



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

Second Edition

Tahir Academy Atfal & Nasirat Workbook **Level 4 • Ages 11-12**



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

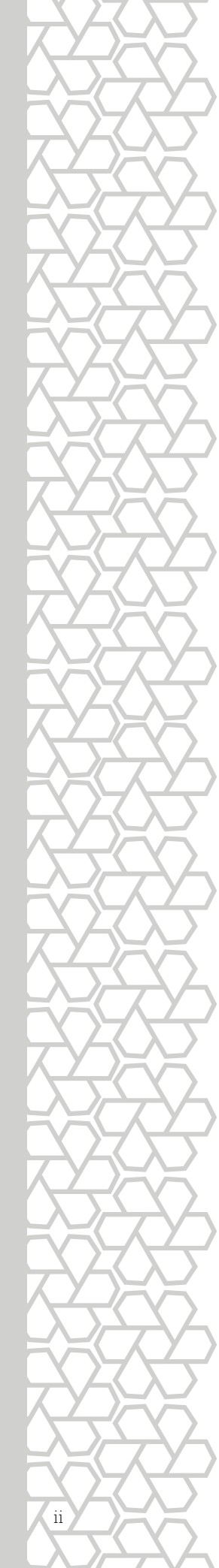


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Salutatory Abbreviations

- 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^{sa} 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
- *Remembrance of Allah (Dhikr-e-Ilahi)*, Hadrat Mirza Bashir-ud-Din Mahmud Ahmad^{ra}
- *Ashab-e-Sufa* by Adam Hani Walker
- *Hadrat Salman Farsi^{ra}* by Fareed Ahmad Naweed (Urdu)
- *Hadrat Umme Ummaarah^{ra}* by Nafisa Bashir
- *Sayyedna Bilal^{ra}* by Lajna Imaillah, Karachi
- *The Life & Character of the Seal of Prophets, Volume I* by Hadrat Mirza Bashir Ahmad^{ra}, M.A.
- *Biographies of the Companions*, <https://archive.org/details/CollectionOfBiographiesOfTheCompanions.pdf>
- *Hazrat Hamza ibn Abdul-Muttalib^{ra}*, <https://www.alislam.org/articles/hamza-ibn-abdul-muttalib>
- *Friday Sermons from Hadrat Khalifat-ul-Masih V^{aba}*
 - 2019 – June 4
 - 2020 – March 13, April 3, June 12, June 28, July 17, July 24, August 14, August 21, September 20, October 2, October 9

Images

Images are courtesy of shutterstock.com, freepik.com, and wikipedia.org. Page 15 connect the dots image courtesy of <http://www.connectthedots101.com>.

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?

Puberty is when kids develop physically and emotionally into young men and women. According to the National Institutes of Health, puberty usually begins in boys between 9 and 14 years of age and in girls between 8 and 13 years.

Studies have shown that most American teenagers learn more about sex and sexuality from peers and from the media than their parents. Studies also show that teens would like to be able to talk with their parents about such topics.¹

Parenting Tip

Children should learn the Islamic guidelines about personal health and hygiene at home. Parents have the right to decide when and how their children should be told about the facts of life. Do not plan a single tell-all discussion. Instead, plan on a series of conversations over the years. If your child asks questions, answer them openly and honestly. Be prepared to answer some questions that may be outside your comfort zone.



1. To promote a healthy body image and strong self-esteem, avoid making comments about your child's appearance, offer praise for achievements in school or sports and support your child's interests.
2. This is a good time to start teaching your child about the necessity of maintaining boundaries as it relates to the opposite gender.
3. Know your child's friends and be clear about limitations with regards to sleepovers, parties, movies, and other social meetings where both genders are present.
4. Look for behavioral clues that may signal trouble with your child's online or social media presence. Do not hesitate to limit the use of a phone or computer, if needed.

¹<http://www.ncsby.org/content/communicating-your-adolescent>

Islamic Guidance

The child needs to be made aware that the sexual aspect of life is part of nature, and this is not any sin as long as one stays within the limits of religion and follows the guidelines given to us by the Holy Qur'an and the Ahadith. The most important aspect in this regard is to teach our children Hayaa, i.e. modesty. The Holy Prophet^{sa} said that, "If one does not have modesty, one does not have any religion and one who does not have modesty will not enter paradise." ²

Pop Quiz

Your child has heard some vocabulary at school that they have not been made aware of by you or any health education classes at school. Which of these solutions is best?

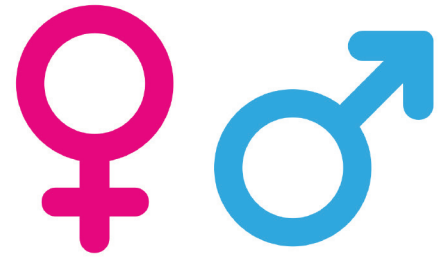
1. They ask friends and peers so that they can find out the answer.
2. They search it up on the Internet.
3. They ask you and you are able to remove fiction from fact and give them a candid but moral answer.

Pop Quiz Introspection

Today, kids are exposed to a lot of information about sex and relationships on TV and the Internet that by the time they approach puberty, they may already be familiar with some advanced ideas. And yet, talking about the issues of puberty remains an essential job for parents because not all of a child's information comes from reliable sources.

²Paradise under your feet, Lajna Imaillah, USA p. 174

Let your child know that you are available any time to talk and foster the comfort level necessary to have such a talk. However, it is also important to initiate conversations too. As a parent, it is your job to discuss puberty – and the feelings associated with those changes – as openly as possible. While you might feel embarrassed or awkward discussing these sensitive topics, your child will probably be relieved to have you take the lead occasionally.



Conversations can be easier if you are confident that you know the subject matter. So, before you answer your child's questions, make sure your questions are resolved. If you are not entirely comfortable having a conversation about puberty, practice what you want to say first. Let your child know that it may be a little uncomfortable to discuss, but it is an important talk to have.³

Wonder Together

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

Why did Allah create men and women differently?

What differences have you observed among men and women?

Why is taking care of our bodies a part of our religion?

Are women less pious than men since they have times when they do not offer Prayers or fast?

Can you come to me with ANY questions you have? Why or why not?

³ <https://kidshealth.org/en/parents/talk-about-puberty.html>

Read Together

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

Holy Prophet's Kindness to Children by Rashid Ahmad Chaudhry

Paradise Under Your Feet by Lajna Imailllah, USA

The following titles are available from online retailers

Guy Stuff: The Body Book for Boys by Cara Natterson

The Care and Keeping of You: The Body Book for Younger Girls by Valorie Schaefer

Part I



The Holy Qur'an

Correct Pronunciation of Arabic Letters

Learning and teaching the Holy Qur'an is a source of great blessings. The Holy Prophet^{sa} said, "The best of you is the one who learns the Holy Qur'an and then teaches it to others". (Bukhari, Kitab Fada'ilul-Qur'an)

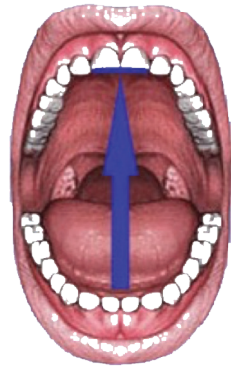
Al-Tarteel Lesson #3 (covers letter "thaa")

- <http://www.mta.tv/al-tarteel/al-tarteel-lesson-3>
- PDF files for this lesson:
<https://www.alislam.org/quran/tarteel/Al-Tarteel-Lesson-3.pdf>

How to Pronounce the Letter ث

To pronounce this letter correctly, touch the tip of your tongue softly to the edges of your top two teeth:

ثَه - أَثْ - أَثَّ



Practice of the letter ث

ثَهْ	ثَهْ	ثَهْ
أُثْ	إِثْ	أَثْ
أُثَّ	أَثَّ	أَثَّ

Exercise 1.1: Recite the following words with and without taking a pause (waqf).

At the end

فَحَدَّثْتُ

الْمَبْتُوثِ

تُحَدِّثُ

إِنْبَعَثْ

In the middle

الْكُوْثَرُ

التَّكَاتُرُ

فَأَثَرَنَ

أَثَقَالَهَا

In the beginning

ثُمَّ

ثُلْثِ

ثَمُودُ

ثَالِثُ

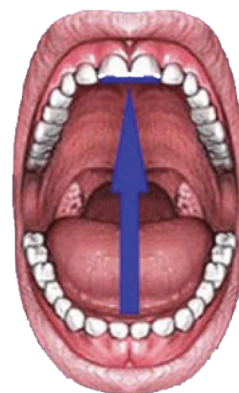
Al-Tarteel Lesson #8 (covers letter "Taw")

- <http://www.mta.tv/al-tarteel/al-tarteel-lesson-8>
- PDF files for this lesson:
<https://www.alislam.org/quran/tarteel/Al-Tarteel-Lesson-8.pdf>

How to Pronounce the Letter ط

To pronounce this letter correctly, place the tip of your tongue to the root (gum line) of the top two teeth.

Make sure that this letter is pronounced with a thick sound.



طَهْ- أَطْ- أَطَّ

Practice of the letter ط

طَه

طَه

طَه

أَط

إِط

أَط

أَطُّ

أَطُّ

أَطُّ

Exercise 1.2: Recite the following words with and without taking a pause (waqf).

At the end

In the middle

In the beginning

أَعْطَى

مَطَّلَعَ

طَبِئْتُمْ

سَوَّطَ

يَعْطِيكَ

طِينٍ

مُحِيطٌ

انْفَطَرَتْ

طُورٍ

تُشْطِطُ

شَيْطَانٍ

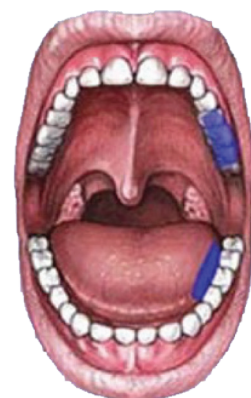
طَحَهَا

Al-Tarteel Lesson #12 (covers letter "Daad")

- <http://www.mta.tv/al-tarteel/al-tarteel-lesson-12>
- PDF files for this lesson: <https://www.alislam.org/quran/tarteel/Al-Tarteel-Lesson-12.pdf>

How to Pronounce the Letter ض

- This is one of the most difficult articulation points.
- This is a heavy letter and is pronounced with a thick sound.
- It is articulated when the edges of the tongue touch the upper molar teeth.
- To pronounce this letter correctly, place the left edge of your tongue to the edges of the left upper molar teeth.



- This letter must NOT be pronounced like the letter Daal, د.

ضَهُ- أَض- أَضَّ

Practice of the letter ض

ضُهُ	ضِهِ	ضَهُ
أُض	إِض	أَض
أُضُّ	أَضِّ	أَضَّ

Exercise 1.3: Recite the following words with and without taking a pause (waqf).

At the end

In the middle

In the beginning

يَحُضُّ

يُضِعُّفُ

ضِعْفُ

الْأَرْضُ

يَضْرِبُ

ضَرَبَتْ

فَارِضُ

يُضِيئُ

ضَيْفُ

أَنْقَضَ

الْمَغْضُوبِ

ضَلَّ



Salat and Prayers

Translation of Salat

(continued from Level 3)

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۔

At-Tashah-hud

All verbal worship is due to Allah – and all physical acts of worship and financial sacrifices. Peace be on you, O Prophet, and the Mercy of Allah and His Blessings. Peace be on us and the righteous servants of Allah.

التَّحِيَّاتُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ۔
السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ
وَبَرَكَاتُهُ السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ
اللَّهِ الصَّالِحِينَ ط

I bear witness that there is no god but Allah, and I bear witness that Muhammad is His Servant and Messenger.

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ
مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ ط



Durud Sharif – Salat ‘Alan-Nabi

O Allah, bless Muhammad and his people, as You did bless Ibrahim and his people – You are indeed the Praiseworthy, the Exalted.

اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى اٰلِ مُحَمَّدٍ
كَمَا صَلَّيْتَ عَلَى اِبْرَاهِيْمَ وَعَلَى اٰلِ
اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ ط

O Allah, prosper Muhammad and his people, as You did prosper Ibrahim and his people – You are indeed the Praiseworthy, the Exalted.

اَللّٰهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى اٰلِ مُحَمَّدٍ
كَمَا بَارَكْتَ عَلَى اِبْرَاهِيْمَ وَعَلَى اٰلِ
اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ ط

Exercise 2.1: Memorize the translation of the parts of Salat above.

Exercise 2.2: Fill in the missing words to help learn the translation of the Durud Sharif.

O Allah, _____ Muhammad and his _____, as
You did bless _____ and his people – You are indeed the
_____, the _____.

O Allah, _____ Muhammad and his _____, as
You did _____ Ibrahim and his _____ – You are
indeed the _____, the _____.

Quranic Surahs

Surah Al-Humazah

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

Woe to every backbiter, slanderer,

Who amasses wealth and counts it
over and over.

He thinks that his wealth will make
him immortal.

Nay! He shall surely be cast into the
crushing torment.

And what should make thee know
what the crushing torment is?

It is Allah's kindled fire,

Which rises over the hearts.

It will be closed in on them.

In outstretched columns.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①
وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ ②
الَّذِي جَمَعَ مَالًا وَ عَدَّدَهُ ③
يَحْسَبُ أَنَّ مَالَهُ أَخْلَدَهُ ④
كَلَّا لَيُنْبَذَنَّ فِي الْحُطَمَةِ ⑤
وَمَا أَذْرَكَ مَا الْحُطَمَةُ ⑥
نَارُ اللَّهِ الْمُوقَدَةُ ⑦
الَّتِي تَطَّلِعُ عَلَى الْافْتِدَةِ ⑧
إِنَّهَا عَلَيْهِمْ مُّوَصَّدَةٌ ⑨
فِي عَمَدٍ مُمَدَّدَةٍ ⑩

Commentary of Surah Al-Humazah

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

This surah discusses the dreadful end of those disbelievers who, instead of spending their collected wealth in promoting good causes, indulge in finding fault with and in slandering good and righteous believers.

The surah lists some bad qualities that can destroy social peace and harmony.

- **Backbiting** - Backbiting means speaking ill of someone who is not present and therefore unable to defend him or herself.

- **Slandering** - Slandering is speaking ill of others and soiling their reputation by falsehood and rumor.
- **Hoarding money and miserliness** - A miser is someone who earns wealth, amasses and collects it, takes pride in it, and avoids having to spend it on good causes. A miserly person thinks that their wealth will immortalize them and save them, but this belief is wrong.

People with such qualities are mistaken, and they will suffer for spreading these social vices. In this surah, Allah says such people will experience **Hutamah**, a destructive fire. Hutamah can mean the raging fire of Hell by which the disbelievers will be punished in the next life.

In this life, this fire can be experienced as rage in the hearts of those who commit backbiting, slandering and hoarding. The intensity of this internal rage increases when they witness the success and prosperity of the faithful. The indulgence in bad habits and evil customs prevents people with such qualities from overcoming their vices.

Exercise 2.3: Memorize the Arabic for Surah Al-Humazah.

Exercise 2.4: List the three bad qualities mentioned in this surah. Give an example of each bad quality.

Quality Mentioned	Example

Surah Al-`Asr

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

By the Time,

Surely man is ever in a state of loss.

Except those who believe and do
righteous deeds and exhort one
another to preach truth and exhort
one another to be steadfast.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①

وَالْعَصْرِ ②

إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ ③

إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَ

تَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ ④

Commentary of Surah Al-`Asr

This surah was revealed to the Holy Prophet^{sa} in Mecca in the early years of prophethood. It consists of four verses including Tasmiyah.

This surah discusses that a purposeless life without any good ideals is wasted, and that material prosperity and gains cannot save people, unless they are faithful and lead righteous lives. Time and history are a witness to this reality.

History tells us that individuals and nations that did not avail the opportunities to better their morals, and defied the messengers and prophets of Allah, have always come to a sad end. The disbelievers think that their worldly status and wealth will never decline and will immortalize them, but they are mistaken, as they will end up losing all they earned in this world.

Those who believe in Allah's teachings and do righteous deeds, and preach these good principles and right ideals to others; those who practice truthfulness and remain steadfast in adverse and prosperous times are the ones who will be successful.

In this surah, Allah has emphasized to the believers to follow His Word and do righteous deeds and to spread and propagate the message to others. The believers are instructed to remain steadfast in the face of opposition and persecution and carry out their duty with patience and fortitude.

Exercise 2.5: Give a historical example of a nation that lost its way. You can refer to the stories of Prophets for ideas.

Exercise 2.6: Memorize the Arabic for Surah Al-`Asr.

Translation of 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 كَعَصِفٍ مَّاكُولٍ ⑥

Exercise 2.7: Memorize the translation of Surah Al-Fil.

Translation of Surah Al-Quraish

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

Because of the attachment of the
Quraish-

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

They should worship the Lord of
this House,

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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①

لَا يَلْفُ قُرَيْشٌ ②

إِلَيْهِمْ رِحْلَةَ الشِّتَاءِ وَالصَّيْفِ ③

فَلْيَعْبُدُوا رَبَّ هَذَا الْبَيْتِ ④

الَّذِي أَطْعَمَهُمْ مِنْ جُوعٍ ⑤ وَأَمَّنَّهُمْ
مِنْ خَوْفٍ ⑥

Exercise 2.8: Memorize the translation of Surah Al-Quraish.



Translation of Surah Al-Mā'ūn

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

Hast thou 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

فَإِنَّكَ الَّذِي يُدْعُ الْيَتِيمَ ③

وَلَا يَحْضُ عَلَى طَعَامِ الْمِسْكِينِ ④

فَوَيْلٌ لِلْمُصَلِّينَ ⑤

الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ ⑥

الَّذِينَ هُمْ يُرَاءُونَ ⑦

وَيَمْنَعُونَ الْمَاعُونَ ⑧

Exercise 2.9: Memorize the translation of Surah Al-Mā'ūn.



Prayers

On Beginning a Fast

وَبَصَّوْمٍ غَدٍ نَّوَيْتُ مِنْ شَهْرِ رَمَضَانَ

wa bi-sau-mi gha-din-na-wai-tu min shah-ri ra-ma-daan

Translation: I intend to fast in the morning of the month of Ramadan.

The Holy Prophet^{sa} said, "All of our actions are judged by our intentions."
(Bukhari)

Keeping a fast is an important act and should not be done without making a solid intention. These words are not a prayer, and these specific words are not a requirement of fasting. However, making an intention to fast is required before keeping a fast. Through our intention, we strengthen our resolve. Our intention is a pledge of our commitment which gives us the strength to bear hunger and avoid any wrongdoings.

Once we intend to fast, and for some reason, the fast is broken before Iftar time unexpectedly, Allah will still reward us for the fast because of our intention.

In fact, it is our honest intention, efforts, and prayers that Allah looks for, not our hunger and thirst.

Exercise 2.10: Memorize the prayer on beginning a fast and its translation. Fill in the blanks of the translation below to help you memorize it.



I _____ to
 _____ in the
 _____ of the
 _____ of
 _____.

On Ending a Fast

اَللّٰهُمَّ اِنِّيْ لَكَ صُمْتُ وَبِكَ اَمَنْتُ
وَعَلَيْكَ تَوَكَّلْتُ وَعَلَى رِزْقِكَ اَفْطَرْتُ۔

*al-laa-hum-ma in-nee la-ka sum-tu wa bi-ka aa-man-tu wa 'a-lai-ka ta-wak-
kal-tu wa 'a-laa riz-qi-ka af-tar-tu*

Translation: O Allah, I observed the fast for Your sake. I believe in You and I put my trust in You and I end the fast with what You have provided me.

This prayer of the Holy Prophet Muhammad^{sa} should be recited when breaking the fast at Iftar time. A Muslim, who has fasted all day, is declaring that O Allah, I believe in You and that is why I have stayed hungry all day and tried to do what is expected of a Muslim.

As everything comes from God, therefore by saying this prayer, we are showing our thankfulness to Allah for providing us with food to end our fast. This prayer of gratitude makes us realize how blessed we are, for there are many people in the world who have nothing or very little to eat all day or night.



We are also thankful to Allah for enabling us to successfully complete the fast.

Exercise 2.11: Memorize the prayer on breaking a fast and its translation. Fill in the blanks of the translation to help you remember it.

O _____, I observed the fast for _____sake. I _____ in
You and I put my _____ in You and I end the _____
with what _____have _____ for me.



Basics of Islam

Hadith

Show Mercy to Others

مَنْ لَا يَرْحَمُ لَا يُرْحَمُ

mal-laa yar-ham laa yur-ham

Translation: One who does not show mercy will not be shown mercy. (Bukhari, Kitab-ul-Adab)

Allah is Rahman and Rahim, and His mercy covers everything (Al-Qur'an 6:148). In fact, Allah has taken upon Himself to be Merciful towards everything (Al-Qur'an 6:13). The purpose of our creation is to fulfill the demands of our worship of God (Al-Qur'an 51:57). This can be done properly only if we learn about the Divine Attributes and make every effort to mold our every action on the pattern of God's attributes. Since God is Merciful, His Mercy encompasses everything. Therefore, a person who does not try to act mercifully in his daily life, is unaware of an essential attribute of God. If we don't understand God then we do not worship Him as well as we could. This prevents us from fulfilling the purpose for which God created us. If we expect that Allah will show us mercy, then we must also remember to be merciful.

Exercise 3.1: Memorize the hadith about showing mercy to others and its translation.

Etiquette of Eating

يَا غُلَامُ سَمِّ اللَّهَ، وَكُلْ بِيَمِينِكَ وَكُلْ مِمَّا يَلَيْكَ

yaa ghu-laa-mu sam-mil-laa-ha wa kul bi-ya-mee-ni-ka wa kul mim-maa ya-leek

Translation: O my child! Say the name of Allah, eat with your right hand, and eat from that which is in front of you. (Bukhari, Kitab-ul-At'imah)

The Holy Qur'an teaches us to invoke the name of God before starting anything good and virtuous. It is necessary to say God's name before eating because God is Ar-Rahman. He produces all the world's resources without being asked, which results in the production of the food we eat. He is Ar-Raheem and so rewards our efforts generously. For example, He rewards

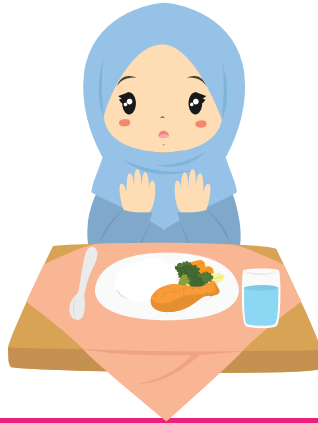
the efforts we make in earning our livelihood, enabling us to buy food. Eating from that which is in front of you makes you dignified and keeps you from overeating. Remembering that the food on our plate is a blessing prevents us from over-serving ourselves and balancing our portions. Keep the following etiquette of eating in mind the next time you eat:

- Wash your hands before taking meals. If a napkin is available, put it on your lap so that your clothes do not get dirty in case food spills.
- Recite the following prayer before starting a meal:
"In the name of Allah and the blessings of Allah."
- Always eat with your right hand.
- Take small bites of food. Chew slowly, without making noises. Keep your mouth closed while chewing.
- Do not open your mouth widely when taking a bite.
- While serving yourself, help yourself from the part of the dish in front of you. Do not fish around for the best helping.
- Do not attempt to fill your plate in the first helping. If you are still hungry and there is more food available, you can always go for seconds.
- Only serve yourself the amount which you can easily consume. There should be no leftovers on your plate.
- If the amount of the food seems less, be considerate to others and serve yourself a smaller portion.
- If you are using cutlery such as forks and spoons, keep them from clanging together or with the plate to minimize noise.
- Do not attempt to gulp down large quantities of water. Allow a few breathing pauses. Do not sigh out loud after you have finished drinking.
- Should you forget to recite the prayer before starting the meal, then recite, "I begin with the name of Allah, and I end with the name of Allah".
- When done, recite the following prayer, "All praise belongs to Allah, who provided us with food and drink and enabled us to be Muslims".
- If you have a napkin in your lap, then at the end of the meal use it to clean your hands and mouth. Wash your hands and rinse your mouth.
- Foods with excessive amounts of sugar, salt, or spices should be avoided.
- Do not eat extremely hot food nor drink excessively hot beverages.
- Do not drink excessively cold water.

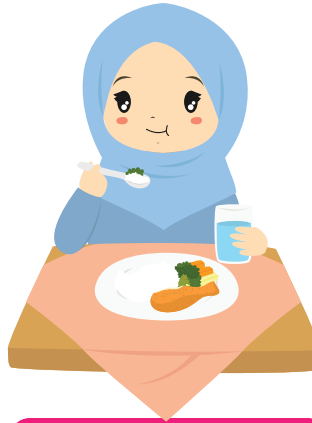


Exercise 3.2: Memorize the hadith about the etiquette of eating and its translation.

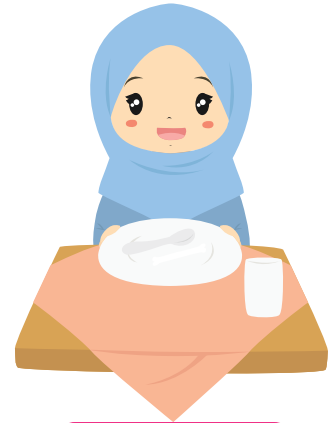
Table Manners in Islam



Say "Bismillah" (in the name of Allah) before eating.



Use your right hand to eat or drink.



Never waste your food.



Make sure food is "Halal" to consume.



Say "Alhamdulillah" (praise be to Allah) after finished eating.



Be seated while eating or drinking.



Do not blow over hot food or drink. Wait for it to cool down.

Importance of Moral Values

مَآ مِنْ شَيْءٍ أَثْقَلُ فِي الْمِيزَانِ مِنْ حُسْنِ الْخُلُقِ-

Translation: Nothing is heavier in the scales (of Allah) than the excellence of conduct. (Abu-Dawud, Kitab-ul-Adab)

In many ahadith, the Holy Prophet^{sa} laid much emphasis on the improvement of moral and social conduct. In this hadith, he declares that a person's conduct is the most important measure in the sight of Allah. In fact, excellence of conduct is the root of all virtues, and spirituality is an advanced state of good conduct. According to the Holy Qur'an, the Holy Prophet^{sa} possessed sublime moral excellence (68:5), and he was an excellent model for mankind (33:22). That is why he repeatedly emphasized the importance of good moral conduct, and he is undoubtedly the best authority to do so.

There are five fundamental moral qualities all Ahmadi children should strive for. These are:

1. Truthfulness
2. Clean and decent language
3. Tolerance and forbearance
4. Feeling the pain and suffering of others
5. High resolve and determination

Exercise 3.3: Choose to either write a paragraph or make three slides about any of the five moral qualities above. Present your writing or presentation to the class.

Cleanliness in Islam

The most important aspect of good hygiene is cleanliness. In accordance with the Islamic belief that the condition of the body affects the mind, physical cleanliness is essential for spiritual well-being. Allah says, "Allah desires not that He should place you in a difficulty, but He desires to purify you and to complete His favor upon you, so that you may be grateful." (Holy Qur'an, 5:7)



The concern here is for the purification of the mind and soul, and Islam emphasizes that external purity leads to internal purity, just as external impurity leads to internal impurity.

The Holy Prophet^{sa} stressed the importance of cleanliness. He^{sa} said:

- Cleanliness is half of faith. (Sahih Muslim)
- The key to Prayer is purification. (Sunan Ibn Majah)

Thus, if you maintain outward cleanliness, you are preparing yourself for inner purification. A pure mind in a pure body is a Muslim's goal. Islam teaches two ways of cleaning the body: ablution and bathing.

Wudu (Ablution)

Cleanliness is particularly emphasized in connection with Salat (Prayer), as a Muslim is expected to try to be in a prayerful state at all times. To this end, Muslims are commanded to perform the ritual washing of certain parts of the body in preparation for Salat.

The way in which the Holy Prophet^{sa} performed Wudu is as follows:

1. Recite the Tasmiyah.
2. The hands are washed to the wrists three times.
3. The mouth is rinsed with water three times.
4. With the left hand, the nostrils are cleaned three times by snuffing a little water into them and gently blowing the nose if necessary.
5. The complete face is washed with water three times.
6. The right arm, and then the left, is washed from wrist to elbow, three times each.
7. The head is wiped over with wet hands, and the inner side of the ears wiped with the forefingers and the outer side with the thumbs.
8. Finally, the feet are washed to the ankles, the right one first, three times each.
9. Recite the prayer after ablution.



If no water is available, clean dust may be substituted. The hands are passed over the dust, and then passed over face and arms. This is called "**tayyamum.**"

Bathing

Bathing is the complete washing of the entire body. As Islam encourages one to be in a constant state of cleanliness, it goes without saying that bathing should be part of a Muslim's daily hygiene. Allah states in the Holy Qur'an:

"Allah loves those who keep themselves clean." (2:223)

There are certain activities after which Muslims are instructed to take a ritual bath to purify themselves for Salat. At these times, the bath should include the steps of Wudu, followed by washing the entire body including the hair.

It is also a sunnah of the Holy Prophet^{sa} to take a bath in preparation for religious occasions, such as Friday (Jum'ah) Prayers and holiday (Eid) Prayers.

Other Hygienic Practices

Another hygienic practice promoted by Islam is the washing of the private parts of the body after using the toilet. Water is used to clean these areas, and only the left hand should be used for this purpose. The use of water aids in the removal of bacteria from the body and thus helps to prevent infection. Hands, of course, should be thoroughly washed after the process.



In addition, certain other hygienic practices observed by the Holy Prophet^{sa} have been encouraged for all Muslims. These include: oiling and combing of hair after washing, keeping fingernails and toenails trimmed and clean, and removal of superfluous body hair, including the armpits and private areas. He also encouraged the use of perfume after bathing. Muslims

are also commanded to keep their clothes clean and presentable.

When Muslims practice Islamic hygiene in the correct manner, they benefit in two ways: their outward purity helps them achieve inner purity, and the whole society benefits because many health hazards can be avoided.

Exercise 3.4: Make a list in class of hygiene habits that you should follow routinely.



Eid-ul-Fitr

Eid-ul-Fitr is celebrated after the completion of one month of fasting in **Ramadan**. On this day, Muslims are happy and rejoice for having been given the strength to fulfill their obligation of fasting. Everyone gets up early in the morning for the Fajr Prayer after which they bathe, put on clean clothes, and greet one another. It was a practice of the Holy Prophet^{sa} to eat dates in the morning before Eid Prayers, so many people eat something sweet to honor this sunnah. After breakfast, the time of the Eid Prayer starts. Eid Prayer was usually held in an open space on the outskirts of town during the time of the Holy Prophet^{sa}. This was to create one large congregation on this special day



and increase brotherhood and unity among people who perhaps would not meet in a local mosque on an ordinary day. The Imam leads the Prayer which consists of two raka'at. After Takbir-e-Tahrima, the Imam will silently recite the Thana. After this he repeats **takbirat** (i.e., Allahu Akbar) **seven times** in the first raka'ah and **five times** in the second one. He drops his arms to his sides each time until after the seventh takbir, when he folds his arms and proceeds

with the Prayer in a normal fashion. After the Prayer, the Imam gives the **sermon** on any appropriate topic. The same procedure is followed in Eid-ul-Adha Prayer.

Exercise 3.5: Circle TRUE or FALSE for the statements below.

Eid-ul-Fitr is celebrated around the time of Hajj.	True	False
Eid Prayers consist of four raka'at.	True	False
There are 7 extra takbirat in the first raka'ah of Eid Prayers.	True	False
There are seven takbirat in the second raka'ah of Eid Prayers.	True	False
Eid Prayers were held in an open space during the time of the Holy Prophet ^{sa} .	True	False

Eid-ul-Adha

Eid-ul-Adha is celebrated to commemorate the obedience of **Hadrat Ibrahim^{as}** and his son **Hadrat Ismail^{as}** to the commandment of Allah. Hadrat Ibrahim^{as} had a series of dreams in which he saw himself sacrificing his eldest son Ismail^{as}. He inferred that it was perhaps the will of God that he should sacrifice his son alive. Hadrat Ibrahim^{as}, being most obedient to God, was about to sacrifice his son Ismail^{as} alive, when God commanded him to stop and gave

him the good news that he had indeed fulfilled His command. God was so pleased with Hadrat Ibrahim^{as} because of his obedience that He multiplied his progeny into billions up to the present time. He is also the honored forefather of the Holy Prophet^{sa}.

On the day of Eid, those Muslims who can afford to sacrifice an animal are required to do so after Eid Prayer. The following takbirat should be repeated on Eid day.

اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، لَا إِلَهَ إِلَّا اللَّهُ
وَاللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، وَلِلَّهِ الْحَمْدُ -

Tranlsation: Allah is the Greatest, Allah is the Greatest; there is no God but Allah; and Allah is the Greatest, Allah is the Greatest, and all praise belongs to Allah.



Eid-ul-Adha

Exercise 3.6: Circle TRUE or FALSE for the statements below.

Eid-ul-Adha is celebrated around the time of Hajj.	True	False
Hadrat Ibrahim ^{as} and Hadrat Ismail ^{as} 's sacrifices are honored during Eid-ul-Adha.	True	False
Hadrat Ismail ^{as} was the eldest son of Hadrat Ibrahim ^{as} .	True	False
The sacrifice of an animal is required on those who can afford it.	True	False



Hajj

The pilgrimage to Mecca is the 5th pillar of Islam. It is offered in the last month of the Islamic calendar, called **Dhul-Hijjah**. Hajj is performed from 8th to 12th of Dhul-Hijjah. On the **10th** of Dhul-Hijjah, Muslims celebrate **Eid-ul-Adha**. Hajj is obligatory upon every Muslim adult who can afford to perform Hajj and has safe access to Mecca, at least once in their life. The steps of Hajj are as follows:

Ihram and Talbiyah

The Hajj begins when pilgrims reach certain designated places close to Mecca called **Miqat**. Pilgrims enter the state of Ihram by performing wudu, offering two nawafil at any Miqat and making their intention to perform Hajj. The males change into two unsewn white sheets. Female pilgrims are permitted to wear any clean clothes under their outer garments. Once they are in a state of **Ihram**, pilgrims recite **Talbiyah**, which consists of saying the following aloud:

Here I am, O Allah, here I am;

Here I am, no partner have You, here I am;

Indeed, all praise and bounty are Yours, and Yours the Kingdom;

No partner have You.

لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ
لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ
إِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ وَالْمُلْكُ
لَا شَرِيكَ لَكَ -

Tawaf of the Ka'bah

The pilgrims then perform the **Tawaf** (circuit) of the Ka'bah by going around it seven times, starting from the position of the **Hajar Aswad** or black stone, in a counterclockwise direction.

Sa'y between Safa and Marwa

Next, they perform the **Sa'y** which is running between the hillocks of Safa and Marwa located near the Ka'bah, in memory of Hadrat Hajra^{ra}, who ran in search of water in this area. After Sa'y, pilgrims move to Mina from Mecca. The next morning after Fajr, they leave for 'Arafat.

Stay at 'Arafat and Mina

They worship during their stay at **'Arafat** from the afternoon of the 9th Dhul-Hijjah until sunset. On their way back to Mecca they worship at **Muzdalifah**. They



stay at **Mina** on the 10th of Dhul-Hijjah, where they perform **Ramy-ul-Jimar**, a symbolic act to strike the devil by throwing small stones at three pillars. Next, the pilgrims sacrifice their animals, shave their heads and end the state of Ihram by wearing normal dress. On this day, Muslims all over the world celebrate **Eid-ul-Adha**. Before the 10th day of Dhul-Hijjah ends, they perform Tawaf and Sa'y for the second time at Mecca and once again return to Mina.

Farewell Tawaf

After passing one or two more days at Mina, the pilgrims return to Mecca on the 12th or 13th of Dhul-Hijjah and perform the **farewell Tawaf** of the Ka'bah, marking the completion of Hajj.

Although it is not a part of Hajj, many people visit Medina before or after their Hajj.

For more information on Hajj search for the documentary titled "The Wonders of Hajj" on YouTube. visit https://www.youtube.com/watch?v=R_4JlBJy640

Exercise 3.7: Place the steps of Hajj in order.

- | | |
|-----------------------------------|----------------------------|
| _____ Sacrifice of animals | _____ Afternoon at 'Arafat |
| _____ Sa'y between Safa and Marwa | _____ Ramy-ul-Jimar |
| _____ Tawaf of the Ka'bah | _____ Ihram |
| _____ Worship at Muzdalifah | _____ Farewell Tawaf |



Exercise 3.8: Draw a line from the terms to their meanings.

Talbiyah	The state of intention for Hajj and the physical acts of wearing the required clothes for Hajj
Ramy-ul-Jimar	Stoning of the symbolic devils in Mina
Ihram	The words repeated and recited during Hajj proclaiming the unity of Allah
Sa'y	Circuits of the Ka'bah
Tawaf	Running between the hills of Safa and Marwa honoring the history of Hadrat Hajra ^{ra}

Truthfulness

Allah, the Exalted, says in the Holy Qur'an:

فَاجْتَنِبُوا الرِّجْسَ مِنَ الْأَوْثَانِ وَاجْتَنِبُوا قَوْلَ الزُّورِ

Translation: Shun therefore, the abomination of idols, and shun all words of untruth. (22:31)

A Muslim should always speak the truth even if it means that he/she may get in trouble because of it. We should not lie to get out of trouble or to cover up our mistakes. Some people think that little white lies don't hurt anyone, but that is not true. Small lies open the door to dishonesty and for that reason, we must be careful with our words. Being untruthful is wrong, no matter how harmless we think it may be.

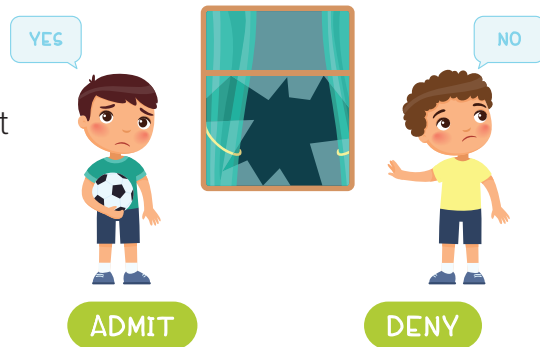
Not a day goes by that we aren't tempted to lie. We're tempted to lie to get ourselves out of trouble. "I lost my homework." We lie to protect the feelings of others. "No, no, that shirt looks great on you." We lie to protect ourselves. "No, Mom, I don't know how the window got broken."

Sometimes a lie might get us out of trouble in the short run. It might buy us more time to do the assignment we forgot about or keep us from having to tell our neighbor that we broke their window. But more often than not, one lie leads to another, and the more lies we tell, the more likely it is we will be caught. When we are caught, our reputation is ruined. We lose trust with our parents, teachers, and even our friends. No one will trust us because they know we've misled them before.

Telling the truth isn't always easy. It may cost you a bad grade on that assignment you missed. It may mean that you have to pay for a window. But telling the truth up front will keep you out of bigger trouble. The bigger trouble is the damage to your reputation and character.

Lies destroy our reputation before others. Even more critically, they become a real stumbling block in our relationship with God, too. Ask God to give you the courage, and the wisdom, to always tell the truth. It may not be easy in the moment, but it's always worth it in the end.

Even if we must face some difficulty because of telling the truth, we should be



happy that we did something to please Allah. Allah helps those who put their trust in Him, and He blesses their lives. We should only worry about what Allah will think of us.

The Holy Prophet^{sa} said, "Truth guides to virtue and virtue guides to Paradise. A person persists in telling the truth till in the sight of Allah he is named Truthful. Lying leads to vice and vice leads to the Fire; and a person goes on lying till in the sight of Allah he is named a liar". (Bukhari & Muslim)

Exercise 3.9: Look in the news or on TV for people who are lying, embellishing the truth, or telling half truths. Ask yourself why people choose to lie, and how they could handle their situation in a way that pleases Allah.

Tarbiyat Stories

Nothing to Hide

A man once came to the Holy Prophet^{sa} and said, "O Messenger of Allah! I suffer from three evils: falsehood, indulgence in strong drinks, and improper behavior towards women. I have tried my utmost to get rid of them but have not succeeded. Will you tell me what to do?"

The Holy Prophet^{sa} replied, "If you make a firm promise to me to give up one of them I guarantee that you will be rid of the other two." The man promised and asked the Prophet^{sa} to tell him which of the three he should give up. The Prophet^{sa} said, "Give up falsehood." Some time later, the man came back and told the Holy Prophet^{sa} that having followed his advice, he was now free from all three vices. The Prophet^{sa} asked him for the details of his struggle and the man said,

"One day, I wanted to have a drink of alcohol and was about to do so when I thought to myself of my promise to you. I realized that if any of my friends asked me whether I had had any alcohol, I would have to admit it, since I can no longer utter a falsehood. This would mean that I would acquire an evil reputation among my friends and they would avoid me in the future. Thinking of this, I decided not to drink until a later occasion and was able to stand up to that temptation at that time.

In the same way, one day I found myself inclined towards infidelity. I thought that this would cause me to lose the respect of my friends, as I would either

have to tell a falsehood if questioned by them, and break my promise to you, or I would have to admit to my sin.

This is how I continued to struggle between my resolve to fulfill my promise to you and my desire to indulge in alcohol and in adultery. After some time, these vices began to lose their charm to me. My resolve to avoid falsehoods has now saved me from this and the two other vices as well."

Lessons Learned:

- When we resolve to be truthful, we will be careful with our actions so that we have nothing to hide.
- Allah is always watching us. We should always speak the truth. Even if we are not caught in our lies by others, it is Allah's opinion that should matter most.

Discussion Questions:

- If you tell your parents that you have done your homework and they find out that you have not, how will they feel the next time you speak with them?
- If you had to share everything you did truthfully, would it change the way you behave?

The Honest Woodman

Once upon a time, there was a woodman who was quite poor. He made money using his axe. He cut down trees and sold the wood for money. One day, the woodman was in the forest and saw a good tree to cut down near the river. He began chopping the tree in the hopes of selling it to a furniture maker or a house builder and earn his living for the week. The woodman worked hard all day and began to get tired as the day went on. Since he was getting tired, his grip on the axe was becoming looser and with one hard chop, the axe slipped from his hands, flew through the air and drowned in the pool of water nearby! The woodman was sad because he did not have another axe and did not have enough money to buy another axe. He began to worry. How would he be able to take care of his family if he didn't have an axe to do any work?



Suddenly, a fairy appeared from the river and asked the man, "What is wrong, woodcutter? Why are you crying?". The man explained that he had only one axe with which he could earn a living,

and now that axe had fallen into the river and he could not finish his job. The fairy said, "Let me help you and go look for your axe". She dove into the river and came up a few minutes later with a beautiful golden axe covered in sparkly diamonds and gorgeous red rubies. If the woodman were to take this axe and sell it, he would never have to work a day again in his life! She held up this axe and said, "Here you go! Is this the axe you were looking for?" The woodman said, "No, that is not my axe. My axe is old and made of wood that is splitting and has a little rust on its edges."

The fairy dove down into the river again and a few minutes later, came up with another axe and said, "Here you go! Is this the axe you were looking for?" This axe was made of silver and deep green emeralds. It was dazzling in size and beauty. If the woodman were to take this axe and sell it, he would not have to work for at least five years. "That's not mine either," said the woodman. The fairy was amazed that the woodman was not taking these two beautiful and very expensive axes. She dove into the water again and found a rusty old axe, whose wood was splitting. When she came up with it, the woodman leapt to his feet and exclaimed, "Yes! Thank you! That is my axe!"

And he took his old axe back and went back to the task of chopping the tree. The fairy, who was so impressed by this woodman's honesty and integrity, decided to reward him with both of the more expensive axes as well. The woodman was grateful for this unexpected reward. He went back to his family and friends and told them about this strange goodness that had just happened to him.

When he was sharing his good fortune with others, a jealous and scheming man overheard the story. He decided to go near the river and throw in his old axe on purpose and see if he could also be rewarded in the same manner by the fairy.

So, he went down to the river in the forest and threw his axe on purpose. He began to cry false tears in hopes that the fairy in the river would hear him. Sure enough, the fairy came up and asked him what was wrong. He lied that he had thrown his axe into the river by mistake and could she please go and find his axe for him? A few minutes later, the fairy returned with an axe even more beautiful than the one given to the previous woodman. It was covered in all kinds of beautiful gems and sparkled so brightly. The scheming man said, "Yes! Yes! It's mine!"



The fairy was heartbroken and knew that this man was lying. She said, "Not only is this not your axe, but I know you threw your axe in here on purpose!" In her anger and to punish the dishonest man, she took her sparkly, gem encrusted axe back into the water and refused to recover the man's original axe as well. The dishonest man was left in tears at the edge of the river bank, with no reward and no axe of his own either.



Lessons Learned:

- Honesty is the best policy. People who are honest will always do better in the long run, and dishonest people will always suffer the consequences of their lies.
- Allah is Al-Wahhaab, the Bestower. Everything we have been given comes from Him. Being thankful for what we have been gifted by God shows that we appreciate all our blessings.

Discussion Questions:

- Write a list of all the things you are grateful to God for. Think about these things the next time you pray. It will help you feel full and contented.
- When someone thanks you for something you have done for them, how does it make you feel? Do you feel like doing even more for them? Can you relate this to how Allah rewards those who are grateful to Him?



History of Islam

Brief History of Khilafat

The word **khilafat** means succession, and the khalifa is a successor to a prophet of Allah. His goal is to complete the tasks of reformation and moral training that the prophet seeded. The community of followers of a prophet of Allah continues to nurture its faith and practices under the blessing of khilafat for as long as Allah wishes. Allah says in the Holy Qur'an,

Allah had promised to those among you who believe and do good works that He will surely make them Successors in the earth, as He made Successors from among those who were before them; and that He will surely establish for them their religion which He has chosen for them; and that He will surely give them in exchange security and peace after their fear; They will worship Me, and they will not associate anything with Me. Then whoso is ungrateful after that, they will be the rebellious.

(Surah An-Nur, Verse 56)

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ
وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ
فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ
مِنْ قَبْلِهِمْ ۚ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ
الَّذِي أَرْتَضَىٰ لَهُمْ ۚ وَلَيُبَدِّلَنَّهُمْ
مِّنْ بَعْدِ خَوْفِهِمْ أَمْنًا ۚ يَعْبُدُونَنِي لَا
يُشْرِكُونَ بِي شَيْئًا ۚ وَمَن كَفَرَ بَعْدَ
ذَلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ ۝

Just as Allah appoints a prophet, He also appoints a khalifa. He chooses the most pious person to become the khalifa, and through an electoral body, guides a group of pious believers to select that individual as khalifa, thereby manifesting His Will. While it may seem that a group of people choose the khalifa, Allah is guiding these individuals' vote. Once a khalifa is selected, he remains a khalifa for the rest of his life.

Khilafat establishes the authority of Allah on earth, and the khalifa strives to uphold that authority within the community of followers. For the believers, khilafat is an embodiment of Allah's Unity. They benefit from khilafat by becoming united under him. A khalifa obeys the prophet whom he is succeeding.



He can consult members of the community if he wishes but is ultimately only accountable to God.

The Rightly Guided Khilafat (Khulafa Rashidun)

When the Holy Prophet Muhammad^{sa} passed away (A.D. 632), Hadrat Abu Bakr^{ra} assumed his spiritual, political, and administrative functions as khalifa. The first four khulafa, Hadrat Abu Bakr^{ra}, Hadrat Umar^{ra}, Hadrat Uthman^{ra}, and Hadrat Ali^{ra}, were close associates of Prophet Muhammad^{sa}, known for their integrity and devotion. The qualification “rightly guided” (Rashidun) has been historically applied to them to distinguish them from the king-caliphs who followed them.

Exercise 4.1: Answer the questions below.

What does “khilafat” mean? _____

A “khalifa” is a successor to a _____

Who appoints a khalifa?

What is the succession of leaders after the Holy Prophet^{sa} called?

Who were the four khulafa under this period?

1. _____
2. _____
3. _____
4. _____

The Monarch Khilafat

After the end of the Rightly Guided Khilafat, 14 **Umayyad** kings of Damascus (661-750) and 38 **Abbasid** kings of Baghdad (750-1258) assumed the title of khalifa.

After the fall of the Umayyad dynasty, the title was also assumed by the Spanish branch of the family who ruled in Spain at Córdoba (755–1031), and by the Fatimid rulers of Egypt (909–1171).

Thus, multiple simultaneous khulafa existed from the 7th to 12th centuries. The last Abbasid khalifa of Cairo was captured in 1517 by the Ottoman sultan Selim I. The Ottoman sultans then claimed the title of khalifa for four centuries until, in 1924, Mustafa Kemal Ataturk, the founder of the Turkish Republic, abolished the institution.

Wishful Thinking

In recent years, interest among Muslims in international unity and reestablishment of khilafat has grown. However, a Divinely guided khilafat cannot be created by human beings. As Hadrat Mirza Masroor Ahmad^{aba} noted, "How do they propose to establish khilafat over every Muslim country when they cannot even agree on who could lead the prayer?"

Exercise 4.2: Answer the question below.

What were the two dynastic khilafats after the Khulafa Rashidun? How many khulafa were there in each of those dynasties?

Hadrat Abu Bakr^{ra}

The personal name of Hadrat Abu Bakr^{ra} was Abdullah. Hadrat Abu Bakr^{ra}'s father was known as Abu Qahafah and his mother as Ummul Khair Salma. He was born in A.D. 572 in Mecca and was a close friend of the Holy Prophet^{sa}. He was the first among men to accept the truth of the claim of the Holy Prophet^{sa}, thus earning the title of **Siddique**. He was in the company of the Holy Prophet^{sa} during his migration (**Hijrah**) from Mecca to Medina. He was the only companion of the Holy Prophet^{sa} in the **Cave of Thaur**, where they both took refuge during this journey.



Hadrat Abu Bakr^{ra} remained the closest companion of the Holy Prophet^{sa} during war and peacetime. He gave his daughter's (**Hadrat A'ishah^{ra}**) hand in marriage to the Holy Prophet^{sa}.

Migration to Medina

When the Quraish decided to kill the Holy Prophet^{sa} to stop the spread of Islam, Hadrat Abu Bakr^{ra} helped the Holy Prophet^{sa} to migrate. The Quraish were watching the house of the Holy Prophet^{sa} very closely with the intent to kill him in the morning when he left his house. However, Hadrat Abu Bakr^{ra} and the Holy Prophet^{sa} left Mecca in the middle of the night. When the Quraish found out, they issued a reward of 100 camels to anyone who would find the Holy Prophet^{sa}.

The Holy Prophet^{sa} and Hadrat Abu Bakr^{ra} traveled south of Mecca and hid in a cave called **Thaur**. This cave was located at the top of an abandoned mountain. The trail leading to the cave was difficult to cross. With the help of a tracker, the Quraish arrived at the front of the very same Cave of Thaur. When the Quraish got close enough that Hadrat Abu Bakr^{ra} could see their feet, he began to worry. Hadrat Abu Bakr^{ra} was not worried for himself, but for the safety of the Holy Prophet^{sa} as he firmly believed that the Holy Prophet^{sa} was on a great mission from Allah and did not want to see this mission come to an end. But the Holy Prophet^{sa} assured Hadrat Abu Bakr^{ra} that Allah was with them and that Allah would protect them.

The Quraish rejected the idea that anyone could be in the cave because it was a dark and dangerous place. Some traditions also say that when Hadrat Abu Bakr^{ra} and the Holy Prophet^{sa} went into the cave, a spider began to weave its web outside and a bird also built its nest and laid eggs outside the cave. This made the people think that the cave was empty and had been undisturbed for a long time. Without checking the cave, the Quraish left and the Holy Prophet^{sa} and Hadrat Abu Bakr^{ra} continued their journey to **Yathrib**. The city of Yathrib is now called **Medina**.

Financial Sacrifice

The Roman Emperor, Heraclius, once prompted the Arab and Syrian non-Muslim tribes to attack the Muslims and promised to help them to do so. When the Holy Prophet^{sa} learned of this conspiracy, he decided that the Muslims should strike first. At that time, the Muslim government had no regular supply of money. Therefore, whenever there was a need, the Holy Prophet^{sa} would ask the Muslims to make financial sacrifices for Allah's sake. In this instance, all the devoted companions of the Holy Prophet^{sa} sacrificed as much as they could. Some contributed a few dirhams (silver coins), others gave as much as 4,000 dirhams. Hadrat Umar^{ra} even gave away half of his possessions. However, Hadrat Abu Bakr^{ra} gave all his possessions. Upon seeing how much Hadrat Abu Bakr^{ra} had sacrificed, the Holy Prophet^{sa} asked, "O Abu Bakr, what have you left for your family?" He replied, "Only the name of Allah and His messenger."

The First Khilafat

Following **Hajjatul-Wida** (The Final Pilgrimage), when the Holy Prophet^{sa} fell seriously ill, he instructed Hadrat Abu Bakr^{ra} to lead the daily Prayers. After the sad demise of the Holy Prophet^{sa}, Hadrat Abu Bakr^{ra} was elected as the first khalifa.

Due to the passing of the Holy Prophet^{sa}, some of the tribes renounced Islam because their tribal chiefs did not deem it necessary to remain loyal to the successors of the Holy Prophet^{sa}. Moreover, they began preparing an attack on Medina to put an end to khilafat. Hadrat Abu Bakr^{ra} sent troops to suppress the **rebellion**.

Hadrat Abu Bakr^{ra} also had to deal with many people who refused to pay the **Zakat**, which was essential for fulfilling the needs of the state and caring for the poor. Hadrat Abu Bakr^{ra} vowed to collect Zakat from everyone and took all the necessary measures to achieve this goal.

Finally, Hadrat Abu Bakr^{ra} had to deal with several **false prophets** who rebelled against the state. Musailmah Kazzab and Aswad Ansi, in particular, raised

large armies and captured some of the Muslim territories. Hadrat Abu Bakr^{ra}, despite having meager resources at his disposal, crushed these rebellions and preserved the sanctity of the state.

During the last days of his life, the Holy Prophet^{sa} had raised an army to fight the Romans who had made some incursions into the northern borders of the Islamic state. This army was still in Medina when the Holy Prophet^{sa} passed away. As Hadrat Abu Bakr^{ra} became khalifa, the law and order inside and outside Medina became very delicate. In view of this danger, many companions felt it better to not send the army against the Romans. But Hadrat Abu Bakr^{ra} replied, "What authority has the Son of Abu Qahafah (i.e., himself), to stop that which was started by the Holy Prophet^{sa}?" The Muslim army, under the command of Hadrat Khalid bin Walid^{ra}, crushed a rebellion in Bahrain. Subsequently, the Persians, who had supported the rebels of Bahrain, were also defeated. The Muslim army also defeated the Romans in the **Battles of Ajnadan and Yarmuk**, the whole of Syria thereby coming under the control of the Islamic state.

Achievements

Of the many great achievements of his khilafat was the collection of the Holy Qur'an into one entity. Although the writing and arrangement of the Holy Qur'an was done under the supervision of the Holy Prophet^{sa} himself, it was written on various pieces of skin, leaves and slates. Hadrat Abu Bakr^{ra} collected all these pieces of writings to make a single book, and reorganized the system of **Huffaz**, or those who committed the Qur'an to memory, in a systematic way to preserve the Qur'an.

His Demise

Hadrat Abu Bakr^{ra} had been khalifa for two years and three months when his last days arrived. Hadrat A'ishah^{ra} said that one day when it was extremely cold, Hadrat Abu Bakr^{ra} took a bath, after which he contracted a fever which lasted continuously for 15 days. During his illness, Hadrat Abu Bakr^{ra} delegated his duties to **Hadrat Umar^{ra}**. When he realized that his illness might be very serious, he selected Hadrat Umar^{ra} as his successor, after consulting with the companions. He announced the decision at a public gathering, "I have not appointed a relative or brother as khalifa. In fact, I have chosen the one who is best among you." Everyone in attendance accepted this excellent choice.

Afterwards, Hadrat Abu Bakr^{ra} gave Hadrat Umar^{ra} some advice. He also advised Hadrat A'ishah^{ra} on some of his personal and family affairs.

Then, regarding his funeral arrangements, he said, "Just wash the clothes that

I am wearing right now and bury me in them.” Hadrat A’ishah^{ra} responded by saying that the clothes were old. At this Hadrat Abu Bakr^{ra} said, “O my dear daughter! The people who are alive are more deserving of new clothes than the dead.” After that, he asked, “What day is it?” Someone answered that it was Monday. Then he asked, “When did the Holy Prophet^{sa} pass away?” He was told that it had been a Monday. On hearing this he said, “I hope to leave this temporary world tonight.” His wish was fulfilled and his eagerness to be with the Holy Prophet^{sa} was also accepted by God. Hadrat Abu Bakr^{ra} passed away at the age of 63. Hadrat Umar^{ra} led his funeral prayers, and he was then buried next to the Holy Prophet^{sa}. Hadrat Abu Bakr^{ra} was one of the **‘Ashrah Mubashshirah**, one of the 10 blessed people whom the Holy Prophet^{sa} had informed that paradise had been granted to them.

Exercise 4.3: Answer the questions below.

Hadrat Abu Bakr^{ra} was khalifa for:

- a. 21 years
- b. 2 years and 3 months
- c. 23 years
- d. None of the above

On his way to Medina, Hadrat Abu Bakr^{ra} hid in:

- a. Cave Hira
- b. Cave Thaur
- c. Jabal Rahmat
- d. Cave Badr

Hadrat Abu Bakr^{ra}’s daughter who was married to the Holy Prophet^{sa} was?

- a. Hadrat Fatima^{ra}
- b. Hadrat Khadijah^{ra}
- c. Hadrat A’ishah^{ra}
- d. Hadrat Sauda^{ra}

What was the title given to Hadrat Abu Bakr^{ra}?

- a. Ghani
- b. Faruq
- c. Siddique
- d. Noor

Who did Hadrat Abu Bakr^{ra} delegate his duties to towards the end?

- a. Hadrat Umar^{ra}
- b. Hadrat Ali^{ra}
- c. Hadrat Uthman^{ra}
- d. All of the above were given a task

What challenge(s) did Hadrat Abu Bakr^{ra} face during his khilafat?

- a. Rebellion
- b. False prophets
- c. Refusal to pay Zakat
- d. All of the above

Hadrat Umar Faruq^{ra}

The name of the second khalifa of Islam was Hadrat Umar^{ra}. He was given the title **Faruq**, which means someone who can see right from wrong. He was born in A.D. 581 in Mecca and belonged to a noble family of the Quraish. Hadrat Umar^{ra} learned to read and write in his childhood at a time when very few could. He loved poetry and was a great wrestler, horse rider, and swordsman. He grew up to be a renowned businessman and used to lead trade delegations to Syria and Iraq.



Acceptance of Islam

When the Holy Prophet^{sa} announced his claim to prophethood, Hadrat Umar^{ra} became a fierce opponent of Islam. In fact, one day he took up his sword with the intent to kill the Holy Prophet^{sa}. On his way, someone told him to first deal with his own sister and brother-in-law, who had already accepted Islam. He went straight to their house and knocked at their door. He could hear the Holy Qur'an being recited inside the house. This made him furious. He entered the house and soon after, began beating his brother-in-law. Hadrat Umar^{ra}'s sister tried to intervene and was struck as well. His wounded sister said in a resolute voice, 'Umar! You may beat us as much as you like, but we are not going to give up our faith!' This made him calm down and he asked to read a portion of the Holy Qur'an. At first, they hesitated, but Hadrat Umar^{ra} assured them that he would not do any harm to the Qur'an. Hadrat Umar^{ra} was then instructed to wash himself. After this, he



read verse 15 of Surah Taha and was so moved that his eyes filled with tears. He went straight to the Holy Prophet^{sa} and accepted Islam. This miraculous change in Hadrat Umar^{ra} was due to the Holy Prophet^{sa}'s prayers. The day before, the Holy Prophet^{sa} had been praying to Allah to grant either Umar or Abu Jahl as a source of strength for the Muslims.

Migration to Medina

When Allah commanded Muslims to migrate from Mecca to Medina, according to a narration of Hadrat Ali^{ra}, Hadrat Umar^{ra} was the only one who did not secretly leave Mecca. He hung his sword by his side, took his bow and arrows, and went on horseback to the Ka'bah. He performed seven circuits of the Ka'bah and went to the Maqam-i-Ibrahim (the Place of Ibrahim) and prayed. Then he addressed the Arab chiefs present, "I am leaving Mecca for Medina. Does anyone dare stop me?" No one had the courage to stop Hadrat Umar^{ra}.

The Words of the Adhan

A short while after his arrival in Medina, the Holy Prophet^{sa} began building a mosque so Muslims could offer congregational Prayers. The Holy Prophet^{sa} wanted a way to tell the Muslims when it was time for Prayers. The Jews used a horn and the Christians used bells, but these methods did not appeal to the Holy Prophet^{sa}. Hadrat Umar^{ra} suggested that someone should be appointed to announce that the Prayer was about to begin. The Holy Prophet^{sa} approved this suggestion and directed **Hadrat Bilal^{ra}**, a freed slave, to carry out this duty.

One day, Hadrat Abdullah ibn Zaid^{ra} informed the Holy Prophet^{sa} that he had seen a dream in which he was taught the words of the Adhan. The Holy Prophet^{sa} instructed that Hadrat Bilal^{ra} be taught these words. Hadrat Bilal^{ra} then stood up and, with a loud voice, recited the Adhan for the first time. Upon hearing the Adhan, Hadrat Umar^{ra} realized he had heard the same words in a dream and informed the Holy Prophet^{sa}. This convinced the Holy Prophet^{sa} that the words of the Adhan were sent in a divine scheme. This is how the Adhan was established.

At the Holy Prophet^{sa}'s Demise

The Muslims loved the Holy Prophet^{sa} so much that, when the time came, many could not believe he had passed away. Hadrat Umar^{ra} even threatened to kill anyone who said the Holy Prophet^{sa} had passed away.



When Hadrat Abu Bakr^{ra} came to Masjid an-Nabawi, Hadrat Umar^{ra} was saying, “Those who say that the Holy Prophet^{sa} has died are hypocrites. He has not died, but has only gone to Allah for a few days, and then he will return.” Hadrat Abu Bakr^{ra} realized that Hadrat Umar^{ra} was saying this because he had been totally overpowered by grief. He said, “Umar, compose yourself! Be quiet!” But Hadrat Umar^{ra} was not ready to listen to anyone and kept talking. At last Hadrat Abu Bakr^{ra} said, “O people, listen! Whoever worshiped Muhammad^{sa} should know that Muhammad^{sa} has died. But, whoever worshiped Allah, should know that God is alive, and He will never die.” Hadrat Abu Bakr^{ra} then recited Chapter 3, Verse 145 of the Holy Qur’an, which essentially states that all prophets have passed away, and so too will the Holy Prophet^{sa}. Upon hearing these words, people came back to their senses. Hadrat Umar^{ra} said, “It felt as though this verse had been revealed just now. I understood that the Holy Prophet^{sa} had really passed away, and it felt to me as though my feet were broken. I did not have the strength to even stand, and I fell to the ground.”

The Second Khilafat

When Hadrat Abu Bakr^{ra} passed away, Hadrat Umar^{ra} became the second khalifa of the Holy Prophet^{sa}. During his khilafat, the Muslims had to fight many battles against Iran, Iraq, Syria, and Egypt. As a result, vast areas of these countries came under Muslim rule. When the city of Jerusalem was conquered, Hadrat Umar^{ra} visited the city on the request of the Romans and signed a treaty between the Muslims and the people of Jerusalem.

Hadrat Umar^{ra} also established an organized system of administration for the Islamic state. Some of his main achievements in this field are:

- Establishment of **Majlis-e-Shura**, a consultative body of advisors to the khalifa
- Division of the whole Islamic state into provinces to facilitate administration
- Establishment of a finance department and building of schools and mosques in different parts of the state
- Introduction of the Islamic Hijrah calendar

Hadrat Umar^{ra} was so anxious about the welfare of his people that he used to go around in disguise at night to see if anyone needed help. Once, during his patrol at night, he observed a woman cooking something in a pot while her children were crying. He found out that the children had been hungry for two days and the pot, which was in fact empty, was put on the fire just to console them. He immediately went to the treasury and brought all the necessary food items to the woman. On his way, one of his servants offered to carry the load

but he stopped him saying, "On the Day of Judgment you will not carry my load."

The woman, who had not seen Hadrat Umar^{ra} before, was so pleased that she prayed aloud, "May Allah make you the khalifa in place of Umar." On hearing this, Hadrat Umar^{ra} began crying and left without saying a word.

His Demise

In A.D. 644, Feroz, a Persian slave stabbed Hadrat Umar^{ra} while he was offering his Fajr Prayers in the mosque. Four days later, he passed away at the age of 63.

Hadrat Umar^{ra} had appointed a committee of six members in his lifetime to elect a new khalifa after his death. The committee chose Hadrat Uthman^{ra}. Hadrat Umar^{ra} was laid to rest next to the Holy Prophet^{sa}. He was one of the 'Ashrah Mubashshirah.

Exercise 4.4: Answer the questions below.

Hadrat Umar^{ra} was furious at the conversion of:

- His mother
- His sister
- His brother-in-law
- Both b & c

What was one of Hadrat Umar^{ra}'s dreams about in Medina?

- Winning a battle in Uhud
- The words of the Adhan
- The conquest of Mecca
- The conquest of Ta'if

Hadrat Umar ^{ra} migrated to Medina in secret.	True	False
The Islamic Hijrah calendar was introduced in the second khilafat.	True	False
The death of the Holy Prophet ^{sa} was unbearable for Hadrat Umar ^{ra} to admit.	True	False

Hadrat Umar^{ra}'s title was _____ meaning _____

What was the cause of Hadrat Umar^{ra}'s demise?

Enrichment Material

The Sahaba (Companions) of the Holy Prophet^{sa} have been added to Level 4 as an enrichment section for students. These short biographies are not for testing purposes, but are added so that students can learn about the courage and loyalty of these companions.

Hadrat Bilal^{ra}

The First Black Muslim

Early Life

Hadrat Bilal^{ra} was an esteemed companion of the Holy Prophet^{sa}. He was often called **Syedna Bilal** by the Holy Prophet^{sa} as a sign of honor and reverence. He was an African man from Abyssinia (modern day Ethiopia). He was tall and thin with a dark complexion and thick hair. Hadrat Bilal^{ra} was a slave before he accepted Islam. At that time in Arabia, slaves had the lowest rank in society and were not treated well. Hadrat Bilal^{ra} was deeply opposed to the Meccan traditions of worshipping multiple idols that were housed in the Ka'bah.

One day in Mecca, Hadrat Bilal^{ra} heard Abu Lahab, the Prophet^{sa}'s Uncle, and Abu Sufyan and Abu Jahal, two bitter enemies of Islam, arguing over Muhammad^{sa}. They wanted Abu Lahab to speak to Hadrat Muhammad^{sa} and stop him from spreading the new religion and humiliating their idol gods. Hadrat Ammar^{ra}, who had recently accepted Islam, passed by at that time. Abu Jahal and Abu Sufyan attacked him and asked him what Muhammad^{sa} was teaching them. Hadrat Ammar^{ra} replied, "There is only one God and Him alone should we worship. He is our Creator and we are all equal".

Hadrat Bilal^{ra} was astonished because this meant that he was equal to Abu Lahab, Abu Sufyan, Abu Jahal and Hadrat Ammar^{ra}. Hadrat Bilal^{ra} was impressed by the courage of Hadrat Ammar^{ra}. Abu Sufyan began whipping Hadrat Ammar^{ra} mercilessly and defending their idol gods. During this time, Hadrat Bilal^{ra}'s master, Ummayya entered the scene and in a rage, asked Hadrat Ammar^{ra} if he really meant what he said. After all, he had purchased Hadrat Bilal^{ra} with money, so how could Bilal^{ra}, a slave, be equal to Ummayya, his master? Despite the beatings and torture, Hadrat Ammar^{ra} said, "Muhammad^{sa} teaches us that all human beings, nations and races around the world are equal."

In a rage, Ummayya handed his whip to Hadrat Bilal^{ra} and ordered him to whip Hadrat Ammar^{ra}. Instead of begging for mercy or clemency, Hadrat Ammar^{ra} calmly and courageously faced Hadrat Bilal^{ra} and was ready to accept any amount of punishment for the sake of his faith.

Hadrat Bilal^{ra} felt his heart changing at that moment. Ummayya kept yelling and screaming that Hadrat Bilal^{ra} should begin whipping Hadrat Ammar^{ra}. However, Hadrat Bilal^{ra} let the whip fall to the ground in defiance of his master.



Everyone was shocked including Hadrat Ammar^{ra}. He picked up the whip and handed it back to Hadrat Bilal^{ra} and begged him to use it, otherwise Ummayya would kill him. Hadrat Bilal^{ra} threw the whip down in defiance again. Ummayya vowed to punish Hadrat Bilal^{ra} and the next day he tied his arms together and a rope around his neck and put him in a room to die.

Acceptance of Islam

That night Hadrat Bilal^{ra} thought a lot about the Prophet Muhammad^{sa} and how, unlike others in Mecca, he was always polite and friendly with the slaves. He thought about God and felt that he had been chosen by Him to understand that Islam was the right path. That night, Hadrat Bilal^{ra} submitted to Allah and entered the religion of Islam. He now felt at peace and awaited the mercy of Allah.

The next day, Ummayya came to punish Hadrat Bilal^{ra}, fully expecting that he would beg for mercy and leniency. However, Hadrat Bilal^{ra} was calm and poised, ready for anything now that he believed that Allah was on his side. This enraged Ummayya even more and he began torturing Hadrat Bilal^{ra} publicly. Ummayya whipped Hadrat Bilal^{ra} mercilessly. He was made to lie on the scorching hot sand while heavy boulders were placed on his chest. Children were told to dance on his body. Hadrat Bilal^{ra} was dragged through the streets of Mecca to set an example to all slaves about the consequences of defying their masters. The torture was so cruel that people would close the windows of their houses so that they did not have to see what Hadrat Bilal^{ra} was going through.

His body bled and death seemed certain, but every time Ummayya asked him to praise the Meccan gods, Lat and Uzza, Hadrat Bilal^{ra} would say, "Ahad! Ahad!", meaning God is One. This torture went on for days, but the courageous new Muslim only uttered, "Ahad! Ahad!".

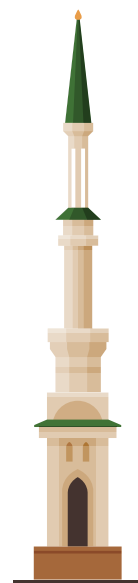
Companionship of the Holy Prophet^{sa}

Hadrat Abu Bakr^{ra} could not stand the torture that Hadrat Bilal^{ra} was enduring and came to offer Ummayya money to purchase Hadrat Bilal^{ra}. Ummayya settled on 200 dirhams for Hadrat Bilal^{ra} and Hadrat Abu Bakr^{ra} agreed. As Hadrat Zaid^{ra} helped Hadrat Bilal^{ra} remove the shackles and heavy stones that were on top of him, Ummayya taunted Hadrat Abu Bakr^{ra} that he had made a bad deal because he would have even taken 100 dirhams for Hadrat Bilal^{ra} since he was already half dead. Hadrat Abu Bakr^{ra} looked back at Ummayya and said, "You are mistaken Ummayya. It is you who made the bad deal. Even if you asked me for one thousand dirhams for him, I would have paid those, too!" Hadrat Abu Bakr^{ra} took Hadrat Bilal^{ra} to his house to recover and then freed him from being anyone's slave.

You have learned earlier about how the Adhan was instituted in Medina (p. 58). The Holy Prophet^{sa} had asked Hadrat Bilal^{ra} to be the first **'mu'adh-dhin'** (one who performs the Adhan). Since Hadrat Bilal^{ra} was from Abyssinia, his accent was not Arab and he missed the 'h' in the words, "Ash-Hadu" in the Adhan. The people of Medina used to laugh at this, but the Holy Prophet^{sa} would scold them and say that Hadrat Bilal^{ra} was very dear to Allah. Hadrat Bilal^{ra}'s Adhan was so powerful that it beckoned people to come to prayer.

After the Holy Prophet^{sa} had passed away, whenever Hadrat Bilal^{ra} would call out the Adhan and would reach the words, "Muhammad-ur-Rasulullah", he would begin to cry. Eventually, he begged away from the duties of mu'adh-dhin as he was overcome with grief.

Hadrat Bilal^{ra} served in Hadrat Abu Bakr^{ra}'s administration despite wishing to go to Syria to fight with the Muslim army. However, Hadrat Umar^{ra} finally relented to letting him go to Syria. When the Syrian campaign succeeded, Hadrat Umar^{ra} came to sign the treaty and at that point asked Hadrat Bilal^{ra} to give the Adhan. Hadrat Bilal^{ra} answered, "Commander of the faithful! After the death of the Master^{sa}, I decided to recite the Adhan no more. I have stood by this decision to this day. But I must bow to your wish today." So, Hadrat Bilal^{ra} began the Adhan in his hypnotic, melodious voice and in doing so, he brought back the cherished memories of the Holy Prophet^{sa}'s time in Medina. People rushed to the mosque hearing his Adhan and could not keep from weeping. Hadrat Bilal^{ra} was so profoundly effected by calling out the adhan that he fainted and later passed away.



Demise

Hadrat Bilal^{ra} died in A.D. 641 when he was about 70 years old. At this time there was also an epidemic in the area due to which many people became ill. When his wife would cry during his illness, he would say, "Do not cry. Why do you weep? I am looking forward to seeing my Master, the Prophet^{sa} and other companions after such a long separation." Hadrat Bilal^{ra} was buried in Damascus.

Hadrat Sa'id bin Zaid^{ra}Brother-in-Law of Hadrat Umar^{ra}**Early Life**

Hadrat Sa'id bin Zaid^{ra} was a cousin of Hadrat Umar^{ra}. His father believed in one God even before the Holy Prophet^{sa} began teaching this message. They followed the faith of Hadrat Ibrahim^{as} and would condemn the ways in which the Meccans would worship the idols. Hadrat Sa'id bin Zaid^{ra}'s family was also against the custom of burying infant girls. Many girls of Arabia were saved and fostered in their homes to save them from being killed. Hadrat Sa'id^{ra}'s father used to tell everyone that he was waiting for a prophet to come from the line of Hadrat Ismail^{as}. For this belief, Hadrat Umar^{ra}'s father used to make fun of his brother and harass him for having these strange ideas. Hadrat Sa'id bin Zaid^{ra} grew up in a household where there was belief in one God and the various Meccan rituals like worshiping the idols kept in the Ka'bah were rejected.

At the time of his acceptance of Islam, he was married to Hadrat Umar^{ra}'s sister Hadrat Fatima^{ra} and his sister was married to Hadrat Umar^{ra}.

Acceptance of Islam

Since Hadrat Sa'id^{ra} grew up in a family where they were already waiting for a prophet to come from the line of Hadrat Ismail^{as} and they already believed in one God, it was easy for them to recognize the truth of the Holy Prophet^{sa}. Although his father had passed away five years before Hadrat Muhammad^{ra} was made a prophet, Hadrat Sa'id bin Zaid^{ra}, his wife Hadrat Fatima^{ra} and his mother, all accepted Islam in its earliest days. He was not even twenty years old at that time. He was an active young man who accepted Islam. However, both Hadrat Sa'id^{ra} and his young wife kept their faith in Islam a secret because Hadrat Fatima^{ra}'s brother, Umar^{ra}, who was a non-Muslim at that time, was a fierce opponent of Islam. Hadrat Umar^{ra} was also known for having a terrible temper and for using his sword expertly, so people were very scared of him.

Companionship of Prophet Mohammad^{sa}

Hadrat Sa'id bin Zaid^{ra} was one of the young men who spent a lot of time with the Holy Prophet^{sa} in **Dar-e-Arqam**. Dar-e-Arqam was the house of a man named al-Arqam where the Holy Prophet^{sa} used to meet with his early companions in secret. Hadrat Sa'id bin Zaid^{ra} was also among the first immigrants to migrate to Medina with the Holy Prophet^{sa}. Hadrat Sa'id bin Zaid^{ra} served as the Holy Prophet^{sa}'s secretary and recorded the verses of the Holy Qur'an that were revealed to the Holy Prophet^{sa}.

Hadrat Sa'id bin Zaid^{ra} was unable to participate in the Battle of Badr as a soldier because he was sent by the Holy Prophet^{sa} on a scouting mission ahead of the battle to find out the position of the Meccans. His job was so crucial to the success of the Muslims in this battle that the Holy Prophet^{sa} counted him among the Badri companions and gave him a share in the spoils of war.

He served in all of the other battles alongside the Holy Prophet^{sa}. After the demise of the Holy Prophet^{sa}, Hadrat Sa'id^{ra} continued to serve under the leadership of all four Khulafa Rashidun. He was instrumental in the Damascus campaign and in the campaign for control of Syria. Hadrat Sa'id^{ra} had a reputation for being the first in the battle to charge against the enemy. Can you imagine the courage it must take to be part of a small Muslim army with not much in the way of horses or armor but still be the one to take on the enemy so boldly?

Key Life Stories

Hadrat Umar^{ra}, who was not yet Muslim, was upset at the split happening among the Quraish because of the new religion. He was so mad that one day he declared that he was going to kill the new prophet and put an end to all of this. Someone said to Hadrat Umar^{ra}, "Why don't you see what's happening in your own family first?" They wanted Hadrat Umar^{ra} to know that Hadrat Sa'id bin Zaid^{ra} and his sister, Hadrat Fatima^{ra} had become Muslims. He furiously went to Hadrat Sa'id bin Zaid^{ra}'s house and heard the recitation of the Holy Qur'an. He entered the house and began hitting Hadrat Sa'id bin Zaid^{ra}. When his sister jumped in front of Hadrat Sa'id bin Zaid^{ra} to save him, he hit her as well. When blood came from her forehead, something came over Hadrat Umar^{ra}. He saw so much bravery in his sister and his brother-in-law as they refused to change their religion despite any fear of getting hurt by him. Hadrat Sa'id bin Zaid^{ra} and Hadrat Fatima^{ra} urged Hadrat Umar^{ra} to calm down, wash himself and then recite the Holy Qur'an. After his recitation of the Holy Qur'an, Hadrat Umar^{ra} went straight to the Holy Prophet^{sa} and accepted Islam. In this way, Hadrat Sa'id bin Zaid^{ra} and his wife were both instrumental in bringing Hadrat Umar^{ra} into the fold of Islam.

Hadrat Sa'id bin Zaid^{ra} would often have his prayers answered. On one occasion, he was accused of taking over the land of another woman. She complained to the governor of Medina that Hadrat Sa'id^{ra} had wrongly seized her land. The governor appointed some people to investigate this issue. Hadrat Sa'id bin Zaid^{ra} remembered a saying of the Holy Prophet^{sa} in which he had told the companions that someone who takes even a little bit of someone else's land is a transgressor. Hadrat Sa'id^{ra} prayed to Allah to prove his innocence. He prayed that if the lady was lying that she would lose her sight and be punished

in her death. Allah accepted his prayers in order to show the people that he was a righteous man.

As the governor of Damascus, he had a hard time living in a comfortable setting with a title while other Muslims still fought battles and toiled for their faith. For this reason, he asked the third Khalifa to be relieved of this title and return to serve the Muslims in military campaigns instead.

Demise

Hadrat Sa'id bin Zaid^{ra} passed away in A.D. 670 or 671 at around the age of 70 in Aqiq, near Medina. He had 13 boys and 19 girls. Hadrat Sa'id bin Zaid^{ra} was among the ten people given the glad tidings of entry into paradise by the Holy Prophet^{sa}, known as the 'Ashrah Mubashshirah.

Hadrat Abdur Rahman bin Auf^{ra}

A Leader in Financial Sacrifice

Early Life

Hadrat Abdur Rahman bin Auf^{ra} was born in Mecca and was known as Abd Amr and Abdul Ka'bah before accepting Islam. After accepting Islam, the Holy Prophet^{sa} changed his name to Abdur Rahman. He was a wise man who believed in moral principles even before he accepted Islam. For example, even before it was unlawful, he never touched alcohol because he thought it led to immorality.

Acceptance of Islam

At the age of thirty, Hadrat Abdur Rahman bin Auf^{ra} accepted Islam because of the preaching efforts of Hadrat Abu Bakr^{ra}. Hadrat Abu Bakr^{ra} told him about the new religion and invited him to come and meet the Holy Prophet^{sa}. The Holy Prophet^{sa} changed his name from Abd Amr, a name based on idol worship, to Abdur Rahman^{ra}, which means "Servant of The Gracious."

Companionship of Prophet Muhammad^{sa}

When the early Muslims in Mecca were persecuted, they migrated to Abyssinia. Hadrat Abdur Rahman^{ra} was part of those migrations. He was a

trader who frequented the marketplace in town and would acquire cheese and clarified butter as profit. Hardworking and intelligent, Hadrat Abdur Rahman^{ra} was greatly respected by the Holy Prophet^{sa} who once stated, "He is the chief even amongst the leaders of the Muslims" and "Abdur Rahman^{ra} is the amin [trustworthy and faithful] in the heavens and on the earth." Though he was not wealthy at the start of his life, his hard work and industriousness, along with Allah's grace, led him to massive wealth. However, his wealth never corrupted him and he used it to win the love of Allah in every way possible.

Hadrat Abdur Rahman^{ra} was an extremely generous companion who spent without measure in Allah's way. Once he asked, "O Messenger of Allah! What should I spend in the way of Allah?" to which the Holy Prophet^{sa} answered, "Whatever you have at present." Hadrat Abdur Rahman^{ra} asked, "O Messenger of Allah, all of it?" The Holy Prophet^{sa} replied, "Yes." So, Hadrat Abdur Rahman^{ra} left with the intention of giving all his wealth in the cause of Allah. A short while later, the Holy Prophet^{sa} sent for him to be called back and said, "After you left, Jibreel^{as} came and said that I should tell Abdur Rahman to spend (his wealth) on hospitality, feeding the poor, giving to those in need, and when spending on others he should first spend on his relatives. When he does all this, his wealth shall be purified."

Hadrat Abdur Rahman^{ra} also had the honor of leading the prayer with the Holy Prophet^{sa} in the congregation during the Battle of Tabuk. After performing ablution, the Holy Prophet^{sa} joined the Salat during the second of the two rak'at of the Fajr Prayer. When the Holy Prophet^{sa} completed his prayer, he turned to the people and said, "What you did was right", by starting the prayer on time. He went on to show his high regard for Hadrat Abdur Rahman^{ra} by saying, "Indeed, every prophet in his lifetime has the opportunity to pray behind a pious person from among his followers."

Key Life Stories

Hadrat Abdur Rahman^{ra} participated in all the battles alongside the Holy Prophet^{sa}, including the Battle of Badr and Uhud. During the Battle of Badr, Hadrat Abdur Rahman^{ra} was in the fighting lines between two young boys. He wished at that moment that he could have been next to stronger soldiers instead. While he was thinking about this situation, one of the boys asked him if he could recognize Abu Jahl. Hadrat Abdur Rahman^{ra} wondered why and the boy replied that he heard that this man, Abu Jahl, would curse the Holy Prophet^{sa} and address him using foul language. This was something neither boy could tolerate. So when Abu Jahl finally did appear, Hadrat Abdur Rahman^{ra} pointed him out to these young boys and they immediately drew their swords and fearlessly jumped through the ranks to attack Abu Jahl. They killed him in

battle in defense of the Holy Prophet^{sa}'s honor.

During the Battle of Uhud when the Muslims lost their positions, Hadrat Abdur Rahman bin Auf^{ra} remained steadfast beside the Holy Prophet^{sa}. Hadrat Abdur Rahman^{ra} sustained 21 wounds in this battle and his foot was wounded to such an extent that he began to walk with a limp and also lost two of his front teeth.

Hadrat Abdur Rahman^{ra} was one of the six companions whom Hadrat Umar^{ra} had appointed to be part of the committee which was going to elect the next Khalifa. The other committee members took a pledge from Hadrat Abdur Rahman^{ra} that he would be completely impartial, and they trusted him with the responsibility of deciding. For three days, Hadrat Abdur Rahman^{ra} visited every house in Medina to obtain the opinion of every man and woman about the issue. All of them expressed their agreement to the appointment of Hadrat Uthman^{ra} as Khalifa. With this, Hadrat Abdur Rahman^{ra} gave his opinion and Hadrat Uthman^{ra} was chosen as Khalifa.

Hadrat Abdur Rahman^{ra} was a man who spent in the name of Allah generously. He once gave half his entire wealth in the way of Allah. On another occasion, he gave 500 horses and at another time 500 camels in the way of Allah. He purchased a piece of land from Hadrat Uthman^{ra} and divided it among the poor and needy and among the wives of the Holy Prophet^{sa}. According to his will, he left a substantial amount of money to the remaining one hundred companions still alive who participated in the Battle of Badr.

Demise

Hadrat Abdur Rahman bin Auf^{ra} passed away in A.D. 650. Different narrations say he was either 72 or 78 at the time of his passing. He was buried in **Jannat al-Baqi** in Medina where many of the Holy Prophet^{sa}'s companions have the honor of burial. Hadrat Abdur Rahman^{ra} was among the ten people given the glad tidings of paradise in the next life, known as the 'Ashrah Mubashshirah.



Hadrat Zaid bin Haritha^{ra}

The Adopted Son of the Holy Prophet^{sa}

Early Life

Hadrat Zaid^{ra} was born into a respected tribe in Yemen and was abducted as a child and sold into slavery. Through the custom of buying and selling slaves, he was sold to many owners but eventually ended up in the household of Hadrat Khadijah^{ra}. When Hadrat Khadijah^{ra} married the Holy Prophet^{sa}, she gave everything she had to him. This is how Hadrat Zaid^{ra} came to be connected to the Holy Prophet^{ra}.

Hadrat Zaid^{ra}'s father, Haritha, mourned the loss of his son for many years until one day, someone who had visited Mecca, told him that they had recognized Hadrat Zaid^{ra} and seen him in Mecca. Hadrat Zaid^{ra} had asked these people to tell his family that he was living with a respected family and therefore, they did not need to worry. When Hadrat Zaid^{ra}'s father heard this, he immediately left for Mecca and arrived before the Holy Prophet^{sa}. He offered the Holy Prophet^{sa} "fidya" or money to buy back the freedom of his son, Hadrat Zaid^{ra}. The Holy Prophet^{sa} called for Hadrat Zaid^{ra} and said, "If you wish to leave with them, I gladly give you permission to do so." However, Hadrat Zaid^{ra} knew that he was living under the care of a very special man. He said, "I shall not leave you on any account, for to me, you are far dearer than my own uncle or father." Hadrat Zaid^{ra}'s father responded with great anger and grief, "What? Do you give preference to a life of slavery over that of freedom?" "Yes," responded Hadrat Zaid^{ra}, "for I have witnessed such virtues in him as now, I can give preference to none above him."

When the Holy Prophet^{sa} heard this response he immediately stood up and took Hadrat Zaid^{ra} to the Ka'bah and announced in a loud voice, "O People! Remain witness that as of this day, I free Zaid and make him my son. He shall be my heir and I shall be his." When Hadrat Zaid^{ra}'s uncle and father observed this sight, they were shocked. How could a well respected man take guardianship of his son as a slave? That was something that never happened in those times. They happily left Hadrat Zaid^{ra} with Hadrat Muhammad^{sa}. After this, the people of Mecca knew of Hadrat Zaid^{ra} as Zaid bin Muhammad. However, after the Hijrah, God revealed a commandment that it is unlawful to take an adopted child as an actual son. So, in order to obey the commandment of Allah, Hadrat Zaid^{ra} was once again given his original name, Zaid bin Haritha.

Acceptance of Islam

Hadrat Zaid bin Haritha^{ra} was part of the Holy Prophet^{sa}'s household and lived

with him, like his own children. He became one of the first people to accept Islam.

Companionship of Prophet Muhammad^{sa}

Hadrat Zaid^{ra} accompanied the Holy Prophet^{sa} during the journey to Ta'if, a city outside of Mecca. The purpose of the trip was to find people who would accept the message of one God. The Holy Prophet^{sa} stayed in Ta'if for up to ten days and during this time, he met all the leaders of Ta'if, but no one accepted his message. The people of Ta'if began to worry that their youth and the general public may begin to see the Holy Prophet^{sa} as a leader and so they said, 'O Muhammad! Leave our town and live in the area where your message has been accepted.' They sent their young children to follow the Holy Prophet^{sa} and attack him as he left their town, feeling sad for their failure to see the truth. The young boys began to pelt stones at the Holy Prophet^{sa} and both his legs and feet began to bleed profusely. Hadrat Zaid^{ra} used his own body to protect the Holy Prophet^{sa}. The shower of stones that were meant to injure the Holy Prophet^{sa} brought wounds to his head and upper body.

Of all of the honorable companions of the Holy Prophet^{sa}, Hadrat Zaid^{ra} is the only one mentioned in the Holy Qur'an.

Hadrat Zaid^{ra} was married to Hadrat Zainab^{ra}, a cousin of the Prophet^{sa}, but their marriage lasted just about one year. After a divine revelation, the Holy Prophet^{sa} married Hadrat Zainab^{ra}. The Holy Prophet^{sa} sent his proposal to Hadrat Zainab^{ra} through Hadrat Zaid^{ra} himself. By marrying his divorcee, the Holy Prophet^{sa} carried out by example that a foster-son should not be considered a biological son, just as the verse from Allah had commanded. As a result, this ignorant Arabian custom was removed from Muslims going forward.

Hadrat Zaid^{ra} participated in the Battles of Badr, Uhud, Khandaq, Treaty of Hudaibiyah and the Battle of Khaybar alongside the Holy Prophet^{sa}. He was considered one of the most expert archers of the Muslim army. The Holy Prophet^{sa} appointed Hadrat Zaid^{ra} as the leader of Mecca upon his departure for the expedition of Muraishi.

Demise

Hadrat A'ishah^{ra} narrates: 'Whenever the Messenger of Allah dispatched Hadrat Zaid^{ra} with an army, he appointed him as its Leader.' The Battle of Mu'tah was one of those battles in which the Holy Prophet^{sa} assigned Hadrat Zaid^{ra} as the leader. The Holy Prophet^{sa} said, that if Hadrat Zaid^{ra} was martyred, Hadrat Ja'far^{ra} should take over his position, and if he is martyred then Abdullah bin Rawaha^{ra} should take over his position.

As the Holy Prophet^{sa} was saying these words, a Jewish man was sitting in his company. He said, "Although I do not believe you to be a prophet, if you are truthful, then none of these three individuals would return alive because anything uttered by a prophet is certainly fulfilled."

Can you guess what happened? Hadrat Zaid^{ra} was martyred, followed by the other two commanders named by the Holy Prophet^{sa}. At the time of his martyrdom, Hadrat Zaid^{ra} was fifty-five years old. The Holy Prophet^{sa} led the funeral prayer of Hadrat Zaid^{ra} and said that "O people! Seek forgiveness for Zaid, he swiftly entered the abode of paradise."

Hadrat Umme Ummarah^{ra}

A Female Soldier of Islam

Early Life

Hadrat Umme Ummarah^{ra} was born in the city of Medina about 40 years before the Holy Prophet^{sa} migrated to that city. She belonged to a respectable family of the Najjar tribe. The Holy Prophet^{sa} was very attached to this tribe because his great-grandmother also belonged to this clan.

Acceptance of Islam

Three months before the Holy Prophet^{sa} migrated to Medina, a group of people traveled from Medina to Mecca. They wanted to accept Islam at the hands of the Holy Prophet^{sa}. They gathered in the valley of Aqabah and in the group, there were only two women. Hadrat Umme Ummarah^{ra} was one of those two women, accompanied by her husband.

When the Holy Prophet^{sa} came to this group of travelers from Medina in Aqabah, he had already been told by Allah to migrate from Mecca. Not knowing this however, the group invited the Holy Prophet^{sa} to come back to Medina with them. The delegation swore allegiance to (bai'at) and protection of the Holy Prophet^{sa}. The two women, including Hadrat Umme Ummarah^{ra}, also took bai'at of the Holy Prophet^{sa} at this time.

Companionship of the Prophet Muhammad^{sa}

Hadrat Umme Ummarah^{ra} was extremely devoted to the Holy Prophet^{sa} and was always ready to sacrifice her life for him. Once, when the Holy Prophet^{sa} was visiting her, Hadrat Umme Ummarah^{ra} offered some food to the Holy Prophet^{sa}. He asked Hadrat Umme Ummarah^{ra} to join him in eating. She replied, "Messenger of Allah! I am fasting". The Holy Prophet^{sa} said, "Angels send durud

on those who fast if a person eats in front of them.” Then, he ate in front of Hadrat Umme Ummarah^{ra}. This shows that the Holy Prophet^{sa} cared for Hadrat Umme Ummarah^{ra} and wished for angels to bless her as well.

After the third year of Hijrah, the people of Medina heard that the enemy of Islam, Abu Sufyan, was coming towards their city with an army of three thousand soldiers. The Holy Prophet^{sa} instructed the Muslims to prepare for war outside Medina. When the women in Medina learned about the Muslim army leaving for the battleground, Hadrat Umme Ummarah^{ra} and a group of women approached the Holy Prophet^{sa} and requested his permission to join the fight. They wished to participate in the war by helping the wounded and supplying water to the soldiers.

Key Life Stories

The Battle of Uhud will always be associated with the courage displayed by Hadrat Umme Ummarah^{ra}. She would shuttle between the wounded and the watering well to serve water to the wounded soldiers. During the battle, she saw the Holy Prophet^{sa} surrounded by the enemy soldiers. Hadrat Umme Ummarah^{ra} threw down her water pot and grabbed a sword and ran towards the Holy Prophet^{sa} and stood in front of him to defend him from the enemy. There were less than ten men left around the Holy Prophet^{sa} to protect him because the Muslims thought the war was over and they left their positions to collect the spoils of war. However, the enemy was just coming around the mountain to attack the Muslims from the back.



Hadrat Umme Ummarah^{ra} and her husband and two sons surrounded the Holy Prophet^{sa} to protect him. He noticed that Hadrat Umme Ummarah^{ra} was fighting without a shield. As a soldier was running away, the Holy Prophet^{sa} saw him and called out, “O man with a shield! Give your shield to someone who wants to fight before you run away!” That man threw down his shield and Hadrat Umme Ummarah^{ra} grabbed it quickly to continue her fight.

Hadrat Umme Ummarah^{ra} fended off Meccan soldiers on horses with her shield and swung her sword with such force that the horse and soldier both fell to the ground. Hadrat Abdullah^{ra}, her son, ran to help her at the instruction of the Holy Prophet^{sa}. When her son was wounded a few minutes later, Hadrat Umme Ummarah^{ra} bandaged his wound and said, “Son! Go fight till your last breath!” She was unwavering in her courage and willingness to sacrifice.

Hadrat Umme Ummarah^{ra} had wounds in twelve different places at the end of the Battle of Uhud, and she bled profusely. She got bandaged under the supervision of the Holy Prophet^{sa}. He proclaimed the names of many brave Muslim men and said, "By God! Today Umme Ummarah has preceded all those men in courage!" He also used to say, "On the day of Uhud, wherever I looked, I saw Umme Ummarah fighting."

After the demise of the Holy Prophet^{sa}, a false prophet named Musailmah Kazzab created a false religion and had forty thousand followers. He brutally tortured whoever claimed that he was a false prophet. Hadrat Umme Ummarah^{ra}'s son Hadrat Habib^{ra} encountered Musailmah on one of his journeys back to Medina. Hadrat Habib^{ra} was asked by Musailmah, "What are your views on Muhammad^{sa}?" to which Hadrat Habib^{ra} replied, "He is the true Messenger of Allah!"

Musailmah could not stand his rejection by Hadrat Habib^{ra} and cut off one of Hadrat Habib^{ra}'s hands and said, "Now will you accept me?" Hadrat Habib^{ra} replied, "Never!" Musailmah then cut off his other hand and said he would spare his life if he accepted Musailmah's prophethood. But when Hadrat Habib^{ra} refused and professed, "Never! Never! I bear witness that Muhammad is the Messenger of Allah!" Musailmah cut Hadrat Habib^{ra}'s body into pieces as revenge.

When Hadrat Umme Ummarah^{ra} learned about this sad incident, she felt grateful that her son had not strayed from his bai'at and had shown such immense devotion and loyalty. When Hadrat Abu Bakr^{ra} sent troops to deal with Musailmah, Hadrat Umme Ummarah^{ra} asked for permission to participate in that army, hoping to kill Musailmah.

In the Battle of Yamama, Hadrat Umme Ummarah^{ra} also fought with great passion from the start until the end. She tried to get Musailmah on multiple occasions but was not successful. In the course of this battle, she was wounded eleven times and when she finally reached Musailmah and aimed her spear at him, he was struck by two other spears and fell off his horse. When she looked up to see who had aimed at Musailmah, it was none other than her son Abdullah^{ra} and a man named Washi. Both had killed him simultaneously.

Demise

Not much is known about the circumstances around the demise of Hadrat Umme Ummarah^{ra} other than the fact that she passed away during the khilafat of Hadrat Umar^{ra}.

Hadrat Salman Farsi^{ra}

First Persian Muslim

Early Life

Hadrat Salman Farsi^{ra} was born and lived near a village in Isfahan, Iran. Farsi is his title, meaning Persian in Arabic. His father was a wealthy landowner and pampered his son to the point that Hadrat Salman Farsi^{ra} was not allowed to leave the house or do any kind of hard labor during his childhood. His family belonged to the Zoroastrian faith, which meant that they worshiped fire. Hadrat Salman Farsi^{ra} was interested in religion at a young age and always thought there must be a better way to worship God than to honor fire. One day, his father could not leave the house and asked his son to go for the inspection of their family's lands. During this outing, Hadrat Salman Farsi^{ra} saw a church and saw the ways in which Christian people were worshiping. He became so intrigued about this new religion that he spent a long time there, unaware of the hours passing. When he came home late that night, his father was so worried that he had sent men looking for him. When he came to know that Hadrat Salman Farsi^{ra} was thinking about changing his religion, he was very upset. So, Hadrat Salman Farsi^{ra} was held captive in his own house, with his feet shackled and guarded by security so that he would not be able to leave.

However, he escaped his father's house and left for Syria with a caravan of traveling Christians in search of a true religion. One of the wise Christian priests he spent time with told him that a prophet of God would come to Arabia. He said that three things would identify him: this prophet of God would not take from charity, he would accept a gift, and he would have a mark between his shoulders.

Hadrat Salman Farsi^{ra} spent many years trying to find this true religion but was eventually sold into slavery by some of his travel companions on his way to Arabia. The pampered son of a wealthy father was now sold into slavery in his quest for finding God.

Acceptance of Islam

Hadrat Salman Farsi^{ra} now worked for a man in the city of Yathrib (Medina). One day, when Hadrat Salman Farsi^{ra} was picking dates from the top of a date tree, he heard a man tell his owner about someone who had just arrived from Mecca and called himself a prophet of God. When Hadrat Salman Farsi^{ra} heard about this, he was very intrigued. It was as if the answer to his spiritual quest had come looking for him that day.

Prophet Muhammad^{sa} was stationed in Quba at the time. Quba was a small village near Medina and Hadrat Salman Farsi^{ra} took some dates as 'sadqa' or charity for the Holy Prophet^{sa} who accepted them not for himself, but for the needy. The next time, Hadrat Salman Farsi^{ra} took dates and told the Holy Prophet^{sa} that they were a gift. Upon hearing this, he took one of the dates and then shared them with the people in his company. Seeing this, Hadrat Salman Farsi^{ra} became so enthralled at the idea that this might be the very man of God one of his Christian elders had told him about.

During a funeral and burial rite in Medina a few days later, Hadrat Salman Farsi^{ra} saw a mark between the shoulders of the Holy Prophet^{sa} as his wrap moved from his body. He began to cry and when the Holy Prophet^{sa} asked him why he was crying, Hadrat Salman Farsi^{ra} told his whole story about how he was sold ten times before finally finding the truth of Islam. He immediately took the bai'at at the hands of Holy Prophet Muhammad^{sa}.

Companionship of the Prophet Muhammad^{sa}

To free himself from his owner and submit himself as a servant of the Holy Prophet^{sa}, Hadrat Salman Farsi^{ra} offered to plant 300 date trees for his owner. The Holy Prophet^{sa} was so moved by this gesture that he instructed all the companions to help by either planting or bringing date tree saplings. Even the Holy Prophet^{sa} came to help plant the date trees in the orchard to help win the freedom of a fellow Muslim brother.



Hadrat Salman Farsi^{ra} was not an Arab and because of his separation from his family, he would feel lonely at times. However, the Holy Prophet^{sa} said, "Salman is Ahl-Ba'ait" which means that he was a part of Hadrat Muhammad^{sa}'s household. This was a high honor and position of respect.

On one occasion, a verse was revealed to the Holy Prophet^{sa} in which Allah said, "He it is Who has raised among the unlettered people a Messenger from among themselves who recites unto them His Signs, and purifies them, and teaches them the Book and Wisdom though before that they were in manifest error; And He will raise him among others of them who have not yet joined them. He is the Mighty, the Wise." (Surah Al-Jumu'ah 62: 3-4). Hadrat Abu Huraira^{ra} asked, "Who are these people O Allah's Apostle?" The Prophet^{sa} did not reply to this question. Hadrat Abu Huraira^{ra} asked the same question three times, and then finally the Holy Prophet^{sa} put his hands tenderly on Hadrat Salman Farsi^{ra} and said, "Even if Faith were as far removed as Surraiya

(Pleiades, a star in our galaxy), even then some men or man from his people (Salman's people) would attain it."

This hadith indicates that a man of Persian descent would rescue the faith when it seemed to be lost. We believe this man was the Promised Messiah, Hadrat Mirza Ghulam Ahmad^{as}, and in this way, Hadrat Salman Farsi^{ra} is linked to the foretelling of the Promised Messiah^{as}.

Key Life Stories

Hadrat Salman Farsi^{ra} translated the Holy Qur'an into Persian, which is the first known translation of the Holy Qur'an.

When the time came for the Battle of Khandaq, there was a great fear in Medina that a huge army of 24,000 soldiers under Abu Sufyan was advancing towards them with the intention of wiping out all the Muslims. The Holy Prophet^{sa} gathered all his companions looking for advice on how best to protect Medina. It was here that Hadrat Salman Farsi^{ra} suggested an old Iranian war tactic to dig a giant trench around the city. He proposed that a steep and wide ditch could protect the 3,000 Muslims on the open and exposed side of the city. The Holy Prophet^{sa} accepted his proposal. Despite the cold weather, the Muslim soldiers dug for six days and nights. When Abu Sufyan's army finally reached Medina, they were dumbfounded and had to camp on the other side of the ditch and figure out their next plan of action. This time, the Muslims had outsmarted their plans, thanks to the idea of Hadrat Salman Farsi^{ra}.

Demise

Not much is known about the demise of Hadrat Salman Farsi^{ra}. He was appointed as a governor of Mada'in (a metropolis that governed the Iraq and Iran region). He was survived by his wife and three daughters and was buried in the village of Salman Pak (Mada'in district, Iraq) in a mosque named after him.

Part II



The Holy Qur'an

Maddah and Leen Letters

Al-Tarteel Lesson #1 (Hurooful-Maddah: Letters of Prolongation)

- <http://www.mta.tv/al-tarteel/al-tarteel-lesson-1>
- PDF files for this lesson:
<https://www.alislam.org/quran/tarteel/Al-Tarteel-Lesson-1.pdf>

What are the letters of Maddah?

- There are 3 letters of Maddah: ا ي و

When does prolongation take place?

- It occurs when Wao Saakinah is preceded by a Dhamma.

(وُ) This is Wao Maddah بُو

- It occurs when Yaa Saakinah is preceded by a Kasra.

(يِ) This is Yaa Maddah بِي

- It occurs when Alif is preceded by a Fat'hah. The alif has no sukoon.

(ا) This is Alif Maddah بَا

How long is the prolongation?

- A letter followed by a letter of prolongation should be pronounced for 2 seconds.

Exercise 1.4: Practice the Hurooful-Maddah.

صِي صُو صَا صِي ضُو طُو ظِي طَا
ظَا ظُو ضِي عِي عُو عَا غَا غُو غِي

Shortened Forms of Hurooful-Maddah

There are three strokes of this kind:

Vertical Fat'hah '

Vertical Fat'hah is the equivalent of Fat'hah and the blank Alif. For example,

تَا ث مَ مَ

Vertical Kasrah ِ

Vertical Kasrah is the equivalent of Kasrah and Ya Saakin. For example,

يَ يِ يِ + هِ يِ هِ + اِ يِ اِ

Inverse Dhamma ُ

Inverse Dhamma is the equivalent of Dhamma and Wao saakin. For example,

هُ هُ + وُ وُ + ؤُ ؤُ

Exercise 1.5: Practice the shortened forms of Hurooful-Maddah.

لَهْ + أَمْرُهُ + دَاوُدَ + تَلَوْنَ + أَلَوَانُهُ + أَنْزَلَهُ

كَلِمَتُهُ + سُبْحَنَهُ + مَوْءَدَةٌ + وَوَرِي + يَسْتَوْنَ

Al-Tarteel Lesson #13 (Huruf-e-Leen: Prolongation of Ease)

- <http://www.mta.tv/al-tarteel/al-tarteel-lesson-13>
- PDF files for this lesson:
<https://www.alislam.org/quran/tarteel/Al-Tarteel-Lesson-13.pdf>

What is the meaning of Leen?

- The meaning of Leen is 'Ease'.

What are the letters of Leen?

- There are 2 letters of Leen: و ي

When does Madd Al-Leen take place?

- It occurs when Wao Saakinah or Yaa Sakinah is preceded by a Fat'hah.

(وَ) This is Wao Leen

(يَ) This is Yaa Leen

Practice of Wao Leen

حَوْلَ قَوْلَ سَوْفَ

فَوْقَ نَوْمَ سَوْطَ

خَلَوْا تَعَالَوْا فَتَمَارَوْا

دَعَوْا فَتَعَاظَوْا فَنَادَوْا

Practice of Yaa Leen

طَيَّرَا إِلَيْهِ بَيْنَ

رَيْبَ خَيْرَ شَيْئًا

آيْنَ لَيْسَ عَيْنًا

إِلَيْكُمْ عَلَيْكُمْ لَدَيْهِمْ

Exercise 1.6: Answer the following questions.

What are the three basic strokes or short vowels in Qur'anic reading and writing?

- a. Fat'hah, Kasrah' and Dhamma
- b. Fat'hah, Maddah and Kasrah'
- c. Fat'hah, Kasrah' and Sukoon
- d. Kasrah', Sukoon and Dhamma

How much time should be given to pronounce a letter with a stroke, for example, a fat'hah?

- a. One second
- b. Two seconds
- c. Three seconds
- d. Time does not matter

What are the shortened forms of Hurooful-Maddah?

- a. Vertical Fat'hah, Vertical Kasrah' and Dhamma
- b. Vertical Fat'hah, Kasrah' and Dhamma
- c. Vertical Fat'hah, Vertical Kasrah' and Vertical Dhamma
- d. Vertical Fat'hah, Vertical Kasrah' and Inverted Dhamma

When is a letter called a Saakin?

- a. When a letter takes a Maddah
- b. When a letter takes a Shaddah
- c. When a letter takes a Sukoon

What are the three letters of elongation (Hurooful-Maddah)?

- a. Alif, Baa, Taa
- b. Alif, Wao, Yaa
- c. Alif, Hamzaa, Yaa
- d. None of the above

Which two Arabic letters are called Leen letters?

- a. Alif and Yaa Saakin, preceded by a Dhamma
- b. Wao and Yaa Saakin, preceded by a Fat'hah
- c. Alif and Wao Saakin, preceded by a Fat'hah



Salat and Prayers

Translation of Salat

(continued from Part I)

Concluding Prayers – Prayer 1

Our Lord, grant us good in this world, as well as good in the world to come, and protect us from the torment of the Fire.

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ
حَسَنَةً وَنَاكِذَابِ النَّارِ ۝

Concluding Prayers – Prayer 2

My Lord, make me observe Prayer, and make my children too. Our Lord! Bestow Your grace on me and accept my prayer. Our Lord, grant forgiveness to me, and to my parents, and to the believers on the day when the reckoning will take place.

رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةِ وَمِنْ
ذُرِّيَّتِي رَبَّنَا وَتَقَبَّلْ دُعَاءِ ۝
رَبَّنَا غْفِرْ لِي وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ
يَوْمَ يَقُومُ الْحِسَابُ ۝

Salaam

Peace be on you and the mercy of Allah.

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ

Tasbeeh

At the end of the Prayer, one should say: Subhanallah (Holy is Allah) 33 times, Al-Hamdu Lillah (All praise belongs to Allah) 33 times, and Allahu Akbar (Allah is the Greatest) 34 times.

Holy is Allah.

سُبْحَانَ اللَّهِ

All praise belongs to Allah.

الْحَمْدُ لِلَّهِ

Allah is the Greatest.

اللَّهُ أَكْبَرُ

Exercise 2.12: Memorize the translation of the parts of Salat above.

Du'a Qunut

اَللّٰهُمَّ اِنَّا نَسْتَغِيْنُكَ وَنَسْتَغْفِرُكَ وَنُؤْمِنُ بِكَ وَنَتَوَكَّلُ
عَلَيْكَ وَنُثْنِيْ عَلَيْكَ الْخَيْرَ وَنَشْكُرُكَ وَلَا نَكْفُرُكَ
وَنَخْلَعُ وَنَتْرُكُ مَنْ يَّفْجُرُكَ ۝ اَللّٰهُمَّ اِيَّاكَ نَعْبُدُ وَلَكَ
نُصَلِّيْ وَنَسْجُدُ وَآلِيْكَ نَسْعٰى وَنَحْفِدُ وَنَرْجُوْا رَحْمَتَكَ
وَنَخْشٰى عَذَابَكَ اِنَّ عَذَابَكَ بِالْكُفَّارِ 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.*

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 2.13: Memorize the translation of the Du'a Qunut.



Quranic Surahs

Surah Al-Baqarah

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

Alif Lam Mim.

This is a perfect Book; there is no
doubt in it; it is a guidance for the
righteous,

Who believe in the unseen and
observe Prayer, and spend out of what
We have provided for them;

And who believe in that which has
been revealed to thee, and that which
was revealed before thee, and they
have firm faith in what is yet to come.

It is they who follow the guidance
of their Lord and it is they who shall
prosper.

Those who have disbelieved – it
being equal to them whether thou
warn them or warn them not – they
will not believe.

Allah has set a seal on their hearts
and their ears, and over their eyes is
a covering; and for them is a great
punishment.

Exercise 2.14: Memorize the first eight verses of Surah Al-Baqarah.

Surah Al-Takathur

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①
الْم ②

ذَٰلِكَ الْكِتَابُ لَا رَيْبَ ۚ فِيهِ هُدًى
لِّلْمُتَّقِينَ ③

الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَ يُقِيمُونَ

الصَّلَاةَ وَ مِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ ④

وَ الَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَ

مَا أُنزِلَ مِنْ قَبْلِكَ وَ بِالْآخِرَةِ هُمْ
يُوقِنُونَ ⑤

أُولَٰئِكَ عَلَىٰ هُدًى مِّن رَّبِّهِمْ ۚ وَ

أُولَٰئِكَ هُمُ الْمُفْلِحُونَ ⑥

إِنَّ الَّذِينَ كَفَرُوا سَوَاءٌ عَلَيْهِمْ

ءَأَنذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا

يُؤْمِنُونَ ⑦

خَتَمَ اللَّهُ عَلَىٰ قُلُوبِهِمْ وَ عَلَىٰ

سَمْعِهِمْ ۚ وَ عَلَىٰ أَبْصَارِهِمْ غِشَاوَةٌ ۚ

لَهُمْ عَذَابٌ عَظِيمٌ ⑧

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

Mutual rivalry in seeking increase
in worldly possessions diverts you
from God

Till you reach the graves.

Nay! You will soon come to know
the Truth.

Nay Again! You will soon come to
know the Truth.

Nay! If you only knew with certain
knowledge:

You will surely see Hell in this very
life.

Aye, you will surely see it with the
eye of certainty Hereafter.

Then, on that day you shall be
called to account for the favors
bestowed upon you.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①

أَلْهَكُمُ التَّكَاثُرُ ②

حَتَّى زُرْتُمُ الْمَقَابِرَ ③

كَلَّا سَوْفَ تَعْلَمُونَ ④

ثُمَّ كَلَّا سَوْفَ تَعْلَمُونَ ⑤

كَلَّا لَوْ تَعْلَمُونَ عِلْمَ الْيَقِينِ ⑥

لَتَرَوُنَّ الْجَحِيمَ ⑦

ثُمَّ لَتَرَوُنَّهَا عَيْنَ الْيَقِينِ ⑧

ثُمَّ لَتُسْأَلُنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ ⑨

Commentary of Surah Al-Takathur

This surah is one of the earliest surahs to be revealed in Mecca. The surah deals with the factors that divert man's attention away from God. It deals with a very common but harmful vice of competing in possession of worldly goods and taking pride in their abundance.

It is a very common trait of man that not only does he want to acquire wealth, power and prestige; he also wants to surpass others in acquiring it. This passion or obsession of getting worldly things knows no limit and takes us away from higher values of life and diverts our attention from thinking about God or the Hereafter. We remain busy in worldly pursuits until death comes, and then we find that we have wasted our entire life in worthless pursuits.

We will surely then see the truth and witness his loss and the torments of the fire of hell. If man had used the sense and knowledge he possesses, he would have seen the moral ruin that the engrossment in pursuit of wealth, power and material benefits bring upon him.

The Hell of the hereafter is being prepared in this life. The last verses of the

surah talk about the three stages of certainty of human knowledge about hell.

A person can see hell by reasoning or drawing conclusions by reflecting on the nature of evil. When a person approaches his end, he gets the knowledge of certainty of hell and the punishment that awaits him.

After death man will see hell with his own eyes; this is the second level or the certainty by sight and witnessing.

On the Day of Resurrection, he will have a full realization of the truth of certainty by entering hell.

Man will then be made accountable for the favors that were bestowed on him and his actions; he will be questioned about what he gained out of acquiring all the material advantages and by drifting away from Allah.



Exercise 2.15: Circle True or False for the statements below.

Surah Al-Takathur talks about worldly distractions.	True	False
Maqabir means graves.	True	False
Greed can be balanced out with faith and prayer.	True	False
Even in this life, we can use our reasoning to know what hell may be like.	True	False

Exercise 2.16: Complete the following questions.

Where was this surah revealed?

- a. Mecca
- b. Medina

What kind of harm or evil does this surah talk about?

- a. Greed and excess
- b. Wars

Exercise 2.17: Memorize the Arabic for Surah Al-Takathur.

Translation of Surah Al-Kauthar

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

Surely, We have bestowed upon
thee abundance of good.

So, pray to Thy Lord and offer
sacrifice.

Surely, it is Thy enemy who shall be
without issue.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①
إِنَّا آعْطَيْنَكَ الْكَوْثَرَ ②
فَصَلِّ لِرَبِّكَ وَانْحَرْ ③
إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ ④

Exercise 2.18: Memorize the translation for Surah Al-Kauthar.

Translation of 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 2.19: Memorize the translation for Surah Al-Kāfirūn.

Prayers

For Steadfastness and Allah's Help

رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا وَثَبِّتْ أَقْدَامَنَا
وَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ○

rab-ba-naa af-righ `a-lai-naa sab-ran-wa thab-bit aq-daa-ma-naa wan-sur-naa `a-lal qau-mil-kaa-fi-reen

Translation: O our Lord, pour forth steadfastness upon us and make our steps firm, and help us against the disbelieving people. (2:251)

The purpose of our lives, as Muslims, is to attain the pleasure of Allah. The best way to do that is by doing everything that Allah tells us to.

The Holy Prophet Muhammad^{sa} says that there are two blessings that one should envy: one is time and the other is health.

Most of us are fortunate that we have time and health, and we should use it wisely. We should never betray Allah, He is always watching.

Sometimes we make mistakes, as we are weak; we have been taught this prayer to make us steadfast.

Allah will protect us if we are true to Him. We should recite this prayer daily so that whenever we die, it is in a state of loyalty.

Exercise 2.20: Memorize the prayer for steadfastness and Allah's help and its translation.

Exercise 2.21: Fill in the blanks for the translation of this prayer.

O our _____, pour forth _____ upon us and
make our _____ firm, and _____ us against the
_____.

Against Losing Divine Guidance

رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ
رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ ۝

*Rabba-naa laa tuzigh quloobanaa ba`da id ha-daita-naa wa hab-lanaa milla-
dunka rahmah, inna-ka antal Wahhaab*

Translation: O our Lord, let not our hearts become perverse after Thou
hast guided us; and bestow on us mercy from Thyself; surely, Thou
alone art the Bestower. (3:9)

Exercise 2.22: Memorize the prayer against losing divine guidance and its translation.

Exercise 2.23: Fill in the blanks for the translation of this prayer.

O our Lord, let not our _____ become _____
after Thou hast _____ us; and bestow on us
_____ from _____; surely, Thou alone art the
_____.





Basics of Islam

Hadith

Seeking of Knowledge

طَلَبُ الْعِلْمِ فَرِيضَةٌ عَلَى كُلِّ مُسْلِمٍ وَ مُسْلِمَةٍ

ta-la-bul-`il-mi fa-ree-da-tun `a-laa kul-li mus-li-mi(n)w-wa mus-li-ma.

Translation: Seeking of knowledge is obligatory upon every Muslim man and woman. (Baihaqi)

This hadith is proof of Islam's equal treatment of men and women in matters of learning and acquisition of knowledge. The Holy Qur'an (39:10) asks, "Can those who know, be like those who know not?" When the revelation of the Holy Qur'an to the Holy Prophet^{sa} started, God Almighty urged the acquisition of knowledge. The Holy Prophet^{sa} was taught the following Qur'anic prayer (20:115): "Say: O My Lord, increase me in my knowledge." This prayer also fully demonstrates the importance of the pursuit of knowledge. Therefore, it is obligatory upon every Muslim man and woman to try to achieve an outstanding position in the fields of both secular and religious knowledge, through hard work and with the help of this Qur'anic prayer.

The Holy Prophet^{sa} regarded the status of one who seeks knowledge to those who do **jihad**. In the pursuit of knowledge, one should not hesitate to undergo physical hardship if necessary. The Holy Prophet^{sa} said to seek knowledge even if you need to go to China for its attainment. This means that even if we must travel far and wide to gain knowledge, we should. He also said: "Seek knowledge, from the cradle till the grave."

- Taqwa and pursuit of knowledge are inter-connected.
- Knowledge should be acquired in stages.
- Develop the habit of reflection and deliberation.
- Do not ridicule someone less knowledgeable than you.



- Serve others as much as possible by distributing your knowledge. Such a service does not diminish your store of knowledge, rather it increases it.
- An etiquette of seeking knowledge is to participate in secular and religious conferences. One can become a scholar by keeping company with the learned.

Exercise 3.10: Memorize the Arabic and translation for the hadith about seeking knowledge.

Best Remembrance of Allah

أَفْضَلُ الذِّكْرِ لَا إِلَهَ إِلَّا اللَّهُ، وَأَفْضَلُ الدُّعَاءِ الْحَمْدُ لِلَّهِ

*af-da-ludh-dhik-ri laa i-laa-ha il-lal-laa-hu wa af-da-lud-du-`aa-i al-ham-du
lil-laah*

Translation: The best remembrance (of Allah) is (the Kalima) "there is no God but Allah" and the best prayer is "all praise belongs to Allah".

(Tirmidhi, Kitab-ud-Da'awat)

Dhikr (Zikr), an Arabic word, means remembrance. When used for Allah, it refers to the ways of remembering Allah: keeping His attributes in mind, reciting them again and again, affirming them with eagerness and sincerity, and reflecting upon His Omnipotence and Power.

Dhikr, as enjoined by the Holy Qur'an, is of four types. All of these should be observed diligently; missing any of them will deprive one of a great blessing. The four types are as follows:

1. The prescribed Prayers
2. Recitation of the Holy Qur'an
3. Reciting the attributes of Allah, acknowledging their truthfulness, and verbalizing their details
4. Publicly proclaiming the attributes of Allah

The importance of these four types of Dhikr is well established in the Holy Qur'an. They are important, indeed vital, for attaining spiritual progress.

Exercise 3.11: Memorize the hadith about the remembrance of Allah and its translation.



Tarbiyat Topics

Islamic Teaching of Helping Others

Allah the Exalted says in the Holy Qur'an:

وَاعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا
وَبِالْوَالِدَيْنِ إِحْسَانًا وَبِذِي الْقُرْبَىٰ وَ
الْيَتَامَىٰ وَالْمَسْكِينِ وَالْجَارِ ذِي الْقُرْبَىٰ
وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ بِالْجَنبِ
وَابْنِ السَّبِيلِ ۚ وَمَا مَلَكَتْ أَيْمَانُكُمْ ۚ إِنَّ
اللَّهَ لَا يُحِبُّ مَن كَانَ مُخْتَالًا فَخُورًا ۝

Translation: And worship Allah and associate naught with Him, and show kindness to parents, and to kindred, and orphans, and the needy, and to the neighbor that is a kinsman and the neighbor that is a stranger, and the companion by your side, and the wayfarer, and those whom your right hands possess. Surely, Allah loves not the proud and the boastful. (4:37)

A Muslim must fulfill two kinds of duties.

1. One is the duty towards Allah called "**Huququllah**", or the Rights of Allah.
2. The other is the duty towards mankind, called "**Huququl-Ibad**", or the rights of people (God's servants). Huququl-Ibad is an extension of our duties to Allah since He has commanded us to take care of His creation.

Now let us look at some of these duties.

Orphans

Allah the Exalted says in the Holy Qur'an:

أَرَأَيْتَ الَّذِي يُكَذِّبُ بِالْإِيمَانِ ۖ

Has thou seen him who denies the Judgment? (107:2)

فَذَلِكَ الَّذِي يَدُعُّ الْيَتِيمَ ۖ

That is he who drives away the orphan. (107:3)

وَلَا يَحْضُ عَلَى طَعَامِ الْمِسْكِينِ ۖ

And urges not the feeding of the poor. (107:4)

Allah commands us in the Holy Qur'an to take care of orphans as best as we can. An orphan is a child whose parents have died. Islam instructs us to take care of these children until they grow up and can become independent. Islam admonishes its followers against misusing the property of these children left by their parents. The guardians of these children are to keep the properties of the orphans as a trust, and hand them over when they are old enough.



The Holy Prophet^{sa} has said, "He, who takes care of an orphan, whether related to him or a stranger, will be like these two in Paradise; and the narrator raised his forefinger and the middle finger by way of illustration." (Muslim)

Neighbors

After our families, those who are the most affected by our behavior, are our neighbors. Perhaps this is why so much stress is laid in Islam on being good to neighbors. The Holy Prophet^{sa} said to his companions: Jibreel^{as} kept urging me about the neighbor till I imagined he would include him in the category of heirs. (Bukhari and Muslim)

By this, the Holy Prophet^{sa} meant that Allah had put so much importance on taking care of neighbors that the Holy Prophet^{sa} thought that it would also become necessary to include neighbors in one's inheritance which is given to blood relatives.

In another hadith, the Holy Prophet^{sa} said, "He who believes in Allah and the Last Day, must not cause his neighbors any trouble; he who believes in Allah and the Last Day, must honor his guest; and he who believes in Allah and the Last Day, must speak beneficently or keep quiet." (Bukhari and Muslim)

We learn from the sayings of our Holy Prophet^{sa}, that we should look after the welfare of our neighbors in every possible way.

Sharing food is one simple way to extend our hand of friendship towards our neighbors. According to a hadith, the Holy Prophet^{sa} instructed a companion to put some extra water in the food he cooked so he could share some with his neighbor. The assumption here is that due to limited income, it may not have been possible for the companion to make enough food to share, but by adding water, and making a thin soupy dish he could send some to his neighbor as well.

By the Grace of Allah, most of us can share more without having to make thin soups. There are so many easy ways for us to help our neighbors. We can help someone bring in grocery bags. We can rake leaves in their yards or mow their lawn for them or shovel snow off their driveways. We should make a habit of doing these simple chores especially for those for whom it is more difficult due to old age or disability, etc. We should also visit our neighbors when they are sick. That is a time when a warm meal is most appreciated. Giving gifts (other than food) to neighbors was also liked by the Holy Prophet^{sa}.

This is also an excellent way to extend a hand of real friendship towards our non-Muslim neighbors and show them the true teachings of Islam.

In addition to these things we can do, there are also some things we should avoid. We should not be loud in our homes and disturb the peace of our neighbors. In apartments especially, we should not let children jump and run inside if that noise can reach the neighbors. This is especially important when we have gatherings of family and friends.

Wayfarer

Wayfarer is a traveler, especially one on foot. The Holy Qur'an makes special mention of travelers as a group of people who need to be looked after, as mentioned in the verse at the beginning of this topic.

Travelers are needy because they are away from their homes and are going through hardships of



the journey. Even with the conveniences of modern transportation, anyone who must travel away from home knows how difficult it can get when there aren't proper opportunities to rest, eat, and bathe. Therefore, in Islam, part of the money given for the needy is to be spent in service of travelers.

The Etiquette of Streets & Pathways

The Holy Prophet^{sa} also gave rules of conduct regarding how one should behave while in public places or roads. He instructed people not to gather in streets unnecessarily because it makes it difficult for others to pass through. The Holy Prophet^{sa} also instructed the removal of sticks and stones from walkways. He^{sa} stressed the cleanliness of pathways by instructing to avoid two accursed practices. He was asked, "What are those accursed practices?" He^{sa} answered, "A person relieving himself in a pathway frequented by people or in a shaded place used by them." (Muslim)

The Poor and the Weak

The Holy Prophet^{sa} said, "I declare it sinful, any failure to safeguard the rights of two weak ones; orphans and women." (Nasa'i)

On one occasion, the Holy Prophet^{sa} said, "Look for me among the weak ones, for you are helped and provided for because of the weak ones among you." (Abu Daud)

Not only did the Holy Prophet^{sa} teach us to give to the needy, and to visit them, and take care of their welfare, but he also instructed that we should make them feel welcome in our homes and invite them to our gatherings. The Holy Prophet^{sa} said, "The worst food is food served at a Walima (wedding) to which the rich are invited, and from which the poor are excluded." (Muslim)

These practices of the Holy Prophet^{sa} and these instructions to his followers are the only way we can practice the belief that we are all created equal and are all God's creatures. This is also the way we can act on our belief that whatever we have is from Allah, and therefore we share it with his creation.

The Sick

The sick are also a category of the weak. The Holy Prophet^{sa} used to visit the sick and pray for them. He directed, "Visit the sick, feed the hungry, and free the slaves." (Bukhari)

The Holy Prophet^{sa} also stressed the importance of visiting the sick by saying, "When a Muslim visits an ailing Muslim in the morning, seventy thousand angels keep calling down blessings on him till the evening, and he is allotted

an orchard of fruit trees in Paradise.” (Tirmidhi)

It should be kept in mind that the purpose of visiting the sick is to make the sick feel better, and comforted. In certain cultures, the sick person, and those looking after them are visited by guests who come with the whole family which ends up being too noisy for the sick person. The caretakers of the sick, who are exhausted themselves, must provide refreshments or even full meals for such guests.

It is better on such occasions to keep the visit short, and not bring over the whole family. This is also a perfect time to bring a meal that the family can have later. This will allow the caretakers to rest, and then be able to look after the sick person.

For acquaintances who are not very close, or those in extreme hardship, sending a meal or enquiring about the sick over the phone is also acceptable. It may be much more appreciated.



Exercise 3.12: Answer the questions below.

What are the two kinds of duties that a Muslim must fulfill?

1. _____
2. _____

Why does Islam stress the importance of being kind to neighbors?

What are some ways you can show kindness to your neighbor?

Why do you think the Holy Prophet^{sa} warned us against the practice of excluding the poor?

What is the purpose of visiting the sick?

What it Means to be an Ahmadi Muslim

Ahmadiyyat is the revival of Islam. It is an international religious movement with branches in over 200 countries. This is the most dynamic denomination of Islam in modern history. Hadrat Mirza Ghulam Ahmad^{as}, in a small village of India called **Qadian**, established the Ahmadiyya Muslim Jamaat in **1889**. He claimed to be the expected reformer of the latter days, the Promised One of the world's religions (The Mahdi and the Messiah). The Jamaat he founded is an embodiment of the true message of Islam. Members of the Ahmadiyya Muslim Jamaat are called **Ahmadi Muslims**.

Nizam-e-Jamaat

Nizam-e-Jamaat is the administrative structure of the Ahmadiyya Muslim Community. To run any organization, the work needs to be divided among its members. Our Jamaat functions as follows:

Khalifa/Amirul-Mu'minin (Leader of the faithful)

The Khalifa is the worldwide head of the Ahmadiyya Muslim Community. We believe that God appoints the Khalifa through an election conducted by the Electoral College (**Majlis-e-Intikhab-e-Khilafat**). The Khalifa guides Jamaat members through spiritual and moral instruction.

Nazir (Director)

The Khalifa appoints different Nazirs, or administrative heads, that carry out various tasks. They report directly to the Khalifa.

Wakil (Representative)

Wakils are the heads of departments in Tahrik-e-Jadid. They have jurisdiction over all other countries across the globe.

Amir (Head)

The Amir is the head of the Jamaat of a country. The Amir is elected by that country's **Shura** (consultative body) and confirmed by the Khalifa. His duty is to take care of the affairs of the Jamaat in his country.

Sadr (President)

The President is the head of a local Jamaat. The President is elected by local Jamaat members and approved by the Amir of that respective country. His duty is to take care of his local Jamaat.

Secretary

A Secretary is the head of the department at a national or local level. Some examples of departments led by secretaries are Tabligh (propagation), Mal (finance), Ta'lim (education), Tarbiyat (moral training), etc.

Auxiliaries

As the Jamaat was growing rapidly in early 1920's, **Hadrat Mirza Bashir-ud-din Mahmood Ahmad**, Muslih Mau'ud^{ra}, divided it into different age groups to ensure better training of its members. These groups are called **Tanzims** (auxiliaries).

These auxiliaries are:

Majlis Ansarullah (Organization of the helpers of God)

- Hadrat Mirza Bashir-ud-Din Mahmood Ahmad^{ra} established Majlis Ansarullah on July 26, 1940.
- All male members of the Jamaat over 40 years of age are part of Majlis Ansarullah.
- A member of Majlis Ansarullah is called a **Nasir**.
- In each country, the head of Majlis Ansarullah is known as Sadr Ansarullah.



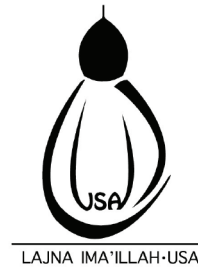
Majlis Khuddam-ul-Ahmadiyya (Organization of the servants of Ahmadiyyat)

- Hadrat Khalifatul Masih II^{ra} established Majlis Khuddam-ul-Ahmadiyya (MKA) on December 25, 1938.
- Members of this organization are between the ages of 15-40.
- A member of Majlis Khuddam-ul-Ahmadiyya is called a **Khadim**.
- In each country, the head of Majlis Khuddam-ul-Ahmadiyya (MKA) is known as Sadr Khuddam-ul-Ahmadiyya.
- It has a sub-organization for boys, ages 7-14, called Majlis Atfal-ul-Ahmadiyya (MAA), established on July 26, 1940.



Lajna Ima'illah (Maidservants of Allah)

- Hadrat Muslih Mau'ud^{ra} established Lajna Ima'illah on December 25, 1922.
- This is an organization of Ahmadi Muslim women ages 15 years and above.
- In each country, the head of Lajna Ima'illah is known as Sadr Lajna Ima'illah.
- Lajna Ima'illah has a sub-organization for girls, ages 7-14 years, known as Nasirat-ul-Ahmadiyya established in February 1939.



Majlis Atfal-ul-Ahmadiyya (Society of Ahmadi children)

- Hadrat Khalifatul Masih II^{ra} established Atfal-ul-Ahmadiyya in July 1940.
- Boys ages 7-15 are called Atfal.
- A boy is called a **Tifl**.
- Atfal are divided into four groups.
 - ◊ Sitara Atfal: 7-8 years old
 - ◊ Hilal Atfal: 9-10 years old
 - ◊ Qamar Atfal: 11-12 years old
 - ◊ Badar Atfal: 13-15 years old
- After turning 15, a Tifl becomes a Khadim at the start of the new MKA year.



Nasirat-ul-Ahmadiyya (Helpers of Ahmadiyyat)

- Hadrat Khalifatul Masih II^{ra} established Nasirat-ul-Ahmadiyya in February 1939.
- Girls ages 7-15 are called Nasirat.
- Each girl is called a **Nasirah**.
- Nasirat are sub divided into three age groups:
 - ◊ Grade 3: 7-9 years of age
 - ◊ Grade 2: 10-12 years of age
 - ◊ Grade 1: 13-15 years of age
- When a girl turns 16 between October 1st and December 31st, she will join Lajna Imaillah. However, if she turns 16 after January 1st, she will remain a Nasirah until October 1st of that year.



Exercise 3.13: Answer the following questions about the Nizam-e-Jamaat.

What are some examples of departments led by secretaries?

Ahmadiyyat is:

- a. Is a pillar of Islam
- b. The revival of Islam
- c. A new form of Islam
- d. All of the above

The head of a country is the:

- a. Amir
- b. Sadr
- c. Khalifa
- d. Nazir

Who is the worldwide Head of the Jamaat?

- a. Amir
- b. Sadr
- c. Khalifa
- d. Nazir

The administrative structure of the Jamaat is called:

- a. Nizam-e-Jamaat
- b. Majlis-e-Irfan
- c. Nizarat Ta'lim
- d. Intikhab

Name the five different Tanzims or Auxiliaries.

1. Majlis-----
which is for men ----- years and older.
2. Majlis ----- Ahmadiyya, which is
for men between the ages of ----- and -----.
3. ----- which is for women and girls
older than ----- years.
4. -----ul-Ahmadiyya, which is for boys ages
----- to -----.
5. -----ul-Ahmadiyya, which is for girls ages
----- to -----.

Types of Chanda

Chanda is the donation system used to maintain the day-to-day function of the Ahmadiyya Muslim Community. "Never shall you attain to righteousness unless you spend out of which you love, and whatever you spend, Allah surely knows it well." (Holy Qur'an 3:93)

Zakat

- Zakat is one of the Five Pillars of Islam. It is spent for the needs of the poor.
- Allah says in the Holy Qur'an that paying Zakat purifies the soul of the believers.
- Everyone who has capital in the form of cash, jewelry, bullion, etc., which stays with him/her for one full year, is required to pay at the rate of 1/40 of the value of the goods.

The concept of Zakat was not totally new to Islam; similar almsgiving had also been enjoined upon the Israelites and the Christians. In Islam, Zakat takes the form of a prescribed contribution based on a person's unused wealth and income. The rate of contribution varies with the kind of property owned but, on an average, works out to **2.5%** of the total value. The proceeds of Zakat are supposed to be devoted towards:

1. Relieving poverty and distress
2. Helping those in debt
3. Providing comfort and convenience for travelers
4. Providing stipends for scholarships
5. Providing ransom for prisoners of war
6. Propagation of Islam

Sadaqat-ul-Fitr (Fitrana)

- Fitrana is obligatory upon every Muslim man, woman, and child; it even must be paid on behalf of a newborn.
- Fitrana must be paid before Eid, so that the poor and needy can be provided with means to celebrate Eid.

Fidya

- Fidya is for people who are unable to observe their fasts in Ramadan because of illness, inability, travel, etc.
- The Qur'anic injunction is that the Fidya should be paid as a recompense for the lost opportunity to perform a virtue.
- The rate of Fidya depends on individual circumstances.

- The fidya amount is equivalent to two average meals for every fast that has been missed.
- Fidyah can be paid in cash.

Chanda Am/Regular Subscription

- Chanda Am is the basic contribution started by the Promised Messiah^{as} and is mandatory for every earning member of the Jamaat.
- The current payment ratio is **1/16 (6.25%)** of one's income from all sources.
- The purpose of this chanda is to cover the day-to-day cost of running the function of Jamaat.

Jalsa Salana

- This contribution is exclusively spent to meet the expenses for the Jalsa Salana.
- The prescribed ratio is 1/120th of one's annual income.

Tahrik-e-Jadid

- Hadrat Muslih Mau'ud^{ra} introduced this chanda scheme in 1934 for the propagation of Islam in foreign countries.
- This chanda helps in starting new missions and the construction of new mosques and their expenses throughout the world.
- The suggested rate is 1/5th of one's monthly income once a year.

Waqf-e-Jadid

- Hadrat Muslih Mau'ud^{ra} introduced this chanda scheme in 1957 for the training, sustenance, and work of people who concentrate on the moral training of new Ahmadis.
- The minimum contribution is \$2 once a year from each family member, but everyone should pay as much as they can, according to their means.

Wasiyyat (Will)

- A few years before his death, the Promised Messiah^{as}, saw a dream in which there was a graveyard called "**Bahishti Maqbarah**". Consequently, the Promised Messiah^{as} donated some of his land for this purpose.
- A person who has done wasiyyat is called a **musi**.
- A musi can pledge 1/10 to 1/3 of their assets (according to his/her will), movable or immovable, to the Jamaat.

Sadaqah

- Allah has commanded the believers to ward off calamities and hardships,

personal or national, by helping those who are less fortunate and require assistance.

- This chanda is spent on the poor and the needy, regardless of national, racial, ethnic, and religious backgrounds.

Auxiliaries Chanda

To run the auxiliaries, all members pay a membership chanda. Nasirat and Atfal are encouraged to regularly donate a small amount for membership and Jalsa Salana chanda to create a habit of making financial sacrifice.

There are other categories of the donation system that are not mandatory, but members should try to contribute as much as they can (e.g. Maryam Shadi Fund, Bilal Fund, etc.).

Exercise 3.14: Choose the correct answers.

Zakat:

- Is a pillar of Islam
- Purifies a person's soul
- Existed in concept among earlier people
- Relieves poverty and distress
- All of the above

When should Fitrana be given?

- Before Eid
- After Eid
- On Eid Day
- It can be given whenever

If someone cannot fast, they can pay the:

- Chanda Am
- Chanda Fitrana
- Chanda Fidya
- No chanda is needed

This Chanda helps in the construction of new mosques, missions and propagation of Islam (Tabligh):

- Chanda Waqf-e-Jadid
- Chanda Aam
- Chanda Tahrik-e-Jadid

This chanda helps in the training of new converts to Islam Ahmadiyyat:

- Chanda Waqf-e-Jadid
- Chanda Aam
- Chanda Tahrik-e-Jadid

What do the words "Bahishti Maqbarah" mean?

- Blessed Scheme
- Dedicated Person
- Heavenly Graveyard
- None of the above

Who started the schemes of Tahrik-e-Jadid and Waqf-e-Jadid?

- The Promised Messiah^{as}
- The second khalifa, Hadrat Mirza Bashir-ud-Din Mahmud Ahmad^{ra}
- The third khalifa, Hadrat Mirza Nasir Ahmad^{ra}

What is the minimum contribution of someone who has signed the “will” or wasiyyat:

- 1/16th of their total assets
- 1/10th of their total assets
- 1/2 of their total assets
- 100% of their total assets

Sadaqah has been prescribed by Allah to ward off calamities and hardships.	True	False
Auxiliary chandas are paid directly to Hudur ^{aba} to help the children of other countries.	True	False
The prescribed amount of Chanda Aam is 1/10th.	True	False
Fitrana is paid by every man, woman and child so that all can enjoy Eid.	True	False

Exercise 3.15: Review the meaning of these key terms and locate them in the word search below.

KHILAFAT MESSIAH MAHDI KHUDDAM LAJNA ANSAR
ATFAL NASIRAT ZAKAT SADQA FIDYA FITRANA

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

Obedience to Khilafat

Khilafat is one of the most vital Islamic principles, as the institution of khilafat in Islam is the main way by which God fulfills His promise about the great future and the final triumph of Islam.

Khilafat is a divine blessing. With it there is solidarity, cohesion and unity among Muslims. But of course, the khalifa alone cannot establish khilafat on earth. To achieve this, he needs true obedient followers. If Muslims do not show proper appreciation of khilafat by giving support and obedience to their khulafa they will lose this divine privilege, and in addition, will draw the displeasure of God upon themselves.

The Holy Qur'an emphasizes this fact and mentions that for the establishment of khilafat in Islam, it is required of Muslims to obey Allah and His Messenger. This teaches us the status and position of the khalifa in Islam. Being the Successor of a Prophet, he must be given unconditional obedience. His followers are not only bound to obey him personally, but it is also their duty to obey his representatives and whoever he appoints to perform certain tasks for the community.

Disobedience of the khalifa is equivalent to the disobedience of God who appoints His khalifa. It is the duty of every true Muslim to keep a close relationship with the khilafat of Islam through the obedience and service of the khalifa of the time who is the living representative of God. This will strengthen his/her own relationship with God. If every Muslim does this, the unity and cohesion of the whole community will be established, and it will remain as one strong unit to attract and invite others to join its fold and gradually all mankind will come under the banner of Islam. Thus, the Unity of God will be established and the optimum purpose of the creation of man will be fulfilled.

Exercise 3.16: Write a letter to Hudur^{aba}. A sample letter and guidelines are given.

Letters to Hudur^{aba}

Here is a sample of a letter for writing to our dear Hudur^{aba}

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Today's Date

Dearest Hudur^{aba}

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

I hope you are doing well by Allah's Grace. May Allah grant you a healthy life, Ameen.

I am completing the memorization of Salat with translation and attending Atfal classes. I am also preparing for the National Ijtimia.

I am currently in Grade 4. I enjoy math and science. I would like to become an engineer, InSha'Allah.

I humbly request your prayers for my success and good health, Ameen.

Was-Salam,

Your name

Son/Daughter of (Parent's Full Name)

Chapter Name

1234 Peace Way

Anywhere, CA 98765

U.S.A.

Guidelines

- Write *Bismillah-ir-Rahman-ir-Rahim* in Arabic on the top of the page.
- Write the date on the top right-hand side of the page.
- Start with Dearest Hudur^{aba}.
- Include As-Salamu 'Alaikum Wa Rahmatullah salutation in Urdu or English.
- Inquire about Hudur's health and wellbeing and offer prayers for his health.

- Mention what you are doing as a Tifl/Nasirah.
- Mention what you are doing as a student.
- Request prayers for your health, success and anything else.
- Include your full name, parent's full name, chapter and address. Include space for signature.
- Keep the letter short.

We recommend that you write the letter in your own handwriting and mail or fax the letter to Hudur^{aba}. There is a special effort made when you hand-write the letter versus type it and it does add a personal touch to your letter.

You can Fax the Letter to: +44 (203) 988 3922 or +44 (208) 870 5234

or

Send it to via Postal Mail to:

Private Secretary to Hadrat Khalifat-ul-Masih ^{aba}	
The London Mosque	Islamabad
16 Gressenhall Road	Sheephatch Lane
London SW18 5QL	Tilford GU10 2AQ
United Kingdom	United Kingdom

Peer Pressure

Making decisions on your own is hard enough, but when other people get involved and try to pressure you, it can be even harder. When your peers try to wrongfully influence you, it's called peer pressure.

It's something everyone must deal with – even adults. Peers can have a positive or negative influence on each other.

Why Do People Give in to Peer Pressure?

Some kids give in to peer pressure because they want to be liked, to fit in, or because they worry that other kids might make fun of them if they don't go along with the group. Others go along because they are curious to try something new that their friends are doing. The idea that "everyone's doing it" can influence some kids to abandon their better judgment.



It is tough to be the only one who says “no” to peer pressure, but you can do it. Paying attention to your own feelings and beliefs about what is right and wrong can help you know the right thing to do. Inner strength and self-confidence can help you stand firm, walk away, and resist doing something bad. It can really help to have at least one other peer, or friend, who is willing to say “no,” too. This takes a lot of the power out of peer pressure and makes it much easier to resist.

You’ve probably had a parent or teacher advise you to “choose your friends wisely.” Peer pressure is a big reason why they say this. If you choose friends who don’t cut class, smoke cigarettes, or lie to their parents, then you probably won’t do these things either. Try to help a friend who’s having trouble resisting peer pressure. It can be powerful for one kid to join another by simply saying, “I’m with you — let’s go.”

If you continue to face peer pressure and you’re finding it difficult to handle, talk to someone you trust. Don’t feel guilty if you’ve made a mistake or two. Talking to a parent, teacher, or school counselor can help you feel much better and prepare you for the next time you face peer pressure. Here are some tips on how not to fall under peer pressure.

- Choose your friends wisely. One Hadith states that, “A person may adopt his friend’s religion (or way of life), hence he should watch who he befriends.” (Abu Daud)
- Have the courage to say no to bad things.
- Ask yourself, or suggest to your friend, what you could do instead.
- Get help from your parents and teachers.

Bullying

Bullying is unwanted, aggressive behavior. This behavior is repeated, or has the potential to be repeated, over time. Both kids who are bullied and who bully others may have serious lasting problems, such as depression or even suicidal tendencies. The roles kids play in bullying are not limited to those who bully others and those who are bullied. Some children are directly involved in bullying, others actively or passively encourage bullying, while others are fully against it.



Kids Who Bully

There are many risk factors that may contribute to the child's involvement in bullying:

1. They were victims of bullying themselves.
2. There is a lack of attention from parents at home.
3. They feel powerful when bullying.
4. They have low self-esteem.
5. They have no friends.
6. They are jealous of someone.

Often, these children require support to change their behavior and address any other challenges that may be influencing their behavior.

Kids Who are Bullied

Some factors put children at more risk of being bullied:

1. They are good at what they do.
2. They have few or no friends.
3. They have an illness or a disability.
4. They have different cultural or religious beliefs.
5. They belong to a different racial group.
6. They lack self-confidence or are embarrassed by their identity.

Kids Who Assist

These children may not start the bullying or lead in bullying, but help the bully. They may encourage the bullying behavior and occasionally join in.

Kids Who Reinforce

These children are not directly involved in bullying but give bullies an audience. They will often laugh or support children who are engaging in bullying.

Outsiders

These children remain separate from the bullying situation. They neither reinforce the bullying behavior nor defend the child being bullied. Some may watch what is going on but do not provide an opinion on the situation to show they are on anyone's side. These kids often want to help, but don't know how.

Kids Who Defend

These children actively comfort the child being bullied and may come to the child's defense when bullying occurs. This is how you can help a person who is being bullied:

1. Stand up for people who are being bullied.
2. Don't hesitate to involve parents and teachers.
3. Hold bystanders accountable.
4. Be kind to the people who are being bullied.
5. Always remember, "Nothing is heavier in scales (of Allah) than the excellence of conduct". (Abu Dawud)

Cyber Bullying

Cyber bullying is bullying that takes place through electronic technology – e.g., mean text messages or emails, rumors sent by email or posted on social networking sites, and embarrassing pictures, videos, websites, or fake profiles.

Why Cyber Bullying is Different

Kids who are being cyber bullied are also often bullied in person. Additionally, kids who are cyber bullied have a harder time escaping from the behavior.

- Cyber bullying can happen 24 hours a day, 7 days a week, and reach a kid even when he or she is alone. It can happen any time of the day or night.
- Cyber bullying messages and images can be posted anonymously and distributed quickly to a very wide audience. It can be difficult and sometimes impossible to trace the source.
- Deleting inappropriate or harassing messages, texts, and pictures is extremely difficult after they have been posted or sent.



Signs of Cyber Bullying

Cell phones and computers themselves are not to blame for cyber bullying. Social media sites can be used for positive activities, like connecting kids with friends and family, helping students with school, and for entertainment. But these tools can also be used to hurt other people, whether done in person or through technology. Many kids and teens that are cyber bullied don't want to tell a teacher or parent, often because they feel ashamed or fear that their

computer privileges will be taken away at home. Signs of cyber bullying vary, but may include:

- Being emotionally upset while using the Internet or phone
- Being very secretive or protective of one's digital life
- Withdrawal from family members, friends, and activities
- Avoiding school or gatherings
- Slipping grades and "acting out" at home
- Changes in mood, behavior, sleep, or appetite
- Wanting to stop using the computer or cellphone
- Being nervous or jumpy when getting an instant message, text, or email

Tips to Stop Cyber Bullying

- Establish rules about appropriate use of computers, cell phones, and other technology.
- Be smart about what you say or post online.
- Protect your accounts.
- Do not share personal information with anyone.
- If you or someone you know is being bullied, get help from your parents and teachers.
- Do not respond or retaliate.
- Save the evidence.

Exercise 3.17: Talk about the following questions in class. At home, discuss these same questions with your parents and siblings.

1. What challenges do you face in school because of peer pressure?
2. How do you handle peer pressure in your everyday life?
3. What are types of bullying?
4. Are all types of bullying equal? Do all types affect people in the same way?
5. Who can be a victim of cyber bullying?
6. When does cyber bullying occur?
7. Why do people cyber bully others?
8. What are some ways to prevent cyber bullying from occurring?



History of Islam

Khulafa Rashidun

(continued from Part I)

Hadrat Uthman^{ra}

Hadrat Uthman^{ra} belonged to a well-known family, Banu Umayya, of the Quraish. He earned the title **Ghani**, which means free from wants, rich and wealthy. He was generous in his charity and his contributions for the cause of faith.



Hadrat Uthman^{ra} embraced Islam through the preaching of his close friend, Hadrat Abu Bakr^{ra}. He was the fifth person to embrace Islam but faced intense persecution from his uncle. He migrated twice, first to Abyssinia and then to Medina.

Marriages of Hadrat Uthman^{ra}

The Holy Prophet^{sa} held Hadrat Uthman^{ra} in great esteem, and married his daughter, **Hadrat Ruqayyah^{ra}** to him. When she passed away, the Holy Prophet^{sa} married his second daughter, **Hadrat Umm Kulthoom^{ra}** to him. Therefore, Hadrat Uthman^{ra} was also called **Dhun-Nurain** (the one with two lights). When Hadrat Umm Kulthoom^{ra} passed away, the Holy Prophet^{sa} said that if he had another daughter, he would have married her to Hadrat Uthman^{ra} as well.

Time with the Holy Prophet^{sa}

Hadrat Uthman^{ra} spent a lot of his personal wealth for the cause of Islam. Once, the Holy Prophet^{sa} was troubled by the lack of water, as a Jew was demanding an exorbitant price for the only well in the area. Hadrat Uthman^{ra} purchased that expensive well for 20,000 dirhams. When the Holy Prophet^{sa} asked for financial help to meet the expenses of the Battle of Tabuk, Hadrat Uthman^{ra} offered 10,000 dinars, 1,000 camels and 70 horses loaded with necessary goods.

Once the Holy Prophet^{sa} was in a garden with guards standing nearby. Hadrat Abu Bakr^{ra} asked for permission to approach the Holy Prophet^{sa}. The Holy Prophet^{sa} asked the guards to let him in and give him the glad tidings of paradise. Then Hadrat Umar^{ra} approached the guards and asked for permission to approach the Holy Prophet^{sa}. Again, the Holy Prophet^{sa} asked the guards to let him in and give him glad tidings of paradise. Then, Hadrat Uthman^{ra} approached the guards and asked for permission to enter. To this the Holy Prophet^{sa} said, "Yes, ask him to enter and give him glad tidings of Heaven but he will have to face a trial." When Hadrat Uthman^{ra} was informed of this, he first

said, “Alhamdulillah” and then said, “Allah is my Helper”. This shows his firm faith in Allah and his ability to bear such news with patience and courage.

The Third Khilafat

Hadrat Uthman^{ra} was elected as the third khalifa by the council appointed by Hadrat Umar^{ra} shortly before Hadrat Umar^{ra}'s death. The council consisted of:

- Hadrat Abdur Rahman bin Auf^{ra}
- Hadrat Uthman Ghani^{ra}
- Hadrat Talha^{ra}
- Hadrat Sa'd^{ra}
- Hadrat Ali^{ra}
- Hadrat Zubair^{ra}

Hadrat Abdur Rahman Bin Auf^{ra} was not willing to shoulder the great responsibility and opted out of the election in favor of the other five.

He was, therefore, appointed to seek a consensus for the next khalifa. Hadrat Abdur Rahman bin Auf^{ra} took the opinions of the council and other prominent Muslims. The majority of the votes were in favor of Hadrat Uthman Ghani^{ra} and everyone took the oath of allegiance at his hands.

Islam's Expansion

During the khilafat of Hadrat Uthman^{ra}, Islam further spread to other areas. A rebellion in Iran was crushed and in the north, the Romans were once again defeated. Then the Romans came by sea to invade Egypt but were once again pushed away because now the Muslims also had a navy. As a result, Iran, Anatolia, and Egypt became Muslim controlled territories.

Hadrat Uthman^{ra} created standardized copies of the Holy Qur'an so that all Muslims who were living in different provinces would recite it the same way. He added I'rab, or markings used to distinguish words, to the text. He used the original copy, compiled in one book by Hadrat Abu Bakr^{ra}, which was in the ownership of Hadrat Hafsa^{ra}. The standardized Holy Qur'an, as we see it today, was compiled during Hadrat Uthman^{ra}'s khilafat and under his direct supervision.

Hadrat Uthman^{ra} supervised the 10-month long expansion of **Masjid an-Nabawi** to allow more room for worshipers. Because of the increase in the number of worshipers, Hadrat Uthman^{ra} also instituted the second Adhan on Jum'ah days to allow more people to reach the mosque for Friday Prayers.

Turmoil in the Last Years

The last six years of his khilafat, however, passed in chaos and conflicts due

to various conspiracies, including that of Abdullah bin Sabah, a Jew, who had become a Muslim but only to weaken the Islamic state. Because of this, some people from other groups raised unjustified charges against Hadrat Uthman^{ra}. The rebels took advantage of Hadrat Uthman^{ra}'s kind and gentle character by becoming even crueler. In this dangerous situation, Hadrat Uthman^{ra} showed great tolerance and the utmost patience so that there would be no bloodshed of innocent Muslims.

His Demise

Towards the end of his khilafat, various groups wanted Hadrat Uthman^{ra} to step down as khalifa. Hadrat Uthman^{ra} refused to fight these people because he did not want to shed the blood of fellow Muslims. Rebels surrounded his house, but Hadrat Uthman^{ra} remained steadfast. This was because of his just and firm belief that Allah appoints a khalifa – not men.

Hadrat Uthman^{ra} was martyred on June 17, A.D. 656, at the age of 82, while he was in his house reciting the Holy Qur'an. The verse on his lips at the time he was attacked was Surah Al-Baqarah, verse 138, "And if they believe as you have believed, then are they surely guided; but if they turn back, then they are only creating a schism, and Allah will surely suffice thee against them, for He is the All-Hearing, the All-Knowing." He was attacked with a sword and when his wife Hadrat Na'ila^{ra} tried to help him, the attackers also injured her. He was, like the other khulafa, one of the 'Ashrah Mubashshirah, meaning he was given the glad tidings of paradise in his lifetime.

Exercise 4.5: Complete the sentences about achievements in the third khilafat.

Some achievements under Hadrat Uthman^{ra}:

- Crushed a rebellion in _____ and defeated the _____ army.
- Standardized the Quranic text by adding _____.
- Supervised an _____ of Masjid an-Nabawi to allow for more worshipers.
- Instituted the _____ to allow more people to come to Jum'ah.

- Hadrat Uthman^{ra} was a generous man which earned him the title of _____.
- Hadrat Uthman^{ra} accepted Islam through the preaching of _____.
- The two daughters of the Holy Prophet^{sa} married to Hadrat Uthman^{ra} were _____ and _____.
- Why did Hadrat Uthman^{ra} not wish to fight the people who wanted him to step down as khalifa? _____.

Hadrat Ali^{ra}

Hadrat Ali^{ra} was the son of **Hadrat Abu Talib^{ra}**, the Holy Prophet^{sa}'s uncle. He was born in Mecca about 30 years after the Holy Prophet^{sa}. When Hadrat Ali^{ra} was born, the Holy Prophet^{sa} himself became his guardian, because Hadrat Abu Talib's financial situation was weak.



Hadrat Ali^{ra} was only **10 years old** when he accepted Islam. Hadrat Ali^{ra} was a brave and skilled warrior. Due to his bravery, he was known as Ali **Haider**. He participated in almost all the battles along with the Holy Prophet^{sa}. Hadrat Ali^{ra} was married to **Hadrat Fatima^{ra}**, who was the daughter of the Holy Prophet^{sa}. Among other children, they had two sons, **Hadrat Hasan^{ra}** and **Hadrat Husain^{ra}**.

Holy Prophet^{sa}'s Migration to Medina

The Holy Prophet^{sa} left with his friend Hadrat Abu Bakr^{ra} for Medina when the Meccans plotted to take his life. As the two men left Mecca at night, Hadrat Ali^{ra} stayed in the bed of the Holy Prophet^{sa} as a decoy. The Meccan leaders had planned to arrest and kill the Holy Prophet^{sa}. However, when the sun rose the next morning, the Meccans were enraged to find Hadrat Ali^{ra} in place of the Holy Prophet^{sa}. After a few days, Hadrat Ali^{ra} also migrated to Medina and joined the Holy Prophet^{sa}.

The Fourth Khilafat

With the assassination of Hadrat Uthman^{ra}, a state of complete anarchy came

upon Medina. On June 23, A.D. 656, six days after the death of Hadrat Uthman^{ra}, Hadrat Ali^{ra} was chosen as the fourth khalifa.

Soon after, Hadrat Ali^{ra} moved the capital of the Muslim state to **Kufa, Iraq**, which was a more central location. After his election, influential companions such as **Hadrat Talha^{ra} and Hadrat Zubair^{ra}** asked Hadrat Ali^{ra} to immediately punish Hadrat Uthman^{ra}'s murderers.

Battle of Jamal

Hadrat Ali^{ra} felt his top priority was to restore order to the state, after which he would be able to deal with the murderers. Due to some confusion, Hadrat Talha^{ra} and Hadrat Zubair^{ra} disagreed with Hadrat Ali^{ra} and raised an army. Hadrat A'ishah^{ra}, unaware of the real situation, joined to punish the assassins. The three led a small army towards **Basra**.

Hadrat Ali^{ra} tried unsuccessfully to avoid fighting. A battle took place between his forces and the forces of Hadrat A'ishah^{ra}. Hadrat Talha^{ra} and Hadrat Zubair^{ra} left their forces before the battle and were killed by some other opponents. Hadrat A'ishah^{ra}'s forces were defeated, but Hadrat Ali^{ra} gave her due respect and took care of her safety. He sent her back to Medina in the escort of her brother, Muhammad bin Abu Bakr^{ra}. The battle was called the Battle of Jamal (camel) because Hadrat A'ishah^{ra} rode a camel during the battle. Hadrat A'ishah^{ra} would regret having fought against Hadrat Ali^{ra} for the rest of her life.

After the Battle of Jamal, Hadrat Ali^{ra} urged **Amir Mu'awiyah**, who had not yet pledged allegiance to Hadrat Ali^{ra} to submit to him in the best interest of Islam. But Amir Mu'awiyah refused on the excuse that the blood of Hadrat Uthman^{ra} must be avenged.

Battle with Amir Mu'awiyah

Amir Mu'awiyah, with the help of Hadrat Amr Bin al 'As^{ra}, started raising an army. Hadrat Ali^{ra} had no alternative but to advance towards Syria to fight Amir Mu'awiyah. In July A.D. 657, the two armies fought in the **Battle of Siffin**. There were heavy casualties on both sides, but the battle ended in an accord that an arbitration committee should decide the matter. This consisted of Hadrat Abu Musa al-Ash'ari^{ra}, representing Hadrat Ali^{ra}, and Hadrat Amr Bin al 'As^{ra}, representing Amir Mu'awiyah. Unfortunately, this arbitration failed as Hadrat Amr Bin al 'As^{ra} deviated from the decision agreed upon with Hadrat Abu Musa al-Ash'ari^{ra}.

A large group of people who opposed the proposal of arbitration separated from Hadrat Ali^{ra} and chose an independent leader. This group was called the

Khawarij (The Outsiders). Hadrat Ali^{ra} unsuccessfully tried to persuade them to submit to him, leading to a battle in which most of the Khawarij were killed.

Demise of Hadrat Ali^{ra}

After this crushing defeat, the Khawarij planned to assassinate Hadrat Ali^{ra}, Amir Mu'awiyah and Hadrat Amr bin al 'As^{ra}. The latter two escaped from the attempts on their lives. Hadrat Ali^{ra}, however, was fatally wounded while going to the mosque for Fajr Prayer. Two days later, he passed away on January 29, A.D. 661. Undoubtedly, Hadrat Ali^{ra} sacrificed his life for the integrity of khilafat. He was one of the 'Ashrah Mubashshirah.

Exercise 4.6: Complete the questions below.

How old was Hadrat Ali^{ra} when he accepted Islam? _____

Hadrat Ali^{ra} was the son of _____.

The Battle of Jamal was fought between Hadrat Ali^{ra} and _____.

Who was Hadrat Ali^{ra}'s wife? _____

Name Hadrat Ali^{ra}'s two sons: _____ and _____

Where did the capital of the Muslim state move to during the fourth khilafat? _____

Exercise 4.7: Match the titles of the Khulafa Rashidun with their names.

Hadrat Abu Bakr ^{ra}	Ghani
Hadrat Umar ^{ra}	Siddique
Hadrat Uthman ^{ra}	Faruq
Hadrat Ali ^{ra}	Haider

Exercise 4.8: Review of Khulafa Rashidun.

These are the four rightly guided men who led the Muslim Ummah (community) after the demise of the Holy Prophet^{sa}. What are they known as collectively?

Name the cave where the Holy Prophet^{sa} and Hadrat Abu Bakr^{ra} hid after they left Mecca for Medina.

Name the two sons of Hadrat Ali^{ra}.

Name the first two khulafa after the Holy Prophet^{sa}.

Name the last two khulafa of the Khulafa Rashidun.

What was the name of Hadrat Abu Bakr^{ra}'s daughter who was married to the Holy Prophet^{sa}?

What was the title of Hadrat Abu Bakr^{ra} and what does it mean?

What was the name of Hadrat Ali^{ra}'s wife? Who was her father?

One of the khulafa was married to two daughters of the Holy Prophet^{sa}. Who was this khalifa?

A khalifa is a successor to whom?

What was Hadrat Umar^{ra}'s title and what does it mean?

What was the title of Hadrat Uthman^{ra} and what does it mean?

Hadrat Imam Hasan^{ra} and Hadrat Imam Husain^{ra}

Hadrat Imam Hasan^{ra} was the older son of Hadrat Ali^{ra} and Hadrat Fatima^{ra}.
Hadrat Imam Husain^{ra} was the younger son of Hadrat Ali^{ra} and Hadrat Fatima^{ra}.

Hadrat Hasan^{ra} became khalifa after the passing of his father Hadrat Ali^{ra} but abdicated the position six months later under pressure from Amir Mu'awiyah. Amir Mu'awiyah signed a treaty with Hadrat Hasan^{ra} to become the first **Umayyad** khalifa.

Yazid, the son of Amir Mu'awiyah, later poisoned Hadrat Hasan^{ra} because he feared Hadrat Hasan^{ra} would become khalifa after Amir Mu'awiyah.

Incident at Karbala

The incidence of Karbala took place on the **10th of Muharram** in present-day Iraq. There was a battle that took place between a small group of supporters and family members of Hadrat Husain^{ra}, and a larger army from the forces of Yazid who had become the Umayyad khalifa.

When Amir Mu'awiyah died, Hadrat Husain^{ra} refused to take bai'at of Yazid. Hadrat Husain^{ra} believed that khilafat was not given in inheritance from father to son, and that it was a sacred title bestowed by Allah through the consensus of the people. The people of Kufa sent letters to Hadrat Husain^{ra}, asking his help and pledging their allegiance to him, but they ended up betraying him.

As Hadrat Husain^{ra} traveled towards Kufa, Yazid's army intercepted him at a place called Karbala. Hadrat Husain^{ra} was killed and beheaded in the Battle of Karbala, along with most of his family and companions, including Hadrat Husain^{ra}'s six-month-old son, Ali al-Asghar.

Muharram & Ashura

Shi'ah Muslims are the second-largest sect of Muslims, following Sunnis. They believe that Hadrat Ali^{ra} was the only rightful successor of the Holy Prophet^{sa}. Muharram is the month of remembrance during which Shi'ah Muslims commemorate the martyrdom of Hadrat Husain^{ra}. This period of mourning and remembrance is called **Ashura**, which means "tenth" in Arabic and refers to the tenth day of Muharram. Shi'ah Muslims begin mourning from the first night of Muharram and continue for ten nights, peaking on the 10th of Muharram, known as the Day of Ashura.

Search "Muharram" on mta.tv for a two-part discussion on this topic.

Exercise 4.9: Fill in the blanks below.

Name the parents of Hadrat Hasan^{ra} and Hadrat Husain^{ra}:

Mother: _____

Father: _____

How were Hadrat Hasan^{ra} and Hadrat Husain^{ra} related to the Holy Prophet^{sa}?

To whom did Hadrat Hasan^{ra} abdicate his khilafat under pressure?

How did Hadrat Hasan^{ra} pass away?

Who took over after the passing of Amir Mu'awiyah?

Why did Hadrat Husain^{ra} refuse to take bai'at at the successor's hand?

Where is Karbala?

How did Hadrat Husain^{ra} pass away?

What sect of Muslims commemorates the martyrdom of Hadrat Husain^{ra}?

An Overview of Some Muslim Countries

You have already learned that Islam continued to spread to various parts of the world after the Khulafa Rashidun. Islam spread far and wide. Today, several countries in the world have large Muslim populations or have declared Islam as their official religion. Here is some information about these countries.

Saudi Arabia

- Saudi Arabia has the most holy cities and sites for all Muslims.
- This is where Islam began.
- Every Muslim with the financial means and safety of passage must visit this country to perform Hajj once in his/her lifetime.



Indonesia

- Indonesia has the highest Muslim population in the world.
- Over 86% of the population is Muslim.

Pakistan

- Pakistan has the second largest Muslim population in the world.
- Pakistan has the largest number of Ahmadi Muslims in the world.

Quick Facts About Other Muslim Countries

- Saudi Arabia and the Maldives have a 100% Muslim population.
 - ◊ Non-native residents are not included in this statistic.
- The populations of Turkey, Algeria, Afghanistan, Morocco, Somalia, and Yemen are over 99% Muslim.
- Some countries like Nigeria and Turkey have a large Muslim population but are not officially Islamic states or do not have Islam as their state religion.
- Iran, Bahrain, and Azerbaijan are primarily Shi'ah Muslim countries.
- Pakistan, Iraq, Yemen, Kuwait, and Lebanon have considerable Sunni Muslim and Shi'ah Muslim populations.

- Pakistan, Saudi Arabia, Afghanistan, Yemen, and Mauritius are officially recognized as Islamic states.
- Algeria, Iraq, and Malaysia are examples of countries with Islam as their state religion.
- India is not an officially Muslim country, but it has the third largest population of Muslims in the world.
 - ◊ India is also the birthplace of the Promised Messiah^{as}, where the Ahmadiyya Muslim Community was founded, and the location of the grave of the Promised Messiah^{as}.

Exercise 4.10: Circle True or False for the statements below.

The birthplace of Islam is Pakistan.	True	False
Iran is a primarily Shi'ah Muslim country.	True	False
The birthplace of the Promised Messiah ^{as} is Indonesia.	True	False
The largest number of Ahmadi Muslims is in England.	True	False
The third largest Muslim population is in India.	True	False

Exercise 4.11: Name the countries with 100% or 99% Muslim population.

1. _____
2. _____
3. _____
4. _____
5. _____
6. _____



Jami'a Masjid, New Delhi, India

Enrichment Material

The Sahaba (Companions) of the Holy Prophet^{sa} have been added to Level 4 as an enrichment section for students. These short biographies are not for testing purposes, but are added so that students can learn about the courage and loyalty of these companions.

Hadrat Sa'd bin Abi Waqas^{ra}

A Divinely Guided Companion

Early Life

Hadrat Sa'd bin Abi Waqas^{ra} belonged to the same tribe as the mother of the Holy Prophet^{sa}, Hadrat Aminah. For this reason, the Holy Prophet^{sa} would call Hadrat Sa'd^{ra} his uncle. Once Hadrat Sa'd^{ra} was approaching the Holy Prophet^{sa} and when he saw him, he said, "My uncle approaches; how great indeed he is! If anyone has an uncle like mine, let him show us."

Acceptance of Islam

Before accepting Islam, Hadrat Sa'd^{ra} had a dream. He describes the dream in the following words, "I saw a dream in which it was extremely dark and I could not see anything. Suddenly, I saw that the moon had risen and I began walking towards it. However, I noticed that Hadrat Zaid^{ra}, Hadrat Ali^{ra}, and Hadrat Abu Bakr^{ra} had started walking towards the moon before me. When I got closer, I asked them when they reached here and they replied that they had just arrived." Hadrat Sa'd^{ra} knew that the Holy Prophet^{sa} was discreetly inviting people to Islam. So he went to where the Holy Prophet^{sa} used to graze sheep and accepted Allah as the One God and Muhammad^{sa} as the Messenger. The Holy Prophet^{sa} had just finished his Asr Prayer when Hadrat Sa'd^{ra} arrived and became a Muslim after doing the bai'at.



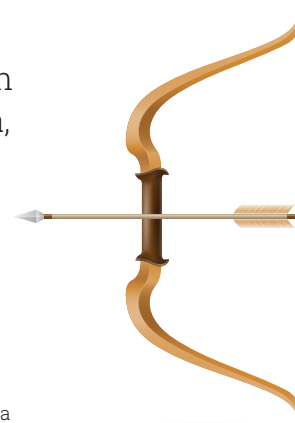
When he told his mother that he had become a Muslim, she said she would not eat until he turned away from Islam. She argued that Islam tells you to obey your parents, and so I command you to leave Islam. Of course, this bothered Hadrat Sa'd^{ra} very much because he loved his mother. After the first day of her not eating, he told her that 'even if you had a thousand lives and they went one by one due to your not eating, I still would never leave Islam.' Hearing her son's conviction, his mother knew there was no turning him back and she broke her vow. It was at this time that Allah revealed the following verse of the Holy Qur'an, "And We have enjoined on man kindness to his parents; but if they strive to make thee associate that with Me of which thou hast no knowledge, then obey them not." (29:9)

Companionship of Prophet Muhammad^{sa}

Hadrat Sa'd^{ra} was a brave and skilled companion from among the Quraish. During battles, Hadrat Sa'd^{ra} was one of the companions who was entrusted with the responsibility of guarding the Holy Prophet^{sa}. There were four powerful fighters among the companions of the Holy Prophet^{sa}: Hadrat Umar^{ra}, Hadrat Ali^{ra}, Hadrat Zubair^{ra} and Hadrat Sa'd^{ra}.

After the migration to Medina, the Muslims remained fearful of an attack by the disbelievers and because of this they found it difficult to sleep at night. The Holy Prophet^{sa} would remain awake at night. Upon arrival in Medina, on one night, the Holy Prophet^{sa} had difficulty sleeping and prayed, 'If only a suitable man from among my companions were to stand guard.' Suddenly, the Holy Prophet^{sa} and Hadrat A'ishah^{ra} then heard the clanking of arms and asked who was there. The reply from the individual standing outside was, 'It is I, Sa'd bin Abi Waqas.' The Holy Prophet^{sa} asked as to why he had come, to which he replied, 'My heart was concerned about you, therefore I have come to stand guard.' The Holy Prophet^{sa} prayed for Hadrat Sa'd^{ra} and then fell asleep. His heart was divinely guided yet again to serve the Prophet^{sa}.

Hadrat Sa'd bin Abi Waqas^{ra} took part in the Battles of Badr, Uhud, Khandaq, and Khaibar. He was a witness signatory on the Treaty of Hudaibiyah and during the conquest of Mecca, he held one of the three flags of the Muslims. He was a very skilled archer. During the Battle of Badr, despite being on foot, Hadrat Sa'd bin Abi Waqas^{ra} fought very bravely – to the extent that he became known as **Faris-ul-Islam**, or the Rider of Islam. During the Battle of Uhud, the Holy Prophet^{sa} would hand Hadrat Sa'd bin Abi Waqas^{ra} arrows and he would continue to launch them. Hadrat Sa'd^{ra} launched a thousand arrows during the Battle of Uhud. In the Conquest of Mecca, one of the three flags of the Muslims was held by Hadrat Sa'd^{ra}.



During the Farewell Pilgrimage, Hadrat Sa'd^{ra} fell ill. When the Holy Prophet^{sa} went to visit him, Hadrat Sa'd^{ra} only had one daughter as an heir, and asked if he could give 2/3 of his wealth in alms. The Holy Prophet^{sa} refused. He asked if he could give half of his wealth in alms which the Holy Prophet^{sa} refused. When he asked if he could give 1/3, the Holy Prophet^{sa} agreed saying that even 1/3 was plenty. He stated that it would be better to leave one's children with wealth as opposed to leaving them in poverty to prevent them from asking others for money, and he said whatever he had spent would be accepted by God. The Holy Prophet^{sa} also assured him that he would live longer than him and that nations would benefit from him. Of course, this turned out to be true.

Key Life Stories

Hadrat Sa'd^{ra} was a very brave and strong individual. In the early days of Islam when the Muslims would pray in secrecy, Hadrat Sa'd^{ra} was offering prayers in one of the valleys around Mecca along with some other companions. The Meccans saw them and began ridiculing them and criticizing Islam, and this led to a fight. Hadrat Sa'd^{ra} hit one of the men over the head with a bone of a camel so hard that his head was cut open. It is known that this was the first time blood was drawn in defense of Islam.

When the Meccans imposed a boycott on the Muslims, Hadrat Sa'd^{ra} was among the Muslims who suffered through these hardships. Companions of the Holy Prophet^{sa} sometimes survived by eating the leaves of wild trees. Once during the night, Hadrat Sa'd's foot fell upon something that seemed to be moist and soft (perhaps it was a piece of date). At that time, he was in such a state of hunger that he immediately picked it up and swallowed it. On another occasion, due to extreme hunger, when he found a dry piece of skin on the ground, he took it, softened it and cleaned it with water, cooked it and ate it.

Demise

Hadrat Sa'd bin Abi Waqas^{ra} passed away in A.D. 675. He was buried in Jannatul Baqi in Medina. He wanted to be buried in the same garments he wore on the day of the Battle of Badr. Hadrat Sa'd bin Abi Waqas^{ra} was among the ten companions whom the Holy Prophet^{sa} gave glad tidings of paradise during their lifetime. These ten companions are known as the 'Ashrah Mubashshirah and Hadrat Sa'd^{ra} was the last among them to pass away.

Hadrat Zubair bin Al-Awwam^{ra}

A Child Who Recognized the Truth

Early Life

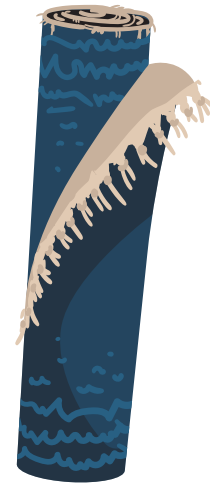
Hadrat Zubair bin Al-Awwam^{ra} was a cousin of the Holy Prophet^{sa}. He was the nephew of Hadrat Khadijah^{ra}, beloved wife of the Holy Prophet^{sa}. He was also married to Hadrat Asma^{ra}, daughter of Hadrat Abu Bakr^{ra}.

When Hadrat Zubair^{ra} was young, his father passed away and he was taken under the care of his uncle, Naufal bin Khalid. At that time, his mother Hadrat Safiyyah^{ra} was very strict with him. As was done in those days, she would strike him thinking that this would make him tolerate pain and suffering more

once he grew up. His uncle would often comment to Hadrat Safiyyah^{ra}, why do you hit the child so hard as if you are mad at him? At this Hadrat Safiyyah^{ra} replied, "If anyone thinks that I am mad at my son, then he is wrong. I only treat him so harshly because I am trying to make him strong and brave. I want him to be a great warrior and defeat large armies." Her words would prove to be foretelling as Hadrat Zubair^{ra} became one of the toughest, bravest warriors of Islam.

Acceptance of Islam

Hadrat Zubair bin Al-Awwam^{ra} accepted Islam at the preaching of Hadrat Abu Bakr^{ra} at an incredibly young age. Some hadith traditions say he was around eight years old, while other traditions say he was about twelve. The same uncle who would defend him as a child against his mother's strict upbringing, then began to torment Hadrat Zubair^{ra} for having accepted Islam. He would wrap Hadrat Zubair^{ra} in a blanket and then engulf him in smoke so that it was hard for him to breathe. His uncle would keep saying that you must renounce Muhammad^{sa} and must renounce Islam. Hadrat Zubair^{ra}, even at this young age, was very steadfast and said he could not renounce the truth now that he had understood it.



Companionship of the Prophet Muhammad^{sa}

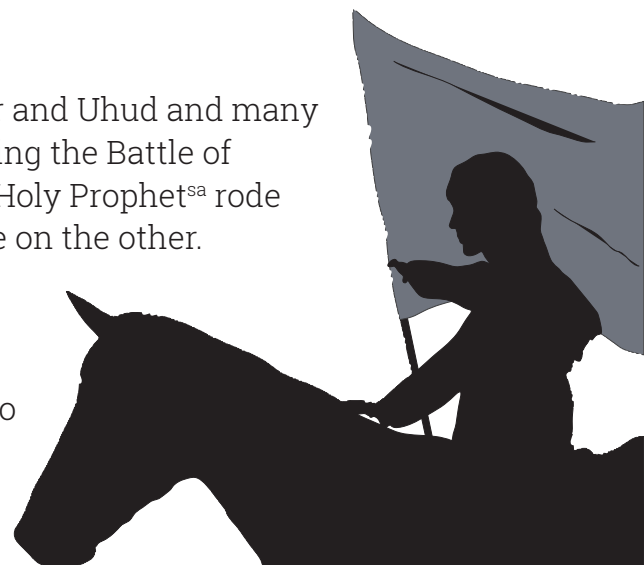
Hadrat Zubair^{ra} was a part of both migrations to Abyssinia. At that time, Hadrat Zubair^{ra} was married to Hadrat Asma^{ra} who was the daughter of Hadrat Abu Bakr^{ra}. During their journey on one of the migrations they were blessed with a baby boy and Hadrat Zubair^{ra}'s wife brought the baby to the Holy Prophet^{sa} for his prayers and blessings. The Holy Prophet^{sa} named Hadrat Zubair^{ra}'s son, Abdullah and gave the baby his first bite of a date softened by the mouth of the Holy Prophet^{sa}. Hadrat Abdullah^{ra} was the first child born into Islam. All Hadrat Zubair^{ra}'s children were named for the martyrs of Islam so that they would also be willing to give every sacrifice for Islam.

Once, Hadrat Zubair^{ra} was resting in Mecca when a rumor arose that the Holy Prophet^{sa} had been killed. Hadrat Zubair^{ra} jumped into action and unsheathed his sword and set out. On his way into town, Hadrat Zubair^{ra} heard the voice of the Holy Prophet^{sa} calling out to him, "Zubair! Stop, what is the matter?". Hadrat Zubair^{ra} was astonished to see the Holy Prophet^{sa} and explained that he had heard a voice saying that the Holy Prophet^{sa} had been martyred. At this reply, the Holy Prophet^{sa} asked, "So, even if that were true, what was it that you could have done?". Hadrat Zubair^{ra} replied, "I swear by Allah, I had decided that I would have killed everyone in Mecca." In regard for his courage and loyalty, the Holy Prophet^{sa} prayed for Hadrat Zubair^{ra}.

Key Life Stories

Hadrat Zubair^{ra} took part in the Battle of Badr and Uhud and many other wars alongside the Holy Prophet^{sa}. During the Battle of Badr, the Muslims had only two horses. The Holy Prophet^{sa} rode on one of the horses and Hadrat Zubair^{ra} rode on the other.

He wore a yellow colored turban and was easily recognized in the battlefield. The Holy Prophet^{sa} saw this and said, "The angels that have come down to help the Muslims are also wearing the same color turban." The brave and courageous Hadrat Zubair^{ra} received two or three deep gashes in his body from a swordfight.



When the peaceful conquest of Mecca took place, Hadrat Zubair^{ra} held the honor of carrying one of the Muhajireen standards (a flag representing their army). On this occasion, the Holy Prophet^{sa} used his staff to overthrow the idols in the Ka'bah. When the statue of Hubbal, one of the idol god of the Meccans was toppled and shattered to pieces, Hadrat Zubair^{ra} looked at Abu Sufyan and said, "Remember Abu Sufyan, when the Muslim soldiers lay dying in Uhud, you said, Praise Hubbal! Praise Hubbal! What do you think now?". Hearing this, Abu Sufyan accepted that there was no God, but the God of Muhammad^{sa} and that is why they were seeing the conquest of Mecca and the toppling of idols in the Ka'bah.

Hadrat Zubair^{ra} was a commander of great achievements. He participated in the Battle of Khaibar and also was appointed an officer by Hadrat Umar^{ra} in the conquest of Egypt. When the conquest of Egypt was being planned and reinforcements were needed, Hadrat Umar^{ra} appointed four officers with ten thousand men under them and said, "Each one of these officers bears the same strength as a thousand soldiers." Hadrat Zubair^{ra} was one of those officers and he led the charge to isolate the Christian army from its fort near the Nile River.

When the time of Hadrat Umar^{ra}'s demise was near, people advised him to appoint a successor. However, Hadrat Umar^{ra} selected a committee of six members to elect the next leader of the Muslims rather than choose a person himself. Hadrat Zubair^{ra} was one of those six people.

Demise

Hadrat Zubair^{ra} pledged allegiance at the hands of Hadrat Ali^{ra} after the passing of Hadrat Uthman^{ra} but insisted that they should avenge the martyrdom of Hadrat Umar^{ra} and track down the assassins of Hadrat Uthman^{ra}. He began the Battle of Jamal with the forces of Hadrat A'ishah^{ra}, but then realized he was in the wrong by fighting Hadrat Ali^{ra} and so left the battlefield.

As he left the battlefield, he was followed by Amr bin Jurmuz who fought him while Hadrat Zubair^{ra} was on his horse. When Hadrat Zubair^{ra} struck him with his sword and Amr bin Jurmuz thought he would die, he said to Hadrat Zubair^{ra}, "For Allah's sake, show me mercy." So, Hadrat Zubair^{ra} ceased his sword fight but once he recovered, Amr bin Jurmuz kept on striking Hadrat Zubair^{ra} and eventually martyred him. Thinking that this would make him closer to Hadrat Ali^{ra}, Amr bin Jurmuz brought Hadrat Zubair^{ra}'s sword as a sort of gift to Hadrat Ali^{ra}. But instead of being pleased, Hadrat Ali^{ra}, knowing the great status of Hadrat Zubair^{ra} replied, "This sword has protected Rasulallah^{sa} so many times but now it has come from the grounds of disorder". When Hadrat Ali^{ra} was told that Amr bin Jurmuz has brought this sword, and it was he who martyred Hadrat Zubair^{ra}, the fourth khalifa replied, "Give the killer of Safiyyah^{ra}'s son (Hadrat Zubair^{ra}) the tidings of hell."

Hadrat Ali^{ra} narrates that he heard the Holy Prophet^{sa} say, "Every prophet has a disciple, and my disciple is Zubair^{ra}."

Hadrat Abu Ubaidah bin Jarrah^{ra}

The Trustee of the Nation

Early Life

Hadrat Abu Ubaidah bin Jarrah^{ra} was born in Mecca in 583 A.D. and was known as Amr bin Abdullah before his name became Abu Ubaidah. He was known for his gentle speech, modesty & simplicity.

Acceptance of Islam

Hadrat Abu Ubaidah^{ra} was the ninth person to accept Islam through Hadrat Abu Bakr^{ra}'s efforts of preaching. He was one of the earliest converts, accepting Islam just one day after Hadrat Abu Bakr^{ra}. He, along with a small, but growing number of followers observed and memorized every command and practice of the Holy Prophet^{sa}. Abu Ubaidah^{ra}'s family was devastated at his breaking

from their tribal ways and their persecution of Muslims in general and Abu Ubaidah^{ra} in particular led to his migration to Abyssinia.

Companionship of Prophet Muhammad^{sa}

The Holy Prophet^{sa} said that every nation has an **Amin** (trustee) and the Amin of his nation was Hadrat Abu Ubaidah^{ra}. When a party from Najran asked for someone to be sent to collect the taxes from the people of Najran, the Holy Prophet^{ra} said that, "I would definitely send to you a man of trust, a man of trust in the true sense of the term." He then entrusted Hadrat Abu Ubaidah^{ra} with this task.

During the Battle of Uhud, the Holy Prophet^{sa} was injured when a few pieces of metal from his own helmet pierced through and became embedded in his face. Hadrat Abu Bakr^{ra} and Hadrat Abu Ubaidah^{ra} both ran towards him and with great care, Hadrat Abu Ubaidah^{ra} began to remove the links of the helmet with his teeth because they were so deeply embedded. In this process, Hadrat Abu Ubaidah^{ra} lost a tooth. However, with no regard for his own pain, he held onto the second piece of metal and pulled that out, but again, lost another tooth in the process. Hadrat Abu Bakr^{ra} related that even though both his teeth had been sacrificed, the Prophet^{sa} was very relieved of his pain.

On one occasion, Hadrat A'ishah^{ra} was asked which of the companions were dearest to the Holy Prophet^{sa}. She replied saying Hadrat Abu Bakr^{ra}, then Hadrat Umar^{ra} and thirdly Hadrat Abu Ubaidah^{ra}.

When the Holy Prophet^{sa} passed away, it brought a new challenge to the Muslim community – the selection of the next head of the Islamic state. To settle the arising differences, Hadrat Abu Bakr^{ra} offered two candidates for the post of the first khalifa: Umar Ibn Al-Khattab^{ra} and Abu Ubaidah^{ra}. Upon hearing this, both Hadrat Umar^{ra} and Hadrat Abu Ubaidah^{ra} immediately pledged their allegiance to Hadrat Abu Bakr^{ra}, as they felt there was no other more worthy of this position. Upon seeing this, others also pledged their allegiance to the new khalifa, Hadrat Abu Bakr^{ra}. Thus, these sincere acts of self-denial and humility set the tone for unity in the first khilafat.

Key Life Stories

Hadrat Abu Ubaidah^{ra} was one of the companions who participated in all the battles alongside the Holy Prophet^{sa}. On the day of the Battle of Badr, he was fighting alongside the Muslims ranks. His zeal and ferocity forced back many enemies. However, there was one enemy he tried to avoid coming in contact with, but after entering the ranks of the enemy territory, there was no place to avoid this confrontation. They fought until Hadrat Abu Ubaidah^{ra} struck his

opponent with a killer blow. His heart sank as he saw his own father slump before him. Allah mentioned this tragedy in the Holy Qur'an, Chapter 58, verse 23 that true believers will not be friendly with those who are opposed to Allah and the prophet, "...even though they were their own fathers, or their sons, or their brothers, or their kinsfolk..." and the verse goes on to mention that Allah is well pleased with such believers. What an honor for Hadrat Abu Ubaidah^{ra} to be immortalized by Allah in the Holy Qur'an this way!

During the Conquest of Jerusalem, the residents only agreed to surrender if Hadrat Umar^{ra} came to the city himself. When Hadrat Umar^{ra} was on his way there, his caravan reached a place near Damascus where the Muslim army was residing. This new stronghold of the Muslim empire was full of beautiful gardens and impressive houses and buildings. It was a far cry from the humble beginnings of Muslim life in Mecca and Medina. Hadrat Umar^{ra} began to ask people where his brother was. When asked who he was referring to, he said he was looking for Hadrat Abu Ubaidah^{ra}. Hadrat Umar^{ra} then accompanied Hadrat Abu Ubaidah^{ra} to his home and when they got there, Hadrat Umar^{ra} was shocked at the small mud house of the leader of the Muslim army. He asked Hadrat Abu Ubaidah^{ra} why his home contained nothing except his sword, shield and a couple of other possessions. The khalifa insisted that there should be other items as well for Hadrat Abu Ubaidah^{ra}'s everyday life. To this observation, Hadrat Abu Ubaidah^{ra} replied that all he needed to serve Allah was in this house. He was a man who believed in simplicity of living.

During a battle in which Hadrat Khalid bin Waleed^{ra} was commander, the Muslim army received news about the death of Hadrat Abu Bakr^{ra}. The next khalifa, Hadrat Umar^{ra} had written and given the command of the joint Muslim forces to Hadrat Abu Ubaidah^{ra}. When he received this letter, however, he did not rush to deliver this news to Hadrat Khalid bin Waleed^{ra}, the current commander. Only when the battle ended with a great victory did he hand over the order from Hadrat Umar^{ra}. Hadrat Khalid bin Walid^{ra} was deeply moved by such an act of self-denial on Hadrat Abu Ubaidah^{ra}'s part. This humble man did not wish to reap the worldly glory of a victorious commander. Rather, he preferred to be loyal to the higher aim of spreading the message of Islam.

Demise

During the final moments of his life, Hadrat Abu Ubaidah^{ra} advised those around him to always offer their prayers, pay the Zakat, fast in Ramadan, give alms, perform Hajj and Umrah, enjoin one another to do good, be honest and not deceitful. All of his life, he



clearly led by example. Hadrat Abu Ubaidah^{ra} passed away in A.D. 640 in Syria and was among the 'Ashrah Mubashshirah. He is buried in the Abu Ubaidah Mosque in the Jordan Valley.

Hadrat Talha bin Ubaidullah^{ra}

The Living Martyr

Early Life

Hadrat Talha bin Ubaidullah^{ra} was a successful merchant of Mecca. He was on a trade visit to Basra when he heard a monk asking people if there was anyone there from Mecca. When Hadrat Talha^{ra} stepped forward, he told him that the last prophet of God was to appear there and does he know anyone named Ahmad who has declared that he is the Messenger? Hadrat Talha^{ra} was curious about this and went home to Mecca to inquire whether this monk was right about any of this.



Acceptance of Islam

When Hadrat Talha^{ra} came home to Mecca he learned that in fact, Hadrat Abu Bakr^{ra}, a respected member of his tribe had become a follower of this new Messenger! Hadrat Talha^{ra} asked Hadrat Abu Bakr^{ra} if it were true that this man was really a prophet and Hadrat Abu Bakr^{ra} told him yes and urged him to also meet the Holy Prophet^{sa}. In this way, Hadrat Talha^{ra} became a Muslim. His mother also accepted Islam later, but at first she was very upset with Hadrat Talha^{ra} for leaving the religion of his ancestors and becoming a follower of Hadrat Muhammad^{sa}.

Hadrat Talha^{ra} was put to the test not just by enemies of Islam, but by his own family. He was tied up and restrained just so they could stop him from being able to see the Holy Prophet^{sa}. They tied him up and did not want to let him go, until he would let Islam go from his heart and this was something he would not do. Who tied him up you might ask? His own brother. One of the more painful stories is when his own mother was publicly humiliating him. Another companion, Hadrat Masud^{ra}, relates:

“One day I was walking in between Saffah and Marwah, when I saw a large

number of people following a young man whose hands were tied up to his neck. I asked as to who this person was? The people told me that it was Hadrat Talha^{ra}. He had given up his faith, and accepted Islam so his mother was following behind him, cursing him with rage.”

Companionship of Prophet Muhammad^{sa}

Hadrat Talha^{ra}, along with Hadrat Sa'id bin Zaid^{ra}, was sent by the Holy Prophet^{sa} to gain information about the advancement of the Meccans prior to the Battle of Badr. His contribution was considered vital by the Holy Prophet^{sa}, and therefore he was counted as one of the Badri companions who was given a share of the spoils of war.

Once, on an expedition, the Holy Prophet^{sa} passed by a fountain and asked the companions about it. They informed him that this fountain is called “Bisaan” and its water is salty, meaning it's not good to drink. The Holy Prophet^{sa} replied, “No, in fact, its name is Nauman and its water is sweet and pure.”

Hadrat Talha^{ra} saw this and then bought the fountain and donated it in the way of Allah. After his purchase and donation, the water became sweet and drinkable. When Hadrat Talha^{ra} told the Holy Prophet^{sa} about this, he answered, “Talha, you are very Fayyaz (generous)”. After this incident, he became known as “Fayyaz.”

The Holy Prophet^{sa} titled him as **Talha Al-Khair** meaning Talha, the Excellent and **Talha Al-Jud** meaning Talha, the Benevolent.

Due to his many war wounds, Hadrat Talha^{ra} would limp and had many scars and even lost his hand in battle. The Holy Prophet^{sa} once said, “Whosoever wishes to see a martyr in person, they ought to see Talha bin Ubaidillah,” which is why he is known in the Islamic world as the living martyr.

Key Life Stories

In the Battle of Uhud, there was a point when things got very dangerous and very fragile. Hadrat Muslih Mau'ud^{ra} explains how bad things got. He states:

“A few companions rushed to the Holy Prophet^{sa} and formed a ring around him. They could not have been more than thirty in total. The Meccan army attacked this ring fiercely, where the Holy Prophet^{sa} was stood. One by one, the Muslims in the ring fell under the blows of Meccan swordsmen. Aside from the Meccans who were with swords, from the hill, the archers sent volleys of arrows towards the Holy Prophet^{sa}. (Upon witnessing that the enemy was relentlessly firing arrows) at that time, Talha^{ra}, saw that the enemy arrows were all directed to the face of the Prophet^{sa}. He stretched out his hand and held it up against the

Prophet^{sa}'s face. Arrow after arrow struck Talha^{ra}'s hand, yet this brave and valiant warrior did not allow his hand to move. With each shot, Talha^{ra}'s hand was pierced through. Ultimately it was completely mutilated and Talha^{ra} lost his hand."

Later on Hadrat Talha^{ra} was asked about this critical and ultimate sacrifice he made. "Didn't it hurt? Didn't you want to cry in anguish?" Hadrat Talha^{ra} replied, "Oh yes, it hurt quite a lot, and I wanted to cry in anguish. But I resisted. Because I knew that even if my hand moved the slightest, it would expose the face of the Holy Prophet^{sa} to the volley of arrows."

Demise

During the Battle of Jamal, Hadrat Talha^{ra} was shot with an arrow in the knee, piercing a blood vessel. When he would apply pressure on the wound, the blood would stop, but when he would leave it, blood would gush out. He told the other companions to leave his wound as he felt that this arrow was sent by God for him to achieve martyrdom. He was about 63 years old at the time of his demise. Hadrat Talha^{ra} is one of the 'Ashrah Mubashshirah, or the ten companions who were promised entry into Paradise during their lifetimes by the Holy Prophet^{sa}.

Hadrat Hamza bin Abdul-Muttalib^{ra}

The Lion of Allah

Early Life

Hadrat Hamza^{ra} was the son of Hadrat Abdul-Muttalib, the leader of the Quraish and uncle of the Messenger of Allah. Hadrat Hamza^{ra} was a few years older than the Holy Prophet^{sa} and was also the foster brother of the Holy Prophet^{sa} because they were both nursed by a wet-nurse named Thaubia.

He was known by the title of **Sayyidush-Shuhadaa** meaning the Chief of the Martyrs and was also called **Asadullah** meaning the Lion of Allah and **Asadur-Rasul** meaning the Lion of the Prophet.

Acceptance of Islam

Hadrat Hamza^{ra} accepted Islam while the Holy Prophet^{sa} was in Mecca in Darul Arqam. Once, the Holy Prophet^{sa} was sitting on a rock between the hills of Safa and Marwa. He was thinking about how he could establish the unity of God Almighty in the world when Abu Jahl approached him. As soon as he arrived, he said, "O Muhammad! Why do you not refrain from spreading your message?"

Following this statement, Abu Jahl began to verbally abuse the Prophet^{sa} in a most vile manner. The Holy Prophet^{sa} quietly continued to listen to Abu Jahl's abuse. He did not utter a single word in reply. After Abu Jahl had finished uttering these words of abuse, this wretched person came forward and slapped the Holy Prophet^{sa} on his face. Even then, the Prophet^{sa} did not say a word to him. One of the female servants of Hadrat Hamza^{ra} was standing at the door, observing this scene.

When Hadrat Hamza^{ra} returned home from his hunt that evening, he disembarked from his mount with his bow and arrow in hand, in a manner demonstrating his courage and pride. Seeing this, the female servant, who had suppressed her anger and sorrow for a long time, approached Hadrat Hamza^{ra} and passionately said, "Do you have no shame that you walk around acting brave?"

Hearing this, Hadrat Hamza^{ra} became perplexed and asked her in astonishment what the matter was. The female servant said:

"The matter is that your nephew, Muhammad^{sa}, was sitting here when Abu Jahl approached him, and began to attack and hurl abuse at him, and then Abu Jahl slapped him on the face. However, Muhammad^{sa} did not make as much as a sound in response to this and quietly continued to bear this. Abu Jahl continued to curse him until he became tired and then left. However, I saw that Muhammad^{sa} did not respond to any of his actions. You walk around with great courage and have returned from your hunt with great pride. Are you not ashamed that your nephew has been treated in this manner?"

Hadrat Hamza^{ra} had not yet accepted Islam. He was among the leaders of the Quraish and did not want to lose his position in his tribe, although he believed the Prophet^{sa} to be true.

When he heard this incident from this woman, his eyes were bloodshot and he was offended for his family's honor. Without taking a moment of rest, he marched toward the Ka'bah in a stage of anger. First, he performed a circuit around the Ka'bah and following this he marched towards the gathering in which Abu Jahl was present. He confronted Abu Jahl and forcefully struck his bow against the head of Abu Jahl and said, "You claim to be brave and are telling people that you disgraced Muhammad^{sa} in such a horrible manner and that he did not make as much as a sound. Now, I will disgrace you. If you have the courage, speak before me."

Hadrat Hamza^{ra} professed his belief in the very gathering in which he struck his bow against the head of Abu Jahl. He addressed Abu Jahl and said, "You abuse Muhammad^{sa} merely because he says that he is the Messenger of

God and that angels descend upon him. Listen carefully that from today, I also follow the religion of Muhammad^{sa}, and I also profess all that which Muhammad^{sa} professes. If you have the courage and dare, then confront me." Having declared this to all watching, Hadrat Hamza^{ra} entered the fold of Islam.

Companionship of the Holy Prophet^{sa}

During the Battle of Badr, a Meccan soldier called Utba came forward to fight along with his son and brother, and challenged anyone to a fight. Upon hearing this the Holy Prophet^{sa} said, "O Hamza, arise! O Ali, stand up! O Abu Ubaidah, step forward!" The Holy Prophet^{sa} had called all three to march forward and fight with Utbah, his son and his brother. As they approached this troupe of three Meccan soldiers, Utbah saw they were wearing helmets. So he said that they should say who they are so they could be recognized. Hadrat Hamza^{ra} said, "I am Hamza. I am the Lion of Allah and His Messenger." Utba responded, "What a worthy rival."

Demise

During the Battle of Uhud, Hadrat Hamza^{ra} also proved his excellence in courage. He was martyred during the Battle of Uhud, 32 months after the migration of the Prophet^{sa} to Medina at the age of 59.

It is narrated that Hind, the wife of Abu Sufyan, also was present with the Meccan army on the day of Uhud. She wanted to avenge the death of her father, who was killed while fighting Hadrat Hamza^{ra} during the Battle of Badr. She had sworn that whenever the opportunity arose she would chew the liver of Hamza^{ra}. When such a situation did arise and Hadrat Hamza^{ra} fell, the disbelievers dismembered the bodies of the martyred Muslims, defaced them and cut their noses and ears. They also cut out a part of the liver of Hadrat Hamza^{ra} and gave this to Hind. Hind attempted to chew upon this liver but was unable to swallow it, so she spat it out. When this incident came to the knowledge of the Holy Prophet^{sa}, he said that Allah Almighty had forbidden fire to ever touch any part of the body of Hamza^{ra}. Then, the Holy Prophet^{sa} said:

"Angel Gabriel has given me the tiding that Hamza bin Abdul-Muttalib has been noted as the Lion of the Prophet in the seven heavens."

Hadrat Hamza^{ra} was shrouded in one cloth during his burial. When his face was covered with the shroud, his feet would become bare and when they pulled the cloth over his feet, his face would become bare. The Holy Prophet^{sa} instructed for his face to be covered with the cloth, and for his feet to be covered with lemongrass. Hadrat Hamza^{ra} and Hadrat Abdullah bin Jahsh^{ra}, who was his nephew, were buried in the same grave behind the mountain of Uhud.

Attributes of Allah

Al-Ghaffar الْغَفَّارُ	The Great Forgiver	Allah is the one who forgives sins and accepts the repentance of all those who turn to Him. He forgives our mistakes over and over again.
Al-Qahhar الْقَهَّارُ	The Most Supreme	Allah is the One before whom everyone and everything submits. He prevails over all His creation and nothing prevails over Him.
Al-Wahhaab الْوَهَّابُ	The Bestower	Allah grants without any limitations and His Bounty knows no limits. Whatever we have, is given to us by Him.
Ar-Razzaaq الرَّزَّاقُ	The Provider	Allah is the provider of all kinds of sustenance for every kind of living thing, from sunlight for plants, to seeds for birds, to food for human beings.
Al-Fattaah الْفَتَّاحُ	The Opener/The Judge	Allah is the fairest judge of all. He opens the doors of opportunity for us and closes doors that are not good for us as well.
Al-'Aleem الْعَلِيمُ	The All-Knowing	Allah knows everything. Nothing is hidden from Allah and He knows everything from the past, the present and even into the future.
Al-Qaabid الْقَابِضُ	The Seizer / The Controller	Allah takes away what He wills. This includes life, property and anything else that He may have given us.
Al-Baasit الْبَاسِطُ	The Expander	Allah also increases what He wills. This includes life, property and anything else that He may have given us.
Al-Khaafidh الْخَافِضُ	The Depressor (of the proud)	Allah has the power to weaken and ruin whomever He pleases. He can degrade and disgrace those who show conceit and arrogance.

Ar-Raafi' الرَّافِعُ	The Exalter	Allah has the power to raise up whomever He pleases. He exalts the status of those who are His chosen people.
Al-Mu'izz المُعِزُّ	The Bestower of Honor	Allah grants honor to those who follow His path and remain true in their good intentions. All honors come from Allah.
Al-Muzil المُذِلُّ	The Abaser	Allah also shames those who take advantage of His honor. Arrogance is quickly humbled by Allah because He is Al-Muzil.
As-Samee' السَّمِيعُ	The All Hearing	Allah hears and is aware of all our words and thoughts. Nothing is hidden from Him. He hears all our prayers and answers them.
Al-Baseer البَصِيرُ	The All Seeing	Allah has sight of everything, no matter how small or unseen it may seem to the human eye. Nothing escapes His notice.
Al-Hakam الحَكَمُ	The Wise Judge	Allah judges amongst his people with absolute fairness and equality. He can not be bribed or influenced in any way and His judgment is far superior to any a human being could make.
Al-'Adl الْعَدْلُ	The Just	Allah deals with everything and everyone in a fair, neutral way, without fear or favor. We may not understand some things due to our human limitations, but Allah's decree is always just.
Al-Lateef اللَّطِيفُ	The Subtle	Allah works in ways that men are not even aware of. He has a gentle, fine way of existing in the world that is beyond our comprehension.
Al-Khabeer الْخَبِيرُ	The All Aware	Allah knows us from the inside out. There is no thought, no prayer, no action of ours that is hidden from Him.

Al-Haleem الْحَلِيمُ	The Forbearing	Allah is Most Patient with us. He does not immediately jump to punish us, but rather gives us time to ask for forgiveness and fix our mistakes.
Al-'Azeem الْعَظِيمُ	The Great	Allah is the sum of all greatness, majesty and glory. Nothing and no one can be praised with extreme awe except Him.
Al-Ghafoor الْغَفُورُ	The Most Forgiving	Allah is the One who forgives us again and again, and the One who does so while protecting our dignity and honor. The world may lose patience with our weaknesses, but not Allah.
Ash-Shakoor الشَّكُورُ	The Most Appreciating	Allah is the One who appreciates whatever little gratitude we show Him and blesses us abundantly. Though we may have done very little good, He returns the goodness generously.
Al-'Alee الْعَلِيِّ	The High	Allah is above all that ever was and ever will be. He is at the heights of existence that we can not even comprehend and there is nothing higher than Him.
Al-Kabeer الْكَبِيرُ	The Incomparably Great	Allah is the Greatest, without comparison to anything or anyone else. He is Magnificent in His being, actions and attributes.
Al-Hafeedh الْحَفِيزُ	The Guardian	Allah is the One who protects the heavens and the earth and all that is in them. He guards vigilantly every detail of all that He has created.
Al-Muqet الْمُقِيتُ	The Preserver / The Powerful	Allah is the One who maintains and provides for all creation. He has the power and knowledge to supply all our physical and spiritual needs.
Al-Haseeb الْحَسِيبُ	The Reckoner	Allah considers all our actions and intentions and holds us accountable accordingly. He alone can sufficiently account for actions and punish or reward appropriately.

Additional Coursework

The following content is being listed here to include items from the Waqf-e-Nau syllabus. This material can be covered by parents at home.

Holy Qur'an

- Surah Al-Baqarah v. 256-258
- Surah Al-Baqarah v. 285-287
- Surah Al-Imran v. 26-28
- Surah Al-Imran v. 191-195
- Translation of parts 1 and 2 of the Holy Qur'an

Salat and Prayers

Learn the following prayers:

- For entering the home
- On exiting the home
- After Adhan

Basics of Islam

Learn the following Ahadith in Arabic with translation:

- "People are like teeth of a comb."
- "War is the name of tactics."
- "A person is with the one who he loves."
- "To fulfill your needs, seek help in secret."
- "A person who is consulted becomes a trustee."
- "One who dies protecting his property is a martyr."
- "A pious person learns from others (other's mistakes)"
- "All get-togethers (of people) are based on (their mutual) trust."

History

Read the following books:

- *Pathways to Success*
- *Bunyadi Nisab*

Learn about the following prophets:

- Hadrat Shoaib^{as}
- Hadrat Yaqub^{as}

Poetry

- Kabhi Nusrat Nahin Milti
- Three couplets from Tarana Atfal and Nasirat
- Ho Fazl Tera Ya Rabb
- Qur'an Sab Se Acha

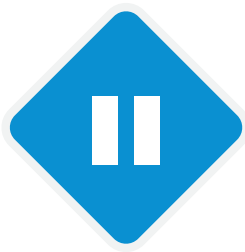


**One MUST
stop at
these signs**

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**One should
pause at
these signs**

سکته

وقفه

قف



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

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ج

و



**One should
NOT stop at
these signs**

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صلح

Answer Key

Part I

Exercise 2.2: Fill in the missing words to help learn the translation of the Durud Sharif.

O Allah, __ **ble**ss __ Muhammad and his __ **pe**ople __, as You did bless __ **Ibrahim** __ and his people – You are indeed the __ **Praiseworthy** __, the __ **Exalted** __.

O Allah, __ **prosper** __ Muhammad and his __ **pe**ople __, as You did __ **prosper** __ Ibrahim and his __ **pe**ople __ – You are indeed, the __ **Praiseworthy** __, the __ **Exalted** __.

Exercise 2.10: Memorize the niyyah on beginning a fast and its translation. Fill in the blanks of the translation below to help you memorize it.

I **intend** to **fast** in the **morning** of the **month** of **Ramadan**.

Exercise 2.11: Memorize the prayer on breaking a fast and its translation. Fill in the blanks of the translation to help you rmemorize it.

O **Allah**, I observed the fast for **Your** sake. I **believe** in You and I put my **trust** in You and I end the **fast** with what **You** have **Provided** for me.

Exercise 3.5: Circle TRUE or FALSE for the statements below.

Eid-ul-Fitr is celebrated around the time of Hajj.	True	<input checked="" type="radio"/> False
Eid Prayers consist of four raka'at.	True	<input checked="" type="radio"/> False
There are 7 extra takbirat in the first raka'ah of Eid Prayers.	<input checked="" type="radio"/> True	False
There are 7 takbirat in the second raka'ah of Eid Prayers.	True	<input checked="" type="radio"/> False
Eid Prayers were held in an open space during the time of the Holy Prophet ^{sa} .	<input checked="" type="radio"/> True	False

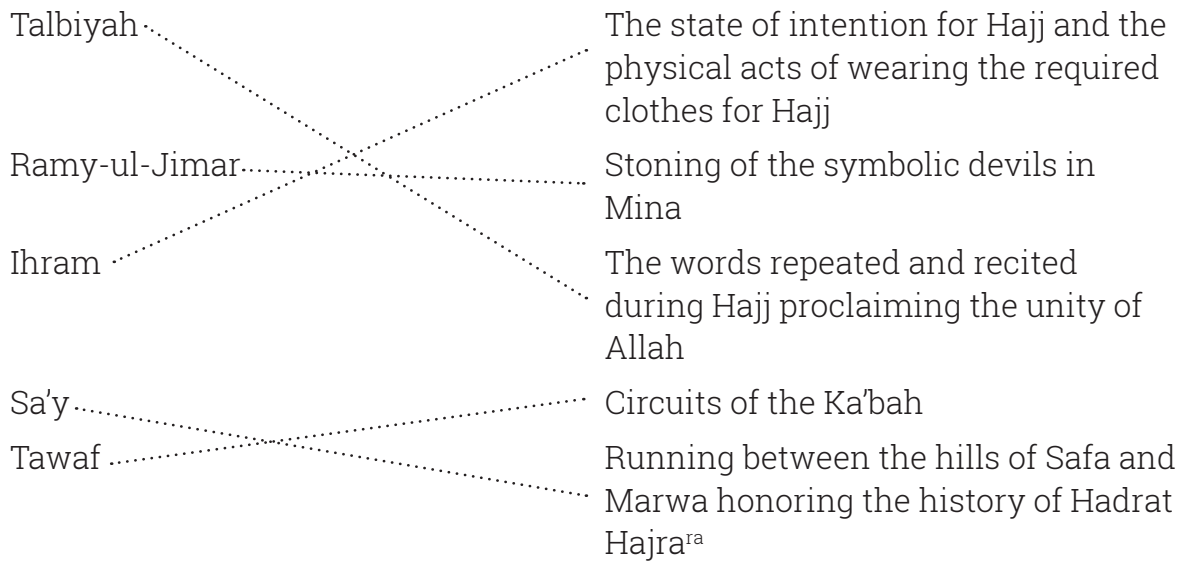
Exercise 3.6: Circle TRUE or FALSE for the statements below.

Eid-ul-Adha is celebrated around the time of Hajj.	<input checked="" type="radio"/> True	False
Hadrat Ibrahim ^{as} and Hadrat Ismail ^{as} 's sacrifices are honored during Eid-ul-Adha.	<input checked="" type="radio"/> True	False
Hadrat Ismail ^{as} was the eldest son of Hadrat Ibrahim ^{as} .	<input checked="" type="radio"/> True	False
The sacrifice of an animal is required on those who can afford it.	<input checked="" type="radio"/> True	False

Exercise 3.7: Place the steps of Hajj in order.

- | | |
|-------------------------------------|------------------------------|
| __ 7 __ Sacrifice of animals | __ 4 __ Afternoon at 'Arafat |
| __ 3 __ Sa'y between Safa and Marwa | __ 6 __ Ramy-ul-Jimar |
| __ 2 __ Tawaf of the Ka'bah | __ 1 __ Ihram |
| __ 5 __ Worship at Muzdalifah | __ 8 __ Farewell Tawaf |

Exercise 3.8: Draw a line from the terms to their meanings.



Exercise 4.1: Answer the questions below.

What does “khilafat” mean? Khilafat means succession.

A “khalifa” is a successor to a prophet of Allah.

Who appoints a khalifa?

Just as Allah appoints a prophet, He also appoints a khalifa. While it may seem that a group of people choose the khalifa, Allah is guiding these individuals' vote.

What is the succession of leaders after the Holy Prophet^{sa} called?

Khulafa Rashidun (The Rightly Guided Successors)

Who were the four khulafa under this period?

1. Hadrat Abu Bakr^{ra}
2. Hadrat Umar^{ra}
3. Hadrat Uthman^{ra}
4. Hadrat Ali^{ra}

Exercise 4.2: Answer the questions below.

What were the two dynastic khilafats after the Khulafa Rashidin? How many khulafa were there in each of those dynasties?

Umayyad and Abbasid. There were 14 Umayyad and 38 Abbasid Khulafa.

Exercise 4.3: Answer the questions below.

Hadrat Abu Bakr^{ra} was khalifa for:

- b. 2 years and 3 months

On his way to Medina, Hadrat Abu Bakr^{ra} hid in:

- b. Cave Thaur

Hadrat Abu Bakr^{ra}'s daughter who was married to the Holy Prophet^{sa} was:

- c. Hadrat A'ishah^{ra}

What was the title given to Hadrat Abu Bakr^{ra}?

- c. Siddique

Who did Hadrat Abu Bakr^{ra} delegate his duties to towards the end?

- a. Hadrat Umar^{ra}

What challenge(s) did Hadrat Abu Bakr^{ra} face during his khilafat?

- d. All of the above

Exercise 4.4: Answer the questions below.

Hadrat Umar^{ra} was furious at the conversion of:

- d. Both b & c

What was one of Hadrat Umar^{ra}'s dreams about in Medina?

- b. The words of the Adhan

Hadrat Umar^{ra} migrated to Medina in secret.

True

False

The Islamic Hijra calendar was introduced in the second khilafat.

True

False

The death of the Holy Prophet^{sa} was unbearable for Hadrat Umar^{ra} to admit.

True

False

Hadrat Umar^{ra}'s title was __ Faruq __ meaning __ someone who can see right from wrong __.

What was the cause of Hadrat Umar^{ra}'s demise?

A Persian slave, Feroz, stabbed Hadrat Umar^{ra} while he was offering his Fajr Prayers in the mosque. Four days later, he passed away at the age of 63.

Part II

Exercise 1.6: Answer the following questions.

What are the three basic strokes or short vowels in Qur'anic reading and writing?

a. Fat'hah, Kasrah' and Dhamma

How much time should be given to pronounce a letter with a stroke, for example, a fat'hah?

a. One second

What are the shortened forms of Hurooful-Maddah?

d. Vertical Fat'hah, Vertical Kasrah' and Inverted Dhamma

When is a letter called a Saakin?

c. When a letter takes a Sukoon

What are the three letters of elongation (Hurooful Maddah)?

b. Alif, Wao, Yaa

Which two Arabic letters are called Leen letters?

b. Wao and Yaa saakin, preceded by a Fat'hah

Exercise 2.15: Circle TRUE or FALSE for the statements below.

Surah Al-Takathur talks about worldly distractions.	<input checked="" type="radio"/> True	<input type="radio"/> False
Maqabir means graves.	<input checked="" type="radio"/> True	<input type="radio"/> False
Greed can be balanced out with faith and Prayer.	<input type="radio"/> True	<input checked="" type="radio"/> False
Even in this life, we can use our reasoning to know what hell may be like.	<input checked="" type="radio"/> True	<input type="radio"/> False

Exercise 2.16: Complete the following questions.

Where was this surah revealed?

a. Mecca

What kind of harm or evil does this surah talk about?

a. Greed and excess

Exercise 2.21: Fill in the blanks for the translation of this prayer.

O our __ **Lord** __, pour forth __ **steadfastness** __ upon us and make our __ **steps** __ firm, and __ **help** __ us against the __ **disbelieving people**__.

Exercise 2.23: Fill in the blanks for the translation of this prayer.

O our Lord, let not our __ **hearts** __ become __ **perverse** __ after Thou hast __ **guided** __ us; and bestow on us __ **mercy** __ from __ **Thyself** __; surely, Thou alone art the __ **Bestower** __.

Exercise 3.12: Answer the questions below.

What are the two kinds of duties that a Muslim must fulfill?

Duty towards Allah called "Huququllah"

Duty towards mankind, called "Huququl-Ibad"

Why does Islam stress the importance of being kind to neighbors?

After our families, those who are the most affected by our behavior, are our neighbors. This is one reason why so much stress is laid in Islam on being good to neighbors.

What are some ways you can show kindness to your neighbor?

We can share food, help them bring in grocery bags, rake leaves in their yards, mow their lawn for them, or shovel snow off their driveways.

Why do you think the Holy Prophet^{sa} warned us against the practice of excluding the poor?

If we exclude the poor then we are not practicing our belief that we are all created equal and are all God's creatures.

What is the purpose of visiting the sick?

The purpose of visiting the sick is to make the sick feel better and comforted.

Exercise 3.13: Answer the following questions about the Nizam-e-Jamaat.

What are some examples of departments led by secretaries?

Some examples of departments led by secretaries are Tabligh (propagation), Mal (Finance), Ta'lim (education), Tarbiyat (moral training), etc.

Ahmadiyyat is:

b. The revival of Islam

The head of a country is the

a. Amir

Who is the worldwide head of the Jamaat?

c. Khalifa

The administrative structure of the Jamaat is

a. Nizam-e-Jamaat

Name the five different Tanzims or Auxiliaries.

1. Majlis __ **Ansarullah** __ which is for men __ **40** __ years and older.
2. Majlis __ **Khuddam-ul-** __ Ahmadiyya, which is for men between the ages of __ **15** __ and __ **40** __.
3. __ **Lajna Ima'illah** __ which is for women and girls older than __ **15** __ years.
4. __ **Atfal-** __ ul-Ahmadiyya, which is for boys ages __ **7** __ to __ **15** __.
5. __ **Nasirat-** __ ul-Ahmadiyya, which is for girls ages __ **7** __ to __ **14** __.

Exercise 3.14: Choose the correct answers.

Zakat:

a. Is a pillar of Islam

When should Fitrana be given?

a. Before Eid

If someone cannot fast, they can pay the

c. Chanda Fidya

Who started the schemes of Tahrik-e-Jadid and Waqf-e-Jadid?

b. The second khalifa, Hadrat Mirza Bashir-ud-Din Mahmud Ahmad^{ra}

This Chanda helps in the construction of new mosques, missions and propagation of Islam (Tabligh).

c. Chanda Tahrik-e-Jadid

This chanda helps in the training of new converts to Islam Ahmadiyyat.

a. Chanda Waqf-e-Jadid

What do the words "Bahishti Maqbarah" mean?

c. Heavenly Graveyard

What is the contribution of someone who has signed the "will" or wasiyyat:

b. 1/10th of their total assets

Sadaqah has been prescribed by Allah to ward off calamities and hardships.

☒ True

☐ False

Auxiliary chandas are paid directly to Hudur^{aba} to help the children of other countries.

☐ True

☒ False

The prescribed amount of Chanda Aam is 1/10th.

☐ True

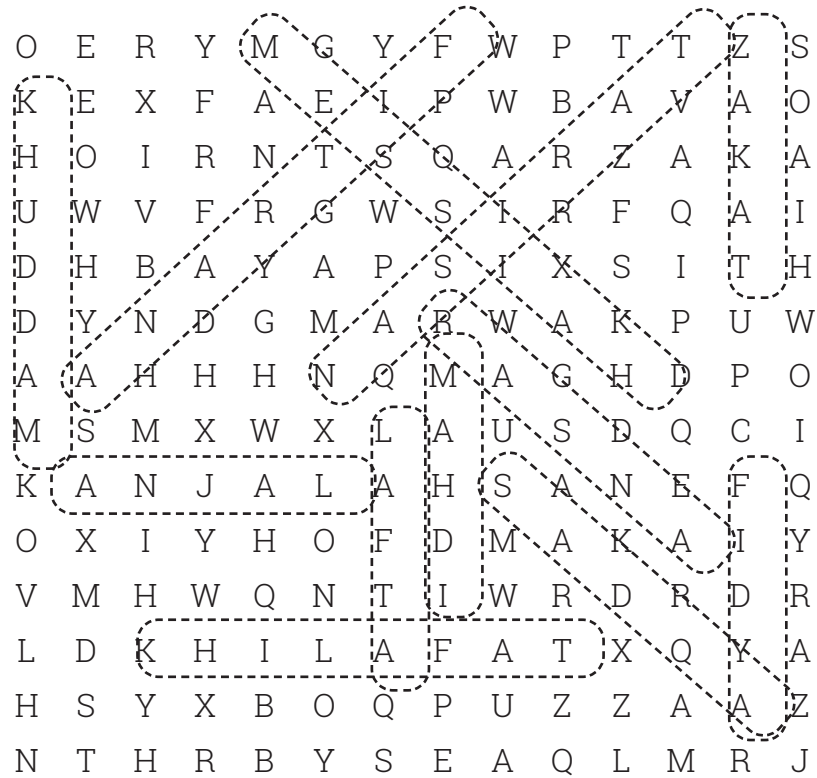
☒ False

Fitrana is paid by every man, woman and child so that all can enjoy Eid.

☒ True

☐ False

Exercise 3.15: Review the meaning of these key terms and locate them in the word search below.



Exercise 4.5: Complete the sentences about achievements in the third khilafat.

Some achievements under Hadrat Uthman^{ra} :

- Crushed a rebellion in __ **Iran** __ and defeated the __ **Roman** __ army.
- Standardized the Quranic text by adding __ **I'rab** __.
- Supervised an __ **expansion** __ of Masjid an-Nabawi to allow for more worshippers.
- Instituted the __ **second Adhan** __ to allow more people to come to Jum'ah.
- Hadrat Uthman^{ra} was a generous man which earned him the title of __ **Ghani** .
- Hadrat Uthman^{ra} accepted Islam through the preaching of __ **Hadrat Abu Bakr^{ra}** __.
- The two daughters of the Holy Prophet^{sa} married to Hadrat Uthman^{ra} were __ **Hadrat Ruqayyah^{ra}** __ and __ **Hadrat Umm Kulthoom^{ra}** __.
- Why did Hadrat Uthman^{ra} not wish to fight the people who wanted him to step down as khalifa? __ **He did not want to shed the blood of fellow Muslims** __.

Exercise 4.6: Complete the questions below.

How old was Hadrat Ali^{ra} when he accepted Islam? __ **10 years old** __

Hadrat Ali^{ra} was the son of __ **Hadrat Abu Talib^{ra}** __

The battle of Jamal was fought between Hadrat Ali^{ra} and

__ **Hadrat A'ishah^{ra}, Hadrat Talha^{ra} and Hadrat Zubair^{ra}** __.

Who was Hadrat Ali's^{ra} wife? __ **Hadrat Fatima^{ra}, daughter of the Holy Prophet^{sa}**.

Name Hadrat Ali's^{ra} two sons: __ **Hadrat Hasan^{ra}** __ and __ **Hadrat Husain^{ra}** __

Where did the capital of the Muslim state move to during the fourth khilafat?

__ **Kufa,Iraq** __

Exercise 4.7: Match the titles of the Khulafa Rashidun with their names.

Hadrat Abu Bakr ^{ra}	Ghani
Hadrat Umar ^{ra}	Siddique
Hadrat Uthman ^{ra}	Faruq
Hadrat Ali ^{ra}	Haider

Exercise 4.8: Review of Khulafa Rashidun.

These are the four rightly guided men who led the Muslim ummah (community) after the demise of the Holy Prophet^{sa}. What are they known as collectively?

__ **Khulafa Rashidun**__

Name the cave where the Holy Prophet^{sa} and Hadrat Abu Bakr^{ra} hid after they left Mecca for Medina.

__ **Thaur** __

Name the two sons of Hadrat Ali^{ra}.

__ **Hadrat Hasan^{ra} and Hadrat Husain^{ra}** __

Name the first two khulafa after the Holy Prophet^{sa}.

__ Hadrat Abu Bakr^{ra} and Hadrat Umar^{ra} __

Name the last two khulafa of the Khulafa Rashidun.

__ Hadrat Uthman^{ra} and Hadrat Ali^{ra} __

What was the name of Hadrat Abu Bakr^{ra}'s daughter who was married to the Holy Prophet^{sa}?

__ Hadrat A'ishah^{ra} __

What was the title of Hadrat Abu Bakr^{ra} and what does it mean?

__ Siddique, meaning truthful __

What was the name of Hadrat Ali^{ra}'s wife? Who was her father?

__ Hadrat Fatima^{ra}, Her father was the Holy Prophet^{sa} __

One of the khulafa was married to two daughters of the Holy Prophet^{sa}. Who was this khalifa?

__ Hadrat Uthman^{ra} __

A khalifa is a successor to whom?

__ A prophet of Allah __

What was Hadrat Umar^{ra}'s title and what does it mean?

__ Faruq, meaning someone who can see right from wrong __

What was the title of Hadrat Uthman^{ra} and what does it mean?

__ Ghani, meaning free from wants, rich and wealthy __

Exercise 4.9: Fill in the blanks below.

Name the parents of Hadrat Hasan^{ra} and Hadrat Husain^{ra}:

Mother: __ Hadrat Fatima^{ra} __

Father: __ Hadrat Ali^{ra} __

How were Hadrat Hasan^{ra} and Hadrat Husain^{ra} related to the Holy Prophet^{sa}?

-- They were Holy Prophet^{sa}'s grandchildren. Their mother, Hadrat Fatima^{ra}, was the Holy Prophet^{sa}'s daughter. --

To whom did Hadrat Hasan^{ra} abdicate his khilafat under pressure?

-- Amir Mu'awiyah --

How did Hadrat Hasan^{ra} pass away?

-- Yazid, the son of Amir Mu'awiyah poisoned Hadrat Hasan^{ra} --

Who took over after the passing of Amir Mu'awiyah?

-- Yazid, the son of Amir Mu'awiyah--

Why did Hadrat Husain^{ra} refuse to take bai'at at the successor's hand?

--Hadrat Husain^{ra} beleived that only Allah can appoint a khalifa and that this was not a title that Yazid could just force people into accepting----

Where is Karbala?

-- Karbala is a place in Iraq where Hadrat Husain^{ra} was martyred --.

How did Hadrat Husain^{ra} pass away?

-- Yazid's army martyred Hadrat Husain^{ra} and his family at Karbala--.

What sect of Muslims commemorates the martyrdom of Hadrat Husain^{ra}?

-- Shi'ah Muslims --

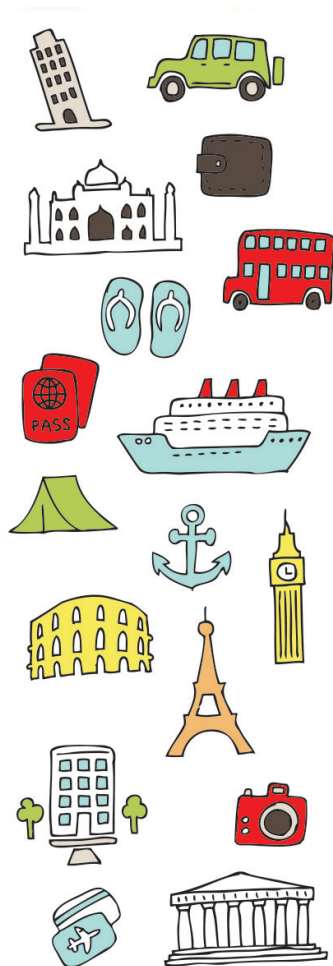
Exercise 4.10: Choose TRUE or FALSE for each statement.

The birthplace of Islam is Pakistan.	True	False
Iran is a primarily Shi'ah-Muslim country.	True	False
The birthplace of the Promised Messiah ^{as} is Indonesia.	True	False
The largest number of Ahmadi Muslims is in England.	True	False
The third largest Muslim population is in India.	True	False

Exercise 4.11: Name the countries with 100% or 99% Muslim population.

1. Saudia Arabia
2. Maldives
3. Turkey
4. Algeria
5. Afghanistan
6. Morocco
7. Somalia
8. Yemen

Additional Activities



Word Search Puzzle

Forest Animals





Glossary

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 compiler of this collection.

Adhān اذان (**a-dhaan**) : Verbal call, made loudly, to announce the formal Islamic worship five times a day.

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 : peace be on him: 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.

Ā'ishah^{ra} عائشه : A'ishah (aa-'i-shah). A wife of the Holy Prophet Muhammad^{sa}.

Al-Ḥamdu Lillāh الحمد لله : All praise belongs to Allah.

‘Alī ibn Abī Ṭālib على ابن ابي طالب : The fourth successor to the Holy Prophet, Muhammad, his cousin and son-in-law.

Allahu Akbar الله اكبر : Allah is the Greatest

Amīr, Ameer امير : Commander, Head. National head of the Ahmadiyyah Community.

Anṣārullāh, Anṣār Allāh انصار الله : Helpers of Allāh.

‘Arafāt عرفات : Arafat (‘a-ra-faat). A place to the east of Mecca that is part of pilgrimage rites.

‘Ashrah Mubashshirah عشره مبشره **‘Ashrah Mubashshirah** (‘ash-rah mu-bash-shi-rah): Ten Sahaba given the tidings of paradise.

As-Salāmu ‘Alaikum Wa Raḥmatullāh اَلسَّلَامُ عَلَیْكُمْ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ : Peace be with you and blessings of Allāh.

Aṭfāl اطفال : children. Plural of Ṭifl. Members of Majlis Aṭfāl-ul-Ahmadiyya.

Atfal-ul-Ahmadiyya (MAA): established on July 26, 1940.

Ayyadahullāhu Ta‘ālā Bi-Nasrih-il-‘Aziz اَيَّدَهُ اللهُ تَعَالٰی بِنَصْرِهِ الْعَزِيزُ : May Allah, the Exalted, support him with His Mighty help.

Behishti Maqbarah بهشتی مقبره **Behishti Maqbarah**: heavenly graveyard. Graveyard established by the Promised Messiah (peace be on him).

Bukhārī بخاری : The most reliable source of the sayings of the Holy Prophet Muḥammad, peace and blessings of Allāh be on him.

Chanda چندہ : Monetary contribution, donation. (The ha at the end is to indicate a fath on dal, and is not pronounced, so should not be explicitly written in the transliteration of the word.)

chanda ijtimā چندہ اجتماع : contribution towards ijtimā‘ expenses

dhikr ذکر (also **zikr**): remembrance

dhikr-i-ilāhī ذکر الہی : (a Persian/Urdu formation) remembrance of God.

Dhū al-Ḥijjah, Dhul-Ḥijjah ذُو الْحِجَّةِ : A month in Islamic lunar calendar. Also Dhu al-Hajjah, Dhul-Hajjah ذُو الْحِجَّةِ .

du‘ā دُعَا : prayer, supplication

Fiṭrāna فِطْرَانَهُ : specified alms to be given at the ‘Id al-Fitr

Ḥadīth حَدِيثٌ : 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 حَضْرَت [Hadhrat, Hazrat]: His Holiness

Hajj حَجٌّ : Formal pilgrimage to Mecca during appointed time of the year.

Ḥasan Ḥaḍrat حَضْرَتِ حَسَن : son of Ḥaḍrat ‘Alī (may Allah be pleased with both)

Ḥuqūq-ul-‘ibād حَقُوقُ الْعِبَاد (hu-qoo-qul-‘i-baad) one’s obligations toward others

Ḥuqūqullāh حَقُوقُ اللَّهِ (hu-qoo-qul-lah) obligations toward God

Ḥusain Ḥaḍrat حَضْرَتِ حُسَيْن : son of Ḥaḍrat ‘Alī (may Allah be pleased with both)

‘Id عِيد : Muslim religious celebration, festival. Eid.

‘Idul-Aḍḥā عِيدُ الْأَضْحَى : Festival of sacrifices

‘Id-ul-Fiṭr, ‘Id al-Fiṭr عِيدُ الْفِطْرِ : Celebration at the end of Ramaḍān.

Iḥrām إِحْرَام Ihram (ih-raam): garment of a pilgrim at Hajj.

Islām إِسْلَام : submission. Name of the religion introduced by Muḥammad, may peace and blessings of Allah be on him, in A.D. 610.

Jalsa Salāna جَلْسَةُ سَالَانَةٍ : Annual Convention

Jum‘ah, Jumu‘ah, Jum‘a, Jumu‘a جُمُعَةٌ, جُمُعَةٌ : Friday. (Friday Prayer Services)

Jumu‘atul-Widā‘ جُمُعَةُ الْوِدَاع : Last Friday in the month of Ramaḍān.

Khadījah خَدِيجَةٌ **Khadija. Khadeeja** : First wife of the Holy Prophet, may peace and blessings of Allah be upon him.

Khalīfah, khalīfa خَلِيفَةٌ : Vicegerent. Successor. Also calif, caliph, kalif, kaliph, khalif.

Khilāfat خِلَافَت : Succession

Khulafā خُلَفَاء : Plural of khalīfah.

Khulafā’-ur-Rāshidūn خُلَفَاءُ الرَّاشِدِينَ : Righteous Successors

Kitab-ul-Adab: Book of manners.

Lajna Imā’illāh لَجْنَةُ إِمَاءِ اللَّهِ : Committee of bondmaids of Allah. Organization of Ahmadi Muslim ladies above 15 years of age.

Majlis مَجْلِس : Society, organization.

Majlis Anṣārullāh مَجْلِسُ أَنْصَارِ اللَّهِ (Literal meaning: Organization of Helpers of God): The organization of all Ahmadi men over 40 years of age.

Majlis Aṭfāl-ul-Aḥmadiyya (society of Ahmadi children) مَجْلِسُ أَطْفَالِ الْأَحْمَدِيَّةِ : The organization of all Ahmadi boys between 7 and 14.

Majlis-i-Mushāwarat مَجْلِسُ مُشَاوَرَت : Advisory council. Consultative Committee. Shūrā.

Majlis Khuddām-ul-Aḥmadiyya مَجْلِسُ خُدَّامِ الْأَحْمَدِيَّةِ (Organization of Servants of Ahmadiyyat): The organization of all Ahmadi men from 16 to 40 years of age.

Muḥammad مُحَمَّدٌ : Praiseworthy, commendable, laudable. Holy Prophet and founder of Islām (571-632), peace and blessings of Allāh be on him.

Muhsinah محسنة : beneficent

mūṣī, moosee, musee, moosi موسى : one who has willed.

mūṣiyah موصيه : feminine mūṣī

Muṣliḥ Mau‘ūd, Muṣliḥ-i-Mau‘ūd, Musleh Mau‘ood مُصْلِحُ 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.

Muzdalifah مزدلفة **Muzdalifah (muz-da-li-fah)**: Place between Mina and Arafat that is part of Hajj rites.

Nasa’ī نسائي : Collection of Ahadith compiled by Nasa’ī

Nāsir ناصر : helper. A member of Majlis Ansarullah.

Nāsirāt ناصرات : helpers (feminine). A member of Majlis Nasirat-ul-Ahmadiyya, association of young Ahmadi girls.

Nāẓir ناظر : Supervisor. Observer.

Nizārat نظارت : Supervisory organization.

Nūr-ud-Dīn, Ḥaḍrat Al-Ḥājj Maulānā نور الدين حضرت الحاج مولانا نور الدين (May Allāh be please with him): First successor (1908-1914) to the Promised Messiah, peace be on him)

Qanīyah قانتة : obedient. devout.

Quraish قريش {Quraysh} [Quresh]: powerful Meccan tribe at the time of the advent of the Prophet.

Qur’ān, Quran, Koran قرآن : recitation, a book most read. The Holy Book revealed to Muḥammad, ṣallallāhu ‘alaihi wa sallam, in Arabic over 23 years.

raḍiyallāhu ‘anhu: رَضِيَ اللَّهُ عَنْهُ : May Allah be pleased with him.

ra ḥimahullāh رَحِمَهُ اللَّهُ : May Allah have mercy on him

Ramy-ul-Jimar: Stoning of the symbolic devils in Mina

ṣadaqah صدقة : alms

Sadiqah: truthful (female)

Sadr ṣadr صدر : president.

sajdah سَجْدَة : prostration

Ṣalāt صَلَاة : Formal Prayer offered according to a prescribed procedure. Thus, Ṣalātut-Tahajjud, Ṣalātul-Fajr, Ṣalātuz-Zuhr, Ṣalātul-‘Asr, Ṣalātul-Maghrib, Ṣalātul-‘Ishā.

ṣalāt al-Nabiyy : Durūd

ṣallallāhu ‘alaihi wa sallam صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : peace and blessings of Allah be on him.

Ṣaum صَوْم : fasting, fast

Sa’y سَعَى (sa’y) : Hurrying between the hills of Safa and Marwa honoring the memory of Hagar

Sūrah سُورَة : A chapter of the Holy Qur’ān. There are 114 Sūrahs (chapters)—of various lengths—in the Holy Qur’ān.

Tahrik-i-Jadid, Tahrik Jadid, Tahreek Jadeed, Tahreek-i-Jadeed تحريك جديد : new scheme. A scheme among Ahmadi Muslims started by their second successor to arrange for propagation in countries other than the subcontinent of India.

Ṭā'if (taa-'if) طائف : A town to the east of Mecca.

Taqwā تقوى : righteousness.

tarbiyat, tarbiyah تَرْبِيَّة : training

Ṭawāf طواف **Tawaf (ta-waaf)**: circling. circuiting.

Tirmidhī ترمذی : Tirmidhi's collection of Ahadith.

Uḥud أُحُد : 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)

Umm أم : mother

Uthmān (Osman, Usman, Othman) عثمان : Third successor to the Holy Prophet Muhammad, sallallahu alaihi wa sallam.

Waqf-i-Jadīd, Waqf Jadīd, Waqf-i-Jadeed, Waqf Jadeed وَقْفٌ جَدِيدٌ : New Devotion. A scheme among the Ahmadiyya community to arrange for the educational and medical support of the people of the less endowed countries of the world.

waṣīyyat وصِيَّة : will

was-salām (wassalām) وَالسَّلَام : and (greetings of) peace.

Wuḍū وُضُوء : Ablution. Prescribed washing before Islamic worship.

Zakāt, Zakah زَكَاة : Prescribed alms. legal alms.

Notes

God Himself Will Be the Guardian of Righteous Children

The Promised Messiah^{as} states:

“If your children become righteous, then what worry can you have? God Himself states in the Holy Quran “He protects the righteous” (7:197), meaning that God Himself will be the Guardian of the righteous. Whosoever aligns his aspirations and desires with the Will and Desire of God, will be pleased and happy with his children. The way to do this is to work on bettering them and their abilities, and pray for them...It is a saying of Prophet David (as) that I’ve seen life from the steps of being a child, to becoming a young man, to now being old. (In my experience in life) I have never seen a righteous man of God without provision (his needs taken care of). I have never seen their children out in the streets begging. Allah is such that will look after generations of a righteous man.”

(Malfoozat Vol 4 pg 444)



Tahir Academy USA

Home of Atfal and Nasirat

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