



4. Qualities and Characteristics of The Holy Prophet ﷺ

LEARNING OUTCOMES

By the end of this lesson, students will be able to:

- Explain the meaning and concept of Qualities (*Khasa'il*) and characteristics (*Shama'il*).
- Explain the habits of the Messenger of Allah ﷺ
- Follow the footsteps of The Holy Prophet ﷺ in daily practical life.

Meaning and concept of *Khasa'il* and *Shama'il*: The word "*Khasa'il*" is derived from the Arabic word "*Khas'lat*", which means habits (good or bad), while "*Shama'il*" is the plural of "*Shamila*", which means good nature, good habits and good qualities. *Khasa'il* and *Shama'il* of The Holy Prophet ﷺ refer to the outward and inward qualities of The Holy Prophet ﷺ and his good habits and his daily routines of nights and days, such as standing, sitting, eating, drinking, sleeping, waking up, temperament, sociality and dressing, morals, blessed qualities and attributes, especially his treatment with his family members, interaction with the people, the attitude towards his companions, his blessed appearance and his physical constitution.

Importance and Significance of the Qualities and Characteristics of The Holy Prophet ﷺ: The blessed life of The Holy Prophet ﷺ is the only right and perfect picture of Islam. Following the sayings, deeds, and the life of The Holy Prophet ﷺ is the saviour for the believers. Allah Almighty says: لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ (Surah al-Ahzab: 21) **Translation:** "(O' Muslims!) In fact, there is an excellent practical example for you in the Messenger of Allah."



Therefore, Allah Almighty has declared the excellent habits and unique biography of His Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ as the best practical example of "*Uswa-e-Hasana*". Muslims are instructed to live according to it. Allah Almighty had made The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ a combination of high character, high morals and excellent attributes. It is also testified by the Holy Qur'an itself وَإِنَّكَ لَعَلَّ خُلُقٍ عَظِيمٍ (Surah al-Qalam: 4). **Translation:** "Of course, your morals are very high."

The Messenger of Allah was the most perfect both in terms of character and appearance. He is distinguished in humanity for his excellent character, high morals, and gracious habits. His personality was highly dignified. He was the most benevolent, the most virtuous, the most honest, the most generous, the most pious, the most faithful and the most honest. Therefore, those who want to make their individual and collective life beautiful and successful, should follow the qualities and characteristics of The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ with full readiness and a heartfelt attachment. Believers must know about the commandments of The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ and his likes and dislikes, his style of sitting and standing, and the style of conversation. Likewise, how did he walk? What kind of clothes did he wear? What was the desired dish in his food? Only after knowing all this, believers could follow the Sunnah of The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ and attain salvation in both worlds.

The Treatment of The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ with his family: The domestic life of The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ was very polite and pleasant. He helped his family with household works; he did his own works himself and never treated his family harshly. Hazrat Ayesha says The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ said: "The best of you is the one who is best for his family and I am the best of you in the matter of my family." (Sunan Tirmizi, Hadith: 3895)



Hazrat Anas narrates that I have not seen any person more kind and compassionate towards his family than the Messenger of Allah ﷺ. عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ. (Akhlāq un Nabi, Abu Sheikh al-Isbahani: vol:1. pg: 380)

The Holy Prophet ﷺ used to live in the house like a typical person, *Umm Al-Mu'minin* Hazrat Ayesha states that The Holy Prophet ﷺ used to take care of his garments, milk his sheep, and take care of his needs. He used to patch his garments and sew and mend his shoes, and sew his clothes, he did all these himself.” (Musnad Ahmad, Hadith: 25341)

In the same way, treating the family with good manners, meeting the needs of his family and even greeting the family when entering the house has been proven by the Messenger of Allah ﷺ. All of these habits play an important role in building a better family.

The Behaviour of The Holy Prophet ﷺ with the

People of the Society: The blessed life of The Holy Prophet ﷺ not only guides the individual to adopt good morals and virtuous character but also emphasizes good morals and manners with family, neighbourhood and locality in order to create the best possible society and promote mutual harmony. Therefore, in social affairs, treating relatives and neighbours well, taking care of their needs, sending them gifts, treating them with kindness, offering condolences, inviting each other, serving the poor people of the society, treating well even with enemies etc. were among the blessed qualities. The Messenger of Allah has paid more attention to these things in his teachings. *Umm Al-Mu'minin* Hazrat Khadijah said to The Holy Prophet ﷺ addressing him: “You keep good relations with your kith and kin, help the poor and the destitute, serve your guests generously and assist the deserving calamity-afflicted ones, Allah Almighty will not leave you alone.” (Sahih Bukhari: Kitab Bad Al-Wahi: 2).



All these virtues reflect the compassionate and benevolent attitude of the beloved Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ. In which the poor class, who are considered weak in society, is also treated in the same way as the one who has a lavish style is treated.

Similarly, listening to the cries of the oppressed and the helpless and helping them was the favourite hobby of The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ. A stranger came to The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ and begged him that Abu Jahl owed him a debt and was not paying it. At that time, The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ was busy in worship in the *Haram* of Makkah. However, he postponed the worship, stood up to his enemy Abu Jahl to help a stranger, and received the recovered right from him. (Tahzeeb Seerat Ibn Hisham, p. 74).

In 8th A.H., when Allah Almighty granted The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ victory over the Quraysh of Makkah, the city of Makkah was conquered. Instead of taking revenge for all these atrocities and excesses of the twenty years, the Messenger of Allah forgave his nation and declared: "There is no blame on you today, go, for you are all free." (Rahmatul Lilaalameen", vol: 1, p: 113).

Therefore, we should also adopt the qualities and characteristics of the Messenger of Allah to attain the bliss of both worlds. Especially the excellent qualities described by Hazrat Khadija for The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ are worth following for us. The second means of attaining the love of the Messenger of Allah is the abundance of blessings and peace (*Durood o Salam*), which is also the means of attaining the intercession of the Holy Prophet Muhammad صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ .

ACTIVITY FOR THE STUDENTS

In the light of the qualities and characteristics of The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ, arrange points in the current environment about the classroom, school, home, neighbourhood, playground and the city.



Exercise

(A) Write detailed answers of the following questions:

- 1) Write down the importance and virtue of the qualities and characteristics of The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ.
- 2) What was the way of The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ in helping the people?

(B) Write brief answers of the following questions:

- 1) What do the "*Khasa'il*" and "*Shama'il*" of The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ mean?
- 2) What were the domestic routines of The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ?
- 3) What kind of attitude does the blessed life of The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ teach towards the people of the neighbourhood?

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

- 1) The "*Khasa'il*" and "*Shama'il*" of The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ mean:
 - a) Seerah of the Prophet
 - b) Uswa-e-Hasana
 - c) Sunnah
 - d) good habits and qualities
- 2) On the occasion of the conquest of Makkah, all the people of Makkah were:
 - a) made prisoners.
 - b) compelled to leave the city
 - c) forgiven by The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ
 - d) made leaders.



3) When The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ went to the Jewish boy, so he:

- a) invited him to Islam.
- b) greeted him.
- c) gifted him something.
- d) prayed for him.

INSTRUCTIONS FOR THE TEACHERS

Explain the importance of the good habits of The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ given in the lesson, especially "to do one's own work"



5. Qualities of the Purified family

(*Manaqib Ahl-e-Bayt-e-Athar*)

LEARNING OUTCOMES

By the end of this lesson, students will be able to:

- Explain the biography and qualities of *Ahl-e-Bayt Athar*.
- Follow the footsteps of *Ahl-e-Bayt Athar* in daily life.

The meaning and concept of the word "Manaqib": The word "*Manaqib*" is an Arabic word. Its singular is "*Manqabat*", which means praise, good deeds, qualities and virtues. In technical terms, the achievements and virtues of a famous personality are called "*Manqabat*", whether in prose or poetry, like the praise, qualities and virtues of *Ahl-e-Bayt Athar*, religious leaders and the companions.

Ahl-e-Bayt: The word "*Ahl*" in Arabic means eligible or member, and "*Bayt*" means "home", so *Ahl al-Bayt* means family.

Manaqib Ahl-e-Bayt: According to the Quranic term, "*Ahl-e-Bayt*" refers to the family of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ.

It includes the wives and children of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ.

The Holy Qur'an has declared the wives of the Holy

Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ as "*Ummahat ul Mumineen*" i.e., the

mothers of all believers. Allah Almighty says: وَأَزْوَاجَهُ أُمَّهَاتُهُمْ

Translation: "And the wives of the Prophet are the mothers of the believers". (Surah Al-Ahzab: 6)

The number of the purified wives is eleven, two of whom died during the lifetime of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ and nine purified wives lived with the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ until the last days of his life. All of them are being introduced briefly in the following:



The Purified wives

1. Umm Al-Mu'minin Hazrat Khadija bint Khuwailad رَضِيَ اللهُ عَنْهَا: Hazrat Khadija رَضِيَ اللهُ عَنْهَا was 40 years old when the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ married her. She is the first woman to believe in the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ. The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ did not marry for the second time in her life. All of his offspring were from her, except Hazrat Ibrahim رَضِيَ اللهُ عَنْهُ. According to the narration of Hazrat Abu Hurayrah رَضِيَ اللهُ عَنْهُ, the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ said that four women have superiority over all women in the world: Hazrat Maryam bint Imran رَضِيَ اللهُ عَنْهَا, Hazrat Asiyah bint Mazahim رَضِيَ اللهُ عَنْهَا, wife of Pharaoh, Hazrat Khadija Bint Khuwailad رَضِيَ اللهُ عَنْهَا and Hazrat Fatima رَضِيَ اللهُ عَنْهَا bint Hazrat Muhammad خَاتَمَ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ - the Messenger of Allah رَضِيَ اللهُ عَنْهَا and the Last of all Prophets. Hazrat Khadijah رَضِيَ اللهُ عَنْهَا dedicated all her wealth to Islam and the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ. She passed away at the age of 60 years in the 10th year of Prophethood. Her services to the cause of Islam are unparalleled.

2. Umm Al-Mu'minin Hazrat Ayesha Siddiqah رَضِيَ اللهُ عَنْهَا bint Abu Bakr Siddique رَضِيَ اللهُ عَنْهُ: The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ married Hazrat Ayesha Siddiqah رَضِيَ اللهُ عَنْهَا in the month of Shawwal 11th A.H. Seven months after the migration. She came into the house of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ in the 1st A.H. Hazrat Ayesha رَضِيَ اللهُ عَنْهَا is one of the most prominent jurist women of the *Ummah*. She was very brave and courageous. In the battle of Uhud, she healed the wounds of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ and gave water to the wounded



soldiers. She passed away on 17th Ramadan, 57 A.H. She was buried in the graveyard of Jannat-ul-Baqi.

3. Umm Al-Mu'minin Hazrat Zainab bint Khuzaima رَضِيَ اللهُ عَنْهَا: The Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ married her in 3 A.H. She was called "*Umm Al-Masakin*" (Mother of the poor) because she used to feed the poor very much.

4. Umm Al-Mu'minin Hazrat Zainab bint Jahash رَضِيَ اللهُ عَنْهَا: Hazrat Zainab bint Jahash رَضِيَ اللهُ عَنْهَا was the daughter of Hazrat Umaima bint Abdul Muttalib رَضِيَ اللهُ عَنْهَا, the paternal aunt of the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ. The Prophet of Allah صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ married her in Dhu al-Qa'dah, 5 A.H. Hazrat Zainab رَضِيَ اللهُ عَنْهَا was a very pious and generous woman. She died at the age of 53 in 20 A.H., and was buried in Jannat-al-Baqi.

Besides them, other purified wives are:

1. Umm Al-Mu'minin Hazrat Sawda Bint Zama'ah رَضِيَ اللهُ عَنْهَا , 2. Umm Al-Mu'minin Hazrat Hafsa bint Umar bin Khattab رَضِيَ اللهُ عَنْهَا , 3. Umm Al-Mu'minin Hazrat Umm -e- Salma bint Abu Umayyah رَضِيَ اللهُ عَنْهَا , 4. Umm Al-Mu'minin Hazrat Juwairiya Bint Al-Harith رَضِيَ اللهُ عَنْهَا , 5. Umm Al-Mu'minin Hazrat Umm-e-Habiba Ram'la Bint Abu Sufyan رَضِيَ اللهُ عَنْهَا , 6. Umm Al-Mu'minin Hazrat Safia bint Huyai bin Akh'tab رَضِيَ اللهُ عَنْهَا , 7. Umm Al-Mu'minin Hazrat Maimuna bint Harith رَضِيَ اللهُ عَنْهَا And Hazrat Maria Qibtiyah رَضِيَ اللهُ عَنْهَا. She was sent as a gift by the King of Egypt, Muqawqas. Hazrat Ibrahim رَضِيَ اللهُ عَنْهُ was born from her in Medina.

All his purified wives are the family members and the beacons of guidance for the Muslim *Ummah*.



Ahl-e-Bayt (Children): Apart from Hazrat Ibrahim رَضِيَ اللهُ عَنْهُ, all the blessed children of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ are from the Hazrat Khadija Al-Kubra رَضِيَ اللهُ عَنْهَا. Their brief introduction is as follows:

Hazrat Qasim رَضِيَ اللهُ عَنْهُ: He was the eldest son of the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ. Due to him, the surname of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ is "Abul Qasim". He died at the age of about two.

Hazrat Syeda Zainab رَضِيَ اللهُ عَنْهَا: Syeda Zainab رَضِيَ اللهُ عَنْهَا was the eldest daughter of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ. She was born ten years before the proclamation of Prophethood. Hazrat Syeda Zainab رَضِيَ اللهُ عَنْهَا passed away in 8th A.H and was buried in Janat-al-Baqi in Madinah.

Hazrat Syeda Ruqayyah رَضِيَ اللهُ عَنْهَا: She was the second daughter of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ. On the occasion of the Battle of Badr, she became ill and died in the same year, 2nd A.H. She was buried in Janat-al-Baqi in Madinah.

Hazrat Umm – e- Kulthoom رَضِيَ اللهُ عَنْهَا: She was the third daughter of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ. She was born some time before prophecy. Syeda Umm –e- Kulsoom رَضِيَ اللهُ عَنْهَا passed away in Sha'ban 9th A.H. She was buried in Janat-al-Baqi in Madinah.

Hazrat Syeda Fatima Al-Zahra رَضِيَ اللهُ عَنْهَا: Her name is Fatima and her title is Al-Zahra. She has a chosen personality in the eyes of all Muslims. She was born on Friday, the 2nd of Jumad al-Thani in Makkah. Among the famous titles of Hazrat Syeda Fatima Al-Zahra رَضِيَ اللهُ عَنْهَا are "Zahra", "Syeda Nisa Al-Alamin" (the leader of women of all worlds) and "Batool". The famous surnames are "Umm al-Aimma" and



“Umm al-Hasnain”. The most famous title is "Syeda tun Nisa Al-Alamin" because of a famous Hadith in which the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ told her that "She is the leader of women in this world and the hereafter". (Sahih al-Bukharai: 4108)

The marriage of Hazrat Fatima Al-Zahra رَضِيَ اللهُ عَنْهَا was held with Ameer ul Momineen, the Loin of Allah, Hazrat Ali رَضِيَ اللهُ عَنْهُ bin Abi Talib. They had three sons, Hazrat Sayyeduna Hassan رَضِيَ اللهُ عَنْهُ, Hazrat Sayyeduna Hussain رَضِيَ اللهُ عَنْهُ and Sayyeduna Mohsin رَضِيَ اللهُ عَنْهُ and two daughters, Hazrat Sayyeda Zainab رَضِيَ اللهُ عَنْهَا and Hazrat Sayyeda Umme Kulsoom رَضِيَ اللهُ عَنْهَا.

Hazrat Fatima رَضِيَ اللهُ عَنْهَا passed away a few months after the demise of her father, the Last Prophet Muhammad صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ.

Hazrat Abdullah: Hazrat Abdullah رَضِيَ اللهُ عَنْهُ was the second son of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ from Hazrat Khadijah رَضِيَ اللهُ عَنْهَا. He died in infancy.

Hazrat Ibrahim: Hazrat Ibrahim رَضِيَ اللهُ عَنْهُ was the son of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ from Hazrat Maria Qibtia رَضِيَ اللهُ عَنْهَا. He died in infancy and was buried in Jannat ul Baqi.

Almighty Allah addressed all Umm ul Momineen يَا نِسَاءَ النَّبِيِّ لَسْتُنَّ كَأَحَدٍ مِّنَ النِّسَاءِ Translation: “O wives of the Prophet! You are not like the ordinary women of the world (instead, due to your association with the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ, your status and elegance is very high). (Surah Al-Ahzab: 32). Hence, the wives of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ, his offspring and the family of Hazrat Ali رَضِيَ اللهُ عَنْهُ, who are from Sayyeda Fatima Al-Zahra رَضِيَ اللهُ عَنْهَا, have the excellence of ‘Ahl e Bait’.



About *Ahl e Bait*, it is said in the Holy Quran **إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ**
الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا Translation: “Allah only wills to remove all impurity from
you, O the People of the Household, and by cleansing you make you
utterly pure.”(Surah Al-Ahzab: 33)

Hadith Al-Kisa: Hazrat Ayesha رَضِيَ اللهُ عَنْهَا reports that the Holy Prophet صَلَّى
اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ called upon Hazrat Fatima Al-Zahra رَضِيَ اللهُ عَنْهَا, Hazrat Ali
رَضِيَ اللهُ عَنْهُ, Hazrat Hassan رَضِيَ اللهُ عَنْهُ, and Hazrat Hussain رَضِيَ اللهُ عَنْهُ and covered
them in a mantle and prayed **أَلَهُمْ هَؤُلَاءِ أَهْلُ بَيْتِي وَخَاصَّتِي أَذْهِبْ عَنْهُمْ الرِّجْسَ، وَطَهِّرْهُمْ تَطْهِيرًا**
Translation: “O Allah! These are my household, remove impurity from
them and make them pure.”

When the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ passed by the house
of Hazrat Fatima رَضِيَ اللهُ عَنْهَا, he used to call for prayer: **الصَّلَاةُ يَا أَهْلَ الْبَيْتِ: إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ**
عَنْكُمُ الرِّجْسَ Translation: “Namaz, O household, may Allah remove impurity
from you.” (Sunan Tirmizi, Hadith: 3206)

The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ said, “I have left among
you two things. As long as you are attached to them, you can never
get astray. It is the Book of Allah and my household (*Ahl e Bait*).”
(Sunan Tirmizi: 3786)

Hazrat Zaid رَضِيَ اللهُ عَنْهُ reports a detailed Hadith that once the Holy
Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ stood up to deliver a sermon at a pond
which was called ‘Khum’. It was situated in the mid of Makkah and
Madina. The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ praised Allah Almighty,
giving some guidance; he said, “After it, O People! I am a man. It is near
that the angel of death comes, and I accept him. I am leaving two
important things amongst you. The first is the Book of Allah which
comprises guidance and light. So, hold to this Book tightly and stand



by it.” In short, he inclined people towards the Book of Allah. Then he said: “The second thing is my household. I remind you to fear Allah concerning my household.” Hisseen asked, who are the household of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ, O Zaid? Are his wives not among his household? Zaid said wives are also in his household. However, *Ahle Bait* are those upon whom Zakat is unlawful. (Sahih Muslim: 6225)

Hazrat Ali Murtaza رَضِيَ اللهُ عَنْهُ: Hazrat Ali رَضِيَ اللهُ عَنْهُ is the paternal cousin and son-in-law of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ. He is the conquerer of Khaybar, and he got famous with his surname ‘Abu Turab’. He was born in the Holy Ka’ba. He participated in all battles except the Tabuk expedition. The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ made him his deputy in Madina at the time of the Tabuk expedition. He said to him, “You are to me as if Haroon عَلَيْهِ السَّلَام was to Musa عَلَيْهِ السَّلَام, but there is no prophet after me.” The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ made him his deputy on the night of migration too. In 35 A.H., he was elected as the caliph of the Muslims. He made Kufa the capital where he was martyred by Ibn e Muljim the cursed, in 41 A.H., on 21st Ramazan. His shire is situated in Najaf Ashraf in Iraq.

Sayyeda Fatima Al-Zahra رَضِيَ اللهُ عَنْهَا: About Sayyeda Fatima Al-Zahra رَضِيَ اللهُ عَنْهَا, the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ said, فَاطِمَةُ بَضْعَةٌ مِنِّي فَمَنْ أَغَضَبَهَا أَغَضَبَنِي Translation: "Fatima is a part of me, and he who makes her angry, makes me angry."

Hazrat Imam Hassan رَضِيَ اللهُ عَنْهُ: Hazrat Imam Hassan رَضِيَ اللهُ عَنْهُ was born on the 15th of Ramadan in 3 A.H. He was the grandson of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ and the elder son of Hazrat Ali Murtaza رَضِيَ اللهُ عَنْهُ and Sayyeda Fatima Al-Zahra رَضِيَ اللهُ عَنْهَا. He is the leader of the youths in Paradise. Several Ahadith are quoted in his excellence, greatness and praise. He was a highly generous person. He gave half of his belongings



in the way of Allah thrice. His martyrdom occurred on 5th Rabi ul Awwal, 49 A.H.

Hazrat Imam Hussain رَضِيَ اللهُ عَنْهُ: The grandson of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, beloved of Batool رَضِيَ اللهُ عَنْهَا, leader of the youth in Paradise, Master of Karbala, Proclaimer of Truth, Offspring of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, Sayyeduna Hazrat Imam Hussain رَضِيَ اللهُ عَنْهُ was the beloved grandson of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and the second great son of Loin of God, Hazrat Ali رَضِيَ اللهُ عَنْهُ and leader of the women in Paradise, Hazrat Fatima Al-Zahra رَضِيَ اللهُ عَنْهَا. His surname is Abu Abdullah. His titles are; Sayyed, Tayyab, blessed, offspring of the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and Flower of the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. Till the age of seven, he was brought up under the kindness of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ used to love his grandsons exceptionally. The great Imam, Sayyeduna Hussain رَضِيَ اللهُ عَنْهُ, was highly generous and extremely pious. He was exceedingly worshipping and a virtuous man. His attributes were generosity, hospitality, care for the needy, moral excellence, humility and patience. He was very fond of offering prayers. He used to fast most of the time. The interest in Hajj and Umrah was so high that he performed a few Hajj on foot. He was martyred on 10th Moharram in 61 A.H. His shrine is situated in Karbala, a city in Iraq.

About Imam Hassan رَضِيَ اللهُ عَنْهُ and Imam Hussain رَضِيَ اللهُ عَنْهُ, the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, “These two are my sons. I love them, O Allah! Love them and also those who love them.” (Sunan Tirmizi: 3775)

Ahl-e-Bait are respectable for all Muslims due to their association with the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. The scholars have declared the love and respect for the *Ahl e Bait* as love and respect for the Holy



Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ. Their life and teachings are the guiding light for our lives.

Hazrat Abu Huraira رَضِيَ اللهُ عَنْهُ reports that the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ said, “The best among you is he who takes care of my household after me.”

Rights of Ahl e Bait: As there are rights of parents and relatives, likewise, there are some rights of the household of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ. Some of them are listed below:

1. We must love them.
2. We must obey them.
3. We must believe in their justness.
4. We must love those who love them and detest those who keep hatred for them.

We should develop immense love for the *Ahl e Bait*, abide by their teachings and follow their footsteps so that we can avail nearness of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ and his intercession on the Day of Judgement and be successful in our religious and worldly matters.

ACTIVITY FOR THE STUDENTS

Arrange a speech competition on ‘**Greatness of Ahl e Bait**’ and note the excellence of *Ahl e Bait* after the discussion.

Exercise

(A) Write down the detailed answers of the following:

- i. Describe the love of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ for his household in the light of Ahadith.
- ii. What do you know about the Mothers of Faithful?

(B) Write down the brief answers of the following:

- i. What is meant by ‘*Manaqib*’?



- ii. Who are *Ahl e Bait*?
- iii. Write down the rights of *Ahl e Bait*.
- iv. Outline the names of *Ahl e Bait* in the light of *Hadith al-Kisa*.

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

- i. The wives of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ are titled in the Holy Quran as:
 - a. Ummahat ul Momineen
 - b. Ummahat ul Muslimeen
 - c. Akhwat ul Momineen
 - d. Sayyadat ul Muslimeen
- ii. The literal meaning of the *Ahl e Bait* is:
 - a. Those who write about home
 - b. Poets
 - c. The household
 - d. Faithful

INSTRUCTIONS FOR THE TEACHERS

Explain the excellence and greatness of *Ahl e Bait* in the light of *Ayat e Mubahila* (Surah Aal e Imran: 61) and *Ayat Mawadat fil Qurba* (Surah Ash-Shura: 23) to students in detail.



6. Greatness of Companions and The Ten Blessed

LEARNING OUTCOMES

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

- Explain the introduction and excellence of companions.
- The concept of The Ten Blessed Companions and their greatness.
- Implement the teachings of companions and the ten blessed in their daily lives.

The word *Sahabi* is derived from an Arabic word, 'Suhb'. It is meant for 'companionship'. In Islamic terminology, a *Sahabi* (or companion) is someone who met with the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ in the state of faith and passed away with faith.

These auspicious personalities who attained the status of being *Sahabi* are the highest ranking people in the world after Prophets.

Greatness of Companions (Sahaba): The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ said, طُوبَى لِمَنْ رَأَى رَأَى مَنْ رَأَى, **Translation:** "Glad tidings for the one who saw me and for the one as well who saw the person who has seen me." In this Hadith, the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ gave glad tidings to companions (*Sahabi*) and the successors (*Taba'ih*).

Similarly, the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ said, "The best people among you are the ones who belong to my lifetime period, then those who would come afterwards, then those who would come afterwards."

These companions passed on to us the Holy Quran, Sunnah, and the entire Deen. Islam reached every corner of the world due to the efforts of their sacrifice. Therefore, it is obligatory upon all Muslims to love and revere all companions of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ.



Almighty Allah has declared His pleasure with all of them in the Holy Quran. It is stated in the Holy Quran وَالسَّابِقُونَ السَّابِقُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ ۗ ذَٰلِكَ الْقَوْمُ الْعَظِيمُ (Surah At-Tauba: 100)

Translation: “And leading everyone, the first are the Muhajirs and the Ansar, and those who followed them with virtue – Allah is pleased with them, and they are pleased with Him, and He has kept ready for them Gardens beneath which rivers flow, to abide in it forever and ever; this is the greatest success.”

Excellence of Companions: By virtue of the blessed company of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ, these companions have achieved that high status and excellence that anyone afterwards can never attain. As the chain of Prophethood is over and no one can be a companion without the company of a Prophet. They spent their lives in the period which is declared ‘The Best’ by the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ.

Hence, to have devout love and reverence with all companions is the requisite of faith. At the same time, the slightest disrespect or blasphemy of any companion is a great sin. The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, “Do not insult my Companions, for if anyone of you spends gold equal to Mount Uhud (in Allah's cause), it will not be equal to a Mudd, or even half a Mudd spent by one of them.” (Bukhari: 3673/ Muslim 222). One Mudd is the fourth part of a Sa’a, which is equivalent to 796.068 grams.

The Ten Blessed Companions

In Arabic, ‘Ashra’ stands for ten, and ‘Mubasharah’ is extracted from the word ‘Bisharah’, which means ‘the one who is given good news. Thus, ‘Ashra Mubasharah’ is said for those great companions whom the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ gave the glad tidings of Paradise.’

Hazrat Abdul Rehman bin Auf رَضِيَ اللهُ عَنْهُ reports that the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ once said, أَبُو بَكْرٍ فِي الْجَنَّةِ، وَعُمَرُ فِي الْجَنَّةِ، وَعُثْمَانُ فِي الْجَنَّةِ، وَعَلِيٌّ فِي الْجَنَّةِ، وَطَلْحَةُ فِي الْجَنَّةِ، وَالزُّبَيْرُ فِي الْجَنَّةِ.



في الجنة، وَعَبْدُ الرَّحْمَنِ بْنِ عَوْفٍ فِي الْجَنَّةِ، وَسَعْدُ فِي الْجَنَّةِ، وَسَعِيدٌ فِي الْجَنَّةِ، وَأَبُو عُبَيْدَةَ بْنُ الْجَرَّاحِ فِي الْجَنَّةِ

Translation: “Abu Bakr will be in Paradise, Umar will be in Paradise, Uthman will be in Paradise, Ali will be in Paradise, Talha will be in Paradise, Zubair will be in Paradise, Abdul Rehman bin Auf will be in Paradise, Saad will be in Paradise, Saeed will be in Paradise, Abu Ubaidah will be in Paradise.”

All these companions are confirmed to enter Paradise. A brief sketch of each is as follows:

1. Hazrat Abu Bakr Siddique رَضِيَ اللهُ عَنْهُ: The complete name of Hazrat Abu Bakr Siddique رَضِيَ اللهُ عَنْهُ is Abdullah bin Abi Qahafa. He was the first man who accepted Islam. His entire family members are companions, including his father, offspring and wife. He always accompanied the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ in travelling and abidance. He is also the only companion of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ in the cave of Hira during migration. He was titled ‘Siddique’ after he affirmed the ascension of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ. He is the first pious caliph of the *Ummah*. He passed away in 13 A.H. at the age of 63 in Madina Munawwarah. He was buried in the Tomb of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ.

2. Hazrat Umar Farooq bin Khattab رَضِيَ اللهُ عَنْهُ: Hazrat Umar رَضِيَ اللهُ عَنْهُ accepted Islam after the prayer of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ. He was titled ‘Farooq’ due to his attribute of distinguishing between right and wrong. Hazrat Abu Bakr رَضِيَ اللهُ عَنْهُ compiled Holy Quran after his suggestion. He consolidated the Islamic state, extended Masjid-e-Haram and Masjid un Nabi and did many welfare works after he became the second caliph of Islam. After ten years of his caliphate, he was martyred by Abu Lolo Feroz – the fire worshiper. He was also buried in the Tomb of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ.



3. Hazrat Uthman bin Affan رَضِيَ اللهُ عَنْهُ: Hazrat Uthman رَضِيَ اللهُ عَنْهُ accepted Islam by invitation from Hazrat Abu Bakr رَضِيَ اللهُ عَنْهُ. He was titled ‘Zun Nurain’ after Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ married his two daughters, Hazrat Ruqayya رَضِيَ اللهُ عَنْهَا and Umm-e-Kulsoom رَضِيَ اللهُ عَنْهَا one after another to him. When one passed away, he married the second. He was titled ‘Ghani’ as he spent extensively in charity. He is the publisher of the Holy Quran and the third pious caliph of Islam. He purchased the well, ‘Beer-e-Ruma’ and dedicated it to Muslims. On various occasions, he contributed generously to Islam. He was a highly modest and kind-hearted person. He was martyred in his house on 18th Zilhajj, 35 A.H. He was buried in Jannat-ul-Baqi.

4. Hazrat Ali Murtaza bin Abi Talib رَضِيَ اللهُ عَنْهُ: Hazrat Ali رَضِيَ اللهُ عَنْهُ was the first child to accept Islam. He is a paternal cousin and son-in-law of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ, a conquerer of Khaybar and famous with the surname ‘Abu Turab’. He was born in the Holy Ka’aba. He participated in all battles except the Tabuk expedition. He was elected as the caliph of Muslims in 35 A.H. he declared Kufa the capital, where he was martyred on 21st Ramadan, 41 A.H., by the cursed Abdul Rehman Ibn e Muljim. He is buried in Najaf, a city in Iraq.

5. Hazrat Talha bin Ubaidullah رَضِيَ اللهُ عَنْهُ: Hazrat Talha رَضِيَ اللهُ عَنْهُ is among ‘Sabiqaen Awwaleen’ - the early converts. He is famous as *Talha Al-Khair* and *Talha Al-Fayyaz* due to his extensive generosity and graciousness. The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ sent him along with Hazrat Saeed bin Zaid رَضِيَ اللهُ عَنْهُ to bring news about the activities of Quraish on the occasion of Badr. Afterwards, he participated in all battles. He was martyred during the Battle of Jamal in 36 A.H. and buried in Basra, a city in Iraq.

6. Hazrat Zubair bin Awam رَضِيَ اللهُ عَنْهُ: Hazrat Zubair رَضِيَ اللهُ عَنْهُ is a paternal cousin of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ. Hazrat Safia bint Abdul



Muttalib رَضِيَ اللهُ عَنْهَا was his mother, and he was married to Hazrat Asma رَضِيَ اللهُ عَنْهَا – the daughter of Hazrat Abu Bakr رَضِيَ اللهُ عَنْهُ. He was highly courageous. He was the first Muslim to use a sword for Islam's sake. He is famous for the title, 'Hawari-e-Rasool' – the companion of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ. He migrated twice, first to Abyssinia and then to Madina. After the Battle of Jamal, he was martyred by Amar bin Jarmoz near Basra and buried in Basra, a city in Iraq. At the time of his demise, he was 67 years old.

7. Hazrat Abdul Rehman bin Auf رَضِيَ اللهُ عَنْهُ: Hazrat Abdul Rehman bin Auf رَضِيَ اللهُ عَنْهُ is among 'Sabiqeen Awwaleen' - the early converts. His earlier names were Abdul Ka'aba or Abdul Amar. Later, the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ named him Abdul Rehman. He migrated twice for the sake of Islam. He became a brother of Hazrat Saad bin Rabi Ansari رَضِيَ اللهُ عَنْهُ in Madina through *Mawakhat*. Almighty Allah blessed his trade a lot. He used to spend extensively in the way of Allah wholeheartedly. He passed away in 32 A.H. at the age of 75 and was buried in Jannat ul Baqi.

8. Hazrat Saad bin Abi Waqas رَضِيَ اللهُ عَنْهُ: His father's name was Malik. Therefore, he is also famous with his name Saad bin Malik. He accepted Islam at the age of 17 and is considered among 'Sabiqeen Awwaleen' - the early converts. Muslims were not allowed to retaliate against the pagans in Makkah. Nevertheless, he is the first person who broke the head of a pagan with the shoulder bone of a camel. He was an expert in archery. During the battle of Uhad, the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ said, يَا سَعْدُ اِرْمِ فِدَاكَ اَيُّ وَايِّ, Translation: "May my parents be a sacrifice on you, Saad! Keep throwing arrows." He was a great conquerer and an outstanding general. He conquered Iran during the caliphate of Hazrat Umer Farooq رَضِيَ اللهُ عَنْهُ.



9. Hazrat Saeed bin Zaid رَضِيَ اللهُ عَنْهُ: The father of Hazrat Saeed رَضِيَ اللهُ عَنْهُ was a follower of *Deen-e-Hanif* before Islam and used to avoid polytheistic beliefs and acts of transgressions. Hazrat Saeed bin Zaid رَضِيَ اللهُ عَنْهُ is among the early converts who accepted Islam in the early period. Later, his wife, Hazrat Fatima bint Khattab رَضِيَ اللهُ عَنْهَا (The sister of Hazrat Umar Farooq رَضِيَ اللهُ عَنْهُ), also accepted Islam, to whom Hazrat Umar رَضِيَ اللهُ عَنْهُ expressed his anger. He went to chase the caravan of Quraish at the Battle of Badr. Later on, he participated in all the battles. He was the first Muslim governor of Damascus. He isolated himself in a valley named Aqeeq nearby Madina Munawwarah due to humility and devoutness during the last years of his life. He passed away in the same valley and was buried in Madina Munawwarah.

10. Hazrat Abu Ubaidah bin Jarrah رَضِيَ اللهُ عَنْهُ: The actual name of Abu Ubaidah is Amir bin Abdullah bin Jarrah. As his father was killed by his own hands as a pagan during the battle of Badr, he associated himself with his grandfather. The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ titled him (Arabic Text) ‘The Trustworthy of the Ummah’. He participated in all battles and was present on all significant occasions. He was very simple and modest. He died due to a plague at Jabia near Damascus. He was buried at the same place.

ACTIVITY FOR THE STUDENTS

Arrange a Speech Session on Excellence of Companions. Especially the Ten Blessed Companions. Or hold a discussion on the topic, **“How can we benefit in our daily life from the Seerah of companions”** Ask students to note down key points after the discussion.



Exercise

(A) Write down the detailed answer of the following questions.

- i. Write down a note on the excellence of companions.
- ii. Explain the greatness of companions.

(B) Write down brief answers of the following questions.

- i. Describe the literal and terminological meaning of *Sahabi* (Companion).
- ii. What is the literal meaning of ‘Ashra Mubasharah’?
- iii. Outline the names of the Ten Blessed Companions.

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

- i. The meaning of ‘Ashra Mubasharah’ is:
 - a. The Ten Friends
 - b. The Ten Companions
 - c. The Ten Acts
 - d. The Ten Companions who are given glad tidings
- ii. A companion is he who, in the state of faith, did with the Holy Prophet:
 - a. Meeting
 - b. Trade
 - c. Friendship
 - d. brotherhood
- iii. The best era stated in Hadith is:
 - a. The current era
 - b. The period of the Holy Prophet’s lifetime
 - c. The period before prophethood
 - d. The Period of Hereafter

INSTRUCTIONS FOR THE TEACHERS

Ask students to prepare a note on the excellence of males, females, children and old-aged companions in which their services are highlighted. They may be asked to get help from the internet.



(D) Morals & Manners

1. Importance and Excellence of Knowledge

LEARNING OUTCOMES

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

- Explain the meaning and significance of knowledge.
- Avail the significance and benefits of knowledge in their daily lives.

The Concept and Meaning of Knowledge: The literal meaning of ‘Knowledge’ is to know and become aware of. However, the word ‘education’ is used to pass on knowledge to others and teach. Terminologically, knowledge stands for knowing the reality of something through the five senses and intellect.

There are uncountable blessings and obligations of Almighty Allah upon human beings. Knowledge is the greatest blessing of Almighty Allah among His exclusive favours on human beings. The first quality conferred to Prophet Adam عَلَيْهِ السَّلَام right after his creation was knowledge. Hence, Almighty Allah states: **وَ عَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا** (Surah Al-Baqarah:31) **Translation:** “And Allah the Supreme taught Adam all the names (of things)”.

Importance and Significance of Knowledge: Almighty Allah declared human beings the best creation and blessed them with wisdom and knowledge. The entire universe has been made under the control of humans through knowledge. Man has superiority over other creations due to knowledge. Knowledge is the basis of all excellence and the means of transcendence. Knowledge is an attribute of Allah, the Knower of all hidden and the Knower of inside hearts. Allah provided knowledge to all human beings as per their needs. The world was unaware of the importance of knowledge when Islam began in Arabia. Islam highlighted the value of knowledge and encouraged people to get



knowledge. About the significance of knowledge and scholars, it is stated in the Holy Quran, “Allah will raise the believers among you, and those given knowledge, to high ranks.” (Surah Al-Mujadilah: 58,11) Here knowledge is explained along with faith for elevation to high ranks. It is stated in the Holy Quran, “And pray, “My Lord, bestow me more knowledge.” (Surah Tauha: 20, 114). Almighty Allah says, “Proclaim, “Are the knowledgeable and the ignorant equal?” It is only the men of intellect who heed the advice.” (Surah Az-Zumur: 39, 9)

About the significance of knowledge and the scholars, the Holy Prophet ﷺ said, إِنَّ الْعُلَمَاءَ وَرَثَةُ الْأَنْبِيَاءِ (Sunan Tirmizi, Hadith: 2682) Translation: “Scholars are the heirs of Prophets.” The Holy Prophet ﷺ said, “A single knowledgeable believer is harder on Satan than a thousand devout worshippers.” (Sunan Ibn e Majah: 222). The Holy Prophet ﷺ said, طَلَبُ الْعِلْمِ فَرِيضَةٌ عَلَى كُلِّ مُسْلِمٍ “To acquire knowledge is obligatory upon every Muslim (male and female).”

Good morals and manners, including the distinction between right and wrong, sense of good and evil, recognition of the Creator and Master, love and kindness with the creation, are developed in a person if he is groomed under the shade of knowledge and morality. As a result, the person gets dignified in character and habits and becomes a valuable citizen. Therefore, seeking knowledge is considered an obligation in Islam. In addition, moral grooming of our subordinates, offspring and family is also our responsibility. Therefore, knowledge and morality are considered indispensable to each other. In fact, the basis of all morals and other qualities is knowledge which has to be preferred by every Muslim.

ACTIVITY FOR THE STUDENTS

Ask students to a note on the following topics:

- The qualities of knowledgeable people in Ahadith
- The Holy Prophet ﷺ as a Teacher



Exercise

(A) Write down the detailed answers of the following questions.

- i. Write down an essay on the importance, significance and benefits of knowledge.

(B) Write down brief answers of the following questions

- i. Describe the meaning and concept of knowledge.
- ii. Quote a verse along with a translation on the importance of knowledge.

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

- i. The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ said that the heirs of Prophets are:
 - a. Scholars
 - b. Aulia
 - c. Teachers
 - d. Students

INSTRUCTIONS FOR THE TEACHERS

Teachers should ask students to write a note on the following topics:

- Importance and Excellence of Knowledge
- Greatness of Knowledge and the Knowledgeable people



2. Significance of Family in Islam

LEARNING OUTCOMES

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

- Explain the importance and benefits of family in Islam.
- Describe the inter-family rights.
- Put efforts into fulfilling the rights of the family members in daily life.

The Concept and Meaning of a Family: ‘*Khandan*’ is the Persian word. It means a household, family, tribe, offspring and ancestry. A domestic life stands for the gathering of close relatives of a clan.

By nature, a man cannot live all alone. He likes to live combined with the population of a house, area, village or city. Parents, husband and wife, and offsprings have a crucial position in a family. This family group extends to grandfather, grandmother, paternal uncle and aunt, maternal uncle and aunt and their offspring. All of these relations combine together to form a family.

Domestic life is the first step of one’s cultural and social life. All humans love to live with their family and relatives due to their social instinct. They cannot live a content life without people. Thus, a family is the basic unit of society.

The Beginning of Family and its Social Significance: Social life begins with a clan and family. A clan is established with the marriage of a male and a female. Because of this, Islam gives equal importance to men and women. Each is restricted within the defined boundaries. Islam emphasizes on fulfillment of everyone’s rights and obligations. Allah Almighty says in the Holy Quran, “O mankind! We have indeed created you from one man and one woman.” (Surah Al-Hujurat: 49,13)

The concept of relations, family and clan, is only found amongst humans in the creations. This status is conferred to only man, the best of creation, that he expresses love, respect and kindness to parents,



grandparents, siblings and offspring. A man earns and fulfills the needs of the family. If someone gets annoyed, he tries to resolve the issue. All these factors are exhibited due to the existence of a family. Therefore, Islam considers the family a beauty for society and a pious community.

The Relationship of Husband and Wife: The existence and sustenance of humanity is based on the relationship between a man and a woman. Therefore, the relationship of husband and wife has an important place in all relationships of humankind. A marriage bond is established after the parents' consent from both sides and the process of requesting and accepting the Nikkah. This bondage brings so many benefits. It leads to a decent and chaste society. The Holy Quran named this bondage of marriage 'Ahsaun' which means to be protected within a fortress. Actually, Nikkah is an agreement through which husband and wife become lifelong companions and benefactors of one another. They accompany sorrows and happiness and help each other at difficult times. Solace in life and heart satisfaction depends on the loving relationship between husband and wife. The more they love each other, the more happiness will exist in the family. Nikkah is not only the cause of sustaining humanity but also protects a man from many immoralities. A new clan emerges when a child is born. It further strengthens the relationship and develops mutual respect and love. A home becomes more lively with offspring.

The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ said, *النِّكَاحُ مِنْ سُنَّتِي، فَمَنْ لَمْ يَعْمَلْ بِسُنَّتِي* (Sunan Ibn e Majah, Hadith:1846) Translation: "Marriage is part of my Sunnah, and whoever does not follow my Sunnah has nothing to do with me."

Almighty Allah declared this blessed relationship a covering and dress for each other. Thus, Allah Almighty says, *هُنَّ رِبَاسٌ لَكُمْ وَأَنْتُمْ رِبَاسٌ لَهُنَّ* (Surah Al-Baqarah: 2, 187) Translation: "They (women) are coverings for you, and you are coverings for them."

Objectives of a family (A married life)

- In the sight of Almighty Allah, the objective of domestic life is to sustain humankind and its growth.



- This bondage is the means of love and tenderness for both persons.
- Both persons have an opportunity to avail bliss of a chaste life.
- Man gets solace and satisfaction in married life.
- It is the cause of contentedness in the family.
- The sustainment and growth of humanity carry on with dignity.
- A circle of collectiveness is established, having collected benefits which strengthen society.

Obligations and Rights of Husband and Wife: The Holy Prophet صَلَّى اللهُ

سَلَّمَ said, كَلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ (Sahih Bukhari: 2409)

Translation: “Each of you is a guardian, and each of you will be asked about his subjects.” According to Islam, there are some rights enjoined on both husband and wife for each other. Almighty Allah says, وَلَهُنَّ مِثْلُ

الَّذِي عَلَيْهِنَ بِأَنْعُرُوفٍ (Surah Al-Baqarah: 228) Translation: “And the women also have rights similar to those of men over them.” Likewise, the rights of these women over men include providence of sustenance, dress, home (shelter), medication and other needs. The husband has to fulfill these needs as per his financial position. The woman can use the amount of dower in any business within Shariah limitations or keep it to herself. The man is also obliged to behave nicely with his wife and other family members, not to oppress or do injustice in any way, to keep an attitude of benevolence and to fulfill all rights according to Shariah guidance.

The wife is responsible for protecting her husband’s wealth and provisions like trust in his absence. She should not allow any strange person to enter the home without her husband’s permission. Allah Almighty says, فَالصَّالِحَاتُ قَنَاطَاتٌ حَاطَاتٌ لِّلْغَيْبِ بِمَا حَفِظَ اللهُ (Surah Al-Nisa: 34) Translation: “So virtuous women are the reverent ones, guarding behind their husbands the way Allah has decreed guarding.” She should not demand any expanse beyond the financial position of her husband. She should not needlessly discuss with others if she finds any difficulty or scarcity of wealth at home. Instead, she should endure and forgive. She should not reveal the secrets of home. Secure the progeny and nurture children with proper guidance. She should serve her husband and obey him. The Holy Prophet صَلَّى اللهُ سَلَّمَ said, وَأَنَا خَيْرُكُمْ لِأَهْلِي، وَأَنَا خَيْرُكُمْ لِأَهْلِي



(Sunan Ibn e Majah, 2053) Translation: “The best of you is he who is best to his family, and I am the best among you to my family.”

Respect of Parents: The relationship with parents is the most important and respectful of all relations. They are the means of our life in the world. All our strength is built up due to their care and upbringing. Therefore, we should not show any negligence in respect and service to our parents. Almighty Allah orders us the same. وَقَضَىٰ رَبُّكَ أَلَّا

تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا ۗ إِمَّا يَنْبَغُ عِنْدَكَ الْكِبَرُ أَحَدُهُمَا أَوْ كِلَيْهِمَا فَلَا تَقُلْ لَهُمَا آيَاتٍ وَلَا تَنْهَرْهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا ۝ اخْفِضْ لَهُمَا جَنَاحَ

الدَّلِّ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيْنِي صَغِيرًا ۝ (Surah Al-Asra: 23, 24) Translation: “And your Lord has ordained that you do not worship anyone except Him, and treat your parents with kindness; if either of them or both reach old age in your presence, do not say “Uff” to them and do not rebuff them, and speak to them with the utmost respect. And lower your wing humbly for them, with mercy, and pray, “My Lord! Have mercy on them both, the way they nursed me when I was young.”

It is the obligation of the offspring to respect their parents, obey them, serve them and treat them nicely even if they are infidel or polytheists. However, the offspring should excuse if they order something of disbelief or polytheism. It is also instructed to have a good relationship with the relatives and friends of parents. The rights of parents (The obligations of offspring) are; respect, obedience, good treatment, nice behaviour with their friends and relatives, thanksgiving and prayer for their forgiveness.

Rights of Offspring: Offsprings are the buoyancy of family. The objective of offspring is the sustainment of humanity and the cause of life. Offspring is the great blessing of Almighty Allah. A father is obliged to teach good manners and bring up his children nicely. Along with this, some responsibilities lie on parents, which are considered the rights of offspring, including good upbringing, arranging quality education and guidance, kindness and affection, marrying them into a good family, maintaining justice in inheritance, giving them necessary religious knowledge, teaching them about knowledge of the Holy Quran, the performance of prayers and Islamic values, maintaining equality and justice in treatment, including daughters in love and gifts, not being ungrateful at the birth of a daughter, avoiding torturing and



over strictness and keeping behaviour of love and tenderness and not killing any offspring due to fear of hunger or poverty.

Good treatment with family: As a member of a family, it is incumbent upon everyone to behave nicely, show love and affection, condole at the times of difficulty, help financially when there is such need, guide and bring up orphans of the family, participate in sorrows and happiness of the family, support one another in resolving physical and financial issues with practical suggestions and reconcile in dispute.

ACTIVITY FOR THE STUDENTS

Ask students to work in groups and indicate elements in today's environment that harm a family and weaken relationships.

Exercise

(A) Write down detailed answers of the following questions

- i. Write down a note on the significance of family in Islam.
- ii. Explain the rights and obligations of husband and wife.

(B) Write down brief answers of the following questions

- i. What is meant by a family?
- ii. Write about the respect of parents.
- iii. Describe the rights of offspring.

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

- i. Among all relationships, the most important relationship is of:
 - a. parents
 - b. husband and wife
 - c. sibling
 - d. teacher and students
- ii. The beauty of family is:
 - a. wealth
 - b. family members
 - b. offspring
 - d. heritage

INSTRUCTIONS FOR THE TEACHERS

Organize a speech competition on the importance of family.



Dignity of Humanity

LEARNING OUTCOMES

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

- Explain the concept of dignity of humanity
- Understand the importance of the dignity of humanity
- Avoid those acts that are contrary to the dignity of humanity.

Concept of the Dignity of Humanity: “Dignity” stands for respect, excellence and greatness. Thus, ‘Dignity of Humanity’ stands for the respect and greatness of humans. Humans are titled ‘*Ashraf ul Makhluqaat*’ means the best creation of Almighty Allah on the earth. Therefore, humans have superiority over all other creations. In other words, every human has respect and greatness in this universe. ‘Dignity of humanity’ means each human should protect the life, respect and property of other humans who belong to the nation and country without distinction of caste, colour, religion and language.

Significance of the Dignity of Humanity: Allah has bestowed very high excellence to humans over all creations. He has created all things on earth, heaven and between them for the benefit and ease of humans. All things are the collective heritage of humans. Every human is availing these favours. The Holy Quran describes this exclusive excellence of humankind as, *وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْوَجْرِ وَالْبَحْرِ وَرَفَعْنَاهُمْ مِنَ الظُّلُمَاتِ إِلَى النُّورِ وَقَدْ آتَيْنَاهُمْ كُلًّا مِنْهَا حَقًّا إِنَّ سَعْيَكُمْ لَشَتَّىٰ* (Surah Al-Asra: 70) Translation: “Indeed We have honoured the Descendants of Adam and transported them over land and sea, and gave them good things as sustenance, and made them better than most of Our creation.”

A human receives the blessing of speech, knowledge and wisdom through which he becomes eligible to explain his feelings adequately. All humans commonly share these blessings. Islam negates the differences of caste, colour, language and country. It declares that the criteria of greatness and excellence is piety and fear of Allah. Allah Almighty says, *إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاهُ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ* (Surah Al-Hujurat: 13)



Translation: “Indeed the more honourable among you, in the sight of Allah, is one who is more pious among you.” Islam teaches that all humans in this world are from one origin. Translation: “Created you from a single soul and from it created its spouse and from them, both has spread the multitude of men and women.” (Surah Al-Nisa: 1)

The Holy Quran apprised a human about its actual status. Allah has made him His deputy and vicegerent on earth. He has released him from the slavery of false gods by educating him about the reality of his responsibilities. Allah has made him responsible and dignified. He is told that he is bound to abide by only Allah’s commandments. No one has superiority over any other person except in faith, knowledge and piety. All these verses address a human even he is a Muslim or a non-Muslim.

Humanity and the Age of Ignorance: The age before Islam is called ‘The age of Ignorance’. In this age, respect for humanity was almost lost. People used to respect stones, trees, rivers, oceans, sun, moon, stars and other powerful things. They used to worship these non-living baseless things considering them deity. They would make requests to them and slaughter animals for them. Some pagans even sacrificed their offspring in front of them to get the closeness of these deities.

Islam falsified all these polytheistic rituals and notions. It taught the dignity of humanity to humans, and along with this, it discouraged the attributes of proudness and self-praising. The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ proclaimed among humans that: O People! You all are the offspring of one father whose birth is with dust. Therefore, to consider yourself higher and superior and feel proud of oneself is unwise and a sign of ignorance. (Musnad Ahmed, Hadith: 23489)

Actions that are against Dignity of Humanity: Man has a distinctive status due to piety and good manners. However, there are lots of habits or attributes which are against the dignity of humanity. A few of them are stated below:

- Proud: considering oneself superior in knowledge, wealth, caste or wisdom before Allah or creation.
- To degrade people, make fun of them, accuse them or adopt a disrespectful attitude.



- To oppress and do injustice to people. Find defects and spy on them.
- To behave unequally with offspring by distinguishing between younger and older, wise and unwise, and sons and daughters.
- To taunt any human being because of his physical shortcoming or error in some work, to call people bad names, to disrespect and degrade any person.
- To talk in a bad manner with foul words and unfriendly ways.

ACTIVITY FOR THE STUDENTS

- Ask students to tell any event of the dignity of humanity from their everyday life.
- After mutual discussion, write down the acts which are against the Dignity of Humanity.

Exercise

(A) Write down the detailed answers of the following questions.

- Write own ten points on the dignity of humanity.
- What does Holy Quran order us about the dignity of humanity?

(B) Write down brief answers of the following questions

- Describe the concept of dignity of humanity.
- Write down the conditions which are against the dignity of humanity.

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

- Before Islam, in the age of ignorance, the dignity of humanity was:
a. more b. less c. lost d. better
- The more respected from you is he who is:
a. more pious b. higher in status
b. more knowledgeable d. wealthier

INSTRUCTIONS FOR THE TEACHERS

Teachers should tell students about personalities who are famous for the dignity of humanity, such as helping the needy and orphans by Abdul Sattar Edhi.



4. Collective Justice

LEARNING OUTCOMES

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

- Explain collective justice and its Islamic concept.
- Describe the importance of collective justice and its impact.
- Explain the need for collective justice at present and its different forms.
- Describe the benefits of collective justice (establishment of a just society).

The Concept of Collective Justice: ‘*Adl*’ is an Arabic word. Its literal meaning is to straighten, equalise, compare two things, or balance the two conditions. The concept of ‘*Adl*’ (justice) is vast. To divide a thing into two equal parts in a manner that no part should be either less or more, to place anything in the right place, to maintain words and action on truth in a way that it should not incline towards a particular side, to speak and do the task which conforms the criteria of truth. It also means dealing with the person as he deserves without any concession. The opposite of ‘*Adl*’ (justice) is ‘*Zulm*’ (oppression) means to place anything inappropriately. The justice with an oppressor is to relieve him from the oppression.

Significance of Collective Justice: Islam is the religion of peace. It emerged in the world as a blessing. It introduced a code of life that leads to absolute bliss in life. In this course, Islam emphasized justice in practical life the most. It is the fact that the root cause of all ills and unrest in society is the avoidance of justice. A society is disturbed when its people forsake justice. Therefore, Islam has directed all aspects of justice, whether collective justice or individual, economic or social, judicial or political.

Justice ensures a balanced system in society. The social life in Islam also demands the promotion of justice among people in all aspects of life. It is stated in the Holy Quran, “Indeed Allah decrees the



commands of justice and kindness, and of giving to relatives, and forbids from the shameful and evil and rebellion; He advises you so that you may pay heed.” (Surah Al-Nahl: 90).

The purpose of the revelation of the above verse was the same that humanity should live their collective life with justice. They should remove oppression so that their social life enjoys peace and tranquillity.

Allah says in the Holy Quran, “Whenever you judge between people, judge with fairness; undoubtedly Allah gives you an excellent advice; indeed Allah is All Hearing, All Seeing.” (Surah Al-Nisa: 4, 58)

“Whenever you judge between people” means in making a judgement, people from both ends should be equal, whether they are friends or enemies, known or stranger, Muslim or non-Muslim, near or far, rich or poor, however they are, they should judge impartially with justice.

Every walk of life needs justice, whether it belongs to our personal or community life. Justice with ourselves means maintaining dress, food and rest for oneself. Justice with the community is meant for fulfilling the rights of people rightfully without any negligence.

Types of Justice: (i) Individual Justice (ii) Collective Justice

Individual Justice: A man should maintain justice in his individual life, whether it relates to life’s physical aspects, such as eating, drinking, sleeping, happiness and sorrows, or it relates to the spiritual aspect (worship), or it is a worldly matter, or it is his economic life (earning). In all walks of life, justice and balance should be maintained.

Collective Justice: Collective justice stands for justice in society, i.e., justice among the people in a society where everyone enjoys his or her rights. Following are a few forms of Collective Justice:

Justice in Law: Justice in law means to maintain a just attitude in law and order that everyone is equal in the sight of law and law prevails over all designations may it be a poor or a rich, an officer or a subject, a friend or an enemy, whether the matter is one’s own or anyone’s else. There should not be any distinction between small and big. The law should treat everyone equally.



Social life and the Collective Justice: In the economic system of Islam, everyone is free to earn as per his capacity and desire. No means of lawful earning such as; trade, agriculture, industry and employment is forbidden for anyone. Everyone has an equal right to benefit from all resources of earning created by Allah for humans. Islam enjoins the rulers of an Islamic state to provide basic needs to a disabled or unemployed person so that no one should become a victim of financial injustice in society.

Establishment of a Just Society: As humans, all people are equal in society. Therefore, no one has superiority over any other tribe, clan, nation, or people of any other place. Almighty Allah says, يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۗ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَىٰكُمْ ۗ (Surah Al-Hujurat:13) Translation: "O mankind! We have indeed created you from one man and one woman and have made you into various nations and tribes so that you may know one another; indeed, the more honourable among you, in the sight of Allah, is one who is more pious among you." Islam orders establish justice in all social matters, which leads to a pious and a just society.

Justice in Judicial matters: Islam has presented a proper judiciary system called 'Qadha' or 'courts'. The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَاصْحَابِهِ laid its foundation himself during his lifetime. He was very concerned about justice. Therefore, whenever he sent any companion for supervision to any place, he used to assess and ensure his judgement skills along with his administrative abilities.

Impact of Collective Justice: The Islamic concept of justice has retained a fundamental status till the present. The codes Islam has presented are the guideline for the entire world. Any society can be relieved from afflictions and troubles by abiding by the rules set by Islam. A society will prosper with justice in the economy. No one will be deprived of basic needs by social justice. Justice maintains balance in all walks of life. A person will live a better life only if justice and balance is found in all matters.



Exercise

(A). Write down the detailed answers of the following questions.

What sort of social evils emerge when collective justice is avoided?

Suggest some measures to establish collective justice in society.

(B). Write down brief answers of the following questions

Describe the meaning and the concept of collective justice.

How does Holy Quran guide about collective justice?

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

- i. 'Adl' is an Arabic word that means:
 - a. Establish justice
 - b. Good treatment with people
 - c. Divide a thing into two equal parts
 - d. Refrain from the curse of an oppressed
- ii. The Holy Quran orders to establish justice as it is nearer to:

a. Virtue	b. Piety
b. Paradise	d. Obedience
- iii. If justice is established in the country, the society will be:

A. Peaceful	b. Developed
B. Cordial	c. Pious

INSTRUCTIONS FOR THE TEACHERS

Teachers should ask students to write an essay on collective justice in the light of Seerah of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ and the life of the companions.



5. Modesty

LEARNING OUTCOMES

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

- Explain the concept of modesty.
- Describe the importance and excellence of modesty.
- Elaborate on the Manifestation of modesty.

The Concept and Meaning of Modesty: “*Iffat*” is an Arabic word. It stands for piety and chastity. In Islamic terminology, ‘*Iffat*’ (Modesty) means to avoid vulgarity and adultery by controlling evil desires and adopting chastity and moral hygiene. Along with it, another word comes, i.e., ‘*Ismat*’, which stands for honour, sinlessness and pureness. The Holy Quran has outlined many attributes of true believers. Modesty is one of them. It is stated in the Holy Quran: وَالَّذِينَ هُمْ لِأَفْئِدَتِهِمْ حَقُّونَ (Surah Al-Mominun: 23, 5) Translation: “And who guard their private organs.” So, such a person is called Modest, i.e., chaste.

The literal meaning of ‘*Haya*’ is shame and modesty. Man is bestowed with a natural and moral attribute that refrains him from the indecent act, and he tries to stay away from evil, fearing Almighty Allah. Such a person is called modest. Modesty is the basis of a person’s morality, dignity and chastity. The more a person possesses modesty, the more he would dislike evil. He will abide by the commandments of Allah and restrain himself within moral boundaries.

Allah has placed sensuality and lust in man to sustain humankind and proceed with his progeny. However, at the same time, through revelation and intellect, He has provided details and means to differentiate lawful and unlawful. Soul and body are both dependent upon each other. A man must give importance to both and takes care of their growth. Islam demands that a believer should spend his life fulfilling the needs of his body within the guidance of religion and intellect. When a person binds his desires within the limits of Deen and



wisdom and keeps spirituality overpowered over the animal instinct, he is called chaste. And when he refrains from indecent actions due to fear of Allah, he is called modest.

Significance and Excellence of Modesty and Chastity: In the list of Islamic morality, modesty and chastity stand like soul and life. Allah taught modesty to Muslims and declared this great moral attribute the most excellent. The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ said, “Every deen has an innate character. The character of Islam is modesty.” (Mauta Imam Malik, Hadith: 2634). Another Hadith said, “Indeed Allah is modest and concealing, and He loves modesty and concealment.” (Sunan Abu Dawood, Hadith: 4012).

Modesty is an attribute of a believer as the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ declared it a branch of faith: (Arabic Text) (Bukhari: 9, Muslim: 30) Translation: “And modesty is a branch of Iman.”. Modesty is an attribute which secures a person from the worst transgressions. A person who does not possess this attribute, becomes careless from sins and evildoings, nor is he ashamed of doing so. Respective to this, the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ said, “*When you do not have modesty, so do whatever you want.*” (Sunan Abi Dawood, Hadith: 4797)

Abu Sa’id Al-Khudri رَضِيَ اللهُ عَنْهُ reports, “Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was even shier than a virgin behind her veil. When he saw something which he disliked, we could perceive it on his face.”

Hazrat Abu Huraira رَضِيَ اللهُ عَنْهُ reports that the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, “Iman has over seventy branches, and modesty is a branch of Iman.” (Bukhari: 9, Muslim: 30)

Hazrat Abdullah Ibn Umar رَضِيَ اللهُ عَنْهُ reports that the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, “Modesty and belief are together. If one of them is removed, the other is removed.” (Al-Adab Al-Mufrad: 1313) When a



person loses his modesty, he becomes a beast who runs after his desires. He smashes virtuous passions and embezzles the wealth of the poor without feeling any mercy in his heart. He sees humanity in trouble, but it does not affect him. His self-centeredness keeps his sight in the darkness. A person who reaches this low level, comes out of the boundaries of humanity.

Manifestation of Modesty and Chastity: Modesty relates not only to the character and action of a person, but it also has much influence on his thoughts and way of speech. Therefore, every human being, especially Muslim males and females, should include modesty in their lifestyle to be a respectful citizen of society and a prepared person for the hereafter. Following are the practices that must reflect modesty and chastity.

Speech: It is inappropriate for a Muslim to abuse or talk using obscene words or manners. Instead, he should either speak good or remain silent. He should avoid a rude temper and keep himself away from useless discussions. It is the modesty of speech.

Dress: Islam has outlined two objectives of dressing, one is covering, and the second is beautification. Thus, men and women should wear a modest dress that covers the standard of Shariah covering. Thus, a dress that is against modesty and veiling or resembles the opposite gender is against modesty and chastity.

Attitude in daily life: A true believer should avoid an immodest attitude in all his activities in daily life. The Holy Quran orders men and women to lower their eyes and protect their modesty. Likewise, they should not see anything obscene or think something vulgar. As Allah Almighty says, “Allah well knows the covert glance and all that lies hidden in the hearts.” (Surah Al-Momin: 19)

Gathering: A person also spends his time in gatherings, meetings or celebrations. During all these gatherings, a believer is bound to retain modesty in his actions, speech and manners.

Requisites of Modesty:

- A person should secure his tongue from offensive words. He should not say anything vulgar and feel ashamed of referring to



any immodest discussion. It is said in a Hadith, “Al-Haya is from faith, and faith is in Paradise. Obscenity is from rudeness, and rudeness is in the Fire.” (Tirmizi: 2009)

- A person should recognize the rights and status of the people around him. He should not raise his voice with the voice of a scholarly person due to the respect for his knowledge, nor should he step ahead of him. It is said in a Hadith, “From whom you learn, be humble to him.”

Stages of Modesty: Some scholars have outlined three stages of modesty:

- To abide by the commandments and orders of Allah and to avoid those acts which are forbidden by Allah, to control desires and avoid evildoings by remembering death.
- Avoid harming people.
- To be ashamed of himself in loneliness and to avoid sins by feeling the presence of Almighty Allah everywhere.

In today’s modern era, vulgarity, obscenity, and indecency is easily accessible. However, it does not suit a believer to be involved in any such activity or become a means of spreading it as it is a major sin. Almighty Allah says, “Indeed those who wish that slander should spread among the Muslims – for them is a painful punishment in this world and in the Hereafter; and Allah knows, and you do not know.” (Surah Al-Noor: 24, 19).

Exercise

(A) Write down detailed answers of the following questions:

- i. What are the manifestations of Modesty and Chastity? Describe with examples.
- ii. Write down a note on the excellence of Modesty and Chastity in the light of the Holy Quran and Hadith.
- iii. What is the importance of modesty in Islam?



(B) Write down brief answers of the following questions:

- i. Describe the meaning and the concept of modesty and chastity briefly.
- ii. What is the literal meaning of modesty?
- iii. How is the modesty of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ is described in Ahadith?

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

- i. Along with modesty, another word is used:
 - a. Chastity
 - b. Piety
 - c. Purity
 - d. Morality
- ii. Modesty is a part of:
 - a. Islam
 - b. Faith
 - c. Shariah
 - d. Quran and Sunnah
- iii. There are two objectives of dressing in Islam:
 - a. Simplicity and Cleanliness
 - b. Covering and Beautification
 - c. Neatness and Quality
 - d. Looseness and Whiteness
- iv. The branches of *Iman* described in Hadith are:
 - a. More than fifty
 - b. More than seventy
 - c. More than eighty
 - d. More than ninety
- v. Some scholars have outlined stages of modesty:
 - a. Two
 - b. Three
 - c. Four
 - d. Five

INSTRUCTIONS FOR THE TEACHERS

Ask students to learn all Ahadith mentioned in the lesson with translation. Also, correct pronunciation.



Chapter 4: Pearls of Guidance and Personalities of Islam

Hazrat Imam Hussain رَضِيَ اللهُ عَنْهُ

LEARNING OUTCOMES

After reading this unit, students will be able to:

- Explain the ancestry and the blessed birth of Imam Hussain رَضِيَ اللهُ عَنْهُ
- Sketch the childhood of Imam Hussain رَضِيَ اللهُ عَنْهُ
- Write the teachings of Imam Hussain رَضِيَ اللهُ عَنْهُ
- Explain the excellence and greatness of Imam Hussain رَضِيَ اللهُ عَنْهُ
- Describe the religious services of Imam Hussain رَضِيَ اللهُ عَنْهُ

Ancestry: The complete name of Hazrat Imam Hussain رَضِيَ اللهُ عَنْهُ is Hussain bin Ali bin Abi Talib bin Abdul Muttalib bin Hashim. His father is Hazrat Ali كَرَّمَ اللهُ وَجْهَهُ 'The Loin of God, and Hazrat Fatima Zahra رَضِيَ اللهُ عَنْهَا bint Prophet Muhammad صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ is his mother. He is *Hashmi* from both of his parents and owns high excellence in status. His surname is 'Abu Abdullah', and his titles are; "سَيِّدُ شَبَابِ أَهْلِ الْجَنَّةِ", "سَيِّدُ الشُّهَدَاءِ", and "رَيْحَانَةُ النَّبِيِّ". At the same time, he is also remembered as 'Shaheed e Karbala' in the Muslim Ummah.

The Blessed Birth: Hazrat Imam Hussain رَضِيَ اللهُ عَنْهُ was born in the early dates of Sha'ban in 3 or 4 A.H. at the home of Hazrat Ali كَرَّمَ اللهُ وَجْهَهُ and Hazrat Fatima Az-Zahra رَضِيَ اللهُ عَنْهَا in Madinah. Imam Hassan رَضِيَ اللهُ عَنْهُ and Imam Hussain رَضِيَ اللهُ عَنْهُ both strongly resembled the Prophet Muhammad صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ.

At the birth of Imam Hussain رَضِيَ اللهُ عَنْهُ, the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ read Azaan in the right ear and Iqamat in the left. Then, on



the seventh day, he named him, 'Hussain'. In addition, he slaughtered two sheep in his *Aqeeqa*. His head was shaved, and his hair was buried. Silver equivalent to the weight of the hair was given to charity.

The Childhood: Hazrat Imam Hussain رَضِيَ اللهُ عَنْهُ spent his childhood under the patronage of the Last Prophet Muhammad صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَصَلَّى, mother – Hazrat Fatima Zahra رَضِيَ اللهُ عَنْهُ and father – Hazrat Ali كَرَّمَ اللهُ وَجْهَهُ. His grandfather passed away when he was only six years old, and Imam Hassan رَضِيَ اللهُ عَنْهُ was seven years old. Unfortunately, this grievance was not over, and his mother – Sayyida Fatima Az-Zahra رَضِيَ اللهُ عَنْهَا – the leader of all women in Paradise, also passed away just after a few months.

These two little kids used to mount on the back of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَصَلَّى during prostration when he offered prayer. Prophet Muhammad مُحَمَّدٌ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَصَلَّى would prostrate for long, but never forbade them.

Likewise his brother Imam Hussain, spent his childhood with his parents and the Prophet Muhammad at home. All companions of the Holy Prophet مُحَمَّدٌ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَصَلَّى used to respect him and loved him very much.

Hazrat Imam Hussain رَضِيَ اللهُ عَنْهُ was highly genius and possessed a very high moral character. The following event reflects his distinguished morale; once, he along with his brother Imam Hassan رَضِيَ اللهُ عَنْهُ was in a masjid. He saw that one man was offering ablution inappropriately. So he said to him, "Uncle! We are young. We are offering ablution. Please indicate if we make any mistake." After he saw their ablution, that man realized that these youngsters offered blution correctly. However, his ablution was incorrect. (Bihar al-anwar, Imam Majlisi, V. 43, pg. 319)



Education: Hazrat Imam Hussain رَضِيَ اللهُ عَنْهُ acquired his early education from the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ and his parents. He learnt the meanings and exegesis of the Holy Quran from his parents in particular.

After the mother's death, Hazrat Ali كَرَّمَ اللهُ وَجْهَهُ brought up his two sons so excellently that they will remain role model till the doomsday.

Excellence and Greatness: The most outstanding excellence of Imam Hussain رَضِيَ اللهُ عَنْهُ is the birth in the house of the Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ. What can be the higher greatness than this that his maternal grandfather was Prophet Muhammad خَاتَمَ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ, and his maternal grandmother was Hazrat Khadija al Kubra رَضِيَ اللهُ عَنْهَا, his paternal grandfather was Hazrat Abu Talib bin Abdul Muttalib, his paternal grandmother was Fatima bint Asad رَضِيَ اللهُ عَنْهَا, father Hazrat Ali كَرَّمَ اللهُ وَجْهَهُ – the Loin of God, mother Hazrat Fatima رَضِيَ اللهُ عَنْهَا – the leader of the women in Paradise and brother, Imam Hassan رَضِيَ اللهُ عَنْهُ. The Holy Prophet ﷺ narrated several hadiths in his excellence.

The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ said that Hazrat Fatima رَضِيَ اللهُ عَنْهَا is the leader of all women in Paradise, and Hassan رَضِيَ اللهُ عَنْهُ and Hussain رَضِيَ اللهُ عَنْهُ are the leaders of all youngsters in Paradise. (Tirmizi: 3781)

مَنْ أَحَبَّ الْحَسَنَ وَالْحُسَيْنَ فَقَدْ أَحَبَّنِي، وَمَنْ أَبْغَضَهُمَا فَقَدْ أَبْغَضَنِي

"Anyone who loves Al-Hassan رَضِيَ اللهُ عَنْهُ and Al-Hussain رَضِيَ اللهُ عَنْهُ has indeed loved me, and anyone who hates them has indeed hated me."
(Ibn-e-Majah: 143)



One the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ, along with companions, was going to a feat. He saw Imam Hussain رَضِيَ اللهُ عَنْهُ in the street of Madinah. The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ moved forward and stretched his hand to hold him. He moved here and there; however, the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ held him finally and kissing his forehead, he said:

”حُسَيْنٌ مِنِّي وَأَنَا مِنْ حُسَيْنٍ، أَحَبَّ اللهُ مَنْ أَحَبَّ حُسَيْنًا، حُسَيْنٌ سَبَطَ مِنْ الْأَسْبَاطِ“ -

”Hussain رَضِيَ اللهُ عَنْهُ is from me, and I am from Hussain رَضِيَ اللهُ عَنْهُ. Allah loves whoever loves Hussain رَضِيَ اللهُ عَنْهُ, Hussain رَضِيَ اللهُ عَنْهُ is one of my grandsons.” (Ibn-e-Majah: 144)

When the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ fell ill in his last days in the mortal world, Hazrat Fatima رَضِيَ اللهُ عَنْهَا and her two sons came to attend upon him, and she said, “O father! Please bestow something to my sons.” Then the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ said,

أَمَّا الْحَسَنُ فَلَهُ هَيْبَتِي وَسُودِي وَأَمَّا الْحُسَيْنُ فَلَهُ جُرْأَتِي وَجُودِي

“We bestowed our awe and leadership to Hassan رَضِيَ اللهُ عَنْهُ and valour and generosity to Hussain رَضِيَ اللهُ عَنْهُ ” (Muajam Kabeer Tabarani:8/185)

To love Imam Hassan رَضِيَ اللهُ عَنْهُ and Hussain رَضِيَ اللهُ عَنْهُ is to love the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ, and to keep spite against them is to have spite with the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ.

Religious Services and Characteristics: Hazrat Imam Hussain رَضِيَ اللهُ عَنْهُ rendered remarkable services for the spread of Islam and in the propagation of the Holy Quran and Sunnah. A large number of people used to gather around him when he delivered sermons on



Quran and Hadith. People would listen to him with complete attention without any movement as if birds were on their heads.

In addition, the people of Madinah would come to Imam Hussain رَضِيَ اللهُ عَنْهُ to learn the Quranic verses and traditions of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ. They used to consult him for various *Shariah* issues as well. Imam Hussain رَضِيَ اللهُ عَنْهُ was a person of high moral and chaste character. He was an embodiment of piety, valour, generosity and devout prayers. He performed twenty-five pilgrimages during his life. The entire life of Hazrat Imam Hussain رَضِيَ اللهُ عَنْهُ was a sign of praiseworthy high morals and excellent character.

Marriage and Offspring: Hazrat Imam Hussain رَضِيَ اللهُ عَنْهُ had four wives. Following is the detail of his offspring:

Wife	Offspring
Hazrat Laila bint Abi Murrāh رَضِيَ اللهُ عَنْهَا	Hazrat Ali Akbar رَضِيَ اللهُ عَنْهُ (who was martyred in Karbala)
Hazrat Salama (Shehrbano) رَضِيَ اللهُ عَنْهَا	Hazrat Ali (who is famous a Zain ul Abidien) Hazrat Fatima رَضِيَ اللهُ عَنْهَا
Hazrat Qadhaya رَضِيَ اللهُ عَنْهَا	Hazrat Jafar رَضِيَ اللهُ عَنْهُ
Hazrat Rubab bin Imrael-Qais رَضِيَ اللهُ عَنْهَا	Hazrat Abdullah رَضِيَ اللهُ عَنْهُ , Hazrat Ali Asghar رَضِيَ اللهُ عَنْهُ (who was martyred in Karbala), Hazrat Sakina رَضِيَ اللهُ عَنْهُ (who was present with Imam Hussain رَضِيَ اللهُ عَنْهُ in Karbala)



Refusal to the pledge of Yazeed and Event of Karbala: As Yazeed seized the power, the governor of Madinahh Munawwarah, Walid bin Uqbah called upon Imam Hussain رَضِيَ اللهُ عَنْهُ for the pledge of Yazeed, but he refused and left for Makkah. Imam رَضِيَ اللهُ عَنْهُ stayed in Makkah for four months. Meanwhile, the people of Kufa sent him letters and asked him to come to Kufa so that they could pledge allegiance to him. They wrote that there was no leader except Imam رَضِيَ اللهُ عَنْهُ beside him. They informed him that in the government of Yazeed, Islamic values and commandments have been violated. Thus, Imam Hussain رَضِيَ اللهُ عَنْهُ sent his paternal cousin, Hazrat Muslim bin Aqeel رَضِيَ اللهُ عَنْهُ to Kufa to know the situation and the conditions there. Yazeed was informed about the arrival of Hazrat Muslim bin Aqeel رَضِيَ اللهُ عَنْهُ in Kufa. He deposed the governor of Kufa, Hazrat Noman bin Bashir رَضِيَ اللهُ عَنْهُ and appointed a new governor, Ubaidullah bin Ziyad. He further ordered to kill the ambassador of Imam Hussain رَضِيَ اللهُ عَنْهُ, Hazrat Muslim bin Aqeel رَضِيَ اللهُ عَنْهُ or make him a captive.

Meanwhile, Hazrat Muslim bin Aqeel رَضِيَ اللهُ عَنْهُ had reported to Imam Hussain رَضِيَ اللهُ عَنْهُ that the people of Kufa had pledged allegiance to him and asked him to come to Kufa. Ibne Ziyad got Hazrat Muslim bin Aqeel رَضِيَ اللهُ عَنْهُ martyred. While Hazrat Imam Hussain رَضِيَ اللهُ عَنْهُ and his family left Makkah to Kufa on 8th Zilhaj, 60 A.H. After a tiresome travelling of twenty-four days, he arrived at Karbala on 6th Muharram, 61 A.H. The commander of Yazeed's Army, Umar bin Saad insisted Imam Hussain رَضِيَ اللهُ عَنْهُ to pledge for Yazeed. This communication continued from the 2nd Muharram till the 10th Muharram. However, Imam Hussain رَضِيَ اللهُ عَنْهُ clearly denied the pledge of Yazeed and refused to bow down to the falsehood. At last, a battle between truth and falsehood occurred on 10th Muharram,



61 A.H., in which Imam Hussain رَضِيَ اللهُ عَنْهُ was martyred along with his family and devotees in a state of hunger and thirst. Thus, in this way, Imam Hussain رَضِيَ اللهُ عَنْهُ stood firm to uphold Deen-e-Islam and the superiority of Truth. With his great sacrifice, he set an example for the whole Muslim *Ummah*.

Resting Place: The shrine of Imam Hussain رَضِيَ اللهُ عَنْهُ is located in 'Karbala', a famous city in Iraq. It is his last resting place.

Exercise

(A) Write down detailed answers of the following questions.

- What did the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ say about the greatness of Hazrat Imam Hussain رَضِيَ اللهُ عَنْهُ?
- What do you know about the event of Karbala? Write down a brief note on it.

(B) Write down brief answers of the following questions.

- Describe the ancestry of Hazrat Imam Hussain رَضِيَ اللهُ عَنْهُ.
- How did Imam Hussain رَضِيَ اللهُ عَنْهُ correct the ablution of a man?

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

- The last resting place of Imam Hussain رَضِيَ اللهُ عَنْهُ is:
 - Kufa
 - Basra
 - Karbala
 - Madinahh Munawwara
- Yazeed replaced the governor of Kufa with:
 - Ubaidullah bin Ziyad رَضِيَ اللهُ عَنْهُ
 - Walid bin Utba رَضِيَ اللهُ عَنْهُ
 - Muslim bin Aqeel رَضِيَ اللهُ عَنْهُ
 - Nauman bin Bashir رَضِيَ اللهُ عَنْهُ
- The martyrdom of Imam Hussain رَضِيَ اللهُ عَنْهُ occurred in 61 A.H.
 - 10 Muharram
 - 12 Rabi al-awwal
 - 15 Shaban
 - 10 Shawwal



Hazrat Abu Ubaidah bin Jarrah رَضِيَ اللهُ عَنْهُ

LEARNING OUTCOMES

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

- Describe the birth and ancestry of Hazrat Ubaidah bin Jarrah رَضِيَ اللهُ عَنْهُ
- Explain the characteristics, morals and greatness of Hazrat Ubaidah bin Jarrah رَضِيَ اللهُ عَنْهُ
- Write down the religious struggle and services of Hazrat Ubaidah bin Jarrah رَضِيَ اللهُ عَنْهُ

Name and Ancestry: Hazrat Abu Ubaidah bin Jarrah رَضِيَ اللهُ عَنْهُ is known in Islamic history with his surname, 'Abu Ubaidah'. Nevertheless, his name was Amir bin Abdullah bin Jarrah bin Hilal. He belonged to 'Banu Fehr', a branch of the Quraish. Nevertheless, his mother, who accepted Islam, belonged to the Banu Harith tribe. His father was killed in the Battle of Badr as an infidel. Because of the grace of Islam, he disliked adding the name of his unfaithful father to his name. With respect to his grandfather, he was referred to as Abu Ubaidah bin Jarrah.

Birth: The family of Hazrat Abu Ubaidah bin Jarrah رَضِيَ اللهُ عَنْهُ was from Makkah, where he was born in the house of Abdullah bin Jarrah Fehri after 11 years of *Aam ul Feel*. He was brought up in Makkah.

Acceptance of Islam: Hazrat Abu Ubaidah bin Jarrah رَضِيَ اللهُ عَنْهُ was 29 years old when the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ announced his prophet-hood. Despite the free environment of Makkah and the excitement of youth, when the message of Islam was brought to him by Hazrat Abu Bakr Siddique رَضِيَ اللهُ عَنْهُ he readily accepted Islam. He is ranked among the early converts after the first eight people.

Characteristics and Excellence: Hazrat Abu Ubaidah رَضِيَ اللهُ عَنْهُ possessed an excellent moral character. He was overwhelmed with



the fear of Allah. His nature had the immense devotion and humbleness. Valour and bravery were his inherited gifts. He would wear simple dresses and eat mere meals. He had the honour of leading the Muslim army and headship of Syria. Nevertheless, these positions did not affect his piety and simplicity. During the caliphate of Hazrat Umar رَضِيَ اللهُ عَنْهُ, he was the leader of the Muslim army in the expedition of Syria and Palestine. Once Ameer ul Momineen, Hazrat Umar Farooq رَضِيَ اللهُ عَنْهُ came to his camp. He found nothing except a sword and his armour (shield). Looking at this, he said, “(O Abu Ubaidah!) Keep some needful things with you.” He replied, يَا أَمِيرَ الْمُؤْمِنِينَ، إِنَّ هَذَا سَيُبْرِغُنَا الْبَقِيلَ، “O Ameer ul Momineen! Our existing condition (of simplicity) will lead us to luxurious living very soon.” (Musannaf Abdul Razzaq, Book Al-Jamey, Zuhd Sahaba, 11/311)

After the second conquest of Palestine, when Hazrat Umar رَضِيَ اللهُ عَنْهُ came to Hazrat Abu Ubaidah bin Jarrah رَضِيَ اللهُ عَنْهُ in the land of Palestine for a meal, he presented some pieces of dry bread dipped in water, which he was eating himself. At that time, Hazrat Umar رَضِيَ اللهُ عَنْهُ said, “Everyone changed after coming to Syria, except Abu Ubaidah! It is only you who sustained his disposition yet. But, all praise be to Allah; still, there are some people whom (despite high position and status) wealth and treasures do not tempt.” (Sunan Abi Dawood, Kitab al-Zuhd, Hadith 115)

Hazrat Abu Ubaidah bin Jarrah’s height was tall and thin, and his body was weak. His face was an index of weakness and simplicity. However, with his high moral character, he rendered such services to Islam that still his name is counted among the greatest military commanders of Islam.

Excellence and Greatness: The most excellent greatness of Hazrat Abu Ubaidah رَضِيَ اللهُ عَنْهُ is the glad tiding of paradise by the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ that he gave to ten distinguished companions in a



gathering. Hazrat Abu Ubaidah رَضِيَ اللهُ عَنْهُ is one of them. These companions are known as ‘The Ten Blessed Companions’.

Hazrat Abu Ubaidah رَضِيَ اللهُ عَنْهُ participated in the battle of Badr. The *Badri* companions (those who participated in the battle of Badr) are ranked highest among all the companions. The Holy Quran also praises them. Hazrat Abu Ubaidah رَضِيَ اللهُ عَنْهُ first migrated to Abyssinia. Later, he migrated to Madinah. Thus, he had the honour of migrating twice for the sake of Allah.

In the 9th year after Hijrah, when some Christians came from Najran – a town in Yemen, for a debate, but surrendered and agreed to pay Jizya, they requested the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ, “O Prophet of Allah! We will pay whatever Jizya you would fix upon us. Please send us a trustworthy person. On this, the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ held the hand of Hazrat Abu Ubaidah bin Jarrah رَضِيَ اللهُ عَنْهُ and said:

هَذَا أَمِينٌ هَذِهِ الْأُمَّةُ -

“He is trustworthy of this Ummah.”(Sahih Al-Bukhari, 4380)

Religious Struggle and Services: As Hazrat Abu Ubaidah bin Jarrah رَضِيَ اللهُ عَنْهُ took the lead in believing, similarly, he faced the difficulties and hardships on the path of truth. He stood firm on all occasions and struggled for the propagation of Islam. The history of Islam is filled with his efforts and services.

When the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ declared Madinah as an Islamic state and Jihad was made obligatory in 2nd A.H. to strengthen the defence of Madinah Munawwara, Hazrat Abu Ubaidah bin Jarrah رَضِيَ اللهُ عَنْهُ fully participated in all battles. In 3 A.H., during the battle of Uhad, when the blessed face of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ was wounded by an attack of infidels, the steel chains of armour were embedded in the body. Hazrat Abu



Ubaidah رَضِيَ اللهُ عَنْهُ brought them out with his teeth, and his two teeth broke up. Looking at the leadership qualities of Hazrat Abu Ubaidah رَضِيَ اللهُ عَنْهُ, the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ divided the Muslim army into four battalions at the conquest of Makkah and appointed him as the leader of a battalion.

Hazrat Abu Ubaidah bin Jarrah رَضِيَ اللهُ عَنْهُ was included among the close advisors of both caliphs; Hazrat Abu Bakr Siddique رَضِيَ اللهُ عَنْهُ and Hazrat Umar Farooq رَضِيَ اللهُ عَنْهُ. When Hazrat Abu Bakr رَضِيَ اللهُ عَنْهُ sent him to Syria as a leader of an expedition, he conquered Humuz, Syria and Jerusalem. In 16th A.H., 637 A.D, the Roman emperors agreed to surrender Jerusalem before Hazrat Abu Ubaidah bin Jarrah رَضِيَ اللهُ عَنْهُ. Likewise, during the caliphate of Umar Farooq رَضِيَ اللهُ عَنْهُ, Muslims got complete control of Jerusalem, and the titles of ‘Conqueror of Syria and Jerusalem’ were conferred to Hazrat Abu Ubaidah bin Jarrah رَضِيَ اللهُ عَنْهُ.

Death and Burial: During that period, the Muslim cantonment area was in ‘Amwas’, which was in the suburbs of Palestine. Then, all of a sudden, a plague epidemic broke out. With the suggestion of Abu Ubaidah bin Jarrah رَضِيَ اللهُ عَنْهُ, Hazrat Umar رَضِيَ اللهُ عَنْهُ shifted the Muslim army to ‘Jabiah’, a town in an area of ‘Jolan’ near Damascus. Nevertheless, the epidemic's effects had spread so vastly that thousands of Muslim soldiers were martyred, including Hazrat Abu Ubaidah bin Jarrah رَضِيَ اللهُ عَنْهُ. He died in 18 A.H. at the age of 59. His last resting place is in the ‘Deer ula’, a city west of Jordon. A small mosque is also constructed here.



Exercise

(A) Write down brief answers of the following questions:

- i. Give an introduction to the family of Hazrat Abu Ubaidah bin Jarrah رَضِيَ اللهُ عَنْهُ.
- ii. When was Hazrat Abu Ubaidah bin Jarrah رَضِيَ اللهُ عَنْهُ born? Why did he attach his name with his grandfather?
- iii. Why is he called 'Ameen ul Ummah'?
- iv. Which event occurred in the battle of Saif ul Bahr for the help of Muslims?
- v. Write down an example of the simple lifestyle of Hazrat Abu Ubaidah bin Jarrah رَضِيَ اللهُ عَنْهُ.

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

- i. The name of Hazrat Abu Ubaidah bin Jarrah رَضِيَ اللهُ عَنْهُ was:
 - a) Abdullah
 - b) Umar
 - c) Imran
 - d) Amir
- ii. "Ameen of the Ummah" is the title of:
 - a) Hazrat Anus رَضِيَ اللهُ عَنْهُ
 - b) Hazrat Umer رَضِيَ اللهُ عَنْهُ
 - c) Hazrat Abu Ubaidah bin Jarrah رَضِيَ اللهُ عَنْهُ
 - d) Hazrat Osama رَضِيَ اللهُ عَنْهُ
- iii. Hazrat Abu Ubaidah bin Jarrah رَضِيَ اللهُ عَنْهُ migrated to two places:
 - a) Abyssinia and Madinah
 - b) Makkah and Madinah
 - c) Syria and Palestine
 - d) Taif and Madinah
- iv. The cause of Hazrat Abu Ubaidah's death was:
 - a) Martyrdom
 - b) Epidemic
 - c) Fever
 - d) Heart attack

Instructions for the Teachers:

Teachers should introduce students to the present situation of *Bait ul Muqaddas*. Also, hold a discussion with students on the same topic.



Jabir bin Hayyan رَحْمَةُ اللَّهِ عَلَيْهِ

LEARNING OUTCOMES

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

- Explain the life history of Jabir bin Hayyan
- Describe the scientific achievements and books of Jabir bin Hayyan

Introduction: Jabir bin Hayyan is one of the Muslim Scientists. He is remembered in Chemistry as ‘The Father of Chemistry’. Besides chemistry, he had proficiency in Astronomy, medicine, geometry, philosophy, logic, politics and literature.

Name and Ancestry : His full name is Jabir bin Hayyan bin Abdullah Kufi, his title is ‘Sufi’, and his surname is ‘Abu Musa’. His ancestors belonged to Khurasan and Tous. He was born in the tribe Azd, 102 A.H. Due to these associations, he used to write ‘Kufi’, ‘Azdi’, ‘Tousi’ or ‘Sufi’ with his name on all his books. He is famous in Europe as ‘Gaber’.

Life history: The father of Jabir bin Hayyan belonged to Syria. However, he migrated to Tous due to adverse political and economic conditions. Hayyan bin Abdullah used to trade perfume (*Itr*). Thus, as he came to Tous, he started his perfume shop.

Jabir was born a few months after opening the perfume shop. Hence, he acquired his early education under the supervision of his father in Tous. As he used to get free from his institution, he would come to the perfume shop with his father. First, he used to observe and ask about the things there. Later, he started to help his father in the business. Simultaneously, his interest developed in itr, fragrances and the herbs, plants and flowers that produce fragrances. He would get information from his father, observe the objects, work out experiments and retain their quality and outcome in mind. Looking at the son's interest, Hayyan would also provide him with books and information. Furthermore, he would tell him about the old philosophers.

After the father's death, Jabir bin Hayyan recalled his father's will and focused on education with a new passion. Hazrat Imam Jafar



Sadiq رَضِيَ اللهُ عَنْهُ is prominent among his teachers. His father said, "Work hard extensively. One day you will be among the big Scientists." He recalled his father's words and involved himself in acquiring knowledge of Physics, Mathematics and other subjects. When he got 30 years old, he migrated to 'Kufa' with his family.

Scientific Achievements: Jabir bin Hayyan did lots of experiments in medicine and metalwork. He discovered many new inventions and outlined principles of chemistry which are considered authentic till today. He invented an instrument, 'Qura Anbiq' to extract the essence of herbs and flowers by heating. Today, this instrument is known as 'Quranfil'.

He invented sulphuric acid, hydrochloric acid, carbonate Aarmenic sulphide, the method of making hair colour, calcination of metal and the method of iron varnishing. He was the first chemist who divided matter into three categories; plants, animals and minerals. He further divided minerals into three types: minerals that evaporate, melt in the fire, and erupt on heating.

Based on previous studies and experiments, he invented a lot in medicine, pharmacy and metalwork, which were never discovered before. He invented a liquid with elements of different metals and chemical reactions, which was burning things. It was named 'Tezab'(acid) from 'Tez aab'. This way, a new branch of science, 'Chemistry', was founded.

Books of Jabir bin Hayyan: Jabir bin Hayyan is counted among those who wrote many books. The total number of his booklets and books is more than 232. According to a statement, he compiled more than 500 books, most of which have been lost and not extant. The books of Jabir bin Hayyan were translated from Arabic to Latin and from Latin to English. Europe approached these books and was introduced to Chemistry.

Among his books, 'Aidah', 'Al-Khawas al-Kabir, and 'Al-Meezan' are about Chemistry. (Great Scholars of Chemistry, Jabir bin Hayyan, pg. 20). His other books are about astronomy, physics, geometry, philosophy, logic and politics.



Exercise

(A) Write down detailed answers of the following questions.

- i. Describe the services of Jabir bin Hayyan in Chemistry.
- ii. What do you know about the books of Jabir bin Hayyan?

(B) Write down brief answers of the following questions.

- i. What do you know about the family and place of birth of Jabir bin Hayyan?
- ii. What was the business of Jabir bin Hayyan's father?
- iii. How did Jabir bin Hayyan arrive in Baghdad, and how did people welcome him?
- iv. What are the famous inventions of Jabir bin Hayyan?
- v. Write down the names of Jabir bin Hayyan's books which are related to chemistry.

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

- i. The name of Jabir bin Hayyan's grandfather was:
a) Ubaidullah b) Abdul Rehman c) Abdullah
- ii. The name of Jabir bin Hayyan's tribe was:
a) Quraish b) Siddiqui c) Azd
- iii. The business of Jabir bin Hayyan's father was:
a) Manufacturing of leather
b) Perfumes
c) Selling woods
- iv. The famous invention of Jabir bin Hayyan is:
a) Computer b) Bulb c) Acid
- v. To extract essence, he invented:
a) Bottle b) Qura Anbiq c) Pitcher

Instructions for the Teachers:

Teachers should guide students about the literature of Jabir bin Hayyan in detail.

Hold a discussion on the services of Muslim Scientists in Science.



Hazrat Muhammad Rashid Raudhe Dhahni رَحْمَةُ اللَّهِ عَلَيْهِ

LEARNING OUTCOMES

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

- Write about the birth and early life of Hazrat Muhammad Rashid Raudhe Dhahni رَحْمَةُ اللَّهِ عَلَيْهِ
- Explain the educational and spiritual attachments of Hazrat Muhammad Rashid Raudhe Dhahni رَحْمَةُ اللَّهِ عَلَيْهِ
- Describe the literary, spiritual and military services of Hazrat Muhammad Rashid Raudhe Dhahni رَحْمَةُ اللَّهِ عَلَيْهِ

Introduction: Sindh is known as a region of knowledge, literature, peace and tranquillity because it has always been fortunate to have distinguished personalities. So many saints and devout personalities were born here. Hazrat Muhammad Rashid Raudhe Dhahni رَحْمَةُ اللَّهِ عَلَيْهِ is one of them.

His complete name is Syed Muhammad Rashid bin Muhammad Imam Shah رَحْمَةُ اللَّهِ عَلَيْهِ, his title is 'Raudhe Dhahni' (the one who owns a shrine), and his surname is Yaseen. He is the forebear of the famous Syed clan, "Rashidi". After 36 generations, his ancestry reaches Hazrat Imam Hussain رَضِيَ اللَّهُ عَنْهُ bin Ameer ul Momineen, Hazrat Ali رَضِيَ اللَّهُ عَنْهُ .

The ancestor of Hazrat Muhammad Rashid's clan was Hazrat Syed Ali Makki رَحْمَةُ اللَّهِ عَلَيْهِ, who migrated from his town for the propagation of Islam and became a resident of 'Lak Aari' near Seewistan (Sehwan), a city of Sindh. Because of this, the clan got famous as 'Lakyari'.

The father of Hazrat Muhammad Rashid رَحْمَةُ اللَّهِ عَلَيْهِ, Hazrat Syed Muhammad Baqa Shah Shaheed رَحْمَةُ اللَّهِ عَلَيْهِ, was a devout saint and a scholar par excellence of his time. He was the offspring of Hazrat Shah Sadr رَحْمَةُ اللَّهِ عَلَيْهِ, a famous saint of Lakyari Syed clan.

The Blessed Birth: Hazrat Peer Muhammad Rashid رَحْمَةُ اللَّهِ عَلَيْهِ was born in Ramadan at a village, Raheem Dino Kalhoro near Khairpur



Mir's in 1171 A.D. It is said that during Ramadan, this infant child had a habit of drinking milk at the time of Sehri. And like other fasting persons, he would not drink milk throughout the day. However, at the time of Maghrib, he used to go to his mother for milk. Due to this practice, he got famous 'Roza Dhahni' – the one who fasts. Later on, associating with his shrine, he got famous as 'Raudhe Dhahni' – the saint of a shrine.

The Period of Childhood: Hazrat Peer Syed Muhammad Rashid Raudhe Dhahni رَحْمَةُ اللهِ عَلَيْهِ was an obedient child of a pious father. Its reflection was apparent in his early life. He spent his childhood in the lap of a mother who used to recite the Holy Quran and refer Almighty Allah extensively. Instead of playing with other kids or doing some frivolous activities, he spent most of his time in the spiritual and pious home environment. Hence, he was inclined toward spirituality and acquiring knowledge from the early years of life. He was under the supervision of his parents at home till he reached the age to seek education outside.

Education: Hazrat Syed Muhammad Baqa رَحْمَةُ اللهِ عَلَيْهِ had set a particular time for the education of his offspring. He began to give early education to Syed Muhammad Rashid رَحْمَةُ اللهِ عَلَيْهِ and his siblings at home. From the initial stage, he would say to his offspring:

“My son! We are giving you this outer knowledge not to gain worldly desires and titles of a Justice and a Scholar. Instead, its purpose is to know *Shariah* and obedience to Sunnah, which is the key to success in both worlds.”

Besides his father, Hazrat Muhammad Rashid رَحْمَةُ اللهِ عَلَيْهِ acquired knowledge from Hafiz Zain Uddin Mahaisr رَحْمَةُ اللهِ عَلَيْهِ and Mian Muhammad Akram Ghumro رَحْمَةُ اللهِ عَلَيْهِ. For further education, he was sent to the famous saint of Shikarpur, Shah Faqeerullah Alavi رَحْمَةُ اللهِ عَلَيْهِ, who was an exclusive student of Makhdoom Muhammad Hashim Thatvi رَحْمَةُ اللهِ عَلَيْهِ.

Once his father, Syed Muhammad Baqa رَحْمَةُ اللهِ عَلَيْهِ, came to the seminary, he happened to know that instead of the typical meal given to all students, his son was given a special meal exclusively.



Having seen this, he said: “Knowledge cannot be acquired at a place where broth is provided with bread.” Thus, he sent Hazrat Muhammad Rashid رَحْمَةُ اللهِ عَلَيْهِ along with his brother Syed Ali Murtaza رَحْمَةُ اللهِ عَلَيْهِ for admission in the seminary of Mukhdoom Yar Muhammad Siddiqui رَحْمَةُ اللهِ عَلَيْهِ, a famous scholar of Kotri Muhammad Kabeer – a city of district Nowshehro Firoz. After acquiring education from here, he was sent to ‘Aarija village’ near Larkana to a great teacher, Hazrat Moulana Muhammad Aarijo رَحْمَةُ اللهِ عَلَيْهِ. From here, he received the degree of completion.

Spiritual Attachments and Excellence: Hazrat Muhammad Rashid Raudah Dhahni رَحْمَةُ اللهِ عَلَيْهِ received the primary spiritual training from his father, Hazrat Muhammad Baqa Shah رَحْمَةُ اللهِ عَلَيْهِ, in the chain of Naqshbandiya and then in Qadriya. Hazrat Syed Muhammad Baqa shah رَحْمَةُ اللهِ عَلَيْهِ was the disciple of Abdul Qadir Khamis Jilani رَحْمَةُ اللهِ عَلَيْهِ of Jhang, Punjab, in the chain of Qadriya. And in the chain of Naqshbandiya, he was a disciple of Makhdoom Muhammad Ismail Piryaloι رَحْمَةُ اللهِ عَلَيْهِ. Thus, at the age of 27, he was nominated as the successor of his father, Hazrat Muhammad Baqa Shah رَحْمَةُ اللهِ عَلَيْهِ. After that, he rendered his services in the propagation of *Shariah*, spirituality, remembrance of Allah and spread of Sunnah.

Literary, Spiritual and military services: Hazrat Muhammad Rashid رَحْمَةُ اللهِ عَلَيْهِ was excellent in spirituality and proficient in Tafseer, Hadith, jurisprudence, Sufism, History, Linguistics and other branches of knowledge. Moreover, he was very fond of Persian and Arabic languages. His interest in reading was so high that he always held some book in hand for reading. He also had a substantial personal library as well. To develop people’s interest in reading, he would say, “Whoever buys an expensive book, knowledge would not end from his progeny.” Hazrat Muhammad Rashid رَحْمَةُ اللهِ عَلَيْهِ always guided people and invited them toward religion. He would engage himself in literary works in his leisure time. ‘*Jama al-Jawami*’-a Persian dictionary in four thick volumes, ‘*Aadab al Murideen*’, ‘*Maktoobat*’, ‘*Shrah Asma ul Husna*’ and



‘*Jamiu Sindhi kalam*’ are his famous books. Besides this, his disciples compiled collections of his speeches, quotes, discourse and life details in, ‘*Malfoozat Sharif Peer Muhammad Rashid Raudhe Dhahni* رَحْمَةُ اللَّهِ عَلَيْهِ’, ‘*Majma al fiyuzaat*’ and ‘*Sohbat nama*’.

Besides his scholarly benevolence, the spiritual compassions of Hazrat Muhammad Rashid Raudhe Dhahni رَحْمَةُ اللَّهِ عَلَيْهِ benefited thousands of people. Having been the successor of his father, he travelled to Punjab, Kuch Bhooch, Rajhistan Gujrat, Kathiyawar and Balochistan and benefited people with knowledge and spiritual excellence. Furthermore, he also put forward his services in eliminating polytheism and innovations in Islam. It is a fact that as Hazrat Mujaddid Ali Thani رَحْمَةُ اللَّهِ عَلَيْهِ and Shah Waliullah Muhaddis Dehlvi رَحْمَةُ اللَّهِ عَلَيْهِ endeavoured and took a stand against polytheistic practices and innovations, promoted the Sunnah of the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ and illuminated the hearts of people with the love of companions رَضِيَ اللَّهُ عَنْهُمْ of the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ, similarly, Hazrat Muhammad Rashid Raudhe Dhahni رَحْمَةُ اللَّهِ عَلَيْهِ performed the same duty in Sindh. His offspring (Peeran Pagara and Peeran Jhando) and disciples performed an active role in the propagation of his teachings and spiritual chain, whose impact exists until today.

Death: The great religious leader passed away in the 1st Shaban, 1234 A.H. at the age of 63. He was buried in Dargah Sharif Village, Raheem Dino Khiloro. Later, in 1250, due to a storm in river Sindh, he was shifted to Peer Jo Goth, Kingri, district Khairpur Mir’s. His shrine and monastery are situated.

Exercise

(A) Write down detailed answers of the following:

- Write down the literary and spiritual services of Hazrat Muhammad Rashid Raudhe Dhahni رَحْمَةُ اللَّهِ عَلَيْهِ
- Why was Hazrat Muhammad Rashid Raudhe Dhahni رَحْمَةُ اللَّهِ عَلَيْهِ given the title of ‘Raudhe Dhahni’?

(B) Write down brief answers of the following:

- i. Describe the ancestry of Hazrat Muhammad Rashid Raudhe Dhahni رَحْمَةُ اللَّهِ عَلَيْهِ
- ii. From where did Hazrat Muhammad Rashid Raudhe Dhahni رَحْمَةُ اللَّهِ عَلَيْهِ got his early education?

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

- i. The ancestry of Hazrat Muhammad Rashid Raudhe Dhahni رَحْمَةُ اللَّهِ عَلَيْهِ reaches:
 - a) Hazrat Abu Bakr Siddique رَضِيَ اللَّهُ عَنْهُ
 - b) Hazrat Abbas رَضِيَ اللَّهُ عَنْهُ
 - c) Hazrat Imam Hussain رَضِيَ اللَّهُ عَنْهُ
 - d) Hazrat Hamza رَضِيَ اللَّهُ عَنْهُ
- ii. His village, Raheem Dino Khiloro is situated:
 - a) Shikarpur
 - b) Sukkur
 - c) Khairpur Mir's
 - d) Nawabshah
- iii. The book consisting life and teachings of Hazrat Muhammad Rashid Raudhe Dhahni رَحْمَةُ اللَّهِ عَلَيْهِ is:
 - a) *Sindhi Kalam*
 - b) *Toufa tus Saalikeen*
 - c) *Jama al-Jawamei'*
 - d) *Malfuzat Sharif*
- iv. He migrated from his country for the propagation of Islam and had a residence in:
 - a) Sehwan
 - b) Lakiyaari
 - c) Aamri
 - d) Mehar

Instructions for the Teachers:

Teachers should explain the services of Hazrat Muhammad Rashid Raudhe Dhahni رَحْمَةُ اللَّهِ عَلَيْهِ, especially:

- i. The role of 'the Hur movement' for freedom of the country.
- ii. The establishment of a seminary, 'Darul Rushd' in Peer Jhando and the setup of a Library.
- iii. The reasons for the replacement of the name of this clan with 'Pagara' and 'Peer Jhando'.