

# SOCIAL STUDIES

Class - 5



# Introduction

Millat Foundation for Educational Research and Development (MFERD) is an organization conceived with the vision of providing a common platform for the networking, co-ordination, collaboration and co-operation among Muslim educational institutions, thereby complementing the efforts of individuals and organizations in achieving excellence in education within the boundaries of Islamic Shariah. MFERD aims to address the various challenges faced by these institutions and find solutions through research and development.

One of its major program is to design a value based curriculum for school to nurture and culture our future generations with excellence.

Curriculum is the sum total of all learning experience a child undergoes including academics, activities, learning environment, assessment and interaction with teachers, students, parents all together from the moment a child walks in the school until he/she steps out.

After years of research in child psychology, education from Islamic perspective, and review of various curricula, a value based curriculum has been designed in accordance with National Curriculum Framework and International standards to focus on all round development of the children so that they identify their identity, realize the need and become leaders of tomorrow.

This curriculum is comprised of:

- **Objectives** - as per Islam psychology, education and stakeholders
- **Syllabus** - as per age group and government standards
- **Methodology** - child centric and appropriate to the subject and objectives
- **Resources** - including teacher training, teaching aids manuals and more
- **Assessment** - formative, summative, self, co-scholastic, behavioral and long term
- **Activities** - curricular, co-curricular and extra curricular with guidelines for events
- **Scheduling** - calendar, day-year plans, workload, period split and competitions
- **Observation** - feedback and research

Central Academic Development department has been setup to plan, train and monitor the implementation of this curriculum in various schools at all the levels.

# Preface

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Social studies is the study of people in relation to each other and to the world in which they live. It comprises the disciplines of history, geography, civics and economics. As a study of human beings in their physical, social and cultural environment, social studies examines the past and present and looks towards the future.

It helps students acquire the skills, attitude, knowledge and values that will enable them to become engaged, active, informed and responsible citizens and contributing members of their communities, locally, nationally and globally. It encourages to develop their sense of self and community, enthusing them to affirm their place as citizens in an inclusive and democratic society.

Life and stories of the Prophets of Allah as mentioned in the Quran and Hadees are the best medium to introduce Islamic history to young Muslims. We believe in developing a historical perspective where historical materials are not merely used as a chain of events, dates and names, rather they become basic fountain of learning through which students are able to relate their own life experiences in the perspective of social studies.

Students should be acquainted with the relationship between obedience to Allah's command and Allah's rewards and the consequent punishment of not doing so. Gaining insight into these processes will enable the learners to be receptive to the teaching of the Quran and Sunnah and identifies his identity.

Knowledge and comprehension of geographical concepts of locations, time, space, distance and direction have also been accorded in lucid manner.

It is to ingrain in the minds of young that Allah has created the heaven and the earth and he has made land and water bodies with the specific light thrown on our country India and its states with a great variety of foods eaten and the clothes worn therein.

We hope that the book would prove to be a rich source for learners to enrich their knowledge of the world in Islamic perspective and social studies.

# Excerpts from National Curriculum Framework 2005

## An overall summary of the National Curriculum Framework 2005

The fact that learning has become a source of burden and stress on children and their parents is an evidence of a deep distortion in educational aims and quality. To correct this distortion, the present NCF proposes five guiding principles for curriculum development

- (i) connecting knowledge to life outside the school;
- (ii) ensuring that learning shifts away from rote methods;
- (iii) enriching the curriculum so that it goes beyond textbooks;
- (iv) making examinations more flexible and integrating them with classroom life; and
- (v) nurturing an over-riding identity informed by caring concerns within the democratic polity of the country

## National Curriculum Framework 2005 on the perspective of education

Education must be able to promote values that foster peace, humaneness and tolerance in a multicultural society.

The National Curriculum Frame document seeks to provide a framework within which teachers and schools can choose and plan experiences that they think children should have. In order to realize educational objectives, the curriculum should be conceptualized as a structure that articulates required experiences. For this, it should address some basic questions:

- (i) What educational purposes should the schools seek to achieve?
- (ii) What educational experiences can be provided that are likely to achieve these purposes?
- (iii) How can these educational experiences be meaningfully organized?
- (iv) How do we ensure that these educational purposes are indeed being accomplished?

## National Curriculum Framework 2005 on the Guiding Principles of education

Children acquire varied skills naturally while growing up in their environment. They also observe life and the world around them. When imported into classrooms, their questions and queries can enrich the curriculum and make it more creative. Such reforms will also facilitate the practice of the widely acknowledged curricular principles of moving from 'known to unknown', from 'concrete to abstract', and from 'local to global'.

*The MFERD books are designed to adhere to the guiding principles laid down in the National Curriculum Framework 2005. We want the followers/students to abide and fulfill the educational objectives framed by the NCF so that they not only become honest and faithful citizens but also to be a part of the ever growing global world and economy. We sincerely believe that by following this curriculum the students will develop their personality which will be a beacon of light for others to reflect and ponder and be like one.*

*For MFERD's approach to address these perspectives please refer to the back cover page.*



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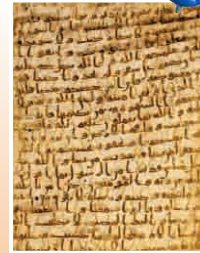
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# 11

## Prosperity of Civilization

### Learning Objectives

- *The purpose of sending Prophets and their responsibilities towards the society.*
- *The key and revolutionary role of Prophet (ﷺ) in building the modern world.*
- *The Treaty of Madina and constitution formulated by Prophet (ﷺ)*
- *The impact of Prophet (ﷺ) and his contribution in the modern world.*



From the beginning of time on the Earth, prophets and messengers were sent for the human beings to differentiate between right and wrong and showed them the right path. Prophet Adam (عليه السلام) was the first and Prophet Muhammed (ﷺ) was the last messenger sent on the earth for spreading the message of the Creator. Prophet Muhammed (ﷺ) was sent as a Prophet for the whole humankind.

Prophet Muhammed (ﷺ) was born in 571 C.E., became the prophet at the age of forty and left this world on 8<sup>th</sup> June 632 C.E. Every prophet had two prime responsibilities to fulfill – one to help the human beings establish relationship with the Almighty and the other was to curb the evils of the society and bring reforms. Prophet Muhammed (ﷺ) also worked hard, faced many difficulties and fulfilled these two responsibilities.

When Prophet Muhammed (ﷺ) became the prophet, there were no rules or laws present in the whole world. People were arrogant, ignorant and self centered. That's why crime, murder, war and many evils were prevailing in the society. The rich exploited the poor, the strong made the weak their slaves, the guardians of orphans used to cheat them of their inheritance, women had no respect in the society, even the birth of a girl child was a taboo and shame for the parents. All in all the human society was engulfed in many evil practices and was at its low ebb.



*Masjid-e-Nabavi*

For 23 years, Prophet Muhammed (ﷺ) worked for the upliftment of the society which brought a revolution in every aspect of human life. The whole world till date has that effect. This fact has been recognized by many non muslim scholars and writers. Michael, H. Hart a famous American author in his book ‘The 100: A ranking of most influential persons in history’ placed Prophet (ﷺ) on rank 1. According to him, ‘My choice of Muhammed to lead the list of the world’s most influential persons may surprise some readers and may be questioned by others. He was the only man in history who was supremely successful on both the religious and secular levels.’



*Michael H Hart*

He concludes the biography by writing, ‘The unparalleled combination of secular and religious influence which I feel entitles Muhammed to be considered the most influential single figure in human history.’



Many rules, regulations and reforms were brought in by our Prophet (ﷺ) for the development and safeguard of the society.

### ***Social and cultural reforms***

1. All humans are part of a single family and are equal in the eyes of the Almighty – irrespective of their caste, creed, race, riches or poverty.
2. Security of life was guaranteed for all and killing anyone was made a punishable crime.
3. Slavery was prohibited and avenues were created for freeing them from bondage, which is his gift to the mankind.
4. For the first time in the history of mankind, laws and rules were made to provide equal status, respect and fundamental rights to women. Prophet Muhammed (ﷺ) practically lived by it.
5. While adhering to his religion, Prophet (ﷺ) ordered his Ummah not to disrespect other faiths or religions so that integration is based on love and respect instead of hatred.
6. People were forbidden from treating animals with cruelty and were ordered to give due rights to them.
7. Protecting the environment became a religious responsibility and people were forbidden from all activities that pollute environment.



## Political reforms

1. For the peaceful coexistence between different countries and nations, a document was prepared for the first time in the Arab World known as the Treaty of Madina. (Misaq-e-Madina).
2. Before the advent of Prophet Muhammed (ﷺ), patriarchal and hereditary kingship was prevalent but he introduced the democratic and consultative form of selecting a leader for the first time. A Head of the state or a common man had equal rights and it was declared that no one is above the law.
3. A systematic governance was put in place for the first time in which duties and responsibilities of the government was laid out. Separate departments were made for political, economical and social activities.



*Madina Charter*

## Economic reforms

1. A share was fixed for the poor from the earnings of the rich and it was made compulsory. It wasn't so before Islam.
2. Interest was declared non permissible so that the poor are not exploited by the rich.

In short, Prophet Muhammed (ﷺ) gave the following principles to the humanity:

- Believing in the Oneness of Allah and correct way of worshipping Him.
- Compulsory justice for all the living beings.
- Fundamental rights for all the people irrespective of their caste, creed, race, colour or gender.
- Freedom and self-respect for all the human beings as their right.
- United all the human beings in the bond of brotherhood.





## Word Builder

<i>ebb</i>	a point of decline
<i>curb</i>	a control on something which is not desirable
<i>advent</i>	arrival of a person
<i>patriarchal</i>	a system of society or government controlled by men

## Points to remember

- ❖ Prophets and messengers were sent for human beings for their guidance and to show them right path.
- ❖ Prophet Adam (ﷺ) was the first and Prophet Muhammed (ﷺ) was the last messenger sent on the earth for spreading the message of the Creator.
- ❖ When Prophet Muhammed (ﷺ) became the prophet, there were no rules or laws present in the whole world.
- ❖ In the whole of the Arab World there were just more or less than seventeen people who could read and write.
- ❖ Prophet Muhammed (ﷺ) gave five principles for the humanity.

## Exercises

### 1. Answer the following questions.

- What were the responsibilities given to the prophets?
- State the basic principles given by Prophet Muhammed (ﷺ). Are they different from the present day laws?
- Name the different reforms and mention any two reforms which you feel are very beneficial to the society. Give reasons for your choice.
- Read para 3 page 1, 'When Prophet Muhammed (ﷺ) became the prophet, .....  
..... evil practices and was at its low ebb.' Comment on it.
- Write the reason why Michael H. Hart choose to place Prophet (ﷺ) on rank 1.
- How do the reforms of those times influence and inspire the present day generation?

## 2. Fill in the blanks.

- The Prophets and messengers were sent on the earth for \_\_\_\_\_ and to show them the \_\_\_\_\_.
- When Prophet Muhammed (ﷺ) became the Prophet, there were no \_\_\_\_\_ or \_\_\_\_\_ present in the whole world.
- Before the advent of Prophet Muhammed (ﷺ) \_\_\_\_\_ form of government was prevailing.
- \_\_\_\_\_ is non permissible in Islam.
- Compulsory \_\_\_\_\_ for all the living beings.

## 3. Match the following.

- |   |                           |
|---|---------------------------|
| a. The first messenger                                  | i. Treaty of Madina       |
| b. The last messenger                                   | ii. 40 years              |
| c. Prophet (ﷺ) worked for the upliftment of the society | iii. Prophet Muhammed (ﷺ) |
| d. A document   | iv. 23 years              |
| e. Prophet (ﷺ) was made the Prophet at                  | v. Prophet Adam (ﷺ)       |

## 4. Fill in the details about Prophet Muhammad (ﷺ).

Father's name \_\_\_\_\_

Mother's name \_\_\_\_\_

Tribe \_\_\_\_\_

Family \_\_\_\_\_

Grand father \_\_\_\_\_

Nurse \_\_\_\_\_

Age \_\_\_\_\_

Place of birth \_\_\_\_\_

Sons \_\_\_\_\_

Daughters \_\_\_\_\_

### Activity

Paste the picture of Makkah and Madina and write the quotation of Michael. H Hart on a chart paper and stick it up in your house.



### Discuss

*If there was slavery prevailing in our society, what would be the condition of the society?*

### Gather Information

*Find out and write in detail 'The Treaty of Madina' in 150 words.*

# 12

## Rightly Guided Caliphs

### Learning Objectives

- To know the basic principles of Islam.
- To understand the political vision and ideology of Hazrat Abu Bakr (ؓ).
- To know the system of governance and political strategy of Hazrat Umar (ؓ).
- To emphasise the contribution of Hazrat Othman (ؓ) in the field of development and construction.
- To know the welfare work carried out by Hazrat Ali (ؓ).



‘Caliph’ is the term used for the person who is appointed as a deputy of someone. Hazrat Abu Baker (ؓ) had taken up this responsibility after the demise of Prophet Muhammed (ﷺ) hence he was called the Khalifa-e-Rasoolullah. There were four such khalifa called as Khulafa-e-Rashideen in Islamic history. They were Hazrat Abu Bakr (ؓ), Hazrat Omar (ؓ), Hazrat Othman (ؓ) and Hazrat Ali (ؓ).

During that time kingship and clanship were some of the forms of government that had complete control and no power for common people. But Islam introduced a new form of people centered government based on the following principles:

**Source of law :** Allah is the Real King of all. Therefore law of the land should be based on the revelation of Allah.

**Justice :** Justice should be guaranteed to all citizens irrespective of their religion, race, colour or gender. There should be no discrimination.

**Liberty :** Every citizen should enjoy liberty to practise the faith of their choice. They should have freedom of expression, right to ask question or criticize the government for wrong doings.

**Equality :** Equal fundamental rights should be for all the citizens.

This form of governance that was designed by the rightly guided caliphs is called Islamic Khailafat (caliphate). It is a democratic form of governance based on shariah (jurisprudence) and shura (consensus). For example, people’s consensus was taken for electing the head of state, for governance and also for administrative decisions.

The father of the nation Mahatma Gandhi known all over the world as an inspiring leader, once addressed the leaders of India and said, 'I cannot



give you the reference of Ram Chander or Krishna because they were historical figures. I cannot help but to present to you the names of Abu Bakr and Umar Farooq who were leaders of a vast empire, yet they lived a life of austerity.'

### *The First Caliph – Hazrat Abu Bakr (ﷺ) (632 C.E. to 634 C.E.)*

After the period of Prophet Muhammed (ﷺ) the responsibility of the social and political development of the society fell on the shoulders of the rightly guided caliphs. The companions elected Abu Bakr (ﷺ) as their first caliph. The procedure of electing the caliph (ruler) was by general opinion. This later became a foundation of democratic voting system and norm for selecting a leader in democracy.

The inaugural speech of Hazrat Abu Bakr (ﷺ) was remarkable and a source of guidance for all the leaders forever. It touched upon several critical elements, including governance, justice, relationship between the rulers and citizens, etc.

The following is an extract from his speech. 'O' People, I have been appointed over you though I am not the best among you. If I do well, then help me, and if I act wrongly then correct me. The weak among you is deemed strong by me, until I return to them that which is rightfully theirs. Obey me as long as I obey Allah and His messenger. And if I disobey Allah and His messenger, then I have no right to your obedience.'



*Muslim rule during the time of Hazrat Abu Bakr (ﷺ)*