



*O my Lord, increase
me in knowledge.*
[20:115]

Second Edition

Tahir Academy Atfal & Nasirat Workbook Level 3 • Ages 9-10



National Tarbiyat Department USA

Name

Message from Amir Jama'at USA

Dear Students of Tahir Academy

As-Salamu 'Alaikum Wa Rahmatullah Wa Barakatuhu

Respected National Secretary Tarbiyat asked me to write a brief message for the book. I have only one message and that is to heed to the message and advice of Hadrat Khalifatul Masih Ayyadahullahu Ta'ala Be Nasrihil-'Aziz. You are spiritual children of Hadrat Masih-i-Mau'ud ('Alaihis-Salam), the Reformer and Prophet of our time. So listen to the message of your spiritual Father, what does he want from you? It is all there in "OUR TEACHINGS". So read it and have your parents read it to you and have your teachers read it to you. And try to pick up one virtue, one instruction at a time from it and make it such a part of your life that becomes second nature to you. This will take you closer to your Creator, your God. Once you find God, then you will have no fear. Strive to adopt God's attributes and make God your friend. He would never leave you.

May Allah make us find our God and make us steadfast and faithful to Him.

Wassalam

Sincerely,



Mirza Maghfoor Ahmad

Amir Jama'at USA

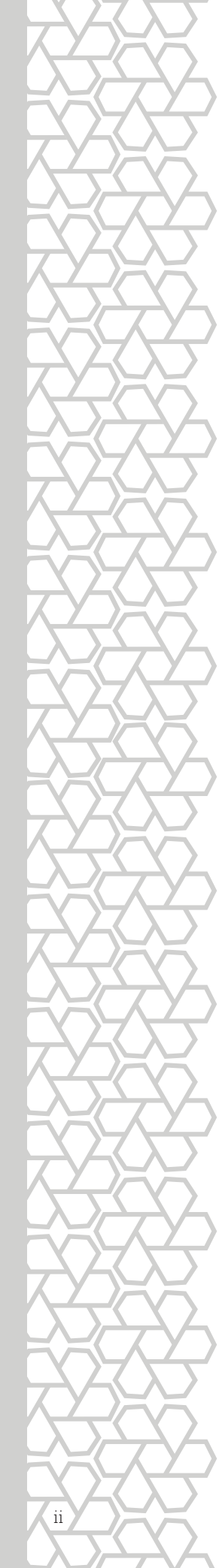


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Salutatory Abbreviations

- sa *Sallallahu 'Alaihi Wa Sallam (sal-lal-laa-hu 'a-lai-hi wa sal-lam)* – peace and blessings of Allah be upon him – whenever the Holy Prophet Muhammad is mentioned.
- as *'Alaihis-Salam* – peace be upon him – used for other prophets of Allah including the Promised Messiah^{as}
- ra *Radiyallahu 'Anhu (ra-di-yal-laa-hu 'an-hu)* – may Allah be pleased with him – used with the names of companions of the Holy Prophet^{sa} or the companions of the Promised Messiah^{as}.
- rh *Rahimahullahu 'Alaihi (ra-hi-ma-hul-laa-hu 'a-lai-hi)* – may Allah have mercy on him – used for other holy personages.
- aba *Ayyadahullahu Ta'ala Bi-Nasrih-il-'Aziz (ay-ya-da-hul-laa-hu ta-'aa-laa bi-nas-ri-hil-'a-zeez)* – may Allah strengthen him with His Mighty help – used with the title of the present Khalifat-ul-Masih.

Reference Material Used

Basics of Religious Education – 5th Edition by Sheikh Abdul Hadi

Nasir Academy Workbook Level 2 and Level 3 by Ahmadiyya Children's Sunday School, Canada

MTA Al-Tarteel classes, <http://www.mta.tv/tarteel>

Al-Tarteel PDF files, <http://www.mta.tv/tarteel>

Cleanliness in Islam, Pathway to Paradise, Lajna Ima'illah, USA

Waqf-e-Nau Syllabus, <https://www.waqfenaintl.org/age-7-15>

Images

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The background of the slide is a repeating pattern of interlocking hexagons, creating a honeycomb-like texture. The hexagons are light gray and set against a white background.

Auxiliary Pledges

Atfal Pledge

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ
وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

*ash-ha-du al-laa i-laa-ha il-lal-laa-hu wah-da-hoo laa sha-ree-ka la-hoo wa
ash-ha-du an-na mu-ham-ma-dan 'ab-du-hoo wa ra-soo-luh*

I bear witness that there is none worthy of worship except Allah. He is One and has no partner, and I bear witness that Muhammad^{sa} is His servant and Messenger.

I sincerely promise that I shall always be ready to serve my faith Islam, Jama'at Ahmadiyya Muslima, my nation, and my country. I shall always tell the truth, will not insult and abuse anybody, and I will try my best to obey all instructions given by Hadrat Khalifatul Masih. Insha'Allah.

Nasirat Pledge

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ
وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

*ash-ha-du al-laa i-laa-ha il-lal-laa-hu wah-da-hoo laa sha-ree-ka la-hoo wa
ash-ha-du an-na mu-ham-ma-dan 'ab-du-hoo wa ra-soo-luh*

I bear witness that there is none worthy of worship except Allah. He is One and has no partner, and I bear witness that Muhammad^{sa} is His servant and Messenger.

I solemnly promise that I shall always keep myself ready to serve my faith, my nation and my country. I shall always adhere to the truth and shall always be prepared to make every sacrifice for the perpetuation of the Ahmadiyya Khilafat. Insha'Allah.

Parents' Resources

Did You Know?

Researchers at the University of Oxford decided to test the idea of whether we are neurologically wired to believe in God. They conducted a massive series of experiments across cultures and continents to see if humans are inherently dualistic. Dualism is the belief that there are unseen, immaterial forces at work in the material reality we see every day.

These experiments found that children believe both their mothers and God to be all-knowing. Mom loses her omniscience as a child's brain develops, but God does not. This is true even for children raised in non-religious households, and in less religious cultures¹.

Parenting Tip

Focus on the connection with Allah as your children begin to grow older. Regular dialog with God should be encouraged, modeled, and celebrated. Here are some ideas to help children grow in prayers:

1. Model reliance on Allah in your everyday actions. Exhibit your connection with God so that children can see how this is a part of daily life.
2. Make prayers relevant because children have a strong tendency to view the world in terms of me and mine. Use this stage of development by focusing prayers on kids' everyday concerns so that it feels personal.
3. Educate children that prayers are not always answered in the affirmative. Allah may not grant you what you ask for, and that too is a blessing, for He knows better and far more than what you can see.



Islamic Guidance

With relation to the observance of Salat, Hadrat Khalifatul Masih II^{ra} says, "Another significance underlying the external acts of worship (Salat) is that they promote a general feeling of love and obedience to God. Children learn to love their brothers and sisters and other relatives by observing that other people do the same. If all feelings of love and affection had been confined to the heart and had never found outward expression, there could not have existed any feelings of affection between relatives, for how could a child have discovered whether any person was loved or hated by its parents and other relatives? It is obvious that this can only be discovered from outward demonstration of the different kinds of feelings, which are perpetuated generation after generation by such demonstration.

If, therefore, no outward signs are prescribed for the expression of man's love for his Creator, and if His Majesty is not constantly and repeatedly proclaimed through external acts, the unborn generations who must receive their first impressions from the conduct of their parents, will not conceive those feelings of love and sincerity for God, which are engendered by constant observation of external symbols of love and respect. We observe that atheism and indifference towards God are on the increase among people who have grown indifferent to outward worship."²



¹<https://relevantmagazine.com/faith/how-your-brain-wired-god/>

²Ahmadiyyat or the True Islam p. 73

Pop Quiz

Rafaay notices that his father often asks the elders of the family for their prayers. He often hears his father saying, "Please say a prayer for me and my children." However, at home, Rafaay cannot remember the last time he saw his father offering Salat and it has been months since he has gone to the mosque with the family. All he hears is how hard the father is working to earn a good living and provide material things for the family. Given this situation, what will Rafaay learn?

1. Allah is the ultimate Provider and all needs are fulfilled through Him.
2. A personal relationship with Allah is necessary for a successful life.
3. One must have a connection with Allah so that prayers may be accepted on your behalf.

Pop Quiz Introspection

Sadly, chances are that Rafaay will not learn any of the lessons above. Parents are entrusted with the responsibility of guiding their children in spiritual matters as well as wordly matters. When a child is born, the Adhan is recited in his or her ear. This is not because the Adhan will have some magical effects on the child. Rather, this ritualistic act reminds the parents of their responsibility towards the development of their child's connection to God.

Teach your child to love God by example. Do not just SEND your child to the masjid, TAKE them there. Do not just TELL them to offer their prayers, offer prayers WITH them. If you give your child a deep and abiding faith in God, it can be their strength when all else fails.

Wonder Together

Use the following questions to encourage a dialog with your child during everyday conversations.

What if you had a friend that you never spoke with? How long would you remain connected?

If you don't speak with Allah, can you hope to maintain a connection with Him?

If you went to school but never opened a book or listened to the teacher, how well do you think you would do?

If you do not take time to reflect on God's book, can you hope to do well in life?

Are you able to see God functioning in your everyday life?

Read Together

The following titles are available on amibookstore.us and Jalsa bookstalls:

My Book About God by Rashid Ahmad Chaudhry

My Book of Islamic Rhymes by Rashid Ahmad Chaudhry

Salat – The Muslim Prayer Book by Islam International Publishers

The following title is available from online retailers:

The Invisible String by Patrice Karst

Part I



The Holy Qur'an

Yassarn-al-Qur'an Lessons 28-36

Lesson No. 28

Four Letters with Combined Sound

Example:- لُطَيَّرَ is read *Luttayyar*.

لُطَيَّرَ + تَزَكُّوْا + حِلَّصِي + وَرَزَا + وَلَّئِلْ

Note:- The combination of four letters is not affected by blank letters in between. These remain silent. Blank *Alif* after *Shaddah* is not silent as explained before.

قَالُوا طَيَّرْنَا + شَجَرَتِ الرَّقُومِ + مُحِلِّي الصَّيْدِ
هُوَ الرِّزَاقُ + لَيُؤَلِّنَ الْأَذْبَارَ + إِنَّ السَّمْعَ
بِالنَّفْسِ اللَّوَامَةِ + وَالرَّبَّانِيُّونَ + أُمِّيُّونَ
بَعْضُ السَّيَّارَةِ + عَلِيِّينَ + أَنَا التَّوَّابُ الرَّحِيمُ
مَسَّنَّلَ + زَيْنَسَ + لَيَمَسَّنَ الَّذِينَ كَفَرُوا
مِنْهُمْ عَذَابَ + وَلَقَدْ زَيَّنَّا السَّمَاءَ الدُّنْيَا

Lesson No. 29

Tanween before Shaddah

The normal sound of *Tanween* is not produced if there is a *Shaddah* immediately after it. There are two situations.

(a) *Tanween* changes to *Fathah*, *Kasrah* or *Dammah* as the case may be, if *Shaddah* is upon the consonant.

Example:- طَّلِّ is read طَلِّ *Talli*.

(b) *Tanween* changes to half pronounced ُ (Noon Ghunnah) if the *Shaddah* is on a vowel.

Example:- تَوَّ is read *Ti(n)wwa*. It is not read *Tinwwa* nor *Tiwwa*. The bracketed (n) is just an under-tone sound in *noon*. Examples of *Noon Ghunnah* are very common in the Holy Qur'an.

ذَلِّ طَلِّ فَرَّ رَرَّ نَرَّ عَلِّ
 ذَلِّ طَلِّ فَرَّ رَرَّ نَرَّ عَلِّ

تِلَّ رُلَّ عُنَّ عُنَّ بَمَّ عَمَّ رَمَّ
تِلَّ رُلَّ عُنَّ عُنَّ بَمَّ عَمَّ رَمَّ
تَوَّ رَوَّ عَوَّ مَوَّ رَيَّ طَيَّ يَّيَّ

Mixed Exercise

أَذَى لَهُمْ + وَسَطًا لَتَكُونُوا + رَأُوفٌ رَّحِيمٌ
غَفُورٌ رَّحِيمٌ + طَلَعٌ نَّضِيدٌ + شَيْءٌ نُّكْرٌ
كَصِيبٍ مِّنَ السَّمَاءِ + مَاءٍ مَّهِينٍ + أَمْرٍ مَّرِيجٍ
شَيْطَانٍ رَّجِيمٍ + بَسِطَتْ لَهَا + جَزَاءً لِّمَن
جَنَّتِ وَعُيُونٍ + ذَكَرُوا نَحْنُ + خَيْرًا يَّرَهُ
حَمِيمٌ وَغَسَّاقٌ + سَاقِطًا يَقُولُوا + مُنَادِيًا يُنَادِي
لَذِكْرُكَ + ظُلْمًا وَزُورًا + مُبْرَكٌ لَّيَدَبَّرُوا
خَيْرٌ يُؤَفِّ + مُحَمَّدٌ رَّسُولُ اللَّهِ + هُدًى وَ
عَذَابٍ مُّفْتَحَةً لَهُمُ الْأَبْوَابُ + بَنَاءٍ وَغَوَاصٍ
أَيَّامٍ نَّحِسَاتٍ لِّنُذِيقَهُمْ + بَلَاءٌ مُّبِينٌ + إِذَّالٌ

خَيْرًا مِنْهُمْ + نُورًا نَهْدِي + ذِكْرًا لِلْعَالَمِينَ

فَوَيْلٌ لِلْيَوْمِيذِ لِلْمُكَذِّبِينَ + قَوْمٌ مِّنْ قَوْمٍ

أَخَذَتْ رَّابِيَةً + ثَمَرَةَ رِزْقًا + عَيْنًا يَشْرَبُ

لَوْ لَوْ مَكَنُونٌ + مَجْنُونٌ وَازْدُجِرَ + حِطَّةً نَّغْفِرُ

شَرَّائِرَهُ + وَلِيَّا يَرِثُنِي + فِرَاشًا وَالسَّمَاءَ

إِلَّا وَلَا ذِمَّةَ + قَاصِدًا لَا تَبْعُوكَ + كُلُّ لَّهُ

وَجَعَلْنَاهَا رُجُومًا لِلشَّيْطَانِ + فَوَيْلٌ لِلَّذِينَ

مَنْ كَانَ عَدُوًّا لِلْجَبْرِيلَ + أَعْجَمِيٍّ وَعَرَبِيٍّ

غُرِيٍّ لَّوْ + لَحَقَّ مِثْلُ + رَيْبٍ مِّمَّا + خَيْرٌ مِّمَّا

رَحْمَةً مِّنَّا + وَلِكُلِّ وِجْهَةً + أَيَّامًا تَدْعُوا

لَعِلَّمَهُ لِّلْسَاعَةِ + نَصِيبٌ مِّمَّا اكْتَسَبُوا

هَمَّا زِمَّاءَ + غِلًّا لِلَّذِينَ + لِقَوْمٍ يَذَّكَّرُونَ

Lesson No. 30

Five Letters with combined sound

The examples given below have been gradually developed to five combined letters. Finally دُرِّيُّو is read *Durriyyu(n)yyu*.

دُر دُرِّ دُرِّي دُرِّيُّو
 + كُوبُ دُرِّيُّو قَدَمِنُ + حَقِّ لِّلْسَائِلِ

Lesson No. 31

Six Letters with combined sound

The examples given below have been gradually developed, the six letters combination is رِلُّجِيِيِيِيِي which is read *Rillujjiyyi(n)yyagh*.

رِلُّ رِلُّجِي رِلُّجِيِي رِلُّجِيِيِي رِلُّجِيِيِيِي رِلُّجِيِيِيِيِي
 فِي بَحْرِ لُّجِيِيِيِيِي غَشُهُ

Note:- The other example of six letter combined sound, is given under lesson 33. Apart from it there is no other, in the Holy Qur'an; nor there is any, of more than six letters combined.

Lesson No. 32

Idgham

Before *Shaddah* ّ , if there is a letter with *Jazm* ْ , the letter is dropped out in reading (*Idgham*). The letter that occurs before *Jazm* is then combined with *Shaddah*.

Example:- قَات is read قَات (Qatta).

قَدَّتْ وَذَتْ إِذْظَ كُنْ لَ مِنْ لَ أَنْ لَ

قَتَّ وَتَّ إِظَّ كَلَّ مِلَّ أَلَّ

صَوَّ أَوْوَ لَتْ دَ لُقْتُ هَلْ لَ وَوَّوْ

صَوَّ أَوَّ لَ لُتْ هَلَّ وَوَّ

But if the *Jazm* in such a situation, is on the letter ن and the *Shaddah* sign happens to be on a vowel, then the letter ن is not dropped out. It is then half pronounced as letter *Noon Ghunnah*.

Example:- مِنْ دَ is read *Mi(n)wwa*. أَنْ يَّ is read *A(n)yyu* not *ayyu*.

مِنْ وَ مَنْ يَّ لَنْ يَّ أَنْ يَّ مِنْ وَ

عَنْ مَّ مَنْ نَّ إِنْ مَّ مِنْ مَّ كُمْ مَّ كَبَّ مَّ

عَمَّ مَنَّ إِمَّ مِمَّ كِمَّ كَمَّ

Mixed Exercise

قَدَّ تَبَيَّنَ الرُّشْدُ + رَاوَذْتُهُ + إِذْ ظَلَمُوا + أَحَطْتُ

يَكُنْ لَهُنَّ + مِنْ لَدُنْكَ + عَصُوا وَكَانُوا + هَلْ لَنَا

عَفُوا وَقَالُوا + تَسْتَطِيعُ عَلَيْهِ + أَوْوَا وَنَصَرُوا +

مِنْ وَرَائِهِمْ + مَنْ يُنْشِئُوا + لَنْ يَضُرُّوا اللَّهَ

عَنْ مَّوَا + مَنْ نَكَّثَ + لَنْ يُؤَخِّرَ اللَّهُ + مِنْ وَرَائِي

فِي مَعْزِلٍ يُبْنِي أَرْكَبُ مَعَنَا + أَنْ يُمِدَّكُمْ

مِنْ يَوْمٍ + مِنْ مَاءٍ + مِنْ وَالٍ + مِنْ وَجْدِكُمْ
 أَنْ يُحْيِيَ الْمَوْتَى + عَبْدَتُّمْ + قُلْ لَا أَسْأَلُكُمْ
 لَنْ يَجْعَلَ + مِنْ رُوحِي + أَنْ لَيْسَ + أَنْ لَا + إِنْ يَأْ
 عَبْدَتِ + قُلْ رَبِّ + مَهَّدْتُ + إِنْ مَسَّهُ الشَّرُّ
 مِنْ رَبِّهِمْ + عَجَّلْ لَنَا + بَلِّلَهُ + مِنْ مُدَّكِ
 يُبَيِّنْ لَنَا + مَنْ يَتَّبِعُ + يُوجِّهُهُ + أَمِنْ لَا
 يَهْدِي إِلَّا أَنْ يُهْدَى + نُطْفَةٌ مِنْ مَنِيٍّ يُمْنَى

قُلْ لَنْ يُصِيبَنَا + عَنْ مَنْ يَشَاءُ + لَكُمْ مِّنْ
 مَّلَاجٍ يَوْمَئِذٍ وَ + مِمَّنْ يَنْقَلِبُ + يَأْتِيهِمْ
 مِنْ نَّبِيٍّ + فَهُمْ مِّنْ مَّغْرَمٍ مُّثْقَلُونَ +

كَايِّنَ مِّنْ نَّبِيٍّ + مِنْ رَبِّ رَحِيمٍ + عَلَى هُدًى
 مِنْ رَبِّهِمْ + مِمَّمَمَ + أُمَمٍ مِّمَّنْ مَعَكَ +
 مِمَّمَمَ مَمَمَ مَمَمَ

لَكُمْ مَّا + نَخْلُقُكُمْ مِّنْ مَّاءٍ مَّهِينٍ + ظِلٌّ مِّنْ
 يَّحْمُومٍ + لِمُرَبِّلٍ + تَنْزِيلٌ مِّنْ رَبِّ الْعَالَمِينَ

Lesson No. 33

Reflex and Blending *Maddah*

After *Maddah* ﷲ if there comes a letter with *Jazm* or *Shaddah* the letter bearing *Maddah* is first prolonged and then it is combined with the following letter;

Example:- آ is long like *aaal* هَام is long like *haaamma* رُونِي is long like *Roonnee*.

These cases are very common in the Holy Qur'an. Therefore there are several mixed exercises in this lesson.

آ + آلْنِ وَقَدْ عَصَيْتَ قَبْلَ -

أَزْ + عَنِ + هَام + وَابٍ + ضَارٍ

Mixed Exercise

قُلْ أَالدَّكَرَيْنِ + تَتَّبِعَنِ + مُدْهَامَتْنِ + شَرِّ
الدَّوَابِّ + غَيْرَ مُضَارٍّ + ضَا لَّا + كَافَّةً + حَاجَهُ

آل + آل + صَفِّ + اللَّهُ + آله

حَضُّو + أَمِّي + حَادُّو + مَاسَا + رُونِي

تَحْضُون + أَمِين + يُحَادُّونَ اللَّهَ + يُوَادُّونَ

أَنْ يَتَمَاسَا + تَأْمُرُونِي + ضَارِّينَ + حَافِينَ

تَصَاحٌ + حَادَلٌ + تِظَانِي + حَاجُونِي

مشق مخلوط

جَاءَتِ الصَّاحَةُ + حَادَا اللَّهُ + مَنْ يُشَاقُّ اللَّهَ
وَالْمُشْرِكِ الظَّالِمِينَ + وَلَا الضَّالِّينَ + أَيُّهَا
الضَّالُّونَ + قَالَ اتَّحَاجُّونِي فِي اللَّهِ وَقَدْ هَدَانِ

Lesson No. 34

﴿Mugatt'āt Letters of Abbreviation in Qur'an﴾

Some chapters of the Holy Qur'an, after بِسْمِ اللَّهِ begin with letter(s) of abbreviation. These are made up of one or more, to a maximum of five letters of the alphabet. Their pronunciation is governed by the following rules:

1. A letter bearing *Maddah* ٓ is read by its original name with a prolonged sound greater than the vertical Fathah.
2. A letter with vertical *Fathah* ُ is pronounced according to its sign.
3. Blank *Alif*, here, is not silent. It is read by its original name.
4. A letter with *Shaddah* ّ combines the letter that comes before it according to common rule.

طس	يس	حم	ص	ق	ن
طَاسِئِينَ	يَاسِئِينَ	حَامِئِهِ	صَاد	قَاف	نُون
الر	كهيعص	عسق	طه		
أَلِف لَام رَا	كَاف هَا يَا عَيْن صَاد	عَيْن سَيْن قَاف	طَاهَا		

الْمَصَّ

أَلِفٌ لَّامٌ مِيمٌ صَادٌ

الْمَرَّ

أَلِفٌ لَّامٌ مِيمٌ رَا

طَسَمَ

طَا سِيمٌ مِيمٌ

الْمَ

أَلِفٌ لَّامٌ مِيمٌ

Lesson No. 35

Nun Qutni

Noon Qutni is a small print with *Kasrah* and is written below a blank *Alif* ا. The *Alif* above the *Noon Qutni* is silent. The *Noon* is pronounced as per rule. Equivalent Arabic pronunciation is given under each example.

خَيْرًا لِّلْوَصِيَّةِ + نُوحٍ لِّبَنِهِ + شَيْئًا لِّتَّخَذَ

خَيْرِنَلْوَصِيَّةُ نُوحُ نِبْنُهُ شَيْءٌ تَتَّخَذُ

Lesson No. 36

Small Meem

In the Holy Qur'an, small ۞ *Meem* is sometimes found printed on top of letter *Noon*, bearing *Jazm* when its following letter is *ba*. In this case *Meem* is pronounced instead of *Noon*.

Example:- يَنْبُوءًا is read *Yamboo'an* (not *Yanboo'an*). *Meem* is also found written over the sign of *Tanween* when the following letter is *ba*. In this case too, the *Meem* is pronounced instead of *Noon* sound of the *Tanween*.

Example:- نَفْسٍ بِمَا is read *Nafsimbimaa* (not *Nafsinbimaa*).

يَنْبُوءًا نَفْسٍ بِمَا خَبِيرًا ابْصِيرَا رَجَعُ بَعِيدُ

يَمْبُوءُ نَفْسِمُ بِمَا خَبِيرَمُ بَصِيرًا رَجَعُمُ بَعِيدُ



Salat and Prayers

Quranic Surahs

Surah Al-Fil

In the name of Allah, the
Gracious, the Merciful.

Have you not seen how your
Lord dealt with the People of
the Elephant?

Did He not cause their plan to
miscarry?

And He sent against them
swarms of birds,

Which ate their carrion, striking
them against stones of clay.

And thus, made them like
broken straw, eaten up.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①

أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ
بِأَصْحَابِ الْفِيلِ ②

أَلَمْ يَجْعَلْ كَيْدَهُمْ فِي تَضْلِيلٍ ③

وَأَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ ④

تَرْمِيهِمْ بِحِجَارَةٍ مِّن سِجِّيلٍ ⑤

فَجَعَلَهُمْ كَعَصْفٍ مَّأْكُولٍ ⑥

Exercise 2.1: Memorize Surah Al-Fil in Arabic.

Commentary of Surah Al-Fil

This surah was revealed in Mecca in the early years of prophethood and its title is taken from the expression "Ashab Al-Fil," which means "owners of the elephants".

The surah refers to the invasion of Mecca by Abraha, the governor of Yemen, who intended to destroy the Ka'bah. Abraha had built a grand church in the capital city of Yemen, Sana'a, to decrease the importance of the Ka'bah. Many Arab nations were expecting a prophet's appearance during this era. The year Abraha marched on the Ka'bah was the same year as the Holy Prophet^{sa}'s birth. His jealousy of the Ka'bah filled him with rage, and he marched to Mecca with

a huge army, which included elephants, to destroy them.

When Abraha reached Mecca, he summoned the leaders of the Quraish to negotiate with him. He held the camels and property of people as ransom. The leader of Mecca at that time was Hadrat Abdul-Muttalib, the grandfather of the Holy Prophet^{sa}. Abraha was surprised that instead of discussing the fate of the Ka'bah, Hadrat Abdul-Muttalib only asked for the return of his camels. He said to Abraha that he did not have the power to save the Ka'bah, but he knew that the Master of the Ka'bah would protect it Himself against all attacks.



And indeed, Allah did. A severe epidemic, in the form of smallpox, broke out in the enemy's army. It destroyed Abraha's huge army before they could attack the Ka'bah. Allah sent a large number of birds who feasted on their dead bodies. The birds picked up pieces of flesh and dropped them onto the clay rocks of the dry desert to break them up into smaller pieces.

We have many people in our lives who might protect us from danger, like our parents, firefighters, or police officers. Our ultimate Protector, though, is Allah who is watchful over everything and everybody. In this story, Hadrat Abdul-Muttalib was the protector of his camels, but he trusted that Allah would protect the Ka'bah. Similarly, we can protect the things and people that are important to us, but ultimately, all protection comes from Allah.

Exercise 2.2: Fill in the blanks and answer the questions about Surah Al-Fil.

The governor of Yemen was _____.

He built a _____ in Sana'a, the capital of Yemen.

He marched on Mecca in the same year that the Holy Prophet^{sa} was _____.

He summoned the leader of the Quraish, Hadrat _____ who was the grandfather of the Holy Prophet^{sa}.

Hadrat Abdul-Muttalib wanted his _____ back from Abraha's army.

Who did Hadrat Abdul-Muttalib think would protect the Ka'bah? _____

How did Allah save the Ka'bah from the army of Abraha?

This surah is a reminder for the early Muslims that Allah will protect them no matter how strong the people against them are.

True False

Hadrat Abdul-Muttalib asked Abraha to leave the Ka'bah alone.

True False

Exercise 2.3: Discussion Question

What did you learn about Allah from Surah Al-Fil?

Surah Al-Quraish

In the name of Allah, the Gracious, the Merciful.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①

Because of the attachment of the Quraish –

لَا يَلْفُ قُرَيْشٌ ②

His making them attached to their journey in winter and summer –

إِلَيْهِمْ رِحْلَةَ الشِّتَاءِ وَالصَّيْفِ ③

They should worship the Lord of this House,

فَلْيَعْبُدُوا رَبَّ هَذَا الْبَيْتِ ④

Who has fed them against hunger, and has given them security against fear.

الَّذِي أَطْعَمَهُمْ مِنْ جُوعٍ ⑤

وَأَمَّنَّهُمْ مِنْ خَوْفٍ ⑥

Commentary of Surah Al-Quraish

In Surah Al-Quraish, we are told how, in the barren valley of Mecca, Allah provided the custodians of the Ka'bah with food and made them secure against fear and danger. Allah is **Al-Wahaab**, the Bestower, and He reminds us in this surah, that all of our provisions, food, and protection come from Him.

Abraha, the governor of Yemen, had attempted to destroy the Ka'bah, but Allah Almighty dismissed his plans. The Quraish felt honored and more attached to the Ka'bah after receiving this divine protection.

Allah says that He has bestowed the Quraish graciously, without any effort on their part, only because they were the custodians of the House of Allah, the Ka'bah.

- The Quraish and the residents of Mecca held an honorable position among other tribes of Mecca.
- Allah had created in them a love of travel and journeying in summer and winter. They used to take trade caravans to various countries.
- Their trading activities enabled them to bring the necessities of life to Mecca. This trade added to the prosperity of the Quraish.
- They had trade relations and accords of peace with the neighboring countries of Yemen, Syria, Persia, and Abyssinia.
- Mecca, because of the Ka'bah, held religious importance for Arabs and was safe from attacks. They were granted security from fear and danger.
- People who wanted to gain knowledge came to Mecca. They came to know about a great prophet's appearance among the Arabs and were expecting his arrival.

Allah reminds the Quraish in these verses about all His favors and the ungratefulness of the Quraish. They worshiped idols made of wood and stone, rather than the Gracious and Merciful God who had bestowed great favors on them. Allah tells them to be thankful to Him by worshiping and remembering Him alone.

Exercise 2.4: Memorize Surah Al-Quraish in Arabic.



Exercise 2.5: Answer the short questions below.

This surah talks about “journeys” that the Quraish used to take. What were these journeys?

- a. Trading expeditions that brought back a lot of information and merchandise for the Meccans.
- b. Pilgrimage journeys which were taken by the Quraish.
- c. The route between the cities of Yemen and Mecca.
- d. The route between the cities of Kufa and Mecca.

When Abraha and his army were destroyed by Allah, the Quraish started to:

- a. Love and honor the Ka’bah even more than before.
- b. Build the cities around Medina even more than before.
- c. Move their tribes to the neighboring countries.

Why did Allah give the Quraish security and protection and all kinds of foods and fruits?

Whose appearance were the Quraish expecting during this time period?

Who or what did the Quraish pray to?

Surah Al-Mā'ūn

In the name of Allah, the
Gracious, the Merciful.

Have you seen him who
rejects religion?

That is the one who drives
away the orphan,

And urges not the feeding
of the poor.

So, woe to those who pray,

But are unmindful of their
Prayer.

They like to be seen of men,

And withhold legal alms.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①
أَرَأَيْتَ الَّذِي يُكَذِّبُ بِالدِّينِ ②
فَذَلِكَ الَّذِي يَدُعُّ الْيَتِيمَ ③
وَلَا يَحُضُّ عَلَىٰ طَعَامِ الْمِسْكِينِ ④
فَوَيْلٌ لِلْمُصَلِّينَ ⑤
الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ ⑥
الَّذِينَ هُمْ يُرَاءُونَ ⑦
وَيَمْنَعُونَ الْمَاعُونَ ⑧

Commentary of Surah Al-Mā'ūn

This surah was revealed to the Holy Prophet^{sa} in Mecca and consists of eight verses including Tasmiyah.

This surah deals with duties and responsibilities that a man has towards his fellow beings and Allah. Love of material things causes us to lose faith in the hereafter and drift away from Islam's principles.

Service to fellow beings is a very important principle of faith. Those who lose faith in the hereafter become hard-hearted. They stop helping orphans, the needy, and the poor. These social evils can bring about the decline and breakdown of communities. Hypocrites offer prayers and indulge in charitable activities for the sole purpose of showing others. They do not follow the essence and true purpose of Islamic teaching.

True believers are those who fulfill their duties towards Allah and their fellow beings. They spend generously from what Allah has given them to help orphans and the needy. They carry out these activities sincerely and not for show or getting rewarded.

Our prayers represent the duty that we have towards Allah, and the prayers of people who do not fulfill their duty towards God's creatures are just for show.



Exercise 2.6: Memorize Surah Al-Mā'ūn in Arabic.

Exercise 2.7: Circle True or False for the statements below.

Surah Al-Mā'ūn deals with the story of the Ka'bah.	True	False
Service to mankind is a part of Christian faith but not Muslim faith.	True	False
True believers must fulfill their duty to Allah alone.	True	False
If you help others, it should not be for showing off.	True	False
Showing off your charitable deeds is against the essence of Islamic values.	True	False
Strong and peaceful communities are possible when we care for those who are less fortunate than us.	True	False

Exercise 2.8: Discussion Question

How would you feel about a person who is always saying, "Stealing is bad", but then you see them taking pens, pencils and paper clips from their office to use in their home. Is this the same thing as stealing? Why or why not?

Adhan: The Call to Prayer

Adhan and Iqamah must be said before Salat. Adhan means the call to prayer. The Mu`adh-dhin (the person who calls Adhan) faces the Ka'bah and in a loud voice recites the words of Adhan with both of his hands raised to his ears and his index fingers placed in them. The words of the Adhan are:

al-laa-hu ak-bar. al-laa-hu ak-bar
al-laa-hu ak-bar. al-laa-hu ak-bar
 (Allah is the Greatest)

اللَّهُ أَكْبَرُ ، اللَّهُ أَكْبَرُ
 اللَّهُ أَكْبَرُ ، اللَّهُ أَكْبَرُ

ash-ha-du al-laa i-laa-ha il-lal-laah
ash-ha-du al-laa i-laa-ha il-lal-laah
 (I bear witness that there is no God but Allah)

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ
 أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ

ash-ha-du an-na mu-ham-ma-dar-ra-soo-lul-laah
ash-ha-du an-na mu-ham-ma-dar-ra-soo-lul-laah
 (I bear witness that Muhammad is His Messenger)

أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ
 أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ

hay-ya a-las-sa-laah
hay-ya a-las-sa-laah
 (Come to Prayer)

حَيَّ عَلَى الصَّلَاةِ
 حَيَّ عَلَى الصَّلَاةِ

hay-ya a-lal-fa-laah
hay-ya a-lal-fa-laah
 (Come to success)

حَيَّ عَلَى الْفَلَاحِ
 حَيَّ عَلَى الْفَلَاحِ

al-laa-hu ak-bar. al-laa-hu ak-bar
 (Allah is the Greatest)

اللَّهُ أَكْبَرُ ، اللَّهُ أَكْبَرُ

laa i-laa-ha il-lal-laah
 (There is no God but Allah)

لَا إِلَهَ إِلَّا اللَّهُ

The listener should repeat the words of the Adhan and on hearing the phrases Hayya-`alas-salaah (Come to Prayer) and Hayya-`alal-falaah (Come to success), should say:

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

Laa haula wa laa quwwata illa billaah

Translation: (One has) no power (to be safe from sins) and no power (to do good) except with the help of Allah.



The following phrases are added in the Adhan for the Fajr Prayer after Hayya `alal falaah:

As-salatu khairum-minan-naum
As-salatu khairum-minan-naum
 (Prayer is better than sleep)

الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ
 الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ

Exercise 2.9: Memorize the Adhan in Arabic.

Exercise 2.10: Match the key concept with its corresponding information.

Mu`adh-dhin	The call that the time for a particular Salat has come
Hayya `alas-salaah	Come to success
Hayya `alal-falaah	The call that Salat is ready to start
Adhan	Someone who stands up to call the Adhan
Iqamah	Come to Prayer



Exercise 2.11: Circle TRUE or FALSE for the statements below.

During Adhan, the Mu'adh-dhin should place his hands over his ears and his index fingers in his ears.	True	False
When calling out Hayya 'alas-salaah he should face right.	True	False
When calling out Hayya 'alal-falaah he should face left.	True	False

Salat in Arabic

By the age of ten, Salat is required, and Allah expects that you will now perform Salat regularly. However, there is much more to learn about Salat as you grow older. Here are two prayers that you can recite after the daily Prayers.

Prayers after Salat

The following prayers are optional and can be recited after Salat.

Prayer 1

*al-laa-hum-ma an-tas-sa-laa-mu wa min-
kas-sa-laa-mu ta-baa-rak-ta yaa dhal-ja-
laa-li wal-ik-raam*

اللَّهُمَّ أَنْتَ السَّلَامُ
وَمِنْكَ السَّلَامُ تَبَارَكْتَ
يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

Translation: O Allah! You are the Peace, and from You is peace; Blessed are You, O Lord of Majesty and Bounty. (Muslim)

Prayer 2

*as-tagh-fi-rul-laa-ha rab-bee min kul-li
dham-bi(n)w-wa a-too-bu i-laih*

أَسْتَغْفِرُ اللَّهَ رَبِّي مِنْ كُلِّ
ذَنْبٍ وَأَتُوبُ إِلَيْهِ

Translation: I seek forgiveness from Allah for all my sins and turn towards Him (in all sincerity).

Exercise 2.12: Memorize the two prayers after Salat in Arabic.

Translation of Salat

Learning the translation of Salat is important because those are the words we speak to Allah every day, five times a day. If we don't understand what we are saying, our prayers will be less effective. If we learn the meanings, we will grow to understand the power of the words we speak in Salat, Insha'Allah.

Niyyah - Intention (for Prayer)

I have turned my full attention towards Him Who has created the heavens and the earth, being ever-inclined to Him, and I am not one of those who associate partners with Allah.

وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمُوتِ
وَالْأَرْضَ حَنِيفًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ ○

Takbir

Allah is the Greatest.

اللَّهُ أَكْبَرُ-

Thana – Glorification

Holy are You, O Allah, the Praise-worthy, and blessed is Your name, and exalted is Your Majesty, and there is none to be worshiped besides You.

سُبْحَنَكَ اللَّهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ
اسْمُكَ وَتَعَالَى جَدُّكَ وَلَا إِلَهَ غَيْرُكَ -

At-ta`awwudh

I seek refuge with Allah from Satan the rejected.

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ-

Exercise 2.13: Memorize the translations of the parts of Salat listed above.

Surah Al-Fatihah

In the name of Allah, the Gracious,
the Merciful.

All praise belongs to Allah, Lord of
all the worlds.

The Gracious, the Merciful.

Master of the Day of Judgment.

Thee alone do we worship and Thee
alone do we implore for help.

Guide us in the right path--

The path of those on whom Thou
hast bestowed Thy blessings,

Those who have not incurred Thy
displeasure, and those who have not
gone astray.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①
الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ②
الرَّحْمَنِ الرَّحِيمِ ③
مَلِكِ يَوْمِ الدِّينِ ④
إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ⑤
إِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ⑥
صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ ⑦
غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ
وَلَا الضَّالِّينَ ⑧

Exercise 2.14: Memorize the translation of Surah Al-Fatihah.



Prayers

On Entering a Mosque

بِسْمِ اللَّهِ الصَّلَاةُ وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ ، اللَّهُمَّ
اغْفِرْ لِي ذُنُوبِي وَاغْفِرْ لِي أَبْوَابَ رَحْمَتِكَ۔

*bis-mil-laa-his-sa-laa-tu was-sa-laa-mu `a-laa ra-soo-lil-laa-hi. al-laa-hum-
magh-fir-lee dhu-noo-bee waf-tah-lee ab-waa-ba rah-ma-tik*

Translation: In the name of Allah (I enter). And all blessings and peace be upon the Prophet of Allah. O Allah! Forgive me my sins and open the doors of Your mercy upon me.

A mosque is a house of worship where we pray to Allah. Therefore, we step into the mosque with the name of Allah. In this prayer, first, we send blessings on the Holy Prophet^{sa}. Then we ask Allah to forgive us for things that we have done wrong. We ask Him to have mercy on us and treat us with kindness.

Exercise 2.15: Memorize the prayer on entering a mosque and its translation.

Exercise 2.16: Fill in the blanks for the translation of this prayer.

In the _____ of _____ (I enter). And all
_____ and peace be upon the _____
of Allah. O Allah! _____ me my _____ and
open the _____ of Your
_____ upon me.



For Parents

رَبِّ اَرْحَمُهُمَا كَمَا رَبَّيْنِي صَغِيرًا ۝

rab-bir-ham-hu-maa ka-maa rab-ba-yaa-ni sa-ghee-raa

Translation: O my Lord, have mercy on them even as they nourished me in my childhood. (17:25)

Our parents spend a lot of time and effort in raising us. They give us their greatest attention during the early years of our life. This prayer is especially for our parents and asks Allah to have mercy on them because they had mercy on us when we were young. We can show our parents a lot of love, but it will never be enough to repay them for all their sacrifices. One of the best things we can do is pray for our parents. Allah has taught us this prayer in the Holy Qur'an.

God Almighty repeatedly commands us to obey our parents. Allah Almighty says: "And We have enjoined on man to be good to his parents." (46:15) Allah grants a very high status to parents in the Holy Qur'an. The Holy Qur'an also states: "Thy Lord has commanded, 'Worship none but Him, and show kindness to parents.'" (17:24)

This means – O mankind! God commanded you to worship Him alone and you should be very kind to your parents. If both or either one of them reaches old age in your lifetime, never say to them that they are a burden. Never be rude to them; instead be respectful to them. Extend your uttermost obedience to them and love them from the bottom of your heart.



Service to parents and obedience to them is the duty of every child. Children should not only outwardly obey their parents, but should also consider it an obligation to routinely pray for their parents with love and affection.

Many Ahadith also stress the importance of obeying our parents. The Holy Prophet^{sa} said, "Paradise lies under the feet of your mother."

Parents are an irreplaceable blessing of God.

Exercise 2.17: Memorize the prayer for parents and its translation.

Exercise 2.18: Make a list of ways to show your appreciation to your parents for all they do for you.

To show my gratitude to my parents, I will:

1.

2.

3.

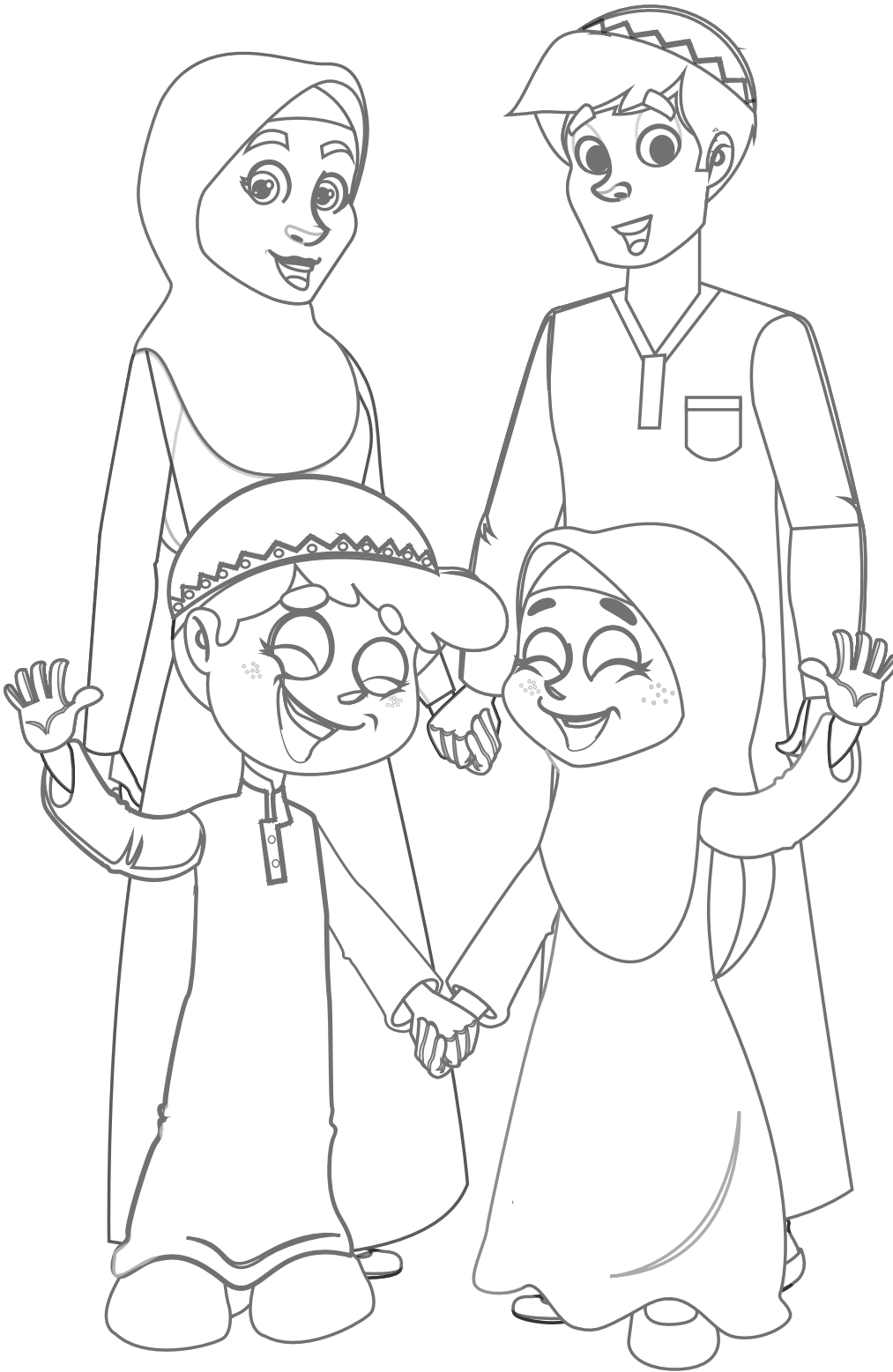
4.

5.

Exercise 2.19: At home, ask your parents some fun questions and get to know them a little better. For ideas, see the list of possible questions below. You can choose to write down their answers in a journal or make a home video.

1. What was your childhood like?
2. What were you like in high school?
3. How would your parents have described you?
4. What happy memory will you cherish forever?
5. What have you always wanted to tell me but didn't get the chance to?
6. When you were growing up, who inspired you the most?
7. If you had to do it all over again, would you pursue the same career path?
8. What was the best trip of your life?
9. What do you miss most about the 'old days'?
10. What are you most proud of?
11. What did you discover recently that you wish you discovered sooner?
12. What is your favorite place you have lived?
13. What were you doing when you were my age?
14. When did you know that you wanted to marry mom/dad?
15. What do you remember most about your wedding day?
16. What do you wish you made more time in your life for?
17. What do you wish you spent less time doing?
18. What family tradition do you cherish the most?

Exercise 2.20: Color the picture below.





Basics of Islam

Attributes of Allah

Exercise 3.1: Match the previously learned names of Allah to their correct meanings. The first one is done for you.

- | | |
|-------------------|-----------------------------|
| __d__ Ar-Rahman | a. The Merciful |
| _____ Ar-Rahim | b. The Mighty |
| _____ Al-Malik | c. The King (The Sovereign) |
| _____ Al-Quddus | d. The Gracious |
| _____ As-Salaam | e. The Holy One |
| _____ Al-Mu'min | f. The Protector |
| _____ Al-Muhaymin | g. The Bestower of Security |
| _____ Al-'Aziz | h. The Source of Peace |

Allah is Al-Jabbar

God is The Reformer (The Subduer)

Remember the story of Pharaoh, the king who told his people he was god? He was cruel to his people and unfair in his rule. Just like Pharaoh, people who think they can get away with everything do not realize that Allah is Al-Jabbar. He has the power to bring even the mightiest of men to their knees. In the story of Hadrat Musa^{as}, Allah drowns Pharaoh and his army in the sea while saving Hadrat Musa^{as} and his followers. When we think of Allah, Al-Jabbar, we must remember that if we are not careful with our thoughts and actions, Al-Jabbar has the power to destroy us completely. The word reformer means someone who can fix and improve on things. So, Allah is readily available to help us improve ourselves and fix our mistakes. However, if we think that we can do everything without God, it means we have forgotten that Allah can completely overpower us. One thing you should know is that unlike Gracious and Merciful and Holy, Allah's attribute Al-Jabbar is for Him alone.



What does it mean to me if Allah is The Reformer?

Because Allah is **Al-Jabbar**, you must be very careful with your thoughts and actions when it comes to treating others. Always be the kinder, gentler, and most respectful person in the room. Allah does not love people who are always

bragging, bullying others and making people feel poorly about themselves. Forgetting that all our special talents and blessings come from God means that God will have to remind you, which can sometimes be scary. We would not want Allah to have to teach us things the hard way. We do not want Allah to fix us by completely devastating us, just like he did with Pharaoh. You may think, I'm not a cruel king! Yes, Alhamdulillah, you are not, but sometimes we can commit smaller acts of cruelty or arrogance. When we find ourselves making those small mistakes, we should remember that Allah, Al-Jabbar is always watching us.

Have a look at the children in the pictures below. Do you think that they are forgetting that Allah is Al-Jabbar?



Allah is Al-Mutakabbir

God is The Exalted

When you say, “Allahu Akbar,” you are saying that Allah is the Greatest. The word Mutakabbir means Exalted and comes from the same Arabic root word, kibr. It is an even bigger way of saying that there is nothing greater than Allah. He is the One who possesses all Greatness, and all Greatness comes from Him alone. However, Allah is Great all because of Himself. He does not need His Greatness to come from any other source. This is also a name that only Allah can use and is not an attribute that we strive to be like.



What does it mean to me if Allah is The Exalted?

When we recognize that Allah is **Al-Mutakabbir**, we are reminded of several things:

1. We humble ourselves in front of God. We are nothing without Allah, and everything we have is given to us by Him. He gave us our families, health, homes, and food, and He has the power to take it away.
2. We humble ourselves in front of others. What you know about others is nothing compared to what Allah knows about them. We must never make fun of or insult others because they may be greater than us in Allah's eyes. Showing respect to people who have less beauty, knowledge, wealth, fame or status than us shows that we remember Allah as Al-Mutakabbir. The Holy Prophet^{sa} said, “Whoever possesses an atom's weight of 'kibr' (arrogance) will not enter into Paradise.” (Muslim)
3. We keep our own arrogance in check. It is easy to fall into thinking that we are great when things are going well for us or when we think we know better. When we do this, we are going above the limits set by Allah (takabbur), Al-Mutakabbir. So, remember to keep checking your heart for feelings of arrogance and remind yourself of the greatness of Allah.

Exercise 3.2: Activity

Items needed:

- A cup
- A few rocks
- Water



The cup is like your heart, and each rock is something that makes us think we are pretty great. Maybe you are great at basketball, or maybe your recitation is excellent, or maybe you made lunch for the homeless last weekend. These things make you feel great if you don't keep in mind that these blessings ultimately all came from God.

Let's put the rocks inside the cup. Our hearts can get filled up with these kinds of thoughts, and we start thinking that we are pretty great. But is the cup really full? No, it's not. There are still holes between the rocks.

Now take all the rocks out and fill the cup with water. God is like the water; only He can fill our hearts completely. If you fill your heart with the thought that Allah Al-Mutakabbir, The Exalted, you will be very careful about the rocks that enter your heart. Allah wants you to remember that even the good things that you do can become a source of arrogance!

Hadith

High Status of Mothers

الْجَنَّةُ تَحْتَ أَقْدَامِ الْأُمَّهَاتِ

Al-jannatu tahta aqdaamil-ummahaat

Translation: Paradise is under the feet of mothers. (Sunan Nasa'i)

Mothers go to many troubles to raise their children. They spend their time and energy in their care and upbringing. Mothers have a huge influence on their children. Good training by mothers can make children pious and God-fearing individuals who will eventually enter Paradise. The Holy Prophet^{sa} tells us in this Hadith how important a mother's role is in her children's lives. They take care of all our needs, both physical and spiritual. This Hadith also means that we can please God by showing respect and love to our mothers, and in doing so, we can become worthy of Paradise.



Exercise 3.3: Memorize the hadith about the high status of mothers and its translation.

Abuse is a Sin

سَبَابُ الْمُسْلِمِ فُسُوقٌ-

Sibaab-ul muslimi fusooqun

Translation: Abusing a Muslim is an evil-doing. (Bukhari)



A Muslim is a follower of the religion Islam. The very meaning of Islam is peace. Therefore, Muslims need to be peaceful and act in a kind manner. Abusing someone suggests that you are not a peace-loving or respectful person.

The Holy Qur'an even prohibits Muslims from abusing the false gods of the idolaters, "And abuse not those whom they call upon besides Allah, lest they, out of spite, abuse Allah in their ignorance. Thus, unto every people have We caused their doings to seem fair. Then unto their Lord is their return. And He will inform them of what they used to do." (6:109)

The Holy Prophet^{sa} said in another Hadith, "A true Muslim is he who protects other Muslims from his tongue and hands." The tongue is mentioned first because it is easier to use foul or hurtful language against someone before hitting them physically. Therefore, abuse can also be through words.

If you abuse someone with your tongue or your fist, what reaction can you expect? Probably, the same. You will hurt others, and they will hurt you, and this will go on and on. Muslims must control their anger and show patience because abusive behavior of any kind will only lead to trouble. Allah expects Muslims to be kind people who have nothing to do with abusive behavior or bad language.

Exercise 3.4: Memorize the hadith about abuse being a sin and its translation.

Exercise 3.5: Trace the translation of this hadith to help you memorize it.

Abusing a Muslim is an
evil-doing.

Tarbiyat Topics

Salat and its Etiquette

The Benefits of Salat

Salat (salah, Namaaz, or Prayer) is the second pillar of Islam. Every Muslim must offer five daily prayers at the appointed times. Salat has many benefits:

- Allah is pleased with us when we offer Salat. It gives us peace of mind when we have fulfilled our duty towards Allah and remembered Him.
- Salat is a great source of communicating with God. By offering sincere prayers, we make Allah our friend, and He makes us His friend.
- Salat makes us believe that Allah has control over everything and that He can save us from all kinds of troubles. He listens to our prayers, and we can pray to Him in any language.
- While offering Salat, we believe that we are facing Allah, and He is watching us. This thought creates fear of Allah and helps us stay away from sins and bad habits. Allah forgives our mistakes if we are sincere in asking for His forgiveness.
- Offering Salat five times a day makes us more organized and well disciplined. It makes us do our day-to-day work on time. Therefore, we can become successful in our lives if we become punctual in offering Salat regularly and sincerely.
- Doing wudu (ablution) five times a day before Salat keeps us neat and clean throughout the day. Thus, we develop the habit of keeping ourselves neat and clean all the time.
- Salat creates great love in our hearts for Allah, the Creator of the worlds, and makes it easy for us to speak with Him about anything. In addition to pleasing Allah, performing Salat punctually also pleases our parents.



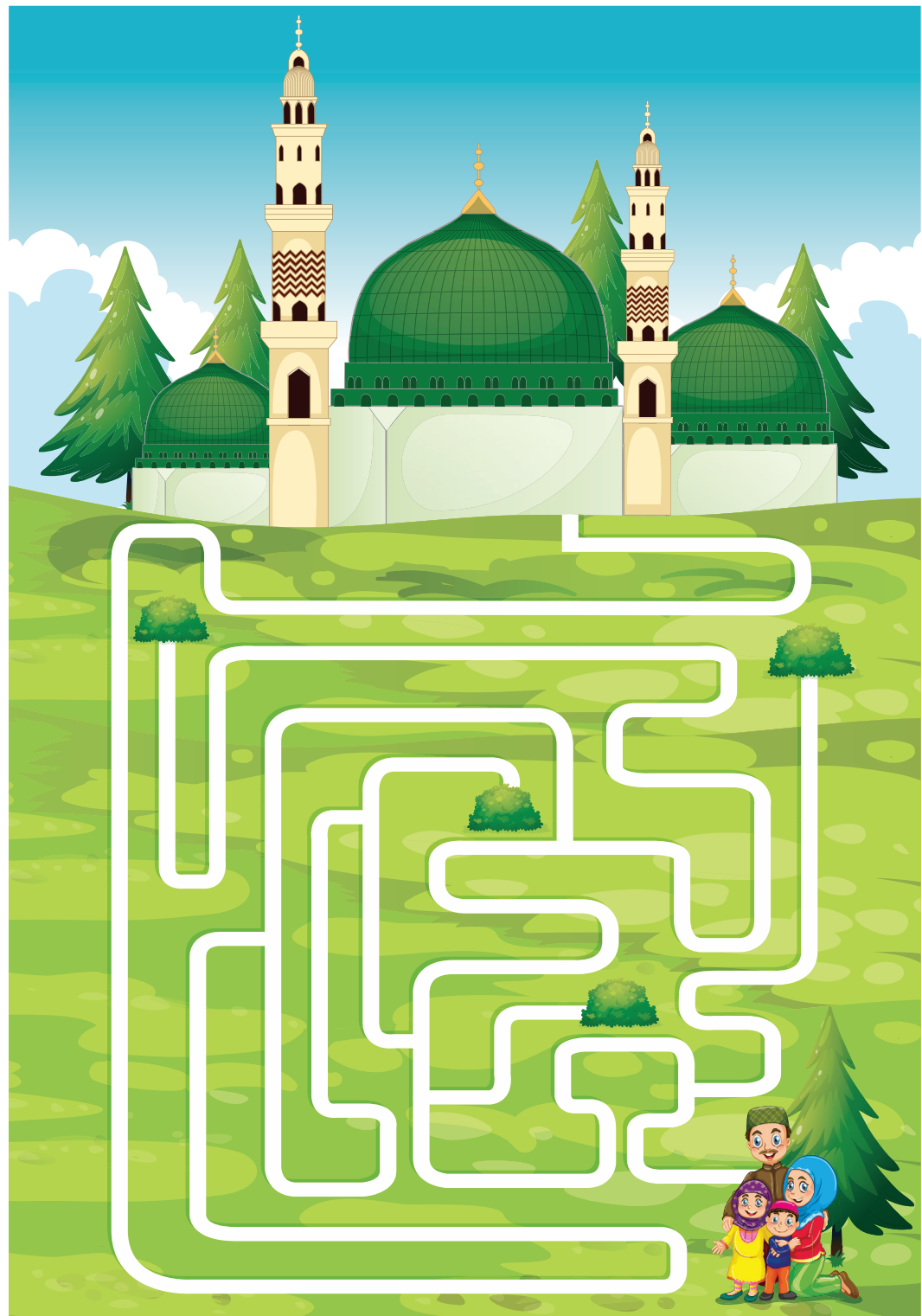
Etiquette of Salat:

- Perform wudu and reach the place of worship gracefully without unseemly haste. Do not run to join the congregational Salat even if you are late.
- While preparing for Salat, think about your acts of goodness and piety, which you will present to God in a manner of speaking. Think also about the things that you want His forgiveness for.
- You should use the bathroom before offering Prayer so that you can be fully

attentive during Prayers.

- While offering prayers in congregation, ensure that rows are aligned, and all individuals are shoulder to shoulder with no gaps in between.
- Fill the empty spaces in front.
- Before you start the Salat, recite the Niyyah.
- Offer prayers with poise, dignity, and composure. Do not hurry or rush.
- Recite the prescribed prayers carefully and attentively, giving deliberate attention to what is being said. This will help prevent your thoughts from wandering.
- During Salat, it is prohibited to look around, point towards something, talk or listen to others, or indulge in other unnecessary movements.
- Do not lean against any supports during Salat, nor shift your weight to one leg.
- Offer Salat with zeal and enthusiasm. Do not take it as a burden or a task that you are simply doing out of compulsion.
- During Sajdah, our forehead and nose should rest on the ground.
- Do not close your eyes during Salat.
- During congregational Prayers, do not change positions before the Imam does.
- If we join the congregation late, we should follow the Imam until the end of Salat. After saying Salaam, we should stand up and complete our Prayer by performing the raka'at that we missed.
- A woman can lead Salat only in a congregation of other women and/or young children. She should stand in the middle of the row among the women (not ahead of other women in the front row).
- Do not get up to leave as soon as the Salat is completed. Stay seated and spend some time in the remembrance of Allah.
- Do not cause a disturbance nor talk loudly near someone who is offering Salat.
- Salat should be offered at its appointed time.
- During Friday Prayers, listen to the khutba (sermon) attentively. If someone is to be silenced, it should be done only with a polite gesture without speaking. Do not play with key chains, cell phones, or other trinkets during the khutba because that is also a part of the Salat.

Exercise 3.6: Help this family reach the mosque for Salat.



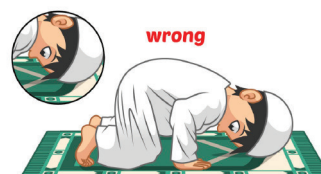
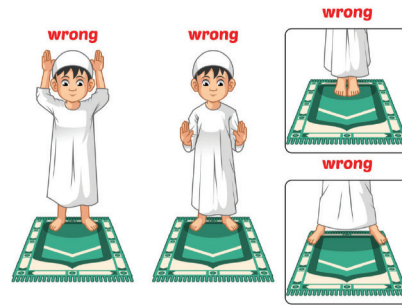
Exercise 3.7: Review what should be done when you are late to join a congregational prayer.

Makruhat of Salat

Makruahat are acts that are considered undesirable, and are below the dignity of the Prayer. Prayer should always be offered with a consciousness that one is standing before one's Creator and Lord.

The Makruhat are:

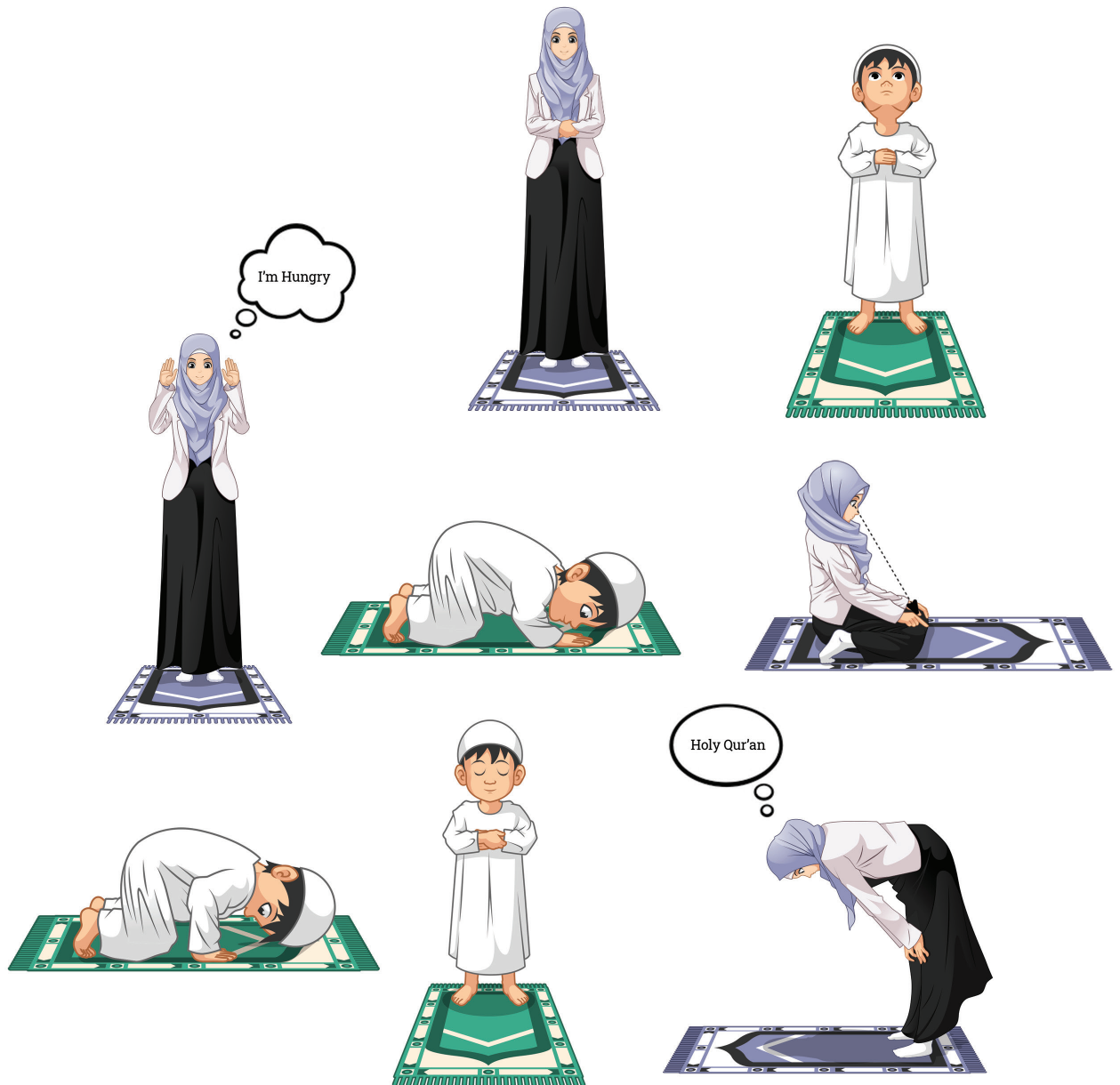
1. To fiddle with one's clothing.
2. To glance sideways or all around.
3. To keep the eyes closed during Salat.
4. To offer Prayer without any head covering.
5. Not to place one's feet with toes towards the Qiblah during prostration or to lift the feet from the ground in this position.
6. To start Salat while hungry.
7. To continue the Prayer despite an urge to use the restroom.
8. To pray in a cemetery while facing a grave.
9. To offer Prayer in very tight clothes that make you uncomfortable during the Prayer.
10. To pray in an unsuitable environment, for example in a noisy marketplace or a stable or animal pen.
11. To stand with one's weight shifted onto one leg alone.
12. To pray in an open place without a **satra**. A satra is an object placed before the worshiper to mark the boundary of his Prayer.
13. To nod when someone says As-Salamu 'Alaikum during the Prayer.
14. To pray without washing one's mouth after eating.
15. To change the order of Surahs in the Prayer, that is, to recite Surahs which come later in the Qur'an in the first Raka'at and the Surahs which appear earlier in the Holy Qur'an, in the following Raka'at.
16. To place your hands under your forehead while in prostration.
17. To rest your belly on your thighs during prostration.
18. To spread one's forearms on the ground while performing Sajdah.
19. To recite Quranic verses during Ruku or Sajdah.
20. To go ahead of the Imam. That is, to go into the next posture before the Imam does.



Actions That Make the Salat Useless/Void

- When the ablution lapses.
- To speak or to respond to anyone during Prayer.
- To laugh during Prayer.
- To turn the face to the right or to the left while praying.

Exercise 3.8: Circle the people who are not following the proper etiquette of Salat.



Huququllah and Huquq-ul-'Ibad

Rights owed to fellow human beings or humanity are called **Huquq-ul-'Ibad** (rights of mankind).

Huququllah are the rights of Allah—such as prayers, fasting, pilgrimage, etc. The Holy Qur'an was revealed to us for our guidance with man as its subject. With this blessing to mankind, we Muslims have been invited to the right path.

Allah says "You are the best of peoples, raised for the good of mankind, enjoining what is right, forbidding what is wrong, and believing in Allah." (3:111)

Huququllah and Huquq-ul-'Ibad are the two most important aspects in the life of a Muslim to complete his or her Faith. Huquq-ul-'Ibad is the duty we owe to mankind, whether or not they are Muslims.

A Muslim must himself be good and must also encourage others to do good, and he must strive for the welfare of society. This duty is called – **Amr Bil-Ma'ruf**, which means enjoining the right. A Muslim must also refrain from sins and must try to prevent sins and corruption from occurring in the society and this duty is called – **Nahi 'Anil-Munkar** (forbidding the wrong.) Amr Bil-Ma'ruf and Nahi 'Anil-Munkar together form one of the most important duties in Islam for every Muslim. The best application of Amr Bil-Ma'ruf and Nahi 'Anil-Munkar is by setting one's own example of choosing good and avoiding evil.

Huququllah and Huquq-ul-'Ibad both go side by side and a Muslim's life is all about these two and how we fulfill this responsibility. If there is a sin committed by us it's between us and Allah and Allah can forgive us, but if there is a sin committed between us and someone else, then that must be sorted out between the two people. So, we must be very careful with our conduct towards Allah's creations. Huquq-ul-'Ibad comes under Huququllah. We must fulfill our rights towards other humans as Allah has asked us to do. It is the duty we owe to mankind and mainly to Allah and a great source to strive for Jannah.

Exercise 3.9: Choose whether the phrases on the right are Huququllah or Huquq-ul-'Ibad.



**Rights of Allah
Huququllah**



**Rights of Mankind
Huquq-ul-'Ibad**

Salat (Prayer)

**Urging good
(Amr Bil Ma'ruf)**

Being friendly

Zakat

Showing gratitude

Fasting

**Preventing evil
(Nahi 'Anil Munkir)**

Hajj

The Significance of a Mosque

The Holy Prophet^{sa} said, “O ye people, praise Allah. Whoever builds a mosque for Allah, Allah, The Exalted, shall build a house for such a one in paradise.” To Allah, the most adored places are the mosques, and the most undesirable places are marketplaces. Mosques are the houses of Allah, and those believers who enter therein are the guests of Allah.

A mosque serves the purpose of offering prayers and remembering God and many other purposes.

The Mosque as a Meeting Place

The Holy Prophet^{sa} laid great stress on visiting the mosque frequently. Abu Hurairah^{ra}, a Companion of the Prophet^{sa}, relates that the Prophet^{sa} said, “For him who proceeds to the mosque morning or evening, Allah prepares entertainment in paradise every time he proceeds, morning or evening.” (Bukhari & Muslim)

A mosque, therefore, becomes a meeting place for Muslims five times a day.

They greet each other and may discuss any matter that may affect or interest them before or after the services. All Islamic services, the five daily Prayers, the Friday noon service, the festivals, and the pilgrimage to Mecca are organized as to ensure the cooperation of all sections of Muslim society. The mosque, being the focal point of all this, plays a great part in the town’s general life.

The Mosque as a Place of Rest

A mosque is also used as a place of rest. The worshipers come into the mosque, wash their hands and faces and take rest during the heat of the noon in hot countries before or after the prayers. Sometimes they stay for the night if they happen to be strangers in the town and have no other accommodation. Those who travel through the villages generally resort to the village mosque for their stay for the night during the journey. Shower and toilet facilities are provided in mosques. When any mealtime approaches, one of the local inhabitants gladly takes the stranger home for his meal. Hospitality is considered important everywhere in the Muslim world.

The Mosque as a Source of Water

After reaching a mosque, the worshipers purify themselves with water, i.e., they perform ablution. Therefore, some sort of water supply is essential in every mosque. For centuries, the mosque wells were the only source of water supply for the towns. Even today, in villages where there is no other water supply system, people gather at the mosque with their earthenware to draw water from the mosque well, dug either in the courtyard of the mosque or near its entrance.

The Mosque as a Place of Learning

Today, mosques continue to be used as schools where Muslim children are taught reading, writing, and the Holy Quran's recitation. However, in large towns, separate school buildings are found either attached to the mosque or near the mosque. For older students, colleges for the special study of religion, called Madrasas, are built alongside the mosque. The Imam and other religious teachers impart religious instructions for full-time students. These institutions often contain a large collection of religious books for students and the public. Al-Azhar University, which is a famous educational institution in the Middle East even today, is attached to Al-Azhar mosque in Cairo, Egypt, where students from far and wide follow the course in religion, Shariah (Islamic Law) and Fiqah (Jurisprudence), and highly qualified teachers and scribes are appointed for the purpose.

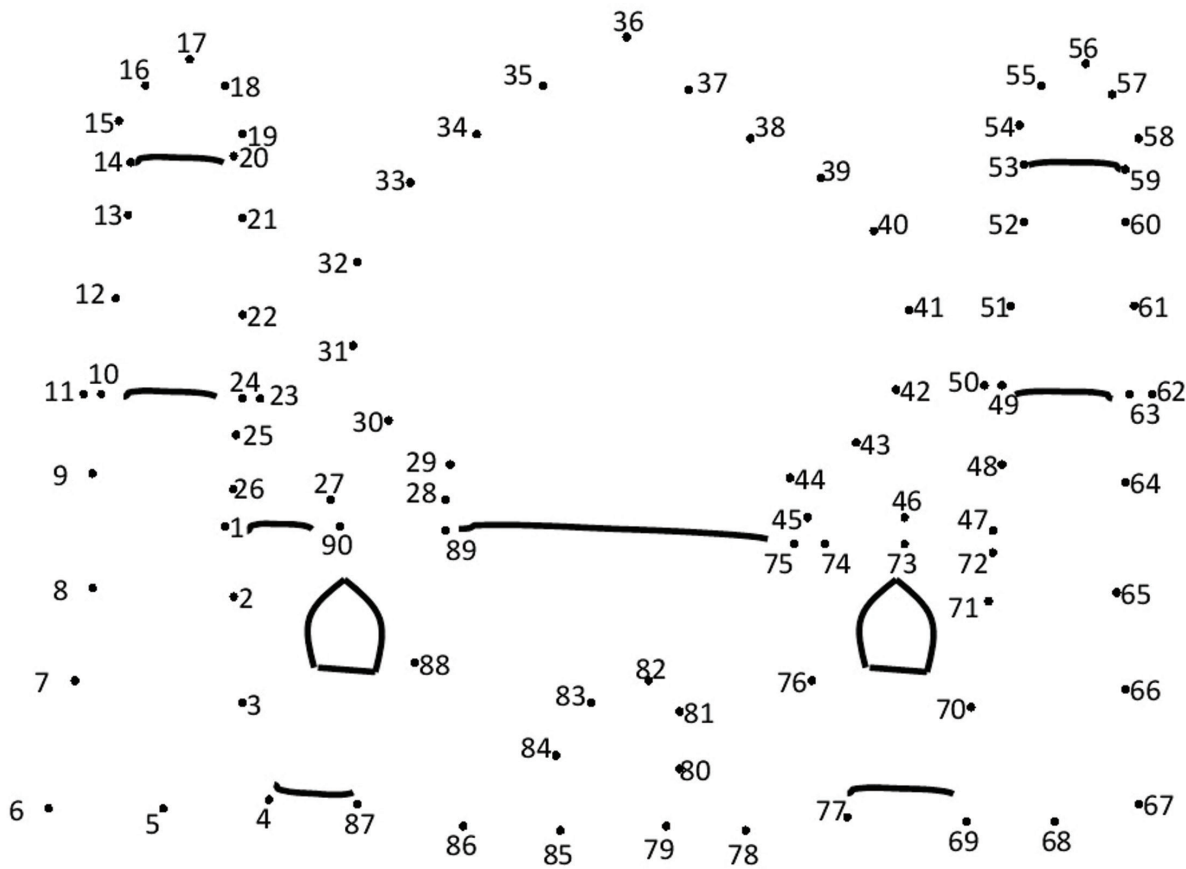


Mosque as a Place for Social Gatherings

Mosques are also used for social gatherings, like wedding ceremonies, funeral services, courts of law, and other religious ceremonies.



Exercise 3.10: Connect the dots and color the picture.



Etiquette of the Mosque

A mosque is a place where we gather to worship Allah. Therefore, we should be mindful of the following rules when visiting a mosque:

- Take a bath and wear clean clothes before going to the mosque.
- Avoid eating onion, garlic, radish, or any other strong-smelling foods.
- Take your shoes off before entering the prayer hall and put them on the shoe rack.
- Step into the mosque with the right foot first, and recite the prayer for entering a mosque.
- Upon entering, greet everyone with "As-Salamu'Alaikum."
- On arriving, if possible, offer two raka'at nawafil (Tahiyyat-ul Masjid).
- Do not indulge in useless talk inside the mosque.
- Keep your phones on silent.
- Do not walk in front of someone who is praying.

- We should not talk when people are offering Salat because it will disturb their prayer. If we want to say something important, it should be in a low, soft whisper.
- The front rows should be occupied first by those who arrive first. If the first row is full, then start filling the second row from the row's middle point.
- Friday Sermon or "Khutbah" is part of Salat. When we are listening to Khutba, it is as if we are offering Salat. We should not even say Salam to anyone or even reply to another person's Salam during Khutba.
- We should spend time remembering Allah when we are in the mosque, especially when waiting for Salat to be offered. We should not even think about things like gossiping, which Allah does not like.
- We should not have anything in the mosque which takes our attention away from praying. Therefore, we do not keep pictures or other decorations in the mosque.
- We must perform Wudu before offering Salat. Our clothes and the place we offer our Salat must be clean.
- We should cover our heads with a cap or scarf.
- Try to reach the mosque in time for the prayer.
- We should walk calmly towards the mosque and should not run even if the prayer has started.
- In congregational prayer, everyone should stand shoulder to shoulder (no gaps) and ensure the rows are straight.
- It is necessary that you face the Qiblah.
- During prayer, pay full attention to Allah as if you are seeing Him or realizing that, at the very least, He is watching you.
- Keep the mosque clean. Do not take food or drinks inside the prayer hall.
- When leaving the mosque, say "As-Salamu'Alaikum," step out with the left foot first and recite the prayer for leaving a mosque.

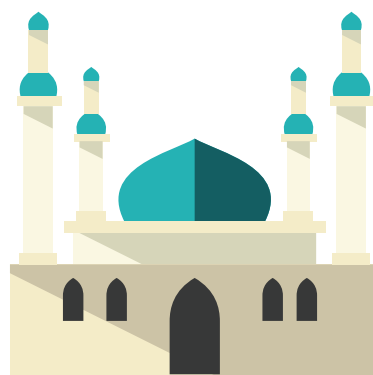
Exercise 3.11: Find the key words in the word search below.

CLEAN WUDU NAWAFIL SILENCE PRAYER
QIBLAH LEARNING MEETING REST WATER
SERMON ALLAH GREET CONGREGATION

N H N O M R E S T R O G O E W U D U S Y
A R A D D L Q E F W R O S Q H F T I C Q
W F P L S M E U R O Y X P I M Y L H D N
A M C L B R I W U O P E R W E E G O R Z
F X H B G I Y N A H K R E W N F D Y A D
I W V X V S Q N E G A K G C K V L D E T
L M E E T I N G L T X L E K R Z P T A U
R F P H P R U X Q K R B L W C Z D X Z K
D V G X T D O Y W R R E Y A R P G L U R
R R X C D V V X X T A P Y D Z N N I P R
S E J S V N O X W X B M X Q I A W X W A
J C S F S T P G A W W S O N E S A U D D
S J R T V P R B D H U Z R L B L T Z O Q
C G S J L P O Q V O L A C I H W E W I T
J G O K I N H Z B L E P E D Y S R L T Y
G O J P C K T G H L Z I W S G O C U H A
D Q F O G C F A H U J P P E C Z J O S H
O W K K E M M T P O S I G R G I W A D U
K M S W R E Z T U N Q G T K E B C I N T
C O N G R E G A T I O N N T A O R S S D

Exercise 3.12: Circle TRUE or FALSE for the statements below.

The mosque is a place of worship.	True	False
Wearing neat and clean clothes is not important in the mosque.	True	False
We should not walk or pass in front of those who are offering their prayers.	True	False
Running is allowed in the mosque.	True	False
Gossiping in the mosque is fine; it does not disturb other people.	True	False
If it is important to talk about something, pass the message in a soft and low voice.	True	False
Worship of Allah needs full concentration.	True	False
Listen silently and carefully to the sermon of the Imam, or any other speaker.	True	False
Music is allowed in the mosque. We can play music with the poems.	True	False
We are allowed to keep pictures, images and statues in the mosque.	True	False
It is not our job to clean up the mosque.	True	False
We should be first in line for food and take as much as we want.	True	False
We should only greet our friends. We don't have to say Salam to everyone.	True	False



Etiquette of Business Transactions

Allah says in the Holy Qur'an, "And give full measure when you give measure and weight with a right balance, that is best and most commendable in the end" (17:36). This means that being fair and honest in all business dealings is commanded by Allah. Any shortchanging or misleading behavior when dealing with others is prohibited. All business deals should be put in writing so that there is no confusion among the parties involved. Having written contracts prevents misunderstandings and also provides a record for the sake of history.

Any materials that we borrow from others should be returned promptly and in the same, if not better, a condition in which they were received. It is good to be lenient with others if they face some hardships in paying any money owed to you. On the same topic, always repay your loans as soon as possible. Try not to accumulate unnecessary debt. The Holy Prophet^{sa} has said that an honest tradesman will be in the company of the prophets, the righteous, and the martyrs. Therefore, be truthful and honest in such matters and carry out your trusts honorably.

Etiquette of Appointments and Meetings

Punctuality is an important moral value. Showing up for appointments, classes, meetings, and other scheduled tasks shows respect. Always seek permission before entering people's homes or private rooms. When you arrive at a meeting or at someone's home, greet them with "As-Salamu'Alaikum."

Never go to an event without being invited, dressed inappropriately, or after eating strong-smelling foods like garlic or onions. During your appointment or meeting, make sure you are paying attention to what is being discussed. It is also not appropriate to visit others during times when people are normally at rest, like before Fajr, between Zuhur and Asr, or after Isha.

Remember that meeting with others creates feelings of friendship and can strengthen relationships. Time spent with others can also remove feelings of hostility and grudges.



History of Islam

Life of the Holy Prophet^{sa}

When people forget divine teachings and leave the path that leads to God, a prophet is sent by Almighty Allah to bring them back to Him. This was the reason why Allah sent the Holy Prophet Muhammad^{sa}. He was sent to bring the final message from Allah. This message would be perfect and protected to serve the needs of people until the Day of Judgment.

Arabia at the Time of the Prophet^{sa}'s Birth

At the time of the birth of Prophet Muhammad^{sa}, the condition of the people of Arabia was terrible. They used to drink and gamble their lives away. Their tribes fought endless wars with each other. It was common for them to start a war over a small dispute. The wars lasted for many years, killing many people on both sides. They worshiped many gods in the form of idols. At that time, there were **360 idols** in the Ka'bah – one for each day of the year.

Women had no respect in society. Men could marry as many women as they wanted. When husbands died, their wives had no right over their property. Women did not have respect as mothers, daughters, wives or sisters. The Arabs considered a boy's birth as an honor but were ashamed when a baby girl was born in their home. Some men used to bury their baby girls alive.

Slavery was common, and the slaves lived in horrible conditions. They were treated with all kinds of disrespect and were also beaten by their owners.

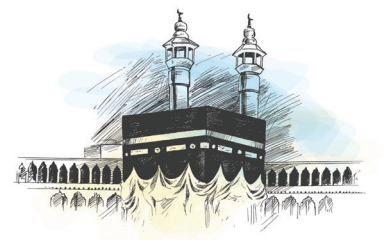
Except for a few people, the whole of Arabia was uneducated. They were proud of all their bad habits.

Family Background

The Holy Prophet^{sa} belonged to a noble family of Arabia, called the **Quraish**. His father, **Hadrat Abdullah**, was from the descendants of **Hadrat Ismail^{as}**, the elder son of Hadrat Ibrahim^{as}. Hadrat Ibrahim^{as} and his son rebuilt the Ka'bah 2,600 years before the arrival of Prophet Muhammad^{sa}.

Birth

Hadrat Muhammad^{sa} was born in **Mecca**, a city in **Arabia**, in April A.D. 571*. It was known as a holy place because of the Ka'bah. People from all over Arabia used to come to Mecca to visit the Ka'bah.



His father, Hadrat Abdullah, had died a few months before the birth of Muhammad^{sa}. His mother, **Hadrat Aminah**, was one of the pious and honorable women of that time. Before the birth of her child, she was shown a dream by Allah that she would be blessed with a son. Hadrat Abdul-Muttalib, the Prophet^{sa}'s grandfather, gave him the name "Muhammad." Muhammad means **worthy of praise**.

When Hadrat Aminah's son was born, she called Hadrat Abdul-Muttalib to show him the baby. She also told him the dream she had seen. He carried the baby to the Ka'bah and announced his name as **Muhammad**.

**A.D. 570 and A.D. 571 are both accepted by historians.*

The Prophet^{sa}'s Nurse

After his birth, Muhammad^{sa} was handed over to a pious woman named **Hadrat Halimah Sa'diyyah**. He spent the first few years of his life with his nurse in the countryside of Mecca. She nursed him and took good care of him when he was an infant. This was a tradition of those people of Mecca who could afford it. As a child, Muhammad^{sa} stayed with Hadrat Halima Sa'diyyah for five years. After that, she brought him back to Hadrat Aminah who died when he was about **six** years old.

The Prophet^{sa}'s Grandfather

His grandfather, **Hadrat Abdul-Muttalib**, was a chief of Mecca. He had great love for his grandson. He took the young Muhammad^{sa} in his care after the death of his mother. Two years later, his grandfather died when Muhammad^{sa} was about **eight** years old.

The Prophet^{sa}'s Uncle

Hadrat Abu Talib, one of the uncles of Muhammad^{sa}, loved his nephew very much and took great care of him after the death of his grandfather. Hadrat Abu Talib had a large family of his own, and was by no means a rich man, but Muhammad^{sa} was very dear to him. He showed great care and love to his little nephew.

Childhood

Muhammad^{sa} was a calm, obedient and friendly child. He never took part in quarrels or fights. His behavior and mannerism in childhood were so good that he attracted everyone's attention.

Youth

As a young man, Muhammad^{sa} was extremely honest. Everyone respected him for his excellent manners. He never took part in any activities which were bad or wasted time. He always stayed away from quarrels. In fact, he was always ready to help others in solving their disputes and problems. Since his youth, he was called **Al-Amin** (The Trustworthy) and **As-Sadiq** (The True or Truthful) by the people of Mecca. He used to assist his uncle Abu Talib in his day-to-day life. He also accompanied his uncle in a trade caravan to Syria, Yemen, and Bahrain.

Marriage to Hadrat Khadijah^{ra}

Trade was the main occupation of the people of Mecca. When Muhammad^{sa} grew up, **Hadrat Khadijah^{ra}**, a rich widow of Mecca, hired him as her trade agent to Syria. Muhammad^{sa} brought back great profits. She asked her slave, who went with him, as to how Muhammad^{sa} worked. He told her about his hard work, honesty, and wisdom. Very impressed with Muhammad^{sa}'s character, she sent a proposal of marriage to him. After discussing with his uncle, Hadrat Muhammad^{sa} married Hadrat Khadijah^{ra}. At the time of their marriage, in A.D. 595, Hadrat Muhammad^{sa} was **25** years old, while Hadrat Khadijah^{ra} was **40**. She gave her wealth to him to use as he pleased. He donated a large amount of the wealth to the poor and needy and lived a simple life.

Exercise 4.1: Choose the correct answer for each question.

The Holy Prophet^{sa} was born in the year:

- a. 1800
- b. 571
- c. 750
- d. 1775

Before the Holy Prophet^{sa} was born his father passed away.

TRUE FALSE

Hadrat Khadijah^{ra} was very impressed by the character and honesty of the Holy Prophet^{sa}.

TRUE FALSE

The Holy Prophet^{sa}'s mother's name was:

- a. Hadrat Khadijah^{ra}
- b. Hadrat A'ishah^{ra}
- c. Hadrat Aminah
- d. Hadrat Halimah

The Holy Prophet^{sa}'s mother passed away when he was 18 years old.

TRUE FALSE

The Holy Prophet^{sa} used the money Hadrat Khadijah^{ra} gave him to help the poor and needy and they lived a very simple life.

TRUE FALSE

The Holy Prophet^{sa}'s father's name was:

- a. Hadrat Abdullah
- b. Hadrat Abdul-Muttalib
- c. Hadrat Abu Talib
- d. Hadrat Abraham^{as}

Who was Hadrat Halimah Sa'diyyah?

- a. Holy Prophet^{sa}'s cousin
- b. Holy Prophet^{sa}'s wet nurse
- c. Holy Prophet^{sa}'s aunt
- d. Holy Prophet^{sa}'s sister

The Holy Prophet^{sa} was raised by:

- a. BOTH his grandfather and his uncle
- b. By his grandfather only
- c. By his uncle only
- d. NEITHER by his grandfather nor his uncle

The Holy Prophet^{sa}'s first wife's name was:

- a. Hadrat Khadijah^{ra}
- b. Hadrat A'ishah^{ra}
- c. Hadrat Aminah

Even as a young man, Hadrat Muhammad^{sa} was known as:

Al-Amin meaning _____

As-Sadiq meaning _____

Exercise 4.2: Fill in the blanks using the words in the word bank below.

The Holy Prophet^{sa} belonged to the tribe called _____.

The Quraish were descendants of Hadrat _____^{as}, who rebuilt the Ka'bah with his son.

There were _____ idols in the Ka'bah during the time of the Holy Prophet^{sa}'s birth.

The Holy Prophet^{sa} used to help his uncle, _____, in his merchant business as a young man.

ABU TALIB

QURAISH

IBRAHIM

360

Rebuilding the Ka'bah (A.D. 605)

When the Holy Prophet Muhammad^{sa} was about 35 years old, the Quraish decided to rebuild the Ka'bah. When the time came to place the sacred **Hajar Aswad (Black Stone)** in its position, all the four leading families of the Quraish began to argue. They all wanted the honor of lifting the Black Stone into its place. Hadrat Muhammad^{sa} managed to resolve this dangerous situation. He spread out his cloak on the ground and placed the Black Stone on it. He then invited all the leading members of the Quraish to lift the cloak and carry the stone to its new place. Muhammad^{sa} then lifted the stone and placed it in position.



The First Revelation (A.D. 610)

Hadrat Muhammad^{sa} was always worried about the pitiful condition of his people. He knew that worshiping idols was wrong. He never took part in any such activity. He was searching for guidance from his Creator.

He used to go to a cave named **Hira** on the mountain called **Jabal an-Nur** to pray to Allah. He would take food with him and stay there for several days. When the food and water finished, he would come home, take some more food and go back to the cave. Before returning to his home, he used to go to the Ka'bah to make seven or more circuits.



After 10 long years of prayers, at **the age of 40**, one day in the month of **Ramadan** while Hadrat Muhammad^{sa} was busy in prayers in the cave of Hira, an angel appeared and told him to recite. It was the angel **Jibreel^{as}**. Hadrat Muhammad^{sa} was surprised and became much disturbed. He replied, –I cannot. The angel held him tight and insisted, but Muhammad^{sa} gave the same reply. Then after the third time, Muhammad^{sa} began to recite as he was told.

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ
اقْرَأْ وَرَبُّكَ الْأَكْرَمُ الَّذِي عَلَّمَ بِالْقَلَمِ عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ

"Read in the name of your Lord Who created; created man from a clot of blood. Recite! And your Lord is the most Beneficent; Who taught man by the pen; and taught man what he knew not." (The Holy Qur'an, 96:2-6)

Allah told him that he had been appointed as His messenger. It was his first experience of getting Allah's message. He was worried about how to fulfill the great responsibility as a messenger of Allah. He hurried back home and told everything to his wife Khadijah^{ra}. He was trembling with fear of Allah and was extremely worried. She put a blanket on him and comforted him by saying,

"God will not cause you any harm. You are kind and caring to your relatives. You are truthful. You carry the burdens of those in need. You bring out the goodness in yourself, which the world has lost. You honor your guests. And you stand up for people's rights."

This was the testimony of his wife, who knew him better than anyone else. Hadrat Khadijah^{ra}, then took the Prophet^{sa} to her cousin, **Waraqah bin Naufal**, a Christian. He had studied some of the holy books of the previous prophets. That is why, on hearing the account from the Prophet^{sa}, he said: "The angel who descended on Moses^{as}, I am sure, has descended on you" (Bukhari). Waraqah was evidently referring to the prophecy mentioned in the Bible (Deuteronomy 18:18).

Exercise 4.3: Fill in the blanks using the words in the word bank below.

The black stone in the corner of the Ka'bah is called the

_____.

So that he could pray in peace and quiet, the Holy Prophet^{sa} used to go to the cave named _____.

In the year A.D. 610 during the month of _____ the Holy Prophet^{sa} saw the vision of angel _____^{as}.

The first person that Prophet Muhammad^{sa} told about his vision was his wife, Hadrat _____^{ra}.

Hadrat Khadijah^{ra} took the Holy Prophet Muhammad^{sa} to her cousin, _____, who believed that the Angel Jibreel^{as} had visited the Holy Prophet^{sa}.

WARAQA BIN NAUFAL

KHADIJAH

HIRA

HAJAR ASWAD

RAMADAN

JIBREEL

The Beginning of Propagation and the First Believers in Islam (A.D. 610)

After his proclamation as a prophet of God, the Holy Prophet^{sa} started preaching secretly. **Hadrat Khadijah^{ra}** was evidently the first person to declare faith in him. Then his freed slave, **Zaid^{ra}**, his cousin, **Ali^{ra}** (about eleven) and his childhood friend, **Abu Bakr^{ra}** accepted Islam. These were followed by Hadrat Uthman bin Affan^{ra}, Hadrat Abdur-Rahman bin `Auf^{ra}, Hadrat Sa'd bin Abi Waqas^{ra}, Hadrat Zubair bin al-`Awwam^{ra}, Hadrat Talhah bin `Ubaidah^{ra} and more.

The preaching in secret continued for about **three years**. Then, under divine guidance, the Holy Prophet^{sa} started preaching openly and to his own tribe, the Quraish. He advised the people of Mecca to worship only one God, set all the slaves free, and be kind to the poor. The poor and the slaves of Mecca were attracted to the Islamic teachings, which established their rights in society. However, the rich and their chiefs, rejected his message and started persecuting and torturing the new converts, especially the slaves. Among these enemies were `Umar bin Hisham (called **Abu Jahl**), **Abu Lahab** (the Prophet^{sa}'s uncle), **Abu Sufyan**, and many others.

Migration to Abyssinia (Habshah) (A.D. 615, 5 After Prophethood (A.P.))

In the fifth year of the Prophet^{sa}'s mission (5 A.P.), when tyranny towards the Muslims reached its climax, he advised his followers to seek refuge in a foreign land. This is when a small party of Muslims (14 men and women) migrated to **Abyssinia**. There, they were given refuge by the Christian King named **Negus** (Najashi), despite opposition from the Quraish. Next year, another group (101

men and women) of Muslims emigrated to Abyssinia, where they stayed peacefully until the Holy Prophet^{sa}'s emigration to Medina.

The Muslims Besieged (A.D. 617, 7 A.P.)

In the sixth year after prophethood (A.P.), two highly influential persons — **Hadrat Hamza^{ra}** and **Hadrat Umar bin Khattab^{ra}** embraced Islam. This important event brought more support to the Muslims. However, the Quraish took it as a turning point for the spreading of the Prophet^{sa}'s influence. They decided to punish the whole Hashimite clan (Muslims and non- Muslims). The Holy Prophet^{sa}, his family, and some relations who were not Muslims were besieged in the valley of Shi'b Abi Talib. The Meccans declared their complete boycott because of which, all supplies, including food, were cut off. This terrible situation lasted for **three years**.



Exercise 4.4: Choose the correct answer.

The king of Abyssinnia was:

- Abu Sufyan
- Abu Talib
- Waraqah bin Naufal
- Negus

Why did a small party of Muslims migrate (move) to Abyssinnia?

- The Quraish were so cruel to Muslims that it was hard to live in Mecca.
- The Muslims wanted to go to a new place for more fun.
- The Quraish were nice to Muslims and it was hard to live in Mecca.

The Quraish decided to punish the whole Hashimite clan when:

- Hadrat Hamza^{ra} and Hadrat Umar^{ra} became Muslims.
- Hadrat Muhammad^{sa} went to Ta'if.
- Abraha returned to Mecca.
- None of the above

The boycott and refusal of supplies to the Hashimites lasted for:

- 3 months
- 3 weeks
- 3 years
- 3 days

The Year of the Grief and Visit to Ta'if (A.D. 621, 10 A.P.)

In this year, both his wife Khadijah^{ra} and his uncle Abu Talib passed away one after the other. The Holy Prophet^{sa} was much grieved due to these two great personal losses and called this year "The Year of the Grief." The Holy Prophet^{sa} was even more disturbed when he saw that, in Mecca, nobody paid attention to his preaching at that time. He decided to go to **Ta'if**, a small town near Mecca, to preach his message. There, too, he faced an extremely difficult situation – street boys pelted him with stones and drove him out of the town.

The Pledges of 'Aqabah (A.D. 621 - 622)

The Holy Prophet^{sa} did not lose heart and continued his preaching. During the season of Hajj, he met twelve newly converted Muslims from the city of Yathrib, at a place called 'Aqabah. They all took an oath at the Prophet^{sa}'s hands, called the **First Pledge of 'Aqabah** (621 A.D.) During the next Hajj season, another group of 73 people from Yathrib took an oath at the Prophet^{sa}'s hands and invited him to come to Yathrib. This oath is called the **Second Pledge of 'Aqabah** (622 A.D.)

Hijrah (Emigration) to Medina (A.D. June 622, Start of the 1st Year of Hijrah)

After the second pledge of 'Aqabah, the Muslims in Mecca started to migrate to **Yathrib**, as advised by the Holy Prophet^{sa}. Since most Muslims had moved, only the Holy Prophet^{sa} and a few of his companions were left in Mecca. At this time, the Quraish decided to kill the Holy Prophet^{sa}.

The Quraish failed in their desperate efforts to arrest the Holy Prophet^{sa}, who escaped Mecca in the company of Hadrat Abu Bakr^{ra} and took refuge in cave **Thaur** and later, safely reached Yathrib on 27 June, 622 A.D. The Islamic Calendar, called the **Hijrah** (from emigration), dates from the above event. Also, Yathrib changed its name to **Madinat-un-Nabi** (The city of the Prophet), and later it was shortened to **Medina**.

On his way to Medina, the Prophet^{sa} stayed at **Quba** (a village near Medina) for a few days. There, he laid the foundation of the first mosque ever built by the Muslims. This is a picture of what the Quba mosque looks like now. It did not look like this during the time of the Holy Prophet^{sa}.



Exercise 4.5: Fill in the blanks using the word bank below.

The Quraish were the rich and powerful people of the city of
_____ who did not like that Islam was spreading.

The Holy Prophet^{sa} had to leave Mecca because the _____ decided
that they would kill him.

The Holy Prophet^{sa} left Mecca with his good friend
Hadrat_____^{ra}.

The Quraish chased after them, so they had to hide in the Cave of
_____.

The Muslims who were being persecuted (harmed) moved to the city of
_____. This city's name was then changed to
_____.

The first mosque ever built by Muslims was in _____.

ABU BAKR

QURAISH

YATHRIB

QUBA

THAUR

MEDINA

MECCA

Part II



The Holy Qur'an

Etiquettes of Recitation of the Holy Qur'an

The recitation of the Holy Qur'an is a spiritual experience. It provides enlightenment of the mind and comfort for the soul. To maximize the pleasure of its recitation and the understanding of its content, a summary of the etiquette and correct recitation is presented below:

Allah says in the Holy Qur'an:

فَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ۝

And when you recite the Qur'an, seek refuge with Allah from Satan the rejected. (16:99)

Therefore, we recite the **At-Ta'awwudh** before every recitation session,

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

I seek refuge with Allah from Satan the rejected

It is important to understand the philosophy of seeking Allah's protection while reciting the Qur'an. We must seek Allah's protection so that:

- We do not miss any teaching of the Qur'an due to our negligence, sins, or evil company.
- We understand the teachings of the Qur'an correctly.
- After gaining the understanding of the text, we have the strength to act upon these teachings and never forget or ignore them.



We should recite **Tasmiyah**, Bismillah-ir-Rahman-ir-Rahim, before starting any task.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ○

In the name of Allah, the Gracious, the Merciful.

This is the first verse of every chapter of the Holy Qur'an, except the ninth chapter, **Surah At-Taubah**. This is because Surah At-Taubah is not an independent chapter, but a continuation of the previous chapter, Surah Al-Anfaal. There is a saying, reported by Ibn` Abbas, that whenever a new surah was revealed, Tasmiyah was the first verse to be revealed. Because of the revelation of the Tasmiyah the Holy Prophet^{sa} knew that a new chapter had begun (Abu Dawud).

Even when we begin reciting from the middle of any Surah of the Holy Qur'an, we should say, Bismillah-ir-Rahman-ir-Rahim.

In a majestic declaration about the Qur'an, Allah says:

إِنَّهُ لَقُرْآنٌ كَرِيمٌ ۚ فِي كِتَابٍ مَكْنُونٍ ۚ لَا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ ○

That this is indeed a noble Qur'an; In a well-preserved book; Which none shall touch except those who are purified. (56:78-80)

We should be physically clean and, preferably, perform Wudu before its recitation. Also, to fully absorb the blessings of the Qur'an and to understand its real meanings, one should be spiritually pure, clean, and sincere in one's beliefs.

Exhorting believers in 73:21, Allah advises: (partial verse)

فَاقْرَأُوا مَا تَيَسَّرَ مِنَ الْقُرْآنِ ط

Recite, then, as much of the Qur'an as is easy for you.

We may read the Holy Qur'an at any convenient time. The best time is dawn, after **Fajr** prayers. In 17:79, Allah says: (partial verse)

إِنَّ قُرْآنَ الْفَجْرِ كَانَ مَشْهُودًا ○

Verily, the recitation of the Qur'an at dawn is especially acceptable to God.

On the subject of listening to the Holy Qur'an attentively, Allah says:

وَإِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ وَأَنْصِتُوا لَعَلَّكُمْ تُرْحَمُونَ ○

And when the Qur'an is recited, give ear to it and keep silent that you may be shown mercy. (7:205)

To understand the meaning of the Holy Qur'an well, we should recite it with complete attention and in a melodious manner. Allah has described the best way:

وَرَتِّلِ الْقُرْآنَ تَرْتِيلًا ○

And recite the Qur'an slowly and thoughtfully. (73:5)

In addition, the Holy Prophet^{sa} declared: One who does not recite the Qur'an in a pleasant voice is not from among us. (Bukhari, Mishkat, Kitabul-Fada'il)



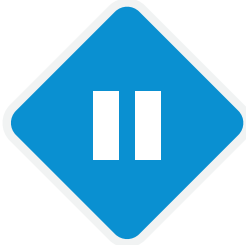


**One MUST
stop at
these signs**

○

ط

م



**One should
pause at
these signs**

سکته

وقفه

قف



**One may OR
may not stop at
these signs**

ص

ج

و



**One should
NOT stop at
these signs**

لا

ز

ق

صله

More examples for practice are given below together with equivalent Arabic in each case.

رُسُلٍ	وَالِدَتِكَ	غَيْرِهِ	لَهَبٍ	دَلَوُهُ
رُسُلٍ	وَالِدَتِكَ	غَيْرُهُ	لَهَبٍ	دَلَوُهُ
حَافِظٌ	هُوَ	فَنَسِيٍّ	صَدِيقَيْنِ	عَظِيمٌ
حَافِظٌ	هُوَ	فَنَسِيٍّ	صَدِيقَيْنِ	عَظِيمٌ
فِيهِ	شَيْءٌ	يُنْفِقُونَ	تَعْلَمُونَ	شُكْرٍ
فِيهِ	شَيْءٌ	يُنْفِقُونَ	تَعْلَمُونَ	شُكْرٍ
أُمُورٌ	أَلْبَابٍ	ضَلَلٍ	زَوْجِنِ	شُهَدَاءَ
أُمُورٌ	أَلْبَابٍ	ضَلَلٍ	زَوْجِنِ	شُهَدَاءَ
عِبَادِهِ الْعُلَمَاءُ	رَقِيبًا	ضَحَى	مُصَلًّى	
عِبَادِهِ الْعُلَمَاءُ	رَقِيبًا	ضَحَا	مُصَلًّى	
أَبِي	قُوَّةٌ	ثَمَنِيَّةٌ	كُورَثٌ	تَنْهَرٌ
أَب	قُوَّةٌ	ثَمَنِيَّةٌ	كُورَثٌ	تَنْهَرٌ
فَحَدَّثَ	ذِكْرِي	زَكْرِيَّا	قَوَارِيرًا	
فَحَدَّثَ	ذِكْرِي	زَكْرِيَّا	قَوَارِيرًا	
تَهْتَدُوا	بَرْقٌ	مُلْكٌ	لَهُوَ	شَانٍ
تَهْتَدُوا	بَرْقٌ	مُلْكٌ	لَهُوَ	شَانٍ
قِسْطٍ	إِيَّايَ	مَثَوَايَ	فِيهِنَّ	جَانُّ
قِسْطٌ	إِيَّايَ	مَثَوَايَ	فِيهِنَّ	جَانُّ
نِسَاءً	نِدَاءً	جُزْءًا	تُقَّةً	
نِسَاءً	نِدَاءً	جُزْءًا	تُقَّةً	



The Stop Signs



This sign is frequently met with, in the Holy Qur'an. Here one may not stop. Both options are open.

Not stopping at ◌ : In this case, the sign is regarded to be just ◌ which means do not stop. One has to proceed on, to the next word without pause, connecting the next word if need be.

Example:- رَحِيمًا ◌ وَالْمُحْصَنَاتُ is read *Raheema(n)walmuhsanaatu*.

Stopping at ◌ : In this case, the sign is regarded to be just ◌, which is the sign of *Aayat* meant for stopping. But the stop is observed according to proper rules, given earlier.

Beginning the next word after ◌ : Here there are three cases.

1. If the word next to ◌ begins with *Shaddah* ّ, the *Shaddah* is replaced by *Fathah* َ. رَحِيمًا ◌ وَالْمُحْصَنَاتُ changes to رَحِيمًا َ وَالْمُحْصَنَاتُ (*Raheema Walmuhsanaatu*). Further illustrations of not stopping and stopping at ◌ are given below.

غَفُورًا رَحِيمًا ◌ وَالْمُحْصَنَاتُ + كُلٌّ كَفَّارٍ عَنِيدٍ ◌

In case of not stopping (1) رَحِيمًا لَمْ + رَحِيمًا ◌ وَلَمْحُ + (2) عَنِيدٍ مَّنَّا

مَّنَّا لِّلْخَيْرِ + وَجُوهٌ يَّوْمَئِذٍ نَّاعِمَةٌ ◌ لِّسَعْيِهَا

(2) عَنِيدٍ مَّنَّا + (1) نَّاعِمَتٌ لِّسَعْيِهَا + (2) نَّاعِمَةٌ ◌ لِّسَعْيِهَا +

رَاضِيَةً ◌ فِي جَنَّةٍ عَالِيَةٍ ◌ لَا تَسْمَعُ + وَلَا يَسْأَلُ

(1) رَاضِيَةٌ فِي (2) رَاضِيَةٍ ◌ فِي + (1) عَالِيَةٍ لَا تَسْمَعُ (2) عَالِيَةٍ ◌ لَا تَسْمَعُ +

حَمِيمٌ حَمِيمًا ◌ يُبْصَرُونَ هُمْ + إِلَّا قَلِيلًا ◌ نُّصَفَهُ

(1) حَمِيمٌ يُبْصَرُ (2) حَمِيمًا ◌ يُبْصَرُ + (1) قَلِيلٌ نُّصَفُ (2) قَلِيلًا ◌ نُّصَفُ +

2. If the word after ◌ begins with a blank *Alif* and a *Laam* or it begins with *Noon Qutni* and a *Laam*, the start is made with *Fathah*, and without *Noon Qutni*.

عَالَمِينَ ◌ الرَّحْمَنِ الرَّحِيمِ changes to عَالَمِينَ ◌ الرَّحْمَنِ الرَّحِيمِ (*Aalameen. Arrahmaanirraheem*).

عَرَضًا ◌ الَّذِينَ changes to عَرَضًا ◌ الَّذِينَ (*Ardaa. Alladheena*).

Further illustration of not stopping and stopping at are given below.

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ۝ الرَّحْمَنُ الرَّحِيمُ

(1) عَالَمِينَ ۝ (2) عَالَمِينَ ۝ آذَنُ

فَلَا أُقْسِمُ بِالْخُنْصِ ۝ الْجَوَارِ الْكُنْصِ + إِرَمَ ذَاتِ

(1) خُنْصِ ۝ (2) خُنْصِ ۝ الْجَوَارِ

الْعِمَادِ ۝ الَّتِي + هُدًى لِّلْمُتَّقِينَ ۝ الَّذِينَ +

(1) عِمَادِ ۝ الَّتِي (2) عِمَادِ ۝ الَّتِي (1) مُتَّقِينَ ۝ (2) مُتَّقِينَ ۝ الَّذِينَ

عَرْضًا ۝ الَّذِينَ + خَبِيرًا ۝ الَّذِي + يَوْمًا يَجْعَلُ

(1) عَرْضًا ۝ الَّذِينَ (2) عَرْضًا ۝ الَّذِينَ (1) خَبِيرًا ۝ (2) خَبِيرًا ۝ الَّذِي

الْوِلْدَانَ شِيبًا ۝ السَّمَاءُ + مُعْتَدٍ مُّرِيبٍ ۝ الَّذِي

شِيبًا ۝ السَّمَاءُ (1) مُرِيبًا ۝ (2) مُرِيبٍ ۝ الَّذِي

3. If the word after ۝ begins with a blank *Alif* or with a *Noon Qutni*, but there is no *Laam* after it, the word is then started with a sign, same as that of the 3rd, letter after ۝.

هُرُونَ أَخِي ۝ أَشَدُّ بِهِ changes to هُرُونَ أَخِي ۝ أَشَدُّ بِهِ *Haaroona akhee.*

نُفُورًا ۝ اِسْتَكْبَارًا changes to نَفُورًا ۝ اِسْتِكْبَارًا *Nufooraa.*

Istikbaaran. Further illustrations of not stopping and stopping at are given below.

هُرُونَ أَخِي ۝ أَشَدُّ بِهِ أَزْرِي + يَأَيَّتَهَا النَّفْسُ

(1) أَخَشَدُ (2) أَخِي ۝ أَشَدُّ

الْمُطْمَئِنَّةُ ۝ ارْجِعِي إِلَىٰ رَبِّكِ + إِنَّ أَبَانَا لَفِي

مُطْمَئِنَّةٍ تُرْجِعِي مُطْمَئِنَّةٍ ۝ ارْجِعِي

ضَلِيلٍ مُّبِينٍ ۝ اِقْتُلُوا يُوسُفَ + فَلَمَّا جَاءَهُمْ

(1) مُبِينٍ نَقُتْلُو (2) مُبِينٍ ۝ اُقْتُلُو

نَذِيرٌ مَّا زَادَهُمْ إِلَّا نُفُورًا ۝ اِسْتَكْبَارًا فِي الْاَرْضِ

(۱) نُفُورًا نَسْتَكْبَارُ (۲) نُفُورًا اِسْتَكْبَارًا

Lesson No. 38

After vertical *Kasrah* — if there is a blank bend, the vertical *Kasrah* changes to prolonged *Kasrah*.

Example:- مَجْرَهَا is read as مَجْرَهَا (Majrehaa). It is not read as Majreehaa. There is only one example of this kind in the Holy

Lesson No. 39

Small Seen or Nun

A. Small print *seen* س is sometimes placed on top of the letter ص *saad*. The sound of either letter may be pronounced.

Examples:-

يَبْصُطُ may also be pronounced يَنْبُطُ
بَصْطَةً may also be pronounced بَنْطَةً
الْمُصْطِطُونَ may also be pronounced الْمُنْطِطُونَ
بِمُصْطِطٍ may also be pronounced بِمُنْطِطٍ

B. Small print *Noon* ن is sometimes written on top of a *Noon*. These are read as two separate *Noon*.

Example:- نُنْجِي الْمُؤْمِنِينَ is pronounced (Nunjilmu'mineen).

Lesson No. 40

Alif Zaa'idah

In the Holy Qur'an, there are several places where there is a blank *Alif* and there is a *Fathah* before it and no *Jazm* or *Shaddah* after it. This, according to lessons 19 and 23 requires that *Alif* be pronounced. But in these places it is not pronounced. Therefore such *Alif* is called *Alif Zaa'idah*.

Example:- أَفَائِن مَّاتَ is only read as أَفَائِن مَّاتَ All such places where *Alif* is superfluous are marked:

1. مَلَأْتِهِ Everywhere in the Holy Qur'an is to be read مَلَأْتِهِ
2. أَنَا Everywhere in the Holy Qur'an is to be read أَنَا



Salat and Prayers

Quranic Surahs

Surah Al-Kāfirūn

In the name of Allah, the Gracious,
the Merciful.

Say, 'O ye disbelievers!

'I worship not that which you
worship;

'Nor worship you what I worship.

'And I am not going to worship that
which you worship;

'Nor will you worship what I
worship.

'For you your religion, and for me my
religion.'

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①
قُلْ يَا أَيُّهَا الْكَافِرُونَ ②
لَا أَعْبُدُ مَا تَعْبُدُونَ ③
وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ ④
وَلَا أَنَا عَابِدٌ مَّا عَبَدْتُمْ ⑤
وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ ⑥
لَكُمْ دِينُكُمْ وَلِيَ دِينِ ⑦

Exercise 2.21: Memorize Surah Al-Kāfirūn in Arabic.

Commentary of Surah Al-Kāfirūn

Surah Al-Kāfirūn was revealed in Mecca. It talks about disbelieving people who are so stubborn, that even after witnessing the signs in support of the Holy Prophet^{sa}, they refused to believe in Islam's truth.

The surah warns such disbelievers that if they cannot change their religion after witnessing the truth, how can anyone possibly expect Muslims to give up their faith and accept the foolish and false beliefs of others. The beliefs and way of life of Muslims and non-Muslims are not compatible and there can be no compromise between the two.

The philosophy behind religion is to believe in the Oneness of God and call the disbelievers and the ignorant towards the teachings of Islam. However, if

someone insists in their own beliefs, they should be left alone to follow their own religion and should not be forced to accept anything.

Exercise 2.22: Place the translation of the verses of Surah Al-Kāfirūn in order.

_____ 'And I am not going to worship that which you worship;

_____ 'Nor worship you what I worship.

_____ 'Nor will you worship what I worship.

_____ 'For you your religion, and for me my religion.'

_____ 'I worship not that which you worship;

_____ Say, 'O ye disbelievers!

_____ In the name of Allah, the Gracious, the Merciful.

Exercise 2.23: Try to identify the faiths of the people in the illustration below.













Surah An-Nasr

In the name of Allah, the Gracious,
the Merciful.

When the help of Allah comes, and
the victory,

And thou seest men entering the
religion of Allah in troops,

Glorify thy Lord, with His praise, and
seek forgiveness of Him. Surely, He
is Oft-Returning with compassion.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①
إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ ②
وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي
دِينِ اللَّهِ أَفْوَاجًا ③
فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ ④
إِنَّهُ كَانَ تَوَّابًا ⑤

Exercise 2.24: Memorize Surah An-Nasr in Arabic.

Commentary of Surah An-Nasr

This surah was revealed to the Holy Prophet^{sa} in Medina during the last few days of his life.

In this surah, the believers are told that victory promised to them has already come, and people have begun to join Islam in large numbers. Allah says that the believers, particularly the Holy Prophet^{sa} should express their gratitude to Allah, exalt His praises and seek His protection. The Holy Prophet^{sa} had to migrate from Mecca because of the persecution carried out against him and his followers. The Holy Prophet^{sa} returned to Mecca as a victor after 10 years. It was a great religious and political victory, unique in history.

Numerous tribes of Arabia joined Islam in masses, and great enemies of Islam accepted their defeat and turned into the most devoted followers.

Allah tells the Holy Prophet^{sa} that He forgives the sins they (the new converts) had done in the past.

It may also mean that the Holy Prophet is told to ask for God's protection. There was a fear that weaknesses would come into the Muslim community because of a lack of understanding Islamic principles. The Holy Prophet^{sa} asked for forgiveness for his people regularly.

Exercise 2.25: Complete the questions below regarding Surah An-Nasr.

In this surah Allah is telling the Muslims about:

- a. The people of Moses
- b. The people of the elephant
- c. The victory of Muslims

This surah was revealed:

- a. 7 hours before the Holy Prophet^{sa}'s demise
- b. during the last few days of the Holy Prophet^{sa}'s life
- c. 70 years before the Holy Prophet^{sa}'s demise

When the Muslims returned to Mecca, it was considered the greatest victory because:

- a. It was the most peaceful surrender by the people of Mecca
- b. The Holy Prophet^{sa} forgave those who were cruel to him
- c. The Ka'bah was once again the home of ONE Allah.
- d. All of the above

What kind of message is contained in this surah?

- a. Prophecy
- b. History
- c. How to live our life

Why is the Holy Prophet^{sa} told to seek forgiveness?

What does this surah teach you about Allah?

Surah Al-Lahab

In the name of Allah, the Gracious,
the Merciful.

Perished be the two hands of Abu
Lahab, and he will perish.

His wealth and what he has earned
shall avail him not.

Soon shall he enter into a blazing
fire;

And his wife too, who goes about
slandering.

Round her neck shall be a halter of
twisted palm-fibre.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①

تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ ②

مَا أَغْنَىٰ عَنْهُ مَالُهُ وَمَا كَسَبَ ③

سَيَصْلَىٰ نَارًا ذَاتَ لَهَبٍ ④

وَأَمْرَأَتُهُ حَمَّالَةَ الْحَطَبِ ⑤

فِي جِيدِهَا حَبْلٌ مِّن مَّسَدٍ ⑥

Exercise 2.26: Memorize Surah Al-Lahab in Arabic.

Commentary of Surah Al-Lahab

This surah was revealed to the Holy Prophet^{sa} in Mecca during the early days of Islam when the Muslims faced many enemies. In this surah, Allah promises the Holy Prophet^{sa} that all the efforts of Islam's enemies will fail and that Allah will indeed punish them.

One such enemy was Abd Al-Uzza, an uncle of the Holy Prophet^{sa}. He was a rich and powerful man but because of his bad temper and angry nature, he was given the nickname Abu Lahab which means "father of the flame."

God commanded the Holy Prophet^{sa} to share the divine message with his relatives. So, he stood on Mount Safa, called the tribes by name, and then told them that he is the Prophet of Allah. He told them that if they did not accept Allah's message and give up their evil ways, they would be punished by Allah. It was here that Abu Lahab ridiculed the Holy Prophet^{sa} and spoke rudely. He persecuted the Holy Prophet^{sa} and his followers and incited others to do the same.

As promised by Allah, Abu Lahab was punished. The flaming fire could be that of rage that Abu Lahab felt when he saw Islam's progress. His anger became his own fire of punishment. Abu Lahab was also infected by the plague and died a painful death.

The surah also talks about his wife, Umm Jamil. She filled the Holy Prophet^{sa}'s path with thorns and used to spread rumors about him. She was strangled by the very rope she used to carry her own wood. Abu Lahab and his wife's wealth and power could not save them from Allah's punishment.

One of Allah's attributes is Al-Muntaqim, the Avenger. This means that Allah can and will bring justice to all people. Allah watches all deeds and keeps us accountable for those that may not even be against the law. For example, it is not against the law to lie, but Allah takes lying into account. Sometimes it seems like people are getting away with their bad deeds, but in reality Allah is taking all their misbehavior into account and will punish them accordingly.

Exercise 2.27: Choose the best answer.

Why were people like Abu Lahab so mad at the Holy Prophet^{sa}?

- a. He wanted them to leave their evil ways and worship one God and resist doing immoral things.
- b. They wanted to move their business somewhere else.
- c. Abu Lahab wanted to be king.

What was the end of Abu Lahab's wife?

- a. She was honored as high priestess.
- b. She died of strangulation.
- c. She was poisoned.

What was the name of Abu Lahab's wife?

- a. Hind
- b. Umm Jamil
- c. Umm Salamah

What did Abu Lahab's wife do to the Holy Prophet^{sa}:

- a. Used to put thorns in the way of the Holy Prophet^{sa}.
- b. She used to spread lies and rumors about him.
- c. All of the above

Exercise 2.28: Answer the questions below.

What does persecution mean?

What lesson can we learn from this surah and the story of Abu Lahab and his wife?

Salat

Translation of Salat (continued from part 1)

Ruku

Holy is my Lord, the most Great.

سُبْحَانَ رَبِّيَ الْعَظِيمِ ط

Tasmee'

Allah hears him who praises Him.

سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ ط

Tahmeed

Our Lord, Yours is the praise —
praise that is abundant, pure and
full of blessings.

رَبَّنَا وَلَكَ الْحَمْدُ ط
حَمْدًا كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ ط

Sajdah (Prostration)

Holy is my Lord, the most High.

سُبْحَانَ رَبِّيَ الْأَعْلَى -

Prayer between Sajdah

O my Lord, forgive me and have
mercy on me, and guide me and
grant me security and make good
my shortcomings, and provide for
me and raise me up (in status)

رَبِّ اغْفِرْ لِي وَارْحَمْنِي وَاهْدِنِي
وَعَافِنِي وَاجْبُرْنِي وَارْزُقْنِي وَارْفَعْني -

Exercise 2.29: Memorize the translations of the portions of Salat listed above.

Du'a Qunut

اللَّهُمَّ إِنَّا نَسْتَعِينُكَ وَنَسْتَغْفِرُكَ وَنُؤْمِنُ بِكَ وَنَتَوَكَّلُ
 عَلَيْكَ وَنُثْنِي عَلَيْكَ الْخَيْرَ وَنَشْكُرُكَ وَلَا نَكْفُرُكَ
 وَنَخْلَعُ وَنَتْرُكُ مَنْ يَفْجُرُكَ ۖ اللَّهُمَّ إِيَّاكَ نَعْبُدُ وَلَكَ
 نُصَلِّي وَنَسْجُدُ وَإِلَيْكَ نَسْعِي وَنَحْفِدُ وَنَرْجُو أَرْحَمَتَكَ
 وَنَخْشَى عَذَابَكَ إِنَّ عَذَابَكَ بِالْكَفَّارِ مُلْحِقٌ ۖ

*al-laa-hum-ma in-naa nas-ta-'ee-nu-ka, wa nas-tagh-fi-ru-ka, wa nu'-mi-nu
 bi-ka, wa na-ta-wak-ka-lu 'a-lai-ka, wa nus-nee 'a-lai-kal-khair. wa nash-
 ku-ru-ka, wa la nak-fu-ru-ka wa nakh-la-'u wa nat-ru-ku ma(n)y-yaf-ju-
 ruk. al-laa-hum-ma iy-yaa-ka na'-bu-du, wa la-ka nu-sal-lee, wa nas-ju-du
 wa i-lai-ka nas-'aa, wa nah-fi-du, wa nar-joo rah-ma-ta-ka, wa nakh-shaa
 'a-dhaa-ba-ka, in-na 'a-dhaa-ba-ka bil-kuf-faa-ri mul-hiq.*

Translation: O Allah! We beseech Your help and ask Your forgiveness and believe in You and trust in You and praise You in the best manner; and we thank You and we are not ungrateful to You, and we cast off and forsake him who disobeys You. O Allah! You alone do we worship and to You alone do we pray and we prostrate ourselves; and we rush to You and present ourselves, and we hope for Your mercy and we fear Your chastisement, for surely Your chastisement overtakes the disbelievers.

Exercise 2.30: Memorize the Arabic of the Du'a Qunut.

Discussion 2.31: When do we recite the Du'a Qunut? Why do you think this prayer occurs at the end of the day?

Iqamah

Iqamah is said right before starting a congregational Prayer and signifies to all nearby that the Imam is now ready to begin Salat.

al-laa-hu ak-bar. al-laa-hu ak-bar
(Allah is the Greatest) [x2]

اللَّهُ أَكْبَرُ ، اللَّهُ أَكْبَرُ

ash-ha-du al-laa i-laa-ha il-lal-laah
(I bear witness that there is no God but Allah)

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ

ash-ha-du an-na mu-ham-ma-dar-ra-soo-lul-laah
(I bear witness that Muhammad is the Prophet of Allah)

أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ

hay-ya a-las-sa-laah
(Come to prayer)

حَيَّ عَلَى الصَّلَاةِ

Hayya `al-al-Falaah
(Come to success)

حَيَّ عَلَى الْفَلَاحِ

qad qa-ma-tis-sa-laah
qad qa-ma-tis-sa-laah
(Prayer is ready) [x2]

قَدْ قَامَتِ الصَّلَاةُ ، قَدْ قَامَتِ الصَّلَاةُ

al-laa-hu ak-bar. al-laa-hu ak-bar
(Allah is the Greatest) [x2]

اللَّهُ أَكْبَرُ ، اللَّهُ أَكْبَرُ

laa i-laa-ha il-lal-laah
(There is no God but Allah)

لَا إِلَهَ إِلَّا اللَّهُ

Exercise 2.32: Memorize the Iqamah in Arabic.

Exercise 2.33: Choose the best answer.

What do the words of the Adhan mean?

- That the Imam is ready to start the Salat
- That the time for a particular Prayer has come
- None of the above

What do the words of the Iqamah mean?

- That the Imam is ready to start the Salat
- That the time for a particular Prayer has come
- None of the above

On Leaving a Mosque

بِسْمِ اللَّهِ الصَّلَاةُ وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ ، اللَّهُمَّ
اغْفِرْ لِي ذُنُوبِي وَافْتَحْ لِي أَبْوَابَ فَضْلِكَ

*bis-mil-laa-his-sa-laa-tu was-sa-laa-mu `a-laa ra-soo-lil-laa-hi. al-laa-hum-
magh-fir-lee dhu-noo-bee waf-tah-lee ab-waa-ba fad-lik*

Translation: In the name of Allah (I leave). And all blessings and peace be upon the Prophet of Allah. O Allah! Forgive me my sins and open the doors of Your blessings upon me.

A mosque is a house of worship where we pray to our Lord. Therefore, we leave in the name of Allah, send blessings on the Holy Prophet^{sa}, and ask for Allah's forgiveness.

Since we are leaving the mosque and going back to do our worldly jobs, we ask Allah to bless that part of our life, too. We want His blessings in things we do every day, like going to work, going to school, looking after our homes, etc. We should always remember Allah outside of the mosque and do all the good things a Muslim should do.

Exercise 2.34: Memorize the prayer for leaving a mosque and its translation.

Exercise 2.35: This prayer is almost identical to the prayer for entering a mosque. What is different? Why do you think we ask for mercy as we enter and blessings as we leave a mosque?

Exercise 2.36: Fill in the blanks of the translation of this prayer.

In the _____ of _____ (I leave). And all
_____ and peace be upon the _____ of
Allah. O Allah! _____ me my _____ and open the
_____ of Your _____ upon me.

On Finishing a Meal

الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنَا ، وَسَقَانَا ، وَجَعَلَنَا مِنَ الْمُسْلِمِينَ -

al-ham-du lil-laa-hil-la-dhee at-'a-ma-naa wa sa-qaa-naa wa ja-'a-la-naa mi-nal-mus-li-meen

Translation: All praise belongs to Allah, Who provided us with food and drink and enabled us to be Muslims (submissive to God).

(Tirmidhi Kitab-ud-Da'awaat)

Exercise 2.37: Memorize the prayer on finishing a meal and its translation.

Exercise 2.38: Trace and fill in the blanks for the translation of this prayer.

All _____ belongs to
_____, Who provided
us with _____ and
_____ and enabled us
to be _____ (submissive
to God).

Exercise 2.39: Discussion Question

Why do you think we should thank Allah for making us Muslims? What advantages do you have as a Muslim child?



On Getting into a Vehicle

بِسْمِ اللَّهِ مَجْرَهَا وَمُرْسَاهَا
إِنَّ رَبِّي لَغَفُورٌ رَحِيمٌ ۝

bis-mil-laa-hi maj-rai-haa wa mur-saa-haa, in-na rab-bee la-gha-foo-rur-ra-heem

Translation: In the name of Allah be its course and its mooring. My Lord is assuredly Most Forgiving, Merciful. (11:42)

We are always in need of Allah's protection, no matter where we are and what we do. This is a prayer for safe travels, and we recite it when we are beginning a journey. In this prayer, we ask Allah to protect us from all kinds of evil and make our travel a source of blessings for us.

Exercise 2.40: Memorize the prayer and its translation. Trace the translation below to help learn this prayer.

In the name of Allah be its course and its mooring. My Lord is assuredly Most Forgiving, Merciful.

Exercise 2.41: Find the key words from the translation of the prayer for getting into a vehicle.

TRAVEL	PRAYER	R	K	P	G	Q	D	P	G	P	E
PROTECTION		D	S	T	Y	N	C	R	R	R	F
MOORING	COURSE	J	G	R	L	R	I	A	O	H	A
FORGIVING		V	E	A	K	X	Y	R	A	L	S
MERCIFUL	LORD	W	S	V	R	E	U	L	O	Z	N
SAFE	ALLAH	M	R	E	R	X	L	O	C	O	B
		F	U	L	M	A	J	J	E	K	M
		N	O	I	T	C	E	T	O	R	P
		O	C	L	U	F	I	C	R	E	M
		F	O	R	G	I	V	I	N	G	F



Basics of Islam

Attributes of Allah

Allah is Al-Khaliq

God is The Creator

Have you done a project at school recently? You may have used paint, glue, glitter, scissors, colored paper, and stickers to make it beautiful and interesting. If you were happy with your creation, you might have hung it up at home, on the refrigerator, or a wall. You were the creator of that project or artwork.



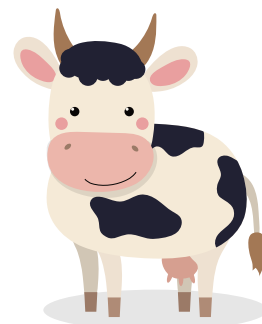
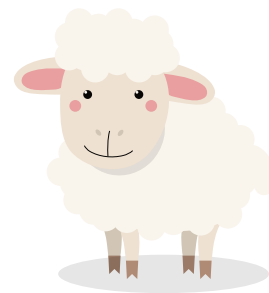
Allah is **Al-Khaliq**, The Creator, which means He made everything we see and do not see. Even more amazing is that He created all of this out of nothing. He needed no supplies or tools. He made every hair on your head and the largest galaxies in our universe. You did not make your own body, but Allah created your nose, feet, toes, and hair out of nothing.

What does it mean to me if Allah is The Creator?

Because Allah is Al-Khaliq, you are wonderfully created by Him, and He made you exactly the way He intended. You were born because Allah wanted you to exist. We are all here on Earth to be part of Allah's creation of this world. How special is that!?! Think about all the trees in the forest, the birds in the sky, the fish in the ocean, and then think that all of that came into existence because Allah created us and this whole universe.

Just remember that when you look at all the cool new inventions out there, they were all made with previous technology or old science or tools that we already had. Allah, though, has the power to create something out of nothing. This means that even when you think something is impossible, know that Allah can make it happen.

Exercise 3.13: Look at some of these things that we use everyday. Then match them to what Allah created first.



Allah is Al-Bari'u

God is The Maker

There are many things that Allah has made that keep our world going. Think about how God created the seasons and the order that they are in. Can you see a reason why summer comes after spring? Or why winter comes after fall? What do you think would happen to trees if they had the heavy weight of snow on them before shedding leaves in fall? These systems of order are all made by Allah. He knows that if heavy snow falls on tree branches that still have leaves, the branches will break. That is why He made the fall winds strong enough to take away the leaves of a tree before winter. He made spring showers come before hot summer days so that the trees have a store of water that will keep them healthy during the dry days. Allah makes it possible for the nights to turn into days and the days into nights. He has created the universe, made systems of order, and designed them perfectly.



What does it mean to me if Allah is The Maker?

Because Allah is **Al-Bari'u**, you can trust that Allah's nature and His Laws do not change. If the sun comes up from the East and sets in the West, it will always do so because that is how He made the cycle. This means that Allah's truths and promises are so well thought out and so well made that they don't need to be changed. You are blessed to be under the care of Allah, who has designed everything with amazing detail. We are surrounded by things that God has wonderfully made, and you can look at these things to see how perfect Allah has made them. Look at the wings of a fly. They are so delicate and thin. Now, look at the wings of an eagle. They are sturdier and wide. These things did not happen by accident. Allah makes them with purpose.

Exercise 3.14: Look at the images below and see if you can think of some reasons why Allah made the following:

Why did Allah make eyelashes?



Why did Allah make dandelion seeds so light?



Why did Allah make this bird's beak so different?



Allah is Al-Musawwir

God is The Fashioner

Look at your hands carefully. Do you see how each of your fingers has three parts? Can you see your fingerprints? Every person has their own fingerprints, which do not match anyone else's on the planet. Now try this experiment. Tape your thumb to the inside of your palm. Is it easy now for you to pick up your food or a glass or open a door handle? Probably not. Do you know that Allah fashioned your hands and designed them so that your life is easy?

Have you ever thought about why your nose is so close to your mouth? If it were not, you would never smell the juicy, citrusy orange before you ate it. This is all part of Allah's perfect design.



What does it mean to me if Allah is The Fashioner?

Because Allah is **Al-Musawwir**, you are blessed to live in a world filled with Allah's design and beauty. When you see the colors of a sunrise or sunset, know that Allah has fashioned those colors. When you see a fancy flower, know that Allah designed each petal. There are so many things that God has made beautifully, which leads us to glorify Him. This is why when we see something beautiful, we say "SubhanAllah," meaning Glory be to Allah.

Exercise 3.15: When you see something beautiful that is fashioned by Allah, say SubhanAllah. Have a look at some of these things below. Share something beautiful made by Allah next time in class.



Exercise 3.16: Let's review some previously learned names of Allah. Match the names to their meanings and then trace over the meanings.

الْمُؤْمِنُ

The Holy One

الْقُدُّوسُ

The Source of Peace

السَّلَامُ

The Bestower of Security

الْعَزِيزُ

The Protector

الْمُهَيِّمُ

The Mighty

Exercise 3.17: Explain what each of these attributes mean in your own words.

الْجَبَّارُ	
الْمُتَكَبِّرُ	
الْخَالِقُ	
الْبَارِئُ	
الْمُصَوِّرُ	

Hadith

Learning and Teaching the Qur'an

خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ

Khairu-kum man ta'allamal-Qur'aana wa 'allamah

Translation: The best among you is the one who learns the Qur'an and teaches it. (Bukhari, Kitab Fada'il-ul-Qur'an)

The Holy Qur'an has told us about the prayer of Prophets Ibrahim^{as} and Ismail^{as}, as they erected the Ka'bah. They prayed to God to send a prophet who would recite God's words to His people and "would teach them the Book and wisdom." This prayer was fulfilled with the advent of the Holy Prophet Muhammad^{sa}, who taught the best moral values and wisdom through the Holy Qur'an. Learning the Holy Qur'an and teaching it to others is, therefore, a superb way of following the Holy Prophet^{sa}. In another hadith, the Holy Prophet^{sa} said, "Keep reading the Qur'an for it will intercede for its readers on the Day of Judgment."

Exercise 3.18: Memorize the Arabic and translation for the hadith about learning and teaching of the Holy Qur'an.

Exercise 3.19: Do you have a favorite surah in the Qur'an? Make and share a short presentation with your class about your favorite surah.

Exercise 3.20: Who taught you how to read the Holy Qur'an? Ask your parents who their teachers were when they were growing up.



Against Hearsay

لَيْسَ الْخَبْرُ كَالْمُعَايَنَةِ

lai-sal-kha-ba-ru kal-mu-`aa-ya-na

Translation: Hearsay is not like seeing (Ahmad bin Hanbal)

Have you ever played the game of telephone? In it, children sit in a circle, and one person whispers something into another person's ear. This becomes the secret message. Then, the next child whispers the same sentence (or whatever they heard) to the next child. By the time the circle is complete, the message whispered into the last person's ear is completely different! Why does this happen? Because sometimes you may not understand something, you may have misheard it, or maybe the person telling you something didn't hear it correctly.

For the same reason, Muslims are not allowed to believe in things they have only heard about but can not confirm themselves. Much trouble can happen when you do not understand someone correctly or say incorrect things to others. That is why the Holy Prophet^{sa} tells us to be careful about what we hear and what we repeat.

The Holy Qur'an (49:7) says: "O ye who believe! If an unrighteous person brings you any news, ascertain the correctness of the report fully, lest you harm a people in ignorance, and then become repentant for what you have done." Allah is telling us in this verse that it is important to make sure we have accurate information; otherwise, we may hurt someone if we pass that inaccurate information on to others. Rumors are often very hurtful and are spread by people who do not remember this hadith.

Although this means we should know something for certain before repeating it to others, we should not be unnecessarily curious to try to prove if something is right or wrong. Allah tells us that investigating trivial matters can lead to trouble.

Exercise 3.21: Memorize the hadith against believing in hearsay and its meaning.

Exercise 3.22: Play a game of telephone in class. Your teacher will start with giving a student a sentence and writing that down on paper. Pass the sentence on until everyone in the class has participated. Then your teacher can ask the last student to write down what they heard. Compare the two sentences; one at the start and one at the end.

Tarbiyat Topics

Etiquette of Gatherings

- When arriving at or leaving a gathering, greet everyone with As-Salamu 'Alaikum.
- If there is plenty of room in a gathering, you can sit comfortably. However, if there isn't that much space, you should sit close to each other and make room for others.
- You should never ask someone to give up their place for you.
- It would be best if you sat wherever you can find space. Do not try to jump over others to reach a good spot, nor try to squeeze between two people already seated.
- You should not eat onions, garlic, or other strong-smelling foods before going to a gathering.
- If you are asked to leave a gathering by someone who is in charge, then you should obediently comply without feeling offended.
- If someone leaves a gathering temporarily and later returns, he has a right to his old seat. In this situation, that person should leave a handkerchief or any other article at his place to indicate his intention to return.
- Do not whisper during a meeting. If necessary, seek permission to be excused and talk privately on one side.
- While a gathering is being addressed, listen attentively and do not interrupt. Talking and other such disturbances are not permissible.
- Do not ask absurd questions or too many questions.
- Do not embarrass others by pointing to their shortcomings and weaknesses.
- Similarly, do not expose your own faults in public.
- If someone is being accused or slandered, then the correct response is to minimize the discussion.
- It is best to talk about Allah and His commandments in a meeting.
- Lighthearted humor enhances the enjoyment and interest of the participants.



- One issue should be resolved and concluded before another is raised.
- Do not leave a meeting without a pressing need, which may leave you deprived of its full benefit.
- If you must leave, then first obtain permission from the chairperson.
- If something is being distributed in a gathering, then the distribution should begin from the right-hand side.
- In a gathering, abstain from belching, yawning, dozing off, or passing gas. You should not make fun of someone who does.
- Do not always try to occupy the place of honor.
- Try to be dressed neatly and respectfully.
- Try to be in the company of righteous people by going to such meetings.
- If you find that God, your religion, or anything that you hold sacred is being ridiculed, leave such a meeting respectfully unless the topic changes.

Etiquette of Visiting the Sick

It is important to note that visiting the sick is encouraged in our faith, and it is one of the rights of a Muslim on his Muslim brother or sister. The Prophet^{sa} said, "Whoever visits an ailing person or a brother in Faith seeking the Pleasure of Allah, an announcer (angel) calls out, May you be happy, may your walking be blessed, and may you be awarded a dignified position in Paradise" (At-Tirmidhi and Ibn Majah). Furthermore, the Prophet^{sa} said, "One of the duties of a Muslim on his Muslim brother is if, he gets sick, you should visit him" (Muslim).

When visiting someone who is sick, keep the following in mind:

- Choose a suitable time for the visit. If possible, inform the ill person or their family about your visit.
- Wash your hands before visiting the ill.
- If you are sick, then don't visit someone who is already ill.
- Do not sit for an overly long period of time. It may tire them.
- Do not ask too many questions from someone who is not feeling well.
- Show your concern about the well-being of the patient.



- Sincerely pray for the cure of the illness. Hadrat A'ishah^{ra} relates that whenever someone from the family of the Holy Prophet^{sa} was not well, he would recite this prayer:

أَذْهَبِ الْبَاسَ ، رَبَّ النَّاسِ ، وَاشْفِ أَنْتَ الشَّافِي لَا
شِفَاءَ إِلَّا شِفَاؤُكَ ، شِفَاءٌ لَا يُغَادِرُ سَقَمًا

*adh-hi-bil-ba'-sa rab-ban-naa-si wash-fi an-tash-shaa-fee laa shi-faa-'a il-laa
shi-faa-'u-ka shi-faa-an-laa yu-ghaa-di-ru sa-qa-maa*

Translation: O Lord of mankind, remove this illness. Restore health as You are the Healer. There is no one else who can cure. Grant such perfect health which leaves not a single ailment behind.

- Boost the morale of someone who is ill by speaking kindly.
- Encourage him or her to be patient as there is a great reward in being patient.
- Don't force the patient to eat anything.
- Abstain from making loud noises when visiting an ill person.
- When visiting the sick person, you may wish to take a small gift to cheer them up.

Etiquette of Travel

Travels of a believer are to seek Allah's pleasure and are a mark of thankfulness of His blessings. Like all other acts/deeds of a believer, traveling is also to seek Allah's pleasure and establish and maintain goodness. The Holy Prophet^{sa} said, "The prayers of three people are always accepted: the victim, the traveler and a father's prayer for his offspring." This means that traveling in Islam must have some special significance. Therefore, we should follow certain etiquette when setting out to travel.

Allah has granted special permission to Muslims to shorten their prayers during a journey, so follow those rules when traveling. If you are staying with relatives, inform them in advance to avoid imposing on anyone last minute. Be kind to others who are traveling with you. Try to avoid traveling at night whenever possible.



Begin your journey with this Qur'anic prayer which the Holy Prophet^{sa} would recite before any journey:

سُبْحَنَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ ۝
وَإِنَّا إِلَىٰ رَبِّنَا لَمُنْقَلِبُونَ ۝

*sub-haa-nal-la-dhee sakh-kha-ra la-naa haa-dha wa maa kun-naa la-hoo
muq-ri-neen. wa in-naa i-laa rab-bi-naa la-mun-qa-li-boon*

Translation: Holy is He Who has subjected this to us, and we had not the strength to subdue it ourselves. 'And to our Lord surely shall we return.' (43:14-15)

There are several sunnah of the Holy Prophet^{sa} before and during travel. These are:

- Praying for the journey of others.
- Offering two raka'at of nafl before leaving.
- Giving to charity before leaving the house and again once you have returned.
- While ascending any heights, repeating Allahu Akbar three times. For example, if you are in a plane taking off or going up a hill or mountain.
- While descending any heights, repeating Subhan Allah. For example, if you are in a plane about to land or while driving down a sloped road.

Handling Western Holidays and Celebrations

Hadrat Khalifat-ul-Masih II^{ra} said, "Nations cannot be reformed without the reformation of the youth." You are the future of the Ahmadiyya Jama'at. All your decisions should be for your own benefit and the sake of Allah.

As American Ahmadi Muslims, we are fortunate to be surrounded by various cultures. With these diverse cultures around us, we can learn more about other people and have a greater understanding of the world. It is our duty as Ahmadi Muslims to understand the global community in which we live. By understanding what we all celebrate, we can all see that we are much more similar than different. By showing appreciation and respect for another person's culture, we can foster other people's interest in our own culture and



celebrations. However, this does not mean that we can celebrate all Western holidays/events.

As Muslims, we must be careful not to group all celebrations into one category. We should look at each celebration separately and objectively, and then make an informed decision. For example, Thanksgiving is completely different from Christmas or Halloween.

We should ask the following questions about any holiday or celebration under consideration:

1. What is the origin of the celebration?
2. Does it have a religious dimension or association?
3. What kind of message will this celebration send to others?
4. What kind of impression is this celebration going to have on me?
5. Is it a once-in-a-lifetime event or a regular celebration that will be a part of my life and personality in the future?

By reflecting on these questions, we can easily conclude that we should not celebrate Halloween, Christmas, or Valentine's Day.

We are blessed with important celebrations and holidays of our own. Do you give these holidays as much preference and attention as you give Western holidays? If not, then consider how we are already so engrossed in the culture around us. It is important to be mindful of the small changes we give into because eventually, these small changes in everyday life become life patterns as we get older.



Respect for Parents

Respect means treating others with consideration and kindness and recognizing the value of people, property, and the environment. Respect means treating others as you want to be treated.

To understand the importance of being good to parents and to know what that means and how we should behave with them, we look to the Holy Qur'an. In the Qur'an, Allah says, "Be good to your parents." (17:24)

Allah has told us "Be good and kind to your parents." It is emphasized many times in the Qur'an. It tells us not to huff at their requests nor show disrespect towards anything our parents do. There is also a prayer in the Qur'an where

Allah teaches us to always pray for our parents, who cared for us when we were little.

The most important people in the world are our parents! They are a very special gift Allah has given us. They love us, care for us, teach us and help us be the best we can! We must do everything we can to make our parents happy.

No one loves us more than our parents, except Allah, who loves us more! He gave us parents to show us just a little bit of how much He loves us.

When we make our parents happy, we are making Allah happy, too. Allah has given us a chance to make Him happy every day by being good to our parents.

When we are good to people and treat them with care, especially our parents, we show them respect.

Parents are precious and very valuable. We must treat them well and be good to them so that we don't hurt or upset them. Upsetting our parents makes Allah disappointed in us, too.

The Holy Prophet^{sa} said, "The father is the middle gate to Paradise. So, if you wish, then neglect that door, or protect it." (Ibn Majah, Tirmidhi)

God reminds us that parents are deserving of kindness because they raise their children with gentleness and often make great sacrifices for their well-being. In the verse below, Allah uses the word 'wing' to invoke a mother bird's image tenderly shielding her young and reminds us of the gentleness that parents have for their children.

"And lower unto them the wing of submission and humility through mercy, and say: 'My Lord! Bestow on them Your Mercy as they did bring me up when I was small.'" (Qur'an 17:24)

God clearly prohibits the bad treatment of parents. In another verse of the Qur'an, He urges us to understand the need to show gratitude to Him, our Creator, and our parents. Again, God clearly links the rights owed to Him to the rights owed to parents.

"And We have enjoined on man (to be dutiful and good) to his parents. His mother bore him in weakness and hardship upon weakness and hardship, and



his weaning is in two years. Give thanks to Me and your parents, unto Me is the destination.” (Qur'an 31:15)

Prophet Muhammad^{sa} reinforced the duty to be kind to parents. A companion of the Prophet^{sa} once asked him that of the many good deeds a man can do, which one is God's most beloved? Prophet Muhammad^{sa} answered him by saying, “To offer the prayer in its proper time.” The companion then asked, “And what is next?” to which Prophet Muhammad^{sa} replied, “To be good and dutiful to your parents.” The responsibility to be kind and good to parents comes right after the greatest duty in Islam, the Prayer.



Exercise 3.23: Circle TRUE or FALSE for the statements below.

Whispering in a gathering is acceptable behavior.	True	False
It is appropriate to push your way to the front of a gathering even if you arrive late.	True	False
Greeting everyone with As-Salamu 'Alaikum is proper etiquette.	True	False
When you visit someone who is ill, you can drop in without advance notice of your visit.	True	False
Asking a lot of questions from someone who is sick is appropriate because it shows you really care.	True	False
Muslims are allowed to shorten their prayers during travel.	True	False
Giving charity before you set out on a journey and again when you arrive home safely is a sunnah.	True	False
Christmas and Halloween are holidays that we can celebrate because they have no religious background.	True	False
We respect our parents because they buy us everything we ask for.	True	False
Allah commands us to be good to our parents in the Holy Qur'an.	True	False
The Holy Prophet ^{sa} said that after offering Prayers on time, a Muslim's most important duty is to be dutiful to his or her parents.	True	False



History of Islam

Life of the Holy Prophet^{sa}

(continued from Part I)

The Prophet^{sa} in Medina (A.D. 27 June 622., A.H. 1 or First Year After Hijrah)

The Muslims of Medina were extremely happy to receive the Holy Prophet^{sa} and his companions. The Prophet^{sa}, first of all, bought a piece of land in Medina and laid the foundation of a mosque called **Masjid an-Nabawi** (The Prophet^{sa}'s Mosque).

The faithful at Medina extended their full cooperation and help to the Holy Prophet^{sa} and his companions. The Holy Prophet^{sa} called them **Ansar** (Helpers).

The Meccan Muslims, who emigrated from Mecca for Allah's sake, leaving behind all their possessions, were called **Muhajirun** (Emigrants). The Holy Prophet^{sa} formally established ties of brotherhood between individuals of the two groups: Ansar and Muhajirun.

First Adhan (A.H. 1)

During the first year of his stay at Medina, the Holy Prophet^{sa} instructed **Hadrat Bilal^{ra}** to deliver the first **Adhan** (Call to Prayer).

Change of Qiblah (A.D. 624, A.H. 2)

During the second year of the Hijrah, Allah sent down a revelation to the Holy Prophet^{sa} that they were now to face towards the Ka'bah instead of **Bait-ul-Maqdas (the Temple at Jerusalem)** during their daily prayers.

Exercise 4.6: Choose the best answer for the questions below.

The people of Medina were called the: **Migrants from Mecca were called the:**

- | | |
|----------------------|----------------------|
| a. Muhajirun | a. Muhajirun |
| b. Ansar | b. Ansar |
| c. Meccans | c. Meccans |
| d. None of the above | d. None of the above |

Masjid an-Nabawi is the Prophet^{sa}'s _____ in the city of

_____.

Who delivered the first Adhan? _____.

The first Qiblah of the Muslims used to be:

- a. The Temple at Jerusalem
- b. The Minaret in Qadian
- c. The Ka'bah in Mecca
- d. There was always one Qiblah

Who changed the direction of the Qiblah?

- a. Hadrat Muhammad^{sa}
- b. Hadrat Bilal^{ra}
- c. Allah
- d. None of the above

Exercise 4.7: Review the incidents in the life of the Holy Prophet^{sa} below and put them in chronological order.

- _____ Marriage to Hadrat Khadijah^{ra}
- _____ The Year of Grief & Visit to Ta'if
- _____ The Pledges of 'Aqabah
- _____ Migration to Abyssinia
- _____ Change in the Qiblah
- _____ Rebuilding the Ka'bah
- _____ Migration to Medina
- _____ The First Revelation

The Battles in Defense of Islam

When the Quraish of Mecca realized that the Muslims were trying to establish themselves in Medina, they decided to eliminate Islam by invading Medina. The Muslims were compelled to fight back in self-defense. Some of these battles are mentioned below:

Battle of Badr (A.D. January 624, Ramadan, A.H. 2)

A well-equipped army of more than **1,000** Meccan warriors set out from Mecca to invade the Muslims in Medina. **Abu Jahl** was their commander. The Holy Prophet^{sa}, with **313** poorly equipped Muslims, confronted the Meccans at Badr, a place near Medina. In a fierce battle, the Meccans lost seventy men, including their commander, Abu Jahl, the worst enemy of Islam. By the grace of Allah Almighty, the Muslims were victorious and only fourteen men were martyred in this battle.

Exercise 4.8: Answer the following questions regarding the Battle of Badr.

Who was the leader of the Meccan army in the Battle of Badr?

How many Muslim soldiers were there?

- a. 1,000
- b. 313
- c. 3,000

How many Meccan soldiers were there?

- a. 1,000
- b. 313
- c. 3,000

The Meccans lost their leader Abu Jahl, 70 soliders, and were defeated at Mecca.	True	False
--	------	-------

The Battle of Badr was a war of self-defense against the Meccans.	True	False
---	------	-------

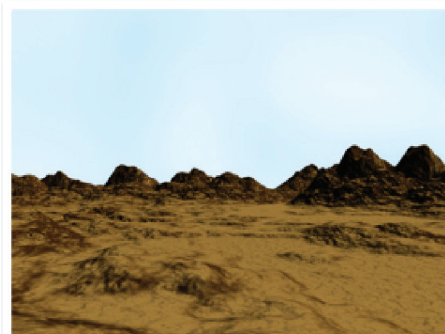
Fourteen Muslim soldiers were martyred and the Muslims were defeated at Badr.	True	False
---	------	-------

Battle of Uhud (A.D. 625; Shawwaal, A.H. 3)

A year later, the Meccans were again on the road to Medina to avenge the humiliating defeat at Badr. But this time, they had a well-armed force of **3,000** soldiers with **Abu Sufyan** as their leader. The Holy Prophet^{sa} marched out of Medina with nearly **1,000** men. Before reaching Uhud, a mountain range near Medina, Abdullah Bin Ubayy betrayed the Muslims and withdrew with his 300 men (Jews of Medina), leaving only **700** men with the Holy Prophet^{sa}.

At first, the Muslims fought so bravely that the Meccans were on the run. Seeing this, a group of fifty Muslims, who were appointed to guard a mountain pass located in the rear, started leaving their position.

Khalid Bin Walid, one of the Meccan commanders who later accepted Islam, spotted that the opening was now unguarded. Soon, he gathered his fleeing men and attacked the Muslims from the rear. The Muslims suffered heavy losses. Even the Holy Prophet^{sa} was hurt when a stone hurled at him broke two of his teeth, and he fell unconscious, among the heap of Muslims lying dead. But the Meccan army could not achieve its prime target because soon the scattered Muslims gathered around the Holy Prophet^{sa}, and the Meccans left the battlefield.



Exercise 4.9: Fill in the blanks regarding the Battle of Uhud using the words in the word bank below.

BADR	KHALID BIN WALID	1,000
UHUD	3,000	300
	TEETH	THIRD

The Meccans wanted revenge for their first loss at the Battle of _____.

_____ is the name of a mountain near Medina.

The Meccans came in with an army of _____ soldiers.

The Holy Prophet^{sa} marched towards the mountain of Uhud with _____ men but _____ of them betrayed the Muslims and left before the fighting began.

The Meccan commander _____ saw that the Muslim guards had left their post and was able to surprise the Muslims.

A stone that was hurled at the Holy Prophet^{sa} caused him to fall unconscious and lose two _____.

The battle of Uhud was fought in the _____ year of Hijrah (migration).

Expulsion of Banu Nadīr (A.D. 626, A.H. Rabi-ul- Awwal 4)

After the Battle of Uhud, the Holy Prophet^{sa} narrowly escaped an attempt on his life, made by **Banu Nadīr**, a Jewish tribe. As a result of this, the Holy Prophet^{sa} ordered them to leave Medina. Most of them settled in **Khaibar** and started instigating the Quraish against the Muslims. The Quraish were already alarmed at the spread of Islam despite the Muslims' setback at the Battle of Uhud.

Battle of Khandaq (Ditch) or Ahzaab (A.D. 627, A.H. Shawwal 5)

The Meccans, along with their **Jewish allies** from Khaibar, once again marched upon Medina under **Abu Sufyan's** leadership. The estimates of their army range from ten to twenty thousand. The Holy Prophet^{sa} had only about three thousand men under his command. On the advice of **Hadrat Salman, the Farsi^{ra}**, the Prophet^{sa} ordered his men to dig a defensive trench, about one mile long, on the open side of Medina.

The Meccans were amazed to find their entry into the town blocked by the trench. They camped short of the trench, and Medina was besieged for one month. They made continuous attempts to cross the trench but failed. In the end, God's help came in the form of a stormy night when a fierce wind put out the bonfire in front of their camp. They considered it an omen, which alarmed them so much that they started leaving the place in a panic. When morning came, the Muslims were surprised to see that the field on the other side of the trench was empty.

Exercise 4.10: Use the word bank below to fill in the blanks.

HADRAT SALMAN, THE FARSI^{ra} FIFTH ABU SUFYAN
ONE CAMPFIRE HUNGER KHANDAQ

The Meccan commander during the Battle of Khandaq was

_____.

The word _____ is Arabic for ditch.

The Battle of Khandaq happened in the _____ year after Hijrah (migration).

A companion of the Holy Prophet^{sa}, _____ advised that the Muslims should dig a trench around themselves so that the Meccans wouldn't be able to reach them.

The Muslims were besieged for _____ month.

A strong wind eventually blew out the _____ of the Meccan army which they considered a bad sign. Their tents blew away and their supplies became scattered.

The Battle of Khandaq tested the Muslims, including the Holy Prophet^{sa} himself, who spent many days suffering from _____.

Bai'at Ridwan and the Treaty of Hudaibiyah (A.D. 628; A.H. Dhul-Qa'dah 6)

In A.D. 628, the Holy Prophet^{sa}, after seeing in a dream that he visited the Ka'bah, made up his mind to perform Umrah. In February (month of Dhul-Qa'dah), he left Medina for Mecca, with nearly 1,400 of his companions. He camped at Hudaibiyah, a place near Mecca. The Quraish were not willing to

allow the Muslims to enter Mecca and sent a strong force to intercept the Muslims.

The Holy Prophet^{sa} sent **Hadrat Uthman^{ra}** as his messenger to the Quraish, to inform them that the Muslims wanted to perform Umrah only. But a rumor that Hadrat Uthman^{ra} had been killed by the Quraish extremely disturbed the Holy Prophet^{sa} and his companions. He sat down under a tree and invited his companions to take an oath called **Bai'at Ridwan**. They all took the oath in complete submission and resolved to sacrifice their lives for the cause of Islam. When they heard about this pledge, the Quraish became flexible. The two sides reached an agreement for ten years, known as the '**Treaty of Hudaibiyah**.' The conditions of this truce were apparently one-sided and seemed even humiliating for the Muslims. But in fact, this paved the way for the final victory over Mecca.

Invitations to Kings to Accept Islam (A.D. 628, A.H. Muharram 6)

After the Treaty of Hudaibiyah, the Holy Prophet^{sa} sent his **envoys**, with letters from him, to various kings such as Heraclius, the Roman Emperor, the Emperor (Kisra) of Iran, the Ruler of Egypt, Najjashi, the King of Abyssinia, the Chief of Bahrain and many other rulers and tribal chiefs. Through these letters, the Holy Prophet^{sa} invited all rulers to accept Islam. Like **Heraclius of Rome** and **Najjashi of Abyssinia**, many rulers showed great respect and understanding for the letters. The **Chief of Bahrain** even accepted Islam.

Some rulers, especially the **Emperor of Iran**, received these letters with great arrogance and hostility. He tore the letter into pieces and issued orders for the arrest of the Holy Prophet^{sa}. But he was soon overthrown and murdered by his own son, who canceled these orders.

The Battle of Khaibar (A.D. 628, A.H. Muharram 7)

After the Treaty of Hudaibiyah, the Holy Prophet^{sa} came to know that the Jews of **Khaibar** were preparing to attack the Muslims. The Holy Prophet^{sa}, with 1,600 of his followers, marched towards Khaibar and captured their strongholds after fierce fighting. A Jewish woman presented a gift of **poisoned meat** to the Prophet^{sa} and hoped to poison him to death. At the request of the Jews, the Prophet^{sa} not only forgave them, but also returned their land and gave them complete freedom. However, a land tax was imposed on them. Despite his kind behavior, the Jews were not loyal at all.

Exercise 4.11: Answer the questions below.

Name three of the kings who the Holy Prophet^{sa} invited to Islam:

1. _____
2. _____
3. _____

What was the name of the place where the Holy Prophet^{sa} camped on his way for Umrah?

- a. Quba
- b. Mina
- c. Hulaifah
- d. Hudaibiyah

The Bai'at Ridwan was made when:

- a. There was a rumor that Hadrat Uthman^{ra} was killed.
- b. The Muslims left Medina for Umrah.
- c. The Meccans attacked Medina.

The Treaty of Hudaibiyah took place in:

- a. A.D. 610
- b. A.D. 620
- c. A.D. 682
- d. A.D. 628

The Treaty of Hudaibiyah was to last for:

- a. 10 years
- b. 15 years
- c. 16 years

What was the treatment of the Holy Prophet^{sa} towards the opposition in the Battle of Khaibar?

- a. He took their land as punishment.
- b. There was a land tax imposed on them.
- c. He forgave the Jews and returned their land to them .
- d. Both b and c

How many Muslim soldiers were there in the Battle of Khaibar?

- a. 1,600
- b. 313
- c. 3,000

The king of Iran was understanding and accepting of the letters sent by the Holy Prophet ^{sa} .	True	False
--	------	-------

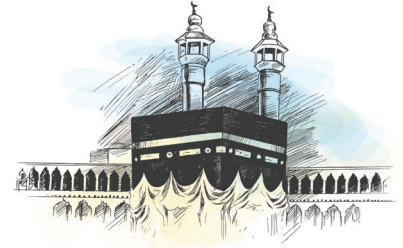
The Treaty of Hudaibiyah was one-sided and unfair to the interests of Muslims.	True	False
--	------	-------

The Battle of Khaibar was fought between the Muslims and the

_____.

The Conquest of Mecca (A.D. Jan. 630, A.H. Ramadan 8)

In the year A.D. 629 (Dhul-Qa'dah, 7 Hijrah), the Prophet^{sa} performed Umrah at Mecca in the company of nearly 2,000 companions, according to the terms of the Treaty of Hudaibiyah. However, the next year (A.D. 630), the Quraish committed a serious breach of the Treaty of Hudaibiyah by attacking the **Khuza'ah**, a tribe in alliance with the Muslims. The Holy Prophet^{sa} had no choice but to fight the Quraish. In **January A.D. 630**, he advanced towards Mecca with a large force of **ten thousand men** and camped at the city border of Mecca.



The Meccans were alarmed at the news of the Prophet^{sa}'s advance. Feeling helpless, they sent **Abu Sufyan** and two others to the Muslim camp to see if negotiation was possible. The Holy Prophet^{sa} allowed them to pass the night in the camp. Abu Sufyan was so impressed by the companions' love for the Holy Prophet^{sa} that by sunrise, Abu Sufyan and his companions **accepted** Islam. The Holy Prophet^{sa} accepted Abu Sufyan's proposal that the Meccans could have peace if they did not fight. Thus, the Muslim forces marched victoriously into Mecca. The Holy Prophet^{sa} proceeded straight to the Ka'bah and cleared it of all the idols. At this moment, he recited the Qur'anic verse (17:82):

جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ
إِنَّ الْبَاطِلَ كَانَ زَهُوقًا ۝

Truth has come and falsehood has vanished away. Falsehood does indeed vanish away fast.

The Holy Prophet^{sa} then addressed the Meccans and declared a **general amnesty** for all of them and said (Al-Qur'an, 12:93):

لَا تَثْرِيْبَ عَلَيْكُمُ الْيَوْمَ ۝

No blame shall lie on you this day.

These were the same Meccans who had inflicted immense hardship, suffering, and torture on the devoted followers of the Holy Prophet^{sa}. These were the same Meccans who eventually compelled the Muslims to leave their motherland. But the Holy Prophet^{sa}, at this moment of triumph, was extremely generous and forgave them all.

Thus, his enemies became his devoted followers. This was undoubtedly a unique act of forgiveness in the history of mankind and signified the victory of love over hatred. The Holy Prophet^{sa} had thus conquered not only Mecca but also the hearts of the Meccans.

Battles of Hunain and Tabuk (A.D. 630, A.H. 8)

Within a month of the conquest of Mecca, the Holy Prophet^{sa} had to face seventy thousand men of the **Hawazin** and allied tribes in the valley of **Hunain**. They had gathered for the last desperate effort to put an end to the spread of Islam. In the beginning, the Muslim forces suffered severe setbacks, and the Prophet^{sa} himself was left with only 12 companions. But soon, the Muslims rallied together, and the battle ended in complete victory.

In the summer of the year A.D. 630 the Holy Prophet^{sa} had to march towards **Syria** with an army of 30,000 men to resist any possible attack from Syria. He camped at **Tabuk**, but did not find any signs of attack from Syria. He decided, therefore to return to Medina. In Medina, he spent much of his time meeting various delegations. They came from all parts of Arabia to offer their loyalty to the Holy Prophet^{sa}. As a result of this, nearly all of Arabia became Muslim in a short span of time.

Hajjatul Widaa` – The Farewell Pilgrimage (A.D. 632, A.H. Dhul Hijjah 10)

In the year A.D. 632, the Holy Prophet^{sa} performed this pilgrimage to Mecca, known as **Hajjatul Widaa**. He delivered an address, called the **Farewell Address**, to a large gathering of Muslims in the valley of Arafat. Some historians report that up to 124,000 Muslims were present.

It was undoubtedly a magnificent and unique manifestation of the truth of Islam. One can well imagine the days, not long ago, when in the same valley of Arafat, no one was ready to even listen to the Holy Prophet^{sa}, who was all alone. But on that day, the same people, in such a great number, felt honored to be the followers of the Holy Prophet^{sa} and listen to his sermon.

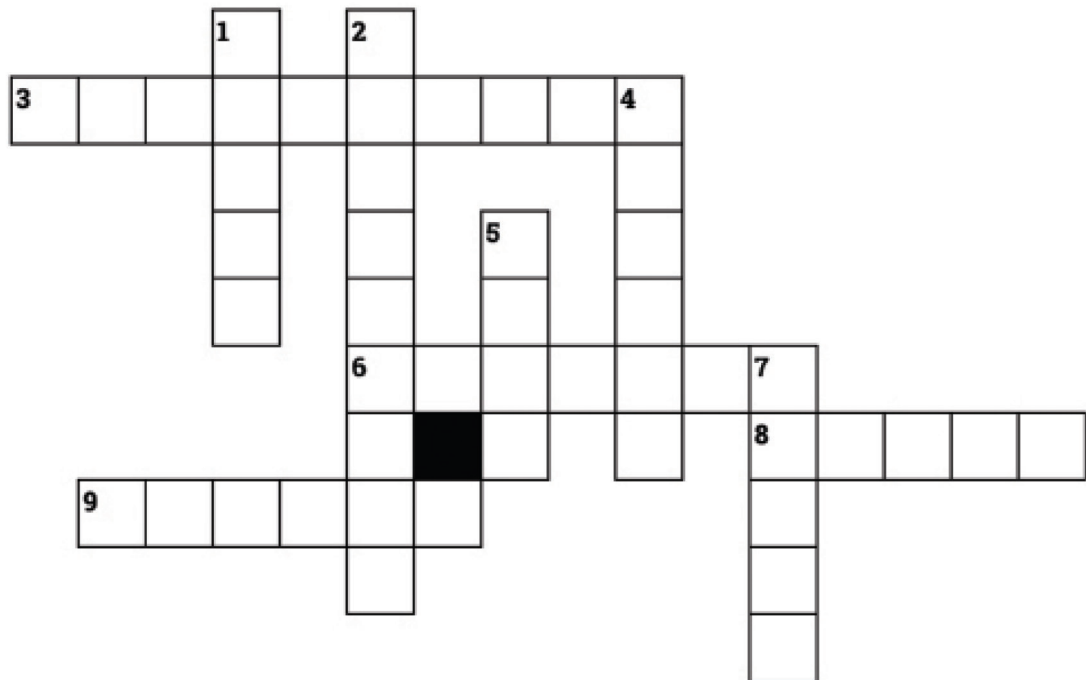


Exercise 4.12: Use the clues below and fill in the crossword puzzle.**Across**

3. The treaty of _____
 6. What the Holy Prophet^{sa} did to all Meccans despite their ill treatment
 8. These were removed from the Ka'bah by the Holy Prophet^{sa}
 9. The site where Holy Prophet^{sa} gave the Farewell Address

Down

1. The camp of the Muslims when they marched towards Syria
 2. The man who the Quraish sent to negotiate with the Holy Prophet^{sa}
 4. The battle against 70,000 Hawazin soliders
 5. The number of casualties during the peaceful conquest of Mecca
 7. Number of years the Muslims remained in Medina



HUDAIBIYAH	ABU SUFYAN	IDOLS	ZERO
FORGIVE	EIGHT	HUNAIN	TABUK
			ARAFAT

The Holy Prophet^{sa}'s Demise (A.D. June 8, 632, 12 Rabi-ul-Awwal A.H. 11)

Almost two months after the Farewell Pilgrimage, the Holy Prophet^{sa} fell ill. After some days, he became too weak to lead the prayers in the mosque. He directed Hadrat Abu Bakr^{ra} to lead the prayers. During the last days of his illness, he moved to Hadrat A'ishah^{ra}'s chamber.

One day, the Holy Prophet^{sa} was feeling a little better. He stood by the window from where he could see the Muslims saying their Fajr Prayers behind Hadrat Abu Bakr^{ra}. He was pleased to see for himself that the Muslims were performing their duties according to God's commandments. The same day, after cleaning his teeth with a miswaak (teeth cleaning stick), his condition worsened, and our beloved Holy Prophet^{sa} passed away saying these words:

اَللّٰهُمَّ فِى الرَّفِيقِ الْاَعْلٰى-

O Allah, to the Exalted Companion

The news of the demise of the Holy Prophet^{sa} was no less than a dreadful calamity for the Muslims. However, with the establishment of Khilafat-e-Rashidah, their state of grief changed to that of peace. The Holy Prophet^{sa} is buried in Masjid an-Nabawi in Medina.



Wives and Children of the Holy Prophet^{sa}

It is important to understand the circumstances which led the Holy Prophet^{sa} to have many wives at a time. His marriage with Hadrat Khadijah^{ra} lasted for twenty-five years (A.D. 595-620). During this period he did not take any other wife. She passed away at the age of 65 when the Holy Prophet^{sa} was 50 years old.

After Hijrah in A.D. 622, as the religion of Islam began to spread, more and more tribes started entering its fold. Now, the Holy Prophet^{sa} needed many wives to achieve certain objectives, some of which are given below:

- He married women of certain tribes to establish friendly relations with those tribes and encourage the spread of Islam.
- He married widowed women to set an example of kindness, generosity, protection, and to establish respect for women in the male-dominated Arab culture.
- The Holy Prophet^{sa}'s many wives imparted religious education and training to Muslim women, especially the new converts of various tribes. For instance, Hadrat A'ishah^{ra} did an excellent job in this field.

The Holy Prophet^{sa} set an excellent example in his noble and affectionate conduct with all his wives based on mutual respect, justice, and equality. A brief account of his wives is given below:

1. Hadrat Khadijah^{ra}

She was a wealthy lady of Mecca who was twice widowed. She married the Holy Prophet^{sa} in A.D. 595 when she was 40, and the Holy Prophet^{sa} was 25. She passed away about two years before Hijrah. The Holy Prophet^{sa} did not marry anyone else during Hadrat Khadijah^{ra}'s lifetime. They had seven children together.

2. Hadrat Saudah^{ra}

A widow of age fifty, she married the Holy Prophet^{sa} in A.D. 620 and died in A.D. 644.

3. Hadrat A'ishah^{ra}

Daughter of Hadrat Abu Bakr^{ra}, married in A.D. 622, at a very young age and died in A.H. 57. She was very dear to the Prophet^{sa} for her exceptional intelligence,

physical cleanliness, and spiritual piety. Hadrat A'ishah^{ra} narrated a large and vital part of Ahadith (traditions).

4. Hadrat Hafsa^{ra}

Daughter of Hadrat Umar^{ra}, married in A.D. 624 after her former husband died. She had the honor to safely keep the standard text of the Holy Qur'an in the sequence specified by the Holy Prophet^{sa}. She died in A.H. 45.

5. Hadrat Zainab Bint Khuzaimah^{ra}

Twice widowed, her second husband was martyred in the Battle of Uhud. Due to her bereavement, several Muslims offered to marry her, but she declined them all. However, when the Holy Prophet^{sa} proposed to her, she accepted the honor in A.D. 625. However, she died at the age of 30, within two or three months after her marriage.

6. Hadrat Ummi Salmah^{ra}

A widow with four children, married in A.D. 626 and died in A.H. 63 at the age of 84. She was the longest surviving wife of the Holy Prophet^{sa}.

7. Hadrat Juwairiah^{ra}

She was the daughter of a tribal chief, Harith bin Abi Darrar. She became a widow and was captured when her tribe, Banu Mustaliq, fought against the Muslims in the year A.H. 5. She married the Prophet^{sa} in A.D. 626. at the age of 20 and died in A.H. 50 at the age of 65.

8. Hadrat Zainab Bint Jahsh^{ra}

She was the daughter of a sister of the Prophet^{sa}'s father, Abdullah. The Prophet^{sa} arranged her marriage to his freed slave, Hadrat Zaid^{ra}. It led to a divorce because they could not get along despite trying very hard. She then married the Prophet^{sa} in A.D. 626 at the age of 38 and died in A.H. 20, at the age of 53.

9. Hadrat Ummi Habibah^{ra}

Daughter of Abu Sufyan; she was in Abyssinia when her husband became Christian. After separating from him, she remained loyal to Islam. She readily agreed to the Prophet^{sa}'s proposal for marriage. Negus, the King of Abyssinia, himself presided over her marriage ceremony in 628 A.D. even though the Holy Prophet^{sa} was not present there. She died in A.H. 44 at the age of 73.

10. Hadrat Safiah^{ra}

Daughter of the chief of a Jewish tribe, Banu Nadīr; during the Battle of Khaibar, her husband and father were both killed. She herself, along with others, was captured by the Muslims. She embraced Islam when released later. She readily agreed to the Prophet^{sa}'s proposal to marry her (A.D. 628). The Holy Prophet^{sa} hoped that the Jewish tribes might give up their hateful attitude towards Islam because of this marriage. She died in A.H. 50 at the age of 62

11. Hadrat Maimunah^{ra}

Twice widowed, sister-in-law of Hadrat Abbas^{ra}, the Prophet^{sa}'s uncle. Her father, Harith bin Hazin, belonged to the Banu Hilal tribe. On the suggestion of Hadrat Abbas^{ra}, the Holy Prophet^{sa} married her in A.D. 629, when she was 30 years old. She died in A.H. 50 at the age of 73.

12. Hadrat Mariah Qibtiah^{ra}

The Holy Prophet^{sa} had sent letters to kings to invite them to accept Islam. One such letter was sent to the ruler of Egypt. The Egyptians had a tradition that they would propose marriage of noble women when they wanted to strengthen their relations with others. This is how two women were presented to the Holy Prophet^{sa}. Both had accepted Islam. One of them was Hadrat Mariah^{ra} who the Holy Prophet^{sa} married in A.D. 629. They had a son named Ibrahim^{ra}.

When Ibrahim^{ra} died, he was the only child of the Holy Prophet^{sa} except Hadrat Fatimah^{ra}. Because of this, it was natural that the Prophet^{sa} had great love and affection for his son. But God's will prevailed when Ibrahim^{ra} died at the age of eighteen months. The Holy Prophet^{sa} was very sad at his son's demise and tears began to flow from his eyes. However, he completely submitted himself to the will of God and thus set an excellent example for mankind.

Exercise 4.13: Name the wives of the Holy Prophet^{sa} who were divorced or separated or widowed prior to their marriage to Hadrat Muhammad^{sa}.

1. _____
2. _____
3. _____
4. _____
5. _____
6. _____
7. _____
8. _____
9. _____
10. _____

A crossword puzzle grid with 7 numbered starting points. The grid is composed of white squares for letters and black squares for empty space. The numbers are: 1 (down), 2 (across), 3 (across), 4 (down), 5 (across), 6 (across), and 7 (across).

Exercise 4.15: Match the correct wife of the Holy Prophet^{sa} to the information given.

__D__ Hadrat Khadijah ^{ra}	A. Daughter of Hadrat Umar ^{ra}
_____ Hadrat Saudah ^{ra}	B. Daughter of Hadrat Abu Bakr ^{ra}
_____ Hadrat A'ishah ^{ra}	C. Second wife of the Holy Prophet ^{sa}
_____ Hadrat Hafsa ^{ra}	D. Had seven children with the Holy Prophet ^{sa}
_____ Hadrat Zainab Bint Khuzaimah ^{ra}	E. Twice widowed and lost her husband in the Battle of Uhud
_____ Hadrat Ummi Habibah ^{ra}	F. Longest surviving wife of the Holy Prophet ^{sa}
_____ Hadrat Mariah Qibtiah ^{ra}	G. Mother of the Holy Prophet ^{sa} 's son, Ibrahim ^{ra}
_____ Hadrat Ummi Salmah ^{ra}	H. Daughter of Abu Sufyan

Children of the Holy Prophet^{sa}

The Holy Prophet^{sa} had **eight** children in total. Seven were with Hadrat Khadijah^{ra} and one with Hadrat Mariah Qibtiah^{ra}. The names of the children of the Holy Prophet^{sa} are:

Four sons – Qasim, Tahir, Tayyab, and Ibrahim (May God be pleased with them all).

Four Daughters – Hadrat Zainab, Hadrat Ruqayyah, Hadrat Ummi-Kalthoom, and Hadrat Fatimah (May God be pleased with them all). Hadrat Fatimah^{ra} was married to Hadrat Ali^{ra} and gave birth to two sons Hadrat Hasan^{ra} and Hadrat Husain^{ra}. All those who claim today to be the descendants of the Holy Prophet^{sa} have descended from Hadrat Fatimah^{ra} and her sons.

Exercise 4.16: Fill in the chart of the children of the Holy Prophet^{sa}.

Daughters	Sons

Exercise 4.17: Locate the names of the children of the Holy Prophet^{sa} in the word search below.

D E Y T R F E X H A O K Z N V Q V I X H
 J Z J D F N X Y G A B K A Q V U I W E Y
 L U R O H Q R P G S Y H I F B E B Q O O
 P B J X P S Z W G B K Y N F H F R G K A
 F J T G V H K P Y O Q C A X X H W D X U
 U F X K V D C S O P D T B Q D A K Y M D
 J V Y Q G W J X H L I H E B U J Y O T H
 J Z Q V G F I U D M Q B E T U R O A K W
 E H L E N V F W A Y V H C T M H Y B Z S
 A U J U C U R H M I P T X M T Y D Z L I
 R H J Y T V I E K Z Y R I L A V A R F V
 K J J N Z V H D Q Y L S U B A Z I C W A
 Y D P A Q W A F N E B K T M V B F Y N C
 Q Y X A K A T R U D I X S W M L H R X Y
 B V U D Q P S N G M A Y W V Q N U Y J U
 G B V T P G T I M B D F R E E D R Y X I
 U U T S I Z V U M I H A R B I X K F F K
 C X K A A V G P S I R H E P S V K Z I N
 Y V A J P C Z V N S I P X P V L U S I D
 H F A Q S S U N W S O C V O M S X F K P

FATIMAH	IBRAHIM	QASIM	RUQAYYAH
TAHIR	TAYYAB	UMMI KULTHOOM	ZAINAB

Answer Key

Part I

Exercise 2.2: Fill in the blanks and answer the questions about Surah Al-Fil.

The governor of Yemen was __ **Abraha** __.

He built a __ **church** __ in Sana'a the capital of Yemen.

He marched on Mecca in the same year that the Holy Prophet^{sa} was
----- **born** -----.

He summoned the leader of the Quraish, Hadrat __ **Abdul Muttalib** __ who was the grandfather of the Holy Prophet^{sa}.

Hadrat Abdul-Muttalib wanted his __ **camels** __ back from Abraha's army.

Who did Hadrat Abdul-Muttalib think would protect the Ka'bah?

Master of the Ka'bah / Allah

How did Allah save the Ka'bah from the army of Abraha?

A severe pandemic broke out in Abraha's army and it destroyed the army before they could attack.

This surah is a reminder for the early Muslims that Allah will protect them no matter how strong the people who against them are.

☒ True

☐ False

Hadrat Abdul-Muttalib asked Abraha to leave the Ka'bah alone.

☐ True

☒ False

Exercise 2.5: Answer the short questions below.

This surah talks about "journeys" that the Quraish used to take. What were these journeys?

Trading expeditions that brought back a lot of information and merchandise for the Meccans.

When Abraha and his army were destroyed by Allah, the Quraish started to:

Love and honor the Ka'bah even more than before

Why did Allah give the Quraish security and protection and all kinds of foods and fruits?

Allah gave Quraish security and protection and all kinds of foods and fruits because they were the custodians of Ka'bah.

Whose appearance were the Quraish expecting during this time period?

The Quraish were expecting appearance of a great prophet among the Arabs.

Who or what did the Quraish pray to?

Quraish worshiped idols made of wood and stone.

Exercise 2.7: Choose True or False for the statements below.

Surah Al-Mā'ūn deals with the story of the Ka'bah.	True	<input checked="" type="radio"/> False
Service to mankind is a part of Christian faith but not Muslim faith.	True	<input checked="" type="radio"/> False
True believers must fulfill their duty to Allah alone.	True	<input checked="" type="radio"/> False
If you help others, it should not be for showing off.	<input checked="" type="radio"/> True	False
Showing off your charitable deeds is against the essence of Islamic values.	<input checked="" type="radio"/> True	False
Strong and peaceful communities are possible when we care for those who are less fortunate than us.	<input checked="" type="radio"/> True	False

Exercise 2.10: Match the key concept with its corresponding information.

Mu'adh-dhin	The call that the time for a particular Prayer has come
Hayya 'alas-salaah	Come to success
Hayya'alal-falaah	The call that Salat is ready to start
Adhan	Someone who stands up to call the Adhan
Iqamah	Come to prayer

Exercise 2.11: Circle True or False for the statements below.

During Adhan, the Mu'adh-dhin should place his hands over his ears and his index fingers in his ear. ☒ True ☐ False

When calling out Hayya 'alas-salaah he should face right. ☒ True ☐ False

When calling out Hayya 'alal-falaah he should face left. ☒ True ☐ False

Exercise 2.16: Fill in the blanks for the translation of this prayer.

In the __ **name** __ of __ **Allah** __ (I enter). And all __ **blessings** __ and peace be upon the __ **prophet** __ of Allah. O Allah! __ **forgive** __ me my __ **sins** __ and open the __ **door** __ of Your __ **mercy** __ upon me.

Exercise 3.1: Review the previously learned names of Allah.

- | | |
|-------------------------|-----------------------------|
| _ d _Ar-Rahman | a. The Merciful |
| _ a _Ar-Rahim | b. The Mighty |
| _ c _Al-Malik | c. The King (The Sovereign) |
| _ e _Al-Quddus | d. The Gracious |
| _ h _As-Salaam | e. The Holy One |
| _ g _Al-Mu'min | f. The Protector |
| _ f _Al-Muhaymin | g. The Bestower of Security |
| _ b _Al-'Aziz | h. The Source of Peace |

Exercise 3.9: Choose whether the phrases on the right are Huquq Allah or Huquq ul Ibaad.

**Rights of Allah
Huquq Allah**

Salat (Prayer)

Zakat

Fasting

Hajj

**Rights of Mankind
Huquq ul Ibaad**

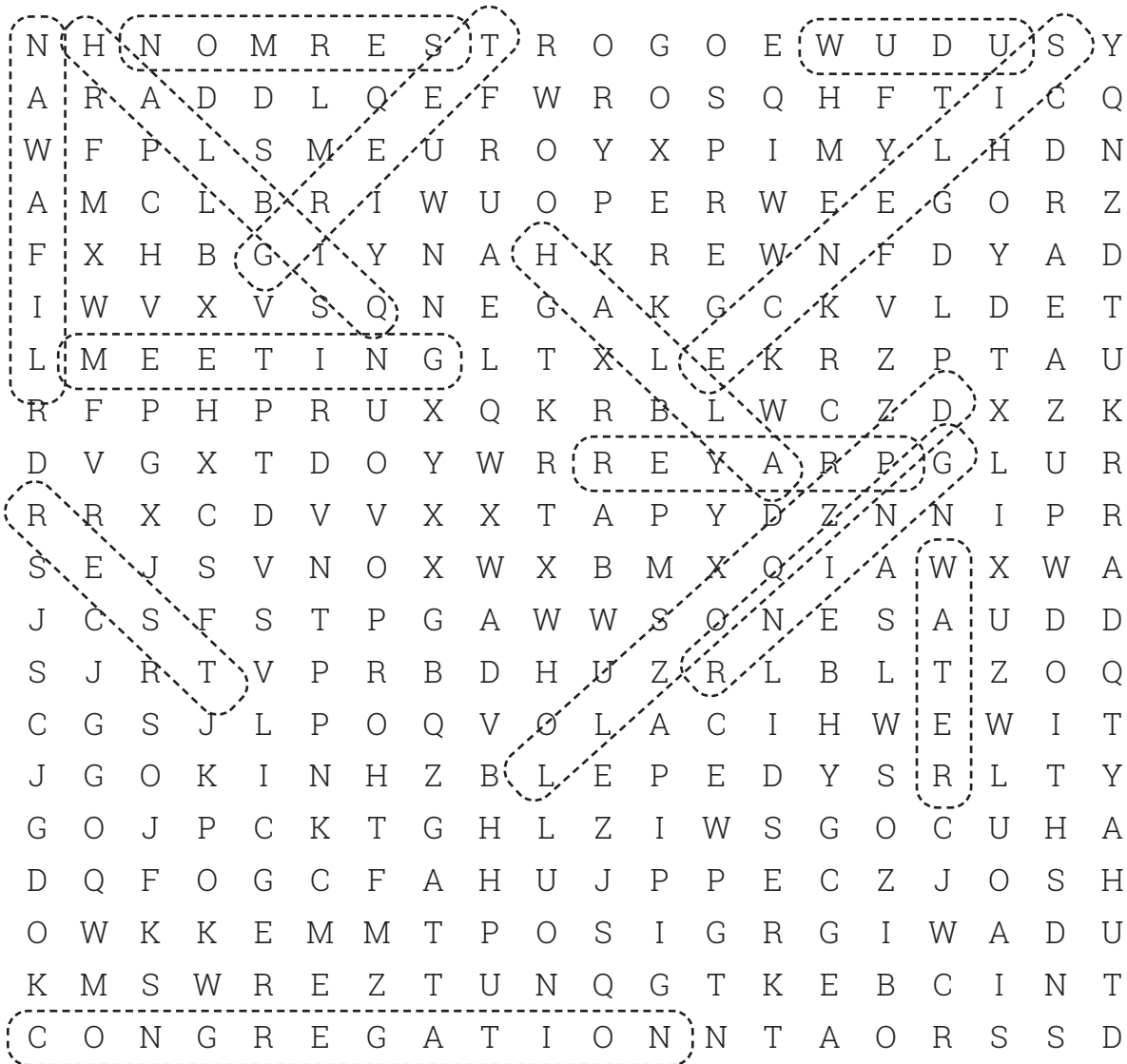
Urging good (Amr Bil Ma'ruf)

Being Friendly

Showing gratitude

Preventing evil (Nahi 'Anil Munkir)

Exercise 3.11: Find the key words in the word search below.



Exercise 3.12: Circle True or False for the statements below.

The mosque is a place of worship.

True False

Wearing neat and clean clothes is not important in the mosque.

True False

We should not walk or pass in front of those who are offering their prayers.

True False

Running is allowed in the mosque.

True False

Gossiping in the mosque is fine; it does not disturb other people.

True False

If it is important to talk about something, pass the message in a soft and low voice.

True False

Worship of Allah needs full concentration.	True	False
Listen silently and carefully to the sermon of the Imam, or any other speaker.	True	False
Music is allowed in the mosque. We can play music with the poems.	True	False
We are allowed to keep pictures, images and statues in the mosque.	True	False
It is not our job to clean up the mosque.	True	False
We should be first in line for food and take as much as we want.	True	False
We should only greet our friends. We don't have to say Salam to everyone.	True	False

Exercise 4.1: Choose the correct answer for each question.

The Holy Prophet^{sa} was born in the year:

b. 571 (A.D. 570 and A.D. 571 are both accepted by historians)

Before the Holy Prophet^{sa} was born his father passed away.

TRUE

Hadrat Khadijah^{ra} was very impressed by the character and honesty of the Holy Prophet^{sa}.

TRUE

The Holy Prophet^{sa}'s father's name was:

a. Hadrat Abdullah

The Holy Prophet^{sa} was raised by:

a. BOTH his grandfather and his uncle

The Holy Prophet^{sa}'s mother's name was:

c. Hadrat Aminah

The Holy Prophet^{sa}'s mother passed away when he was 18 years old.

FALSE

The Holy Prophet^{sa} used the money Hadrat Khadijah^{ra} gave him to help the poor and needy and they lived a very simple life.

TRUE

Who was Hadrat Halimah Sa'diyyah?

b. Holy Prophet^{sa}'s wet nurse

The Holy Prophet^{sa}'s first wife's name was:

a. Hadrat Khadijah^{ra}

Even as a young man, Hadrat Muhammad^{sa} was known as:

Al-Amin meaning __ **The Trustworthy** __

As-Sadiq meaning __ **The Truthful** __

Exercise 4.2: Fill in the blanks using the words in the word bank below.

The Holy Prophet^{sa} belonged to the tribe called __ **Quraish** __.

The Quraish were descendants of Hadrat __ **Ibrahim** __^{as}, who rebuilt the Ka'bah with his son.

There were __ **360** __ idols in the Ka'bah during the time of the Holy Prophet^{sa}'s birth.

The Holy Prophet^{sa} used to help his uncle, __ **Abu Talib** __ in his merchant business as a young man.

Exercise 4.3: Fill in the blanks using the words in the word bank below.

The black stone in the corner of the Ka'bah is called the __ **Hajar Aswad** __.

So that he could pray in peace and quiet, the Holy Prophet^{sa} used to go to the cave named __ **Hira** __.

In the year A.D. 610 during the month of __ **Ramadan** __ the Holy Prophet^{sa} saw the vision of angel __ **Jibreel** __^{as}.

The first person that Prophet Muhammad^{sa} told about his vision was wife, Hadrat __ **Khadijah** __^{ra}.

Hadrat Khadijah^{ra} took the Holy Prophet Muhammad^{sa} to her cousin, __ **Waraqah bin Naufal** __ who believed that the Angel Jibreel^{as} had visited the Holy Prophet^{sa}.

Exercise 4.4: Choose the correct answer.

The king of Abyssinnia was:

d. Negus

Why did a small party of Muslims migrate (move) to Abyssinnia?

a. The Quraish were so cruel to Muslims that it was hard to live in Mecca.

The Quraish decided to punish the whole Hashimite clan when

a. Hadrat Hamza^{ra} and Hadrat Umar^{ra} became Muslims.

The boycott and refusal of supplies to the Hashimites lasted for

c. 3 years

Exercise 4.5: Fill in the blanks using the word bank below.

The Quraish were the rich and powerful people of the city of __ **Mecca** __ who did not like that Islam was spreading.

The Holy Prophet^{sa} had to leave Mecca because the __ **Quraish** __ decided that they would kill him.

The Holy Prophet^{sa} left Mecca with his good friend Hadrat __ **Abu Bakr** __^{ra}.

The Quraish chased after them, so they had to hide in the Cave of __ **Thaur** __.

The Muslims who were being persecuted (harmed) moved to the city of __ **Yathrib** __. This city's name was then changed to __ **Medina** __.

The first mosque ever built by Muslims was in __ **Quba** __.

Part II

Exercise 2.18: Place the translation of the verses of Surah Al-Kāfirūn in order.

__ 5__ 'And I am not going to worship that which you worship;

__ 4__ 'Nor worship you what I worship.

__ 6__ 'Nor will you worship what I worship.

__ 7__ 'For you your religion, and for me my religion.'

__ 3__ 'I worship not that which you worship;

__ 2__ Say, 'O ye disbelievers!

__ 1__ In the name of Allah, the Gracious, the Merciful.

Exercise 2.19: Try to identify the faiths of the people in the illustration below.



Christianity

Judaism

Islam

Sikhism

Hinduism

Buddhism

Exercise 2.21: Complete the questions below regarding Surah An-Nasr.

In this surah, Allah is telling the Muslims about:

c. The victory of Muslims

When the Muslims returned to Mecca, it was considered the greatest victory because:

d. All of the above

Does Allah mean that Holy Prophet^{sa} needs forgiveness?

b. No

This surah was revealed:

b. during the last few days of the Holy Prophet^{sa}'s life

What kind of message is contained in this surah?

b. History

Why is the Holy Prophet^{sa} told to seek forgiveness?

One reason the Holy Prophet^{sa} is told to seek forgiveness is not for himself but for others i.e., if Muslims start deviating from Islam, Allah may save them.

Exercise 2.23: Choose the best answer.

Why were people like Abu Lahab so mad at the Holy Prophet^{sa}?

a. He wanted them to leave their evil ways and worship one Allah and resist doing immoral things

What was the name of Abu Lahab's wife?

b. Umm Jamil

What was the end of Abu Lahab's wife?

b. She died of strangulation.

What did Abu Lahab's wife do to the Holy Prophet^{sa}?

c. All of the above

Exercise 2.24: Answer the short questions below.

What does persecution mean?

Persecution means hostility and ill-treatment, especially because of race and political or religious beliefs.

What lesson can we learn from this surah and the story of Abu Lahab and his wife?

Allah can punish the disbelievers and their wealth and power cannot save them from the punishment.

Exercise 2.33: Choose the best answer.

What do the words of the Adhan mean?

b. That the time for a particular Prayer has come

What do the words of the Iqamah mean?

a. That the Imam is ready to start the Salat

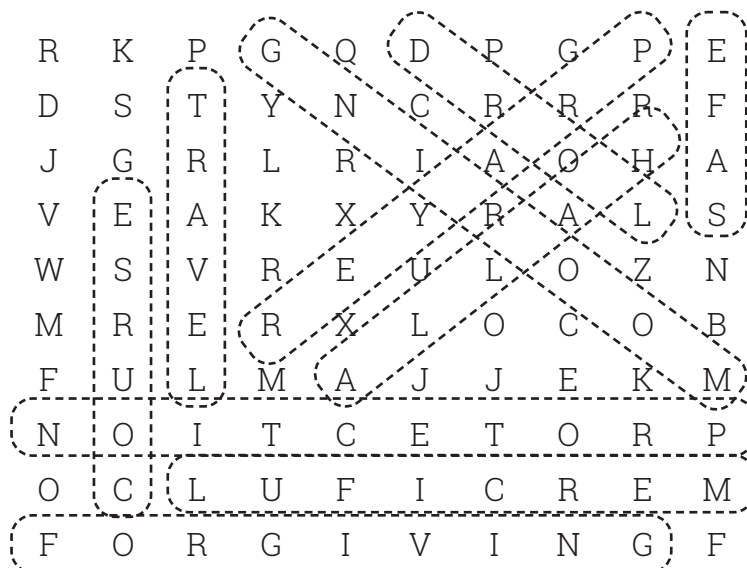
Exercise 2.36: Fill in the blanks of the translation of this prayer.

In the __ **name** __ of __ **Allah** __ (I leave). And all __ **blessings** __ and peace be upon the __ **Prophet** __ of Allah. O Allah! __ **forgive** __ me my __ **sins** __ and open the __ **doors** __ of Your __ **blessings** __ upon me.

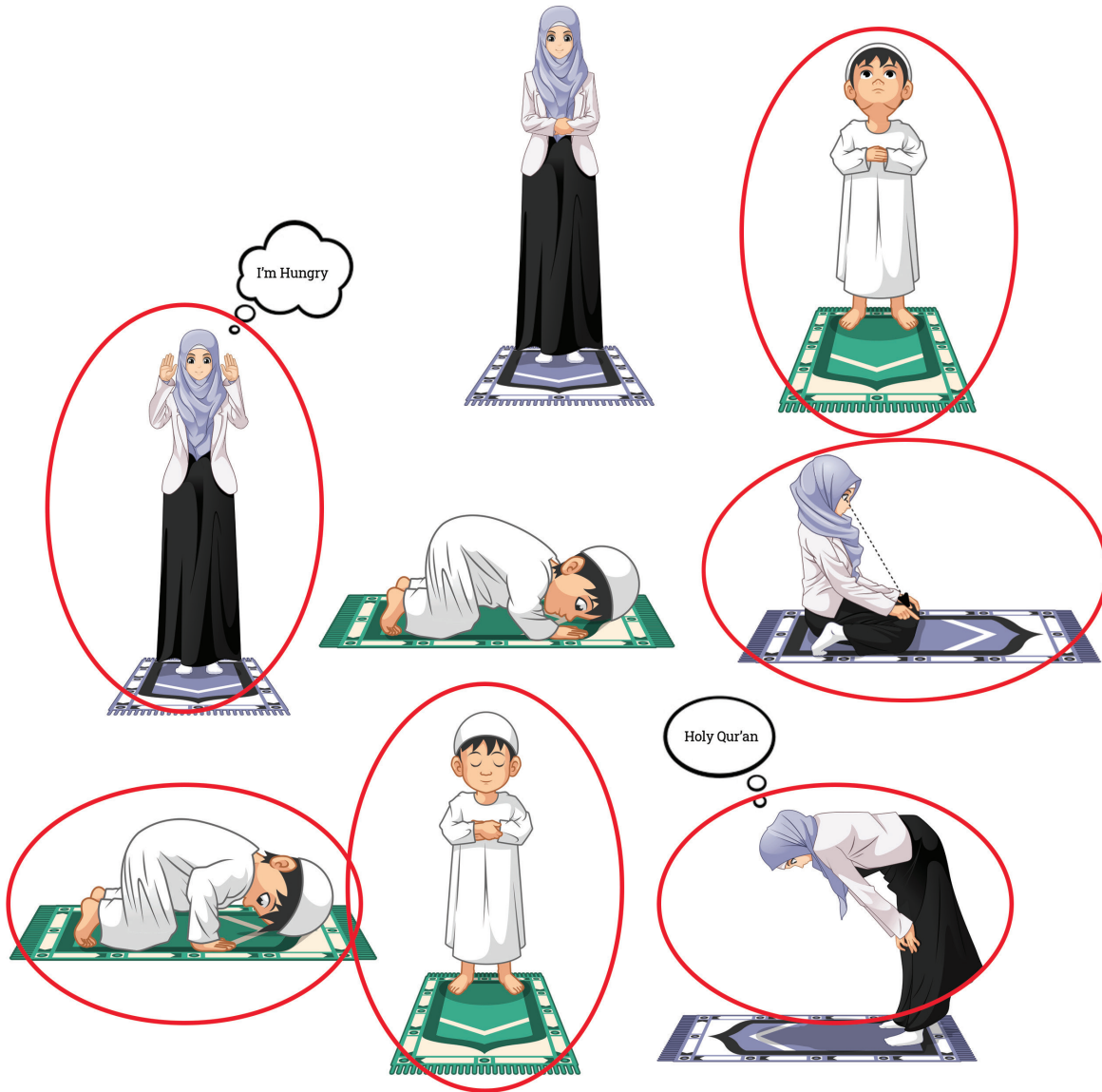
Exercise 2.38: Trace and fill in the blanks for the translation of this prayer.

All __ praise __ belongs to __ Allah __, Who provided us with __ food __ and __ drink __ and enabled us to be __ Muslims __ (submissive to God).

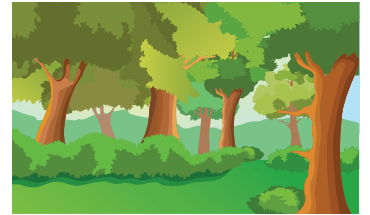
Exercise 2.41: Find the keywords from the translation of the prayer for getting into a vehicle.



Exercise 3.8: Circle the people who are not following the proper etiquette of Salat.



Exercise 3.13: Look at some of these things that we use everyday. Then match them to what Allah created first.



Exercise 3.16: Match the names to their correct meanings. Then trace the meanings of the names of Allah from this lesson.

أَلْمُؤْمِنُ The Holy One
 أَلْقُدُّوسُ The Source of Peace
 أَلْسَّلَامُ The Bestower of Security
 أَلْعَزِيزُ The Protector
 أَلْمُهَيْمِنُ The Mighty

Exercise 3.17: Explain what each of these attributes means in your own words.

أَلْجَبَّارُ	Allah has the power to crush/defeat someone or bring them to their knees. He can overpower anyone.
أَلْمُتَكَبِّرُ	Allah is the most Great and we should always remain humble with His Greatness in mind.
أَلْخَالِقُ	Allah is the Creator of everything we see and do not see. He has created everything out of nothing.
أَلْبَارِئُ	Everything Allah has made, He has made for a reason.
أَلْمُصَوِّرُ	Allah has made everything beautifully. He loves beauty and has designed everything to glorify Him.

Exercise 3.23: Circle TRUE or FALSE for the statements below.

Whispering in a gathering is acceptable behavior.	True	<input checked="" type="radio"/> False
It is appropriate to push your way to the front of a gathering even if you arrive late.	True	<input checked="" type="radio"/> False
Greeting everyone with As-Salamu 'Alaikum is proper etiquette.	<input checked="" type="radio"/> True	False
When you visit someone who is ill, you can drop in without advance notice of your visit.	True	<input checked="" type="radio"/> False
Asking a lot of questions from someone who is sick is appropriate because it shows you really care.	True	<input checked="" type="radio"/> False
Muslims are allowed to shorten their prayers during travel.	<input checked="" type="radio"/> True	False
Giving charity before you set out on a journey and again when you arrive home safely is a sunnah.	<input checked="" type="radio"/> True	False
Christmas and Halloween are holidays that we can celebrate because they have no religious background.	True	<input checked="" type="radio"/> False
We respect our parents because they buy us everything we ask for.	True	<input checked="" type="radio"/> False
Allah commands us to be good to our parents in the Holy Qur'an.	<input checked="" type="radio"/> True	False
The Holy Prophet ^{sa} said that after offering Prayers on time, a Muslim's most important duty is to be dutiful to his or her parents.	<input checked="" type="radio"/> True	False

Exercise 4.6: Choose the best answer for the questions below.

The people of Medina were called the: **Migrants from Mecca were called the:**
 b. Ansar a. Muhajirun

Masjid an-Nabawi is the Prophet^{sa}'s __ **Mosque**__ in the city of __ **Medina** __.

Who delivered the first Adhan? __ **Hadrat Bilal^{ra}** __.

The first Qiblah of the Muslims used to be: **Who changed the direction of the Qiblah?**
 a. The Temple at Jerusalem c. Allah

Exercise 4.7: Review the incidents in the life of the Holy Prophet^{sa} below and put them in chronological order.

- __ **1** __ Marriage to Hadrat Khadijah^{ra}
- __ **5** __ The Year of Grief & Visit to Ta'if
- __ **6** __ The Pledges of 'Aqabah
- __ **4** __ Migration to Abyssinia
- __ **8** __ Change in the Qiblah
- __ **2** __ Rebuilding the Ka'bah
- __ **7** __ Migration to Medina
- __ **3** __ The First Revelation

Exercise 4.8: Answer the following questions regarding the Battle of Badr.

Who was the leader of the Meccan army in the Battle of Badr?

__ **Abu Jahl** __

How many Muslim soldiers were there? **How many Meccan soldiers were there?**
 b. 313 a. 1,000

The Meccans lost their leader Abu Jahl, 70 soldiers, and were defeated at Mecca.

True False

The Battle of Badr was a war of self-defense against the Meccans.

True

False

Fourteen Muslim soldiers were martyred and the Muslims were defeated at Badr.

True

False

Exercise 4.9: Fill in the blanks regarding the Battle of Uhud using the words in the word bank below.

The Meccans wanted revenge for their first loss at the Battle of __ **Badr** __.

__ **Uhud** __ is the name of a mountain near Medina.

The Meccans came in with an army of __ **3,000** __ soldiers.

The Holy Prophet^{sa} marched towards the mountain of Uhud with __ **1,000** __ men but __ **300** __ of them betrayed the Muslims and left before the fighting began.

The Meccan commander __ **Khalid bin Walid** __ saw that the Muslim guards had left their post and was able to surprise the Muslims.

A stone that was hurled at the Holy Prophet^{sa} caused him to fall unconscious and lose two __ **teeth** __.

The battle of Uhud was fought in the __ **third** __ year of Hijrah (migration).

Exercise 4.10: Use the word bank below to fill in the blanks.

The Meccan commander during the Battle of Khandaq was __ **Abu Sufyan** __.

The word __ **Khandaq** __ is Arabic for ditch.

The Battle of Khandaq happened in the __ **fifth** __ year after Hijrah (migration).

A companion of the Holy Prophet^{sa}, __ **Hadrat Salman, the Farsi^{ra}** __ advised that the Muslims should dig a trench around themselves so that the Meccans wouldn't be able to reach them.

The Muslims were besieged for __ **one** __ month.

A strong wind eventually blew out the __ **campfire** __ of the Meccan army which they considered a bad sign. Their tents blew away and their supplies became scattered.

The Battle of Khandaq tested the Muslims, including the Holy Prophet^{sa} himself, who spent many days suffering from __ **hunger** __.

Exercise 4.11: Answer the questions below.

Name three of the kings who the Holy Prophet^{sa} invited to Islam:

1. Heraclius, the Roman Emperor
2. The Emperor (Kisra) of Iran
3. Najjashi, the King of Abyssinia
4. The Ruler of Egypt
5. The Chief of Bahrain

What was the name of the place where the Holy Prophet^{sa} camped on his way for Umrah?

d. Hudaibiyah

The Bai'at Ridwan was made when:

a. There was a rumor that Hadrat Uthman^{ra} was killed.

The Treaty of Hudaibiyah took place in:

d. A.D. 628

The Treaty of Hudaibiyah was to last:

a. 10 years

What was the treatment of the Holy Prophet^{sa} towards the opposition in the Battle of Khaibar?

d. Both B and C

How many Muslim soldiers were there in the Battle of Khaibar?

a. 1,600

The king of Iran was understanding and accepting of the letters sent by the Holy Prophet^{sa}.

True

False

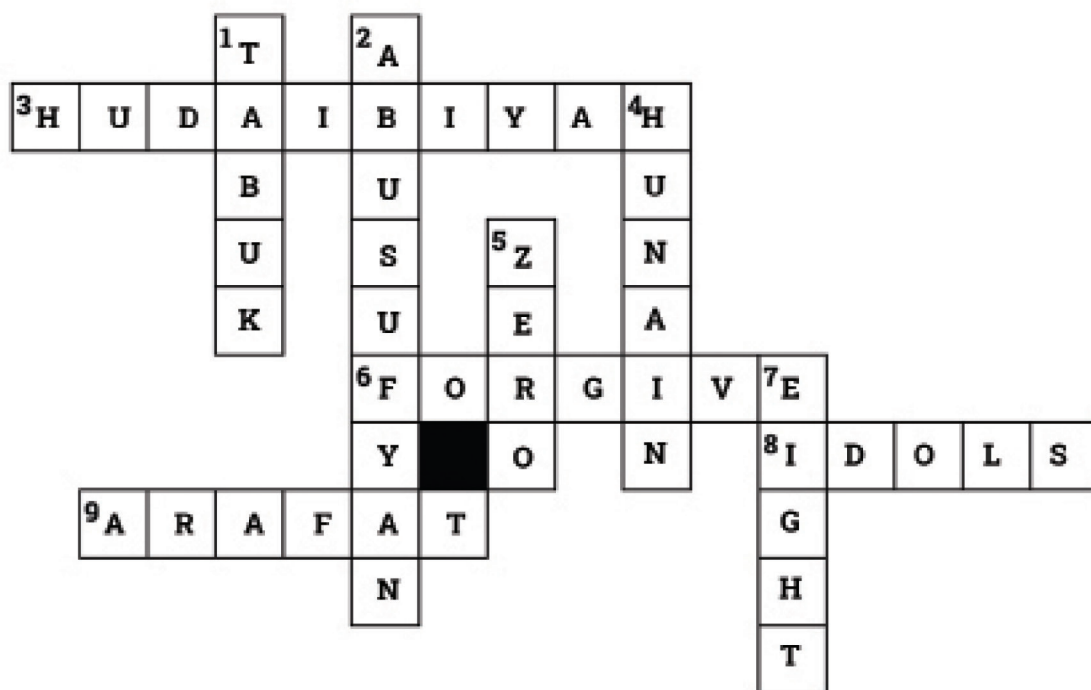
The Treaty of Hudaibiyah was one-sided and unfair to the interests of Muslims.

True

False

The Battle of Khaibar was fought between the Muslims and the __ **Jews** __.

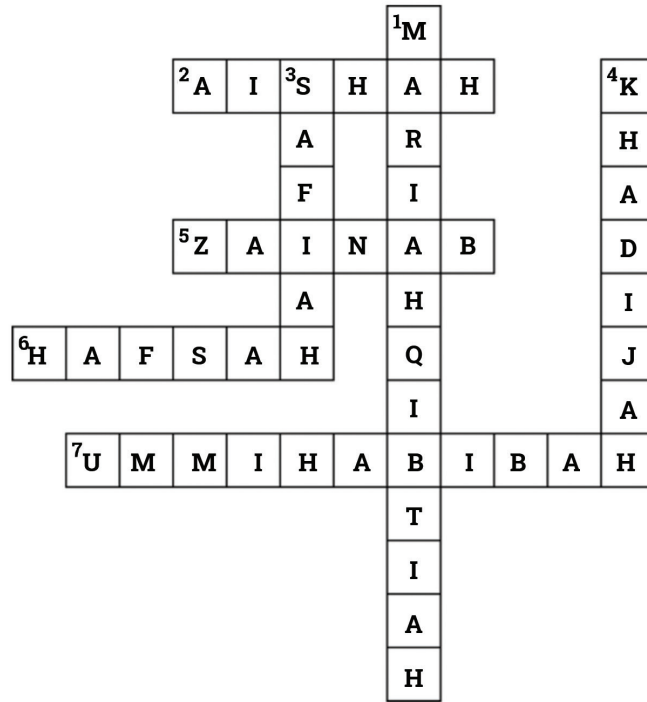
Exercise 4.12: Use the clues below and fill in the crossword puzzle.



Exercise 4.13: Name the wives of the Holy Prophet^{sa} who were divorced or separated or widowed prior to their marriage to Hadrat Muhammad^{sa}.

1. Hadrat Khadijah ^{ra}	2. Hadrat Juwairiah ^{ra}
3. Hadrat Saudah ^{ra}	4. Hadrat Zainab Bint Jahsh ^{ra}
5. Hadrat Hafsah ^{ra}	6. Hadrat Ummi Habibah ^{ra}
7. Hadrat Zainab Bint Khuzaimah ^{ra}	8. Hadrat Safiah ^{ra}
9. Hadrat Ummi Salmah ^{ra}	10. Hadrat Maimunah ^{ra}

Exercise 4.14: Wives of the Holy Prophet^{sa}



Exercise 4.15: Match the correct wife of the Holy Prophet^{sa} to the information given.

__D__ Hadrat Khadijah^{ra}

__C__ Hadrat Saudah^{ra}

__B__ Hadrat A'ishah^{ra}

__A__ Hadrat Hafsa^{ra}

__E__ Hadrat Zainab Bint Khuzaimah^{ra}

__H__ Hadrat Ummi Habibah^{ra}

__G__ Hadrat Mariah Qibtiah^{ra}

__F__ Hadrat Ummi Salmah^{ra}

Exercise 4.16: Fill in the chart of the children of the Holy Prophet^{sa}.

Daughters	Sons
Hadrat Fatimah ^{ra}	Qasim ^{ra}
Hadrat Zainab ^{ra}	Tahir ^{ra}
Hadrat Ruqayyah ^{ra}	Tayyab ^{ra}
Hadrat Ummi-Kalthoom ^{ra}	Ibrahim ^{ra}

Exercise 4.17: Children of the Holy Prophet^{sa}

D E Y T R F E X H A O K Z N V Q V I X H
 J Z J D F N X Y G A B K A Q V U I W E Y
 L U R O H Q R P G S Y H I F B E B Q O O
 P B J X P S Z W G B K Y N F H F R G K A
 F J T G V H K P Y O Q C A X X H W D X U
 U F X K V D C S O P D T B Q D A K Y M D
 J V Y Q G W J X H L I H E B U J Y O T H
 J Z Q V G F I U D M Q B E T U R O A K W
 E H L E N V F W A Y V H C T M H Y B Z S
 A U J U C U R H M I P T X M T Y D Z L I
 R H J Y T V I E K Z Y R I L A V A R F V
 K J J N Z V H D Q Y L S U B A Z I C W A
 Y D P A Q W A F N E B K T M V B F Y N C
 Q Y X A K A T R U D I X S W M L H R X Y
 B V U D Q P S N G M A Y W V Q N U Y J U
 G B V T P G T I M B D F R E E D R Y X I
 U U T S I Z V U M I H A R B I X K F F K
 C X K A A V G P S I R H E P S V K Z I N
 Y V A J P C Z V N S I P X P V L U S I D
 H F A Q S S U N W S O C V O M S X F K P



Additional Activities

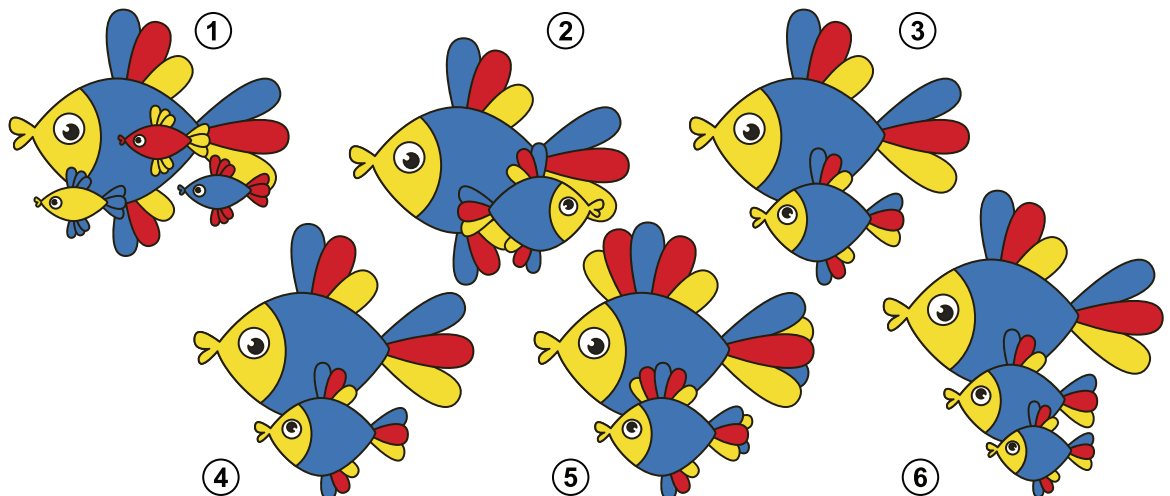


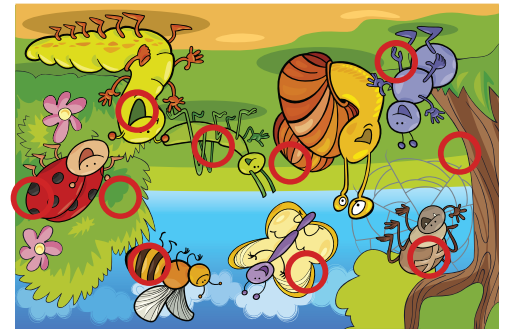
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FIND 10 DIFFERENCES



Find two identical images

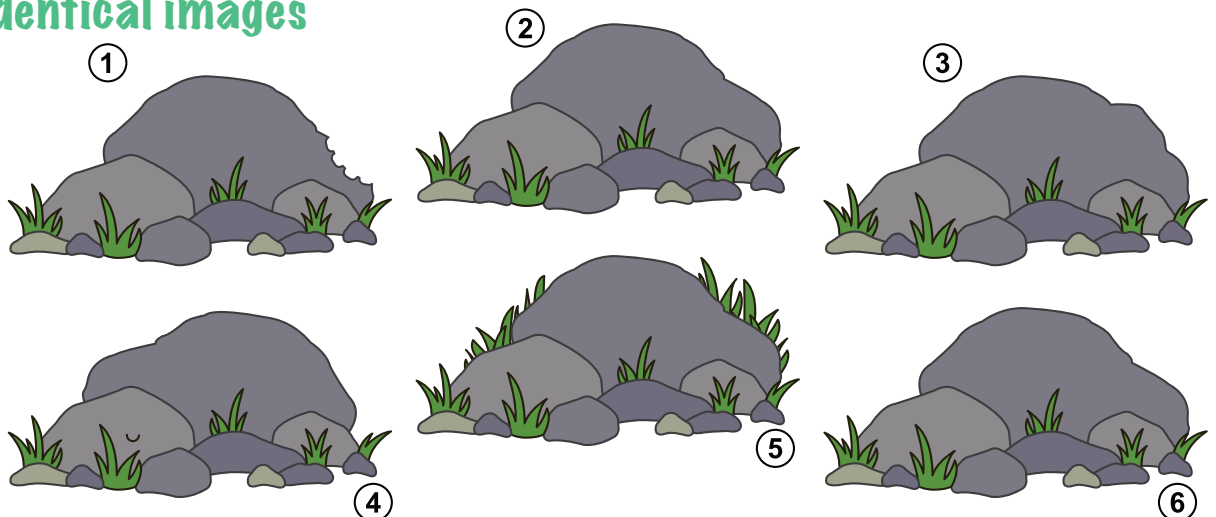


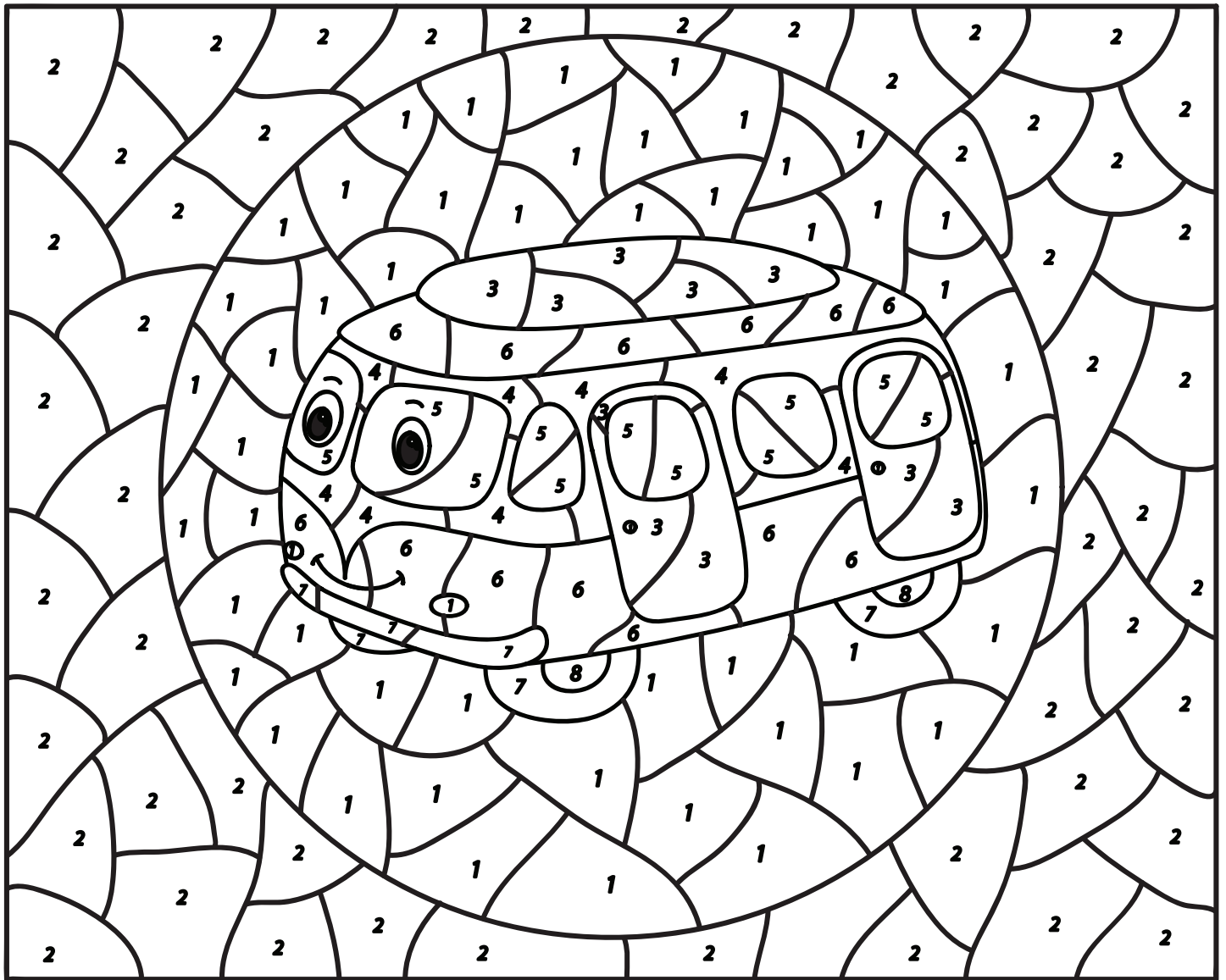



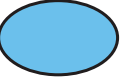






o?

FIND 10 DIFFERENCES

Find two identical images

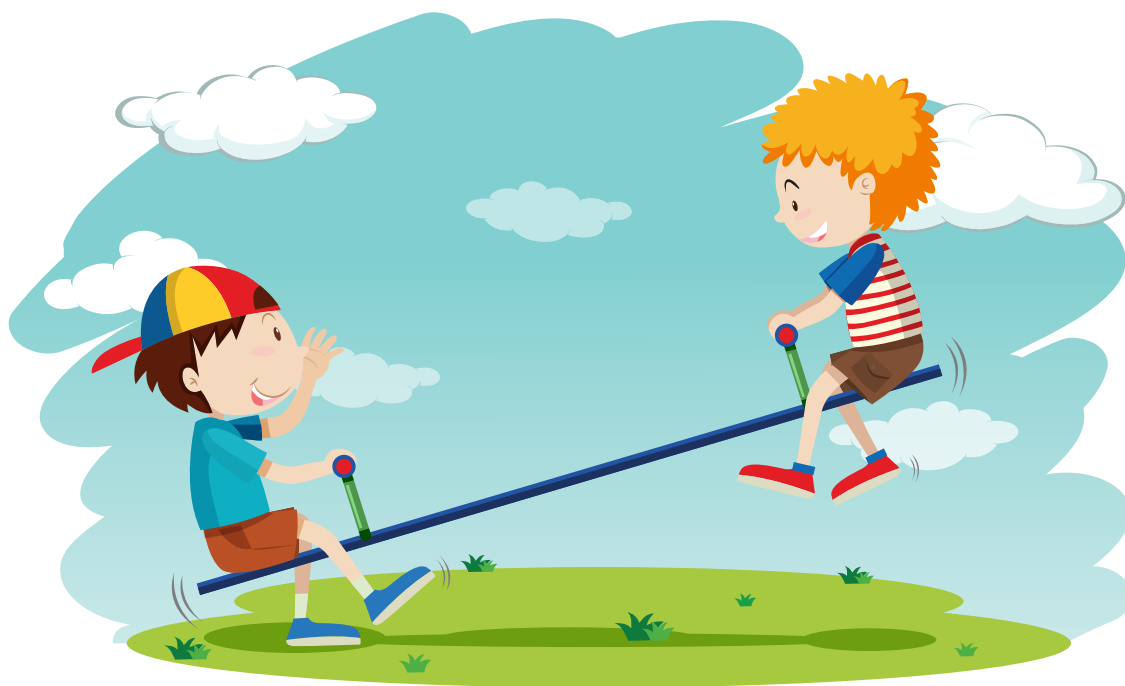




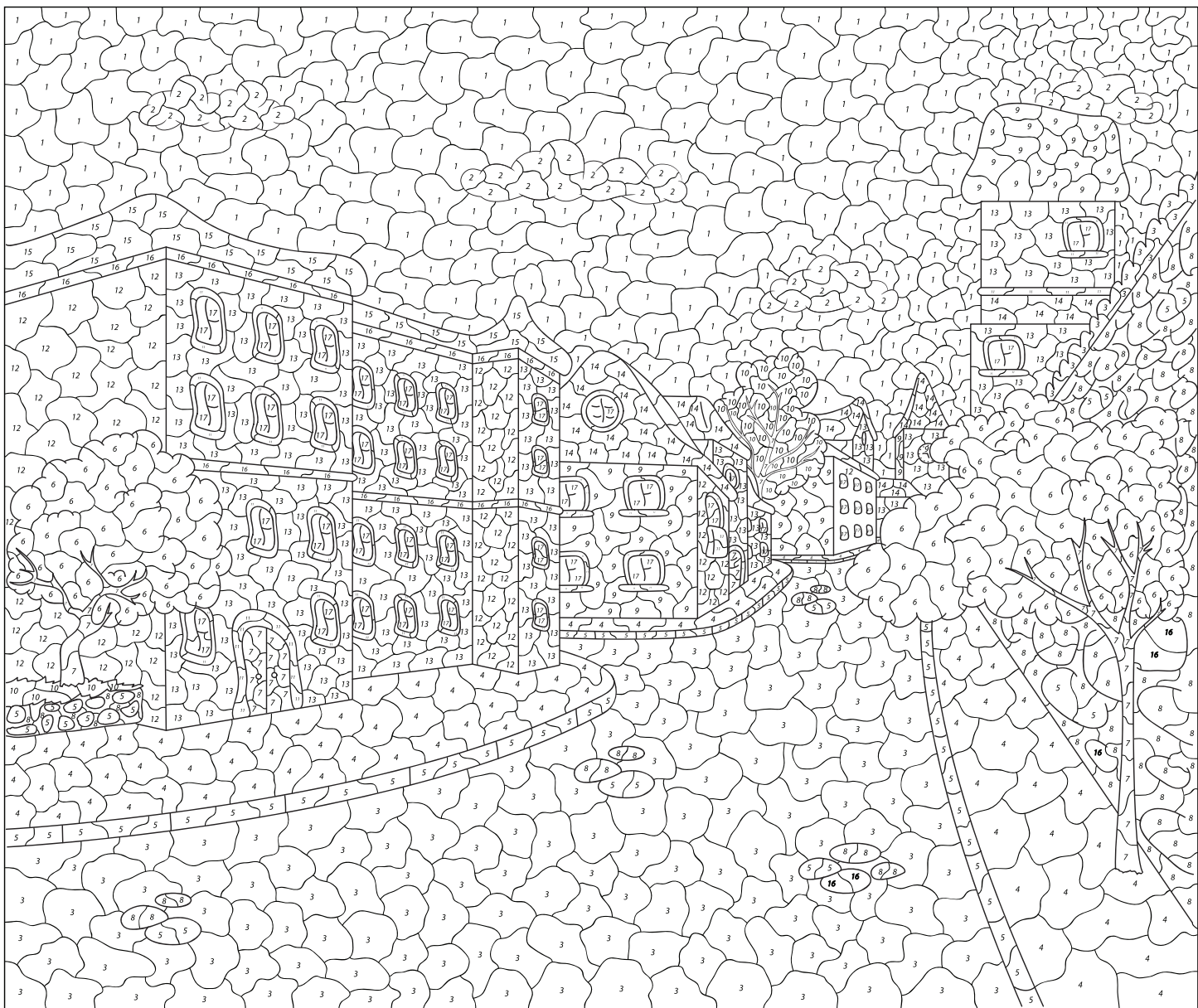
$5 - 4 =$		$6 - 3 =$		$1 + 4 =$		$2 + 5 =$	
$1 + 1 =$		$3 + 1 =$		$5 + 1 =$		$4 + 4 =$	


Spot the Difference


8





Color in the images using the color chart below each.





$3 - 2 =$ 


$3 + 3 =$ 


$12 - 1 =$ 


$7 + 9 =$ 


$7 - 5 =$ 


$2 + 5 =$ 


$15 - 3 =$ 


$10 + 7 =$ 


$4 - 1 =$ 


$4 + 4 =$ 


$17 - 4 =$ 


$8 - 4 =$ 

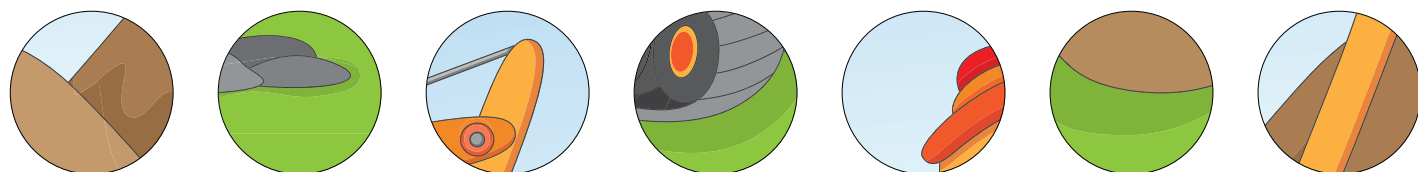
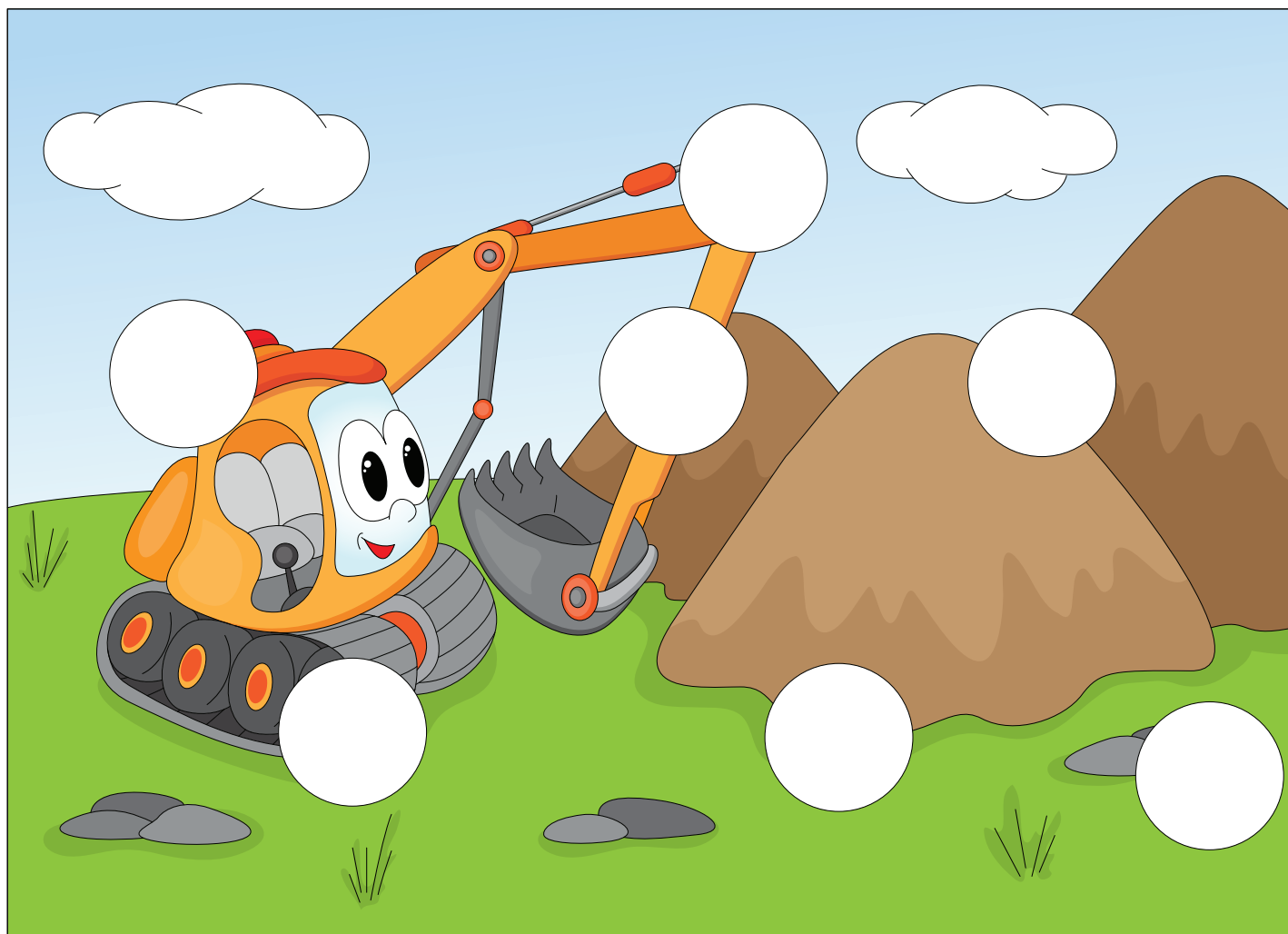
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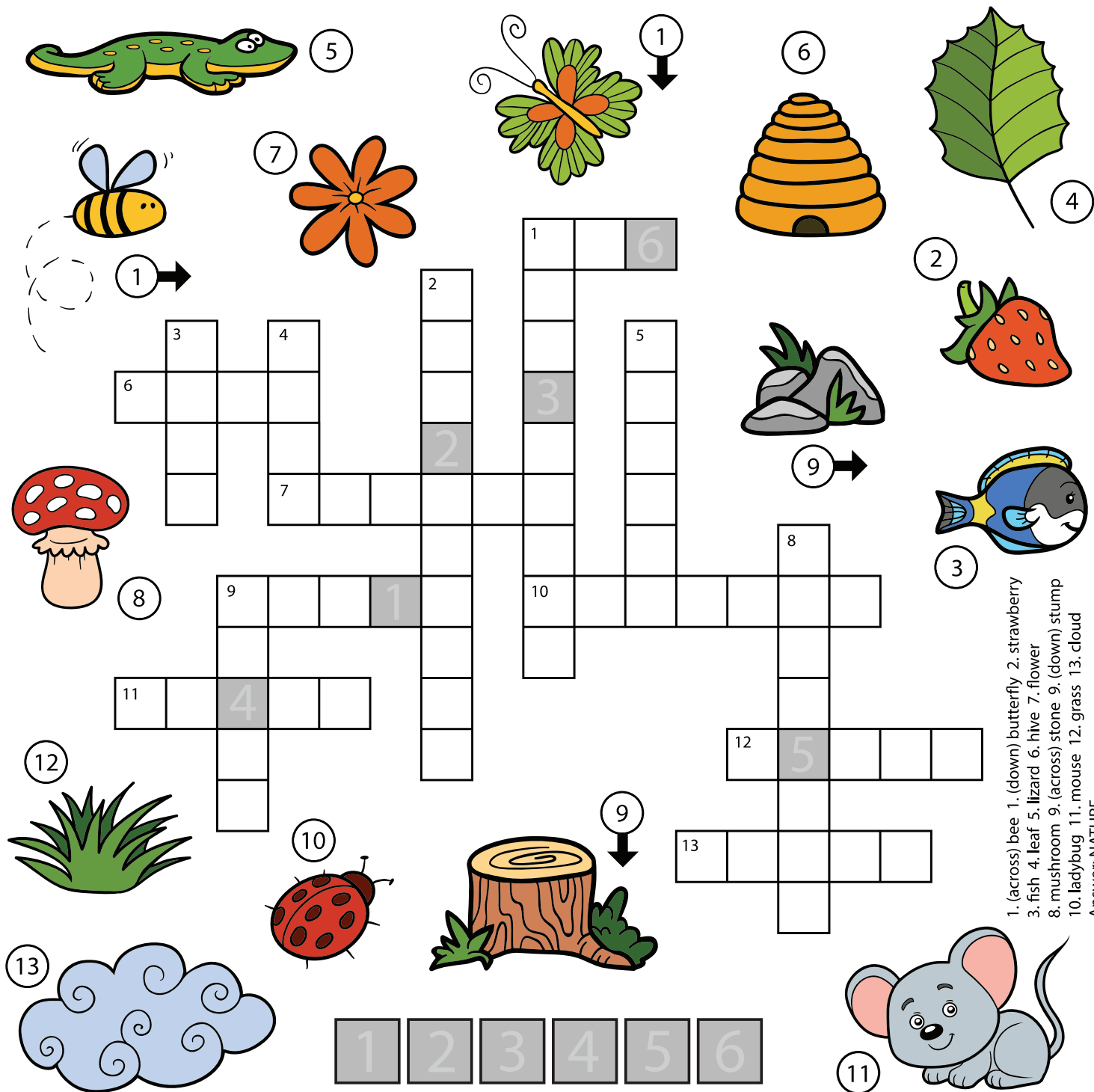
$19 - 5 =$ 

$9 - 4 =$ 

$4 + 6 =$ 

$18 - 3 =$ 







Glossary

‘**Abdul-Muṭṭalib** عبد المطلب : grandfather of the Holy Prophet Muhammad, may peace be upon him.

Abū Bakr ابوبكر : The first successor to the Holy Prophet, Muhammad, peace and blessings of Allah be on him.

Abū Dāwūd ابو داود : A collection of Ahadith. The author of this collection.

Abū Jahl (father of Ignorance) ابو جهل : ‘Umar bin Hishām. Known as Abul-Ḥakam (Father of Wisdom) before Islam. A Meccan persecutor of Muslims and an adversary of Islam.

Abu Lahab. Father of the flame. ‘Abd Al ‘Uzza.” Holy Prophet’s uncle and his enemy and persecutor. He was called with this name because of his hot temper. He was very rich and held the high position of power in his tribe.

Adhān اذان (**a-dhaan**) : Verbal call, made loudly, to announce the formal Islamic worship five times a day.

Aḥādīth احاديث : Plural of ḥadīth.

Aḥmad, Ḥaḍrat Mirzā Bashīr-ud-Dīn Maḥmūd (1889-1965) حضرت مرزا بشير الدين محمود احمد : Second successor (1914-1965) to the Promised Messiah, peace be on him.

Aḥmad, Ḥaḍrat Mirzā Ghulām (1835-1908) حضرت مرزا غلام احمد : The Promised Messiah. Claimed to be the Second Advent of Jesus.

Aḥmad, Ḥaḍrat Mirzā Masroor (1950-...) حضرت مرزا مسرور احمد : may Allah strengthen him with His mighty support: Fifth successor (2003-...) to the Promised Messiah (peace be on him).

Aḥmad, Ḥaḍrat Mirzā Nāṣir (1909-1982) حضرت مرزا ناصر احمد : Allah’s mercy be on him: Third successor (1965-1982) to the Promised Messiah, peace be on him.

Aḥmad, Ḥaḍrat Mirzā Ṭāhir (1928-2003) حضرت مرزا طاہر احمد : Allah’s mercy be on him: Fourth successor (1982-2003) to the Promised Messiah, peace be on him.

‘**Alaihis-Salām** عليه السلام : may peace be on him.

Al-Fazl (الفضل) : daily Urdu newspaper established in the Ahmadiyya Muslim Community by Khalifatul-Masih II.

‘**Alī** علي **ibn Abī Ṭālib** : The fourth successor to the Holy Prophet, Muhammad, his cousin and son-in-law.

Allāh الله : The one and only God.

Allahu Akbar الله اكبر : Allah is the Greatest

Amīr, Ameer امير : Commander, Head. National head of the Ahmadiyyah Community.

Ansar, Anṣār انصار : Plural of nasir. Helpers. Medinites who helped and supported the Holy Prophet Muhammad, sallallahu ‘alaihi wa sallam, and the Muslim immigrants from Mecca. Members of Majlis Ansarullah. Anṣār is already a plural so it will be wrong to add an s to it (anṣārs) to make its plural.

‘**Arafāt** عرفات : ‘Arafat (‘a-ra-faat). A place to the east of Mecca that is part of pilgrimage rites.

As-Salāmu ‘Alaikum اَلْسَّلَامُ عَلَيْكُمْ : May peace be upon you. (The formation assalam-o or assalam-u is incorrect as there is no waw و after mīm م, hence the abbreviation AoA or A.O.A. or A-o-A is also incorrect.)

As-Salāmu ‘Alaikum Wa Raḥmatullāh اَلْسَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ : Peace be with you and blessings of Allāh.

Aṭfāl اطفال : children. Plural of ṭifl. Members of Majlis Aṭfāl-ul-Ahmadiyya.

Ayyadahullāhu Ta‘ālā Bi-Nasrih-il-‘Aziz اَيَّدَهُ اللهُ تَعَالَى بِنَصْرِهِ الْعَزِيز : May Allah, the Exalted, support him with His Mighty help.

Bai‘at, Bay‘ah بَيْعَت : pledge of initiation, covenant of association. Entering the pledge of allegiance with the Ahmadiyya Khilāfat. pledging of allegiance

bait بيت : house

bait بيت : couplet (poetry)

Bukhārī بخارى : The most reliable source of the sayings of the Holy Prophet Muḥammad, peace and blessings of Allāh be on him.

ḍammah ضمه : a pronunciation sign equivalent to the sound of o or u in English.

Dhū al-Qa‘dah ذو القعدة , **Dhul-Qa‘dah** : A month in Islamic lunar calendar. Also Dhū al-Qi‘dah, Dhul-Qi‘dah . ذو القعدة .

Dhū al-Qi‘dah, Dhul-Qi‘dah ذو القعدة : A month in Islamic lunar calendar. Also ذو القعدة Dhū al-Qa‘dah, Dhul-Qa‘dah.

Farḍ فرض : duty. obligation. obligatory part of the Islamic worship.

Fatḥa فتحة : a pronunciation sign on a letter indicating a sound similar to that added by a in English.

Ḥadīth حديث : Saying of the Holy Prophet Muḥammad, ṣallallāhu ‘alaihi wa sallam. a verified account of a statement or action of the Prophet Muhammad. Plural Aḥādīth.

Ḥaḍrat حضرت [Hadhrat, Hazrat] : His Holiness

Ḥajjatul-Widā‘ حَجَّةُ الْوِدَاعِ : The last hajj of the Holy Prophet, Muhammad, sallallahu ‘alaihi wa sallam.

Hajar Aswad الْحَجَرُ الْأَسْوَدُ : The Black Stone.

Ḥuqūq-ul-‘ibād حقوق العباد (hu-qoo-qul-‘i-baad) one’s obligations toward others

Ḥuqūqullāh حقوق الله (hu-qoo-qul-lah) obligations toward God

Iqāmah إِقَامَةٌ (i-qaa-mah) Call to line up for congregational formal prayers.

Iqāmat اقامت : see Iqāmah

Islām إِسْلَام : submission. Name of the religion introduced by Muḥammad, may peace and blessings of Allah be on him, in A.D. 610.

Jamā‘at, Jamā‘ah جماعت : Community, Organization. community of believers.

Jazākallāh جَزَاكَ اللهُ : may Allah reward you (one male)

jazākillāh جَزَاكِ اللهُ : may Allah reward you (one female).

jazākumullāh جَزَاكُمْ اللهُ : may Allah reward you (plural, male or female or both). Also used to address a single person to show respect.

Ka‘bah (sukūn on ‘ain) كَعْبَة : a cube. House of God in Mecca. Also Ka‘aba (fatha on ‘ain) and Kaaba.

Khadijah خَدِيجَة **Khadija. Khadeeja**: First wife of the Holy Prophet, may peace and blessings of Allah be upon him.

Khalīfah, khalīfa خَلِيفَة : Vicegerent. Successor. Also calif, caliph, kalif, kaliph, khalif.

Khalīfatul-Masīḥ, Khalīfat-ul-Masīḥ خَلِيفَةُ الْمَسِيح : Successor to Ḥaḍrat Mirzā Ghulām Aḥmad of Qadian (1835-1908), the Promised Messiah, may peace be upon him.

Kitab Fada’il-ul-Qur’an: Book on the Excellences of the Quran

Kitab-ud-Da’awaat: Book on Prayers

Madīnah مَدِينَة : Or, and from, Madinatun-Nabi, town of the Prophet. Yathrib before the arrival of Prophet Muhammad there.

Masjid an-Nabawi مسجد نبوی : Mosque of the Prophet. The mosque built by Muhammad in Madinah, Arabia, after his migration there.

Muhājir مهاجر : immigrant

Muhājirīn مهاجرين : immigrants. Muhājirūn.

Muhājirūn : see Muhājirīn مهاجرين

Muḥammad مُحَمَّد : Praiseworthy, commendable, laudable. Holy Prophet and founder of Islām (571-632), peace and blessings of Allāh be on him.

Muṣliḥ Mau‘ūd, Muṣliḥ-i-Mau‘ūd, Musleh Mau‘ood: مُصْلِحٌ مَوْعُود (The Promised Reformer): *Ḥaḍrat* Mirzā Bashīr-ud-Dīn Maḥmūd Aḥmad (1889-1965), Khalīfatul-Masīḥ II, raḍiyallāhu ‘anhu, who fulfilled the prophesy of the Promised Messiah, peace be on him, about the advent of a Reformer.

Muslim مسلم : A follower of the religion of Islam. A book of Ḥadīth, second in the six most authentic compilations.

Najāshī نجاشي : Negus of Abyssinia

namāz نماز : Ṣalāt. Prescribed formal Islamic worship.

Nasa’ī نسائي : Collection of Ahadith compiled by Nasa’ī

Nāsirāt ناصرات : helpers (feminine). A member of Majlis Nasirat-ul-Ahmadiyya, association of young Ahmadi girls.

Qiblah (قبله) : direction to face, for Muslims, when they worship.

Qubā قبا : A town near Medina (Madīnah) in Arabia.

Quraish قريش {Quraysh} [Quresh]: powerful Meccan tribe at the time of the advent of the Prophet.

Qur’ān, Quran, Koran قُرْآن : recitation, a book most read. The Holy Book revealed to Muḥammad, ṣallallāhu ‘alaihi wa sallam, in Arabic over 23 years.

Rabb رَب : sustainer, nourisher

raḍiyallāhu ‘anhu رَضِيَ اللَّهُ عَنْهُ : May Allah be pleased with him.

raḥimahullāh رَحِمَهُ اللَّهُ : May Allah have mercy on him

Ramaḍān (Ramadhān, Ramazān, Ramzān) رَمَضَان : Islamic lunar month ascribed for prescribed fasting.

Rukū ركوع : bowing (in Islamic prescribed worship)

sajdah سَجْدَة : prostration

Ṣalāt صَلَوة : Formal Prayer offered according to a prescribed procedure. Thus, Ṣalātut-Tahajjud, Ṣalātul-Fajr, Ṣalātuz-Zuhr, Ṣalātul-‘Asr, Ṣalātul-Maghrib, Ṣalātul-‘Ishā.

ṣallallāhu ‘alaihi wa sallam صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : peace and blessings of Allah be on him.

Ṣana‘ā صنعاء : A city in Yemen.

Shi‘b شعب : mountain pass, gap

Sūrah سُورَة : A chapter of the Holy Qur’ān. There are 114 Sūrahs (chapters)—of various lengths—in the Holy Qur’ān.

Tā’if (taa-‘if) طائف : A town to the east of Mecca.

ta‘līm تعليم : education

tarbiyat, tarbiyah تَرْبِيَة : training

Tasbīḥ تسبيح : glorification, praise

Tirmidhī ترمذی : Tirmidhi's collection of Ahadith.

Uḥud أحد : Place where the second battle with Meccans took place.

‘Umar ibn al-Khaṭṭāb عمر ابن الخطاب : The second successor to the Holy Prophet (peace and blessings of Allāh be on him)

Uthmān (Osman, Usman, Othman) عثمان : Third successor to the Holy Prophet Muhammad, sallallahu alaihi wa sallam.

waqf وقف : dedication. devotion. endowment.

Notes

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A Few Prayers of the Promised Messiah^{as}

The Promised Messiah^{as} said:

"I have made it compulsory upon myself to make certain prayers daily. Firstly, I pray for my own soul that the Merciful Lord may use me for such work by which His honor and glory is manifested, and may He enable me to act in a manner that fully pleases Him. Secondly, I pray for the members of my household that may Allah the Exalted grant me the delight of my eyes through them and that they may tread the path of His pleasure. Thirdly, I pray for my children that they may all become servants of the faith. Fourthly, I then pray for my sincere friends by name. Then, fifthly, I pray for all those who are a part of this community, whether I know them personally or not."

(Malfuzat, Volume II, English Edition 2019, pg. 181)



Tahir Academy USA

Home of Atfal and Nasirat

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