



Chapter 1: The Holy Quran

1.1 Introduction and Significances

LEARNING OUTCOMES

After completion of this lesson, students will be able to:

- Give an introduction to the Holy Quran.
- Explain the virtues and excellence of the Holy Quran.
- Follow the rights and manners regarding the Holy Quran in their daily lives.

Introduction to the Holy Quran: The word “Quran” literally means “to read” or “the book read”. In Islamic terminology, the Holy Quran stands for the speech of Allah revealed on the Holy Prophet Muhammad ﷺ through the angel Jibraeel عَلَيْهِ السَّلَام and written down in the book.

The Holy Quran contains 30 parts (Parahs), 114 Chapters (Surahs), 558 units (Rukus) and 6236 verses (Ayat). It begins with Surah Al-Fatiha and ends with surah al-Naas. The longest surah is surah al-Baqarah, and the shortest surah is al-Kawthar. The longest verse containing the glory and majesty of Almighty Allah is Ayat al-Kursi. A ‘Surah’ contains a minimum of three verses. Every surah has its theme and topic and begins with بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ except surah al-Tawbah.

Ayat literally means a sign or symbol. In Islamic terminology, a particular phrase of the Holy Quran is called an Ayat, which is ended with ‘o’ symbol.

The Names of the Holy Quran: The original name of the Holy Quran is “Quran”. Besides this, it has various qualitative names mentioned in the Holy Quran. The famous names are;

1. **Al-Quran:** This is its original and own name.
2. **Al-Furqan:** The book which differentiates between right and wrong.



3. **Al-Zikr:** The book of advice.
4. **Al-Kitab:** The particular book, i.e., the book of Almighty Allah, the Holy Quran.
5. **Al-Huda:** The book of guidance.
6. **Al-Noor:** The book of light.
7. **Al-Haqq:** the proven book. (Truth)
8. **Al-Shifaa':** The book which heals physical and spiritual diseases.
9. **Al-Tanzeel:** the revealed book.

The revelation of the Holy Quran: The Holy Quran is Allah's eternal and everlasting speech, preserved in the preserved tablet (*Loh-e-Mahfooz*). Almighty Allah has stated: ﴿بَلْ هُوَ قُرْآنٌ مَّجِيدٌ ﴿٢١﴾ فِي لَوْحٍ مَّحْفُوظٍ ﴿٢٢﴾﴾ (Al-Burooj: 22).

Translation: Nay! This is a Glorious Qur'an:21 (Inscribed) in Al-Lauh Al-Mahfuz(The Preserved Tablet)!:22.

The Holy Quran was revealed from the preserved tablet down to earth in two stages. In the first stage, it was revealed wholly in “*Bait al-Izzat*” - the nearest heaven of the world. Almighty Allah states in Surah Al-Qadr: Translation: (1). In the second stage, the angel Jibraeel عَلَيْهِ السَّلَام brought the verses and chapters of the Holy Quran to the Holy Prophet Muhammad صَلَّى اللهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَاصْحَابِهِ وَسَلَّمَ with the order of Almighty Allah as and when needed. The revelations continued gradually up to twenty-two years and a few months, twelve years and a few months in Makkah before the migration and the remaining were revealed in Madinah - the place of migration.

Gradual Revelation: The second stage of the revelation of the Holy Quran is called gradual revelation. Almighty Allah says: Translation (Al-Isra': 106). The wisdom behind the gradual revelation of the Holy Quran is as follows:

- The memorization of the Holy Quran became easy.



- In order to make human beings gradually willing to act upon the commandments and teachings of the Holy Quran with ease. If all the commandments had been revealed at once, it would have been hard to eliminate old customs and act upon new commandments.
- The Muslims were consoled by the revelation when the opponents brutally tortured them.
- The veracity of the Holy Quran was proved when the questions were answered, and their answers were revealed timely on various occasions.

Loh-e-Mahfooz (the preserved tablet): It denotes the tablet or book, which is preserved from every type of manipulation and is the source of all the commandments, teachings and divine words.

Bait al-Izzat: This is a place in heaven close to the world where the whole Quran was revealed altogether. It was again revealed from here gradually on the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ.

Introduction to the Makki and Madani Surahs and their characteristics: The surahs of the Holy Quran are classified into two categories. The Ayat and Surahs revealed before the migration to Madinah are known as Makki, and those revealed after the migration to Madinah are known as Madani. From this point of view, the number of Makki Surahs is 88, and the number of Madani Surahs is 26.

The following characteristics may identify Makki and Madani Surahs:

- The Makki Surahs are generally shorter and mainly deal with the beliefs such as the Oneness of Allah, Prophethood and Hereafter. In addition, these Surahs also discuss worships and the stories of the previous nations and prophets. Whereas the Madani Surahs are longer and contain detailed *Shariah* rulings.
- In Makki Surahs and Verses, believers are informed of their obligations, and the disbelievers are warned by referring to the punishments of the previous disbelieving nations. Whereas, in



Madani Surahs and Verses, detailed Shariah rulings such as Zakat, Jihad and issues pertaining to war and the criminal laws are mentioned. In addition, various life issues, including social, economic and domestic, are also explained.

- In Makki Surahs, the believers and the polytheists are addressed and instructed. Whereas, in Madani Surahs, The Muslims, the hypocrites, and the people of the book (*Ahl-e-kitab*) are mentioned.
- Mostly, in Makki Surahs, يَا أَيُّهَا النَّاسُ (O people!) is mentioned for addressing the people, and in Madani Surahs, يَا أَيُّهَا الَّذِينَ آمَنُوا (O you who believe!) is mentioned for addressing the people.

The Excellence and Virtues of the Holy Quran: The Holy Quran is the last revealed book by the Almighty Allah. As the Almighty Allah is Glorious, Magnificent and Free of all defects. Similarly, His Book is glorious and magnificent, free from mistake, manipulation, and tempering. Allah says: *إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ* (Al-Hijr: 9) Translation: Verily We: It is Who have sent down the *Dhikr* (i.e. the Qur'an) and surely, We will guard it (from corruption).

About the effects of this Holy Book, Almighty Allah says: (Al-Hashr: 21).

About those who learn the Holy Quran, The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said: *خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ* (Sahih Bukhari, Hadith No. 5027) Translation: The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said: "I am leaving two things behind you. If you follow them, you will never go astray. They are the Holy Quran and my Sunnah. They will not be separated until they come to me at the fountain of Kawthar." (Mustadrik Hakim, Hadith No. 4321).

Some merits of the Holy Quran:

Quran is a Revealed Book: The Holy Quran is the last revealed book of Allah. It is the last message of guidance for human beings. It is a guidebook for all the nations of the world and a guarantee for success



in this world and the next world. There is no parallel to this great bounty of Allah. Its recitation and listening are the sources of reward. Its understanding, reflecting its verses, is the cause of the goodness of both worlds. While obedience to its teachings, preaching it to others and conveying its message to the people who are deprived of its blessings is a great virtue and the source of success in both worlds.

Revelation of the Holy Quran in the Arabic language: Allah says in the Holy Quran: **إِنَّا أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ** (Yusuf: 2). Translation: Verily, We have sent it down as an Arabic Qur'an in order that you may understand.

The Holy Quran is Allah's book, which has been read for centuries as it was read at the time of its revelation. The main reason is that it was revealed in the Arabic language and its unique narration style.

Unique style: The greatest virtue of the Holy Quran is that it is the word of Allah. It is unique in its style. It is very attractive and has great power to influence hearts. There is no contradiction in its themes and meanings, which is evidence of its veracity. Allah says: Translation: (al-Nisa: 27).

It is reported in a Hadith that the Holy Prophet **صَلَّى اللهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَأَصْحَابِهِ** **وَسَلَّمَ** said: Translation: "The superiority of the Holy Quran over the rest of the speeches is like the superiority of Allah over the creature." (Shu'ab al-Iman, al-Baihaqi, Hadith No. 2208). As Allah has superiority over the whole of the universe, His words have superiority and glory over the universe.

It is a book free of any doubt: The Holy Quran has declared its glory in its beginning. It is stated: **ذَٰلِكَ الْكِتَابُ لَا رَيْبَ ۗ فِيهِ** (Surah al-Baqarah: 2). Translation: This is the Book(the Qur'an), whereof there is no doubt.

The Holy Quran is a complete code of life: The Holy Quran is the complete code of life for the physical, spiritual, religious, and worldly needs of all human beings. It is a permanent and universal law. The Holy Quran guides us in all spheres of life. It contains guidelines about



the reality of human life, lawful and unlawful, good and bad, piety and worship. Moreover, it guides *Shariah* rulings and commandments about politics, trade, war, and peace. It also gives the principles for transforming social, economic, political and moral affairs.

The Rights and Manners regarding the Holy Quran: The Holy Quran is a sacred book. Its glory is greater than the rest of the books. Therefore, there are some rights and manners required by Muslims to follow, such as:

- To believe in the Holy Quran.
- To recite it carefully with ablution.
- To understand its teachings and reflect on its verses.
- To follow its teachings.
- To pass on its teachings.
- To struggle for the implementation of its system in individual and social life.

Therefore, we should live according to the teachings of the Holy Quran, and we should follow them wholeheartedly.

ACTIVITY FOR THE STUDENTS

Prepare some important points after a collective discussion on the topic of **“The Muslims and the Holy Quran”** under the supervision of the class teacher.

Exercise

(A) Write down detailed answers of the following:

1. Give a detailed introduction to the Holy Quran.
2. Describe some of the merits of the Holy Quran.
3. Write down a note on the virtues of the Holy Quran.

(B) Write down brief answers the following in brief.

1. Define the word “Quran”.
2. Define the Surah and Ayat.



3. Write down the difference between Makki and Madani Surahs.
4. Write down the famous names of the Holy Quran.
5. Narrate at least two Ahadith regarding the virtues of the Holy Quran.
6. Describe the rights and manners of the Holy Quran.

(C) Mark on correct answers of the following questions:

1. The word “Quran” means:
 - a. the revealed book
 - b. the heard book
 - c. the read book
 - d. the written book
2. The permanent and universal book of Almighty Allah is:
 - a. the Holy Quran
 - b. Ahadith
 - c. fiqh
 - d. Tafsir
3. Al-Zikr, is one of the names of the Holy Quran, which means:
 - a. the book of guidance
 - b. the book of light
 - c. the book of advice
 - d. the proved book
4. The Holy Quran, the eternal words of Almighty Allah, is preserved in:
 - a. *Bait al-Ma'moor*
 - b. *Khana Ka'ba*
 - c. *Bait al-Izzat*
 - d. *Loh-e-Mahfooz*

INSTRUCTIONS FOR THE TEACHERS

The speech competition may be held on the topic of **“The Holy Quran is a complete code of life”**.



B- The Translation and Explanation of the Selected Verses

LEARNING OUTCOMES

After completion of the lesson, the students will be able to:

- Translate and explain the selected verses and explain the mentioned terminologies.
- Understand social justice in the light of verses.
- Throw light on the meanings after understanding the verses.

B- The Translation and Explanation Of the Selected Verses Surah Al-Baqarah: 177 and Surah Al-Nisa: 1- 4

Verse No. 1:

لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْكِتَابِ وَالنَّبِيِّينَ ۖ وَآتَى الْمَالَ عَلَى حُبِّهِ ذَوِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالسَّلَامِينَ وَأَبْنَى السَّبِيلِ ۚ وَالسَّائِلِينَ وَفِي الرِّقَابِ ۖ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ ۖ وَالْمُوفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا ۗ وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالصَّرَاءِ وَحِينَ النُّبَأِ ۗ أُولَٰئِكَ الَّذِينَ صَدَقُوا ۗ وَأُولَٰئِكَ هُمُ الْمُتَّقُونَ ﴿١٧٧﴾

(Surah al-Baqarah: 177)

Translation: It is not Al-Birr (piety, righteousness, and each and every act of obedience to Allah, etc.) that you turn your faces towards east and (or) west (in prayers); but Al-Birr is (the quality of) the one who believes in Allah, the Last Day, the Angels, the Book, the Prophets and gives his wealth, in spite of love for it, to the kinsfolk, to the orphans, and to Al-Masakin (the poor), and to the wayfarer, and to those who ask, and to set slaves free, performs As-Salat (Iqamat-as-Salat), and gives the Zakat, and who fulfill their covenant when they make it, and who are As-Sabirin (the patient ones, etc.) in extreme poverty and ailment (disease) and at the time of fighting (during the battles). Such are the people of the truth and they are Al-Muttaqun.

Words and their Meaning

الْبِرَّ	الرِّقَابِ	الْمُوفُونَ		
الْبَأْسَاءِ	الصَّرَاءِ	حِينَ النُّبَأِ		



Al-Birr: It means a virtue. It denotes doing righteous deeds. It is mentioned in a Hadith: *البر حسن الخلق* *birr* is the name of good morals.

Explanation: This verse mentions the essence of Islam, i.e. faith and good deeds. This verse is related to the incident of the change of Qibla. After the migration to Madinah, the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ prayed for about sixteen or seventeen months facing Bait al-Maqdis (Palestine). Later, by the orders of Allah, he started praying, facing the Holy Ka'ba. After that, the Jews started objecting to what kind of religion this was; sometimes, they face the east, and sometimes they face the west in their prayers.

This is one of the important and comprehensive verses that deal with beliefs, conduct, physical and financial worship and incites for good deeds. Its objective is to teach that a good deed does not mean doing some physical rituals only. Instead, the actual good deeds are to believe in fundamental beliefs of Islam, to help the needy persons of society, to perform the obligations of Allah, to do transactions fairly and remain consistent with Islam etc. These are good deeds. Whoever does these virtuous deeds is called a righteous, truthful and God-fearing person.

Therefore, we should strive to do good deeds together with good faith so that we may succeed in both worlds.

ACTIVITY FOR THE STUDENTS

The students should prepare a list of the types of good deeds (beliefs, worship, good morals and Acts).

Verse No. 2:

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً ۚ وَاتَّقُوا اللَّهَ الَّذِي يَأْتِيهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً ۚ إِنَّ اللَّهَ كَانَ عَلَيْنَكُمْ رَقِيبًا ۝

(Surah al-Nisa: 1)

Translation: O mankind! Be dutiful to your Lord, Who created you from a single person (Adam), and from him (Adam) He created his wife



[Hawwa (Eve)], and from them both He created many men and women and fear Allah through Whom you demand your mutual (rights), and (do not cut the relations of) the wombs (kinship) . Surely, Allah is Ever an All-Watcher over you.

Words and their Meaning

	تَسَاءَلُونَ		نِسَاءً		بَثًّا
			رَقِيبًا		الْأَرْحَامَ

Al-Arhaam: It is the plural of Rihm, which means close blood relatives with whom keeping good relations is called *Sila-e-Rehmi*. Al-Arhaam denotes the closeness of the relatives. The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ has said that *Sila-e-Rihmi* does not mean only to keep relations with relatives when they are good to you. Rather, it means keeping good relations with your relatives even if they break up with you.

Explanation: This verse discusses; 1. One God, 2. Unity of humanity, 3. Importance of being nice to relatives, 4. Rights of the relatives and warning on breaking up the relations with relatives. By the words, “O mankind!” all human beings are addressed that Allah is the Creator of you all.

Whether you are a man or a woman, older or younger, good or bad, wise or unwise, Muslim or whatever you are, you should avoid disobedience to Allah, fearing His punishment and keeping in mind that you have to stand before Him. This address also draws attention to the fact that in nature, all human beings are equal and created from dust. Allah first created Hazrat Adam عَلَيْهِ السَّلَام and then created the rest of the human beings from him and Hazrat Hawa رَضِيَ اللهُ عَنْهَا. Therefore, we should keep brotherly and cordial relations with one another. We should demonstrate good relations with relatives and sustain cordial relations with them. We must avoid violations of human rights and keep ourselves united.



ACTIVITY FOR THE STUDENTS

Throw light on the meaning and benefits of *Sila-e-Rihmi*. After a group discussion, prepare important points in notebooks.

Verse No. 3:

وَآتُوا الْيَتَامَىٰ أَمْوَالَهُمْ وَلَا تَتَبَدَّلُوا الْخَبِيثَ بِالطَّيِّبِ ۖ وَلَا تَأْكُلُوا أَمْوَالَهُمْ إِلَىٰ أَمْوَالِكُمْ ۗ إِنَّهُ كَانَ حُوبًا كَبِيرًا ۝

(Surah al-Nisa: 2)

Translation: And give unto orphans their property and do not exchange (your) bad things for (their) good ones; and devour not their substance (by adding it) to your substance. Surely, this is a great sin.

Words and their Meaning

	الْخَبِيثَ		لَا تَتَبَدَّلُوا
	حُوبًا		الطَّيِّبِ

Explanation: This verse addresses the guardians of the orphans. It describes the law pertaining to the rights of orphans and the protection of their wealth. In the Holy Quran and Ahadith, detailed instructions regarding taking care of the orphans, treating them fairly and protecting their property and wealth are given. In this verse, those who are guardians of the orphans are instructed to hand over the property and wealth inherited by the orphans when they reach puberty because their property is the trust in their hands. Therefore, they must not mix up their valuables with their petty things and avoid wasting their wealth while eating and utilizing. Furthermore, they must avoid violating the rights of orphans as it is a major sin and injustice in the sight of Allah. Thus, we should fulfil the rights of others, safeguard the orphans' property, and hand over their property when they reach puberty.

ACTIVITY FOR THE STUDENTS

Hold a discussion on “**Teachings of Islam about protecting the wealth of orphans**”. After the group discussion, ask students to prepare some key points in their notebooks.



Verse No. 4:

وَآتُوا النِّسَاءَ صَدُقَاتِهِنَّ نِحْلَةً ۗ فَإِنْ طِبْنَ لَكُمْ عَنْ شَيْءٍ مِّنْهُ لَفَسَا فَكُلُوهُ هَنِيئًا مَّرِيئًا ۝

(Surah: Al-Nisa 4)

Translation: And give to the women (whom you marry) their Mahr (obligatory bridal money given by the husband to his wife at the time of marriage) with a good heart, but if they, of their own good pleasure, remit any part of it to you, take it, and enjoy it without fear of any harm (as Allah has made it lawful).

Words and their Meaning

	مَرِيئًا		صَدُقَاتِهِنَّ
	طِبْنَ		هَنِيئًا

Mehr (the Marriage Gift) is the wife's right to be compulsorily paid by the husband after marriage.

Explanation: This verse emphasizes an exclusive right of the women, i.e., the payment of *Mehr*. *Mehr* is compulsory for the husband to pay. Therefore, it is better to pay it as early as possible. This is a gift of honour in the shape of cash and any valuable thing. Islam has declared *Mehr* as the property of the wife, which she can use as she wants. The husband cannot interfere in its usage.

If *Mehr* is paid in time, it is called "*Mehr-e-Mu'ajjal*"; if its payment is delayed, it is called "*Mehr-e-Muajjal*". If *Mehr* is not decided, then "*Mehr-e-mithl*" becomes obligatory (which means whatever *Mehr* is given to the women of her family, such as paternal aunt and sister etc.). If the husband has not paid *Mehr* his whole life, it will be treated as debt, which will be given to the wife from his inheritance when he dies.

In verse no.1, Allah has stressed a particular right of the women, i.e., *Mehr*. It must be paid voluntarily and wholeheartedly so that the couple may live unified. Writing it off by force or try not to pay it, or intend not to pay is a sin. 2. If the wife withdraws it partially or fully voluntarily, her husband can use it as he wants without any excuse. Therefore, we should fulfill women's rights, especially the right of *Mehr*.



ACTIVITY FOR THE STUDENTS

Explain briefly in the class the ruling of the payment of *Mehr*, its importance and usage.

Verse No. 5

وَلَا تُؤْتُوا السُّفَهَاءَ أَمْوَالَكُمُ الَّتِي جَعَلَ اللَّهُ لَكُمْ قِيَامًا وَارْزُقُوهُمْ فِيهَا وَاكْسُوهُمْ وَقُولُوا لَهُمْ قَوْلًا مَعْرُوفًا ﴿٥﴾

(Surah al-Nisa: 5)

Translation: And give not unto the foolish your property which Allah has made a means of support for you , but feed and clothe them therewith, and speak to them words of kindness and justice.

Words and their Meaning

وَلَا تُؤْتُوا	السُّفَهَاءَ	أَكْسُوهُمْ
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Explanation: This verse instructs fair treatment with orphans, children and disabled persons. It is commanded to fulfill their essential needs. Furthermore, the guardian of the orphans are instructed as follows:

If the orphan children have attained the age of puberty and they do not know to protect their property and do not know how to use it, or they are afraid of wasting their property by their simplicity and unawareness, then do not hand over their property to them as it is the source of their livelihood and survival because the wealth is the source of income. Therefore, even minor negligence can harm the property and its owner.

Instead of handing over the property to them, manage their basic needs of life such as catering, clothing, education and training to benefit them as these are their fundamental rights.

If they demand their property, try to guide them nicely that the property is theirs and we are only guardians. When you become mature enough to protect it, it will be handed over to you.

ACTIVITY FOR THE STUDENTS

Ask students to prepare some key points on the problems of bringing up orphans.



Exercise

(A) Answer the following Question.

1. Translate the following verses.

- وَأَتُوا الْيَتَامَىٰ أَمْوَالَهُمْ وَلَا تَتَّبِعُوا الْأَعْيُنَ بِالْأَبْصَارِ ۚ وَلَا تَأْكُلُوا أَمْوَالَهُمْ إِلَىٰ أَمْوَالِكُمْ ۚ إِنَّهُ كَانَ حُوبًا كَبِيرًا
- وَأَتُوا النِّسَاءَ صَدُقَاتِهِنَّ نِحْلَةً ۚ فَإِنْ طِبْنَ لَكُمْ عَنْ شَيْءٍ مِّنْهُنَّ فَاكْفُوهُنَّ حَسَنًا مِّمَّا

2. In the light of the verse كَيْسَ الْبِرِّ write down important types of al-Birr.

(B) Write down the meaning of the following words.

السُّقْمَاءُ	نِحْلَةً	حُوبًا	بَثٌّ	النِّسَاءُ
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(C) Write down brief Answers of the following:

1. In the light of the verse ...state the occasions of patience.
2. What does Sila-e-Rehmi means?
3. What instructions are given to the guardians regarding the property of the orphans?

(D) Mark on correct answers of the following questions:

1. وَالْمُؤْمِنُونَ بَعْدَهُمْ إِذَا عَاهَدُوا ؕ is related to:
a. beliefs
b. conduct
c. financial worship
d. worship
2. by the words يَا أَيُّهَا النَّاسُ the address has been directed to:
a. angels
b. human beings
c. animals
d. jinns
3. الْبِرُّ حُسْنُ الْخُلُقِ means:
a. righteousness is the name of generosity.
b. righteousness is the name of forbearance
c. righteousness is the name of good morals.
d. righteousness is the name of sacrifice



B. Translation and Explanation of the selected verses

Surah al-Nisa: 6 -10

Verse No. 6:

وَابْتَلُوا الْيَتَامَىٰ حَتَّىٰ إِذَا بَلَغُوا النِّكَاحَ ۚ فَإِنِ انْتَسَبْتُمْ مِنْهُمْ رُشْدًا فَادْفَعُوا إِلَيْهِمْ أَمْوَالَهُمْ ۚ وَلَا تَأْكُلُوهَا إِسْرَافًا وَبِدَارًا أَن يَكْبَرُوا ۗ وَمَن كَانَ غَنِيًّا فَلْيَسْتَعْفِفْ ۚ وَمَن كَانَ فَقِيرًا فَلْيَأْكُلْ بِالْمَعْرُوفِ ۗ فَإِذَا دَفَعْتُمْ إِلَيْهِمْ أَمْوَالَهُمْ فَأَشْهِدُوا عَلَيْهِمْ ۗ وَكَفَىٰ بِاللَّهِ حَسِيبًا ۝

(Surah Al-Nisa: 6)

Translation: And try orphans (as regards their intelligence) until they reach the age of marriage; if then you find sound judgement in them, release their property to them, but consume it not wastefully, and hastily fearing that they should grow up, and whoever amongst guardians is rich, he should take no wages, but if he is poor, let him have for himself what is just and reasonable (according to his work). And when you release their property to them, take witness in their presence; and Allah is All_Sufficient in taking account.

Words and their Meaning

ابْتَلُوا	بَلَغُوا	انْتَسَبْتُمْ	
فَلْيَسْتَعْفِفْ		حَسِيبًا	

Buloogh: It means to reach the age of marriage.

Rushd: It means to be able to handle financial and business matters.

Explanation: In this verse, the conditions and time of handing over the property of the orphans are explained. In addition, different ways of wasting their property are indicated and prohibited. It is stated that when they reach the age of puberty, then their property should be handed over to them. Their ability to manage the property, invest in a lawful business, and the sense of differentiating between profit and loss should be assessed. If they have reached that age and started understanding things, their property should be handed over to them. At the time of handing over their property, witnesses should be arranged to avoid any blame and misunderstanding. Moreover, it will remove the possibility of any future quarrel.



The other instruction in this verse is that as long as the property is in the guardian's custody and he is a wealthy person, he is prohibited from using anything from the orphan's property. Allah will reward him for taking care of their property.

However, if the guardian is needy, he can take as per need with justice. However, Allah has instructed the guardians to avoid spending quickly and extravagantly before the orphans grow older and demand their property. This is injustice.

Verse No. 7:

لِلرِّجَالِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ مِمَّا قَلَّ مِنْهُ أَوْ كَثُرَ ۗ نَصِيبًا مَّفْرُوضًا ﴿٧﴾
(Surah Al-Nisa: 7)

Translation: There is a share for men and a share for women from what is left by parents and those nearest related, whether, the property be small or large – a legal share.

Words and their Meaning

نَصِيبٌ	تَرَكَ	مَّفْرُوضًا
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Explanation: This verse describes the right of inheritance in the property of parents and other relatives. Before Islam, women, girls and non-adults were generally not given any portion of inheritance as per the customs of Arabs. Islam declared the principle that men and women both are entitled to get the inheritance. In this verse, the following issues are explained:

- The whole property of the deceased (moveable and immovable) is subject to be inherited.
- Men, women, and children will inherit according to their portions.
- Inheritance, be it big or small, will be inherited by all.
- The portion has been prescribed for every heir, which must be given, be it big or small.

In this verse, the rights of women and orphans have been secured from violation. Therefore, we should follow the law of inheritance given



by Islam in our life, give heirs their proportion wholeheartedly, and avoid violating anyone's right to succeed in both worlds.

ACTIVITY FOR THE STUDENTS

Arrange a group discussion in the class on **“The rulings on inheritance and its importance.”**

Ask students to prepare important points with the help of Islamic scholars.

Verse No. 8:

وَإِذَا حَضَرَ الْقِسْمَةَ أُولُو الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينُ فَازْرُقُوهُمْ مِنْهُ وَقُولُوا لَهُمْ قَوْلًا مَعْرُوفًا ﴿٨﴾

(Surah al-Nisa: 8)

Translation: And when the relatives and the orphans and Al-Masakin (the poor) are present at the time of division, give them out of the property, and speak to them words of kindness and justice.

Words and their Meaning

مَعْرُوفًا	تَرَكَ	نَصِيبٌ
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Explanation: *Shariah* has prescribed heirs and their respective portions, which cannot be changed. This verse instructs a few manners regarding good treatment with distant relatives and needy people at the time of distributing inherited property. Allah has given some moral instructions that when the deceased's property is distributed among the heirs, sometimes distant relatives, orphans, less privileged, poor, needy and beggars also gather whose portions are not prescribed by the *Shariah*. The Holy Quran instructs to give them something to help them out.

It must be kept in mind that the needy people or distant relatives will not be given charity collectively from the property. However, those who have taken their portion may give to them because the charity cannot be given from the property of children and the absent heirs without their permission. Furthermore, the prescribed heirs have been instructed to treat nicely those who are not heirs in case they do not



want to give them anything. They should not misbehave with them in stinginess and anger by saying that they have no right, this is our property and so on. Instead, guide them in a friendly, polite and cordial manner. Hurting them is not suitable in any case.

Verse No. 9:

وَلْيَخْشَ الَّذِينَ لَوْ تَرَكَوْا مِنْ خَلْفِهِمْ ذُرِّيَّةً ضِعْفًا خَافُوا عَلَيْهِنَّ ۗ فَلْيَتَّقُوا اللَّهَ وَلْيَقُولُوا قَوْلًا سَدِيدًا ﴿٩﴾
(Surah al-Nisa: 9)

Translation: And let those (executors and guardians) have the same fear in their minds as they would have for their own, if they had left weak offspring behind. So let them fear Allah and speak right words.

Words and their Meaning				
وَلْيَخْشَ	ذُرِّيَّةً ضِعْفًا	خَافُوا		

Explanation: This verse draws the attention of the guardians towards the rights and kind treatment with the orphans (who are not given the portion due to being non-heir). They are invited to wonder if they were to leave their kids behind, then how much they would worry about them. Similarly, they should think of these orphans so that you may develop love and kindness for them in hearts. The orphans should be talked to softly and politely, not harshly that may hurt their feelings and may harm them. Instead, they should be guided. The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ has also emphasized on the rights of orphans and taking care of them. (Sahih Bukhari, Hadith No. 2727).

Verse No. 10:

إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَىٰ ظُلْمًا إِنَّمَا يَأْكُلُونَ فِي بُطُونِهِمْ نَارًا ۖ وَسَيَصْلَوْنَ سَعِيرًا ﴿١٠﴾
(Surah al-Nisa: 10)

Translation: Verily, those who unjustly eat up the property of orphans, they eat up only a fire into their bellies, and they will be burnt in the blazing Fire!



Words and their Meaning

			بُطُون		يَأْكُؤْنَ
	نَارًا		سَعِيرًا		سَيُصَلُّونَ

Explanation: In this verse, the warning and punishment have been mentioned for violation of the rights of the orphans and embezzling their property. Wealth is indispensable for life. To earn livelihood lawfully and legally is regarded as worship, whereas accumulating wealth unlawfully is strictly prohibited. In contrast to the common people, dishonesty and corruption in the property of the weak, orphans, and the poor is the worst and highly abominable. Therefore, Allah has said that those who eat up the property of the orphans unlawfully are filling fire in their bellies, and the hellfire is also prepared for them in the hereafter. Furthermore, in a Hadith, eating up the orphans' property has been considered a major sin. (Sahih Bukhari, Hadith No. 6857).

ACTIVITY FOR THE STUDENTS

Have a group discussion on **“Dishonesty in the property of the orphans”** and note down important points.

Exercise

A. Write down detailed answers of the following Questions.

1. Write down the translation of the following verses.

- وَلِيَخْشَ الَّذِينَ لَوْ تَرَكَوْا مِنْ خَلْفِهِمْ ذُرِّيَّةً ضِعْفًا خَافُوا عَلَيْهِمْ ۗ فَلْيَتَّقُوا اللَّهَ وَلْيَقُولُوا قَوْلًا سَدِيدًا ۝
- إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَىٰ غُلًا يَأْكُلُونَهَا يُبْطِنُونَ فِي بُطُونِهِمْ نَارًا ۖ وَسَيَصْلُونَ سَعِيرًا ۝

2. Write down the rights of the orphans in the light of verse no. 6 of Surah al-Nisa.

B. Write down the meaning of the following words.

فَلَيْسْتَ غَفِيفٌ	مَفْرُوضًا	فَارُفُوهُمْ	ذُرِّيَّةً	خَافُوا	بُطُونٌ	سَعِيرًا
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C. Write down brief answers of the following Questions.

1. What do *Buloogh* and *Rushd* mean?
2. What method is instructed in the Holy Quran about handing over the orphans' property to them?
3. What responsibilities of the guardians of the orphans are told in the Holy Quran?
4. What punishment has been declared for those who eat up the property of the orphan?

D. Mark on correct answers of the following questions:

1. At the time of handing over the property, should be arranged:
a. Advocate b. witness c. assistant d. ruler
2. Before handing over the property to the orphans, they should be assessed about:
a. puberty and ability b. health and disease
c. knowledge and intelligence d. patience and forbearance
3. It is allowed for the guardian to use the property as per need if:
a. the guardian is poor b. the guardian is wealthy
c. the guardian is a debtor d. the guardian is needy
4. The orphans and the poor should be talked to:
a. harshly b. softly c. angrily d. misbehaving
5. The Holy Quran has declared the punishment of those who eat up the property of the orphans:
a. Paradise b. Hell c. grave
d. Barzakh (place between this world and the hereafter)
6. Those who eat up the property of the orphans are filling in their bellies with:
a. dust b. fire c. water d. air



B. 3- The Translation and Explanation of the Selected Verses

Surah al-Nisa: 29-36 and Surah al-Maidah: 32, 33, 34

Verse No. 11:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ إِلَّا أَنْ تَكُونَ تِجَارَةً عَنْ تَرَاضٍ مِّنْكُمْ وَلَا تَقْتُلُوا أَنْفُسَكُمْ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا ﴿٢٩﴾

(Surah al-Nisa: 29)

Translation: O you who believe! Eat not up your property among yourselves unjustly except it be a trade amongst you, by mutual consent. And do not kill yourselves (nor kill one another). Surely, Allah is Most Merciful to you.

Words and their Meaning

تَرَاضٍ	بِالْبَاطِلِ	لَا تَأْكُلُوا
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Explanation: This verse emphasizes lawful eating (i.e., the prohibition of eating unlawfully) and explains the prohibition of killing. Life, property and honour of every person have great importance. Islam guarantees its followers of these three things. Therefore, for those who do not accept Islam but accept its political system and like to live as a protected minority, Islam guarantees these three rights. In this verse, the first two rights have been stressed. Those who accept Islam must pay attention to them.

Eating Up The Property Unlawfully: The transaction and usage of unlawful things, such as pork, liquor, and drugs, are already unlawful and illegal. However, lawful and legal things become unlawful if purchased and used by unlawful means such as theft, robbery, dacoity, violation of rights, bribery and interest. Similarly, the wealth earned through lying, fraud, hoarding, black marketing, hedging, gambling, blending and short measuring is also considered unlawful. Therefore, it is commanded to avoid them all and earn through lawful means. On the other hand, the wealth earned through transactions with mutual consent is lawful and legal.



Prohibition of murder: As it is unlawful to eat up others' wealth by unfair means, the murder of an innocent person is also strictly unlawful. This means that do not kill yourself without any just reason. Considering the killing of someone as self-killing denotes that whenever a person kills someone, then he will also be killed in retaliation. Thus, this verse prohibits suicide as well, that self-killing is worse than being killed in retaliation. Therefore, all these types murder are unlawful.

ACTIVITY FOR THE STUDENTS

Divide students into groups and arrange a group discussion on **“Eating up property unlawfully”** and then write down its harms in points.

Verse No. 12:

وَأَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا ۗ وَبِالْوَالِدَيْنِ إِحْسَانًا وَبِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَالْجَارِ ذِي الْقُرْبَىٰ وَالْجَارِ الْجُنُبِ
وَالصَّاحِبِ بِالْجَنبِ وَابْنِ السَّبِيلِ ۗ وَمَا مَلَكَتْ أَيْمَانُكُمْ ۗ إِنَّ اللَّهَ لَا يُحِبُّ مَنْ كَانَ مُخْتَلًا فَخُورًا ۝

(Surah al-Nisa: 36)

Translation: Worship Allah and join none with Him in worship, and do good to parents, kinsfolk, orphans, Al-Masakin (the poor), the neighbour who is near of kin, the neighbour who is a stranger, the companion by your side, the wayfarer (you meet), and those (slaves) whom your right hands possess. Verily, Allah does not like such as are proud and boastful;

Words and their Meaning

الْجَارِ	بِالْجَنبِ	ابْنِ السَّبِيلِ	
أَيْمَانُكُمْ	مُخْتَلًا	فَخُورًا	

Explanation: In this verse, the worship of Allah, the Oneness of Allah and human rights have been stressed. All believers are obliged to fulfill two types of rights; the rights of Allah and the rights of human beings. The first type of rights is called *Huqooqullah*, and the second type is called *Huqooq ul Ibad*. Believers are commanded to fulfill both types of rights in this verse.



The Rights of Allah: In this verse, two things are mentioned regarding the rights of Allah:

1. To believe in the Oneness of Allah by considering Him the Greatest.
2. Be obedient to Him and abide by His Commandments. Do not associate any partners to Him neither in His person nor in attributes, as it is the biggest sin and unjustness. Thus, belief in *Tawheed* and righteous acts means believing in the oneness of Allah and acting righteously according to His teachings without crossing the boundaries set by Allah.

The Rights of Human beings: Parents have a great status in human rights. In various places of the Holy Quran, Allah has mentioned the status of parents just after His oneness. For example, Translation: (Suran al-Isra: 23).

After the parents, good treatment with other people has also been commanded. For example, good treatment and taking care of the rights of close or distant relatives according to their status. We should live with peace and tranquillity with all the people of the society and treat them nicely. Keeping good relations with relatives is stressed, and breaking up with them is strictly prohibited in the Holy Quran and Hadith. Therefore, it is commended to treat nicely with weak people of the society such as orphans, poor, needy and those who are frequently met, including close and distant neighbours, travellers, guests, assistants, subordinates, travelling partners and business partners etc., and to spend on them. It is also instructed to treat nicely with the cattle.

ACTIVITY FOR THE STUDENTS

Students should write down their life events in which they have been treated nicely by someone.

Verse No. 13:

مَنْ أَجَلِ ذَلِكَ ۗ كَتَبْنَا عَلَىٰ بَنِي إِسْرَائِيلَ أَنَّهُ مَنْ قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا ۚ وَمَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا ۗ وَلَقَدْ جَاءَتْهُمْ رُسُلُنَا بِالْبَيِّنَاتِ ۖ ثُمَّ إِنَّ كَثِيرًا مِّنْهُمْ بَعَدَ ذَلِكَ فِي الْأَرْضِ لَسُفْرُونَ ﴿١٣﴾

(Surah al-Mai'dah: 32)



Translation: Because of that We ordained for the Children of Israel that if anyone killed a person not in retaliation of murder, or (and) to spread mischief in the land – it would be as if he killed all mankind, and if anyone saved a life, it would be as if he saved the life of all mankind. And indeed, there came to them Our Messengers with clear proofs, evidences, and signs, even then after that many of them continued to exceed the limits (e.g. by doing oppression unjustly and exceeding beyond the limits set by Allah by committing the major sins) in the land!.

Words and their Meaning			
	أَحْيَا		كَتَبْنَا
	الْبَيِّنَاتِ		مُسْرِفُونَ

Explanation: This verse mentions the importance and sanctity of human life. When murders spread in the Bani Isra'eel, then Allah declared that to kill any innocent person (who neither killed anyone nor spread chaos in the land) is as if he kills the whole of humanity, and saving anyone's life is as if he saved the lives of the whole humanity. The honour of a person may be judged by the killing of an innocent. This is because a person kills only when he breaks up all human relations. He loses sympathy for human beings from his heart. He looks for his personal benefits only. This law is not specified with Bani Isra'eel only. Rather, it will last for the whole of humanity till the day of judgement. This verse tells that Islam dislikes bloodshed, chaos and anarchy. It instructs its followers on the principle of peace, patience, forbearance, mutual survival and respect for human beings.

Verse No. 14-15:

إِنَّمَا جَزَاءُ الَّذِينَ يُحَارِبُونَ اللَّهَ وَرَسُولَهُ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا أَنْ يُقَتَّلُوا أَوْ يُصَلَّبُوا أَوْ تُقَطَّعَ أَيْدِيهِمْ وَأَرْجُلُهُمْ مِنْ خِلَافٍ أَوْ يُنْفَوْا مِنَ الْأَرْضِ ۗ ذَلِكَ لَهُمْ خِزْيٌ فِي الدُّنْيَا وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ ﴿٣٣﴾ إِلَّا الَّذِينَ تَابُوا مِنْ قَبْلِ أَنْ تَقْدِرُوا عَلَيْهِمْ ۗ فَاعْلَمُوا أَنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٣٤﴾

(Surah al-Ma'idah: 33-34)



Translation: The recompense of those who wage war against Allah and His Messenger and do mischief in the land is only that they shall be killed or crucified or their hands and their feet be cut off on the opposite sides, or be exiled from the land. That is their disgrace in this world, and a great torment is theirs in the Hereafter.(33) Except for those who (having fled away and then) came back (as Muslims) with repentance before they fall into your power; in that case, know that Allah is Oft-Forgiving, Most Merciful.(34)

Words and their Meaning					
	يُصَلَّبُونَ		يَسْعَوْنَ		يُحَارِبُونَ
	يُنْفِقُوا		أَرْجُلُ		تُقَطَّعَ
	تَقْدِرُوا		تَائِبُوا		خِزْيٌ

In this verse, the word “al-Ard” denotes the place, country, state or region where Islamic rule is established and where maintaining peace is the responsibility of the state.

Explanation: In this verse, prohibition of crime, mischief and chaos is mentioned. In addition, the punishment has been stated for those who violate the law given by Almighty Allah and His Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَوَصْحَابِهِ وَسَلَّمَ, wage war against the Islamic state and society, rob peaceful people at gunpoint, spread disorder in the land and destroy the peace and tranquillity in society. Four kinds of punishments have been outlined for such tyrant and mischievous people: they may be killed, hanged till death, or their hands and feet from the opposite sides may be chopped off or exiled.

These punishments have been stated so that the judge or the ruler may decide the nature of every crime by his *Ijtihad*. The main objective of this punishment is that in Islamic rule, bloodshed, robbery, disorder,



and revolt against Islamic rule are severe crimes. Therefore, the one who commits any of these may be given any of these punishments.

Repentance over crime: From the other verse, it is proved that if any tyrant and mischievous person repents and makes *toubah* before his arrest, these punishments, being the rights of Allah, may be forgiven. As far as human rights are concerned, they will be settled by the concerned people, i.e., the looted wealth shall be returned to their owners, or the compensation shall be paid. If killed or wounded, heirs settle on retaliation, blood money, or forgiveness, and he shall be set free. Otherwise, he shall be punished accordingly.

ACTIVITY FOR THE STUDENTS

Get clarification from the teacher or religious scholar on forgiveness of the rights of Allah or human beings through making *taubah*.

Exercise

(A) Answer the following Questions.

1. Write down the translation of any two verses.

- يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ إِلَّا أَنْ تَكُونَ تِجَارَةً عَنْ تَرَاضٍ مِنْكُمْ وَلَا تَقْتُلُوا أَنْفُسَكُمْ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا ۝
- وَاعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا ۚ وَبِالْوَالِدَيْنِ إِحْسَانًا وَبِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَالْجَارِ ذِي الْقُرْبَىٰ وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ بِالْجَنبِ وَابْنِ السَّبِيلِ ۗ وَمَا مَلَكَتْ أَيْمَانُكُمْ ۗ إِنَّ اللَّهَ لَا يُحِبُّ مَنْ كَانَ مُخْتَلًا فُجُورًا ۝
- مِنْ أَجْلِ ذَٰلِكَ ۚ كَتَبْنَا عَلَىٰ بَنِي إِسْرَائِيلَ أَنَّهُ مَنْ قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا ۚ وَمَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَى النَّاسَ جَمِيعًا ۚ وَلَقَدْ جَاءَتْهُمْ رُسُلُنَا بِالْبَيِّنَاتِ ۚ ثُمَّ إِنَّ كَثِيرًا مِّنْهُمْ بَعْدَ ذَٰلِكَ فِي الْأَرْضِ لَمُسْرِفُونَ ۝

2. Why killing an innocent person is declared killing the whole of humanity?
3. What punishments has been prescribed by the Holy Quran for those who disturb the peace of society.

B. Write down the meaning of the following words.

تَقْدِيرُوا	خِزْيٌ	مُسْرِفُونَ	مُخْتَلًا	لَا تَأْكُلُوا
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C. Write down brief answers of the following Questions.

1. Why the protection of the property of orphans is necessary?
2. Write down the meaning of “do not kill yourself”.
3. What are the unlawful means of earning?

(D) Mark on correct answers of the following questions:

1. The unlawful source of income is:
a. agriculture
b. industry
c. business
d. bribery
2. Human rights means:
a. Rights of Allah
b. rights of human beings
c. rights of animals
d. rights of plants
3. *Ibn Sabeel* means:
a. beggar b. poor c. traveller d. neighbour
4. Killing an innocent person is as if killing:
a. the whole universe
b. the whole humanity
c. the whole animal kingdom
d. the whole family



B. 4- The Translation and Explanation of the Selected Verses

Surah Al-Taubah: 24-33 and Surah Al-Hajj: 39-40

Verse No. 16:

قُلْ إِنْ كَانَ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَالٌ
اقتَرَفْتُمُوهَا وَتِجَارَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسَاكِنُ تَرْضَوْنَهَا
أَحَبَّ إِلَيْكُمْ مِنَ اللَّهِ وَرَسُولِهِ وَجِهَادٍ فِي سَبِيلِهِ فَتَرَبَّصُوا حَتَّى يَأْتِيَ اللَّهُ بِأَمْرٍ ۗ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ﴿٢٤﴾

(Surah al-Taubah: 24)

Translation: Say: If your fathers, your sons, your brothers, your wives, your kindred, the wealth that you have gained, the commerce in which you fear a decline, and the dwellings in which you delight ... are dearer to you than Allah and His Messenger, and striving hard and fighting in His Cause, then wait until Allah brings about His Decision (torment). And Allah guides not the people who are Al-Fasiqun (the rebellious, disobedient to Allah).

Words and their Meaning

عَشِيرَتُكُمْ	اقتَرَفْتُمْ	تَخْشَوْنَ		
كَسَادًا	مَسَاكِينُ	تَرْضَوْنَ		

Explanation: In this verse, after stating all types of relationships, it has been mentioned that belief in Allah, love for Allah and His Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ and doing *Jihad* in the way of Allah are the most important to everything. Faith is the biggest wealth by which a person not only gets benefits in this world but prepares himself for the Hereafter. In this verse, love with Allah and His Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ and doing *Jihad* in His way has been glorified, such as:

- Those who accepted Islam and migrated and did *Jihad* with their life and wealth are honoured in the sight of Allah. They are indeed successful.



- O you who believe! Your parents, your children, spouses, other relatives and wealth should not be dearer than Allah and His Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَاصْحَابِهِ وَسَلَّمَ. Your parents and the love of other relatives should not stop you from the right path. If anyone does not love Allah and His Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَاصْحَابِهِ وَسَلَّمَ more than everything else, then he cannot be saved from the displeasure of Allah.

ACTIVITY FOR THE STUDENTS

Prepare some important points after a group discussion on the topic of **“The importance and need of Jihad”**.

Verse No. 17:

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ ۗ وَلَوْ كَرِهَ الْمُشْرِكُونَ ﴿١٧﴾

(Surah al-Taubah: 33)

Translation: It is He Who has sent His Messenger (Muhammad) with guidance and the religion of truth (Islam), to make it superior over all religions even though the Mushrikun (polytheists, pagans, idolaters, disbelievers in the Oneness of Allah) hate (it).

Words and their Meaning

أَرْسَلَ	لِيُظْهِرَهُ	كُرِهَ
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Explanation: This verse mentions the objectives of the Prophethood of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَاصْحَابِهِ وَسَلَّمَ as guidance, the status of the religion of Islam and its importance, and the forecast and the promise of victory have been mentioned. This news was given when the Muslims were weak and victory could not be hoped for. At that time, it was stated that Islam was the only religion Allah had chosen and liked.

The objectives of the Prophethood of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَاصْحَابِهِ وَسَلَّمَ have been mentioned in the Holy Quran and Hadith. One of these objectives is mentioned in this verse which is that Almighty Allah has sent the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَاصْحَابِهِ وَسَلَّمَ with guidance and true



religion so that he may dominate it over all the religions even if the polytheists and disbelievers may dislike. This dominance denotes two types of dominance:

1. The dominance of reason and arguments: This means that through theory and academic debates, the followers of other religions may be defeated and surrender before the victory of Islam. This type of dominance has been there in every age.

2. The dominance of the rule and government: From this aspect, Islam may be victorious in every country, and all other religions should not have dominance. This dominance has been there in the age of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ and his companions. Thus, Islam became victorious in the Arabian Peninsula, and two great powers of that time, the Roman Empire and the Persian Empire, were defeated. As a result, the whole world became illuminated with Islam.

Therefore, as Muslims, we should follow the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ, hold fast to the principles of Islam, and strive for the domination of the true religion. This is the religious duty of everyone, and bliss of the world and hereafter lies in it.

ACTIVITY FOR THE STUDENTS

Hold a debate on the topic "**Suggestions for the dominance of religion in the present age**". Students will write down the points after their debate.

Verse no. 18-19:

أَذِنَ لِلَّذِينَ يُقْتَلُونَ بِأَنَّهُمْ ظَلَمُوا ۗ وَإِنَّ اللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ ۚ ﴿١٨﴾ الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ بِغَيْرِ حَقٍّ إِلَّا أَنْ يَقُولُوا رَبُّنَا اللَّهُ ۗ وَلَا دُفْعًا ۗ اللَّهُ الشَّاسِبُ بَعْضَهُمْ بِبَعْضٍ لَهْدِمَتْ صَوَامِعُ وَبِيَعٌ وَصَلَوَاتٌ وَمَسْجِدٌ يُذَكَّرُ فِيهَا اسْمُ اللَّهِ كَثِيرًا ۗ وَكَيْبُصْرَانِ ۗ اللَّهُ مَنْ يَنْصُرُهُ

إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ ﴿١٩﴾

(Surah Al Hajj: 39-40)

Translation: Permission to fight is given to those (i.e. believers against disbelievers), who are fighting them, (and) because they (believers) have been wronged, and surely, Allah is Able to give them (believers) victory.(39) Those who have been expelled from their homes unjustly only because they said: “Our Lord is Allah.” – For



had it not been that Allah checks one set of people by means of another, monasteries, churches, synagogues, and mosques, wherein the Name of Allah is mentioned much would surely have been pulled down. Verily, Allah will help those who help His (Cause). Truly, Allah is All-Strong, All-Mighty.(40)

Words and their Meaning					
Homes	دِيَارٍ	They were expelled	أُخْرِجُوا	Permission is granted	أُذِنَ
Abbeys	صَوَامِعُ	To be demolished	هُدِمَتْ	Repel	دَفِعُ
Help	نَصْرٍ	Synagogues	صَلَوَاتُ	Churches	يَبْعُ

Explanation: These verses proclaim permission for Jihad, a promise of help to Muslims, encouragement of the refugees and the wisdom of fighting. The early thirteen years of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ, from the proclamation of the Prophethood in Makkah to the migration to Medina, were very patient and challenging for the Muslims and even for the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ himself. Rather than reacting to the hardships, patience and forbearance were commanded, and every kind of retaliation was prevented.

However, after migration, an Islamic state was established in Medina. In the first Hijrah, Muslims were granted permission to defend themselves, end oppression, subdue false religions, and do *Jihad* for the sake of Allah Almighty. Surah Al-Hajj verse no.38 states that Allah Almighty will protect the believers against oppressors who are the enemies of Islam. The oppressed Muslims were allowed to do *Jihad*. These were expelled from their homes after being oppressed because they believed in one God. They were allowed to do *Jihad* to protect the lives, property, honour, religion and places of worship from the evils of mischief and to help the oppressed.

These verses elaborate that all the Prophets عَلَيْهِمُ السَّلَام who came into the world taught their nations (*Ummah*) to worship Allah Almighty