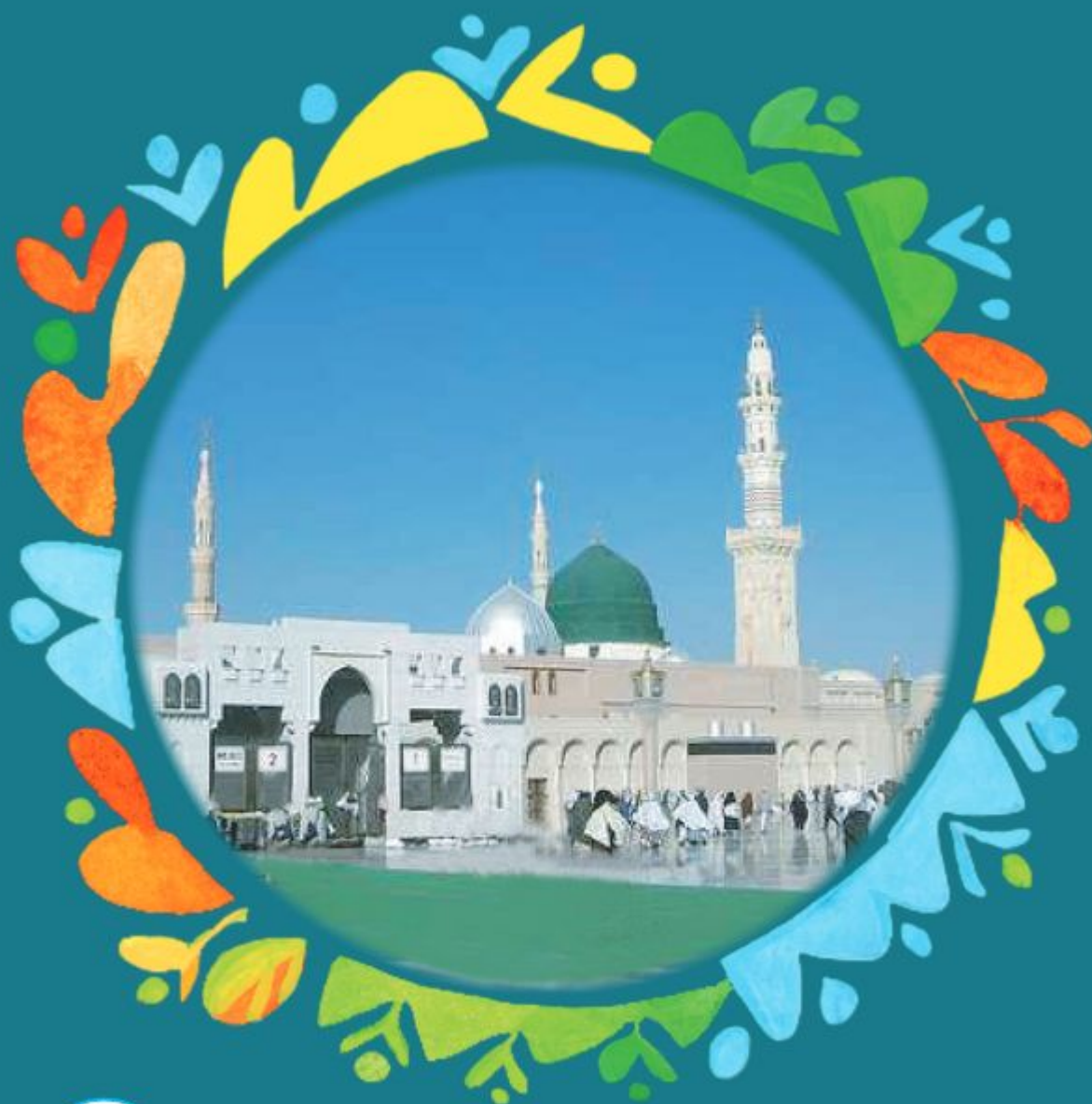


Islamic Studies

Class Four



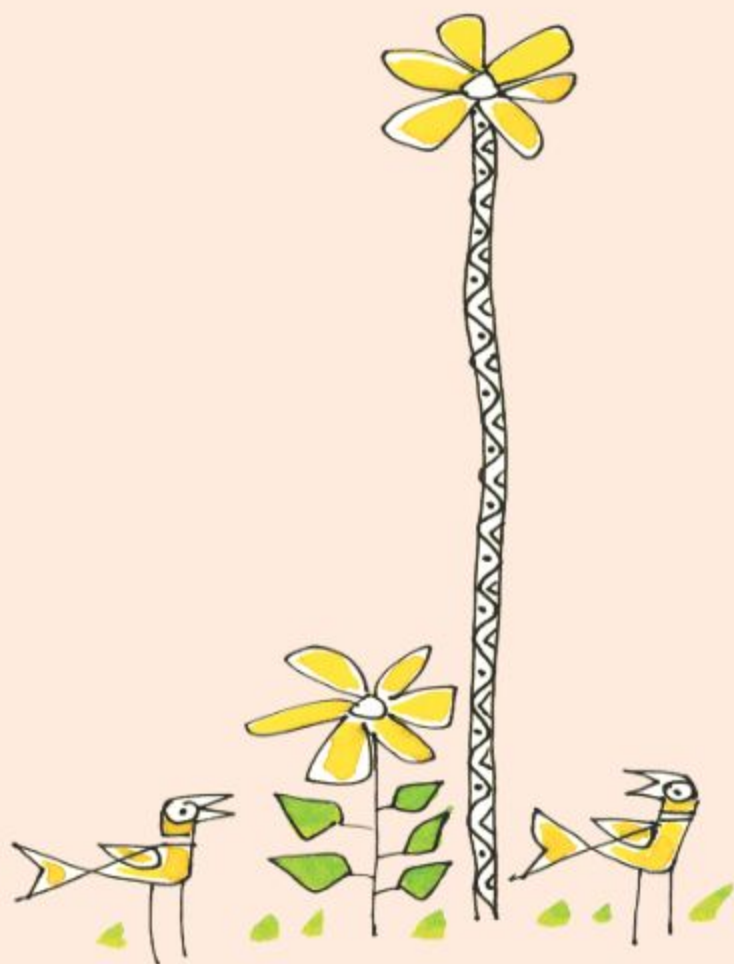
National Curriculum and Textbook Board, Bangladesh

Prescribed by the National Curriculum and Textbook Board
as a textbook for class four from the academic year 2013

Islamic Studies

Class Four

Revised for Academic Year 2025



National Curriculum and Textbook Board, Bangladesh

Published by
National Curriculum and Textbook Board
69-70, Motijheel Commercial Area, Dhaka 1000

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First Edition : August 2012
Revised Edition : August 2023
Revised Edition : Octobr 2024

Design

National Curriculum and Textbook Board, Bangladesh

For free distribution under PEDP-4 of Ministry of Primary and Mass Education
by the Government of the People's Republic of Bangladesh

Printed by:

Preface

Primary level constructs the foundation of education. A set of well-defined targets and properly planned primary education provide strengths to the entire education system. Keeping this in mind, the primary level has been given supreme importance in the Education Policy 2010. Increasing the span and inclusiveness of the primary level, as the developed countries of the world, have been emphasised. Special attention has been given to ensure that no child's access to education is hindered by social and economic status, religion, ethnicity, or gender identity.

The National Curriculum and Textbook Board (NCTB) has implemented an integrated curriculum to update primary education. While this curriculum trails the pedagogy and the curriculum of developed countries, it also adopts traditional teaching-learning values of Bangladesh at the same time. This has enabled the education to be more life-oriented and productive. In the context of globalisation, the mental health of the children has also been specially considered in this curriculum.

Textbook is the most important component of curriculum implementation. NCTB has always borne that in mind while designing textbooks for all levels and classes including primary level. Curriculum goals and objectives have been prioritised in the writing and editing of each book. A keen eye has been kept on the diverse curiosity and capacity of the child's mind. Special importance has been given in designing the curriculum and textbooks to make teaching-learning interactive and enjoyable. It is hoped that each book will help in the balanced psycho-physical development of children through educational activities. It will support in acquiring the required skills, adaptability, patriotism and moral values at the same time.

Based on the aims and objectives mentioned above, the textbook **Islamic Studies** has been developed for Class Four students. The main objective of this book is to help the students bring about positive changes in their behavior through the development of knowledge, skills and attitudes being acquainted with Islam Religion. Special emphasis has been given on nurturing students' spiritual, social, humanistic, and moral qualities, while fostering faith in Almighty Allah and the practice of Islamic ideals.

Special thanks to the specialists and teachers who worked intensively in writing, editing and revising the textbook. Thanks to those also who have made the textbook attractive to children through its design and illustration. This textbook, written under the curriculum 2012, has been revised to address the need in the changed context of 2024. Due to time constraints, some errors may still exist. Any constructive advice and guidance from the audience will be considered with due importance.

At the end, I wish every success of the learners for whom the book has been produced.

October 2024

Professor Dr. A K M Reazul Hassan

Chairman

National Curriculum & Textbook Board, Bangladesh

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
Bismillahir Rahmanir Rahim

Chapter-I

Iman and Aqaid (الْإِيمَانُ وَالْعَقَائِدُ)

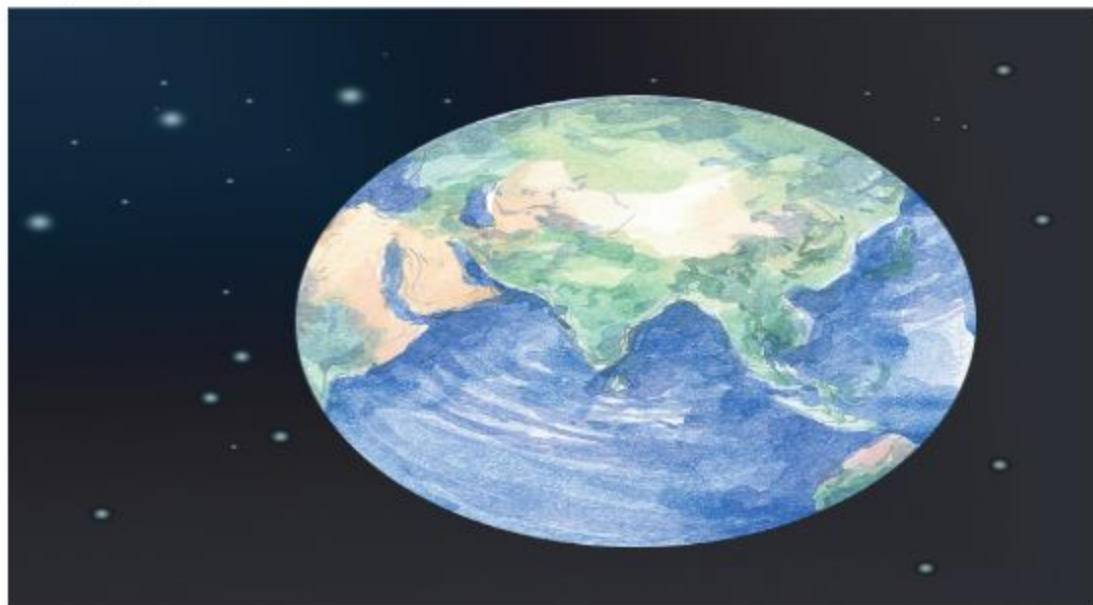
We are Muslims. The name of our religion is Islam. The basic aspect of Islam is Iman. The meaning of Iman is Faith. To have faith in the basic aspect of Islam with heart and soul is called Iman.

In this aspect of Islam to have faith by heart, acknowledge them by words and follow them in deeds is called real Iman. The person who has Iman is called Mumin.

Aqaid is the plural form of Aqida. The meaning of Aqida is belief. So the meaning of Aqaid is beliefs. To become a true Muslim, a man must have pure Iman and Aqaid.

Identity of Allah, the Great (مَعْرِفَةُ اللَّهِ)

We are human beings. We are not created by ourselves. The Almighty Allah has created us. The earth we live in has also not been created by itself. The Almighty Allah has also created the beautiful world. He has created everything we need too.

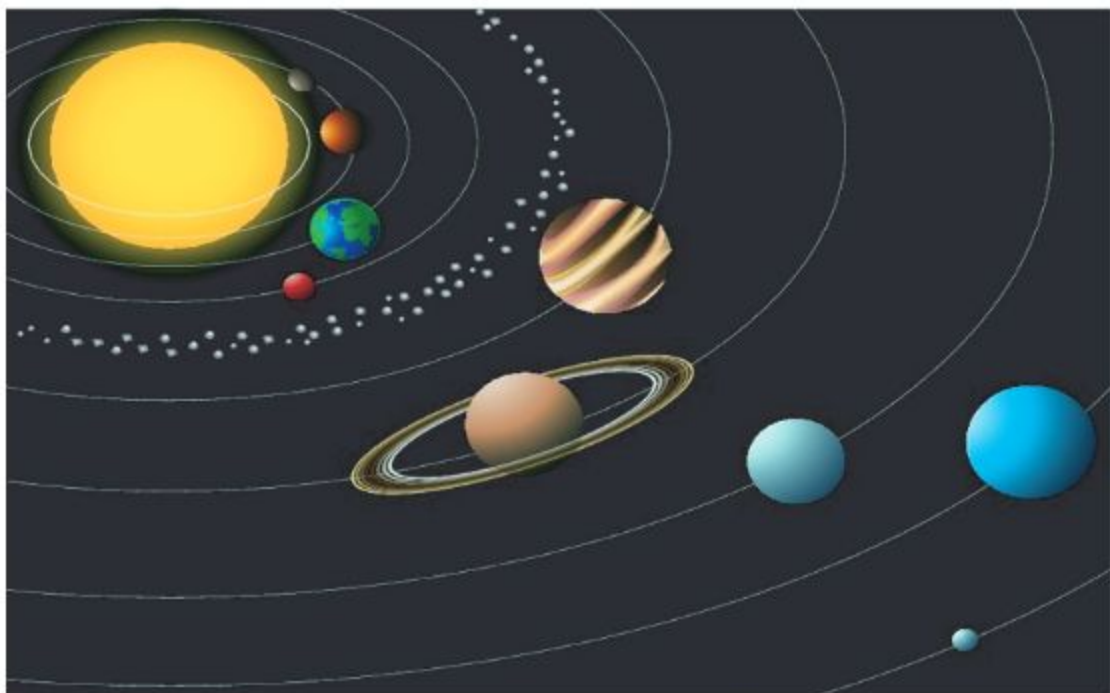


The Earth

What a big the world is! There are hills, mountains, rivers, lakes, ponds, plants and trees. There are also different types of flowers, fruits and crops. There are also animals, birds in different colours and types. The Great Allah has created all of these. He has created them only for us. He also created light, air, water and soil to make all creatures alive. He also takes care of all creatures. We can sing following the national poet-

Eyi Shoshsho Shamol Bhora Matir Dali Khani
Khuda tumar Meherbani.

There is a vast sky spread up horizontally over our head. In the sky there are the moon, the sun, the planet, and the stars. Every star is hundred and thousand time bigger than the earth. The sky has also innumerable Milky-Ways and nebulas. Once these were not in existence. But who created them? The Great Allah has created them. He has not only created them but also takes care of them masterfully. He nicely guides them. He is the owner of all creations too. He is All-powerful.



The sky and solar system

The Great Allah is one, having no second. He has no partner. There is nothing which can be compared to His existence and attributives. He is Eternal and Infinite.

We shall know and believe on:

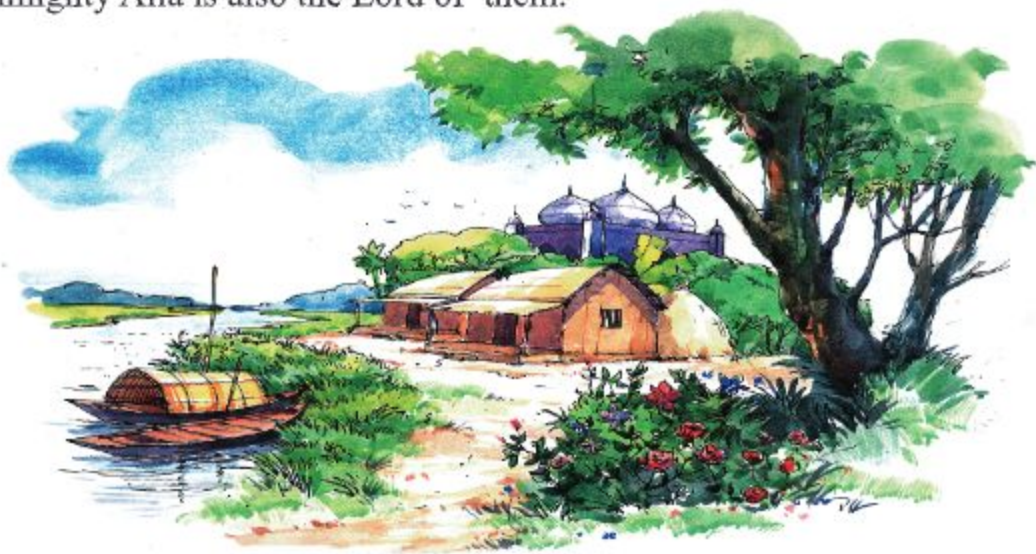
- a. Our Creator is Allah.
- b. Allah created everything available in the sky, in the earth and in between the two.
- c. The Almighty Allah is one and unique. He has no partner. There is none who can be equal to Him.

Planned work : Identity of Allah Ta'ala-

Students have to write briefly in their note-books.

Allah, the Lord (اَللّٰهُ مَالِكٌ)

The meaning of Allahu Malikun is Allah, the Lord. The meaning of Malik is the Lord. The Most Merciful Allah, the Great, created us. He created the earth for our dwelling house. What a big and beautiful earth this is! In it, there are mountains and hills, canals and marshlands, rivers and canals, animals and birds, living creatures, trees and plants, and flowers and crops. Allah is the Lord of these. On the surface of the earth there are innumerable small and big creatures. There are also many things under the earth. There are oil, gas, coal, iron, gold, diamond and so on. The Almighty Alla is also the Lord of them.



Natural Scenery

There is a big sky on our head. In the sky there are the moon, the sun, and the stars. There are also planets, satellites, the Milky-Ways and nebulas. Every star is bigger than the earth in lakhs. The Great Allah is also the Lord of them. There is in the Holy Qur'an, "To Allah belongs whatever is in the heavens and whatever is in the earth." (Al-Qur'an, Sura Al-Baqarah, Ayat: 284). Allah is also our Lord. The most Gracious Allah created everything for us. But He created us for His Ibadat (Worship). We are born according to His will. We are living and dying also for His Wish. He is the Lord of our life and death. Allah is the Lord of our wealth and property. He is also the Lord of our joy and sorrow. There is no partner in His Lordship.



The Solar system

We have to sing like the singing of a poet:

Kul Makhluq Allah Ta'ala
 Tumar doyar dan
 Tumi-i shobar srosta palok
 Shorbo shoktiman.
 Badshah ke koro nimishe fakir
 Fokir ke koro dhorar Amir
 Jibito ke tumi koriteso mrito
 Mrito ke diteso pran.

— Sabir Ahmed Chowdhury

We believe in Allah that He is the Lord of the heaven and the earth. Allah is the Lord of all wealth and property of the world. He is the Lord of our joy and sorrow. He is also the Lord of our life and death. We should do good work for the pleasure of Allah.

Planned work : “Allah is the Lord of everything”. Students have to write five sentences on it in their note-books.

Allah, the All-Powerful (اَللّٰهُ قَدِيْرٌ)

Allahu Qadirun. The meaning of Qadir is All-Powerful. There is none like His power. Allah is All-Powerful. He created mankind. He created this big earth for mankind. He created mountains, hills, seas and oceans for them. He also created all these trees, plants, animals, birds and living creatures.

Who created the sky spread above our head? The sky, the moon, the sun, the planet, stars, nebulae and milky-ways, Allah the All-powerful created all these. Every day we see the sun rises making the east red color. The day comes. Then the sun sets in the west at the end of the day. The night comes. Who brings about these changes of day and night? The All-Powerful Allah brings about these changes. He is the owner of unlimited power. Everything on the earth and the heavens is running by His command.



Human habitation with natural beauty

In their orbits the moon, sun, planet, stars and nebulas are driven with His management. Indiscipline, disorder or collision are not seen anywhere. All-Powerful Allah created light, air, fire and water. He alone guides them. He drives the clouds and gives life in the dry soil through showering rain water. By His wish fountains of sweet water are coming out from the heart of the desert. We sow seeds in the soil and the sapling grows from them.

Sometimes, the light, air and water cause harm to us. Excessive rain and flood cause sink to houses and trees. Men and cattle are washed away. Terrible storms and earth quack destroy households. Big trees and plants are uprooted. Decorated and equipped houses and human habitation are destroyed. No shelter exists even. Still today we cannot forget the devastation of recent Sidor and Ila. We have to depend on Allah at the time of such calamities. We have to come forward to help the affected people. Allah has the supreme power over light, air, water and all other things .



Scenery of human habitation destroyed by cyclone

If Allah wishes to punish someone, nobody can save him. He destroyed all tyrannical rulers like Namrud and Firawn. He inflicted death punishment to the community of Hazrat Nuh (A.) drowning them in the deluge. He destroyed the big forces of the King Abraha by small birds.

If the Great Allah wishes to save someone nobody can give him death. The tyrant Namrud threw Hazrat Ibrahim into a fire furnace for his death. But the fire could not even touch him. For, fire was under the control of the Almighty Allah. Allah saved Hazrat Musa (A.) from the hand of Firawn. He saved Hazrat 'Isa (A.) from the hands of murderer. He also saved our beloved Prophet Hazrat Muhammad (S.) from the hands of the unbelievers.

We must believe in the Great Allah as All-Powerful. We must seek help only from Him and must depend on Him.

Allah, the Peace-Giver (اَللّٰهُ سَلَامٌ)

Allahu Salamun (Allah is Salam). Salam means peace. Allahu Salamun means Allah is the Peace-Giver. When our mind remains good we feel peace in it. When our body remains good, we feel peace in mind. If our mind is unwell, peace does not come to it. If our body is unwell, we don't feel peace in mind. Then everybody prays to Allah for our recovery. Allah cures our disease. We become healthy and feel peace in mind.

Our family consists of parents, grand- parents, brothers and sisters. If any one of our family is sick, we become anxious. Peace does not prevail with us. We serve their nursing. We pray to Allah for their recovery. Allah removes our troubles. Then we become happy.

Sometimes our note book, pen and pencil are lost. Then we feel bad. If we find them, we feel peace in mind. When we are together with our friends and classmates, we feel good in mind. Sometimes there is a quarrel between friends and classmates. Then our mind becomes bad and unhappy. We are to meet up the quarrel immediately. Then we feel peace

in mind. Rasulullah(S.) said, "The true muslim is one from whose tongue and hands the other muslim is safe." Rasulullah(S.) was always working for peace. He used to make agreements with the non-muslims for peace. When we meet with one another we greet salam and desire peace. Then we say, "As-salamu 'Alaykum". It means, "Peace be upon you". In reply to salam we say, "Wa 'Alaykumus salam". It means, "Peace also be upon you". Exchange salam is a good practice. It establishes peace in the society.



Exchanging greetings

Abundant of wealth and property cannot give us peace. Long time ago there was a man named Qarun. He had unlimited wealth and riches. But he was not satisfied with them. He found no peace in mind. He was longing for earning more wealth. In spite of so much wealth he was not even grateful to Allah. He did not pay the right of the poor and did not pay zakat. At last, by order of Allah, he was ruined along with his wealth and property.

Allah is the Giver of Peace and happiness. He gets peace only to whom Allah gives it. He gets peace even if he lives in a hut. He gets peace even he is in wants. If Allah gives peace to anyone, no one can harm him. The tyrant Namrud claimed himself to be the god. But Hazrat Ibrahim (A.) could not accept it. Namrud threw him into a blazing fire-pit for punishment. But Allah, the Great said to fire, "O Fire! You be cool, and (a means of) peaceful and safe for Ibrahim". (Al-Qur'an, Sura Al-Ambia, Ayat: 69). Fire could not even touch Hazrat Ibrahim (A.).

Allah is only the Giver of peace and happiness. Those who obey Allah's orders get peace and happiness here and hereafter. Salam is one of His attributive names. It means Giver of peace.

We must believe in Allah, the Great, as the Giver of Peace or as the Source of peace and perfection. We must seek peace from Him. We must live altogether and work for peace.

Kalima Shahadat (The Statement of Testimony) (كَلِمَةُ شَهَادَةِ)

Kalimatu shahadatin. Kalima means sentence (saying or statement). Shahadat means giving testimony. Kalima shahadat means the sentence of giving testimony. With this kalima we testify Tawhid (that is one Allah) and Risalat (that is Hazrat Muhammad (S.) is His Prophet and Messenger). Through this kalima we accept the Great Allah as the only Ma'bud. We testify Hazrat Muhammad (S.) as His humble servant and messenger. He is the Nabi and Rasul of Allah. We believe in Tawhid and Risalat. It is a basic aspect of Islam.

Kalima Shahadat is:

Ash-hadu Al-la-ilaha-illallahu	أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ
Wahdahu Lasharika lahu wa-ash hadu	وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ
anna Muhammadan abduhu wa rasuluhu	أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

There are two parts in Kalima shahadat:

Part-I: Ash-hadu al la ilaha illallahu wahdahu la sharika lahu

Meaning: I give testimony that there is no Lord but Allah Who is one and Who has no partner.

By this part one, we accept our Creator, Lord, Maintainer and Merciful Allah, the Great, as our only Ma‘bud (worshiped). We also give testimony that there is none befitting for worship (Ibadat) but Allah.

By wahdahu, we confess the unity (Oneness) of Allah, the Great. And by la sharika lahu, we declare the Idolatry as falsehood. Because, shirk (idolatry) is opposite to Tawhid (the unity of Allah). A Mumin can never be involved himself in shirk. We know that Allah has no partner.

Part-II: Wa ash-hadu anna Muhammadan abduhu wa rasuluhu.

Meaning: And I further give testimony that Muhammad (S.) is His humble servant and Rasul (the Messenger).

By this part two, we give testimony that Muhammad (S.) is as His servant and so also His Messenger.

Allah was not known to us. We had no knowledge about Allah. We did not know about the deeds which can please Him. Muhammad (S.) informed us about the knowledge of Allah. He informed us about His sayings. He taught us the rules and regulations of Allah’s ‘Ibadat (worship). He himself followed the rules of Allah and then taught us to practise them. We must follow the path of Allah. We must also follow the path which the Messenger of Allah showed us. To believe in Tawhid (the Unity of Allah) and Risalat is a basic aspect of Iman.

We sing like the singing of the national poet as:

Tumi kotoi dile roton, bhai berathar putro shojon
 Khoda pele onno zogao, mani chai na mani
 Khoda tumar meherbani.
 Khoda tumar hukum torok kori ami proti pae
 Tobu alu die batash die banchao ey bandae.
 Sreshtho nobi dile mure, torie nite ruz hashore
 Foth na bhuli taito dile pak Quraner bani
 Khoda tumar meherbani.

Iman Mujmal (Faith in Brief) (إِيْمَانٌ مُّجْمَلٌ)

Amantu billahi kama hua bi-asma-i-hi	أَمَنْتُ بِاللّٰهِ كَمَا هُوَ بِأَسْمَائِهِ
Wa sifatihi wa qabiltu jamiya	وَ صِفَاتِهِ وَقَبِلْتُ جَمِيعَ
Ahkamihi wa arkanihi	أَحْكَامِهِ وَأَرْكَانِهِ

Meaning: I believe in Allah as He is and with all His names and attributes. And I accept all of His principles and commands, laws and orders.

Iman means Faith. And Mujmal means brief. To accept these aspects of Islam in brief is called Iman Mujmal. Iman Mujmal means, to declare Iman in brief.

Our Ma'bud is the Great Allah. He is one, unique and un-comparable. He has no partner. He has many beautiful names. He has also many beautiful attributes. We have to believe in Allah's existence (Essence), so as to His attributes. His essence cannot be compared to others. So also His attributes cannot be compared to anything. Allah, the Great said, "There is nothing whatever like Him". (Sura Ash-Shuara, Ayat: 11).

A Mumin Muslim has to believe in Oneness of Allah, the Great. He has also to believe in Allah's attributes. Then he has to accept all His given laws and orders. He has to abide by His orders and prohibitions. Allah, the Great, ordered to accept what is beneficial and good for us. He also ordered to abandon what is bad and harmful to us. This acceptance and rejection altogether is called Iman. Iman Mujmal is very brief, but its subject matter is wide and its significance is deep.

We have to believe in Allah's essence and attributes. We have to accept the Great Allah's rules and guidance, His orders and prohibitions.

Planned work: Students should write nicely the meaning of Iman Mujmal in their note-books.

Iman Mufasssal(Detailed Faith) (إِيْمَانٌ مُّفَصَّلٌ)

Amantu billahi wa malaikatihi wa kutubihi	أَمَنْتُ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ
Wa rusulihi wal- yawmil akhiri wal-qadri	وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ وَالْقَدْرِ
Khairihi wa sharrihi minallahi ta'ala	خَيْرِهِ وَشَرِّهِ مِنَ اللَّهِ تَعَالَى
Wal- ba'si ba'dal maut	وَالْبَعْثِ بَعْدَ الْمَوْتِ

Meaning: I have Faith in Allah, His Angels, His (Revealed) Books and His Rasuls (The Messengers). I also have Faith in the Day of Judgment, in the goodness and the badness of fate and in the life after death.

Iman means to believe. And Mufasssal means to be detailed. Then Iman Mufasssal means to believe in detailed. We are Mumin. We have to believe in some basic aspects of Islam. We have to know in detailed about the aspects which we have accepted in brief before. We have to agree with them in detailed. It is called Iman Mufasssal.

In Iman Mufasssal (Detailed Faith) we believe in seven aspects as:

1. Allah
2. Angels
3. Kitabs (Heavenly Books)
4. Rasuls (The Messengers of Allah)
5. The Day of Judgement
6. Fate (Taqdir)
7. Life after death or Resurrection

1. The First Aspect of Iman: Faith in Allah, the Great

To believe in Allah is the first aspect of Iman. We believe in Allah that He is One and Unique. He has no partner. He is also unique and un-comparable in His attributes. He is Eternal and Infinite. He is the First, He is the End. When there was nothing, He was there. One day when everything will be destroyed, only He will exist there. Allah, the Great, knows all, hears all and sees all. He has created everything of the earth and the heaven. He is the Cherisher and Sustainer of all creatures. He is

most Gracious. He is Master of everything. He pleases when we do good deeds. He displeases when we do bad works. We shall do the good works depending on Allah.

2. The Second Aspect of Iman: Belief in the Angels

Angels are the special creations of Allah, the Great. They are made of noor. Noor means light. They engage themselves in different works by the command of Allah. They never disobey Allah's order. They do not need to eat and drink. The remembrance of Allah is their livelihood. Nobody knows about their number except Allah. Four Angels are much famous.

- A. Hazrat Jibrail (A.): He used to come to the prophets and messengers (Rasuls) with the wahi of Allah. Wahi means the message of Allah.
- B. Hazrat Mikail (A.): He is engaged with the duties of distributing food to the creatures and giving rains to them.
- C. Hazrat Azrail (A.): He takes away the souls of all living creatures by the command of Allah.
- D. Hazrat Israfil (A.): He is waiting for Allah's order keeping trumpet in his hand. He will blow the trumpet first time. At this, all the creations will be destroyed. Then he will blow the trumpet second time. At this, all creatures will come back to life by the will of Allah.

There is a group of Angels who keeps the records of good actions and bad actions of human beings. They are called the honourable writers (Kiraman Katibin). There are Angels called Munkar-Nakir. They will ask questions about Allah, Rasul and Religion in the grave. The obedient servants of Allah will be able to answer these questions.

3. The Third Aspect of Iman: Belief in the Asmani Kitabs (Heavenly Books)

Allah, the Great, sent wahi to Nabis (Prophets) and Rasuls (Messengers). Wahi means the message of Allah. All the messages of Allah are called

the Asmani kitabs. The Asmani kitabs contain the guidance and salvation for mankind.

There are 104 Asmani kitabs (Heavenly Books). Four of them are big. The rest one hundred books are small. The small books are called Sahifa. Sahifa means booklets. The four big Asmani kitabs (Heavenly Books) are:

1. **Tawrat:** It was revealed on Hazrat Musa (A.).
2. **Zabur:** It was revealed on Hazrat Dawod (A.).
3. **Injil:** It was revealed on Hazrat Isa (A.).
4. **Qur'an Majid:** It was revealed on Hazrat Muhammad (S.).

Qur'an Majid is the latest of all Asmani kitabs (Heavenly Books). It contains solution of every problems and guidance for men of all times of the world till the time of Doomsday. It also contains the teaching for the way to be good and to get the right path. We must believe in all revealed books. We must abide by the teachings of the Qur'an Majid.

4. The Fourth Aspect of Iman: Belief in the Nabi-Rasuls of Allah

We are informed earlier that Allah, the Great, sent wahi for guidance of men. Wahi was coming to Nabi-Rasuls. Nabi-Rasuls were the teachers of mankind. They were ideal teachers. They were sincere human loving. They used to call men to the path of Allah. They showed mankind the way how to please Him. To believe in the revealed books is a part of Iman and to believe in Nabi-Rasuls is also a part of Iman.

Hazrat Adam (A.) was the first Prophet and the last Prophet was Hazrat Muhammad (S.). Many other Prophets came in between these two prophets. Allah says, "And I certainly sent into every nation a messenger." (Sura An-Nahl, Ayat:36)

In the Qur'an Majid the names of twenty-five Nabis and Rasuls are mentioned. Some of them are:

Hazrat Adam (A.), Hazrat Idris (A.), Hazrat Nuh (A.), Hazrat Ibrahim (A.), Hazrat Isma'il (A.), Hazrat Ishaq (A.), Hazrat Ya'qub (A.), Hazrat Yusuf (A.), Hazrat Hud (A.), Hazrat Salih (A.), Hazrat Lut (A.), Hazrat Shu'ayb (A.), Hazrat Ayyub (A.), Hazrat Zakaria (A.), Hazrat Dawud (A.), Hazrat Sulayman (A.), Hazrat Musa (A.), Hazrat 'Isa (A.) and Hazrat Muhammad(S.). We must believe in all the Nabis and Rasuls and honor them. We must abide by the ideals of the last and greatest Nabi Muhammad (S.)

5. The Fifth Aspect of Iman: Belief in the Day of Judgment

We cannot live forever in this world. The life here is not permanent, but it is temporary. As we have birth so also we have death. All the living creatures have to die. If anyone has birth, he has death. One day our beautiful world will also be destroyed. It will be finished. Nothing will exist here except Allah alone.

Our life after death is called the life hereafter (akhirat). Akhirat means, the life after death. This life begins after death. The Graveyard, Doomsday (Qiamat), Hashr, Jannat and Jahannam all these are included in the life of akhirat. The life of akhirat has the beginning, but it has no ending. That life is eternal. The Great Allah says, "This worldly life only (Temporary) and indeed, the hereafter that is the home of (Permanent) settlement ." (Sura Al-Mumin, Ayat:39)

The belief in Akhirat or the Last Day is necessary, as it is necessary to believe in other aspects of Iman. Whoever works in this world he will get its reward likewise in Akhirat. If he works a good, he must get a good reward in Akhirat and he must get punishment for bad works. A man who believes in the Last Day or Akhirat is careful in his works. He does a good work for reward. Fearing punishment he refrains from bad works. By this his moral character develops.

The poet says rightly,

Duniata akhirater
 Khamar bari bhai
 Bhober hater khet khamare
 Foshol folano chai.
 Ei foshler neiku zuri
 Ek kona tar hoyna churi
 Hishab lekhen dui muhuri
 Shoda shorboda-i.
 Ochin desher zatri shobai
 Tarminale khoniker thani
 Kokhon ze hai ghonta baze
 Ghorir shomoy hole.

- Sabir Ahmed Chowdhury

6. The Sixth Aspect of Iman: Belief in Taqdir

Taqdir means fate. Our fate is controlled by Allah, the Great. Whatever happens in our life and in this world comes about by the definite order of Allah. This pre-decision of Allah is called Taqdir. What is in our lot or fate, we do not know that. We shall try and do work. We shall depend on Allah for its reward. We shall be grateful to Him if we are successful. We shall be patient if we are failure and accept it as Taqdir. To believe in taqdir does not make a man idle, but makes him delighted for the hope.

7. The Seventh Aspect of Iman: Belief in the life hereafter

Death is not our final destination. Whatever works we do in this world we shall be liable for them in the Hereafter. Everyone will be raised in the Hashr after they were alive. Judgment will be there after detailed reckoning and witness. Allah, the Almighty will be the Judge. The Heaven will be given as reward for good deeds. The Heaven is the place

of eternal peace and happiness. Whoever does sin and bad works, will be thrown into the Hell-fire. Hell-fire is the place of hard punishment and full of sorrows.

To believe in the resurrection makes a man responsible. It makes him honest and sincere worker for the hope of reward. It refrains him from doing bad works for fearing the punishment. By this his moral character is developed. We shall-

- believe in Allah, the Great, as only Ma'bud (Worshipped).
- believe in Allah's Angels.
- believe in Allah's Rasuls (Messengers).
- believe in the Last Day (Akhirat).
- believe in Taqdir.
- believe in resurrection after death.
- do good works for the hope of reward in akhirat.
- refrain from bad works fearing punishment in akhirat.
- develop our moral characters.

Planned work :

1. Students will write the meaning of Iman Mufasssal in their note-books.
2. Students will write the names of great four angels in their note-books.
3. Students will write the names ten Nabi-Rasuls in their note-books.

Exercise

Objective type questions :

A. Multiple choice questions :

Tick (✓) the correct answer .

1. What is meaning of Iman?

- | | |
|-----------|---------------|
| a. truth | b. believe |
| c. amanat | d. discipline |

2. Who is our creator?

- | | |
|-----------|------------|
| a. mother | b. father |
| c. Allah | d. parents |

3. Who is the Lord of our life and death?

- | | |
|---------------------|----------------|
| a. Allah, the Great | b. Azrail (A.) |
| c. Prophet | d. Rasul |

4. What is meaning of salam?

- | | |
|-------------|-----------|
| a. kindness | b. peace |
| c. creation | d. pardon |

5. Which angel used to come with wahi?

- | | |
|-----------------|-----------------|
| a. Azrail (A.) | b. Mikail (A.) |
| c. Israfil (A.) | d. Jibrail (A.) |

6. How many Asmani kitab are there?

- | | |
|---------------------|--------------------|
| a. four | b. one hundred |
| c. one hundred four | d. one hundred ten |

B. Fill in the blanks:

1. The person who has Iman is called.....
2. Allahu salamun means Allah is the.....
3. We givewhen we meet each other.
4. Muhammad (S.) is Allah's.....and Rasul.
5. Taqdir means

C. Match the words with correct meaning drawing lines:

- | | |
|-----------|--------------|
| 1. Malik | sentence |
| 2. Qadir | Peace |
| 3. Salam | Lord |
| 4. Kalima | All-Powerful |

D. Match the correct answer by drawing lines:

- | | |
|-----------------|----------------------------------------------|
| 1. Azrail (A.) | used to bring wahi |
| 2. Jibrail (A.) | engaged in cloud-rains and sustenance |
| 3. Israfil (A.) | takes away the souls of all living creatures |
| 4. Mikail (A.) | will blow the trumpet |

Short Type Questions :

1. Write Allah, the Great's five attributive names.
2. Write the names of four famous angels.
3. Write the names of four big kitabs.
4. How many Asmani Books are there?
5. Who is the last Nabi?
6. What is the last Asmani Kitab?

Descriptive Questions :

1. Write, in short, about the existence of Allah, the Great.
2. Explain clearly the meaning of the word "Allah is All-Powerful".
3. Describe the sentence "Allah is the Peace-Giver".
4. Explain the names of the famous angels with their duties.
5. What is Asmani Kitab? Describe the last Asmani Kitab briefly.

Planned Work :**A. Write these words in the note book:**

يَا أَلَلَّهُ	يَا مَالِكُ
يَا سَلَامُ	يَا قَدِيرُ

B. Draw a scenery of nature.

Chapter-II

Ibadat (عِبَادَة)

Ibadat means to Slavery, to abide by the order of the Lord.

To work according to the order of Allah, the Great and His Rasul(S.) is called Ibadat. The meaning of the word Ibadat is wide. For example, to perform Salat, to recite the Qur'an Majid, to give nursing the sick and to tell the truth – all these are Ibadat.

Introduction to Ibadat

Allah, the Great says in the Qur'an Majid, “ And I did not create the Jinn and mankind except to worship me.” (Sura Aj-Jariyat, Ayat: 56)

It means:

1. We will serve only for Allah, the Great and not for others.
2. We will abide by the order of Allah, the Great only and not by others.
3. We will bow down our heads only before Him, not before others.
4. We will fear Him only, not others.
5. We will seek help only from Him, not from others.

These five aspects are explained by Allah, the Great, for the word Ibadat. This is the real meaning of Ibadat in the ayats of the Qur'an Majid where Allah, the Great has ordered us to perform it.

The substance of the teachings of our beloved Prophet (S.) and all of his preceding Prophets is, “Do not perform Ibadat for anyone but Allah.” We used to declare these aspects when we read Surah Al-Fatiha in every rakaat of Salat.

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ (Iyyaka na'budu wa iyyaka nasta'inu)

Meaning: You do we worship, and your aid do we seek.

Allah, the Great has made different kinds of 'Ibadat obligatory (Fard)

for us. For example- Salat (Five time's prayer), Sawm (Fasting), Zakat and Hajj (Pilgrimage to Makkah).

Group work: Seating in a group students shall make a list of Ibadat discussing with each other and shall write it on poster paper with marker pen.

Taharat (Purity) – (طَهَارَةٌ)

Allah, the Great says, “Allah loves them who keep themselves pure.”

Our Great Prophet (S.) says, “Purity is a part of Iman (Faith).”

To remain clean and pure is called Taharat. Tharat means, cleanliness and purity. For example, to make wazu (ablution) and to take bath etc. Those who keep themselves pure and clean, put on clean clothes are loved by all. They are caressed by all. If we remain clean and pure, we feel good in body and mind, and we feel good to pay attention to studies. Then Allah is pleased.

Wadu (Ablution) – (وُضُوءٌ)

In the Holy Qur'an Allah has commanded us to make wuzu (ablution) before performing Salat (namaz). There are many rules to follow for keeping oneself clean and pure. Wadu before Salat is the best of them. To make wadu before Salat is a farz (obligatory). Salat cannot be offered without wadu.

Farz of wadu

There are four farz in wadu. For example:

1. To wash face thoroughly;
2. To wash the hands well from the tips of the fingers up to the elbow;
3. To rub lightly at least over one-fourth of the head;
4. To wash the feet up to the ankles.

Work: Make a list for farz items of wadu.

Sunnat of wadu

There are 11 Sunnat in wadu. For example:

1. To make niyat before wadu;
2. To begin wadu by saying Bismillah;
3. To brush the teeth;
4. To wash both hands three times well up to the wrists;
5. To clean the mouth three times by gargling;
6. To clean the nostrils three times with a little water giving in to them;
7. To wash all these parts of the body three times;
8. To wipe the ears;
9. To wash the right hand and the right foot first while washing the hands and the feet;
10. To wipe once the whole head over with wet hands;
11. To maintain the serial in washing the parts of the body during wudu.

Our parents, elder brothers, sisters, teachers and Imams of the mosques can make wadu correctly. We will observe them and learn how wudu is made perfectly.

Proposed work: Teachers shall show the students first how wadu is made. Then the students shall make wadu and the teachers will see them and advice them for necessary instructions.

The causes for breaking wadu

Due to various causes wadu is broken. We should be careful for these causes. Wadu is broken for the following causes:

1. If anything comes out through the urinary passage or anus;
2. If there is mouthful of vomiting;
3. If one sleeps leaning against something or lying on something;
4. If one becomes senseless;
5. If blood or pus comes out rolling from a wound;
6. If one laughs loudly at Salat (namaz).

To make wadu (ablution) is farz (obligatory). Salat (namaz) cannot be offered without wadu. We must be careful about wadu. If wadu is lost we must make it again.

Proposed work: Students are to write the causes for breaking the wadu.

Ghasl - (غَسْلٌ)

For a healthy mind and healthy body, we need purity and cleanliness. But the body becomes dirty and unclean for doing various works. We then feel bad. Taking bath is the best way to remove the dirt and impurity. To wash the whole body with water is called ghasl (to have bath).

If we have bath, it removes bad smell caused by sweating. Freshness comes in body and mind after taking bath and eagerness also comes in works.

The rules of taking bath

Before taking bath, we will have to wash our hands. Then we will clean our body if there is any dirt or unclean things. We will clean our mouth by gargling. We will also clean the nostrils by giving a little water inside them. Then we will wash the whole body thrice. In this way we will take bath.

The farz (obligatory) items of taking bath

There are three farz (compulsory) items in taking bath. They are as follows:

1. To rinse the mouth with gargle;
2. To clean the nostrils thoroughly with water;
3. To wash the whole body with water.

We have to be careful that even a single part of the body should not remain dry while taking bath. We can keep a sound body if we take bath regularly. To take bath is an order of Allah. It is also an act of Ibadat.

Planned work: Make a list for the farz (obligatory) items of taking bath.

Azan (call to salat) - (أَذَانٌ)

Farz Salat is to be performed in a Jamaat (assembly). The great Prophet(S.) has emphasized to perform the farz salat in Jamaat. But nobody knew how people should be called to this jamaat. To solve this problem, one day the great Prophet(S.) called a meeting and discussed this with his companions. Some said that they would ring bell to call people at the time of Salat. Some said to blow trumpet to call them. Some

advised to light fire, and many other suggestions also came. But the great Prophet (S.) did not like any of these suggestions. It was late at night the Sahabi [a companion of the Holy Prophet (S.)] Hazrat Abdullah Ibn Zaid (R.), was in deep sleep. Then he heard in a dream that an Angel uttered the words of Azan. In the morning, he narrated the words of Azan to the Prophet (S.). It was a matter of wonder that Hazrat Umar (R.) also saw the same dream. The Prophet (S.) liked the words of Azan very much. He said, "These are revealed at the direction of the Great Allah."

The great Prophet (S.) told Hazrat Bilal (R.) to say particular call to attend the jamaat of Salat. The first Azan was sounded by Hazrat Bilal (R.). Hazrat Bilal was the first Muazzin in Islam.

The words of Azan are:

Allahu Akbar, Allahu Akbar,	اَللّٰهُ اَكْبَرُ , اَللّٰهُ اَكْبَرُ ,
Allahu Akbar, Allahu Akbar,	اَللّٰهُ اَكْبَرُ , اَللّٰهُ اَكْبَرُ ,
Ashhadu al-la ilahailallah,	اَشْهَدُ اَنْ لَا اِلَهَ اِلَّا اللّٰهُ
Ashhadu al-la ilahailallah,	اَشْهَدُ اَنْ لَا اِلَهَ اِلَّا اللّٰهُ
Ashhadu anna Muhammadar Rasulullah,	اَشْهَدُ اَنَّ مُحَمَّدًا رَّسُوْلُ اللّٰهِ
Ashhadu anna Muhammadar Rasulullah,	اَشْهَدُ اَنَّ مُحَمَّدًا رَّسُوْلُ اللّٰهِ
Hayya 'alas salah, Hayya alas salah,	حَيَّ عَلَى الصَّلٰوةِ - حَيَّ عَلَى الصَّلٰوةِ -
Hayya 'alal falah, Hayya alal falah,	حَيَّ عَلَى الْفَلَاحِ - حَيَّ عَلَى الْفَلَاحِ -
Allahu Akbar, Allahu Akbar,	اَللّٰهُ اَكْبَرُ , اَللّٰهُ اَكْبَرُ ,
La ilaha Illallah.	لَا اِلَهَ اِلَّا اللّٰهُ -

The meaning:

1. Allah is Great, Allah is Great,
2. Allah is Great, Allah is Great.
3. I testify that there is no Lord but Allah,
4. I testify that there is no Lord but Allah.
5. I testify that Muhammad (S.) is the Rasul of Allah.
6. I testify that Muhammad (S.) is the Rasul of Allah.
7. Come to Salat, come to Salat.

8. Come towards welfare, Come towards welfare.
9. Allah is Great, Allah is Great.
10. There is no lord but Allah.

In the azan for the salat of Fazr, the following call is added after Hayya 'alal falah:

الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ (As salatu khayrum minan nawm)

الصَّلَاةُ خَيْرٌ مِنَ الْمَنَامِ (As salatu khayrum mina nawm)

The meaning: Salat is better than sleep, Salat is better than sleep.

No Mumin can seat idle after hearing this soul touching call of azan. He cannot find peace in mind without bowing down his head before his real Lord, Allah.

Our National poet Kazi Nazrul Islam has said:

Bazlo kire bhoorer shanai
Nidmohola andhar pure
Shunai azan gogontole
Otit rater minar chure.

The poet Kaikobad said:

Ke oy shonalo mure azaner dhoni
Morme morme shei shur
Bazilo ki shu modhur
Akul hoilo pran nachilo dhomoni.

Individual work: Students will write on the poster paper the sentences of the Azan in English with marker pen.

The following dua is to be read at the end of Azan:

اللَّهُمَّ رَبِّ هَذِهِ الدَّعْوَةُ التَّامَّةُ وَالصَّلَاةُ الْقَائِمَةُ أَتِ مُحَمَّدَانِ الْوَسِيلَةَ وَالْفَضِيلَةَ
وَالدَّرَجَةَ الرَّفِيعَةَ وَابْعَثْهُ مَقَامًا مَحْمُودًا الَّذِي وَعَدْتَهُ. إِنَّكَ لَا تُخْلِفُ الْبِعَادَ.

Allahumma rabba hazihid da'watit tammati was salatil qaimati, Ati Muhammadanil wasilata wal fazilata waddarazatar rafi'ata wab'ashu maqamam mahmudanillazi wa'adtahu, Innaka La tukhliful mi'ad.

The Muazzin calls for salat five times a day. Azan is also telecast in the television and broadcast through the radio. We shall listen to azan attentively. Hearing azan we shall get ready for salat and offer it in time.

Iqamat (إِقَامَةٌ)

Azan is to call people to the Jamaat of salat. And Iqamat is the announcement of the start of the salat. Jamaat starts after Iqamat. The words of Iqamat are the same as the words of azan. Only after saying Hayya alal falah the following words are to be uttered twice:

قَدْ قَامَتِ الصَّلَاةُ (Qad qamatis salat)

قَدْ قَامَتِ الصَّلَاةُ (Qad qamatis salat)

It means: Salat has already been started.

Tashahhud (تَشَاهُدُ)

In salat, after finishing two rakats and also in the last sitting, the performer of the salat utters a du'a called Tashahhud which is as follows:

الْتَّحِيَّاتُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ - أَلَسَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ
وَبَرَكَاتُهُ - أَلَسَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ - أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ
وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ -

Transliteration:

Attahiyyatu lillahi was salawatu wattayyibat,

Assalamu 'alayka ayyuhan nabiyyu

Wa rahmatullahe wa barakatuhu

Assalamu 'alayna wa 'ala 'Ibadillahis salehina

Ash hadu al la ilaha illallahu

Wa ash hadu anna Muhammadan 'Abduhu wa Rasuluhu.

The meaning: All of our salam, respect, all of our Salat and all of our holiness are for Allah only. O the Prophet! Let the peace, blessings of Allah and His kindness be upon you. Let peace of Allah be upon us and His righteous servants. I bear witness that there is no lord but Allah. I also bear witness that Hazrat Muhammad (s.) is the servant and the messenger of Allah.

Dorud

In salat Dorud is to be read after Tashahhud. Such as:

Transliteration:

Allahumma salli ‘ala Muhammadin wa ‘ala ali	اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى اٰلِ
Muhammadin kama sallaita ‘ala Ibrahima	مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى اِبْرَاهِيْمَ
Wa ‘ala ali Ibrahima Innaka Hamidum majid	وَعَلَى اٰلِ اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ
Allahumma barek‘ala Muhammadin wa‘ala ali	اَللّٰهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى اٰلِ
Muhammadin kama barakta ‘ala Ibrahima	مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى اِبْرَاهِيْمَ
Wa ‘ala ali Ibrahima innaka Hamidummajid.	وَعَلَى اٰلِ اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ

The meaning: O Allah! Send Your grace and mercy on Muhammad (S.) and on his family as You have sent Your grace and mercy on Ibrahim and on his family. Verily You are the Most Praise-Worthy, the Most Glorious.

Dua Masura

The series of dua written in the Holy Qur'an and Hadith are called Dua Masura. It is good to read Dua Masura in salat which was read by great Prophet(S.) in salat. The following Dua Masura is to be read after reading Durud in salat:

Transliteration:

Allahumma inni zalamtu nafsi zulman kasiran	اَللّٰهُمَّ اِنِّى ظَلَمْتُ نَفْسِي ظُلْمًا كَثِيْرًا
wala yagfiruzzunuba illa anta fagfirli	وَلَا يَغْفِرُ الذُّنُوْبَ اِلَّا اَنْتَ فَاغْفِرْ لِيْ
magfiratam min‘indika warhamni innaka	مَغْفِرَةً مِّنْ عِنْدِكَ وَاَرْحَمِنِيْ اِنَّكَ
antal Gafurur Rahim.	اَنْتَ الْغَفُوْرُ الرَّحِيْمُ.

The meaning: O Allah! I have done much wrong on myself. None can forgive my sin but You. So forgive me with your forgiveness and do mercy on me.

Truly, You are oft-Forgiving, Most Merciful.

Salam (سَلَامٌ)

The last important work of salat is to say Salam. After reading the Dua Masura we have to turn our face first to the right and then to the left to say salam. The words of salam are as follows:

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ (As-salamu 'Alaykum wa Rahmatullah)

The meaning: Peace be on you and also the mercy of Allah be on you.

Munajat (مُنَاجَاةٌ)

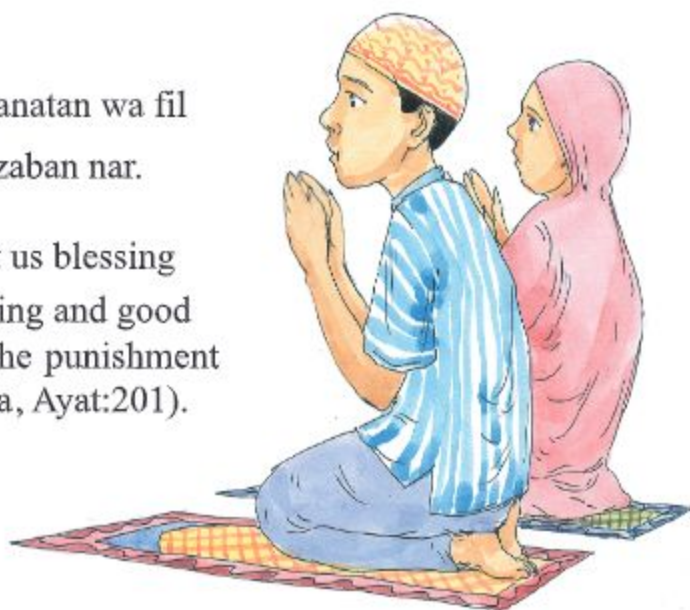
To say something to Allah in an appealing tone with supplication and manner is called munajat or dua. One of the best times for granting munajat is at the end of each farz salat. Any good dua may be said during this time. There are many munajats in the Holy Qur'an and the Hadiths. A short and beautiful munajat is given below:

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي
الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

Transliteration:

Rabbana atina fid-dunya hasanatan wa fil
Akhirati hasanatan waqina azaban nar.

Meaning: O our Lord! Grant us blessing and good on earth and blessing and good in heaven and save us from the punishment of hell fire. (Sura Al- Bakara, Ayat:201).



Munajat after Salat

Salat (صَلَاةٌ)

Salat or Namaz is the most important Ibadat. There are some rules to follow in salat. These are farz (obligatory) rules.

Ahkams of Salat (أَحْكَامُ الصَّلَاةِ)

Before starting salat we have to maintain seven farz (obligatory) things. These are called ahkams of salat. If we do not maintain these ahkams rightly, our salat will not be accepted. The ahkams are as follows:

1. To clean body;
2. To clean clothes;
3. To clean place for salat;
4. To cover the satar (the body) with clothes (from the navel upto the below of the knee);
5. To face towards Qibla;
6. To make niyat;
7. To offer salat at the right time.

Waqt of Salat (Times of Salat)- (أَوْقَاتُ الصَّلَاةِ)

It is the order of Allah to perform salat in the right time. Salat is not acceptable if it is not performed in the right time. Allah, the Great says, "Indeed, Salat has been decreed upon the believers a decree of specified times." (Sura An-Nisa, Ayat: 103).

The right times of the salat are as follows:

Name of salat	Time
Fajr	Fajr starts at the end of night when morning light is seen in the east of the sky. The time of it is over just before the moment of the sunrise.
Zuhr	At noon when the sun is going to the west, the time of Zuhr starts. And if the shadow of a stick becomes double after its original the time of Zuhr is over.
Asr	As soon as the time of Zuhr ends the time of Asr starts. It is over before the moment of the sun-set.
Maghrib	The time of Maghrib starts from just after the setting of the sun. It is over as soon as the reddish tinge of the sun fades away.
Isha	The time of Isha starts as the time of Maghrib ends. The time of 'Isha continues upto the moment before the time of Fajr. But it is better to offer Isha before midnight.

Arkan of Salat (أَرْكَانُ الصَّلَاةِ)

There are seven farz items in salat, which are called Arkans of salat. They are as follows:

1. To start salat saying Takbir-e-Tahrima (i.e. Allahu Akbar)
2. Performing salat making qiam (i.e. by standing)—If one is unable to stand, one can perform salat in a sitting position. Even one can perform salat lying in bed if one is unable to sit.
3. To read a part of the Holy Qur'an in salat (it is called Qirat)
4. To do ruku
5. To do sijdah
6. To sit finally
7. To complete salat by saying salam

If any one of these Arkans is not done, salat will not be perfect. We should be very careful while offering salat.

The rules to perform salat

Salat is the best of all Ibadat. We shall perform salat following the rules as the great Prophet (S.) used to follow them. We will stand for performing salat facing towards holy Qibla. Being clean and pure we will be present before Allah, the Lord of all the universe. We have to know the meaning of what we recite in Salat.



Standing position in salat facing Qibla

At first we will say, **الله أكبر** (Allahu Akbar)

Meaning: Allah is the Greatest.

Making this promise by word we will sever our connections from the world. As a symbol, we will raise our two hands upto the ears. Then saying Allahu Akbar we will join both the hands and stand up before the Lord of all the universe.



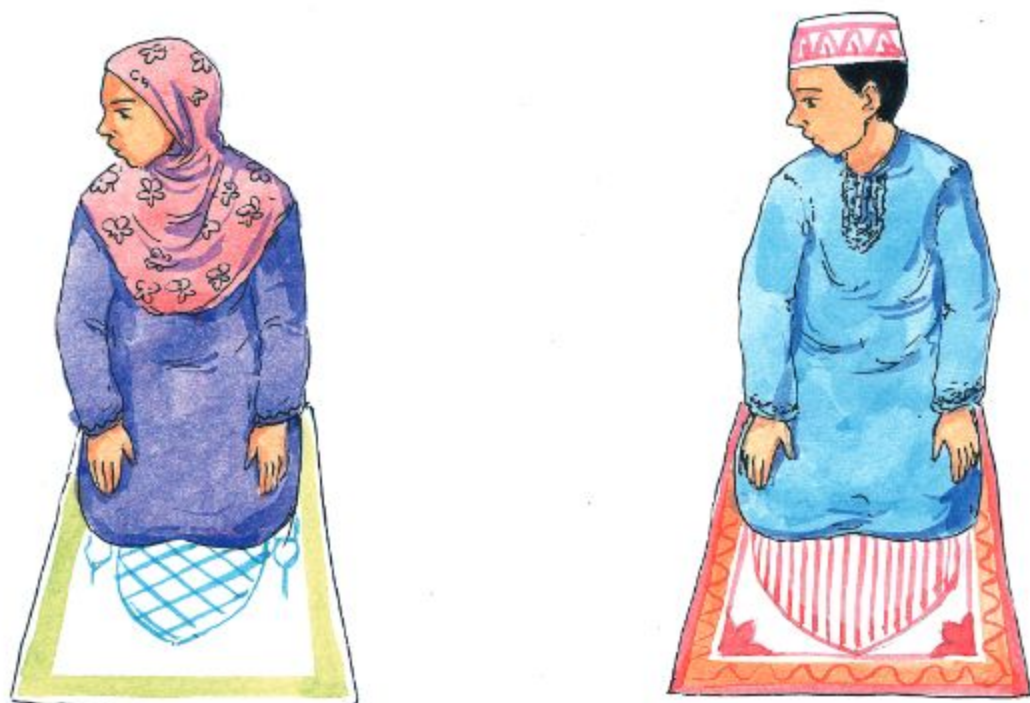
Scenery of Takbir Tahrima

Then we will read Sana humbly. Sana is:

Subhanaka Allahumma wa bihamdika wa tabarakas muka wataala jadduka wa laa ilaha gairuka.

Then we will read 'Auzubillahi minash-shaitwanir rajeem and bismillahir rahmanir raheem.' Then we will recite sura Fatiha and any sura or some part from the Holy Qur'an. Saying Allhu Akbar we will do ruku. In ruku we will utter subhana rabbial azeem three or five or seven times. Saying samiallahuliman hamida we will stand erect. We will say rabbana lakal hamd in the standing position. Then we will do sijdah saying Allahu Akbar. In sijdah, we will say subhana rabbial alaa three or five or seven times. Then we

will stand erect uttering Allahu Akbar. We will read surah Fatiha and some part (Ayat) from the Holy Qur'an. Then doing ruku and sijdah in the same manner as the first, we will sit up and read Tashahhud, Dorud and Dua Masura. After that, we will say assalamu alaikum wa rahmatullah by turning our face first right and then left. We will perform two rakaats of salat like this way.



Scenery for Turning Salam

If the salat consists of three or four rakaats, we will not sit by reading abduhu wa rasuluhu. We will stand saying Allahu Akbar. Then we will say third and fourth rakaat as before. But in case of farz salat we will recite only sura Fatiha at the time of third and fourth rakaats.

The Great Prophet (S.) used to perform farz salat in jamaat. We should also perform salat in Jamaat.

Salat of Jumuah

In mosques, jamaats of salat are held five times a day. There the people of the same locality gather to offer salat. Thus they meet each

other and know about themselves. It creates chances to help each other in times of problem.

The Salatul Jumuah is held with a big gathering on Friday at a Jam-e-Masjid. People then come in large number in the mosque. Allah says, “When the call is proclaimed for the salat of Jumuah, come quickly to perform salat and leave your trading. When the salat is ended, you may disperse through the land and seek the grace of Allah.”



Masjid -E-Nababi

It is sunnat to take bath, to wear good clothes and use perfume on the day of Salatul Jumuah. On this day to offer two rakaats of farz jumuah is given in place of salatul zuhr which is also farz.

It is sunnat to offer four rakaats salat of Qablal jumuah before farz salat is offered. Four rakaat of Badal jumuah is offered after the farz salat as sunnat. Moreover, if one gets time it is good for him to offer nafl (extra) salat. The salatul jumuah is offered in a Jamaat in place of salatul-zuhr. Salatul Jumuah cannot be offered without Jamaat.

Two azans are held for Salat ul jumuah. The first azan is given from the minaret or from the outside of the mosque. The second azan is given when the Imam sits on the mimbar to offer khutba. When the azan is finished the Imam stands up and offers his two khutbas. Khutba means a speech. In the khutba various aspects of Islam are discussed.

It is wajib (mandatory) to listen to the Khutba. During this time talking and doing anything and even offering nafl salat are forbidden. At the end of the khutba we are to offer two rakaats of farz salat with the Imam. We have to make niyat before starting farz salat saying, "I make niyat to perform two rakaats of farz salat of jumuah facing towards the Holy Qibla with this Imam and utter Allahu Akbar." But it is not mandatory to utter the words of niyat.

Salatul Jumuah consists of ten rakaats in total. Four rakaats of qablal jumuah are sunnat, then two rakaats are farz, and then four rakaats of ba'dal jumuah are sunnat.

The Salat of Eid

Eid is a day of happiness. Every year the Muslims of the world celebrate the two Eids. The first is called the Eidul Fitr which is celebrated after the month of Ramadan. The second is called the Eidul Adha. On the Eid day the Muslims of the whole locality gather at the Eidgah. They express gratitude to Allah offering two rakaats of Salat ul Eid. To offer Salat ul Eid is wajib (mandatory).

Eidul Fitr

The first day of the month of Shawal is fixed for the Fitr. It comes after the fasting in Ramadan. Eid means joys and happiness. Fitr means to break fasting. The Muslims express their gratitude to Allah for giving them ability to keep fasting for long one month.

It is not only a day of joys and happiness. On this day, we should go to our neighbours, the poor and the distressed to know their conditions. Everybody has to try to make widows and orphans happy. On this day Sadaqatul Fitr is to be given by the rich to the poor. It is made wajib to pay Sadaqatul Fitr. This should be done so that no one should remain

hungry on this day of joys and happiness. To keep fasting on the Eid day is made haram.

Sunnats of the Eid Day

The following are deeds of sunnat on this day:

1. To take bath in the morning;
2. To use ator;
3. To wear clean clothes;
4. To take some sort of sweet-meat;
5. To perform Salat ul Eid at the Eidgah.

It is wajib (mandatory) to offer two rakaats salat of Eidul Fitr with an Imam. In this salat there are six additional wajib takbirs.

The Rules for offering Salat ul Eid

At first we shall stand in rows behind an Imam. We shall make niyat of the salat. We shall raise our both hands upto the ears and join the hands (on the navel) saying Allahu Akbar. Then we shall say the words of sana. Following the Imam we shall say takbir (e.i. Allahu Akbar) three times and we shall raise our hands upto the ears. At the first two times of this takbir we shall not join the hands together. After the third takbir, we shall again join the hands on the navel. Then the Imam will loudly read sura Fatiha and then any other sura as is done in other salat. After this, he will perform ruku and sijdah. In the second rakaat, the Imam will again loudly read sura Fatiha and then any other sura. Then he will loudly say the the takbir (i.e. Allahu Akbar) three times. We shall also say, Allahu Akbar three times. We shall raise both the hands upto the ears but not join them together on the navel. Then we shall do ruku after saying Allahu Akbar at the fourth time.

After this, we shall perform sijdah and read tashahhud, durud, dua masura as we do in other salat. Then we end the salat following the Imam by saying salam. After the end of the salat, the Imam will offer two khutbas. To listen to the khutbas is wajib.

Planned work: Students will make a list for doing necessary works in the day of Eidul Fitr.

The Eidul Adha

The second Eid is called Eidul Adha or Eid of Qurbani. In the light of Islam this day is very important. On this day, at the command of Allah, Hazrat Ibrahim (A.) was ready to sacrifice his son Ismail (A.). The sacrifice is made wajib (mandatory) on the day of Eidul Adha to remind the Muslims about the great sacrifice made by Hazrat Ibrahim (A.).

The 10th Zilhajj is fixed for Eidul Adha. Just like that of the day of Eidul Fitr, we have to take bath in the morning and wear clean clothes and use ator (perfume). Then we have to go to attend the jamaat of wajib salat of Eidul Adha at the Eidgah. The Imam will deliver two khutbas after the salat is ended. It is wajib to listen to the khutbas. It is good not to eat anything before this salat on this day. It is sunnat to utter takbir loudly on the road.

The Takbir of Eid is: Allahu Akbar, Allahu Akbar, La-ilaha illallahu wa Allahu Akbar, Allahu Akbar wa lillahil hamd.

To utter takbir (Allahu Akbar) from the Fajr of the 9th Zilhajj to the Asr of the 13th Zilhajj is wajib. On the day of Eidul Fitr, takbir should be read silently.

Qurbani (sacrificing animal) is to be done after the end of the salat. We shall divide the meat of Qurbani into three portions. Then we shall keep one portion of the meat for ourselves, and one for relatives and the third one to distribute among the poor. In this way all can share the joys of Eid with others. This helps to grow a good social relation among the Muslim community.

We shall implement this great lesson of Eid in our life. We shall enjoy this Eid all together. We shall spread over this lesson in the society.

Exercise

Objective type questions:

A. Multiple Choice Questions:

Tick (✓) the correct answers.

1. How many farz items are in wazu?

- a. 3
- b. 4
- c. 5
- d. 6

2. How many arkans are there in salat?

- a. 7
- b. 6
- c. 5
- d. 4

3. How many ahkams are there in salat?

- a. 4
- b. 5
- c. 6
- d. 7

4. How many waqts are there in salat?

- a. 6
- b. 7
- c. 5
- d. 3

5. When Durud is read in salat?

- a. In the standing position
- b. In sijdah
- c. In ruku
- d. In the last sitting

B. Fill in the blanks:

- a. Purity is the part of.....
- b. Taharat means.....
- c.is to be performed before salat.
- d.cannot be performed without wuzu.
- e.rakaats are farz in salatul jumuah.

C. Match the following words drawing lines:

- | | |
|---------------------------------|----------------|
| 1. None but Allah | four items |
| 2. Purity is Iman's | salat |
| 3. Farz items of wuzu | happiness |
| 4. The most important Ibadat is | part |
| 5. Eid means | do not worship |

Answer in brief:

1. Write down the names of salat for five times.
2. What is the meaning of, "As-salatu khayrum minan nawm"?
3. When does the time of Maghrib start and end?
4. What are the deeds of sunnat on Eid day?

Descriptive Questions :

1. What is the meaning of the word Ibadat? What do you understand by Ibadat?
2. How many Farz are there in wuzu? What are they?
3. Describe the importance of Azan.
4. How many ahkams are there in Salat? What are they? Write.
5. How many arkans are there in Salat? What are they?
6. Write the social significance of salatul Eid.

Chapter-III

Al-Akhlaq (Character) (الْأَخْلَاقُ)

The conduct or character of human being is called Akhlaq in Arabic. If character is good life is happy and beautiful. Peace and happiness will be given in akhirat. The beautiful conduct or good character is called praiseworthy character.

For example, speaking the truth, nursing the sick, showing respect to the parents, behaving well with neighbors- all belongs to the praiseworthy characters. Bad habit and nature are called bad character.

Nobody loves who has bad character. Everybody hates him. Nobody associates and plays with him. Allah does not love him even. The bad habit and bad character are for example, telling lies, greediness, misuse, slandering etc.

The character of our beloved Prophet Muhammad Rasulullah (S.) was the best. Allah, the Great, says, “**There has certainly been for you in the messenger of Allah an excellent idealness.**” (Sura Ahjab, Ayat: 21)

The Great Prophet (S.) says, “**True Mumins are those who have good character.**”

A list of good character and bad character is given bellow :

Good character	Bad character
1. to respect the parents	1. to behave badly with parents
2. to respect the teachers	2. to be greedy
3. to respect the seniors	3. to misuse
4. to love the juniors	4. to slander others
5. to speak the truth and to fulfill promise	5. to be proud of
6. to offer salat	6. not to offer salat

We must make our character good. Everybody will love us. Allah will be happy with us.

We shall get peace in this world. We shall get Heaven and eternal happiness in the next world.

We shall always-

believe, offer salat.

respect parents, teachers and seniors.

love juniors and tell the truth.

make character and habit good.

Planned work: Students have to make a list for good character.

Respect to the parents

The parents are the nearest persons to us. They are to suffer much for us. They bring up us with love and affection. They feed us by starving themselves.

At the time of our illness they give us nursing. They pray to Allah till our recovery from illness. They are happy with our happiness. They are joyful. They become unhappy and sad if we remain unhappy. They always wish our welfare. They pray for us.

It is our duty to behave well with the parents always. We must show them respect and must honor them. We must not become angry with them. We must not quarrel with them. We should not speak harsh with them. We will never hurt them.

We must speak to them with smiling face. We must go out from the house giving salam to the parents. We shall give salam to the parents when we come back to the house. We shall speak to them nicely.

Allah, the Great says, قُلْ لَهُمَا قَوْلًا كَرِيمًا (Qul Lahuma Qawlan Karima)

Meaning: You must address them in terms of honor. (Sura Bani Israil, Ayat: 23).

We will arrange their good eating and wearing. We will give them nursing if they are ill. We will obey their orders and for-biddings. When

they become old we must behave with them well. We must help them in their moving and walking. Allah says, **وَبِالْوَالِدَيْنِ إِحْسَانًا**

Transliteration: Wa bil walidayni ihsanan.

Meaning: And behave well with the parents. (Sura Bani Israil, Ayat: 23).

We have many duties to the parents after their death. If parents have loans we have to pay them. We shall pray for the salvation of their souls by offering nafl ibadat and giving alms and charity.

We long for their goodness. We shall pray for them always.

رَبِّ ارْحَمْهُمَا كَمَا رَبَّيْنِي صَغِيرًا (Rabbir hamhuma kama rabbayani sagira)

Meaning: My Lord ! Bestow on them Your Mercy even as they cherished me in childhood. (Sura Bani Israil, Ayat: 24)

The Prophet (S.) says, **“Paradise for a child lies at the feet of a mother.”**

We shall always,

listen to our parents and obey them.

respect to them and honor them.

not be disobedient to them.

Pray to Allah for them.

Planned work: Students have to make a list for things by which the parents can be honored.

Respect to the teachers

Teachers build up us as real human beings like the parents. They teach us how to read the holy Qur'an, offer salat and learn good manners and courtesy. They teach us to follow the right and honest path. They refrain us from following the unjust and dishonest path. They are our near and dear ones. We must respect them.

How to write? How to read? Teachers teach us all these. We learn from them about different subjects of knowledge and science. We learn about Qur'an and Hadith from them. We learn about the country and countrymen from them. We will honour them and show respect to them.

We will behave well with teachers always. We will say salam to them when we meet them. We will ask about their good and bad conditions.

We must listen attentively what they teach us in the class room. We will talk to them always softly. We must seek their permission when we need for going out from the class room.

At the time of their illness we will go to see them. We will give them nursing. We will abide by their orders and admonitions. We must not show them disrespect. We will always listen to them. We will pray to Allah for them.

We shall promise that -

we must abide by orders and admonitions of teachers.

we must say salam to them and give them nursing.

we must learn attentively what they teach us.

we must honor them and pray for them.

Respect to the elders and affectionate to the younger

(اَكْرَامُ الْكِبَارِ وَارْحَامُ الصِّغَارِ)

Our parents love us. Our grand-parents also love us. Teachers love us. Elderly persons love us and tender their affection to us. We will honour the elders.

We will honour the children who read in our higher classes. At home there are elderly servants. We will honor them. We will show them respect.

We will say salam to the elders when we see them. We will talk to them with good manners. We will behave well with them. We will abide by their orders and admonitions.

We have our small brothers and sisters. Many children read in lower classes. We will love and show affection to them who are younger to us. At the time of their wiping, we will pass our hands on their heads. We will bring them in our laps. We will teach them good lessons. We will not let them crying and will not beat them. We will not abuse them. We will teach them salam and tell them their lessons.

In buses, steamers or in any other transports many old men travel. Sometimes for want of seats they keep standing. If we are seated, we will stand up and leave the seats for them. They will be pleased at this

and will pray to Allah for us. Allah will also be pleased with us.

Fuad reads in class four. He says salam to those who are elder to him. He shows respect to them and honour them. He loves those who are younger to him. He shows affection to them. Everyone loves Fuad.

The Great Prophet(S.) would honour the elders and love the younger very much. He behaved very well with all. The Great prophet (S.) says, “**He who does not honour elders and love the younger is not my Ummah (follower)**”.

We all will,

honour the elders and respect them.

love the younger and show them affection.

make good relationship between elders and younger.

let Allah be pleased.

Planned work: Students are to write in their not-books how to honour the elders and love the younger.

To behave well with the neighbours (حُسْنُ السُّلُوكِ بِالْجَارِ)

Those who live around us are our neighbours. Co-passengers of the bus, the train, the launch, the steamer are our neighbours. The hostel-mates in a hostel are also like the neighbours to a hostel boarder. We will behave well with the neighbours. We will exchange greetings with them. If anyone is hungry we will give food to him. Our Great Prophet (S.) said, “**The man will not be a Mumin who eats with full belly, but his neighbours is hungry.**”

When our neighbours are ill, we will give them nursing. We will help them at the time of danger. We will not close his path for communication. We will be happy with his happiness and will be sorry with his sorrow. We will not throw rubbish here and there. We will not listen television and radio cassette with high sound which causes difficulties for neighbors.

We will not quarrel with the neighbours. We will not do any harm to them. We will not envy with them. We all live together. As a result our

environment will remain beautiful. Happiness and joy will prevail there. Allah will be pleased with us. We will be rewarded with the Heaven in hereafter. If we quarrel and envy with neighbours, Allah will be angry and displeased. We shall not only get peace in this world but not also in the next world. The Great Prophet (S.) says, **“The man will not enter the heaven for whose oppression and bad conduct his neighbours are not safe.”**

If a neighbor dies we shall go to his house. We will console everyone in the house. We will show them sympathy. We will participate in janaza prayer. We will behave well. If the neighbours are Hindus, Buddhists or they belong to any religion we will also behave well with them. We will behave well with all kinds of neighbours. Then Allah will be pleased. The Great Prophet (S.) says, **“The man is the best one amongst you who is the best one to his neighbours,”**

We will always-

behave well with neighbours, help them at the times of danger, give them nursing for their illness, not quarrel with them, not harm them, live together with them and make peace among them.

Planned work: Students will make a list for those duties which they have to follow for neighbours.

Nursing the Patient (عِيَادَةُ الْمَرِيضِ)

In our house we have parents, grand-parents, brothers and sisters. We have neighbors around our house. We have classmates in the school. We have relatives and play mates. Someone of us suffers with fever and different kinds of illness. Sometimes they and we become sick. Our body becomes weak and we feel helpless. We feel bad enough if we suffer with fever. We do not feel well to eat anything. Then we need medical treatment. We need to call doctors. We need nursing. Powering water in the head needs for fever. If the fever is severe the entire body needs to

expunge with wet clothe. They should use medicine with the advice of doctors. The ill are to be given nursing. The illness will recover Inshaallah and the patient will be cured.

Disease or illness is a test which comes from Allah. Patients are to be given nursing and provided with medical facilities. The Great Prophet (S.) used to give nursing the patients. He said, **عُودُوا الْمَرِيضَ**

Meaning, Give nursing to the patients.

Fuad is a good boy. Once his mother suffered from severe fever. There was none in the house. He called doctor for his mother. The doctor tested his mother and said, “O Fuad! pour water in your mother’s head. Then let her take this medicine timely. She will be cured, Inshaallah”. Fuad lets his mother take medicine timely. He poured water in her head regularly. He prayed to Allah for his mother’s recovery. His mother became cured by the grace of Allah. Fuad thanked Allah.



Fuad gives nursing to his ill mother

We will give nursing the patients, enquire about them and pray to Allah for their recovery.

Planned work : Students shall write in their note books the ways by which the patients can be cured.

Speaking the truth (قَوْلُ الصِّدْقِ)

To speak the truth is a great virtue. The man who speaks the truth is called a truthful man. In Arabic a truthful man is called Sadiq (صَادِقٌ).

Everybody loves and trusts a truthful man. Allah also loves him. He is dear to Him. He is loved and honoured by everyone in this world and in the next world he will get the Heaven. Telling lies is the root of all sins. The man who tells a lie is called a liar. In Arabic he is called kazib (كَاذِبٌ). Nobody loves and trusts a liar. Everybody hates and abhors him. Nobody helps him at the time of danger. Allah also hates him and does not love him. In the next world he will be in the Hellfire.

Our Great Prophet (S.) from his boyhood was always known to everybody as a truthful man. He used to speak the truth and orders and encourage others to tell the truth. He never told a lie. That is why everybody used to respect and honour him. The Great Prophet (S.) said,

“Truth sets a man free and lie ruins him.” He also said, “You must tell the truth always. Because the truth leads a man to the path of virtue and virtue leads to the Heaven.”

We shall always tell the truth, get love and honour from everybody. We will not tell a lie and thus save ourselves from the Hellfire.

Planned work : Students are to write in their note books about merits of the truth and demerits of the lie.

Keeping the Promise

Keeping promise means to act according to the given commitment. To act according to the given words, to keep a promise and to carry out a contract given to anyone is called keeping promise. If we give words to anyone conversations or do any contract with him works, we must fulfill it. Then everyone will trusts and love us. Allah will also be pleased. Allah says, **“O the Mumins! You do fulfill promise.”**

The man who fulfills the given promise is dear and honourable to everybody. Everyone trusts and loves him. Everyone helps him at the time of danger. Allah is pleased with him. He gets happiness and peace in Akhirat. Then he gets the Heaven.

Breaking the given promise is a great unjust action. It is a big crime. Nobody loves and trusts the man who does not keep the promise. Nobody helps and honor him at the time of danger. Allah also does not love him. He will get hardship in Hereafter. He will get punishment in the Hellfire.

If our Great Prophet (S.) gives a word to anyone he used to keep his promise. He used to carry out the given promise. There was a treaty between the Prophet (S.) and the Quraish in Hudaibia. The Prophet (S.) cancelled the treaty as the Quraish broke the conditions of the treaty.

The religion cannot prevail if there will be no keeping promise. The Great Prophet (S.) said, **“A man who does not keep the given promise, he will have no religion.”**

If we give words we must keep them and fulfill the promise. We must work according to words and will get love from men. We will never break the promise and never be the unbelievers. We must be the beloved of Allah and get the Heaven.

Planned work : Students are to write the merits of keeping promise in their note books.

Not to be greedy (تَزْكُ الْغَرَصِ)

The more the greedy man gets, the more he wants. He wants more and more. It is called the greediness. Greediness is a sin. It causes more of our sufferings, sorrows and unhappiness. Man is engaged in various kinds of bad deeds and vices due to greed. A greedy man will never be a happy and get no peace of mind. A man who has greediness is called a greedy man. Nobody loves and honors a greedy man. Everyone hates him. Nobody associates and makes friendship with him. At the time of his danger nobody help him. He is a sinner and his sin pulls him to death and ruin. It is said, “Greed begets sin and sin begets death.”

We are to listen a story as :

The divine Book Jabur was revealed on Dawud (A). He could recite the Revealed Book with sweet voice. Every Saturday even sea-fish used to come to the shore to hear it from him. They were forbidden to catch fish on Saturday. But some greedy people did not pay heed to this. On that day they set a trap and caught fish. Allah then sent punishment on them. They were destroyed due to greediness.

There was no greediness in our Great Prophet (S.). The great Prophet (S.) said, “Beware of greed. Greed destroyed your former generations.

We will not greed, will not commit unjust.

We will not be destroyed, keep ourselves away from greediness.

Planned work : Students shall write a story on their note books on demerits of greediness.

Not to waste (تَزْكُ الْإِسْرَافِ)

The meaning of Israf is harm, waste and unnecessary expenditure. To waste a thing without reason is called Israf or wastage. Wastage is a great

sin. Allah says, **إِنَّ الْمُبَذِّرِينَ كَانُوا إِخْوَانَ الشَّيْطَانِ** (Innal mubazzirina kanu Ikhwanash shayatin) .

Meaning: Those who make wastage are the brothers of Saytan. (Sura Bani Israil, Ayat: 27)

Many a time we waste many things. We spend many unnecessary expenditure. We take foods beyond our requirement. We cannot eat them. We throw them out. We lit the light of the house and the school for nothing. We run the fan and water tap for not any purpose. For this, electricity and water become waste. Sometimes, we keep the gas oven burning to save a match stick. But we do not think that a valuable gas is wasted in this way.

Some of us play with fireworks and crackers which is also wasting away of money. Someone smokes biri-cigarettes which is also much harmful for health. These are causing cancer and wasting away of money. Someone fires the haystacks out of fun which may cause accidents and many dangers like getting fire in houses and shops. These are also wastage of money.

We will not waste anything. We will not do and take anything beyond our necessity. We will never do wastage of any kinds like wastage of money. We will refrain from wastage. Then expenditure will be less and poverty will be eliminated. Peace and happiness will prevail. Then personal and national wealth will be saved. Allah will be pleased with us. We will never waste anything, never misuse them and use them properly. We will save the personal and national wealth and obey Allah's all orders.

Planned work : Students shall make a list for wastage works.

Not to backbite (تَرْكُ الْغَيْبَةِ)

The backbiting is to speak ill of others, to find out faults with others and to speak bad things behind one's back that spoils one's reputation—all these are Gibat in Islamic terminology. A man who backbites others is called backbiter. Backbiting is prohibited. Allah, the Great says, "Do not slander one another" (Sura Al-Hujurat, Ayat: 12)

Allah, the Great compares the making gibat with eating the flesh of a dead brother. A brother can never eat the flesh of his dead brother. Making Gibat is a heinous crime and great sin.

The backbiter is a great sinner. He breaks peace in the society. Allah hates him and does not love him. A man who backbites or makes Gibat to other, will not be able to enter the Heaven. The Great Prophet (S.) says, **“The backbiter will not enter Heaven.”**

Not to backbite is a special virtue of character. The backbiting creates enmity with each other which spreads up in the society. As a result, it ruins love, affection, peace and honour in the society.

We will never do gibat or backbiting. We will not slander, defame and make false accusation to anybody. We will refrain from slandering. Then disorder will not prevail among ourselves. Hence peace and tranquility remain with us. Then there grows a happy and beautiful society. Allah will please with us. We shall get Mercy from Allah in this world. Then we shall enjoy eternal peace and happiness of Heaven in Hereafter. We-

will not slander anyone, will not hear slandering to others.
Will make beautiful life and beautiful society.

Exercise

Objective type questions :

A. Multiple choice questions:

Tick (✓) the correct answers.

1. What are beautiful character and good conduct called in Arabic?
 - a. Munajat
 - b. akhlaq
 - c. Ibadat
 - d. salat

2. Which is good character?
 - a. Slandering
 - b. greediness
 - c. telling lie
 - d. speaking the truth
3. How is the character of a true Mumin?
 - a. beautiful
 - b. ugly
 - c. liar
 - d. dishonest
4. Which one is a bad character?
 - a. nursing patient
 - b. not to honor the teachers
 - c. offering prayer
 - d. to honor the teachers
5. How did the Prophet (s.) behave with all?
 - a. bad behavior
 - b. rough behavior
 - c. good behavior
 - d. dishonest behavior
6. What is a man, who speaks the truth, called?
 - a. honesty
 - b. honest
 - c. truthful
 - d. truthfulness
7. What does the lie make a man?
 - a. gives benefit
 - b. ruins
 - c. gives food
 - d. helps
8. What does everybody do with a man who keeps promise?
 - a. dishonors
 - b. hates
 - c. distrusts
 - d. trusts
9. “The more he gets, the more he wants” – what is it called?
 - a. greediness
 - b. misuse
 - c. peace
 - d. love

B. Fill in the blanks:

1. Bad conduct or bad behavior is called.....
2. Under the legs of mother there isfor children.
3. We will say salam to those who are in age.
4. Greediness us much.
5. We will notfor anything.

C. Match meanings of the left side words with meanings of the right side words:**Left side**

if character is good
well with parents
teachers in the path of honest and just
dusts and rubbish here and there
the man who does not promise

Right side

teach to walk
we will not throw
life becomes beautiful
has no religion
behave
fulfill

Answer in breif:

1. How was the character of our Prophet (S.) ?
2. How did the Great Prophet (S.) behave with the elders?
3. What did the Great Prophet (S.) do with the younger?
4. How should we behave with servants?

5. What will we do if the neighbors are hungry?
6. What is the meaning of fulfillment of promise?
7. What is 'speaking bad things behind one's back' called?

Descriptive Questions :

1. What is called good character? Give examples.
2. How should we behave with the elders?
3. Who are neighbors? How should we behave with the neighbors?
4. What are the merits of keeping promise?
5. How does greediness harm the mankind?
6. What will we do to save ourselves from misuse?
7. What has Allah said not to backbite others?

Chapter-IV

To learn the Qur'an Majid

The Qur'an Majid is the Kalam of Allah. It is the last Divine Book. This Book was revealed on the Great Prophet (S.).

The Holy Qur'an says how we should live in this world peacefully and how we can get peace hereafter. It tells us the way how we worship Allah. It also says which acts are good and which are bad. It informs us for which acts we will be punished.

We shall learn to read the Holy Qur'an correctly and teach others to read it correctly. We shall act according to the sayings of the Holy Qur'an. It is farz to recite some verses from the Holy Qur'an in our salat. So recitation of the Holy Qur'an must be correct. The great Prophet (S.) says, **“The best person amongst you is he who learns the Holy Qur'an and teaches it to others.”**



Qur'an Majid

Planned works: Students will write the saying of the great Prophet (S.) regarding learning the Qur'an Majid in their note book nicely.

The Arabic Alphabet

The language of the Holy Qur'an is Arabic. Arabic is to be read from the right to the left. There are 29 letters in the Arabic language.

The Following are the letters in Arabic Alphabet:

ج	ث	ت	ب	ا
Jim	Sa	Ta	Ba	Alif
ر	ذ	د	خ	ح
Ra	Zal	Dal	Kha	Ha
ض	ص	ش	س	ز
Dwad	Swad	Shin	Sin	Za
ف	غ	ع	ظ	ط
Fa	Gain	Ayen	Jwa	Twa
ن	م	ل	ك	ق
Nun	Mim	Lam	Kaf	Qaf
	ي	ء	ه	و
	Yia	Hamza	Ha	Wao

Tell the name of the following Arabic letters

ا	ج	د	ش	ب
م	خ	ز	ض	ذ
ر	س	ن	ث	ي
ث	ف	ل	ص	ط
ع	ظ	ق	ء	ك
و	ح	غ	ه	

Fill up the blank boxes with Arabic harafs (Letters)

ا			ث	
	خ			ر
		ش		ض
	ظ		غ	
ق		ل		ن
	ه		ي	

Harakat

We know that < Zabar > Zer and < Pesh are called Harakat.
Such as:

1. If there is one jabar on a letter the pronunciation will be like 'Aa'. such As:

ا = Alif zabar - 'aa'

ب = Ba zabar - 'ba'

ت = Ta zabar - 'ta'

We will now read the following words with zabar:

نَصَرَ = Nun zabar na, Swad zabar sa, ra zabar ra = nasara

دَخَلَ	كَتَبَ	فَتَحَ	خَلَقَ	نَصَرَ
وَلَدَ	طَلَعَ	ذَكَرَ	طَلَبَ	فَعَلَ

2. 1. If there is one zer under a letter the pronunciation will be like-'i'
(that is, like 'e'). Such As:

بِ = Ba zer bi

تِ = Ta zer ti

سِ = Sa zer si

Now we will pronounce the following words with zer :

لِمَا = Lam zer li, mim alif zabar ma = lima

إِذَا	إِلَى	هِيَ	بِهَا	لِمَاذَا
سَلِمَ	رَحِمَ	عَلِمَ	سَمِعَ	شَهِدَ

3. If there is one pesh on a letter the pronunciation will be like Wu.

Such As:

بُ = Ba pesh bu

تُ = Ta pesh tu

سُ = Sa pesh su

Now we will read the following words with pesh: Such As:

كُتِبَ = Kaf pesh ku, ta zer ti, ba zabar ba = kutiba.

هُوَ	هَبَا	كُنَا	كُمُ	هُمْ
خُلِقَ	جُبِعَ	نُصِرَ	نُصِبَ	كُتِبَ
كُرِمَ	بَعُدَ	قُرِبَ	حُسِنَ	كُثِرَ

Planned work: Students will write the Arabic letters with harakat in their note books.

Tanwin (Tanbeen)

Double zabar ََ , double zer ِِ and double pesh ُُ are called tanwin. Tanwin will be Pronounced with Nun.

Now we will read the following chart with Tanwin:

أَ	بَ	تَ	ثَ	جَ
حَ	خَ	دَ	ذَ	رَ
زَ	سَ	شَ	صَ	ضَ

ط	ظ	ع	س	ف
ق	ك	ل	م	ن
و	ه	ا	ي	

ا	ب	ت	ث	ج
ح	د	ذ	ر	ز
س	ش	ص	ض	ط
ظ	ع	ف	ق	ك
ل	م	ن		
و	ه	ا	ي	

ا	ب	ت	ث	ج
ح	خ	د	ذ	ر
ز	س	ش	ص	ض
ط	ظ	ع	غ	ف
ق	ك	ل	م	ن
و	ه	و	ي	

Jazam

We know that the Arabic letters with Jazam \triangle are called Sakin. For example:

أَلْ = Alif lam zabar = al

فِيْ = Fa ya zer = fi

قُلْ = Qaf lam pesh = qul

Jazam generally looks like this \triangle , but it can also be written like this $\text{◌}^\text{◌}$.

Now we will read the chart of the letters with jazam:

قُلْ	كُنْ	مِنْ	فِيْ	قُمْ
قُلُوبُ	حَدُّ	نَصْرُ	فَيْلُ	فَتْحُ

Now put jazam on the letters which have no jazam:

حَمْد	قَوْل	حَرْف	فِعْل	إِسْم
-------	-------	-------	-------	-------

Planned work: Students will write some Arabic words with jazm in their note books.

Tashdid

The letter which is pronounced twice being at the same place is called tashdid.

The sign of tashdid is like و.

For example:

أَنْ = أَنْ + نَ = Alif nun zabar an, nun zabar na = Anna.

رَبَّ = رَبُّ + بَ = Ra ba zabar rab, ba zabar ba = Rabba.

Now we will read the chart with tashdid:

رَبَّ	ثُمَّ	مَسَّ	حَقَّ	أَنَّ
رَبُّ + بَ	ثُمَّ + مَ	مَسُّ + سَ	حَقُّ + قَ	أَنْ + نَ

Look at the following and put tashdid with harakat:

رَبُّ + بَ	أَب + بَ	أَنْ + نَ	حَقُّ + قَ	ثُمَّ + مَ
رَب	أَب	أَنْ	حَق	ثُمَّ

Planned work: Students will write five words with tashdid in their note books.

Madd

In the Qur'an Majid, some letters are to be read with a long sound. This sort of accent is called madd.

For example:

حَمَّ الْم

There are three letters of madd. Such As: ا - و - ي

1. If there is | alif after zabar, then it is read with a little long sound.

For example:

مَاذَا - Ma-za

قَالَ - Qa-la

2. If there is ي with jazam after zer, it is read with a little long sound.

For example:

قِيلَ = Qila

فِيهَا = Fiha

3. If there is و with jazam after pesh, it is read with a little long sound.

For example:

قُولُوا = Qulu

صُومُوا = Sumu

Again, there are two types of madd are used. Such As:

1. Small madd = ~ (as symbol)
2. Big madd = ˘ (as symbol)

If there is a small madd ~ on a letter, it is read with a long sound. Such as:

بِسَاءٍ وَمَا الَّذِي لَا أَعْبُدُ

If there is a big madd ˘ on a letter, it is read with a longer sound. Such As:

نَ . صَ ، عَصَى ، أُولَئِكَ ، ضَالِّينَ .

Madd has also other sign. Such as:

1. Zbar in the erect position on a letter – $\overset{|}{\text{—}}$

If there is a sign like $\overset{|}{\text{—}}$ on a letter, it is to be read with a little long sound.

For example: طه = twa with erect zabar ta, ha with erect zabar ha = Taha

Now we read some words with erect zabar -

أَمِنْ - ذَلِكَ - عَلَى - بَلَى - أَدَمَ -

2. Erect zer —_1

If there is a sign like this —_1 under a letter, it is to be read with a little long sound.

For example به = Ba zer bi, ha with erect zer hii = bihi

Now we read the following words with erect zer:

أَمْرِهِ ، خَيْرِهِ ، فَضْلِهِ ، صِفَاتِهِ ، أَهْلِهِ ،

3. Reverse pesh $\text{—}^$

we know that pesh is like this — . But reverse pesh is written like this $\text{—}^$.

If there is any reverse pesh on a letter it is to be read with a little long sound.

For example: لَهُ = Lam zabar la, ha with reverse pesh hu = Lahu

Now we will read some words with reverse pesh:

مَعَهُ - نَفْسَهُ - رَسُولُهُ - رَحْمَتُهُ

Let us read the following words:

ق - كُتِبَ - لَا - مَعَهُ -

Tajwid (تَجْوِيدٌ)

The language of the Qur'an Majid is Arabic. We shall have to learn Arabic with correct pronunciation of its letters. It is essential to read the Holy Qur'an with correct. It keeps the meanings correct pronunciation and thus our salat also becomes correct. Allah will be pleased with us. If the reading is not with correct pronunciation, the meaning will be changed. Salat will also not be correct.

There are some rules to read the Holy Qur'an correctly and these rules are called Tajwid.

The great Prophet (S.) says, "If you recite the Qur'an Majid you will get ten rewards for every letter."

Makhraj (مَخْرَجٌ)

Arabic letters are pronounced from the different places of the mouth. Such as throat, tongue, palate, teeth and lips.

The place of pronunciation of an Arabic letter is called Makhraj. There are 17 makhrajes for the Arabic letters. We shall know about this when we shall be grown up.

Idgham (إِذْغَامٌ)

Two letters which are placed side by side are to be read joining together and this kind of reading is called Idgham.

For example:

فَهُمْ مُسْلِمُونَ = Fahum muslimun. Here the letter mim (م) of the first word has become idgham with the first letter mim of the second word.

مِنْ رَبِّ = Mir Rabbi. Here nun (ن) has been made idgham with ra (ر).

مِنْ مِثْلِهِ = mim mislihi. Here nun has been made idgham with mim.

Now we will read the following words with idgam:

غَفُورٌ رَّحِيمٌ Gafurur rahim	مِنْ مَّرْقَدِنَا Mim marqadina	مَنْ يَقُولُ Mayiaqulu
وَلَمْ يَكُنْ لَهُ Walam yakullahu	إِنْ كُنْتُمْ مُؤْمِنِينَ Inkuntum muminin	مِنْ رِّزْقٍ Mirrizqin

Izhar (اِظْهَارٌ)

The meaning of Izhar is to express. It means to pronounce the letter clearly according to the makhraj of the letter. If after nun sakin and tanwin there is any of the letters of halqi, then nun sakin and tanwin should be read without gunnah and ikhfa, but should be read according to makhraj clearly, and this sort of reading is called Izhar. There are six letters of halqi.

For example: ع - ه - ح - خ - ع - غ

مِنْ خَوْفٍ - عَذَابِ الْيَمِّ - مَنْ هُوَ - مِنْ عَلَيَّ - عَلِيمٌ حَكِيمٌ - عَلِيمٌ خَبِيرٌ -

Planned work: Students will make a chart for the pronunciation of Izhar.

Words with Arabic letters

Four charts are given below. Read them with correct pronunciation.

CHART- I

Words with three letters

قَصَدَ	كَصَدَ	قَادَ	كَادَ	خَلَقَ	مَلِكَ
هَرَبَ	حَرَبَ	فَلَكَ	فَلَقَ	نَصَرَ	نَسَرَ

CHART – 2

Words with four letters

بَشِيرٌ	بَصِيرٌ	عَلِيمٌ	الِيمٌ	شَرِيرٌ	سَرِيرٌ
جَمِيلٌ	زَمِيلٌ	سُورَةٌ	صُورَةٌ	أَقْرَبٌ	أَكْبَرٌ

CHART – 3

Words with five letters

مَذْكُورٌ	مَشْكُورٌ	تَقْرِيرٌ	تَكْرِيرٌ	تَصْوِيرٌ	تَصْفِيرٌ
تَكْبِيرٌ	تَحْرِيمٌ	تَقْدِيمٌ	تَكْرِيمٌ	تَشْرِيبٌ	أَشْفِيرٌ

CHART - 4

Words with six letters

مُسْلِمُونَ	مُفْلِحُونَ	يَشْكُرُونَ	يَذْكُرُونَ	يَقُولُونَ	يَأْكُلُونَ
يَنْصُرُونَ	يَنْظُرُونَ	مُحْسِنُونَ	مُجْرِمُونَ	مُقَاتِلَةٌ	مُكَالَهَةٌ

Sura An-Nasr

Madani, Ayat-3

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Bismillahir Rahmanir Raheem

إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ ۝ وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا ۝
فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ ۚ إِنَّهُ كَانَ تَوَّابًا ۝

Transliteration

Izaja'a nasrullahi walfathu. Wa ra aytan nasa yadkhuluna fi dinillahi afwaja. Fasabbih bihamdi rabbika wastagfirhu innahu kana tawaba.

Meaning: 1. When the Help of Allah and the conquest come.

2. And you see that the people enter Allah's religion in crowds.
3. So glorify the praises of your Lord, and ask His forgiveness. Verily, He is the One Who is everaccepting the repentance.

Sura Al-Lahab

Makki, Ayat-5

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Bismillahir Rahmanir Raheem

تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ ۚ ۚ مَا أَغْنَىٰ عَنْهُ مَالُهُ وَمَا كَسَبَ ۚ ۚ سَيَصْلَىٰ نَارًا إِذَا تَلَهَبَ ۚ ۚ وَامْرَأَتُهُ ۚ حَمَّالَةَ الْخَطَبِ ۚ ۚ فِي جِيدِهَا حَبْلٌ مِّن مَّسَدٍ ۚ ۚ

Transliteration

Tabbat yada Abi lahabien wa tabba. Ma'agna'anhu maluhu wama kasab.
Sayasla naran zata lahabien Wamratuhu hamma latal hatab, Fi ji diha
hablum mim masad.

- Meaning:**
1. Perish the two hands of Abu Lahab and perish he!
 2. His wealth and his gain will not benefit him!
 3. He will be burnt in a fire of blazing flames !
 4. And his wife, too, who carries wood.
 5. In her neck is a twisted rope of Masad (Palm fibre)

Sura Al-Ikhlās

Makki, Ayat-4

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Bismillahir Rahmanir Raheem

قُلْ هُوَ اللَّهُ أَحَدٌ ۝ اللَّهُ الصَّمَدُ ۝ لَمْ يَلِدْ ۝
وَلَمْ يُولَدْ ۝ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ۝

- Transliteration:**
1. Qul huwallahu ahad.
 2. Allahus samad.
 3. Lam yialid walam yulad.
 4. Walam yia kullahu kufuwan ahad.

- Meaning:**
1. Say 'He is Allah, One.
 2. Allah-the Self-Sufficient Master.
 3. He begets not, nor was He begotten.
 4. And there is none coequal or comparable to Him.

Exercise

Objective type questions

A. Multiple choice questions:

Tick (✓) the correct answers:

1. Whose Kalam is the Holy Qur'an?

- (a) The kalam of the Prophet (sm.) (b) The kalam of Allah
(c) The kalam of angel (d) The kalam of man

2. Which book was revealed to Hazrat Muhammad (S.)?

- (a) The Injil (b) The Taorat
(c) The Jabur (d) The Qur'an Majid

3. How Many letters of Madd are there?

- (a) 3 (b) 4
(c) 5 (d) 6

4. How many letters of Halqi are there?

- (a) 5 (b) 6
(c) 7 (d) 8

5. How many letters of Idgam are there?

- (a) 3 (b) 4
(c) 5 (d) 6

6. How many Makhrazes are there in Arabic alphabet?

- (a) 11 (b) 13
(c) 17 (d) 19

B. Fill in the blanks:

1. The Qur'an Majid is the kalam of
2. The place of the Pronunciation of a letter is called
3. of the Qur'an Majid is Arabic.

C. Match the signs on the right hand with the words on the left hand drawing line:

1	Jabar	؁
2	Jer	^
3	Pesh	ـَ
4	Jazam	ـِ
5	Tashdid	ـْ
6	Tanwin	و

Short Questions Answers:

1. How many letters are there in Arabic?
2. How many harakats are there?
3. How many letters of Madd are there?
4. How many letters of halqi are there?
5. What does mean sakin?

Question for descriptive answer:

1. Write the saying of Prophet (S.) about the recitation of the Holy Qur'an.
2. What is harakat? Give examples.
3. What is tanbeen? Give an example of each.
4. What is madd? How many letters of madd are there? Give examples.
5. What is tajwid?
6. What is makhraz? How many makhrazes are there?
7. What is Idgam? Give examples.
8. Recite Sura Al-Ikhlās from your memory.

Chapter-V

The Ideal lives of Nabi-Rasuls

Allah, the Great has created us. He loves us very much. We will build our beautiful lives by His wish. We shall get peace and happiness in this world. We shall get heaven in the hereafter. There is eternal peace and ultimate happiness in the heaven.

How shall we build beautiful lives? Which path Allah will please to follow it? Which works shall we have to do in this world for peaceful living? We got information about these through the Prophets and Messengers. The Prophets and Messengers are our teachers. They taught us how we should offer ibadat to Allah and pray to Him. They taught us the rules for just and honest living.

Allah, the Great, sent many Prophets (Nabis) and Messengers (Rasuls). The names of 25 Nabis and Rasuls are mentioned in the Holy Qur'an. Among them Hazrat Adam (A.) was the first man and first Nabi of the world. Our Great Prophet (Nabi) Muhammad (S.) was the last and the Greatest Prophet. Now we have to know about the lives and ideals of some Nabis and Rasuls.

The life and ideals of Hazrat Muhammad (S.)

The birth and identity of the Prophet (S.):

The Great Nabi Hazrat Muhammad (S.) was born in the Quraysh family of the city of Makka in 570 A.D. His father's name was Abdullah and mother Amina. His grand father Abdul Muttalib gave his name Muhammad (Praised) and his mother Amina named him Ahmad (Praising).

Our Great Prophet's father already died before his birth. His mother died when he was at the age of six. From that day this orphan boy was brought up by his grandfather Abdul Muttalib. After the death of his grandfather his uncle took care of him. He loved our Great Prophet much.

He was an owner of highly good character. He used to speak the truth always from his boyhood. He used to help the man. He honored the elders and loved the younger ones. He never told a lie. He never abused anyone. He never quarreled with others nor fought each others. He was never jealous of anything. He lived with all together.

Everyone loved and honored him. They trusted him and showed him much affection. They called him al-Amin which means the most trustworthy and most reliable custodian.

We shall like the Prophet (S.)-

speak the truth, help the people,
honor the elders, love the younger,
love everybody, trust them,
then the Great Allah and the Prophet (S.) will love us.

Hilful Fudul Organization

The Great Prophet (S.) was very much conscious about the rights of others from his boyhood. He used to reserve the rights of others from his childhood. His foster mother had a son. He used to suck a breast of his foster mother and left the other breast to his foster brother. He became sorry for the sorrows of others from his boyhood. He felt sad and painful for the sad and pain of others.

He always protested the unjust. He tried to remove the difficulties of others. He used to help the oppressed and distressed people. He served the man his utmost service.

Gambling is a severe crime. The good relation breaks up due to it. Enmity rises. There occurs much quarreling, fighting and blood-shedding. Due to gambling, once in Arabia a blood-shedding war happened between the two Arab tribes of the Quraysh and the Qays in the fare of Ukaz. This war continued for long five years. Many people died in this war. The Great Prophet (S.) himself participated in this war with his uncle Zubayer (R.) He collected the shooting arrows of the enemies and handed over them to his uncle. It is known as Harbul Fijar (حَرْبُ الْفِجَارِ) or the unjust war. The soul of Hazrat Muhammad (S.) wept out seeing the scenery of this terrible war. He thought that how the peace and discipline could be restrained in the country? How could the good relations be established between different tribes? How could the

destitute be helped? So he formed a peace organization taking with him some of his energetic and enthusiastic young friends. He named this organization as Hilful Fudul (جُلْفَةُ الْفُضُولِ) or peace organization. He tried his best to remove the sorrows and miseries of the helpless people. So peace and tranquility came back in the society. At that time he was at the age of 15 only. This organization continued working up to 50 years approximately.

Planned work : Students shall write the principles of Hilful Fudul in their note books.

Receiving the Wahi

The Great Prophet (S.) used to feel sad and unhappy in his mind seeing the miseries of the society. The down fall of the character of the then men made him specially thoughtful. His thinking and meditation increased with the increase of his age. He used to remain in thinking about Allah in an isolated cave of the mountain Hira which was three miles far from Makka. Many thoughts and questions raised in his mind. He thought who was he? Why did he come? Where would he go again?



The cave of Hira: Here in this cave our beloved Prophet (S.) remained in thought.

Why is this earth created? Why are the people fighting and killing etc.?

In this way meditation and Ibadat of the Great Prophet (S.) continued. He reached at the age of 40. It was the night of Qadr in the month of Ramadan. The Great Prophet (S.) was engaged in thought in the cave of Hira. Everything around him was calm and quite. In the mean time the dark cave began enlightened. The Angel Jibrail (A.) came first by order of Allah with the message of the Great Allah. The Angel told the Great Prophet (S.), Iqra' (اقْرَأْ) or read on. He told the Prophet (S.) to read first five ayats of the sura Alaq in the Holy Qur'an.

The meaning of the first five ayats of the sura Al-Alaq in the Holy Qur'an:

- (O Muhammad!) Read! (or Proclaim!) in the name of your Lord and Chaserisher, Who created.
- He created men from clot.
- Read!(Proclaim!). And your Lord is Most Bountiful.
- He Who taught (the use of) the pen.
- Taught man that which he did not know.

In this way he attained Nabuwat at the age of forty.

Planned work : Students shall write the meanings of the first five ayats of the sura Al-Alaq in their note books.

Preaching Islam in Makkah

After attainment of Nabuwat the Great Prophet (S.) started preaching Allah's tawhid (Oneness). Tawhid means Oneness of Allah. He preached Islam first three years to his close relatives, near and dear ones secretly. His Wife Hazrat Khadizah (R.) accepted Islam first. Then Hazrat Abu Bakr (R.) from among the gents and Hazrat 'Ali (R.) from among the child accepted Islam. In the First three years, forty five men and women accepted Islam.

Thereafter with the permission of Allah he preached Islam openly. Many people took shelter under the nice cooling shadow of Islam. But many leaders of the tribe of Quraysh did not pay heed to his preaching. They became utter enemy to the Great Prophet (S.). They became angry with

him. They began to oppress him. His uncle Abu Lahab threw on him stones and blooded him. Someone was telling him mad. The physical torture began on him. They put dusts and rubbishes on his head. They kept thorns on his walking path. They began to inflict severe oppression on his companions. In this way they began to resist him and his followers from preaching Islam. The Great Prophet (S.) had firm belief on Allah. He tolerated all kinds of oppressions in preaching Islam. He preached Islam overcoming all resistances.

Planned work : Students shall prepare a list for resistances which the Great Prophet (S.) faced in preaching Islam.

Showing Dignity to Labour

Labour means to work and to do some physical or mental jobs. Our Great Prophet(S.) would himself do his own work. He never cast away the work. He never neglected the work. He himself used to work. He used to help and assist others.

Sometimes we feel shyness in working. We think that, if I do work, people will call me as a worker or a servant. They will hate and disgrace me. But it could not be thought like this. On the other hand, if he works everybody will love him, respect him and all will be affectionate to him.

The Great Prophet (S.) would sew the torn clothes with his own hands. He would mend his shoes, clean the clothes washing them and clean the house with his hands. He would himself feed the guests and give them nursing. He would work with other members of the family. He worked always together with all and would not hate to work.

There is a story: One day the Great Prophet was passing through a road. He saw an old man watering the garden. The water was far more from the garden. The old man was much painful to bring water. The man was a servant. The Great Prophet (S.) was so kind to him and came forward to help him. He watered the garden taking the water pot from the man. The old man became much pleased with the Great Prophet (S.).

The Great Prophet (S.) said, "Those who work for you, are your brothers. Do not give them troubles. Give them respect. Whatever you eat, feed them the same. Give them the same quality of dress as you wear. Help them in their works."

He also said, “Pay the labourer for his labour before the sweat of his body is dried up.”

The poor men and women are working in our house. The little boys and girls are also working there. We shall have to behave with them well. If the workers are elder aged men, we should honour them. If they are younger in age, we should love them. We have to give them food which we are taking. We should help them in their works. We shall not give pain and trouble them. They are also men like us. They are our brothers. They have honour like us. We shall give them honour, we shall give honour also for their labour.

Planned work : Students shall write five sentences about Dignity of Labor in their note books.

Kindness of the Great Prophet (S.)

The Great Prophet (S.) was the bright ideal for kindness. He used to show kindness to all men, animals, birds, trees and plants. If anyone was found hungry he used to feed him. If anyone was found ill, he took care of him and gave him nursing. He used to show kindness to the poor, the beggar, the orphan and the destitute.

Once the Great Prophet (S.) was seating with his companions. Then an orphan boy came to the Great Prophet. The boy had no clothes to wear. The bones of his chest came out as he was suffering from pains and sorrows. The boy told the Great Prophet (S.) while he was crying, “I have not my father. Abu Jahal snatched away our wealth. If I ask him to get some of our wealth he used to beat me, oppress upon me and get me out.” Hearing the boy the Great Prophet (S.) was so kind to him and burst into tears. He went to Abu Jahal with the boy. He paid all dues of the boy taking them from Abu Jahal. The orphan boy became very happy.

The Great Prophet showed not only kindness to mankind but also kindness to all creatures of Allah. Those who show kindness to the

creatures of Allah, Allah loves them and becomes pleased with them.

The Great Prophet (S.) said, “Show kindness to those who live in the earth, Allah will show kindness to you.”

We will show kindness -

to the orphans, destitute,
to animals-birds and trees-plants,
to all mankind,
to all creatures of Allah.

Forgiveness of the Great Prophet (S.)

The Great Prophet (S.) was the model of forgiveness. He used to forgive friends and foes all. He never took revenge upon his ardent foe even if he got him within his reach and forgave him.

There is a story:

The Great Prophet (S.) was returning to home from the battle of Gafan. An unbeliever came to him. He showed an open sword to the Great Prophet (S.) and said, “O, Muhammad! Who will save you from the blow of this sword?” Fearing not the Great Prophet (S.) replied, “Allah”. Hearing the reply the unbeliever became frightened. The sword fell down from his hand. Then the Great Prophet (S.) took the sword in his hand and asked him, “O, man! Who will now save you?” The unbeliever was terribly frightened. He prayed for forgiveness from the Great Prophet (S.) who forgave him.

The Great Prophet (S.) forgave all the inhabitants of Makkah after his Makkah victory. They all embraced Islam fascinated by his charming ideals of forgiveness.

Planned work : Students will write five sentences about the forgiveness of the Great Prophet (S.).

The Great Prophet's (S.) Devotion to Mother

The parents are our most dear and near ones. Specially our mothers who suffer much for us. She brings up us with love, affection and sympathy. She prays for our welfare. It is obligatory to pay due devotion to such of well-wisher mothers.

When the Great Prophet (S.) was six, his mother Amina died. So he could not serve her. But he used to serve, devote and honor much to his foster mother Halima (R.).

A story of one day: Our Great Prophet (S.) was seating with his companions. An old woman come there seeing her the Great Prophet (S.) stood up from his seat. He showed respect and honor to the old woman. He carefully spread his wrapper and let her seating. The companions astonished with this. They asked the great Prophet (S.), "Who is she?" He said in reply, "She is my foster mother Halima".

Planned work : Students shall write the story of the Great Prophet's (S.) devotion to mother in their note books.

Hazrat Musa (A.)

Hazrat Musa (A.) was a famous Nabi. His father's name was Imran. His mother's name was Yukhabiz. He was born in Egypt in a family of Bani Israil in 1040 BC approximately. In ancient time the kings of Egypt were called Fir'awon. Among them, there was a Fir'awon named Walid. Walid was very greedy. He wished to establish himself as worthy of being worshipped. He closed all the religious educational institutions of the kingdom with the advice of his Minister and Friend Haman. The people became illiterate forgetting religion and practicing no knowledge. In this situation he declared himself as worthy of being worshipped. The kibtî family was loyal to him. They began to worship him. But the Banu Israil was still then abiding by the religion of oneness of Hazrat Yusuf (A.). They did not agree to call Fir'awon as God. Fir'awon and Kibtî family began to oppress severely on Banu Israil. At that time Walid saw in a dream that a flash of fire came out from Baitul Muqaddas which is swallowing everything along with his own palace. It is also blazing his

followers kibti family. But the Banu Israil are completely save. The fire does not touch them. Firawon wanted to know the explanation of the dream. He called all the fortunetellers of the kingdom. A fortune teller named Blam Baur said, “A male child will be born in the family of Banu Israil who will cause the destruction of you and your kingdom. The kibti family will be ruined.” Hearing the explanation of the dream Firawon stood up jumping from his throne. He engaged the arm forces of kingdom for watching and passed an order to kill all new born male childs of Banu Israil. The arm forces made a list of pregnant women. They began to kill every new born male child. In this way an innumerable male child were killed in the hand of Firawon’s people.

Birth

The mother of Hazrat Musa (A.) became pregnant. By the power of Allah, the people of Fir’awon could not know that. Musa (A.) was born. Fearing Firawon, his mother put the child Musa into a wooden chest and cast it into the river Nile by order of Allah. By the grace of Allah this chest floating after floating landed at the banks of the river at the steps of the Palace of Fir’awon. When Fir’awon’s wife Hazrat Asia saw the beautiful and lovely faced child, she took him in her lap. Asia was a daughter of the Israelites. She believed in oneness of Allah. Fir’awon married her by force. But the child Musa (A.) refused to suck the breast of others. With the advice of Maryam, the elder sister of Musa (A.), the mother of Musa (A.) was appointed as foster-mother of the child. By the grace of Almighty Allah, Musa (A.) was reared and brought up in the lap of his mother in the house of Firawon with his money expenditure.

Going to Madyan or Mada’in

One day Musa (A.) saw how an Egyptian kibti from the cooks of Firawon was fighting with an Israelite wood-cutter and was hitting him unjustly. He hit a blow to the kibti in order to save the Israelite. The kibti man died of that blow. Same incidence happened in the next day also. The other kibti was doing unjust upon the same Israelite of the former

day. Musa (A.) came forward for his help. Fearing, the Israelite told the incidence of the former day. This kibti man informed Firawon that Musa (A.) was the killer of the former kibti. Musa (A.) did not want to kill the kibti man. Firawon declared Musa's (A.) death penalty. Knowing the story, Musa (A.) left Egypt for Mada'in situated in the eastern bank of the Red Sea. Where he met the famous Nabi Hazrat Shu'ayb (A.). He became satisfied with Musa's (A.) charming character, efficiency of works and good service rendered to him. He gave his elder daughter Safura in his marriage. Musa (A.) passed there till long ten years. At that time he also grazed the goats.

Receiving Nabuwat

Hazrat Musa (A.) started his journey leaving Mada'in for Egypt to see his mother with his wife Safura, servant and goat flocks. In the way he badly needed for fire. He saw a light of fire from far away and went near to the mountain Tur in search of fire. He attained Nabuwat in the sacred valley of Tuwa by the side of that mountain.

The Great Allah said to him, "O Musa! I have chosen you. Listen then what is ordered to you" (Sura Taha: 13). At that time Musa (A.) talked to Allah directly. This is why he was entitled with "Kalimullah".

The Great Allah ordered Musa (A.) to go to Fir'awon to preach before him the religion. Hazrat Musa (A.) prayed to Allah for giving him courage. He informed Him about his weakness and difficulties. He prayed for making his task easy, enabling him to speak smoothly and removing the inability of his tongue, so that people will understand what he says. He also prayed for making his brother Harun (A.) as his helper. Allah granted his all prayers.

Hazrat Musa (A.) along with his brother Harun (A.) went to Fir'awon and they invited him to the religion. Musa (A.) showed the miracles given by Allah. But Firawon never accepted the Faith. Rather he determined to kill Hazrat Musa (A.).

The Fall of Fir'awon with His Forces

Hazrat Musa (A.) was leaving Egypt with the Israelies when he knew the ill motive of Firawon. Getting information, Firawon with his arm

forces chased them. Musa (A.) with his followers arrived the bank of the river Nile. The river was in his front and the forces of Firawon was behind him. Hazrat Musa (A.) was to face a great trouble.

By order of the Great Allah Musa (A.) struck the water of river with his stick. The water of the river was divided into two sides. Then twelve dry roads appeared for twelve groups of the Israelites. Musa (A.) along with his people crossed the paths safely. Finding dry paths in the river, Firawon with all his men began to cross the river. When all of them were on it, the river rushed in and covered them up with water. Firawon died with all of his men and forces. Firawon himself along with his men was ruined when he tried to ruin the Prophet of Allah.

Attainment of Tawrat by Musa (A.)

By order of Allah, Hazrat Musa (A.) went to the mountain of Tur to bring the Heavenly Book Tawrat. There he engaged him in Ibadat. With the absence of Musa (A.), many of his followers began to worship the idol of a calf falling into the deception of a man named Samiri. When Hazrat Musa (A.) came back with Tawrat and saw this condition, he became very much angry and deeply grieved. He ordered to kill the idol worshippers. Then seventy thousand Israelites were killed. The remaining Israelites were pardoned due to weeping of Hazrat Musa (A.) and his brother Harun (A.). Hazrat Musa (A.) lived 120 years of age. His life was full of many events.

Hazrat Hud (A.)

Hazrat Hud (A.) was a Nabi. The Great Allah sent him to guide the 'Ad' Nation. The genealogical table of 'Ad' nations and the descendants of Hud reached the 4th generation of Sam. So Hud was their hereditary brother. The localities beginning from Amman and ending to Hadramaut and Yamen were the dwelling-house of 'Ad' nation. They were mighty people as well as possessors of big and strong bodies. They were arrogant and tyrants.

The 'Ad' nation forgot the Oneness of Allah. They began to engage themselves in idolatry and polytheisms. Hazrat Hud (A.) preached them to

worship One Allah leaving idolatry and polytheism. He advised them to act justly following the principles of justice leaving oppressions and tyrannies. They did not obey the orders of Allah and His Nabi due to arrogance. Hazrat Hud (A.) frightened them for punishment. But they were not frightened. At first there happened drought and famine by the wish of Allah. They were not still rectified themselves. Thereafter a violent wind was blowing incessantly on them which continued seven nights and eight days. Their dwelling houses, buildings, trees, plants and people were ruined by it. The whole locality became deserted. Their arrogance caused their fall. Hazrat Hud (A.) and his followers took shelter in a hut at the time of punishment. They suffered nothing. Allah protected them. Thereafter they migrated to Makkah.

Hazrat Salih (A.)

Thousands of years ago there lived in the earth a nation named 'Samud'. They were the descendants of Sam, the son of Nuh (A.). This nation were living in the localities of North-western Arabia. Their main city was Hija. Now this city is named as Mada'in Salih. We came to know earlier that the mighty 'Ad nation were living there before them. Hazrat Hud (A.) was sent to them for their guidance. They were ruined for being not obedient to Allah.

The 'Samud' nation became the owner of the wealth and properties left by the 'Ad' nation. They were also possessors of prosperity in wealth, economy, power and wisdom. This nation also forgot Allah for their arrogance of wealth and strength.

The Almighty Allah sent to them for their guidance Hazrat Salih (A.) from their own family. He called the 'Samud' nation to believe in One Allah and to worship Him. They did not hide to the Prophet of Allah. He informed them for the punishment of Allah. Still then they were not frightened. Hazrat Salih (A.) left Hija along with his followers. A punishment from Allah came upon the Samud nation. They were ruined by thundering sound and earth quack.

Hazrat Ishaq (A.)

Hazrat Ishaq (A.) was the second son of the famous Prophet Hazrat Ibrahim (A.). He was the younger brother of Hazrat Isma'il (A.). The name of his mother was Hazrat Sara (A.). The famous Prophet Ya'qub (A.) was his son. Many Prophets (Nabis) and Messengers (Rasuls) were born in his family.

The Great Allah sent the Angels to destroy the disobedient community of Hazrat Lut (A.). On their way the Angels became the guests of Hazrat Ibrahim (A.). Ibrahim (A.) duly arranged their entertainment. But he became astonished seeing the guests not to eager for food. The guests said, "We are the Angels of Allah. We are going to Samud to destroy the sinful community of Lut (A.). At that time the guests gave a good news to Ibrahim (A.) and his wife Sara (A.) for the birth of their son Ishaq (A.) and also gave good news for Ishaq (A.) to be a Nabi.

Ishaq (A.) used to preach the religion of his father Ibrahim (A.) and his brother Isma'il (A.). He passed maximum time of his life in Palestine of Syria.

He married at the age of 40. At the age of his 60, his twin sons named Isu and Ya'qub were born. He expired at the age of 186.

Hazrat Lut (A.)

Hazrat Lut (A.) was a Nabi (Prophet). He was the son of Ibrahim (A.)'s brother Haran. In the boyhood of Lut (A.) his father Haran died. Then Ibrahim (A.) used to rear this orphan boy of his brother's son like his own son. Ibrahim (A.) had no child up to his elderly age. He thought Lut (A.) as his own heritage. Hazrat Sara (A.) and Hazrat Lut (A.) first believed on Ibrahim (A.). He also migrated with Ibrahim (A.).

When Hazrat Ibrahim (A.) was in Kina'an, he sent Lut (A.) to Sadum and Amura of East Jordan in order to preach true religion. If we look at

the map of Arabia, Palestine and Syria we can see a big and famous pond between present East Jordan and Palestine. This pond is called Dead Sea. It is also called Lut Sea.



Dead Sea

Sadum was a very fertile and lively- green locality. He built there his residence. The people of that locality were living the luxurious lives. They used to do sinful, immodest and disobedient works openly with pride.

Lut (A.) tried his best to preach and guide them, but was no result. They threatened to drive out Lut(A.) and his followers from their locality. Lut (A.)made them to understand and warned them about the punishment of Allah. But they began to mock and ridiculing. Lut (A.) by order of Allah left the place with his followers. But his disbeliever wife stayed there. The Great Allah showered stony raining and thundering sound on them as punishment. Thereafter He overturned the locality. Then a dead sea was created there. The sign of punishment for Sadum people still exists.

Hazrat Shu'ayb (A.)

Hazrat Shu'ayb (A.) was a famous Nabi. Qatura was the third wife of Hazrat Ibrahim. Hazrat Shu'ayb was the descendent of Qatura's son Madyan. He had also the relation with Hazrat Lut (A.). The place where they lived was also called Madyan. Hence Madyan is the name of a nation and a city. This place was situated on the high way of the East Mayna and the South- West Palestine.

From this place the business travelers used to start their journey to Syria, Arabia and Egypt. This locality was very much fertile and prosperous. The inhabitants of this place were very rich. The city of Madyan is still now situated far from Mayna, the river port of East Jordan.

Hazrat Musa (A.) escaped from Egypt to Madyan and took there under Hazrat Shu'ayb (A.)'s shelter. Musa (A.) married Safura, the daughter of Shu'ayb (A.). He remained in Shu'ayb (A.)'s shelter long ten years. Shu'ayb (A.) was called the Khatibul Anbiya (an orator of the Prophets) for his excellent oratory.

The community to whom Shu'ayb (A.) was sent were called Ahle Madyan, Ashabe Madyan and Ashabe Ayka. They used to worship idols. They did not obey the Nabi. Those who obeyed the Nabi they used to prevent them and oppress them. They used to plunder the wealth of the passersby. They used to reduce in weight and measure.

The people Mayan were ruined with thundering sound, fire-raining and earth quack. Thereafter Hazrat Shu'ayb (A.) went to Hadramout where he expired.

Hazrat Ilyas (A.)

Hazrat Ilyas (A.) was the descendent of Harun (A.), the brother of Musa (A.). He was born at Alad of Jordan. At that time Israelite administrator was Akhib or Akhyab. He was sent to preach the Israelites after Hizkil (A.) and before Al Yasa. He replaced Hizkil (A.). He was sent to guide the people of Syria. His preaching place was the city of Balabakku of Syria.

At that time the Israelites forgot Allah. They did not worship One Allah. They engaged themselves in different types of shirk. They used to worship idols and stars. The name of their chief idol was the god Ba'l. The king embraced Iman by the call of the Nabi. But he engaged in shirk again with the instigation of his wife.

The raining was stopped as a punishment from Allah. There continued drought long three years. The people of that community came to Nabi with their humble prayers. The Nabi prayed to Allah. But they again broke the agreement and became polytheists. They blamed the Prophet for coming troubles to them. They began to do serious enmity with him. He left the place with his followers. The punishment from Allah came again upon them.

Hazrat Zulkifl (A.)

Hazrat Zulkifl (A.) was a beloved servant of the Great Allah. The meaning of Zulkifl is the keeper of promise and the performer of duty. It is mentioned that he was the son of Hazrat Ayyub (A.). When the Nabi Hazrat Yasa became so old. He desired to appoint a representative for him who will discharge the duties of Nabi on behalf of him. Nabi united all his followers and told them that the man who possesses three conditions with him I will appoint him my representative. The conditions were:

1. To fast in the day always,
2. To worship whole night,
3. Never to do wrath anytime.

A man stood and said, I have these three qualities. Nabi ended the first day meeting. Next day he again called the meeting. Nabi again mentioned the earlier conditions. This time also the same person stood up and told as before. Nabi appointed him his representative. Hazrat Zulkifl abided by all conditions throughout his life.

Iblis shaytan tried three days one after another in disguise of an oppressed old man to break his patience and to misguide him. He wanted to wrath Zulkifl. But he could not do that. The man passed in test. There after Allah, the Great, made him Nabi.

Hazrat Zakaria (A.)

Hazrat Zakaria (A.) was a Nabi of Bani Israil. He was the descendent of Hazrat Sulayman (A.). His wife was the descendent of Hazrat Harun (A.). Hazrat Zakaria (A.) was the guardian of Hazrat Isa (A.)'s mother Mryam. He was the Imam and Mutawalli of the praying place. In his family, Hazrat Imran and his wife Hanna was very much devotee of Allah. Hanna was the mother of Maryam.

Hazrat Zakaria (A) had no child. He was not also longing for a child in his old age. The hope for a child aroused in his mind when he saw unseasonal fruits to Maryam. He prayed to Allah for his child. Allah, the Great, gave him good news for a male child whose name will be Yahya.

His community did not respond to his call. They did not embrace Iman. They began enmity with Nabi and conspiracy to kill him. He took shelter in the hollow of a tree. The Jews cut him in to two pieces along with the tree. He did not utter even a single word of pain.

Planned work : Students shall write the names of ten Nabis-Rasuls in their note books.

Exercise

Objective type questions:

A. Multiple Type questions:

Tick (✓) the correct answers.

1. What is name of Great Prophet's mother?

- | | |
|-----------|-----------|
| a. Maryam | b. Amina |
| c. Asia | d. Fatima |

2. How many years did Hilful Fudul continue?

- | | |
|-------------|-------------|
| a. 20 years | b. 30 years |
| c. 40 years | d. 50 years |

3. At what age did Great Prophet attain Nabuwat?
- a. 40 years
 - b. 45 years
 - c. 50 years
 - d. 53 years
4. What is the name of Hazrat Musa (A.)'s father?
- a. Yusuf
 - b. Imran
 - c. Idris
 - d. Yunus
5. Where did Musa (A.) go after leaving Egypt?
- a. Iraq
 - b. Iran
 - c. Syria
 - d. Madain
6. To which nation was Hazrat Hud (A.) sent?
- a. Ad
 - b. Thamud
 - c. Quraysh
 - d. Kibti
7. What is the name of Hazrat Ishaq's father?
- a. Hazrat Nuh (A.)
 - b. Hazrat Idris (A.)
 - c. Hazrat Ibrahim (A.)
 - d. Hazrat Sulayman (A.)
8. What is the name of Hazrat Zakaria (A.)'s son?
- a. Harun
 - b. Yusuf
 - c. Yahya
 - d. Imran

B. Fill in the blanks:

1. In the Qur'an Majid the name of.....persons Nabi- Rasul are mentuioned.
2. The name of the Great Nabi's..... was Abu Talib.
3. The Great Nabi had deep Faith on.....
4. The meaning of the word Hiful Fudul is.....association.
5. In the first three yearspersons of male and female accepted Islam.

C. Match the right hand words with the left hand words.

Left hand	Right hand
a. The mother of the Great Prophet (S.) Amina died when he was	a. at the age of 15
b. The Great Nabi (S.) established Hilfu Fudu	b. at the age of 63
c. Muhammad (S.) attained Nabuwat	c. at the age of 6
	d. at the age of 40

Question for short answer:

1. In which year and where was the Great Prophet (S.) born?
2. What is the meaning of the word Muhammad?
3. Write the name of the first Prophet of the World.
4. What is Hiful Fudul?
5. What did the Great Prophet say about servants?
6. What were the kings called in the ancient time Egypt?
7. In whose house and by whose expenses was Musa (A.) brought up?
8. Who embraced Islam first from the males and females?

Question for descriptive answer:

1. Write 5 beautiful ideals for the characters of the Great Prophet.
What is the importance of those ideals in social life?
2. How did the lad Muhammad (S.) used to preserve the rights of others? Explain.
3. What works did the Great Prophet (S.) do with his own hands?
Make a list of five works which can be done by everyone's family with their own hands.

4. Explain what the great Prophet Said about servants and labours.
5. Explain how Firawon died.
6. Where were the 'Ad' race living? What was the reason for their destruction?
7. Where is the Lut or the Dead Sea situated? Explain.

Hamd-e-Ilahi

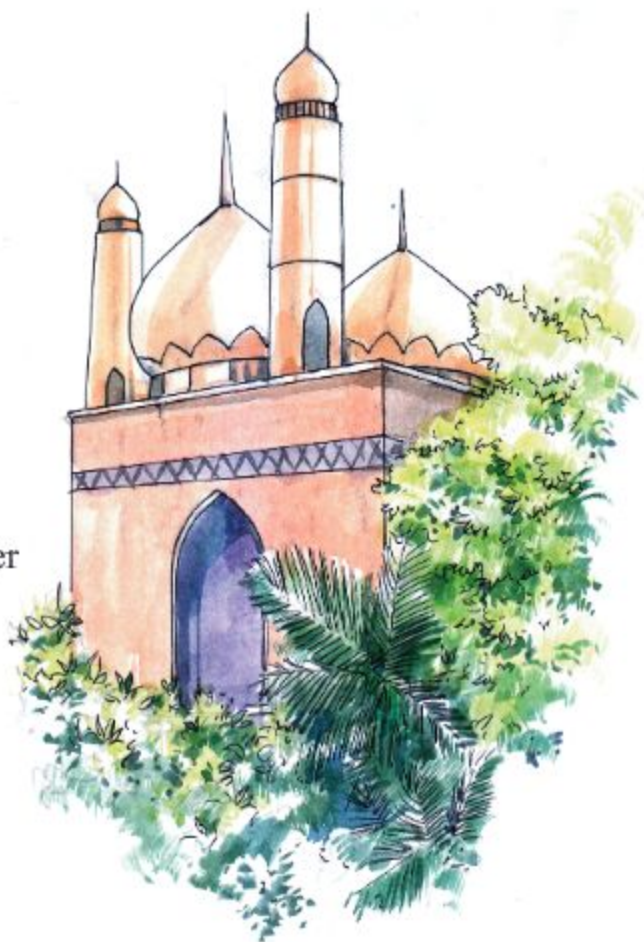
Kazi Nazrul Islam

Shuno shuno ya Ilahi
Amar munajat.
Tumari nam jopi zeno
Ridoy dibosh rat.

Zeno kane shuni shoda
Tumari kalam he khuda,
Chokhe zeno dekhi shudhu
Qur'aner ayat.

Dukhe zeno jopi ami
Kolma tomar dibosh-zami,
(tomar) mosjider-e- jharu border
Huk amar ei hat.

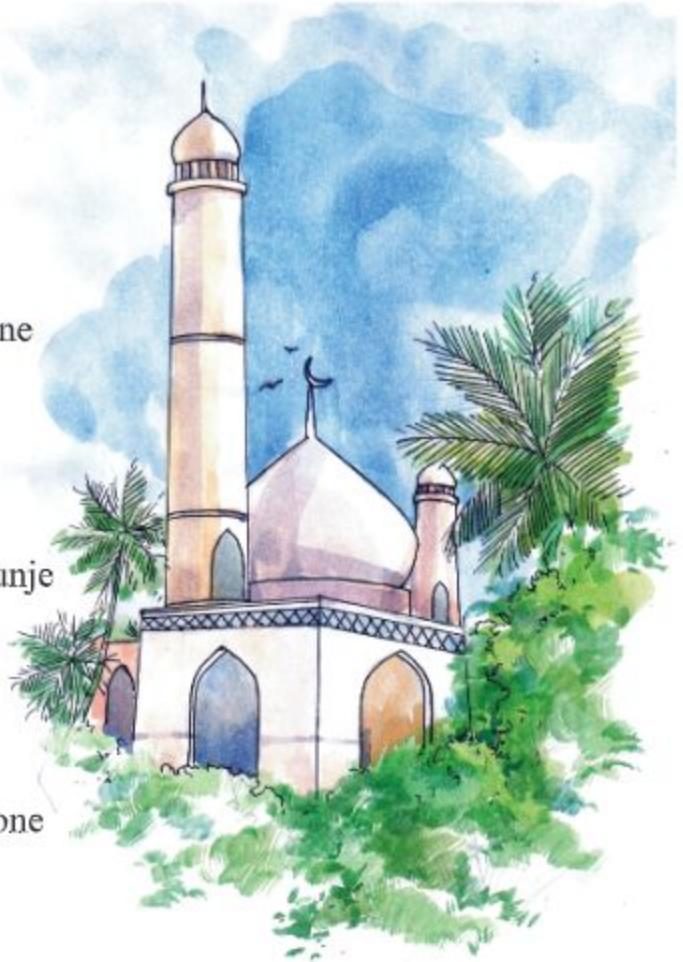
Shukhe tumi dukhe tumi,
Chokhe tumi buke tumi,
Ei piashi praner, khuda
Tumi ab hayat.



Na't-e- Rasul (S.)

Farrukh Ahmad

Ogo- Noor Nabi Hazrat
Amra- Tomari Ummat.
Tumi doyal Nabi,
Tumi Noorer Rabi,
Tumi- Bashle bhalo jagot jone
Dekhie dile path.
Amra- Tomar pathe choli
Amra- Tomar katha boli
Tomar aloy pai je khunje
Iman Ijjat.
shara jahan bashi
Amra- tomay bhalobashi,
tomay bhalobeshe mone
pai mora himmat.



Planned work: The students will sing Hamd-e-Ilahi and Na't-e-Rasul (S.) in the class.

Academic Year 2025, Class Four–Islamic Studies

Strive together towards all that is good.
– Al Quran



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