AH. Within two years, he conquered Egypt, which was a very large country. Because of his good behaviour, many Egyptians accepted Islam.

**Qualities:** He was a great administrator, a pious person, an excellent speaker, politician, commander, and he loved literature and poetry. One of his famous sayings is: "More harm is caused by giving power to one unfit person than the death of a thousand capable people."

**Virtue:** The Prophet ﷺ trusted him in military missions and prayed for him. The Prophet ﷺ said about him: "Amr ibn al-Aas is among the good people of Quraysh."

**Death;** He narrated **39 Ahadith**. He passed away in **43 AH** in Egypt.

#### MCQs

No	Question	A	B	C	D	Ans
1	The tribe of Hazrat Amr ibn al-Aas (RA) was:	Banu Adi	Banu Sahn	Banu Taym	Banu Thaqif	B
2	He accepted Islam along with:	Hazrat Khalid bin Waleed (RA)	Hazrat Talha (RA)	Hazrat Abu Sufyan (RA)	Hazrat Abu Musa (RA)	A
3	His special quality was:	Diplomacy	Fiqh	Caretaker of Kaaba	Trade	A
4	He founded:	Fustat	Basra	Kufa	Damascus	A
5	Number of Ahadith narrated by him:	39	43	47	51	A
6	The name of his father was:	Aas	Waleed	Mugheera	Talha	A
7	He was born in:	Madinah	Makkah	Syria	Kufa	B
8	He was born how many years before Hijrah?	40	45	47	50	C
9	Skill of his ancestors was:	Fighting & Riding	Diplomacy	Poetry	Administration	A
10	He accepted Islam in:	6 AH	7 AH	8 AH	9 AH	C
11	In the battle of Zaat-us-Salasil he was commander of:	50 soldiers	100 soldiers	150 soldiers	200 soldiers	D
12	Prophet ﷺ sent him as ambassador to:	Egypt	Oman	Palestine	Syria	B
13	He received news of Prophet's ﷺ death in:	Egypt	Oman	Palestine	Syria	B

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14	Hazrat Abu Bakr (RA) sent him as commander to:	Egypt	Oman	Palestine	Syria	C
15	His greatest achievement was:	Conquest of Egypt	Conquest of Damascus	Conquest of Palestine	Conquest of Oman	A
16	He conquered Babylon in:	15 AH	18 AH	20 AH	22 AH	C
17	He conquered Alexandria in:	15 AH	18 AH	20 AH	21 AH	D
18	Old name of Cairo was:	Basra	Fustat	Bilbeis	Babylon	B
19	In which century was Fustat renamed Cairo?	2nd AH	3rd AH	4th AH	5th AH	C
20	The saying "More harm is caused by one unfit man in power..." belongs to:	Imam Zain ul Abideen	Amr ibn al-Aas	Anas (RA)	Jabir (RA)	B
21	He passed away in:	40 AH	43 AH	45 AH	47 AH	B
22	He passed away in:	Egypt	Fustat	Bilbeis	Babylon	A

### Short Questions

#### Q1: When did Hazrat Amr ibn al-Aas (RA) accept Islam?

A: In 8 AH, before the conquest of Makkah, together with Hazrat Khalid bin Waleed (RA) and Hazrat Uthman bin Abi Talha (RA).

#### Q2: What did the Prophet ﷺ say when he accepted Islam?

A: The Prophet ﷺ became very happy and said: "The people of Makkah have sent their best men to you."

#### Q3: Which cities did he conquer?

A: Arish, Farama, Bilbeis, Damascus (and later Egypt).

#### Q4: Briefly describe his bravery.

A: He fought many important battles such as Ajnadin, Yarmouk, and Damascus. His greatest achievement was the conquest of Egypt. He defeated the Roman commander and conquered many cities.

#### Q5: Briefly describe his diplomacy.

A: He had great diplomatic skills, both before and after Islam. The Prophet ﷺ sent him to Oman as ambassador where he invited the ruler to Islam. Even later, he represented the Islamic state in meetings with Roman and Persian delegations.

## ★ Hazrat Jabir bin Abdullah (RA)

**Introduction:** His name was Jabir and his title was Abu Abdullah. His mother's name was Nuseibah. His father's name was Abdullah and his grandfather was the leader of his tribe. Hazrat Jabir (RA) accepted Islam in Aqabah (the second pledge) along with his father. His father was martyred in the Battle of Uhud.

**Father's Will:** Before the Battle of Uhud, Hazrat Abdullah (RA) called his son Jabir (RA) and gave some advice. He said, "My wish is to be the first martyr in Uhud. If this happens, please **pay my debt and take care of your sisters.**" Allah fulfilled his wish and he was martyred in Uhud.

**Marriage with a Widow:** After his father's death, Hazrat Jabir (RA) married a **widow woman** only so she could take care of his sisters and help in managing the home.

**Paying the Father's Debt:** When his father passed away, he had some debt. Hazrat Jabir (RA) said that when their date trees ripened, he went to the Prophet ﷺ and requested him to come to their garden and help distribute the dates among the lenders and request them to forgive some debt. The Prophet ﷺ came, gathered the dates, walked around them three times and then ordered to distribute. The whole debt was paid but still some dates remained. (Sahih Bukhari: 3580)

**Participation in Battles:** He wanted to join Badr and Uhud, but his father did not allow him due to his young age. Later, he took part in other battles with great enthusiasm—19 battles in total with the Prophet ﷺ.

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**Love for Knowledge:** He loved learning Hadith so much that he travelled months just to hear one Hadith. When he learned that Hazrat Abdullah bin Unais (RA) had one Hadith, he bought a camel and travelled to Syria just to hear that Hadith.

**Sahifa of Jabir:** He narrated 540 Hadiths. A collection of his narrations is known as Sahifa Jabir bin Abdullah.

**Teaching Hadith:** After gaining knowledge, he started teaching Hadith in Masjid Nabawi. People from Makkah, Madinah, Basra, Kufa and Egypt came to learn from him. His teaching circle became very famous.

**Importance of Congregational Salah:** He used to walk one mile just to offer prayer in Masjid Nabawi.

**Simple Lifestyle:** He lived a very simple life. Once some Sahaba visited him, he served them vinegar and said: Vinegar has great value. When guests come, serve whatever is available and do not feel shy.

**Qualities:** He was a man of strong faith, courage, truthfulness, following Sunnah and good character. He showed bravery and patience in the battles with the Prophet ﷺ.

**Death:** He passed away in 74 Hijri.

### MCQs

No	Question	A	B	C	D	Ans
1	What was the name of Hazrat Jabir's father?	Abdullah	Abdul Rahman	Abdul Kareem	Abdul Jabbar	A
2	Where was Hazrat Jabir's father buried?	Jannat al-Baqi	Jannat al-Mualla	Field of Uhud	Field of Badr	C
3	How many battles did Hazrat Jabir take part in?	15	17	19	21	C
4	In which year did Hazrat Jabir pass away?	64 Hijri	74 Hijri	84 Hijri	94 Hijri	B
5	How many Hadiths are narrated by Hazrat Jabir?	540	640	740	840	A
6	What was the title (kunya) of Hazrat Jabir?	Abu Abdullah	Abdul Rahman	Abdul Kareem	Abdul Jabbar	A
7	What was the name of Hazrat Jabir's mother?	Umm Ammarah	Nuseibah	Umm Sulaym	Hazrat Asma	B
8	Hazrat Jabir accepted Islam at:	Second Aqabah	First Aqabah	Kaaba	Madinah	A
9	Hazrat Jabir started teaching Hadith in:	Makkah	Syria	Masjid Nabawi	Masjid Kufa	C
10	When Sahaba visited Jabir (RA), he served them:	Dates	Vinegar	Barley	Honey	B

### Short Questions

**Question 1: What did his father advise him?**

His father said if he becomes a martyr, Jabir should **pay his debts and take care of his sisters.**

**Question 2: Write the main qualities of Hazrat Jabir.**

He was very **firm in faith, brave, truthful, follower of Sunnah, and had very good manners.** He showed great courage in the battles of the Prophet ﷺ.

**Question 3: Write a short introduction of Hazrat Jabir.**

His name was **Jabir**, his title **Abu Abdullah**, his father was **Abdullah**, and his mother was **Nuseibah**. He accepted Islam in Aqabah with his father. His father was martyred in Uhud.

**Question 4: In how many battles did he participate?**

He took part in **19 battles** with the Prophet ﷺ.

**Question 5: What is the name of his collection of Hadiths?**

It is called Sahifa Jabir bin Abdullah, containing 540 Hadiths.

## ★ Hazrat Ans bin Malik (RA)

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**Introduction:** His name was Anas, his title was Abu Hamza, and he was known as the servant of the Prophet (peace be upon him). His mother was Umm Sulaim (may Allah be pleased with her). He belonged to the tribe of Banu Najjar, a respected tribe of the Ansar in Madinah. Anas (may Allah be pleased with him) was born ten years before the Prophet’s migration to Madinah.

**Acceptance of Islam:** Most people of his tribe had already accepted Islam before the Prophet (peace be upon him) arrived in Madinah. His mother accepted Islam before the Second Pledge of Aqabah. His father did not accept Islam and left Madinah. Later, his mother married Abu Talhah (may Allah be pleased with him), who had pledged allegiance to the Prophet in Makkah. In this way, the whole household of Anas was filled with the light of faith.

**Servant of the Prophet (peace be upon him):** When the Prophet (peace be upon him) migrated to Madinah, Umm Sulaim brought young Anas to him and requested that he be accepted as a servant. The Prophet accepted him, and from that day Anas became famous as the servant of the Messenger of Allah.

**Daily Routine:** Anas (may Allah be pleased with him) served the Prophet for **about ten years**, until the Prophet passed away. He would go to the Prophet’s door right after the Fajr prayer, return home at noon, then come again at Zuhr, and stay until Asr. He would accompany the Prophet in both travel and stay. The Prophet lovingly called him **“O Unais”**.

Anas (may Allah be pleased with him) said: “I served the Prophet for ten years. He never became angry with me nor did he ever say to me: ‘Why did you not do this?’ or ‘Why is it not done yet?’”

**The Prophet’s Prayer for Anas** Allah blessed Anas with a lot of wealth and many children. This was due to the Prophet’s dua. Once the Prophet visited Anas’s home. Umm Sulaim requested prayer for her son. The Prophet raised his hands and prayed: “O Allah, increase his wealth and his children, and bless whatever You have given him.”

**Effect of the Dua;** Anas said that two parts of this dua were fulfilled, and he was still waiting for the third: He became the richest among the Ansar, and his children—sons, daughters, and grandchildren—were more than 100.

**Love for His Children:** He loved his children very much. He personally taught his sons, who later became respected among the Tabi’een. He was also a skilled archer and taught archery to his sons himself.

**Simple Personality:** He was generous, patient, humble, and spoke gently. He repeated every sentence three times. He asked for permission three times before entering someone’s home. He ate simple food and was loved by everyone because of his close companionship with the Prophet.

**Prominent Qualities:** He was an important **narrator of Hadith** and had deep knowledge of Islamic law (fiqh). His qualities included:

- Love for the Prophet
- Following the Sunnah
- Calling others towards goodness
- Speaking the truth

**Love for the Prophet (peace be upon him):** From childhood to youth, his love for the Prophet was exceptional. Every morning he would go to the Prophet to see him and would prepare his water for ablution.

**Writer of Hadith:** He was among the companions whom the Prophet encouraged to **write and preserve Hadith**.

**Death:** He passed away in 93 AH after a few months of illness. People from far and near came to visit him. He was the last companion to pass away in the city of Basra.

#### MCQs

No	Question	A	B	C	D	Ans
1	The title (kunya) of Anas (RA) was:	Abu Hamza	Abu Bakr	Abu Turab	Abu Salih	A
2	The mother of Anas (RA) was:	Umm Ayman	Umm Sulaim	Umm Ammarah	Asma bint Abu Bakr	B
3	The Prophet lovingly called Anas (RA):	Unais	Umair	Uwais	Fuzail	A

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4	Anas (RA) was an expert in:	Hadith	Genealogy	Astrology	Astronomy	A
5	The title of Anas (RA) was:	Servant of the Prophet	Mother of the Nation	Interpreter of Quran	Sword of Allah	A
6	Anas (RA) belonged to the tribe:	Aws	Khazraj	Banu Najjar	Banu Hawazin	C
7	Anas (RA) was born in:	Makkah	Madinah	Syria	Kufa	B
8	Anas (RA) was born how many years before Hijrah?	10	12	14	16	A
9	His mother accepted Islam at:	First Aqabah	Second Aqabah	Makkah	Madinah	B
10	Umm Sulaim's second marriage was with:	Abu Talhah	Zubair	Abdullah	Zaid	A
11	Anas (RA) served the Prophet for:	5 years	8 years	10 years	12 years	C
12	The number of his children and grandchildren was:	Over 50	Over 80	Over 100	Over 200	C
13	Besides teaching, Anas (RA) was a skilled:	Archer	Swimmer	Army commander	Spearman	A
14	The Prophet instructed Anas (RA) to:	Write the Quran	Write Hadith	Show generosity	None of these	B
15	Anas (RA) passed away in:	60 AH	70 AH	80 AH	93 AH	D
16	Anas (RA) passed away in:	Makkah	Madinah	Basra	Kufa	C
17	The last companion to pass away in Basra was:	Jabir	Amr	Anas	Abdullah	C
18	The nature of Anas (RA) was:	Generous	Miserly	Harsh	Angry	A

### Short Questions

**Q1: Give a brief introduction of Anas bin Malik (RA).**

**Answer:** His name was Anas, his title was Abu Hamza, and he was known as the servant of the Prophet (peace be upon him). His mother was Umm Sulaim. He belonged to the tribe of Banu Najjar and was born in Madinah ten years before Hijrah.

**Q2: How many years did he serve the Prophet (peace be upon him)?**

**Answer:** He served the Prophet for about **ten years**, until the Prophet passed away.

**Q3: What was his daily routine in serving the Prophet (peace be upon him)?**

**Answer:** He would arrive at the Prophet's door after Fajr, return home at noon, come back at Zuhr, stay until Asr, and then return home. He traveled with the Prophet and stayed with him all the time. The Prophet lovingly called him "O Unais."

**Q4: What dua did the Prophet make for Anas (RA)?**

**Answer:** The Prophet prayed: "O Allah, increase his wealth and his children, and bless whatever You have given him."

**Q5: Mention some qualities of Anas (RA).**

**Answer:** He was a great narrator of Hadith, a scholar of fiqh, loved the Prophet deeply, followed the Sunnah, encouraged good deeds, and always spoke the truth.

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## Lesson 36: Female Companions of the Prophet ﷺ

### Hazrat Shifa bint Abdullah رَضِيَ اللهُ عَنْهَا

Her name was Shifa and her father's name was Abdullah bin Abd Shams. Her mother's name was Fatimah bint Wahb. Hazrat Shifa رَضِيَ اللهُ عَنْهَا was married to Hazrat Abu Hashmah bin Hudhaifah Adawi رَضِيَ اللهُ عَنْهُ.

She accepted Islam before migration to Madinah. Hazrat Shifa رَضِيَ اللهُ عَنْهَا loved the Holy Prophet ﷺ very much. The Prophet ﷺ often visited her house. She had prepared a separate bedding for the Prophet ﷺ. When the Prophet ﷺ sat or lay on it, his blessed sweat would be absorbed in it and a sweet fragrance would come from it. His belongings were sacred. After Hazrat Shifa رَضِيَ اللهُ عَنْهَا, her children carefully preserved these blessed items. The Prophet ﷺ also gifted her a house in which she lived with her son.

Even in the time of ignorance (Jahiliyyah), Hazrat Shifa رَضِيَ اللهُ عَنْهَا could read and write. She narrated some Ahadith from the Prophet ﷺ and from Hazrat Umar رَضِيَ اللهُ عَنْهُ. The Ahadith narrated by her are twelve in number..

### Hazrat Umm Sulaim رَضِيَ اللهُ عَنْهَا

Her name was Sahlah or Rumailah. Her title was Umm Sulaim, and her nicknames were Ghumaisa and Rumaissa. Her father's name was Milhan bin Khalid, and her mother's name was Malukah bint Malik.

Her first marriage was with Malik bin Nadr. Hazrat Umm Sulaim رَضِيَ اللهُ عَنْهَا accepted Islam in Madinah in the early days of Islam. Her husband was a non-Muslim and when she insisted he should accept Islam, he became angry and went to Syria and died there.

After some time, Hazrat Abu Talha رَضِيَ اللهُ عَنْهُ sent a proposal. She told him she would only marry him if he accepted Islam. Hazrat Abu Talha رَضِيَ اللهُ عَنْهُ accepted Islam and she said, "My dowry is your Islam." She presented her son Hazrat Anas رَضِيَ اللهُ عَنْهُ in the service of the Prophet ﷺ. She took part in battles. During battles, women used to give water and treat the wounded.

She participated in Battle of Uhud, Khaybar and Hunain. In Hunain, she was carrying a dagger. The Prophet ﷺ asked about it, she replied, "If any disbeliever comes near, I will open his stomach with it." The Prophet ﷺ smiled. She narrated some Ahadith. The companions used to ask her religious questions. She loved the Prophet ﷺ very much. Once the Prophet ﷺ drank water from a water bag at her home, she cut that part of the leather bag and kept it safe because his blessed lips had touched it. She was patient, strong-hearted and generous. Once the Prophet ﷺ said, "I heard a sound in Jannah and I asked, 'Who is it?' People said: the mother of Anas, Ghumaisa bint Milhan."

One time, the Prophet ﷺ came with many companions to her home where there was little food. Hazrat Abu Talha رَضِيَ اللهُ عَنْهُ became worried. Umm Sulaim said confidently, "Allah and His Messenger know best." When the Prophet ﷺ came inside, she placed the same little food. Allah blessed it so much that all companions ate fully. (Sahih Bukhari)

### Hazrat Umm Atiyyah رَضِيَ اللهُ عَنْهَا

Her name was Naseebah Harith. She belonged to the Ansar tribe Abi Malik bin Najjar. She accepted Islam before migration to Madinah.

Hazrat Umm Atiyyah رَضِيَ اللهُ عَنْهَا participated in seven battles. She prepared food, looked after belongings, treated the sick, and dressed the wounds of the injured. When the Prophet's daughter Hazrat Zainab رَضِيَ اللهُ عَنْهَا passed away in the 8th year of Hijrah, Umm Atiyyah and some other women washed her body.

She narrated some Ahadith. Companions and Followers used to learn the method of giving ghusl to a dead person from her. She strictly followed the teachings of the Prophet ﷺ. Whatever the Prophet ﷺ took promise from her at the time of Bay'ah, she fulfilled all of them.

From the lives of female Sahaba, Muslim women learn that they should live according to the commands of Allah Almighty and His Messenger ﷺ, play active roles in society, and make the country and nation proud.

#### MCQs

No	Question	A	B	C	D	Ans
1	What is the name of Hazrat Shifa's father?	Abdullah	Abdul-Rahman	Abd al-Shams	Abdul-Muttalib	C

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2	How many Ahadith were narrated by Hazrat Shifa?	Ten	Twelve	Fourteen	Sixteen	B
3	Who used to treat the wounded in battles?	Hazrat Umm Habibah	Hazrat Umm Atiyyah	Hazrat Zainab	Hazrat Sumayyah	B
4	What piece did Hazrat Umm Sulaim keep because the blessed lips of Prophet ﷺ touched it?	Piece of bread	Piece of water-bag? (typo "pani" – you meant "panī")	Piece of the water-skin (Mushk)	Piece of pumpkin	C
5	Who was the mother of Hazrat Anas?	Hazrat Umm Sulaim	Hazrat Shifa	Hazrat Umm Atiyyah	Hazrat Zainab	A
6	What was the name of Hazrat Shifa's mother?	Raytah bint Munabbah	Fatimah bint Wahb	Aminah bint Harith	Khadijah bint Abdullah	B
7	Hazrat Shifa was married to whom?	Hazrat Abu Hashmah bin Hudhaifah	Hazrat Zaid bin Harithah	Hazrat Abu Musa	Hazrat Amr	A
8	Who among these could read and write?	Hazrat Sumayyah	Hazrat Umm Sulaim	Hazrat Atiyyah	Hazrat Shifa	D
9	What was the real name of Hazrat Umm Sulaim?	Aminah	Rumailah	Fatimah	Tayyibah	B
10	What was the title of Hazrat Umm Sulaim?	Rumaissa	Umm Atiyyah	Shifa	Tayyibah	A
11	What was the name of Hazrat Umm Sulaim's father?	Abu Hashmah	Hazrat Milhan bin Khalid	Abu Musa	Hazrat Amr	B
12	What was the name of Hazrat Umm Sulaim's mother?	Rumaissa	Umm Atiyyah	Shifa	Malikah bint Malik	D
13	Which Sahabiyah said: "My dowry is Islam"?	Hazrat Shifa	Hazrat Umm Atiyyah	Hazrat Umm Sulaim	Malikah bint Malik	C
14	What was the real name of Hazrat Umm Atiyyah?	Naseebah bint Harith	Malikah bint Malik	Rumailah	Aminah	A
15	In which year did Hazrat Zainab pass away?	6 AH	7 AH	8 AH	9 AH	C
16	Who washed the body of Hazrat Zainab?	Hazrat Umm Sulaim	Umm Atiyyah	Shifa	Malikah bint Malik	B

### Short Questions

#### Q1. Introduce Hazrat Shifa رَضِيَ اللهُ عَنْهَا.

**Answer:** Her name was Shifa, and her father's name was Abdullah bin Abd Shams. Her mother's name was Fatimah bint Wahb. She was married to Hazrat Abu Hashmah bin Hudhaifah. She accepted Islam before migration.

#### Q2. Write the services of Hazrat Umm Sulaim رَضِيَ اللهُ عَنْهَا.

**Answer:** She took part in battles. She and other Ansari women used to give water and treat the wounded in the battles of Uhud, Khaybar and Hunain. In Hunain she was carrying a dagger. She also narrated some Ahadith, and Sahabah asked religious questions from her.

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**Q3. Write one incident showing the love of Hazrat Umm Sulaim for the Prophet ﷺ.**

**Answer:** Once the Prophet ﷺ drank water from a water-skin in her house. She cut that part and kept it safe because his blessed lips had touched it.

**Q4. Introduce Hazrat Umm Atiyyah رَضِيَ اللهُ عَنْهَا.**

**Answer:** Her name was Naseebah Harith. She was from the Ansar tribe of Abi Malik bin Najjar. She became Muslim before the Hijrah to Madinah.

**Q5. What services did Hazrat Umm Atiyyah perform in battles?**

**Answer:** She joined seven battles. She cooked food, protected the belongings, treated the sick, and dressed the wounds of injured persons.

**Q6. What lesson do Muslim women learn from the lives of the Sahabiyyāt?**

**Answer:** Muslim women should live according to the commands of Allah and His Messenger ﷺ, take active roles in different fields of life, and make the country and nation proud.

### **Hazrat Umm Ayman (RA)**

Her name was Barakah, and her title was Umm Ayman. She was from Habsha (Abyssinia/Ethiopia). Hazrat Umm Ayman (RA) was the servant of the Prophet Muhammad's (peace and blessings be upon him) father, Hazrat Abdullah. From childhood, she lived with Hazrat Abdullah. When he passed away, she started living with Hazrat Amina (RA), the mother of the Prophet (peace be upon him). Later, she accepted Islam and became a Muslim. In the childhood of the Prophet (peace be upon him), she looked after him and raised him. After her first husband passed away, she married Hazrat Zaid bin Harithah (RA).

Hazrat Umm Ayman (RA) accepted Islam early. When the people of Makkah increased their cruelty and torture on Muslims, she migrated to Habsha (Abyssinia) on the order of the Prophet (peace be upon him). After the migration to Habsha, she later came to Madinah Munawwarah and took part in the Battle of Uhud. There, she used to give water to people and look after the wounded. She also joined the Battle of Khaybar. In the year 11 Hijri, when the Prophet (peace be upon him) passed away, Hazrat Umm Ayman (RA) was very sad and was crying a lot. Hazrat Abu Bakr Siddiq (RA) and Hazrat Umar Farooq (RA) tried to comfort her and said that Allah has given something much better to the Prophet (peace be upon him) in the Hereafter. She

replied: "I know this very well, and this is not the reason I am crying. I am crying because now the revelation (Wahi) from Allah has stopped."

This answer affected Hazrat Abu Bakr (RA) and Hazrat Umar (RA) so much that they also started crying with her. She had two sons.

- Hazrat Ayman (RA) was from her first husband. He was a companion of the Prophet (peace be upon him) and was martyred in the Battle of Khaybar.
- The second son was Hazrat Usamah (RA). He was very beloved to the Prophet (peace be upon him) and was a great companion. The Prophet (peace be upon him) loved him very much.

Hazrat Umm Ayman (RA) narrated some Ahadith from the Prophet (peace be upon him). She had very good manners and character. The Prophet (peace be upon him) respected her a lot.

The Prophet (peace be upon him) used to say, "Umm Ayman is my mother after my real mother."

He would often visit her house himself.

### **Hazrat Umm Ammarah (RA)**

Her name was Nuseibah, and her title was Umm Ammarah. She belonged to the tribe of Banu Najjar.

She took part in Bay'at Aqabah (the pledge of Aqabah). In this pledge, there were 73 men and 2 women. Hazrat Umm Ammarah (RA) was one of those two women.

She joined the Battle of Uhud and fought very bravely. At first, she was carrying a water-skin, giving water to people. Then she came near the Prophet (peace be upon him) and stood in front of him like a shield. When the disbelievers attacked the Prophet (peace be upon him), she stopped them with her sword and arrows.

In the Battle of Uhud, she killed one disbeliever. The Prophet (peace be upon him) said: "I saw Umm Ammarah fighting on my right and on my left in the Battle of Uhud."

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Hazrat Umm Ammarah (RA) also took part in Bay‘at Ridwan, the Battle of Khaybar, and the Conquest of Makkah. During the rule of Hazrat Abu Bakr Siddiq (RA), the Battle of Yamamah took place. This battle was against Musailamah al-Kadhdhab, who falsely claimed to be a prophet.

Hazrat Umm Ammarah (RA) went with her son Habib along with Hazrat Khalid bin Walid (RA) to this battle. When Musailamah killed her son, she made a promise (vow) that either Musailamah would be killed, or she herself would die fighting. She then drew her sword and went into the battlefield. She fought so bravely that she received many wounds, and even one of her hands was cut off. In this battle, Musailamah the liar was killed. Some Ahadith are narrated from her. She passed away in 13 Hijri in Madinah Munawwarah, and she was buried in Jannat-ul-Baqi‘.

### **Hazrat Asma bint Abi Bakr (RA)**

Her name was Asma, and her title was Dhat an-Nitaqain (the one with two belts). She was the daughter of Hazrat Abu Bakr Siddiq (RA). She was born in Makkah 27 years before Hijrah.

Her marriage took place with Hazrat Zubair bin al-Awwam (RA). Like her husband, she accepted Islam very early. She was the 18th person to accept Islam.

When the Prophet (peace be upon him) migrated to Madinah, Hazrat Abu Bakr (RA) was his companion on this journey. The Prophet (peace be upon him) came to their house at midday and informed Abu Bakr (RA) about the plan to migrate.

Hazrat Asma (RA) prepared the travel provisions. She packed food for two or three days. She tore her waist-band (belt) into two pieces: with one piece she tied the food bag, and with the other she tied the water-skin. Because of this, she is called Dhat an-Nitaqain – the woman with two belts.

After reaching Madinah, she went to the Prophet (peace be upon him) and stayed in Quba. There, her son Hazrat Abdullah bin Zubair (RA) was born. She took him to the Prophet (peace be upon him). The Prophet (peace be upon him) took Abdullah in his lap, put chewed dates in his mouth (tahneek) and made dua for him.

Hazrat Abdullah bin Zubair (RA) later became a very great and respected person. After the period of the Rightly Guided Caliphs, he ruled over a large part of Hijaz, and many Muslims followed him.

In the time of Banu Umayyah, Hazrat Abdullah bin Zubair (RA) was martyred. Hajjaj bin Yusuf had his body hung on a cross. After three days, Hazrat Asma (RA) came with her maid to see her son’s body. The body was hanging upside down. She held her heart firm and said with great courage: “Has the time not yet come for this rider to get down from his horse?”

Hazrat Asma (RA) was a very pious woman. She was known for speaking the truth. She was very patient, honorable, brave, and very humble. She narrated 56 Ahadith from the Prophet (peace be upon him). She passed away in the year 73 Hijri, at the age of about 100 years.

#### **MCQs**

No	Question	A	B	C	D	J
1	The home country of Hazrat Umm Ayman (RA) was:	Shaam (Syria)	Egypt	Habsha (Abyssinia/Ethiopia)	Iran	C
2	In the battles, Hazrat Umm Ayman (RA) served by:	Giving water to the wounded	Fighting the enemy	Making armour	Shooting arrows	A
3	In the Battle of Yamamah, Hazrat Umm Ammarah’s (RA) ... was martyred:	Son	Brother	Husband	Slave	A
4	The daughter of Hazrat Abu Bakr Siddiq (RA) is:	Hazrat Umm Ammarah (RA)	Hazrat Umm Atiyah (RA)	Hazrat Safiyyah (RA)	Hazrat Asma (RA)	D

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5	The name of Hazrat Asma's (RA) son was:	Hazrat Abdullah bin Zubair (RA)	Hazrat Abdullah bin Mas'ud (RA)	Hazrat Abdullah bin Umar (RA)	Hazrat Abdullah bin Amr (RA)	A
6	The name of Hazrat Umm Ayman (RA) is:	Barakah	Nuseibah	Safiyah	Atiyyah	A
7	Hazrat Umm Ayman (RA) was the servant of:	Hazrat Abu Bakr (RA)	The Prophet's (ﷺ) father	Hazrat Umar (RA)	Hazrat Uthman (RA)	B
8	Hazrat Umm Ayman (RA) married:	Hazrat Bilal (RA)	Hazrat Zaid bin Harithah (RA)	Hazrat Anas (RA)	Hazrat Jabir (RA)	B
9	The name of Hazrat Umm Ayman's (RA) son is:	Hazrat Bilal (RA)	Hazrat Usamah (RA)	Hazrat Anas (RA)	Hazrat Jabir (RA)	B
10	The Prophet (ﷺ) used to say: Umm Ayman is my:	Sister	Daughter	Mother	Aunt	C
11	The name of Hazrat Umm Ammarah (RA) is:	Barakah	Atiyyah	Safiyah	Nuseibah	D
12	The tribe of Hazrat Umm Ammarah (RA) was:	Quraysh	Aws	Khazraj	Banu Najjar	D
13	The name of Hazrat Umm Ammarah's (RA) son is:	Hazrat Habib (RA)	Hazrat Usamah (RA)	Hazrat Anas (RA)	Hazrat Jabir (RA)	A
14	The commander in the Battle of Yamamah was:	Hazrat Zaid (RA)	Hazrat Usamah (RA)	Hazrat Khalid bin Walid (RA)	Hazrat Jabir (RA)	C
15	In which battle was Musailamah the Liar killed?	Battle of Mu'tah	Battle of Yamamah	Battle of Siffin	Battle of Jamal	B
16	Hazrat Umm Ammarah (RA) passed away in:	10 Hijri	11 Hijri	12 Hijri	13 Hijri	D
17	Hazrat Umm Ammarah (RA) passed away in:	Makkah	Madinah	Shaam (Syria)	Egypt	B
18	The title of Hazrat Asma (RA) is:	Dhat an-Nitaqain	Servant of the Prophet (ﷺ)	Umm Ammarah (RA)	Umm Hani (RA)	A
19	The father of Hazrat Asma (RA) was:	Hazrat Abdur Rahman (RA)	Hazrat Abu Bakr (RA)	Hazrat Khalid (RA)	Hazrat Jabir (RA)	B
20	Hazrat Asma (RA) was born in:	Makkah	Madinah	Taif	Iraq	A
21	How many years before Hijrah was	25 years	27 years	29 years	30 years	B

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	Hazrat Asma (RA) born?					
22	The name of Hazrat Asma's (RA) husband is:	Hazrat Zubair (RA)	Hazrat Abu Bakr (RA)	Hazrat Khalid (RA)	Hazrat Jabir (RA)	A
23	Hazrat Asma (RA) was the number ... person to accept Islam:	Tenth	Fifteenth	Eighteenth	Twentieth	C
24	After the Hijrah to Madinah, Hazrat Asma (RA) stayed in:	Tabuk	Taif	Hunayn	Quba	D
25	Hazrat Abdullah bin Zubair (RA) was martyred by:	Yazid	Hajjaj	Mu'awiyah	Umar bin Sa'd	B
26	The number of Ahadith narrated by Hazrat Asma (RA) is:	56	65	75	85	A
27	Hazrat Asma (RA) passed away in:	70 Hijri	73 Hijri	75 Hijri	77 Hijri	B
28	At the time of her death, the age of Hazrat Asma (RA) was:	80 years	100 years	120 years	125 years	B

### Short Questions

**Question 1: Why was Hazrat Umm Ayman (RA) crying when the Prophet (ﷺ) passed away?**

**Answer:** In 11 Hijri, when the Prophet Muhammad (peace be upon him) passed away, Hazrat Umm Ayman (RA) was very sad and kept crying. Hazrat Abu Bakr (RA) and Hazrat Umar (RA) told her that Allah has given the Prophet (ﷺ) something much better in the Hereafter.

She said: "I know this very well, and this is not why I am crying. I am crying because now the revelation (Wahi) from Allah has stopped."

Her words affected Hazrat Abu Bakr (RA) and Hazrat Umar (RA) so much that they also started crying with her.

**Question 2: Write two services of Hazrat Umm Ayman (RA) for Islam.**

**Answer:** The services of Hazrat Umm Ayman (RA) for Islam are:

- She looked after and raised the Prophet Muhammad (ﷺ) in his childhood.
- She joined the battles, gave water to the wounded, and took care of them.

**Question 3: What was the name of Hazrat Umm Ammarah (RA), and to which tribe did she belong?**

**Answer:** Her name was Nuseibah, and her title was Umm Ammarah. She belonged to the tribe of Banu Najjar.

**Question 4: What role did Hazrat Asma bint Abi Bakr (RA) play in the Hijrah (migration) to Madinah?**

**Answer:** When the Prophet (ﷺ) planned to migrate to Madinah, Hazrat Abu Bakr (RA) was his companion. The Prophet (ﷺ) came to their house at midday and mentioned the plan to migrate.

Hazrat Asma (RA):

- Prepared the travel provisions.
- Packed food for two or three days.
- Tore her waist-belt (nitaq) into two pieces and used them to tie the food bag and water-skin.

Because of this, she is known as Dhat an-Nitaqain (the woman with two belts).

**Question 5: Write the main qualities of Hazrat Asma (RA).**

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**Answer:** The qualities of Hazrat Asma (RA) are:

- A very pious woman
- Known for speaking the truth
- Very self-respecting
- Brave and strong-hearted
- A model of humility and modesty

**Question 6: Describe the virtue (status) of Hazrat Umm Ayman (RA).**

**Answer:** The Prophet Muhammad (ﷺ) said that Umm Ayman is like my mother after my real mother. The Prophet (ﷺ) used to visit her house often, which shows her high status and his great love and respect for her.

**Question 7: What were the name and title of Hazrat Umm Ayman (RA)?**

**Answer:** Her name was Barakah, and her title was Umm Ayman. She was originally from Habsha (Abyssinia/Ethiopia).

**Question 8: What do you know about the children of Hazrat Umm Ayman (RA)?**

**Answer:**

- She had two sons.
- Hazrat Ayman (RA) was from her first husband. He was a companion of the Prophet (ﷺ) and was martyred in the Battle of Khaybar.
- Her second son was Hazrat Usamah (RA). He was very beloved to the Prophet (ﷺ) and a great companion. The Prophet (ﷺ) loved him very much.

**Question 9: When did Hazrat Umm Ammarah (RA) accept Islam?**

**Answer:** She took part in Bay‘at Aqabah. In this pledge, there were 73 men and 2 women, and Hazrat Umm Ammarah (RA) was one of those two women. From this, we know that she accepted Islam very early.

**Question 10: What was the role of Hazrat Umm Ammarah (RA) in the Battle of Uhud?**

**Answer:** She joined the Battle of Uhud and fought very bravely.

- First, she carried a water-skin and gave water to people.
- Then she came near the Prophet (ﷺ) and stood like a shield in front of him.
- Whenever the disbelievers attacked the Prophet (ﷺ), she stopped them with her sword and arrows.
- In this battle, she killed one disbeliever.

The Prophet (ﷺ) said: “I saw Umm Ammarah fighting on my right and left in the Battle of Uhud.”

**Question 11: What did Hazrat Umm Ammarah (RA) do in the Battle of Yamamah?**

**Answer:** In the time of Hazrat Abu Bakr (RA), the **Battle of Yamamah** took place against **Musailamah the Liar**, who falsely claimed to be a prophet.

- Hazrat Umm Ammarah (RA) went to the battle with her son **Habib (RA)** and **Hazrat Khalid bin Walid (RA)**.
- Musailamah had her son **Habib (RA)** killed.
- She made a vow that **either Musailamah would be killed, or she would die fighting**.
- She took out her sword, went to the battlefield, and **fought very bravely**.
- She received **many wounds**, and **one of her hands was cut off**.
- In this same battle, **Musailamah the Liar was killed**.

**Question 12: When did Hazrat Umm Ammarah (RA) pass away?**

**Answer:** Some Ahadith are narrated from her. She passed away in **13 Hijri** in **Madinah Munawwarah**, and she was buried in **Jannat-ul-Baqi‘**.

**Question 13 :When was Hazrat Asma bint Abi Bakr (RA) born?**

**Answer:** She was the daughter of Hazrat Abu Bakr Siddiq (RA). She was born in Makkah 27 years before the Hijrah (migration to Madinah).

**Question 14 :When did Hazrat Asma bint Abi Bakr (RA) accept Islam?**

**Answer:** She married Hazrat Zubair bin al-Awwam (RA). Like her husband, she accepted Islam very early. She was the 18th person to accept Islam.

**Question 15: What did Hazrat Asma (RA) say when her son Abdullah bin Zubair (RA) was martyred?**

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**Answer:** In the time of Banu Umayyah, Hazrat Abdullah bin Zubair (RA) was martyred. Hajjaj bin Yusuf had his body hung on a cross. After three days, Hazrat Asma (RA) came with her maid and looked at her son's body, which was hanging upside down. She held her heart firm and said with great courage: "Has the time not yet come for this rider to get down from his horse?"

This shows her great patience, courage, and strong faith.

## Lesson 37: The Sufi Saints

### Hazrat Abu al-Qasim Qushayri (رحمه الله)

His real name was Abdul Kareem. In his family there was a pious elder named Qushair, therefore he became famous as Qushayri. His title was Abu al-Qasim. He was born in 986 AD, near Nishapur (Iran) in a village named Ustawa. His father passed away when he was still a child. He received the basic knowledge of religion and Sufism from his spiritual guide Shaykh Abu Ali Daqaq (رحمه الله). Shaykh Daqaq was a great example of sincerity. This sincerity attracted Imam Qushayri towards him. His famous books in Quranic commentary (Tafseer) are:

- Al-Tayseer fi Ilm al-Tafseer
- Lataif al-Quran fi Tafseer al-Quran

His famous book on the Names of Allah is Al-Takhbeer fi Ma'ani Asma' Allah, which proves that the early Sufis were full of knowledge and the fear of Allah. He collected 40 Hadith on different social matters which are still very valuable. Hazrat Ali Hujwari (رحمه الله) wrote in Kashf-ul-Mahjoob that Imam Qushayri was the leader of the later Sufis and that he was unique and highly respected in his time.

Imam Qushayri also learned from Imam Bayhaqi and Imam al-Haramayn Juwaini.

He explained that Sufism is not just reciting Zikr, but a complete change in human thinking and character, so that a person becomes a perfect example of good manners and purity inside and outside.

A Sufi should be full of the fear of Allah so that he avoids sins, and remove bad feelings such as anger, revenge, greed, and selfishness.

His most famous book in Sufism is "Risala Qushayriyya".

This short book discusses every topic of Sufism. It begins with beliefs and then mentions the lives of 83 Sufi saints. He passed away in 1072 AD in Nishapur and was buried near his Shaykh Abu Ali Daqaq.

### Hazrat Shaykh Fariduddin Attar (رحمه الله)

He was born in 1145 AD in the city of Nishapur (Iran). His name was Abu Hamid, but his pen-name became Fariduddin. The title Attar was because he used to prepare medicines and perfumes. Many people came daily to his clinic to buy medicines. His teacher (Shaykh) was Mujaddiduddin Baghdadi (رحمه الله). He mastered many subjects such as logic, philosophy, Quran, Hadith, Fiqh, medicine and especially literature. He was a great Persian poet. His poetry shows that he travelled to many places such as Egypt, Damascus, Makkah, Turkistan and India. His famous books:

- Tazkirat-ul-Awliya
- Pand Nama
- Mantiq-ut-Tair

These books are about Sufism, good advice and lives of saints.

Maulana Jalaluddin Rumi (رحمه الله) also benefited from Shaykh Attar and considered him a great source of spiritual knowledge. In Tazkirat-ul-Awliya, he mentioned the lives of about 96 Sufi saints.

His book Pand Nama discusses:

- Praise of Allah and the Prophet ﷺ
- Respect of scholars
- Controlling desires
- Benefits of silence
- Avoiding showing off
- Good manners
- Humility
- Controlling anger

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- Remembering Allah
- etc.

During the attack of the Tartars in 816 Hijri, corresponding to 1221 AD, he was martyred at the age of 70. His shrine is in Nishapur.

### **Hazrat Khwaja Nizamuddin Auliya (رحمه الله)**

He is a famous Chishti Sufi saint of the Indian subcontinent. He belonged to the family of Ahl-e-Bait. His name was Muhammad Nizamuddin, his father was Ahmad Bukhari. His titles were Sultan-ul-Awliya and Mahboob-e-Ilahi.

His family migrated from Bukhara and settled in Badayun. He was born there in 1238 AD. His father passed away when he was five.

At the age of 15, he came to Delhi. His teachers were well-known scholars.

At the age of 20, he went to Ajodhan (Pakpattan) and took Bai'at at the hands of Baba Fariduddin Ganj Shakar (رحمه الله).

His Shaykh gave him the four-cornered Chishti cap which meant promise of avoiding:

1. Too much love of the world
2. Fear of other things more than fear of Allah
3. Too much eating and sleeping
4. Obeying the desires of the nafs

He then went to Delhi on the order of his Shaykh and spent his life serving people. His shrine is in Delhi. He advised his followers to recite the Quran a lot. He spent his whole life in learning, worship and teaching people.

He was very kind and forgiving. Once a person used to hate him and speak badly about him, but when that person died, Hazrat Nizamuddin attended his funeral and prayed for him.

He said:

- If something comes to you, don't collect it
- If something doesn't come, don't worry
- Expect Allah's help
- Don't talk bad about others
- Don't take loan without need
- Return good even for evil
- Poverty is a blessing

Thousands of poor people used to eat in his kitchen. He trained many great Sufis including:

- Shaykh Naseeruddin Chiragh Dehlavi
- Amir Khusro
- Amir Hasan Sijzi

Once a student came and told him his need. Hazrat Nizamuddin had only one bull, he gave that bull to the student and said, "Fulfil your religious needs."

He also tried to guide the kings of his time, including rulers of the Khilji and Tughlaq dynasties. He passed away in 1325 AD. His writings include:

- Rahat-ul-Quloob
- Afzal-ul-Fawaid
- Fawaid-ul-Fuwad

#### MCQs

No	Question	A	B	C	D	Ans
1	The title of Hazrat Khwaja Nizamuddin Auliya (RA) is:	Ganj Shakar	Fariduddin	Ganj Bakhsh	Sultan-ul-Auliya	D
2	The birthplace of Hazrat Khwaja	Badaun	Delhi	Bukhara	Samarkand	A

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	Nizamuddin Auliya (RA) is:					
3	Hazrat Khwaja Nizamuddin Auliya (RA) had special expertise in:	Quranic sciences	Genealogy	Astrology	Science of sounds	A
4	The famous book of Hazrat Abu-l-Qasim Qushairi (RA) is:	Risala-e-Qushairiya	Kashf-ul-Mahjoob	Pand Nama	Rahat-ul-Quloob	A
5	The famous book of Hazrat Sheikh Fariduddin Attar (RA) is:	Tazkirat-ul-Auliya	Ihya-ul-Uloom	Kashf-ul-Mahjoob	Masnavi-e-Ma'navi	A
6	The real name of Hazrat Abu-l-Qasim Qushairi (RA) is:	Abdul Kareem	Abu Hameed	Muhammad Nizamuddin	Abdullah	A
7	The <b>Kuniyyat</b> (title) of Hazrat Abu-l-Qasim Qushairi (RA) is:	Abu-ul-Hasan	Abu-l-Qasim	Abu-l-Hamza	Abu-Dawood	B
8	The birthplace of Hazrat Abu-l-Qasim Qushairi (RA) is:	Nishapur	Delhi	Basra	Madina	A
9	Hazrat Abu-l-Qasim Qushairi (RA) got basic education from:	Ali Hajveri (RA)	Imam Shafii (RA)	Abu Ali Daqaq (RA)	Shahiduddin Attar (RA)	C
10	In how many subjects did he collect Ahadith?	20	30	40	50	C
11	Which saint said that you are the leader of later Sufis?	Ali Hajveri (RA)	Imam Shafii (RA)	Abu Ali Daqaq (RA)	Fariduddin Attar (RA)	A
12	Death year of Hazrat Abu-l-Qasim Qushairi (RA):	1070	1072	1074	1076	B
13	Real name of Sheikh Fariduddin Attar (RA):	Abdul Kareem	Abu Hameed	Muhammad Nizamuddin	Abdullah	B
14	Number of saints mentioned in Tazkirat-ul-Auliya:	90	92	94	96	D
15	Age of Attar (RA) at the time of his death:	110 yrs	70 yrs	114 yrs	116 yrs	B
16	Sheikh Fariduddin Attar (RA) passed away in:	1220	1221	1222	1223	B
17	The shrine of Sheikh Fariduddin Attar (RA) is in:	Delhi	Madina	Nishapur	Basra	C

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18	The name of the father of Khwaja Nizamuddin Auliya (RA):	Abdul Kareem	Abu Hameed	Ahmad Bukhari	Abdullah	C
19	The Miraj of a faqeer is:	sleeping hungry	sleeping after eating	sleeping after worship	sleeping after forgiveness	A
20	The spiritual guide of Khwaja Nizamuddin Auliya (RA):	Fariduddin Ganj Shakar	Abu Hameed	Ahmad Bukhari	Abdullah	A
21	A famous writing of Khwaja Nizamuddin Auliya (RA):	Kashf-ul-Mahjoob	Tazkirat-ul-Auliya	Afzal-ul-Fawaid	Muqaddimah Ibn Khaldun	C
22	Khwaja Nizamuddin Auliya (RA) passed away in:	1221	1324	1370	1420	B
23	Khwaja Nizamuddin Auliya (RA) was born in:	1200	1220	1230	1237	D
24	At what age did he come to Delhi?	10 years	15 years	20 years	25 years	B

### Short Questions

#### Q1: When and where was Hazrat Abu-l-Qasim Qushairi (RA) born?

His real name was Abdul Kareem. He became famous due to a pious ancestor named Qushair. His title was Abu-l-Qasim. He was born in 986 AD near Nishapur in Iran, in a village called Isto. His father passed away in his childhood.

#### Q2: Give a short introduction of “Risala Qushairiyah”.

“Risala Qushairiyah” is a short and complete book written on Sufism. It explains beliefs of Sufism and then mentions the lives of 83 Sufi saints.

#### Q3: When did Imam Qushairi (RA) pass away?

He passed away in 1072 AD in Nishapur and was buried next to his spiritual teacher Abu Ali Daqaq (RA).

#### Q4: What did Hazrat Ali Hajveri (RA) say about Imam Qushairi (RA)?

Hazrat Ali Hajveri (RA) wrote in “Kashf-ul-Mahjoob” that Imam Qushairi (RA) was the leader of later Sufis. He was unique and respected in his time. He had great knowledge and wrote many research-based books.

#### Q5: Write the topics of “Pand Nama”.

“Pand Nama” includes these subjects: Praise of Allah and the Prophet, excellence of scholars and Imams, obedience to Allah, benefits of silence, avoiding showing-off, good manners, company of righteous people, peace of heart, humility, benefits of Zikr, harms of anger, and understanding life as a great blessing of Allah.

#### Q6: Short introduction of Sheikh Fariduddin Attar (RA).

He was born in Nishapur (Iran). His name was Abu Hameed, pen-name was Fariduddin, and “Attar” became famous due to his profession of medicine and perfumes. Hundreds of people came daily to his clinic for medicine.

#### Q7: Write names of books of Sheikh Fariduddin Attar (RA).

- Tazkirat-ul-Auliya
- Pand Nama
- Mantiq-ut-Tair

#### Q8: Introduce Khwaja Nizamuddin Dehlvi (RA).

He is a famous saint of the Chishti order in the subcontinent. He belongs to the noble family of Ahl-e-Bayt. His name was Muhammad Nizamuddin, his father was Ahmad Bukhari. His titles are Sultan-ul-Auliya and

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Mahboob-e-Ilahi. He was born in 1237 in Badaun. His father died when he was five. His father was a judge in Badaun.

**Q9: Write any three sayings of Khwaja Nizamuddin Dehlvi (RA).**

- If you get something, do not hoard it.
- If you don't get something, do not worry.
- For oppression, give kindness in return.

**Q10: Write about social and spiritual services of Khwaja Nizamuddin Dehlvi (RA).**

He spent his life in learning, worship, struggle and training of people. He was pious, generous, forgiving, kind and patient. Even a person who used to insult him—when he died, Khwaja Nizamuddin (RA) joined his funeral and forgave him. Thousands of poor people ate daily at his kitchen. He trained sincere disciples like Sheikh Nasiruddin Chiragh Dehlvi, Amir Khusro and Amir Hasan Sajzi.

### **Syed Abdul Latif Kazmi (Imam Bari) RA**

Syed Abdul Latif Imam Bari Kazmi was born in 1617 CE (1026 AH) in the village Choli Karsal, District Chakwal. His father's name was Syed Sakhi Mahmood Badshah Kazmi and his mother's name was Syeda Ghulam Fatima Kazmi (may Allah have mercy on her). His father was also a pious friend (wali) of Allah. Imam Bari received his early education from his father. His father had studied Fiqh (Islamic law), Hadith and other Islamic sciences in Najaf Ashraf (Iraq). Since Syed Mahmood Badshah was a graduate of Najaf, he paid full attention to the education and training of his son and did not show any negligence in it. Syed Abdul Latif Kazmi is more famous by the title "Bari Imam" (Imam of the land / leader on land).

Syed Abdul Latif Kazmi Qadri travelled to many areas for preaching Islam. These areas included Kashmir, Badakhshan, Bukhara, Mashhad, Baghdad and Damascus. He also went for Hajj to Makkah and Madinah and returned when he was about 25 years old. During his stay in Noor Pur Shahan, Syed Abdul Latif Kazmi Qadri spread the message of Islam. Through his teachings, he lit the light of Islam in the hearts of countless Hindus. He passed away in 1117 AH (1706 CE) in Noor Pur Shahan, Islamabad.

### **Maulana Abdul Rahman Jami RA**

His name was Abdul Rahman, and his title was Jami. His father's name was Maulana Nizamuddin. Maulana Jami was born on 23 Sha'ban 817 AH (1414 CE) in Herat (Afghanistan).

He took the oath of allegiance (bay'ah) at the blessed hand of Khwaja Ubaydullah Ahrar. Maulana Jami had a very fine and sensitive taste. His heart was full of true love for Allah. He had deep love and respect for the Holy Prophet Muhammad (peace and blessings be upon him). He also wrote na'at poetry (poems in praise of the Prophet, peace be upon him) out of this love. One famous couplet in Persian is:

*Nasima! Janib-e-Batha guzari kun  
Za ahwal-e Muhammad ra khabar kun*

**Translation:** "O breeze! When you pass by the land of Batha (Makkah), please inform my beloved Prophet Muhammad (peace be upon him) about my condition."

Maulana Jami was a true example of humility and modesty. His words and actions showed sincerity, avoidance of showing-off, control of the ego, and purity of intention.

He strictly followed the commands of Shari'ah and advised his followers to do the same. He helped oppressed people. If he found someone in need, he would secretly help them. To understand the Holy Qur'an, some sciences are necessary. Among them, Arabic Grammar (Ilm al-Nahw) is most important. Maulana Jami is considered an Imam (great authority) in Ilm al-Nahw. His famous book in this field is "Sharh Mulla Jami".

He also built mosques, madrasahs (Islamic schools) and khanqahs (spiritual centres) in different cities and donated many properties for their running. He disliked flattering rich people and especially kings. Instead, he would write letters advising them to do good. In one letter to the king, he wrote: "O king! The crown and throne that you love so much are not permanent. This life will end. Neither will this time remain nor this earth. So do as many good deeds as you can in this world, because only these will benefit you."

Maulana Jami lived 81 years in this temporary world. He passed away on 18 Muharram 898 AH, which was Friday, 14 November 1492 CE. His blessed shrine is in Herat, Afghanistan.

### **Hazrat Lal Shahbaz Qalandar**

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Hazrat Lal Shahbaz Qalandar, whose real name was Syed Usman Marwandi, is a famous Sufi saint buried in Sindh. His shrine is in Sehwan Sharif, Sindh.

He was born in 538 AH (1143 CE) in Marwand or Maiwand (in present-day Azerbaijan or Afghanistan). His family tree (genealogy) reaches Imam Ja'far al-Sadiq in thirteen generations. His father's name was Ibrahim Kabiruddin and his mother's name was Majida Kabiruddin. His parents were known for piety and fear of Allah, and they engaged in teaching and learning.

His forefathers migrated from Iraq, passed through Iran, and finally settled in Afghanistan. Hazrat Lal Shahbaz Qalandar also travelled across the Muslim world. He chose Sehwan Sharif (Sindh) as his place of stay and was buried there. Shaykh Marwandi belonged to a noble and honourable family. Many good qualities like righteousness and generosity were found in his family. It is famous about his mother that she used to sit and cry during the darkness of the night. She used to say: "Whoever cries out of the fear of Allah will not go to Hell."

She was a person filled with fear of Allah (khushiyat-e-Ilahi) and spent most of the night in worship.

Hazrat Usman bin Kabir, known as Lal Shahbaz Qalandar, memorised the Holy Qur'an at the age of seven. After memorising the Qur'an, he soon completed the commonly taught Arabic and Persian sciences. In childhood, he completed his initial stages under the care of his respected father. His father had a high rank among the Mashayikh of Tabriz, and under his supervision Usman Marwandi's upbringing and education took place. Because of his learned father, Syed Usman Marwandi had the company of pious people from his early years. During his travels, he met Hazrat Wali Qand. On his advice, he decided to stay in Sindh.

Hazrat Lal Shahbaz Qalandar guided the servants of Allah to the straight path. He reformed their character, created a desire for goodness and truth in their hearts, and taught people to live with love and kindness with each other. Thousands of people received guidance through him, and many misguided people reconnected their relationship with Allah Almighty through him. He preached Islam in Sindh for a long time. He passed away on 21 Sha'ban 673 AH. His shrine is in Sehwan (Sindh).

#### MCQs

No	Question	A	B	C	D	Ans
1	Through the preaching of Hazrat Syed Abdul Latif, who accepted Islam?	Hindus	Christians	Zoroastrians	Sikhs	A
2	Maulana Jami is accepted as an Imam of which science?	Arabic Grammar (Nahw)	Morphology (Sarf)	Theology (Kalam)	Astrology	A
3	Who was the spiritual guide (Murshid) of Maulana Abdul Rahman Jami?	Khwaja Ubaydullah Ahrar	Khwaja Moinuddin Chishti	Bu Ali Qalandar	Khwaja Bahauddin Zakariya	A
4	According to the saying of the mother of Hazrat Lal Shahbaz Qalandar the one who cries out of fear of Allah will:	Not go to Hell	Get increase in sustenance	Get respect in this world	Be safe from troubles	A
5	What was the real name of Hazrat Lal Shahbaz Qalandar?	Usman Marwandi	Bu Ali Qalandar	Zaid Marwandi	Abdul Rahman	A
6	When was Hazrat Syed Abdul Latif Imam Bari Kazmi born?	1617 CE	1620 CE	1625 CE	1663 CE	A

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7	Where was Hazrat Syed Abdul Latif Imam Bari Kazmi born?	Afghanistan	Chakwal	Sindh	Lahore	B
8	What was the name of the father of Hazrat Syed Abdul Latif Imam Bari Kazmi ?	Syed Ahmad Badshah Kazmi	Syed Abdul Rahman Badshah	Syed Sakhi Mahmood Badshah	Syed Noor Badshah	C
9	What was the name of the mother of Hazrat Syed Abdul Latif Imam Bari Kazmi?	Syeda Kaneez Fatima	Syeda Kaneez Zainab	Syeda Ghulam Zainab	Syeda Ghulam Fatima	D
10	From whom did Hazrat Syed Abdul Latif Imam Bari Kazmi get his early education?	From his father	From Syed Usman Ali Hujwari	From Maulana Jami	From Khwaja Ubaydullah	A
11	From which place was Syed Mahmood Badshah Kazmi a graduate?	Najaf Ashraf	Madinah University	Al-Azhar University	Oxford	A
12	What is the title (laqab) of Hazrat Syed Abdul Latif Kazmi	Ganj Shakar	Data Sahib	Imam Bari	Zinda Pir	C
13	When did Hazrat Syed Abdul Latif Kazmi pass away (CE)?	1706 CE	1710 CE	1712 CE	1715 CE	A
14	In which Hijri year did Hazrat Syed Abdul Latif Kazmi pass away?	1115 AH	1117 AH	1120 AH	1122 AH	B
15	Where did Hazrat Syed Abdul Latif Kazmi pass away?	Herat	Noor Pur Shahan	Afghanistan	Madinah	B
16	What was the name of the father of Maulana Abdul Rahman Jami	Mahmood Kazmi	Nizamuddin	Kabiruddin	Usman Nadwi	B
17	Where was Maulana Abdul Rahman Jami born?	Herat	Islamabad	Sindh	Madinah	A
18	When was Maulana Abdul Rahman Jami born?	1410 CE	1412 CE	1414 CE	1416 CE	C
19	“Sharh Mulla Jami” is a famous work of:	Hazrat Abdul Latif	Maulana Jami	Lal Shahbaz	Ibn Arabi	B
20	At what age did Maulana Abdul Rahman Jami pass away?	70 years	75 years	81 years	90 years	C
21	When did Maulana Abdul Rahman Jami pass away (CE)?	1480	1485	1490	1492	D

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22	Where is the shrine of Maulana Abdul Rahman Jami?	Herat	Islamabad	Turkey	Iraq	A
23	Where is the shrine of Hazrat Lal Shahbaz Qalandar?	Herat	Sehwan Sharif	Turkey	Iraq	B
24	Where was Hazrat Lal Shahbaz Qalandar born?	Marwand	Sehwan Sharif	Turkey	Iraq	A
25	When was Hazrat Lal Shahbaz Qalandar born (CE)?	1135	1140	1143	1145	C
26	What was the name of the father of Hazrat Lal Shahbaz Qalandar?	Mahmood Badshah	Nizamuddin	Kabiruddin	Ibn Arabi	C
27	From where did the forefathers of Hazrat Lal Shahbaz Qalandar come?	Makkah	Madinah	Iraq	Turkey	C
28	At what age did Hazrat Lal Shahbaz Qalandar memorise the Holy Qur'an?	At 5 years	At 7 years	At 9 years	At 11 years	B
29	On whose advice did Hazrat Lal Shahbaz Qalandar stay in Sindh?	Kabiruddin	Bu Ali Qalandar	Ibn Arabi	Ibn Rushd	B
30	When did Hazrat Lal Shahbaz Qalandar pass away (Hijri)?	670 AH	671 AH	672 AH	673 AH	D

### Short Questions

**Q1.** Describe the love and devotion of Maulana Abdul Rahman Jami for the Holy Prophet Muhammad (peace and blessings be upon him).

**Answer:** Maulana Jami had very deep love and respect for the Holy Prophet Muhammad (peace and blessings be upon him). Because of this love, he wrote many poems in praise of the Prophet (na'at). In one famous Persian verse he says: "O breeze! When you pass by the land of Batha (Makkah), tell the Prophet Muhammad (peace be upon him) about my condition."

**Q2.** Write the name of the famous book of Maulana Abdul Rahman Jami .

**Answer:** In the science of Arabic Grammar (Ilm al-Nahw), his famous book is "**Sharh Mulla Jami**".

**Q3.** Briefly describe the educational life of Hazrat Lal Shahbaz Qalandar.

**Answer:** Hazrat Usman bin Kabir, known as Lal Shahbaz Qalandar , memorised the Holy Qur'an at the age of seven. After that, he very quickly mastered the commonly taught Arabic and Persian sciences. In childhood he stayed under the care and supervision of his pious father, who was a great scholar among the Mashayikh of Tabriz. Under his father's guidance, his training and education were completed.

**Q4.** Which areas did Hazrat Shah Abdul Latif Kazmi visit for preaching?

**Answer:** Hazrat Syed Abdul Latif Kazmi Qadri travelled to many areas for preaching Islam, including Kashmir, Badakhshan, Bukhara, Mashhad, Baghdad and Damascus.

**Q5.** Mention the prominent qualities of Maulana Abdul Rahman Jami.

**Answer:** He was truly a person of humility and modesty. His words and actions clearly showed sincerity, lack of show-off, control of the ego and purity of intention. He strictly followed the Shari'ah and called his

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followers to do the same. He helped the oppressed, and if he found someone in need, he would help them secretly.

**Q6.** What did Maulana Abdul Rahman Jami write in his letter to the king of his time?

**Answer:** He disliked praising and flattering kings and rich people. Instead, he wrote letters to them, advising them to do good deeds. In one letter, he wrote to the king:

“O king! The crown and throne that you love so much are not permanent. This life will end. Neither this time will remain nor this earth. Do as many good deeds as you can in this world, because only good deeds will benefit you in the end.”

**Q7.** In which field is Maulana Abdul Rahman Jami accepted as an Imam ?

**Answer:** To understand the Holy Qur’an, some sciences are necessary. The most important among them is Arabic Grammar (Ilm al-Nahw). Maulana Jami is accepted as an Imam of Ilm al-Nahw.

**Q8.** Give a brief introduction of Hazrat Lal Shahbaz Qalandar.

**Answer:** Hazrat Lal Shahbaz Qalandar , whose real name was Syed Usman Marwandi, is a famous Sufi saint buried in Sindh. His shrine is in Sehwan Sharif. He was born in 538 AH / 1143 CE in Marwand or Maiwand (present-day Azerbaijan or Afghanistan). His family tree reaches Imam Ja’far al-Sadiq in thirteen generations.

**Q9.** What do you know about the ancestors of Hazrat Lal Shahbaz Qalandar?

**Answer:** His father’s name was Ibrahim Kabiruddin and his mother’s name was Majida Kabiruddin. His parents were known for their piety and fear of Allah and were involved in teaching and learning. His forefathers migrated from Iraq, passed through Iran, and then settled in Afghanistan. Later, Lal Shahbaz Qalandar travelled in the Muslim world, chose Sehwan Sharif (Sindh) as his home and was buried there. Shaykh Marwandi belonged to a very noble family. Many good qualities such as righteousness and generosity were present in his family. It is famous about his mother that she used to sit and cry in the darkness of the night and used to say:

“The one who cries out of the fear of Allah will not go to Hell.”

She was full of fear of Allah and spent most of the night in worship.

**Q10.** What role did Hazrat Lal Shahbaz Qalandar play in the preaching of Islam?

**Answer:** Hazrat Lal Shahbaz Qalandar guided people towards the straight path. He improved their character, created the love of goodness and truth in their hearts, and taught them to live with love and affection with one another. Thousands of people received guidance through him, and many misguided people reconnected their relationship with Allah Almighty. He preached Islam in Sindh for a long period.

## **Lesson 38 – Scholars and Thinkers**

### **Allama Al-Shatibi (رحمه الله)**

His full name was Abu Ishaq Ibrahim bin Musa Al-Shatibi. He was a famous scholar of Hadith, Fiqh and many Islamic sciences, and he is also counted among the great reformers (Mujaddideen) of Islam. He was born in 538 Hijri in the town Shatiba in Andalus.

His books include:

- Al-I’tiqad fi Ahl al-Bid’a wal-Dalalat,
- Al-Muwafaqat fi Usool al-Shariah (a very important book of Islamic law),
- Kitab al-Majalis, etc.

He learnt Qur’an recitation in Shatiba, memorised the Qur’an and studied some parts of Hadith and Fiqh. He also joined learning circles held in the mosques of Shatiba. From childhood he was interested in the science of Qur’an recitation, and he learnt this from Abu Abdullah Muhammad bin Abi al-‘As Al-Nafri.

For higher education he went to the nearby city of Balansiya (Valencia). In 590 Hijri, he travelled to Baytul-Maqdis (Jerusalem). After visiting Masjid-e-Aqsa he returned to Cairo to teach in Madrasa Faziliya.

Imam Shatibi was considered an expert in Islamic knowledge and Arabic language. He had a sharp mind and strong understanding. He was highly skilled in Qur’anic recitation and interpretation. He was also a very good writer and poet. He was honest, truthful, pious, patient and respected.

He passed away in 590 Hijri in Cairo. His funeral prayer was led by the famous scholar Allama Iraqi.

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## Allama Jalaluddin Suyuti (رحمه الله)

His actual name was Abdul Rahman, his title was Jalal-ud-Din, and his kunyah was Abu al-Fadl. He was born in the ancient town Asyut in Egypt in 849 Hijri, which is why he is called Suyuti.

He was a world-famous scholar of tafseer, Hadith, fiqh and history. He wrote more than 500 books. Besides *Tafseer Jalalain* and *Tafseer Durr-e-Manthur*, his book on Qur'anic sciences *Al-Itqan fi Uloom al-Qur'an* is very popular. In Islamic history, his famous book is *Tarikh al-Khulafa*.

He memorised the Qur'an at the age of eight, under Shaykh Kamal-ud-Din Ibn al-Humam Hanafi. Then he studied under Shams Sirami and Shams Furumani Hanafi, and learnt many books from them.

Allama Suyuti said that Allah granted him complete excellence in seven subjects:

- Tafseer
- Hadith
- Fiqh
- Grammar (Nahw)
- Meaning (Ma'ani)
- Rhetoric (Bayan)
- Literary style (Badi')

Once he drank Zamzam water and prayed that he should reach the rank of Allama Bulqini in Fiqh and Ibn Hajar Asqalani in Hadith, and his writings prove that Allah accepted his prayer.

He said: *"I know two hundred thousand Hadith, and if I found more, I would memorise them too."*

He passed away on 19 Jumada al-Awwal, 911 Hijri.

## Allama Ibn Khaldun (رحمه الله)

Allama Ibn Khaldun was a famous historian, jurist, philosopher and statesman. His full name was Abu Zaid Abdul Rahman bin Muhammad bin Muhammad bin Khaldun. He was born in Tunis.

After completing education he became a minister of the Sultan of Tunis Abu Inan, but due to jealousy and court politics, he went to Granada. When he did not settle there, he moved to Egypt where he taught at Al-Azhar University. He later became judge (Qadhi) of Maliki fiqh, and he remained on that post until his death.

His most famous work is *Muqaddima Ibn Khaldun*, which is a great treasure of history, politics, sociology, economics and literature.

He memorised the Qur'an in childhood and studied Qur'an, Hadith, philosophy, logic, mathematics, grammar, etc.

At the age of 17, a plague spread in Tunis in which his parents and most of his teachers died. Because of financial needs, he worked as a writer in the royal court, but he did not like this job, so he left Tunis and went to Morocco.

His work is studied in three ways:

1. as a historian,
2. as the founder of philosophy of history,
3. as the founder of sociology.

He is accepted as an expert of history, philosophy of history, and sociology. His important books are *Kitab al-Ibar* and *Muqaddima Ibn Khaldun*.

He lived in Tunis, Andalus and Egypt. He died in Cairo in 808 Hijri at the age of 74. He had a special writing style filled with literature, which made his books very interesting.

### MCQs

No	Question	A	B	C	D	Ans
1	Ibn Khaldun became minister of the Sultan of which country?	Tunis	Morocco	Egypt	Nigeria	A
2	The main reason for Ibn Khaldun's fame is:	Philosophy	Fiqh	Genealogy	Poetry	A

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3	Ibn Khaldun's world-famous book is:	Muqaddima Ibn Khaldun	Al-Itqan	Seer A'lam	Tafseer Jalalain	A
4	The death year of Imam Shatibi is:	590H	592H	594H	596H	A
5	Number of books written by Imam Suyuti:	More than 200	More than 300	More than 500	More than 700	C
6	Original name of Imam Shatibi:	Abdul Kareem	Abu Hameed	Ibrahim bin Musa	Nizam	C
7	Birthplace of Imam Shatibi:	Andalus	India	Madinah	Iraq	A
8	Imam Shatibi was born in:	500H	530H	538H	600H	C
9	For higher studies Imam Shatibi went to:	Madinah	Kufa	Baghdad	Balansiya	A
10	Imam Shatibi went to Jerusalem in:	550H	570H	580H	590H	D
11	A famous book of Imam Shatibi is:	Al-Itiqad	Al-Itqan	Mathnawi	Muqaddima	A
12	Funeral prayer of Imam Shatibi was led by:	Imam Suyuti	Imam Bayqi	Imam Muwatta	Allama Iraqi	D
13	Imam Shatibi died in:	Basra	Cairo	Madinah	Baghdad	B
14	Original name of Imam Suyuti:	Abdullah	Abdul Rahman	Musa	Jalal	B
15	Kunya of Imam Suyuti:	Abu Musa	Abu Hasan	Abu Fadl	Abu Abdullah	C
16	Imam Suyuti's famous book on Islamic history:	Al-Itiqad	Al-Itqan	Mathnawi	Tarikh al-Khulafa	D
17	Famous book of Imam Suyuti on Qur'an sciences:	Al-Itiqad	Al-Itqan	Mathnawi	Tarikh al-Khulafa	B
18	Birthplace of Imam Suyuti:	Andalus	Iraq	Madinah	Egypt	D
19	Imam Suyuti was born in:	840H	849H	860H	865H	B
20	Death year of Imam Suyuti:	900H	911H	920H	925H	B
21	Original name of Ibn Khaldun:	Abdullah	Abdul Rahman	Musa	Jalal	B
22	Birthplace of Ibn Khaldun:	Andalus	Egypt	Tunis	Madinah	C
23	Ibn Khaldun taught in which university?	Madinah University	Al-Azhar	Baghdad University	Makkah University	B
24	Ibn Khaldun was appointed to which Maliki post?	Teaching	Administration	Judge	Agriculture	C
25	How old was Ibn Khaldun when plague spread in Tunis?	15	17	19	21	B
26	Death year of Ibn Khaldun:	800H	804H	808H	810H	C

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27	Age of Ibn Khaldun at death:	70	74	78	80	B
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### Short Questions

**Q1: Write a short introduction of Imam Shatibi.**

**Answer:** He was born in 538H in Shatiba (Andalus). He memorised the Qur'an, learnt Qur'anic recitation in Shatiba and joined study circles. He later went to Balansiya and after visiting Jerusalem returned to Cairo and started teaching.

**Q2: Write the names of Imam Shatibi's books.**

**Answer:** His books include *Al-I'tiqad*, *Al-Muwafaqat*, and *Kitab al-Majalis*, etc.

**Q3: Write a short introduction of Imam Jalaluddin Suyuti.**

**Answer:** His name was Abdul Rahman, kunyah Abu al-Fadl and title Jalal-ud-Din. He was born in Asyut, Egypt, in 849H. He memorised Qur'an at the age of 8 and learnt from many great scholars

**Q4: Write any two books of Imam Suyuti.**

**Answer:** *Tafseer Jalalain*, *Tafseer Durr-e-Manthur*, *Al-Itqan*, *Tarikh al-Khulafa*, etc.

**Q5: Write names of famous books of Ibn Khaldun.**

**Answer:**

- Kitab al-Ibar
- Muqaddima Ibn Khaldun

### **Shaykh Ibn Arabi (رحمه الله)**

Shaykh Abu Bakr Muhyuddin Muhammad bin Ali, known as *Shaykh Akbar* and *Ibn Arabi*, was born on 17 Ramadan 560 Hijri (28 July 1165) in Murcia (Andalus, Spain). His family belonged to the tribe of Tayy of Hatim Tai.

In 580 Hijri, he moved to Seville which was a big center of knowledge. There he studied for thirty years. In Seville, he met his spiritual teacher from whom he learned Sufism.

At the age of 38, he travelled to eastern Islamic lands. He stayed for some time in Egypt and then visited Jerusalem, Makkah, Baghdad, and Aleppo, and finally reached Damascus where he settled permanently.

His famous books are "**Futuh al-Makkiyyah**" and "**Fusus al-Hikam.**" He wrote more than 500 books, most of them on Sufism. He also wrote about Hadith, Tafseer, Seerah and Islamic literature. His writings also include Sufi poetry.

Shaykh Ibn Arabi taught and preached in Damascus. He passed away in 638 Hijri (1240 CE) and was buried at Jabal Qasioun.

### **Shah Abdul Aziz Muhaddis Dehlavi (رحمه الله)**

Shah Abdul Aziz was born in Delhi on 25 Ramadan 1159 Hijri (20 September 1746). His historical name was Ghulam Haleem.

His family lineage reaches Hazrat Umar Farooq (RA) through 34 generations. He was famous by the title "Siraj-ul-Hind." He was the eldest son of Shah Waliullah Muhaddis Dehlavi.

He was very intelligent and had deep knowledge. When he was 17 years old, his father passed away. Although he suffered many illnesses in his youth, he continued teaching and became the successor of his father.

After his father's death, he taught Hadith and Tafseer for twelve years. He was an expert in Philosophy and Logic and also in Hadith and Tafseer. Many great scholars were his students.

He spread Quran and Hadith knowledge in a very difficult time in India, and his services will always be remembered. He passed away at the age of 80 on 9 Shawwal 1239 Hijri (1823 CE).

### **Ibn Rushd (Averroes) (رحمه الله)**

Ibn Rushd is a very famous name in Islamic philosophy. Muhammad bin Ahmad bin Rushd was born in Cordoba (Andalus) in a respected family. After studying Islamic law, medicine and philosophy, he became an expert in wisdom and philosophy.

In 548 Hijri, Ibn Tufail introduced him to Abu Yaqub Yusuf bin Abdul Rahman, who loved philosophy. Ibn Rushd summarized Aristotle's books for him. The ruler of Morocco invited him to work as his physician. Later he returned and became the judge of Cordoba.

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He died in Morocco. Ibn Rushd was a great admirer of Aristotle. He believed Aristotle reached the highest level of knowledge, so he dedicated himself to explaining and summarizing Aristotle's works. European scholars translated his works and learned from him, which became the basis of their philosophy and intellectual progress. His famous book is "Bidayat al-Mujtahid" in which he compared different Islamic legal opinions and mentioned his own opinions.

#### MCQs

No	Question	A	B	C	D	Ans
1	Ibn Arabi is the title of:	Muhyuddin	Moinuddin	Naseeruddin	Imaduddin	A
2	The famous book of Ibn Arabi is:	Futuh al-Makkiyah	Kashf al-Mahjoob	Bidayat al-Mujtahid	Ihya Uloomuddin	A
3	Shah Abdul Aziz's lineage connects to:	Abu Bakr (RA)	Umar Farooq (RA)	Uthman (RA)	Ali (RA)	B
4	Shah Abdul Aziz was expert in:	Hadith	Astrology	Poetry	Genealogy	A
5	Ibn Rushd was influenced by:	Imam Ghazali	Aristotle	Plato	Ibn Arabi	B
6	Ibn Arabi was born in:	560H	580H	590H	595H	A
7	Ibn Arabi was born in:	Turkey	Andalus	Iraq	Iran	B
8	Ibn Arabi belonged to the tribe of:	Aws	Khazraj	Hatim Tai	Banu Hawazin	C
9	Ibn Arabi came to Seville in:	540 H	550 H	580 H	590 H	C
10	Ibn Arabi studied in Seville for:	30 years	40 years	45 years	48 years	A
11	Ibn Arabi travelled east at age:	30	38	40	42	B
12	Ibn Arabi passed away in:	620H	630H	638H	640H	C
13	Ibn Arabi is buried at:	Jabal Qasioun	Jabal Uhud	Jabal Noor	Jabal Thawr	A
14	His books are said to be more than:	300	400	500	600	C
15	Most of his books are about:	Ethics	Sufism	Family life	Administration	B
16	Shah Abdul Aziz was born in:	1159H	1161H	1165H	1168H	A
17	Shah Abdul Aziz was born in:	Iraq	Delhi	Kufa	Madina	B
18	His historical name was:	Abdu l-Kareem	Abdu l-Aleem	Ghulam Haleem	Ghulam Sarwar	C
19	His lineage reaches Umar (RA) through:	30 generations	32 generations	33	34	D
20	Siraj-ul-Hind is the title of:	Ibn Arabi	Shah Abdul Aziz	Ibn Rushd	Mawlana Jami	B
21	Shah Abdul Aziz's father was:	Shah Waliullah	Nizamuddin	Abu Yaqub	Mujaddid Alf Sani	A

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22	Shah Waliullah passed away when his son was:	15	16	17	18	C
23	Shah Abdul Aziz died at the age of:	70	80	90	100	B
24	He passed away in:	1230H	1235H	1238H	1239H	D
25	The full name of Ibn Rushd is:	Ghulam Haleem	Muhammad bin Ahmad	Abdu l-Kareem	Abu Bakr	B
26	Ibn Rushd was born in:	Cordoba	Kufa	Basra	Makkah	A
27	His meeting with Abu Yaqub was arranged by:	Ibn Arabi	Ibn Tufail	Shah Abdul Aziz	Mawlana Jami	B
28	The ruler of Morocco invited whom as his doctor?	Ibn Rushd	Ibn Tufail	Shah Abdul Aziz	Mawlana Jami	A
29	The famous book of Ibn Rushd is:	Futuhāt Makkiyah	Kashf al-Mahjoob	Bidayat al-Mujtahid	Ihya Uloomuddin	C
30	Ibn Rushd passed away in:	Morocco	Andalus	Madina	Egypt	A

### Short Questions

**Q1: Write the full name of Ibn Arabi.**

Answer: His full name is Shaykh Abu Bakr Muhyuddin Muhammad bin Ali known as Shaykh Akbar and Ibn Arabi.

**Q2: What subjects did Ibn Arabi write about?**

Answer: He wrote more than 500 books, mostly about Sufism, and also on Hadith, Tafseer, Seerah, literature, and Sufi poetry.

**Q3: Name one book of Ibn Rushd.**

Answer: His famous book is *Bidayat al-Mujtahid*.

**Q4: Give a short introduction of Ibn Rushd.**

Answer: He was a great Muslim philosopher born in Cordoba (Andalus) in a respected family.

**Q5: Whom was Ibn Rushd influenced by?**

Answer: He admired Aristotle and spent his life explaining his books; Europe later translated his works.

## Chapter 07

### Lesson 39: Self-Confidence and Self-Reliance

Self-confidence and self-reliance mean believing in oneself and depending on one's own abilities. In simple words, self-confidence is the belief that a person has in his or her own skills and strengths, while self-reliance means using those abilities instead of depending unnecessarily on others. A person who wants to achieve great goals in life must have self-confidence, because without belief in oneself, success becomes very difficult. Self-confidence helps a person face challenges bravely and move forward with determination. Islam strongly encourages qualities such as determination, courage, self-confidence, and self-reliance. At the same time, Islam discourages cowardice, fear, and hopelessness. Instead of giving up in difficult situations, Islam teaches believers to remain patient, work hard, and place their trust in Allah Almighty. When a person makes sincere effort and then relies on Allah, success becomes possible. The Holy Qur'an teaches this principle clearly when Allah Almighty says:

“Once you have taken a decision, place your trust in Allah.” (Surah Al-Imran: 159)

This verse shows that Islam does not teach laziness or dependence on others. Rather, a believer should first make a decision, put in effort, and then trust Allah for the result.

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The Holy Qur'an mentions that one of the important qualities of people of knowledge and faith is their complete trust in Allah Almighty. Such people do not lose hope when faced with difficulties. Instead, they show courage, patience, and determination. They believe that Allah will help them if they remain sincere and continue striving.

The life of the Holy Prophet Muhammad ﷺ is the best example of self-confidence and self-reliance. Throughout his life, he ﷺ faced many hardships and challenges, but he never lost courage. Whether it was the Battle of Badr, Uhud, Khandaq, or Hunain, the Holy Prophet ﷺ showed great determination and perseverance. Even when circumstances were difficult, he ﷺ stood firm against his enemies. As a result of his patience, courage, and trust in Allah, Allah Almighty granted him victory and success.

Despite possessing strong self-confidence and leadership qualities, the Holy Prophet ﷺ was extremely humble and modest. A beautiful example of this humility can be seen at the time of the conquest of Makkah. On that historic occasion, he ﷺ entered Makkah riding his camel Qaswa, with his head bowed down in humility. Although he had achieved a great victory, his dignity, authority, and greatness remained unchanged. This teaches us that true self-confidence never leads to arrogance.

During the conquest of Makkah, the Holy Prophet ﷺ was accompanied by Hazrat Abu Bakr Siddique (رضى الله عنه) on one side and Usayd bin Hudayr (رضى الله عنه) on the other, while a large and devoted army surrounded him. Despite the grandeur and magnificence of this procession, the humility of the Holy Prophet ﷺ was remarkable. He ﷺ was reciting Surah Al-Fath and Surah An-Nasr, and his head was bowed so low that it nearly touched the hump of his camel. This scene clearly shows that true success should increase humility, not pride.

The Holy Prophet ﷺ also taught his Companions (رضى الله عنهم) the importance of self-confidence and self-reliance in daily life. He ﷺ advised them that in difficult situations, instead of depending entirely on others, they should trust their own abilities and place their faith in Allah Almighty. When a person combines effort with trust in Allah, Allah surely provides guidance and help.

One famous incident shows this teaching clearly. Once, the Holy Prophet ﷺ called a beggar and advised him to work instead of begging. He ﷺ helped him sell his belongings and encouraged him to earn his livelihood through honest labor and personal effort. This lesson highlights the importance of dignity, hard work, and self-reliance in Islam, and discourages unnecessary dependence on charity.

In our own lives, we also face many challenges, including financial problems, failures, and losses in business or work. During such times, we should not lose hope or rely completely on others. Instead, we should believe in our abilities, work hard, remain patient, and trust Allah Almighty. By adopting perseverance, determination, and self-reliance, we can overcome difficulties and achieve success. Struggle and effort should become a part of our life, as they lead us toward personal growth and lasting success.

#### A. Multiple Choice Questions (MCQs)

No.	Question	A	B	C	D	Ans
1	Self-confidence means:	Depending on others	Believing in one's abilities	Physical strength	Wealth	<b>B</b>
2	Self-reliance refers to:	Seeking charity	Trusting luck	Using one's own abilities	Ignoring others	<b>C</b>
3	Islam encourages individuals to adopt:	Cowardice	Laziness	Determination	Fear	<b>C</b>
4	A person who wants to achieve great tasks must have:	Beauty	Confidence	Fame	Wealth	<b>B</b>
5	Islam discourages:	Courage	Perseverance	Cowardice	Hard work	<b>C</b>
6	Trust after making effort should be placed in:	People	Wealth	Allah Almighty	Power	<b>C</b>
7	The verse "Place your trust in Allah" is from:	Surah Al-Baqarah	Surah Al-Imran	Surah An-Nasr	Surah Al-Fath	<b>B</b>

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8	Trust in Allah after effort is called:	Pride	Tawakkul	Arrogance	Weakness	<b>B</b>
9	The Holy Prophet ﷺ never lost:	Support	Wealth	Courage	Followers	<b>C</b>
10	Which battles show the Prophet's perseverance?	Only Badr	Only Uhud	Several battles	None	<b>C</b>
11	At the conquest of Makkah, the Prophet ﷺ showed:	Pride	Anger	Humility	Fear	<b>C</b>
12	The name of the Prophet's camel was:	Burraq	Qaswa	Safina	Najd	<b>B</b>
13	Who accompanied the Prophet ﷺ during the conquest of Makkah?	Umar & Ali	Abu Bakr & Usayd	Bilal & Hamza	Zayd & Khalid	<b>B</b>
14	Which Surahs were recited at the conquest of Makkah?	Al-Baqarah & Al-Imran	Al-Fath & An-Nasr	Al-Kahf & Ya-Sin	Al-Fil & Quraish	<b>B</b>
15	True self-confidence leads to:	Arrogance	Humility	Fear	Pride	<b>B</b>
16	The Prophet ﷺ advised the beggar to:	Beg continuously	Travel	Work hard	Ask others	<b>C</b>
17	Self-reliance promotes:	Dependency	Dignity	Laziness	Fear	<b>B</b>
18	Financial difficulties should be faced with:	Panic	Hopelessness	Effort and trust in Allah	Complaints	<b>C</b>
19	People of faith face difficulties with:	Fear	Patience and courage	Anger	Escape	<b>B</b>
20	Continuous struggle in life leads to:	Failure	Arrogance	Success	Loss	<b>C</b>

## B. Short Questions

### Q1. What is self-confidence?

**Answer:** Self-confidence is the belief a person has in his or her own abilities, skills, and strengths. It enables a person to face challenges bravely, take decisions, and work toward achieving goals. Without self-confidence, success becomes difficult.

### Q2. Define self-reliance according to Islam.

**Answer:** Self-reliance means depending on one's own efforts and abilities while placing complete trust in Allah Almighty. Islam teaches that a person should work hard and avoid unnecessary dependence on others, maintaining dignity and self-respect.

### Q3. What qualities does Islam discourage and why?

**Answer:** Islam discourages fear, cowardice, laziness, and hopelessness because these qualities weaken a person's character. Instead, Islam encourages courage, perseverance, and determination to face difficulties successfully.

### Q4. What lesson does the Qur'anic verse from Surah Al-Imran (159) give?

**Answer:** The verse teaches that after making a decision and putting in effort, a believer should place full trust in Allah Almighty. It emphasizes action along with faith, not blind dependence.

### Q5. How did the Holy Prophet ﷺ teach the importance of self-reliance to a beggar?

**Answer:** The Holy Prophet ﷺ helped the beggar sell his belongings and advised him to earn his livelihood through honest work. This taught the importance of hard work, dignity, and self-reliance instead of begging.

## C. Long Questions

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**Q1. Explain the concept and importance of self-confidence and self-reliance in Islam.**

**Answer:** Self-confidence and self-reliance are highly valued qualities in Islam. Self-confidence means believing in one's abilities, while self-reliance refers to using those abilities through personal effort rather than depending on others. Islam encourages believers to adopt determination, courage, perseverance, and trust in Allah Almighty.

The Holy Qur'an commands believers to make decisions, work hard, and then place their trust in Allah. Islam strongly discourages cowardice, fear, and laziness because they weaken individuals and societies. When a person combines effort with faith in Allah, success becomes possible. Thus, self-confidence and self-reliance help individuals achieve goals while maintaining dignity and strong faith.

**Q2. Describe how the life of the Holy Prophet Muhammad ﷺ is a practical example of self-confidence, self-reliance, and humility.**

**Answer:** The life of the Holy Prophet Muhammad ﷺ is a perfect example of self-confidence and self-reliance. Throughout his life, he ﷺ faced severe challenges, including battles such as Badr, Uhud, Khandaq, and Hunain. In every situation, he ﷺ showed courage, determination, and perseverance, never losing hope or confidence. By relying on effort and placing trust in Allah, he ﷺ achieved success.

Despite his victories and strong leadership, the Holy Prophet ﷺ remained extremely humble. At the conquest of Makkah, he ﷺ entered the city with his head bowed in humility while reciting Surah Al-Fath and Surah An-Nasr. This shows that true self-confidence does not lead to arrogance but increases humility.

**Q3. How can self-confidence and self-reliance help people face difficulties in modern life?**

**Answer:** In modern life, people face many problems such as financial hardship, failure, unemployment, and social pressure. Self-confidence helps individuals believe in their abilities and face challenges without fear. Self-reliance encourages people to work hard and depend on their own efforts rather than relying on others.

Islam teaches that believers should remain patient, determined, and trust Allah Almighty during difficult times. When a person combines effort, perseverance, and faith, difficulties become easier to overcome. Making struggle a way of life leads to personal growth, dignity, and long-term success.

**Lesson 40: Mental Health and Physical Exercise**

Mental and physical health are among the greatest blessings of Allah Almighty. Islam envisions a society in which all individuals are healthy, energetic, and physically strong. Therefore, Islam does not only emphasize acts of worship but also provides clear guidance regarding human health, physical strength, and mental well-being. A healthy body helps a person perform religious duties, social responsibilities, and daily tasks in a better manner.

The Holy Qur'an highlights the importance of both knowledge and physical strength. Allah Almighty states that leadership and responsibility are granted to those who possess wisdom along with physical capability. This shows that Islam values a balanced personality, where both mind and body work together.

A healthy body and a sound mind are precious blessings, but many people fail to value them properly. The Holy Prophet Muhammad ﷺ warned that health and free time are two blessings that people often waste without realizing their importance. Once health is lost, many difficulties arise in life, which is why Islam encourages preventive care through exercise and discipline.

Islam also emphasizes physical strength by declaring that a strong believer is better and more beloved to Allah than a weak one. Physical strength here does not only mean muscular power but also stamina, energy, and the ability to remain active and productive. A physically fit believer is better able to serve religion, family, and society.

Physical exercise plays a vital role in maintaining good health. One of the most common forms of exercise is sports. Islam encourages all sports and physical activities that promote strength, endurance, and well-being. The Holy Prophet ﷺ himself encouraged activities such as horse riding, archery, spear throwing, wrestling, running, and swimming. These activities not only improve physical fitness but also develop courage, discipline, and alertness.

In the modern age, sports such as hockey, football, cricket, volleyball, and other games have become popular among young people. These sports are beneficial forms of physical exercise and help improve both

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physical and mental health. Sports strengthen muscles, improve blood circulation, increase oxygen supply to the body, and enhance brain function. A person involved in sports remains mentally alert, focused, and emotionally balanced.

### Physical Exercise as the Foundation of a Healthy Society

Physical exercise is the foundation of a healthy society. Regular exercise strengthens the body, develops muscles, improves blood circulation, and enhances oxygen levels in the body. It also boosts immunity and reduces the risk of diseases. A society made up of healthy individuals is more productive, disciplined, and progressive.

Sports also play a major role in mental health. While playing sports, a person must stay attentive, make quick decisions, and work as part of a team. This continuous mental engagement strengthens the mind. Since a healthy body supports a healthy mind, exercise has a positive effect on emotional stability and mental peace.

Islam fully supports physical activities that benefit human health and do not contradict Islamic values. The Companions (رضى الله عنهم) practiced running, spear throwing, and horse riding. The encouragement given by the Holy Prophet ﷺ clearly shows the importance of physical fitness in Islam.

Physical exercise also helps refine moral character. Discipline, patience, punctuality, teamwork, and self-control are developed through regular physical activity. Islam also teaches moderation in eating and drinking, sitting while eating and drinking, and avoiding excess. These habits, along with exercise, contribute to physical, mental, and moral well-being.

However, Islam also sets limits. Sports should not waste time, harm education, promote gambling, immorality, cruelty, or un-Islamic practices. Games involving animal cruelty or immoral behavior are prohibited. Islam promotes balance, ensuring that physical activities remain beneficial and purposeful.

In conclusion, exercise and sports should be made a regular part of daily life. Physical activity brings positive changes to routine life and helps develop discipline, patience, teamwork, and responsibility. By maintaining physical and mental health, a person can lead a successful, balanced, and meaningful life according to Islamic teachings.

### A. Multiple Choice Questions (MCQs)

No.	Question	A	B	C	D	Answer
1	Islam emphasizes physical health along with:	Wealth	Worship	Knowledge	Power	C
2	A healthy society consists of people who are:	Lazy	Wealthy	Healthy and energetic	Famous	C
3	The Qur'anic verse in the lesson highlights strength in:	Wealth	Physique and knowledge	Power	Lineage	B
4	Two blessings often wasted by people are:	Money and time	Health and free time	Power and wealth	Youth and fame	B
5	A strong believer is declared:	Equal to weak believer	Better and more lovable	Less important	Unnecessary	B
6	Islam encourages exercise mainly to:	Gain fame	Maintain health	Win medals	Pass time	B
7	Which activity was encouraged by the Holy Prophet ﷺ?	Gambling	Archery	Animal fights	Boxing for money	B

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8	Sports help improve:	Only body	Only mind	Both body and mind	Neither	C
9	Modern sports are beneficial because they:	Waste time	Improve health	Promote laziness	Increase stress	B
10	Physical exercise improves blood:	Pressure only	Circulation	Sugar	Loss	B
11	Exercise strengthens the:	Immune system	Laziness	Weakness	Disease	A
12	A healthy body supports a healthy:	Society	Economy	Mind	Family	C
13	Companions practiced:	Gambling	Spear throwing	Animal fighting	Chess	B
14	Sports should not affect:	Enjoyment	Education	Strength	Fitness	B
15	Gambling-based sports are:	Encouraged	Allowed	Discouraged	Prohibited	D
16	Physical exercise also improves:	Moral character	Pride	Anger	Greed	A
17	Islam teaches moderation in:	Sleep only	Food and drink	Games only	Work only	B
18	Exercise develops qualities like:	Discipline and patience	Fear	Laziness	Pride	A
19	Games based on animal cruelty are:	Allowed	Recommended	Disliked	Forbidden	D
20	Regular exercise brings:	Negative routine	Balance in life	Failure	Stress	B

## B. Short Questions

### Q1. Why does Islam emphasize physical health?

**Answer:** Islam emphasizes physical health because a healthy body enables a person to perform religious, social, and personal duties effectively. Physical strength helps maintain mental balance and productivity.

### Q2. What are the two blessings often wasted by people?

**Answer:** According to the Hadith, the two blessings often wasted by people are health and free time, as they fail to value them until they are lost.

### Q3. Mention three sports encouraged by the Holy Prophet ﷺ.

**Answer:** The Holy Prophet ﷺ encouraged sports such as archery, horse riding, spear throwing, running, wrestling, and swimming.

### Q4. How does physical exercise benefit mental health?

**Answer:** Physical exercise improves blood circulation and oxygen supply to the brain, increases alertness, reduces stress, and helps maintain emotional balance.

### Q5. What limits has Islam placed on sports?

**Answer:** Islam prohibits sports that involve gambling, immorality, cruelty, wastage of time, or activities that negatively affect education and moral values.

## C. Long Questions

### Q1. Explain the importance of physical exercise and mental health in the light of Islamic teachings.

**Answer:** Islam places great importance on physical exercise and mental health because they are essential for a balanced and productive life. The Qur'an emphasizes physical strength along with knowledge, while the Holy Prophet ﷺ encouraged regular exercise and sports. A healthy body enables a person to worship Allah properly, fulfill social responsibilities, and maintain mental peace. Exercise strengthens the immune

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system, improves mental alertness, and reduces the risk of disease. Thus, Islam promotes physical fitness as a means of achieving overall well-being.

**Q2. Discuss physical exercise as the foundation of a healthy society.**

**Answer:** Physical exercise forms the foundation of a healthy society by producing strong, active, and disciplined individuals. Exercise improves physical strength, blood circulation, and immunity, while also supporting mental health. Sports develop teamwork, discipline, and responsibility. A society with physically fit individuals is more productive, morally sound, and capable of progress. Therefore, Islam strongly encourages physical activity for collective well-being.

**Q3. Describe the moral and social benefits of physical exercise according to Islam.**

**Answer:** Physical exercise not only strengthens the body but also refines moral character. It develops discipline, patience, punctuality, teamwork, and self-control. Islam also teaches moderation in eating and drinking, which complements physical fitness. Sports promote cooperation and reduce stress, helping individuals maintain good behavior. Thus, physical exercise contributes to moral development and social harmony.

## **Lesson 41: Importance of Future Planning in Islam**

The word *future* refers to the time that lies ahead. Future planning means making thoughtful preparations for the coming days by using existing resources wisely and making efforts to acquire additional means according to one's abilities and circumstances.

The Qur'an and Sunnah do not limit guidance only to preparation for the Hereafter; they also teach Muslims to plan responsibly for worldly life. Islam encourages foresight, organization, and wise use of resources so that individuals and societies may avoid future hardships.

Allah Almighty has instructed believers not to waste the blessings and resources granted to them. Taking steps today to secure the future and prevent difficulties does not contradict **Tawakkul** (reliance on Allah). Rather, Islam teaches that effort and trust go hand in hand. The Holy Qur'an commands Muslims to prepare themselves against challenges and threats. Allah Almighty says:

**“Prepare against them whatever force you can.”** (Surah Al-Anfal: 60)

The story of **Hazrat Yusuf (عليه السلام)** mentioned in the Holy Qur'an is a remarkable example of future planning. Through his wisdom and foresight, he devised a comprehensive plan to protect the people of Egypt from an upcoming famine. Due to this planning, Egypt remained food-secure during years of drought and was even able to supply grain to neighboring regions.

Future planning and strategic thinking are also an important part of the Sunnah of the Holy Prophet Muhammad ﷺ. He ﷺ guided people to avoid wasting Allah's blessings and encouraged actions whose benefits would continue into the future, such as planting trees so that coming generations could benefit from them.

Throughout his life, the Holy Prophet ﷺ made well-thought-out decisions to strengthen the Islamic mission and ensure the welfare of the Muslim community. Before the **Battle of the Trench (Ghazwa-e-Khandaq)**, when he ﷺ learned of the enemy's plan to attack Madinah, he adopted a defensive strategy to protect the city. Acting upon the suggestion of **Hazrat Salman Farsi (رضي الله عنه)**, a trench was dug around Madinah, which successfully prevented the attack by the polytheists of Makkah.

Another outstanding example of the Holy Prophet's ﷺ future planning is the **Treaty of Hudaibiyah**. Although the conditions of the treaty appeared unfavorable to Muslims at the time, the Holy Prophet ﷺ accepted them with long-term vision. Allah Almighty blessed this decision, and the treaty soon became the foundation for the **Conquest of Makkah**, leading to the complete weakening of the power of the polytheists.

Every Muslim is encouraged to plan for the future while following the commands of Allah Almighty and the Sunnah of the Holy Prophet ﷺ. Islam discourages idleness and wastefulness. Allah Almighty says:

**“Surely, Allah does not like the extravagant.”** (Surah Al-An'am: 141)

Indeed, Allah Almighty loves those who use their abilities, resources, and intellect wisely for their own benefit as well as for the welfare of others.

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While planning for the future, Muslims must observe the limits prescribed by **Shariah**. Any plan or strategy that contradicts Islamic teachings is unacceptable. Practices such as interest-based dealings, bribery, dishonesty, exploitation, deceit, and excessive materialism must be avoided. Along with careful planning, a believer must maintain **Tawakkul**, meaning that after taking all necessary steps, ultimate trust should be placed in Allah Almighty.

Thoughtful planning and wise decision-making bring numerous benefits to individuals and societies. Some of these positive outcomes include:

- Prevention of unnecessary wastage of resources
- Reduced dependence on others
- Achievement of stability, prosperity, and well-being
- Growth in resources and overall societal progress
- Better results due to organized efforts
- Protection of society from disorder and instability
- Balance in personal and collective life through foresight

The present age is marked by strategy, foresight, and careful planning. Nations and individuals invest time and resources in preparing for the future years in advance. Muslims, too, must develop this mindset at both personal and collective levels. Only through proper future planning can progress be achieved and society transformed into a prosperous and stable one.

#### A. Multiple Choice Questions (MCQs)

No.	Question	A	B	C	D	Ans
1	The word “future” refers to:	Past time	Present moment	Time to come	Immediate benefit	C
2	Future planning mainly involves:	Guessing	Wise preparation	Dependence on others	Avoiding effort	B
3	Islam teaches preparation for:	Only worldly life	Only Hereafter	Both world and Hereafter	Neither	C
4	Using resources wisely is a part of:	Laziness	Waste	Future planning	Extravagance	C
5	Planning for the future does not contradict:	Worship	Tawakkul	Patience	Charity	B
6	Tawakkul means:	No effort	Blind trust	Effort with trust in Allah	Fear of future	C
7	The Qur’anic command “Prepare against them...” emphasizes:	Laziness	Readiness	Isolation	Peace only	B
8	Hazrat Yusuf (عليه السلام) planned to protect Egypt from:	War	Flood	Famine	Earthquake	C
9	Due to Hazrat Yusuf’s planning, Egypt became:	Weak	Dependent	Self-sufficient	Isolated	C
10	Strategic planning is part of the:	Culture	Sunnah	Economy	Politics	B
11	The trench during Ghazwa-e-Khandaq was suggested by:	Hazrat Ali	Hazrat Umar	Hazrat Salman Farsi	Hazrat Abu Bakr	C
12	The trench strategy aimed to protect:	Makkah	Taif	Madinah	Khyber	C
13	The Treaty of Hudaibiyah later led to:	Migration	War	Conquest of Makkah	Defeat	C

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14	The treaty appeared unfavorable but was accepted due to:	Weakness	Fear	Long-term vision	Pressure	C
15	Allah does not like those who are:	Poor	Patient	Extravagant	Careful	C
16	Islamic planning must avoid:	Discipline	Wisdom	Interest-based dealings	Balance	C
17	Dishonesty and exploitation are:	Allowed	Encouraged	Neutral	Prohibited	D
18	Proper planning results in:	Chaos	Waste	Stability	Dependence	C
19	Societies that plan well experience:	Decline	Disorder	Progress	Isolation	C
20	Today's world emphasizes planning due to:	Fear	Strategy and wisdom	Laziness	Tradition	B

## B. Short Questions

### Q1. Define future planning.

**Answer:** Future planning refers to making thoughtful preparations for the coming time by using available resources wisely and striving to acquire additional means according to one's capacity, in order to avoid future difficulties.

### Q2. How does Islam view planning for worldly life?

**Answer:** Islam encourages planning for worldly life alongside preparation for the Hereafter. The Qur'an and Sunnah guide Muslims to organize their lives responsibly and avoid wastefulness.

### Q3. Why does future planning not contradict Tawakkul?

**Answer:** Future planning does not contradict Tawakkul because Islam teaches believers to take necessary measures and precautions first and then place their trust in Allah Almighty for the outcome.

### Q4. What lesson does the life of Hazrat Yusuf (عليه السلام) teach about planning?

**Answer:** The life of Hazrat Yusuf (عليه السلام) teaches that wise planning and foresight can protect nations from crises and lead to self-sufficiency and prosperity.

### Q5. Mention any two benefits of future planning.

**Answer:** Future planning helps prevent wastage of resources and reduces dependence on others, leading to stability and prosperity.

## C. Long Questions

### Q1. Explain the importance of future planning in the light of the Qur'an and Sunnah.

**Answer:** Future planning holds great importance in Islam. The Qur'an and Sunnah encourage Muslims to prepare responsibly for both worldly life and the Hereafter. Allah Almighty commands believers to use resources wisely and remain prepared for future challenges. Planning does not oppose Tawakkul; rather, it complements it by combining effort with trust in Allah. The Qur'anic instruction to prepare against enemies highlights the need for readiness and foresight. Thus, Islam promotes planning as a means of achieving stability, protection, and progress.

### Q2. Discuss the examples of future planning from the life of the Holy Prophet Muhammad ﷺ.

**Answer:** The life of the Holy Prophet ﷺ provides excellent examples of future planning. Before the Battle of the Trench, he ﷺ adopted a defensive strategy by digging a trench around Madinah on the advice of Hazrat Salman Farsi, which successfully protected the city. Another remarkable example is the Treaty of Hudaibiyah. Although its terms appeared unfavorable, the Holy Prophet ﷺ accepted it with long-term vision. Allah Almighty blessed this decision, and it later led to the Conquest of Makkah. These examples show that strategic thinking and patience bring lasting success.

### Q3. What are the Islamic guidelines and limits regarding future planning, and what are its effects on society?

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**Answer:** Islam sets clear limits on future planning. All plans must remain within the boundaries of Shariah and must not involve interest, bribery, deceit, dishonesty, exploitation, or excessive materialism. Along with planning, a believer must maintain Tawakkul by trusting Allah after making efforts. Proper future planning leads to many positive effects, such as saving resources, achieving prosperity, reducing dependence on others, and protecting society from chaos. It ensures balance in individual and collective life and promotes overall societal progress.

## **Lesson 42: Distinctions of Islamic Civilization**

The word *civilization* (Tahzeeb) means refinement, cleanliness, discipline, and positive change. A civilized person is one who is educated, well-mannered, and socially responsible. The civilization of a nation reflects its beliefs, lifestyle, conduct, values, and overall attitude toward life.

Islamic civilization refers to the complete and balanced way of life taught by Islam. Its foundation is based on the Holy Qur'an and the Sunnah of the Holy Prophet Muhammad ﷺ. The life of the Holy Prophet ﷺ clearly shows that Islamic civilization has its own unique identity and character. Muslims are not required to copy other civilizations because Islam provides a complete system of life that addresses every aspect of human existence.

Throughout history, different nations have developed their own civilizations. However, Islamic civilization holds a special and distinguished position among them. It is a noble civilization that has benefited not only Muslims but has also guided and enlightened humanity as a whole.

Islamic civilization possesses several unique characteristics that set it apart from other civilizations.

The foundation of Islamic civilization is **belief in the Oneness of Allah (Tawheed)**. Faith in one God shapes beliefs, actions, morals, and social behavior. Without Tawheed, Islamic civilization cannot exist or maintain its distinct identity.

Another important feature of Islamic civilization is its **deep connection with the Holy Prophet Muhammad ﷺ**. The identity of the Muslim Ummah is closely linked to obedience, love, and following the teachings of the Holy Prophet ﷺ, whose life serves as a practical model for Muslims.

**Belief in the Hereafter and accountability** is also a major characteristic. Muslims believe that every action will be judged by Allah on the Day of Judgment. This awareness creates responsibility, balance, and moderation in personal and social life.

**Equality** is a fundamental principle of Islamic civilization. Islam does not differentiate between people on the basis of race, color, or wealth. During the time of the Holy Prophet ﷺ, justice and fairness were established, making that era one of the most enlightened periods in human history.

Islamic civilization is **universal in nature**. Its teachings are meant for all humanity, not for a particular nation or race. The Qur'an declares all human beings equal in dignity, honor, and basic rights.

Another distinguishing feature is the **priority given to moral values**. Islamic civilization emphasizes honesty, justice, compassion, and responsibility in every sphere of life, including education, law, economics, family relations, warfare, and social dealings. In moral standards, Islamic civilization surpasses both ancient and modern civilizations.

**Tolerance and peaceful coexistence** are central to Islamic civilization. Islam allows individuals the freedom to practice their beliefs and promotes unity, brotherhood, and mutual respect. It removes hatred, jealousy, and hostility, replacing them with peace and harmony.

The Holy Prophet Muhammad ﷺ was sent as a **Messenger of Peace**. His efforts brought peace to the Arabian Peninsula and provided humanity with a system based on justice, mercy, and tranquility.

The first revelation of the Qur'an began with the command "**Iqra**" (**Read**), highlighting the importance of knowledge and education. Islamic civilization was built on learning at a time when ignorance was widespread. Wherever Islam spread, it also spread knowledge, wisdom, and intellectual growth.

Historically, Islamic civilization flourished when Muslims followed these principles in governance, education, leadership, and ethics. It attracted people from different cultures and religions. However, when Muslims neglected knowledge and moral values, their civilization weakened, and other nations rose to dominance.

### **A. Multiple Choice Questions (MCQs)**

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No.	Question	A	B	C	D	Answer
1	The word "Tahzeeb" refers to:	Wealth	Refinement	Power	Strength	<b>B</b>
2	Civilization of a nation reflects its:	Geography	Army	Beliefs and lifestyle	Climate	<b>C</b>
3	The foundation of Islamic civilization is based on:	Culture	Traditions	Qur'an and Sunnah	History	<b>C</b>
4	Islamic civilization provides:	Partial guidance	Social rules only	Complete way of life	Political system only	<b>C</b>
5	The basic belief of Islamic civilization is:	Nationalism	Tawheed	Materialism	Tribalism	<b>B</b>
6	The Muslim Ummah's identity is linked with:	Scholars	Kings	Holy Prophet ﷺ	Territory	<b>C</b>
7	Belief in the Hereafter creates:	Fear	Balance	Laziness	Pride	<b>B</b>
8	Equality in Islam rejects differences based on:	Knowledge	Piety	Race and wealth	Effort	<b>C</b>
9	Islamic civilization is universal because it is meant for:	Arabs only	Muslims only	All humanity	One nation	<b>C</b>
10	Moral values in Islam apply to:	Worship only	Family only	All aspects of life	Politics only	<b>C</b>
11	Tolerance in Islam promotes:	Conflict	Isolation	Peace	Superiority	<b>C</b>
12	Islamic civilization allows freedom of:	Crime	Beliefs	Exploitation	Violence	<b>B</b>
13	The Holy Prophet ﷺ is described as the Prophet of:	War	Power	Peace	Authority	<b>C</b>
14	The first Qur'anic command emphasized:	Worship	Charity	Education	Migration	<b>C</b>
15	"Iqra" means:	Pray	Think	Read	Speak	<b>C</b>
16	Islamic civilization spread knowledge in times of:	Wealth	Ignorance	War	Trade	<b>B</b>
17	Muslims flourished when they followed:	Power	Principles	Wealth	Force	<b>B</b>
18	Decline occurred due to neglect of:	Trade	Knowledge and morals	Culture	Land	<b>B</b>
19	Islamic civilization attracts people due to its:	Military	Justice and wisdom	Economy	Territory	<b>B</b>
20	Brotherhood in Islam removes:	Law	Unity	Hatred	Faith	<b>C</b>

## B. Short Questions

Q1. What is meant by civilization?

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**Answer:** Civilization refers to refinement, discipline, and positive social behavior. It reflects a nation's beliefs, morals, lifestyle, and general attitude toward life.

**Q2. What is the foundation of Islamic civilization?**

**Answer:** The foundation of Islamic civilization is the Holy Qur'an and the Sunnah of the Holy Prophet Muhammad ﷺ.

**Q3. How does belief in the Hereafter affect human behavior?**

**Answer:** Belief in the Hereafter creates a sense of accountability, encouraging balance, responsibility, and moral conduct in life.

**Q4. Why is Islamic civilization called universal?**

**Answer:** Islamic civilization is universal because its teachings are meant for all humanity and guarantee equal dignity and rights to all people.

**Q5. What role does education play in Islamic civilization?**

**Answer:** Education is a core element of Islamic civilization. The first Qur'anic revelation emphasized learning, which helped spread knowledge and wisdom.

**C. Long Questions**

**Q1. Describe the fundamental characteristics of Islamic civilization.**

**Answer:** Islamic civilization is built upon Tawheed, belief in the Hereafter, moral values, equality, universality, tolerance, and education. It revolves around the teachings and example of the Holy Prophet ﷺ. Accountability in the Hereafter ensures moral discipline, while equality removes social injustice. The emphasis on education and knowledge made Islamic civilization a source of guidance for humanity. These characteristics give Islamic civilization its unique identity.

**Q2. Explain the role of moral values and tolerance in Islamic civilization.**

**Answer:** Moral values are central to Islamic civilization and govern all areas of life, including law, economics, family, and social relations. Honesty, justice, and compassion form its foundation. Tolerance allows people of different beliefs to live peacefully, promoting unity and mutual respect. Together, moral values and tolerance create a peaceful and stable society.

**Q3. Discuss the importance of knowledge and education in Islamic civilization.**

**Answer:** Islamic civilization places great importance on knowledge and education. The first revelation commanded reading, highlighting learning as a duty. Education helped remove ignorance and promoted intellectual growth. Wherever Islamic civilization spread, it established centers of learning that benefited humanity. Decline occurred when Muslims neglected education, showing its vital role in societal progress.

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