

EnglishKeys Academy's

9th Islamiat

Smart Notes (EM)

One Stop solution to

A++ in Islamiat

(Complete solution of Surahs, with surah wise question bank)

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Chapter 01

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

Meaning & Importance of the Qur'an

- The word **Qur'an** comes from “Qara'a”, meaning **to read or recite**.
- Qur'an literally means “**the recitation**.”
- Allah Himself named the Qur'an, showing its **divine importance**.
- The Qur'an was revealed to **Prophet Muhammad ﷺ**.
- Revelation came through **Angel Jibreel (AS)**.
- The Qur'an was revealed over **23 years**.
- It is the **final and complete book of guidance**.
- The Qur'an guides **spiritual, moral, social, legal, and political life**.
- The Qur'an is a **living miracle** of Islam.
- It is **recited, memorized, and practiced worldwide**.
- The Qur'an is preserved in its **original Arabic language**.
- Allah promised to **protect the Qur'an Himself** (Surah Al-Hijr 15:9).
- No change has occurred in the Qur'an **word for word**.

Preservation during Prophet's ﷺ Lifetime

- Qur'an was revealed **gradually according to situations**.
- The Prophet ﷺ **memorized every revelation**.
- Companions (Sahaba) memorized verses immediately.
- Qur'an was written during the Prophet's ﷺ life.
- Writing materials included **leaves, bones, leather, and stones**.
- **Zaid bin Thabit (RA)** was a chief scribe.
- **Ubayy bin Ka'b (RA)** and **Ali (RA)** were also scribes.
- The Prophet ﷺ **fixed the order of verses and Surahs**.
- Qur'an was **complete but not bound as one book**.

Compilation under Abu Bakr (RA)

- Many **Huffaz were martyred** in Battle of Yamamah (12 AH).
- **Umar (RA)** feared loss of Qur'an.
- Umar (RA) suggested compilation to **Abu Bakr (RA)**.
- Abu Bakr (RA) initially hesitated.
- Abu Bakr (RA) later approved the compilation.
- **Zaid bin Thabit (RA)** was appointed head.
- Verses were verified through **written records and memory**.
- Strict **cross-checking system** was used.
- The compiled Qur'an was called **Mushaf**.
- Mushaf was kept with **Abu Bakr → Umar → Hafsa (RA)**.

Standardization under Uthman (RA)

- Islam spread to **non-Arab regions**.
- Different **Arabic dialects** caused confusion.
- **Uthman (RA)** ordered standard copies.
- A committee led by **Zaid bin Thabit (RA)** prepared copies.
- Mushaf of Hafsa (RA) was used as master copy.
- Copies sent to **Makkah, Kufa, Basra, Damascus**.
- All unofficial copies were destroyed.
- This ensured **unity and accuracy**.
- Qur'an remains **unchanged till today**.

Lesson 02: Compilation & Preservation of Hadith

Definition of Hadith

- Hadith means **speech or report**.
- Hadith includes **sayings, actions, approvals, descriptions** of Prophet ﷺ.
- Hadith is the **second source of Islamic law**.
- Hadith explains and applies the Qur'an.

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Types of Hadith

- **Qawli** → Sayings of the Prophet ﷺ.
- **Fe'li** → Actions of the Prophet ﷺ.
- **Taqreeri** → Silent approvals of the Prophet ﷺ.
- **Qudsi** → Words from Allah, narrated by Prophet ﷺ (not Qur'an).

Importance of Hadith

- Qur'an gives **principles**, Hadith gives **details**.
- Details of **Salah, Zakat, Fasting, Hajj** come from Hadith.
- Prophet ﷺ is the **best practical example** (Surah Ahzab 33:21).
- Islamic law is based on **Qur'an + Hadith**.
- Without Hadith, Islam cannot be practiced properly.

Preservation during Prophet's ﷺ Life

- Companions had **strong memory**.
- Hadith was mainly preserved **orally**.
- Prophet ﷺ encouraged memorization.
- False narration was **strictly forbidden**.
- Prophet ﷺ allowed writing Hadith later.
- **Abdullah bin Amr (RA)** wrote **As-Sahifah As-Sadiqah**.
- Prophet ﷺ sent letters to kings inviting them to Islam.

Preservation by Companions

- Companions traveled long distances for Hadith.
- **Abu Huraira (RA)** narrated most Hadith.
- **Aisha (RA)** was a major female narrator.
- Qur'an and Hadith were kept **separate**.
- Narrators verified chains carefully.
- Teaching occurred in **mosques and gatherings**.

Preservation in Taba'een Era

- **Umar bin Abdul Aziz (RA)** ordered official compilation.
- Compilation began around **100 AH**.
- **Imam Malik (RA)** compiled **Al-Muwatta**.
- Later scholars compiled authentic books.

Sihah-e-Sitta

- Six most authentic Hadith books.
- **Sahih Bukhari** (most authentic).
- **Sahih Muslim**.
- **Sunan Abu Dawood**.
- **Sunan Tirmidhi**.
- **Sunan Nasa'i**.
- **Sunan Ibn Majah**.

Lesson 03: Ahadees-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).*

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.

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.*

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

3

أَيُّهَا النَّاسُ اتَّقُوا اللَّهَ وَأَجْمِلُوا فِي الطَّلَبِ فَإِنَّ نَفْسًا لَنْ تَمُوتَ حَتَّى تَسْتَوْفِيَ رِزْقَهَا وَإِنْ أَبْطَأَ عَنْهَا فَاتَّقُوا اللَّهَ وَأَجْمِلُوا 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.*

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

4

مَنْ أَحَبَّ أَنْ يُسْطَلَ لَهُ فِي رِزْقِهِ وَيُنْسَأَ لَهُ فِي أَثَرِهِ فَلْيَصِلْ رَحِمَهُ

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

Mafhoom: 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 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.

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."*

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.

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.”*

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

7

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

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."

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.

8

الْحَيَاءُ لَا يَأْتِي إِلَّا بِخَيْرٍ

Translation: Modesty brings nothing but goodness.

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.

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.

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.

10

كُلُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ حَرَامٌ دَمُهُ وَمَالُهُ وَعِرْضُهُ

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

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.

11

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَكَرَ الطَّاعُونَ فَقَالَ " بَقِيَّتُهُ رَجَزٌ - أَوْ عَذَابٌ أُرْسِلَ عَلَى طَائِفَةٍ مِنْ بَنِي إِسْرَائِيلَ فَإِذَا وَقَعَ بَارِضٌ وَأَنْتُمْ بِهَا فَلَا تَخْرُجُوا مِنْهَا وَإِذَا وَقَعَ بَارِضٌ وَلَسْتُمْ بِهَا فَلَا تَهَيِّطُوا 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)."

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

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place. The underlying message emphasizes both recognition of divine decree and responsible action to preserve 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.

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.

13

مَا مِنْ مُسْلِمٍ يَغْرِشُ عَرْسًا، 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.

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.

14

مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلَا يُوْذِ جَارَهُ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ ضَيْفَهُ، 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.

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.

15

الْمُسْلِمُ أَخُو الْمُسْلِمِ لَا يَظْلِمُهُ وَلَا يَخْذُلُهُ وَلَا يَحْقِرُهُ

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.

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.

16

اللَّهُمَّ إِنِّي أَخْرَجُ 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.

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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.

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.*

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.

18

إِيَّاكُمْ وَالظَّنَّ فَإِنَّ الظَّنَّ أَكْذَبُ الْحَدِيثِ

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

Mafhoom: This Hadith warns against indulging in suspicion or harboring baseless doubts about others. The word *ẓann* (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.

19

لَعْنَةُ اللَّهِ عَلَى الرَّاشِي وَالْمُرْتَشِي

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

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.

20

إِنَّ اللَّهَ يَرْفَعُ هَذَا الْكِتَابِ أَقْوَامًا وَيَضَعُ بِهِ الْآخَرِينَ

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

Mafhoom: This hadith emphasizes the transformative power of the Qur’an in the lives of individuals and communities. The term “*yarfu*” (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.

Chapter 02

Lesson 04: Belief in Tawheed

Core Concept

- **Tawheed** means the **Oneness of Allah**.
- It comes from the Arabic word “**Wahhada**” (to make one).
- Tawheed is the **foundation of Islamic faith**.
- Allah alone is **Creator, Sustainer, and Ruler**.
- Only Allah deserves **worship, love, and obedience**.

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- Opposite of Tawheed is **Shirk**, the greatest sin.
- Without Tawheed, **no deed is accepted**.

Types of Tawheed

1. Tawheed ar-Rabubiyah (Lordship)

- Allah alone creates, provides, and controls the universe.
- Life, death, rain, and destiny are only by Allah's will.

2. Tawheed al-Uluhiyah (Worship)

- All acts of worship are **only for Allah**.
- Prayers, dua, sacrifice, fear, hope → Allah alone.
- Worship of others is **Shirk**.

3. Tawheed al-Asma wa Sifaat (Names & Attributes)

- Allah's names and attributes are **unique and perfect**.
- They must not be changed, denied, or compared.

Shirk and Its Types

- **Shirk** means associating partners with Allah.
- Allah does **not forgive Shirk without repentance**.

1. Shirk in Rabubiyah

- Believing others control destiny or nature.

2. Shirk in Uluhiyah

- Worshipping graves, saints, or asking help from the dead.

3. Shirk in Asma wa Sifaat

- Giving Allah's attributes to humans.

Effects of Tawheed

- Gives **peace of mind**.
- Removes fear of creation.
- Builds **unity and brotherhood**.
- Creates honesty and moral purity.
- Develops hope and positivity.

Lesson 05: Belief in Prophethood (Risalat)

Core Concept

- Prophethood means believing Allah sent **human messengers**.
- Prophets guided people to **Tawheed and righteous life**.
- Every nation received a Prophet.
- All Prophets preached **the same message**.
- Qur'an mentions **25 Prophets by name**.
- All Prophets must be **respected equally**.

Khatm-e-Nabuwwat (Finality)

- Prophet Muhammad ﷺ is the **last Prophet**.
- No Prophet will come after him.
- His message is **universal and final**.
- Denying finality means **denying Islam**.
- Qur'an and Sunnah are **complete guidance forever**.

Effects of Belief in Prophethood

- Builds **strong moral character**.
- Teaches obedience to Allah.
- Promotes unity and brotherhood.
- Gives patience during hardships.
- Protects from misguidance.
- Develops love for Prophet ﷺ.

Lesson 06: Belief in Angels (Malaika)

Core Concept

- Belief in Angels is part of **Iman**.
- Angels are created from **light (Noor)**.

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- They never disobey Allah.
- They have **no free will**.
- They do not eat, drink, or sleep.

Major Angels & Duties

- **Jibra'il (AS)** → Revelation.
- **Mika'il (AS)** → Rain and sustenance.
- **Israfil (AS)** → Blowing the trumpet.
- **Izra'il (AS)** → Taking souls.
- **Kiraman Katibeen** → Recording deeds.
- **Hafaza** → Protecting humans.
- **Hamalat-ul-Arsh** → Carrying Allah's Throne.

Hadith-e-Jibra'il – Lessons

- Respectful posture shows **learning etiquette**.
- Asking questions is a **method of learning**.
- Verification confirms understanding.
- Knowledge requires **humility and respect**.

Effect of Belief in Angels

- Strengthens belief in **unseen (Ghaib)**.
- Encourages good deeds.
- Prevents sin due to accountability.

Lesson 07: Belief in Divine Books

Core Concept

- Belief in Divine Books is part of **Iman**.
- Allah revealed books for guidance.
- Earlier books were altered.
- Qur'an is **final, complete, and preserved**.

Main Divine Books

- **Torah** → Prophet Musa (AS).
- **Zabur** → Prophet Dawood (AS).
- **Injil** → Prophet Isa (AS).
- **Qur'an** → Prophet Muhammad ﷺ.

Benefits of Belief

- Strengthens faith.
- Promotes respect for all Prophets.
- Encourages peace and tolerance.
- Helps understand Qur'an better.

Lesson 08: Belief in Hereafter (Aakhirah)

Core Concept

- Akhirah means **life after death**.
- Every soul will be resurrected.
- Deeds will be judged with justice.
- Worldly life is **temporary**.

Stages After Death

- **Alam-e-Barzakh** → Life in grave.
- **Hashr o Nashr** → Resurrection and gathering.
- **Meezan** → Weighing of deeds.
- **Maqam-e-Mahmood** → Intercession of Prophet ﷺ.
- **Hoz-e-Kausar** → Fountain of Paradise.
- **Jannah / Dozakh** → Final abode.

Effects of Belief in Akhirah

- Creates accountability.
- Encourages honesty and justice.
- Strengthens patience and hope.

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- Prevents sinful behavior.

Lesson 09: Prayer (Salat)

Core Concept

- Salat is the **second pillar of Islam**.
- Made obligatory during **Mi'raj**.
- Five daily prayers are compulsory.
- Prayer connects the servant with Allah.

Benefits of Prayer

- Prevents immorality and wrongdoing.
- Brings peace and discipline.
- Builds equality through congregation.
- First deed questioned on Judgment Day.

Consequences of Skipping Prayer

- Major sin in Islam.
- Leads to loss of peace and guidance.
- Causes regret in Akhirah.

Lesson 10: Fasting (Roza)

Core Concept

- Fasting is the **fourth pillar of Islam**.
- Observed in the month of **Ramadan**.
- Purpose is to attain **Taqwa**.
- Abstinence from dawn to sunset.

What Breaks the Fast

- Intentional eating or drinking.
- Smoking or injections for nourishment.
- Deliberate vomiting.

Benefits of Fasting

- Develops patience and self-control.
- Purifies soul and body.
- Creates compassion for poor.
- Fasting intercedes on Judgment Day.

Lesson 11: Zakat and Ushr

Core Concept

- Zakat means **purification and growth**.
- Zakat is **2.5%** on wealth above Nisab.
- 7.5 tola gold/52.5 Tola Silver or equivalent
- Ushr applies to agricultural produce.

Ushr Rates

- **1/10** → Naturally watered crops.
- **1/20** → Artificial irrigation.

Importance

- Purifies wealth and heart.
- Reduces poverty.
- Prevents wealth concentration.
- Strengthens social justice.

Abu Bakr (RA) & Zakat

- Refusal of Zakat = rebellion.
- Zakat is **inseparable from Islam**.

Lesson 12: Hajj and Qurbani

Core Concept

- Hajj is the **fifth pillar of Islam**.
- Obligatory once in lifetime if able.

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- Performed in **Zil-Hijjah**.

Types of Hajj

- **Ifrad** → Only Hajj → No Qurbani
- **Qiran** → Hajj + Umrah together → Qurbani wajib
- **Tamattu** → Umrah then Hajj → Qurbani wajib

Major Days of Hajj

- **8th** → Ihram & Mina.
- **9th** → Arafat (Hajj is Arafah).
- **10th** → Rami, Qurbani, Tawaf.
- **11–12** → Rami & Farewell Tawaf.

Qurbani

- Symbol of Prophet Ibrahim's sacrifice.
- Purpose is **Taqwa**, not meat.
- Meat shared with poor and relatives.
- Teaches obedience and generosity.

Chapter 03

Lesson 13: Conquest of Makkah

Background

- Took place in **Ramadan, 8 AH**.
- Result of **violation of Treaty of Hudaibiyyah**.
- **Banu Khuza'ah** allied with Muslims.
- **Banu Bakr** allied with Quraysh.
- Quraysh secretly helped Banu Bakr attack Khuza'ah.
- Attack occurred inside **Haram**, violating its sanctity.

Immediate Cause

- 'Amr bin Salim sought help from the Prophet ﷺ.
- Prophet ﷺ promised support.
- Quraysh failed to renew treaty.

March & Entry

- Muslim army of **10,000** marched secretly.
- Abu Sufyan accepted Islam.
- Prophet ﷺ entered Makkah **humbly on camel Qaswa**.

After Conquest

- **General amnesty declared**.
- 360 idols destroyed from Ka'bah.
- Verse recited: *Truth has come...*
- **Attab bin Asid (RA)** appointed governor.

Significance

- Bloodless victory.
- Islam spread through **mercy, not force**.

Lesson 14: Battle of Hunain

Background

- Occurred in **8 AH**, after Conquest of Makkah.
- Fought against **Hawazin and Thaqeef**.
- Enemy led by **Malik bin Awf**.

Course of Battle

- Muslims numbered **12,000**.
- Initial panic due to **ambush**.
- Prophet ﷺ stood firm and called companions back.
- Allah sent **tranquility and angels**.

Outcome

- Muslims achieved decisive victory.
- Large war booty collected.

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- Hawazin later accepted Islam.

Lesson

- **Victory comes from Allah, not numbers.**

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

Meaning & Time

- “Aam” = year, “Wufood” = delegations.
- Occurred in **9 AH**.

Importance

- Around **70 delegations** visited Madinah.
- Islam accepted peacefully across Arabia.

Key Delegations

- **Banu Tamim** → taught manners and Qur’an.
- **Najran (Christians)** → Mubahala proposed.
- **Abdul Qais** → praised for patience and calmness.
- **Adhra & Bala** → Islam spread north and south.

Significance

- Islam spread through **dialogue and diplomacy**.

Lesson 16: Battle of Tabuk

Background

- Occurred in **9 AH**.
- Romans planned attack.
- Expedition called **Jaish-ul-Usrah**.

Hardships

- Extreme heat and drought.
- Long journey and lack of resources.

Contributions

- **Uthman (RA)** donated camels and gold.
- **Abu Bakr (RA)** gave all his wealth.
- Women donated jewelry.

Outcome

- No fighting occurred.
- Romans withdrew.
- Hypocrites exposed.

Lesson

- **Faith, sacrifice, and sincerity** matter most.

Lesson 17: Hajjat-ul-Wida

Overview

- Took place in **10 AH**.
- Only Hajj performed by Prophet ﷺ.

Key Events

- Ihram from **Dhul Hulaifah**.
- Sermon delivered at **Arafat**.
- Verse of **completion of Islam** revealed.

Farewell Sermon Themes

- Sanctity of life and property.
- Equality of mankind.
- Rights of women.
- End of interest (Riba).
- Hold fast to **Qur’an & Sunnah**.

Significance

- Universal charter of human rights.

Lesson 18: Demise of the Prophet ﷺ

Final Days

- Fell ill after Farewell Hajj.

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- Illness lasted **13–14 days**.
- Stayed in **Aisha’s (RA) house**.

Passing Away

- Passed away on **Monday, 12 Rabi-ul-Awwal, 11 AH**.
- Age: **63 years**.
- Last words: *With the Highest Companion*.

Who Washed the Blessed Body of the Prophet ﷺ

- The blessed body of **Rasoolullah ﷺ** was washed by **close family members only**.
- **Hazrat Ali (RA)** washed the body.
- **Hazrat Abbas (RA)** was present.
- **Hazrat Fadl bin Abbas (RA) & Hazrat Qutham bin Abbas (RA)** assisted.
- **Hazrat Usama bin Zaid (RA)** helped by pouring water.
- **Hazrat Shaqran (RA)** also assisted.

Important Point (For Exams)

- The Prophet ﷺ was washed **with his clothes on**.
- He was **buried in the same place** where he passed away.

Burial

- Buried in **Aisha’s room**.
- Funeral prayer offered **individually**.

Lesson

- Islam continues beyond personalities.

Lesson 19: Childhood & Youth

Early Life

- Born in **Year of the Elephant**.
- Father died before birth.
- Fostered by **Halima Sa’diyah**.

Character

- Known as **Al-Amin**.
- Never worshipped idols.
- Honest in trade.

Youth Activities

- Shepherd and trader.
- Took part in **Hilf-ul-Fudul**.

Lesson

- Noble character precedes Prophethood.

Lesson 20: Passion for Worship

Worship Style

- Prayer was his greatest comfort.
- Night prayers until feet swelled (Surah Al-Muzzammil).
- Frequent fasting and charity.

Ramadan

- Increased worship.
- Sought **Laylat-ul-Qadr**.

Lesson

- Worship based on **gratitude and sincerity**.

Lesson 21: Generosity & Selflessness

With People

- Never refused a beggar.
- Gave away wealth immediately.

With Servants & Prisoners

- Treated them as brothers.
- Fed prisoners better than himself.

Lesson

- Charity never decreases wealth.

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Lesson 22: Source of Guidance (Silah-e-Rahmi)

Concept: Maintaining family ties is **Ibadah**.

Teachings

- Join ties even if others break them.
- Forgive relatives.

Warning: Cutting relations blocks Allah's mercy.

Lesson: Faith includes social responsibility.

Lesson 23: Fair Treatment Towards Women

Status of Women: Islam restored dignity of women.

Teachings

- Mother deserves highest respect.
- Best men are best to wives.
- Raising daughters leads to Paradise.

Lesson: Kindness to women reflects true faith.

Lesson 24: Prophet ﷺ's Way of Tarbiyyah

Teaching Style

- Practical and example-based.
- Gentle correction, not humiliation.
- Step-by-step training.

Methods

- Questioning, repetition, encouragement.
- Moral training with knowledge.

Lesson: True education builds **character and faith**.

Chapter 04

Lesson 25: Adopting Good Habits

Core Idea

- Islam teaches **character along with worship**.
- Good habits lead to **success in Dunya and Akhirah**.
- Good behaviour is a **command of Allah**, not a choice.

Qur'an Reference:

- *"Indeed, Allah commands justice, excellence, and good conduct."* (Surah An-Nahl 16:90)

Prophetic Standard:

- *"And surely you are upon the highest standard of character."* (Surah Al-Qalam 68:4)
- *"I was sent only to perfect good character."* (Al-Muwatta)

1. Gratitude (Shukr)

Meaning

- Shukr means **recognising Allah's blessings**.
- Gratitude brings **increase in blessings**.

Qur'an Reference:

- *"If you are grateful, I will surely increase you."* (Surah Ibrahim 14:7)

Levels of Gratitude

1. **Heart** → Feeling thankful to Allah.
2. **Tongue** → Saying *Alhamdulillah*.
3. **Actions** → Using blessings correctly.

Prophetic Examples

- Prophet ﷺ prayed until **feet swelled**.
Hadith: *"Should I not be a grateful servant?"* (Sahih Bukhari)
- He praised Allah **even in hunger and poverty**.
- After eating, he taught gratitude.
- *"Whoever eats and says Alhamdulillah, his past sins are forgiven."* (Tirmidhi)

Effects of Gratitude

- Removes jealousy and stress.
- Brings peace of heart.

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- Increases Allah’s favour.

2. Contentment (Qanā‘ah)

Meaning

- Contentment means **being satisfied with Allah’s decree**.
- True richness is **of the heart**, not wealth.

Hadith:

- *“Richness is not having many possessions, but richness of the soul.” (Sahih Bukhari)*

Prophetic Incident

- Ansari man complained of poverty.
- Prophet ﷺ helped him **earn with dignity** instead of begging.

Benefits of Contentment

- Peace of mind.
- Protection from greed.
- Strong trust in Allah.

3. Honesty & Trust (Sidq & Amanah)

Meaning

- Honesty means **truth in speech, dealings, promises, and trust**.

Qur’an Reference:

- *“O believers! Fear Allah and be with the truthful.” (Surah At-Tawbah 9:119)*

Hadith:

- *“Truthfulness leads to righteousness, and righteousness leads to Paradise.” (Bukhari & Muslim)*

Prophetic Examples

- Known as **As-Saadiq Al-Ameen** before Prophethood.
- Quraysh trusted him with valuables.
- During **Hijrah (622 CE)**, he returned enemies’ trusts through **Hazrat Ali (RA)**.
- Honest trader for **Hazrat Khadijah (RA)**.

Effects of Honesty

- Builds trust in society.
- Leads to Paradise.
- Strengthens faith.

4. Sincerity (Ikhlas)

Meaning

- Ikhlas means **doing deeds only for Allah**, not for show.

Qur’an Reference:

- *“They were commanded only to worship Allah sincerely.” (Surah Al-Bayyinah 98:5)*

Hadith:

- *“Actions are judged by intentions.” (Sahih Bukhari)*

Key Examples

- **Three men in the cave** → sincerity moved the rock.
- Charity given **secretly** earns Allah’s shade.

Hadith:

- *“...a man who gives charity secretly...” (Sahih Bukhari)*

5. Piety (Taqwa)

Meaning

- Taqwa means **constant awareness of Allah**.

Qur’an Reference:

- *“Indeed, Allah loves those who have Taqwa.” (Surah Aal-e-Imran 3:76)*

Hadith:

- Prophet ﷺ pointed to his chest: *“Taqwa is here.” (Sahih Muslim)*

Prophetic Examples

- Forgave people of **Taif & Makkah**
- Lived simply as leader of Madinah.
- Gave charity generously.

6. Veiling the Faults of Others

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- Islam teaches **protecting dignity**, not exposing faults.

Qur'an Reference:

- *"Allah does not like evil to be spoken publicly."* (Surah An-Nisa 4:148)

Hadith:

- *"Whoever conceals a Muslim's faults, Allah will conceal his faults."* (Sahih Muslim)

Prophetic Incidents

- Drunk companion → corrected without humiliation.
- Bedouin in masjid → taught gently.
- Man confessing sin → Prophet ﷺ turned away.

Benefits

- Stops gossip and hatred.
- Encourages private repentance.
- Earns Allah's protection.

Lesson 26: Avoiding Bad Habits

1. Arrogance (Kibr)

Meaning

- Feeling superior to others.

Qur'an References:

- 17:37 (Al-Isra) – walk humbly.
- 31:18 (Luqman) – Allah dislikes pride.

Example:

- Iblis refused to bow to Adam (Surah Al-A'raf 7:12)

Hadith:

- *"No one with an atom's weight of pride will enter Paradise."* (Sahih Muslim)

2. Jealousy (Hasad)

Meaning

- Resenting others' blessings.

Qur'an:

- 4:54 (An-Nisa) – envy condemned.

Example:

- Qabil & Habil → murder due to jealousy (Surah Al-Ma'idah 5:27–31)

Hadith:

- *"Jealousy consumes good deeds like fire."* (Bukhari)

3. Lying

Meaning

- Deliberate falsehood.

Qur'an:

- 2:42 (Al-Baqarah) – do not mix truth with falsehood.

Hadith:

- *"Falsehood leads to Hellfire."* (Bukhari & Muslim)

4. Backbiting & Slander

Definitions

- **Gheebah** → speaking truth that hurts.
- **Buhtan** → false accusation.

Qur'an:

- *"Would you like to eat the flesh of your dead brother?"* (Surah Al-Hujurat 49:12)

5. Magic, Fortune-Telling & Superstition

Magic (Sihir)

- Forbidden and linked with disbelief.

Qur'an:

- 2:102 (Al-Baqarah) – Harut & Marut.

Hadith:

- *"Avoid the seven destructive sins... magic."* (Sahih Bukhari)

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Protection

- Surah Al-Falaq & Surah Al-Nas revealed.
- Magic incident of Labid bin Al-A'sam.

Alternative:

- Istikhara instead of fortune-telling.

Hadith:

- "Pray two rak'ahs and perform Istikhara." (Sahih Bukhari)

Chapter 05

Lesson 27: Rules and Issues of Oath (Yameen)

Definition

- Yameen (Oath) means swearing by Allah to do or avoid something.
- Allah's name must **never be used carelessly**.
- False oaths invite Allah's anger.

Qur'anic & Hadith Rulings

- Swear **only by Allah** — Sahih Bukhari.
- Unintentional oaths are **not sinful** — Al-Baqarah 2:225.
- Intentional oaths **must be fulfilled** — Al-Ma'idah 5:89.
- Breaking oath for something better is **allowed with kafarah** — Sahih Muslim.

Types of Oaths

1. Yameen Laghv

- Habitual / unintentional words.
- No sin, no kafarah.

2. Yameen Ghamoos

- Knowingly false oath.
- **Major sin**.
- No kafarah → **sincere repentance only**.

3. Yameen Muna'qidah

- Intentional oath about future.
- Breaking it → **kafarah required**.

Kafarah (Expiation) – Al-Ma'idah 5:89

- Feed **10 poor people**, OR
- Clothe **10 poor people**, OR
- Free a slave (historical), OR
- Fast **3 days** if unable.

Historical Incidents

- Prophet ﷺ broke oath regarding **honey** — Surah At-Tahrim.
- **Abu Bakr (RA)** broke oath for **Mistah** — An-Nur 24:22.
- **Umar (RA)** broke oath causing hardship — Sunan Abu Dawood.

Practical Effects

- Promotes honesty.
- Prevents misuse of Allah's name.
- Protects family ties.
- Encourages responsibility in speech.

Lesson 28: Rules and Issues of Testimony (Shahadah)

Definition

- **Testimony** means stating truth based on certainty.
- Justice depends on **truthful witnesses**.

Qur'anic Commands

- Stand firmly for justice — An-Nisa 4:135.
- Hiding testimony is sinful — Al-Baqarah 2:283.
- Witnesses must not refuse — Al-Baqarah 2:282.

Hadith Guidance

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- False testimony is a **major sin** — *Bukhari & Muslim*.
- Truth leads to Paradise — *Bukhari*.
- Lying leads to Hell — *Muslim*.

Types of Testimony

- Court testimony.
- Social testimony (Nikah, contracts).
- Moon-sighting testimony.
- Women's testimony (accepted where relevant).
- **Qasamah** → testimony by oath.

Historical Examples

- Prophet ﷺ warned false witnesses — *Bukhari*.
- **Umar (RA)** verified character of witnesses.
- **Ka'b bin Malik (RA)** spoke truth — *At-Tawbah 9:118*.
- Woman's testimony on breastfeeding accepted — *Muslim*.

Effects

- Protects rights and justice.
- Builds social trust.
- Prevents corruption and oppression.

Lesson 29: Rights of Neighbours

Core Principle

- Good neighbourly conduct is **part of faith** — *Sahih Bukhari*.
- Allah commands kindness to neighbours — **An-Nisa 4:36**.

Types of Neighbours

- **Jaar Dhil Qurba** → relative neighbour (double rights).
- **Jaar al-Junub** → distant/non-relative neighbour.
- **Sahib bil-Janb** → companions (colleagues, classmates).
- **Ibn as-Sabeel** → traveller.

Prophetic Teachings

- Jibreel (AS) emphasized neighbour rights — *Bukhari*.
- Hurting neighbours negates faith — *Musnad Ahmad*.
- Sharing food is Sunnah — *Muslim*.

Historical Examples

- Jewish neighbour incident → kindness led to Islam.
- **Abdullah ibn Umar (RA)** shared meat with Jewish neighbour.
- **Abu Hurairah (RA)** resolved neighbour dispute peacefully.

Practical Benefits

- Social harmony.
- Safety and trust.
- Moral upbringing of children.
- Reflection of Islamic character.

Lesson 30: Prohibition of Usury (Riba)

Definition

- **Riba** = unjust increase on loans.
- Strictly **haram** in Islam.

Qur'anic Prohibition

- Trade allowed, Riba forbidden — **Al-Baqarah 2:275**.
- Abandon remaining Riba — **Al-Baqarah 2:278**.

Hadith Warnings

- Riba among **seven destructive sins** — *Bukhari & Muslim*.
- Severe punishment in Akhirah — *Muslim*.

Harms of Riba

- Economic inequality.
- Exploitation of poor.
- Spiritual destruction.

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- Psychological stress.

Islamic Alternatives

- **Qard Hasan** (interest-free loan).
- **Mudarabah** (profit-loss sharing).
- **Musharakah** (joint partnership).
- Ethical trade.

Sahabah Examples

- **Umar (RA)** cancelled interest-based loans.
- **Abu Bakr (RA)** encouraged interest-free lending.

Lesson 31: Islamic State

Definition

- State governed by **Qur'an & Sunnah**.
- Focus on justice, morality, welfare.

Core Institutions

- **Mosque** → worship, education, governance.
- **Family** → moral foundation.
- **Maktab** → education and ethics.

Salient Features

- Justice and equality.
- Rule of law.
- Minority protection.
- Public welfare.
- **Shura (consultation)**.

Madina Model (622 CE)

- **Constitution of Madina**.
- Religious freedom.
- Social welfare system.
- Equal justice.

Rashidun Examples

- **Abu Bakr (RA)** → unity in Ridda wars.
- **Umar (RA)** → accountability and welfare checks.

Lesson 32: Jihad Fi Sabil Allah

Meaning

- Jihad = **struggle in Allah's way**.
- Not limited to warfare.

Types of Jihad

- **Jihad al-Nafs** → struggle against ego (*Musnad Ahmad*).
- **Jihad al-Saif** → defensive armed struggle.
- **Jihad al-Qalam** → knowledge and writing (**16:125**).
- **Jihad al-Lisan** → speaking truth.
- **Jihad al-Mal** → financial support (**2:195**).

Ethics of Jihad

- No killing of civilians — *Abu Dawood*.
- No destruction of crops.
- Humane treatment of prisoners.

Anti-Terrorism Stance

- Terrorism is **haram**.
- **Paigham-e-Islam (2018)** — consensus of 1,800 scholars.
- Jihad requires **state authority**.
- No “state within state”.

Historical Examples

- **Battle of Badr (2 AH)** — defensive jihad.
- **Abu Bakr (RA)** — unity against apostasy.
- **Umar (RA)** — civilian protection.

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Modern Application

- Education, justice, social service.
- Moral reform and self-discipline.
- Defense of oppressed.

Chapter 05

Lesson 33: Hazrat Imam Zain-ul-Abideen (RA)

Introduction

- Full name: **Ali ibn Husayn (RA)**
- Father: **Imam Hussain (RA)**
- Grandfather: **Hazrat Ali (RA)**
- Kunyah: **Abu-ul-Hasan**
- Titles: **Zain-ul-Abideen, Sayyid-us-Sajideen**
- Born: **38 Hijri, Madinah Munawwarah**
- Died: **25 Muharram 95 Hijri, age 57**
- Buried: **Jannat-ul-Baqi (Madinah)**
- Rank: **Tabi'i**

Education & Training

- Lived **2 years** with Hazrat Ali (RA).
- Lived **10 years** with Imam Hasan (RA).
- Lived **23 years** with Imam Hussain (RA).
- Acquired knowledge of **Qur'an, Hadith, Fiqh, and Tafsir**.

Worship & Piety

- Famous for **abundant Nawafil prayers**.
- Face would change colour during **wudu**.
- Statement: *“Do you know before Whom I am going to stand?”*
- Gave **secret charity at night**.
- Saying: *“Night charity cools Allah's anger.”*

Character after Karbala

- Karbala occurred in **61 Hijri**.
- His age at Karbala: **23 years**.
- Could not fight due to **serious illness**.
- Fasted by day, worshipped by night.
- Wept at iftar remembering **thirst of Karbala**. *Ibn Sa'd confirms his presence in Karbala despite illness.*

Scholarly Praise

- **Imam al-Zuhri**: “I have not seen anyone in Quraysh superior to him.”
- **Sa'id ibn al-Musayyib**: “I have never seen anyone better than Ali ibn Husayn.”
- **Imam Malik**: “None in the household of the Prophet has his rank.”
- **Imam al-Shafi'i**: “He was the greatest jurist of Madinah.”

Students

- Imam Muhammad al-Baqir
- Imam al-Zuhri
- Hisham ibn Urwah
- Yahya ibn Sa'id

Simplicity & Dignity

- Lived a **simple life**.
- During Hajj, ruler **Hisham ibn Abd al-Malik** failed to recognise him.
- Poet **Al-Farazdaq** recited a famous qasidah praising him.

Works

- **Al-Sahifah al-Sajjadiyyah** → Collection of Du'as.
- **Risalat-ul-Huquq** → Rights of Allah, humans, body organs, and non-Muslims. **Imam Tantawi** said it reflects **exceptional spiritual elevation**.

Role in Karbala

- Present in Karbala but **unable to fight**.
- Imam Hussain (RA) gave him **ring and advice** on **10th Muharram 61 Hijri**.
- Later gave **powerful sermons in Kufa and Damascus** exposing injustice.

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Death

- Passed away: **25 Muharram 95 Hijri**.
- Buried near **Imam Hasan (RA)**.
- Famous sons: **Imam Muhammad Baqir, Hazrat Zaid, Hazrat Isa.**

Lesson 34: Imam Zaid bin Ali (RA)

Introduction

- Full name: **Zaid ibn Ali (RA)**
- Father: **Imam Zain-ul-Abideen (RA)**
- Grandfather: **Imam Hussain (RA)**
- Born: **76 Hijri, Madinah**
- Martyred: **122 Hijri, age 42**
- Shrine: **Rabah (near Hijaz–Syria route)**

Titles & Knowledge

- Title: **Haleef-ul-Qur'an**
- Mastered Qur'an at **age 13**.
- Expert in **Tafsir, Fiqh, Aqeedah**.

Education

- Learned from **father** and **Imam Muhammad Baqir (RA)**.
- Travelled to **Hijaz, Syria, Iraq** for Da'wah.
- Lived under Imam Baqir after father's death at **age 18**.

Status as Tabi'i

- Met Sahabi **Abu al-Tufail Amir ibn Wathila (RA)**.
- Thus counted among **Tabi'een**.

Scholarly Praise

- **Imam Ja'far al-Sadiq (RA)**: "He was the most knowledgeable in Qur'an and religion."
- **Imam Abu Hanifa (RA)** learned from him for **2 years**.
- Hadith narrated by **Imam Abu Dawood, Tirmizi, Nasa'i, Ibn Majah**.

Struggle Against Injustice

- Followed Karbala mission of Imam Hussain (RA).
- Raised voice against **unjust rulers**.
- **40,000 people** pledged allegiance.
- Supported openly by **Imam Abu Hanifa (RA)**.

Fiqh Zaidiyyah

- School named **Fiqh Zaidiyyah**.
- Zaidiyyah state later established in **Yemen**.
- Followers still present in Yemen today.

Unity of Ummah

- Famous saying: "*I wish my body be torn apart if it unites the Ummah.*"

Martyrdom

- Martyred in **122 Hijri**.
- Age: **42 years**.
- Remains a symbol of **truth, courage, and resistance**.

Lesson No. 35: Companions of the Messenger ﷺ

Hazrat Abu Musa Ash'ari (RA)

Introduction & Background

- Real name: **Abdullah bin Qais**
- Kunyah (title): **Abu Musa**
- Father: **Qais** | Mother: **Tayyibah**
- Tribe: **Ash'ar (Yemen)**
- Residence: **Yemen**

Acceptance of Islam & Migration

- Accepted Islam after hearing about Islam in **Makkah**
- Returned to Yemen → **50 people accepted Islam** through him
- Migrated to **Habsha (Abyssinia)**

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- Later arrived with **Ja'far Tayyar (RA)** after **Khaybar (7 AH)**

Governor of Yemen

- Appointed governor of **Yemen** with **Mu'az bin Jabal (RA)**
- **Hadith (Sahih Muslim, 4526):** "Make things easy and do not make them difficult..."

Character & Qualities

- Deep fear of **Allah (Taqwa)**
- Strong **Tawakkul (trust in Allah)**
- Extremely **modest and simple**
- Loved **Qur'an** and **Sunnah**
- Sincere well-wisher of **Ummah**

Excellence in Qur'an Recitation

- Beautiful voice in **Qur'an** recitation
- **Hadith (Bukhari):** "He has been given a share of the voice of **Dawud (AS)**."
- **Hazrat Umar (RA)** requested him to recite **Qur'an**

Scholarly Status

- Among **six Sahaba** allowed to give **fatwa**
- Narrated **360 Hadiths**
- **Hazrat Ali (RA):** "He is completely coloured in the colour of knowledge."

Farewell Hajj

- Participated in **Hajjat-ul-Wida (10 AH)**
- Performed **Hajj-e-Tamattu'** (no sacrificial animal)

Death

- Died in **Dhul-Hijjah, 44 AH**
- Age: **61 years**

Abdullah bin Amr bin Al-Aas (RA)

Introduction

- Father: **Amr bin Al-Aas (RA)**
- Mother: **Raytah bint Munabbah**
- Accepted **Islam** before his father

Writer of Hadith

- First **Sahabi** to write **Hadith** systematically
- Compiled **Sahifah Sadiqah**
- Narrated **~700 Hadiths**

Piety & Balance

- Excessive fasting and worship
- **Hadith (Bukhari):** "Fast and break your fast... this is my way."

Love for Ahl-e-Bayt

- About **Imam Hussain (RA):**
"He is the most beloved to the angels."

Languages & Knowledge

- Knew **Hebrew**
- **Abu Huraira (RA):** "He remembered more **Hadith** than me."

Death

- Passed away **65 AH**
- Place: **Fustat (Egypt)**

Amr bin Umayyah (RA)

Identity

- Kunyah: **Abu Umayyah**
- Father: **Umayyah bin Khuwaylid**

Acceptance of Islam

- Initially fought **against Islam** (**Badr & Uhud**)
- Accepted **Islam** after **Uhud**

Diplomatic Mission

- Sent to **Najashi (Abyssinia)** in **6 AH**

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- Letter invited Najashi to Islam
- Included marriage proposal for **Umm Habibah (RA)**
- Najashi accepted Islam via **Ja'far bin Abi Talib (RA)**

Bravery & Military Role

- Known for **exceptional courage**
- Killed **Abdullah bin Malik**
- Trusted for sensitive missions

Hadith & Death

- Narrated **20 Hadiths**
- Died **60 AH**
- Buried in **Madinah**

Amr ibn al-Aas (RA)

Introduction

- Tribe: **Banu Sahn (Quraysh)**
- Born **47 years before Hijrah** in Makkah

Acceptance of Islam

- Accepted Islam in **8 AH**
- Alongside **Khalid bin Waleed (RA)**
- Prophet ﷺ said: "Makkah has sent its best men."

Military & Diplomatic Excellence

- Commander at **Zaat-us-Salasil** (200 soldiers)
- Ambassador to **Oman**
- Conquered **Egypt** (Alexandria in **21 AH**)
- Founded **Fustat (Old Cairo)**

Achievements

- Organized **justice & taxation system**
- Narrated **39 Hadiths**
- Famous saying: "One unfit ruler causes more harm than death of 1000 scholars..."

Death

- Passed away **43 AH** in **Egypt**

Jabir bin Abdullah (RA)

✦ **Early Life**

- Accepted Islam at **Second Aqabah**
- Father martyred in **Uhud**

Father's Debt Miracle

- Prophet ﷺ helped repay debt
- **Hadith (Bukhari 3580):** debt paid, dates remained

Love for Knowledge

- Travelled **months for one Hadith**
- Narrated **540 Hadiths**
- Collection: **Sahifa Jabir**

Battles & Worship

- Took part in **19 battles**
- Walked long distances for **congregational prayer**

Death

- Passed away **74 AH**

Anas bin Malik (RA)

Introduction

- Kunya: **Abu Hamza**
- Mother: **Umm Sulaim (RA)**
- Born **10 years before Hijrah** (Madinah)

Service to the Prophet ﷺ

- Served Prophet ﷺ for **10 years**
- Prophet ﷺ called him "**Unais**"

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- **Hadith:** “He never scolded me even once.”

Prophet’s Dua

- **Hadith:** “O Allah, increase his wealth and children.”
- Had **100+ children & grandchildren**

Knowledge & Character

- Major **Hadith** narrator
- Expert in **Fiqh**
- Gentle, patient, humble
- Repeated sentences **three times**

Death

- Passed away **93 AH**
- **Last Sahabi to die in Basra**

Lesson 36: Female Companions of the Prophet ﷺ

Hazrat Shifa bint Abdullah (RA)

Introduction

- Name: **Shifa bint Abdullah bin Abd Shams**
- Mother: **Fatimah bint Wahb**
- Husband: **Abu Hashmah bin Hudhaifah Adawi (RA)**
- Accepted Islam **before Hijrah**

Special Merits

- One of the **literate women** of Arabia (could read & write even in Jahiliyyah).
- Prophet ﷺ **frequently visited her house.**
- She kept **separate bedding** for the Prophet ﷺ.
- Prophet’s ﷺ **blessed sweat produced fragrance.**
- Prophet ﷺ **gifted her a house** in Madinah.

Contribution to Hadith

- Narrated **12 Ahadith.**
- Narrated from **Prophet ﷺ and Hazrat Umar (RA).**

Lesson

- Education of women is **Islamic tradition.**

Hazrat Umm Sulaim (RA)

Introduction

- Real name: **Rumailah / Sahlah**
- Titles: **Umm Sulaim, Ghumaisa, Rumaissa**
- Father: **Milhan bin Khalid**
- Mother: **Malikah bint Malik**

Marriages

- First husband: **Malik bin Nadr (non-Muslim)**
- Second husband: **Abu Talha (RA)**
- Dowry statement: **“My dowry is your Islam.”**

Services to Islam

- Mother of **Hazrat Anas bin Malik (RA).**
- Presented her son for **service of Prophet ﷺ.**
- Participated in **Uhud, Khaybar, Hunain.**
- Provided water & medical help in battles.

Battle of Hunain Incident

- Carried a **dagger.**
- Said: **“If any disbeliever comes near, I will strike him.”**
- Prophet ﷺ **smiled** (approval of courage).

Miracles & Hadith

- Food miracle at her house → **Sahih Bukhari.**
- Cut part of **water-skin** touched by Prophet ﷺ.
- Prophet ﷺ said: **“I heard footsteps in Jannah; it was Umm Sulaim.”**

Lesson

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- Faith + courage + motherhood = strength of Ummah.

Hazrat Umm Atiyah (RA)

Identity

- Name: **Naseebah bint Harith**
- Tribe: **Ansar – Banu Najjar**
- Accepted Islam **before Hijrah**

Battlefield Services

- Participated in **7 battles**.
- Cooked food, guarded belongings.
- Treated wounded & dressed injuries.

Funeral Service

- Was among women who washed **Hazrat Zainab (RA)**.
- Year of Zainab's death: **8 AH**.

Knowledge Contribution

- Famous for **teaching method of Ghusl-e-Mayyit**.
- Fulfilled **Bay'ah promises** strictly.

Hazrat Umm Ayman (RA)

Introduction

- Name: **Barakah**
- Origin: **Habsha (Abyssinia)**
- Servant of **Hazrat Abdullah (RA)** (Prophet's father).

Relationship with Prophet ﷺ

- Raised Prophet ﷺ in childhood.
- Prophet ﷺ said: **“Umm Ayman is my mother after my real mother.”**

Migration & Battles

- Migrated to **Habsha**, then **Madinah**.
- Participated in **Uhud** and **Khaybar**.

Sons

- **Hazrat Ayman (RA)** → martyred at **Khaybar**.
- **Hazrat Usamah bin Zaid (RA)** → beloved of Prophet ﷺ.

Reaction at Prophet's ﷺ Death (11 AH)

- Cried because **revelation stopped**, not due to death.
- Made **Abu Bakr (RA)** & **Umar (RA)** cry.

Hazrat Umm Ammarah (RA)

Introduction

- Name: **Nuseibah bint Ka'b**
- Tribe: **Banu Najjar**

Bay'at & Early Islam

- One of **two women** at **Bay'at Aqabah**.
- Accepted Islam **before Hijrah**.

Battle of Uhud

- Shielded Prophet ﷺ with her body.
- Used sword and arrows.
- Prophet ﷺ said: **“I saw Umm Ammarah fighting on my right and left.”**

Battle of Yamamah (11 AH)

- Son **Habib (RA)** martyred by **Musailamah**.
- She vowed revenge.
- Lost **one arm**.
- **Musailamah** was killed.

Death

- Passed away **13 AH**.
- Buried in **Jannat-ul-Baqi'**.

Hazrat Asma bint Abi Bakr (RA)

Identity

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- Daughter of **Abu Bakr Siddiq (RA)**
- Born: **27 years before Hijrah** (Makkah).
- Title: **Dhat an-Nitaqain** (Two Belts).

Acceptance of Islam

- **18th person** to accept Islam.
- Married to **Zubair bin al-Awwam (RA)**.

Role in Hijrah

- Prepared food for migration.
- Split belt into two → food & water-skin.

Son

- **Abdullah bin Zubair (RA)**.
- First child born in **Madinah**.
- Prophet ﷺ performed **Tahneek**.

Son's Martyrdom

- Martyred by **Hajjaj bin Yusuf**.
- Her statement: "*Has the rider not yet dismounted?*"

Hadith & Death

- Narrated **56 Ahadith**.
- Passed away **73 AH**, age ~100 years.

Lesson 37: The Sufi Saints

Hazrat Abu al-Qasim Qushayri (986–1072 AD)

Identity & Background

- Real name: **Abdul Kareem**
- Title (Kunniyat): **Abu al-Qasim**
- Known as **Qushayri** due to ancestor Qushair
- Born: **986 AD**
- Birthplace: **Ustawa near Nishapur (Iran)**
- Father died in childhood

Education & Teachers

- Spiritual guide: **Abu Ali Daqaq**
- Also learned from:
 - **Imam Bayhaqi**
 - **Imam al-Haramayn al-Juwayni**

Books & Scholarship

- Tafseer works:
 - *Al-Tayseer fi Ilm al-Tafseer*
 - *Lataif al-Qur'an*
- Book on Asma-ul-Husna:
 - *Al-Takhbeer fi Ma'ani Asma' Allah*
- Collected **40 Ahadith** on social life
- Famous Sufi book:
 - **Risala Qushayriyya**
- Risala discusses **beliefs + lives of 83 Sufi saints**

View on Sufism

- Sufism = **inner reform + moral purification**, not just zikr
- A true Sufi avoids **anger, greed, revenge, ego**
- Fear of Allah is central (Qur'an 3:102 – "*Fear Allah as He should be feared*")

Death

- Died: **1072 AD**
- Place: **Nishapur**
- Buried near **Abu Ali Daqaq**

Scholarly Recognition

- **Ali Hajveri** wrote in *Kashf-ul-Mahjoob*: "*He was the leader of later Sufis.*"

Fariduddin Attar (1145–1221 AD)

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Identity & Background

- Real name: **Abu Hamid**
- Pen-name: **Fariduddin**
- Title **Attar** due to profession of medicines & perfumes
- Born: **1145 AD**
- Birthplace: **Nishapur (Iran)**

Education & Shaykh

- Spiritual guide: **Mujaddiduddin Baghdadi (RA)**
- Master of: Qur'an, Hadith, Fiqh, Philosophy, Logic, Persian literature

Travels

- Travelled to: Makkah, Madinah, Egypt, Damascus, Turkistan, India

Famous Books

- *Tazkirat-ul-Awliya* → lives of **96 Sufi saints**
- *Pand Nama* → moral advice
- *Mantiq-ut-Tair* → allegorical Sufi poetry

Pand Nama – Key Themes

- Praise of Allah & Prophet ﷺ
- Respect for scholars
- Control of desires
- Silence & humility
- Avoiding show-off
- Zikr of Allah

Influence

- **Jalaluddin Rumi** benefited from him
- Considered him a **source of spiritual guidance**

Death

- Martyred during **Tartar invasion**
- Year: **1221 AD (816 AH)**
- Age: **70 years**
- Shrine: **Nishapur**

Khwaja Nizamuddin Auliya (1237–1325 AD)

Identity & Lineage

- Name: **Muhammad Nizamuddin**
- Father: **Ahmad Bukhari**
- Family: **Ahl-e-Bait**
- Titles: **Sultan-ul-Awliya, Mahboob-e-Ilahi**

Birth & Early Life

- Born: **1237 AD**
- Birthplace: **Badaun**
- Father died at age **5**

Education & Spiritual Training

- Moved to Delhi at **15**
- Took **Bai'at** at **20**
- Shaykh:
 - **Fariduddin Ganj Shakar**

Chishti Cap – Four Promises

- Avoid love of dunya
- Fear Allah more than creation
- Avoid excess eating & sleeping
- Control nafs

Life & Teachings

- Settled in **Delhi**
- Emphasised **Qur'an recitation**
- Practised forgiveness (funeral of enemy example)

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- Ran **Langar** feeding thousands daily

Famous Sayings

- *If you get something, don't hoard it*
- *If you don't get it, don't worry*

Students

- **Nasiruddin Chiragh Dehlavi**
- **Amir Khusro**
- **Amir Hasan Sijzi**

Books

- *Rahat-ul-Quloob*
- *Afzal-ul-Fawaid*
- *Fawaid-ul-Fuwad*

Death

- Passed away: **1325 AD**
- Shrine: **Delhi**

Syed Abdul Latif Kazmi (1617–1706 AD)

Identity

- Known as **Imam Bari**
- Born: **1617 CE (1026 AH)**
- Birthplace: **Choli Karsal, Chakwal**
- Father: **Syed Sakhi Mahmood Badshah Kazmi**
- Father educated at **Najaf Ashraf**

Education & Travels

- Early education from father
- Travelled for preaching to: **Kashmir, Bukhara, Baghdad, Damascus**
- Performed Hajj at age **25**

Services

- Preached Islam in **Noor Pur Shahan (Islamabad)**
- Many **Hindus accepted Islam** through his teachings

Death

- Died: **1706 CE (1117 AH)**
- Place: **Noor Pur Shahan**

Abdul Rahman Jami (1414–1492 AD)

Identity

- Name: **Abdul Rahman**
- Title: **Jami**
- Born: **23 Sha'ban 817 AH / 1414 CE**
- Birthplace: **Herat (Afghanistan)**

Spiritual Guide

- **Ubaydullah Ahrar**

Scholarly Rank

- Imam of **Ilm-un-Nahw (Arabic Grammar)**
- Famous book:
 - **Sharh Mulla Jami**

Love for Prophet ﷺ

- Wrote Na'at poetry
- Famous Persian couplet about **Batha (Makkah)**

Character

- Humble, sincere, anti-show-off
- Strict follower of **Shari'ah**
- Helped poor **secretly**

Death

- Died: **18 Muharram 898 AH / 14 Nov 1492 CE**
- Age: **81 years**
- Shrine: **Herat**

Lal Shahbaz Qalandar (1143–1274 AD)

Identity & Lineage

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- Real name: **Syed Usman Marwandi**
- Born: **538 AH / 1143 CE**
- Birthplace: **Marwand (Afghanistan/Azerbaijan)**
- Descendant of **Imam Ja'far al-Sadiq**
- Father: **Ibrahim Kabiruddin**

Education

- Memorised Qur'an at **7 years**
- Studied Arabic & Persian sciences early

Travels & Settlement

- Travelled across Muslim lands
- Stayed in **Sindh** on advice of **Bu Ali Qalandar**
- Preached Islam in Sindh extensively

Teachings

- Love, kindness, moral reform
- Fear of Allah (mother's saying): *"One who cries out of fear of Allah will not enter Hell."*

Death

- Died: **21 Sha'ban 673 AH**
- Shrine: **Sehwan Sharif (Sindh)**

Lesson 38 – Scholars and Thinkers

Allama Al-Shatibi (رحمه الله)

Identity

- Full name: **Abu Ishaq Ibrahim bin Musa Al-Shatibi**
- Famous Andalusian scholar of **Hadith, Fiqh, Usul al-Fiqh**
- Counted among the **Mujaddideen (reformers)** of Islam

Birth & Early Life

- Born in **538 Hijri**
- Birthplace: **Shatiba, Andalus (Spain)**
- Memorised the **Holy Qur'an** in childhood
- Learned **Qur'anic recitation (Qira'at)** in Shatiba
- Joined scholarly circles in local mosques

Education & Teachers

- Specialized in **Qira'at, Hadith, and Fiqh**
- Learned Qur'anic recitation from **Abu Abdullah Muhammad bin Abi al-'As Al-Nafri**
- Travelled to **Balansiya (Valencia)** for higher education

Travels & Teaching Career

- Travelled to **Bayt-ul-Maqdis (Jerusalem)** in **590 Hijri**
- Visited **Masjid-e-Aqsa**
- Later moved to **Cairo**
- Taught at **Madrassa Faziliya**

Scholarly Qualities

- Expert in **Arabic language and Islamic law**
- Known for **sharp intellect, piety, honesty, patience**
- Also a **writer and poet**

Famous Books

- **Al-I'tiqad fi Ahl al-Bid'a wal-Dalalat**
- **Al-Muwafaqat fi Usool al-Shariah (most famous)**
- **Kitab al-Majalis**

Death

- Passed away in **590 Hijri**
- Place of death: **Cairo**
- Funeral prayer led by **Allama Iraqi**

Allama Jalaluddin Suyuti (رحمه الله)

Identity

- Original name: **Abdul Rahman**

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- Title: **Jalal-ud-Din**
- Kunyah: **Abu al-Fadl**
- One of the **greatest scholars of Egypt**

Birth & Education

- Born in **849 Hijri**
- Birthplace: **Asyut, Egypt**
- Memorised the Qur'an at **age 8**
- Studied under:
 - **Shaykh Kamal-ud-Din Ibn al-Humam Hanafi**
 - **Shams Sirami**
 - **Shams Furumani Hanafi**

Fields of Mastery

Command over **seven sciences**: Tafseer, Hadith, Fiqh, Nahw (Grammar), Ma'ani, Bayan, Badi'

Scholarly Contribution

- Authored **more than 500 books**
- Said: *"I memorised two hundred thousand Ahadith."*
- Drank **Zamzam** and prayed to reach:
 - **Allama Bulqini** in Fiqh
 - **Ibn Hajar Asqalani** in Hadith

Famous Books

- **Tafseer Jalalain**
- **Tafseer Durr-e-Manthur**
- **Al-Itqan fi Uloom al-Qur'an**
- **Tarikh al-Khulafa**

Death

- Died on **19 Jumada al-Awwal, 911 Hijri**

Allama Ibn Khaldun (رحمه الله)

Identity

- Full name: **Abu Zaid Abdul Rahman bin Muhammad bin Khaldun**
- Famous Muslim **historian, philosopher, sociologist**

Birth & Education

- Born in **Tunis**
- Memorised Qur'an in childhood
- Studied **Hadith, Fiqh, philosophy, logic, mathematics**

Early Hardships

- At **age 17**, plague struck Tunis
- Lost parents and teachers
- Forced to earn livelihood early

Career

- Became minister of **Sultan Abu Inan of Tunis**
- Due to court politics, migrated to **Granada**
- Later settled in **Egypt**
- Taught at **Al-Azhar University**
- Appointed **Qadhi (judge) of Maliki fiqh**

Scholarly Importance

Studied as:

1. Historian
2. Founder of **philosophy of history**
3. Founder of **sociology**

Famous Books

- **Kitab al-Ibar**
- **Muqaddima Ibn Khaldun (world-famous)**

Death

- Died in **808 Hijri**
- Place: **Cairo**
- Age: **74 years**

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Shaykh Ibn Arabi (رحمه الله)

Identity

- Full name: **Abu Bakr Muhyuddin Muhammad bin Ali**
- Title: **Shaykh-e-Akbar**
- Renowned **Sufi scholar and philosopher**

Birth

- Born on **17 Ramadan 560 Hijri**
- Corresponding to **28 July 1165 CE**
- Birthplace: **Murcia, Andalus (Spain)**
- Tribe: **Tayy (Hatim Tai)**

Education & Travels

- Moved to **Seville in 580 Hijri**
- Studied there for **30 years**
- Learned **Tasawwuf** from spiritual teachers
- Travelled east at **age 38**
- Visited **Egypt, Jerusalem, Makkah, Baghdad, Aleppo**
- Settled permanently in **Damascus**

Books & Scholarship

- Authored **over 500 books**
- Mostly on **Sufism**
- Also wrote on **Hadith, Tafseer, Seerah, literature**

Famous Books

- **Futuh al-Makkiyyah**
- **Fusus al-Hikam**

Death

- Passed away in **638 Hijri (1240 CE)**
- Buried at **Jabal Qasioun, Damascus**

Shah Abdul Aziz Muhaddis Dehlavi (رحمه الله)

Identity

- Historical name: **Ghulam Haleem**
- Title: **Siraj-ul-Hind**
- Eldest son of **Shah Waliullah Muhaddis Dehlavi**

Birth

- Born on **25 Ramadan 1159 Hijri**
- Corresponding to **20 September 1746 CE**
- Birthplace: **Delhi**
- Lineage reaches **Hazrat Umar Farooq (RA)** through **34 generations**

Teaching & Services

- Father passed away when he was **17**
- Continued teaching despite illness
- Taught **Hadith and Tafseer** for **12 years**
- Expert in **Hadith, Tafseer, philosophy, logic**
- Produced many great scholars

Death

- Passed away on **9 Shawwal 1239 Hijri (1823 CE)**
- Age: **80 years**

Ibn Rushd (Averroes) (رحمه الله)

Identity

- Full name: **Muhammad bin Ahmad bin Rushd**
- Famous Muslim **philosopher, jurist, physician**

Birth

- Born in **520 Hijri**
- Birthplace: **Cordoba, Andalus (Spain)**
- Born into a scholarly family

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Education & Career

- Studied **Fiqh, medicine, philosophy**
- Introduced to ruler **Abu Ya'qub Yusuf** by **Ibn Tufail**
- Summarised works of **Aristotle**
- Appointed **court physician** in Morocco
- Later became **Qadhi (judge) of Cordoba**

Scholarly Contribution

- Great admirer of **Aristotle**
- Explained Greek philosophy in Islamic framework
- His works were translated into **Latin**
- Influenced European intellectual thought

Famous Book

- **Bidayat al-Mujtahid**
 - Comparative study of Islamic jurisprudence

Death

- Passed away in **595 Hijri**
- Place of death: **Morocco**

Chapter 07

Lesson 39: Self-Confidence and Self-Reliance

Definitions

- **Self-confidence**: Belief in one's own abilities and strengths.
- **Self-reliance**: Using personal effort instead of unnecessary dependence on others.

Islamic Teaching

- Islam encourages **courage, determination, patience, and effort**.
- Islam discourages **cowardice, laziness, fear, and hopelessness**.
- *"Then when you have taken a decision, put your trust in Allah."* **Aal-e-Imran (3:159)**

➔ This verse proves that **effort comes before Tawakkul**.

Tawakkul (Trust in Allah)

- **Tawakkul** means: *Effort + Trust in Allah*.
- Islam rejects **passive dependence**.
- *"Tie your camel and then trust in Allah."* (Tirmidhi)

Example from Seerah

- Battles showing confidence and perseverance:
 - **Badr (2 AH)**
 - **Uhud (3 AH)**
 - **Khandaq (5 AH)**
 - **Hunain (8 AH)**
- Despite hardships, the Prophet ﷺ **never lost courage**.

Conquest of Makkah (8 AH)

- Entered Makkah **humbly**, head bowed on camel **Qaswa**.
- Recited **Surah Al-Fath** and **Surah An-Nasr**.
- Companions beside him:
 - **Hazrat Abu Bakr (RA)**
 - **Hazrat Usayd bin Hudayr (RA)**
- Lesson: **True confidence produces humility, not arrogance**.

Incident of the Beggar

- Prophet ﷺ advised a beggar to **work instead of begging**.
- Encouraged **earning through honest labour**.

Hadith (meaning)

- *"The upper hand is better than the lower hand."* (Bukhari, Muslim)

Key Outcomes

- Builds dignity and independence.
- Prevents despair.
- Leads to success with Allah's help.

Lesson 40: Mental Health and Physical Exercise

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Importance in Islam

- Islam promotes **balance between body and mind**.
- Physical strength enables better worship and service.

Qur'anic Principle

- Leadership given due to **knowledge and physical strength** (Al-Baqarah 2:247 – Talut)

Valuable Blessings

- *“There are two blessings which many people waste: health and free time.”* (Bukhari)

Strength of a Believer

- *“A strong believer is better and more beloved to Allah than a weak believer.”* (Muslim)

Sports Encouraged by Prophet ﷺ and Practiced by Sahaba

- **Archery, Horse riding, Spear throwing, Wrestling, Running, Swimming**

Benefits of Exercise

- Improves blood circulation.
- Strengthens immunity.
- Enhances mental focus.
- Reduces stress and anxiety.

Islamic Limits

- No gambling.
- No immorality.
- No animal cruelty.
- No waste of time or harm to education.
- *“Eat and drink, but do not be excessive.”* (Surah Al-A'raf 7:31)

Lesson 41: Importance of Future Planning in Islam

Concept

- Future planning = **wise use of present resources** for coming needs.
- Islam allows **worldly planning with Tawakkul**.

Qur'anic Guidance

- *“Prepare against them whatever force you can.”* **Surah Al-Anfal (8:60)**
- *“Allah does not like the extravagant.”* **Surah Al-An'am (6:141)**

Example of Hazrat Yusuf (AS)

- Planned for **7 years of famine** in Egypt.
- Stored grain during years of abundance.
- Result: Egypt became **self-sufficient**. (Surah Yusuf)

Seerah Examples

1. Ghazwa-e-Khandaq (5 AH)

- Defensive trench suggested by **Hazrat Salman Farsi (RA)**.
- Protected Madinah successfully.

2. Treaty of Hudaibiyah (6 AH)

- Accepted with long-term vision.
- Resulted in **Conquest of Makkah (8 AH)**.

Islamic Limits of Planning

- No interest (Riba).
- No bribery.
- No deception.
- No exploitation.

Benefits

- Stability and prosperity.
- Reduced dependence.
- Organized society.
- Long-term success.

Lesson 42: Distinctions of Islamic Civilization

Meaning of Civilization (Tahzeeb)

- Refinement, discipline, cleanliness, moral values.

Foundation

- **Holy Qur'an + Sunnah of Prophet Muhammad ﷺ**.

Core Characteristics

1. Tawheed

- Oneness of Allah shapes all aspects of life.

2. Obedience to Prophet ﷺ

- Practical model for society.

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3. Accountability (Aakhirah)

- Moral responsibility in actions.

4. Equality

“The most honorable among you is the most righteous.” (Surah Al-Hujurat 49:13)

5. Universality

- Islam for **all humanity**.

6. Moral Values

- Justice, honesty, compassion.

7. Tolerance & Peace

“There is no compulsion in religion.” (Surah Al-Baqarah 2:256)

Role of Knowledge

- First revelation: *“Iqra”* (Surah Al-‘Alaq 96:1)
- Islam defeated ignorance with education.

Rise & Decline

- Rise: Knowledge + morality.
- Decline: Neglect of education and ethics

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