Tahir Academy Workbook
Home of Atfal & Nasirat

Level 3 • Ages 9-10
Name

_________________________________________
January 22, 2018

Dear Students of Tahir Academy,

I was asked by Respected National Secretary Tarbiyat of USA to write you a message. So, my request to all of you is to listen to the message which Hadrat Khalifatul-Masih (Ayyadahullah) sends you every Friday via MTA, in which he gives us guidance and advice.

We should develop the habit of listening to him and then following through. Hadrat Khalifatul-Masih al-Khamis has continuously urged us to instill the importance and practice of prayer within our hearts. I take this opportunity to share with you a prayer for Ahmadi children, written by Hadrat Khalifatul-Masih II, Musleah Man'ud.

A Prayer for our Children

O’ Our God, the Creator. We trust that Thou are only one; that there is no God except for Thee. We accept Thy messenger, Mohammad Mustafaaz and we accept Thy appointed Mohammad’s Khalifa, Ahmad Qadianiuz. May Thou increase our love for Thee within our hearts and may Thou grant us the ability to follow Thy commands. Teach us knowledge of our faith and instruct us in Thy Book, the Holy Qur’an.

Instill in our hearts a reverence for our parents. May we love our brothers, sisters and other relatives and safeguard us from cursing others, fighting, growing angry without reason, stealing, lying, and speaking immodestly. May we be courageous. May we never be cowardly. Grant us the ability to gain knowledge. May we never be lazy or indolent. May we be gracious to those who are less fortunate and weaker than ourselves. May we never be envious or greedy.

O Allah, be merciful to our elders. Bestow Thy blessings on the Imam of the Ahmadiyya Jama’at and grant us the ability to fulfill our religious duties according to their instructions. May we give precedence to Islam over all other worldly things.

O Allah, bestow Thy blessings on our age and health and may Thou forever harbor a love for us. (Al-Fazl, 26 December 1970)

May Allah cause you the understand the importance of this prayer. May you turn to him and seek His help in every moment of your life. Try it and you will experience the power of prayer.

Jazakallah and Wassalam,

Khaksar,
Mizal Maghfirr Ahmad
Amir Jama’at USA
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Salutatory Abbreviations

**sa** Sallallahu ‘Alaihi Wa Sallam (sal-lal-laa-hu ‘a-lai-hi wa sal-lam) – peace and blessings of Allah be upon him – whenever the Holy Prophet Muhammad is mentioned.

**as** ‘Alaihis-Salam – peace be upon him – used for other prophets of Allah.

**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 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-laab-i-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


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

Images

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Part I
The Holy Qur'an
Yassarn-al-Qur'an Lessons 28-36

Lesson No. 28

Four Letters with Combined Sound

Example:- لَطِيَّرُ is read Luttayyar.

لُطِيَّرٍ + تَرَقُّوَا + حِلْصَيٍّ + وَرَزَا + وَلَنَّلٍ

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

قَالُوا لِطِيَّرَتَا + شَجَرَتَ الرَّقُوقَ + مَحْلُّي الصَّيْدِ + هَوَالِزُرْأَقُ + لِيَوْلُنَّ الْآذَابَ + إِنَّ السَّمَعَ بِالنَّفْسِ اللَّوَامَةِ + وَالْرَبَابِيْنَ + أَمْيَوَنَ + بَعْضُ السَّيَارَةِ + عِلْيَيْنَ + أَنَّا نَذَّابُ الرَّجْحِيْمَ + مَسْلَلَ + زَيْنَتَ + لَيْمَسْنَ اللَّدِينَ + كَفَرُوا + مِنْهُمْ عَذَابٍ + وَلَقَدْ زَيَّنَا السَّماَءَ الدُّنِيَا.
Lesson No. 29

Tanween before Shaddah

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

(a) Tanween changes to Fathah, Kasrah or Dammah as the case may be, if Shaddah is upon the consonant.
Example:- طَلِّيٰ is read Tallī.

(b) Tanween changes to half pronounced ن (Noon Ghunnah) if the Shaddah is on a vowel.
Example:- ﻨُوَوا is read Ti(n)wwa. It is not read Tinwwa nor Tiwwa. The bracketed (n) is just an under-tone sound in noon. Examples of Noon Ghunnah are very common in the Holy Qur’ān.

١٠ ُوَوا
تلألَّلَ عَنِ بِيْنِ يَّنَى مَعَ رَمَةَةِ رَمَةً. مَوْلَىٰ رَيْيٰٰ طَيْينٌ يَيِّيٰ مَيِّينٌ.

Mixed Exercise

آذَى لَهُمْ + وُسَطًا لَّتَعْكُونَوْا + رَّفَعَ رَجِيمٌ

غَفُورٌ رَحِيمٌ + تَلْمِعُ تَضِيُّدٌ + شَيْئٌ لِّبْنَ

كَفِيَّٰتِ مِنَ السَّمَاءِ + مَا يَذَّحَّمِي + آمَرَ مَرْيَمَ

شَيْطَانٌ رَجِيمٌ + لِبِّقَتِ لَهَا + جَرَاءَ لِمَنْ

جَنَّتٌ وَعَيْوُونٌ + ذَكَرْوَانِي + حَيْرَاتِكَة

حَمِيمٌ وَعْسَاقٌ + سَاقِطَاتِ يَقِفُوْلُوا + مَنَاذِيْيَادًاٰ

لَذِكْرَلَّكَ + ظُلُّمَا وَزُوْرُوا + مُبَارَكٌ لَّيْدَ بَرَؤُوا

حَيْرِيَوْفَ + مُحَمَّدُ رَسُوُلُ اللَّهَ + هَذِىٰ وَأَعِدَّ مُفَتَّحَةً لِلَّهُمْ الآخَنِبَ + بَنَاءٌ وَعَوْامِهِٰ

أَيْامٌ نَجَسَاتٌ لَّذِي يُقَهُّمُ + بَلُوءَ مَبْيِينٍ + إِذَالَّ
خيراً مَنْ حَمَّمٌ + نُورٌ تَهْدِيُ + ذَكْرٌ لِلْعَلَمِينَ
فوَيْلَ يَوْمِيًّا لِلْمَكْذِبِينَ + قَوْمٌ مِّنْ قَوْمِ
اِحْدَاحٌ رَبِيبَة + ثَمَرَةٌ زَرَقَا + عِينًا يَتَّشَرِبُ
لْوُلْوُمْكِئْنَون + مَجَنُونٌ وَازْدِجَرُ + حِطَةٌ تَعْفِرُ
شَرَأَيْرَة + وَلِيّيّاً يَرْتَبُّ + فَرَاشَا وَاُلْسَمَاءَ
إِلَّا وَلَا دَمَّةَ + قَابِدًا إِلَّا تَبْعُونَ + كُلّ لَّهُ
وَجْعُلْنِهَا رَجُومًا لِلشَّيْطَانِ + فَوْيِلٌ لِلْذِينَ
مَنْ كَانَ عُدُوّاً لِلَّجِبَرِٰلِ + ء آٓ عَجِمِيٓ وْعُرْقِيٓ
غُرُّي لَّو + لَحْقٌ مِّثْلٌ + رَيْبٍ مِّمَّا + خَيْرٌ مِّمَّا
رَحْمَةٌ مِّنَّا + وَلَكُمْ وَجَهَةٌ + آيَامًا تُدْعُونَ
لِعَلَمِ لِلسَّاعَةِ + نَصِيبٌ مِّمَّا اسْتَنَبِعُوا
هَمَا زَمَّشَا + غَلَا لِلْذِينَ + لِقَوْمِ يَدْكَرُونَ

Level 3 • Ages 9 - 10
**Lesson No. 30**

**Five Letters with combined sound**

The examples given below have been gradually developed to five combined letters. Finally دِرْيِيْ يُوُؤُدُمُيْنَ + حَقُّ لِلْشَّائِلِ is read Durriyyu(n)yyu.

**Lesson No. 31**

**Six Letters with combined sound**

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

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

**Lesson No. 32**

**Idgham**

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

Example:- قَدْتَ is read قَّتَ (Qatta).
قَدْ تَ وَدَّتُ إِذْ أَظَّرَّ قُنُّ لَ لِمِنْ لَ آنَ لَ
قَتَّةَ إِذْ أَظَّرَّ قُنُّ لَ لِمِنْ لَ
صَوْرَةَ أَوَّرَ لَ لَ لُقْفُ قُنُّ لَ لُدَ وَدَ وَ
صَوْرَةَ أَوَّرَ لَ لَ لُقْفُ قُنُّ لَ لُدَ وَدَ وَ

But if the Jazm in such a situation, is on the letter and the
Shaddah sign happens to be on a vowel, then the letter is not
dropped out. It is then half pronounced as letter Noon Ghunnah.
Example:- مَيِّنْ يَكَّرُ نُّنْ is read مُنَ(n)wwa. آنَ يُيِّبَ نُنْ is read أَنَ(yyu) not ayyu.

Mixed Exercise

قَدْ تَنْبِيِّنَ الرَّشَدُ + رَأَوْدُنْهُ + إِذْ أَظْلَمْوُا + أَحْطَتُ
يَكُن لَّهُنَّ + مِنْ لَّدْنَكُ + عَصْوَ وَ كَأَنَّوُا + هَلْ لَنَا
عَفَوُا وَ قَالُوا + تَسْتَطِعُ عَلَيْهِ + أُوَّرَ وَ نَصْرُوَا
مِنْ وَ وَأَرَيْهِمْ + مِنْ يَنْشَّوُا + لَنْ يَضُرُّوْا اللَّهُ
عَنْ مَّوَ + مِنْ لَّنَكُ + لَنْ يَؤَخْرِجُ اللَّهُ + مِنْ وَيِّي
فِي مَعْرِيِّ يُبَتِّي إِرْكَبَ مَعْنَا + أَنْ يُسَدْدُ مُكَمَّ
من يَتَأَمَّم + مِن مَّاءٍ + مِن وَلَٰٓىٗ + مِن وَجِّهٍ كَمْ 
آَن يَحْيِي + نَّعَمَتَكُم + عَبْدَتُمُ + قُلْ لَا أَشْتَكِلُّكُمْ 
لَن يَجِسَّلُ + مِن رُوحِي + آَن لَيْسَ + آَن ۚ + إِنْ يَأُوْجَدُ + عَبْدَتُ + قُلْ رَبِّ + مَهْذَبُ + إِن مَّسَّهَا الشَّرُّ 
مِن رَّبِّي + عَجِبَ لَنَا + بَل يَذَّلَى + مِن مُّدَكَّرِ + يَرْبَيْنَ لَنَا + مِن يَتَبَيَّنُ + يَوْجَهُهُ + أَمْنُ لَ 
يَهِيَّدُ + إِلَّآ أَن يُهْدَى + نُطْفَةٌ مِّن مَّن مَّن يُعْلَى 
قُل لَّن يُصِيبُنَا + عَن مَّن يَشَاءُ + لَّكُم مِّن مَّلِجَأٍ يَتَنَبَّأُ + مِمَّن يَتَنَبَّأُ + يَتَنَبَّأُ + مِمَّن نَّيِّبُ + مِمَّن مَّغَرَّمٍ مُّتَنَبَّأُونَ 
كَأَيْنِ + مِمَّن نَّيِّبُ + مِمَّن رَّبِّي رَجِيمٌ + عَلَى هَدًى + مِمَّمَّمٍ + أَمَّمٍ مِّمَّمُ مَعَكَ + مِمَّمَّمٍ مَّمَكَ مَ 
لْكُلِّمَا + تَخْلُقُكُم مِّن مَّاءٍ مُهْيَنٍ + ظَلِّي مِّنُ 
يَحْمُوٓ + لِمُرْسَلٍ + تَنْزِيلٌ مِّن رَّبِّ الْعَلِيمِينَ
Reflex and Blending Maddah

After Maddah ـ if there comes a letter with Jazm or Shaddah the letter bearing Maddah is first prolonged and then it is combined with the following letter; Example:- َٰلُّ is long like aalُّهُمْ is long like haaammaُّرُنََّيْنِ is long like Rooonnee. These cases are very common in the Holy Qur’an. Therefore there are several mixed exercises in this lesson.

Mixed Exercise

قُلِّ إِنَّ الْمَكَرُّ ۖ وَتَشْبَعِي ۖ وَمَذْهَبِي ۖ وَشَرَّ الْذَّوَابِ ۖ وَقَرْرَ مُضَارِّ ۖ وَصَّآءَلا ۖ وَكَافِئَةَ ۖ حَاجَجَهُ ۖ

آَلَّ + ۖ أَلْهَنُّ وَقَدْ عُقِمِتْ قَبْلًا ۖ

ۖ ءَذْ + عَنِّي ۖ + هَامُّ + وَآبِ ۖ + ضَأَرِّ

آَلَّ + ۖ أَلْهَنُّ + ضَفِّيْتِ + أَلْلَهُ + ۖ أَلْلَهُ

حَضْوُ + آَمِي ۖ + حَادُوُّ + مَآيِ ۖ + زُرْفِيٌّ

تَحَضُّوْنَ ۖ + آَمِيِّنَ + يَحَادُوُّنَ اَلْلَهُ ۖ + يَوْدُوَنَ

آنَ يَتَبَتْمَ ۖ + تَأَ مْرُفُوْنِ + ضَأَرُّيْنَ + حَاَفِيْنَ

Level 3 • Ages 9 - 10
The Holy Qur'an

Lesson No. 34

**Muqatt‘āt Letters of Abbreviation in Qur’ān**

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

1. A letter bearing مثبثد is read by its original name with a prolonged sound greater than the vertical فاحلاh.
2. A letter with vertical فاحلاح is pronounced according to its sign.
3. Blank الاف.here, is not silent. It is read by its original name.
4. A letter with شددح combines the letter that comes before it according to common rule.
Lesson No. 35

Nun Qutni

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

Lesson No. 36

Small Meem

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

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

Example:- ْيَنْبُوعًا ْبَنَتَنْي نفَسَ يَنِعَ is read Nafsinbimaa (not Nafsinbimaa).
Salat and Prayers
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,

Striking them against stones of clay.

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

Exercise 2.1: Memorize Surah Al-Fil in Arabic.

Commentary of Surah Al-Fil

The Surah was revealed in Mecca in the early years of prophethood. It consists of six verses including Tasmiyahh. The title of this surah is taken from the expression “Ashab Al-Fil,” which means, “owners of the elephants”. This expression occurs in the second verse.

The Surah refers to the invasion of Mecca by Abraha, the governor of the Yemen. He intended to destroy the Ka’bah. Abraha had built a grand church in the capital city of Yemen, Sana’a, to decrease the importance of Ka’bah. Many Arab nations were expecting a prophet’s appearance during this era. The year
Abraha marched on the Ka’bah was the same year as the Holy Prophet’s birth (A.D. 571). His jealousy filled him with rage and he marched to Mecca with a huge army, which included elephants, to destroy the Ka’bah.

Abraha summoned the leaders of the Quraish to negotiate with him. Their leader was Hadrat Abdul-Muttalib, the grandfather of the Holy Prophet. Abraha was surprised that instead of discussing the fate of Ka’bah, Hadrat Abdul-Muttalib only asked for return of his camels. He said to Abraha that he did not have power to save the Ka’bah, but he knew that the Master of the Ka’bah would protect it Himself against all attacks.

And indeed, Allah did. A severe epidemic, a form of smallpox, broke out in the enemy’s army. It destroyed Abraha’s huge army before they could attack the Ka’bah. Allah sent large number of birds who feasted on their dead bodies striking pieces of carrion against stones of clay.

This Surah belongs to early days of Islam when Muslims were tortured and persecuted by Meccans. Allah is assuring the Holy Prophet that he will give victory to a small and weak group over the nonbelievers. The Meccans are told that they should not worry about how a small group of Muslims will overcome their enemies. They are reminded that Allah destroyed nations and people who were more powerful than them, and He has the power to do that again.

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

The governor of Yemen was ____________________________.

He built a ____________________________ in Sana’a the capital of Yemen.

He marched on Mecca in the year A.D. ____________ which is when the Holy Prophet’s ________________.

He summoned the leader of the Quraish, Hadrat ______________________ who was the grandfather of the Holy Prophet.

Hadrat Abdul-Muttalib wanted his ______________________ back from Abraha’s army.
Did Hadrat Abdul-Muttalib ask Abraha to please leave the Ka'bah alone? Yes  No

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

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

_____________________________________________________________

_____________________________________________________________

This surah is a reminder for the early Muslims that Allah will protect them and destroy opposing nations just as He has done in the past. True  False

**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.
Commentary of Surah Al-Quraish

Surah Al-Quraish was revealed to the Holy Prophet ﷺ in Mecca and has five verses including Tasmiiyah. In this surah, we are told how, in the barren valley of Mecca, God provided the custodians of the Ka’bah with food and made them secure against fear and danger. Abraha, the governor of Yemen had attempted to destroy the Ka’bah but his plans were dismissed by Allah Almighty. This divine protection gave the Quraish honor and they felt more attached to the Ka’bah.

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

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

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

Exercise 2.3: Memorize Surah Al-Quraish in Arabic.
Exercise 2.4: Answer the short questions below.

This surah talks about “journeys” that the Quraish used to take. What were these journeys?
  a. Trading expeditions which brought back a lot of information and merchandise for the Meccans.
  b. Pilgrimage journeys which were taken by the Quraish.
  c. The route between the cities of Yemen and Mecca.
  d. The route between the cities of Kufa and Mecca.

When Abraha and his army were destroyed by Allah, the Quraish started to:
  a. Love and honor the Ka'bah even more than before
  b. Build the cities around Medina even more than before
  c. Move their tribes to the neighboring countries

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

Whose appearance were the Quraish expecting during this time period?
__________________________________________________________________
__________________________________________________________________
__________________________________________________________________

Who or what did the Quraish pray to?
__________________________________________________________________
__________________________________________________________________
__________________________________________________________________
Surah Al-Ma‘un

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

Have you seen him who rejects religion?

That is the one who drives away the orphan,

And urges not the feeding of the poor.

So, woe to those who pray,

But are unmindful of their Prayer.

They like to be seen of men,

And withhold legal alms.

Commentary of Surah Al-Ma‘un

This Surah was revealed to Holy Prophet ﷺ at Mecca and consists of eight verses including Tasmiyah.

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

Service to fellow beings is a very important principle of faith. Those who lose faith in the hereafter become hard-hearted. They stop helping orphans, the needy and the poor. These social evils can bring about the decline and breakdown of communities. Hypocrites offer prayers and indulge in charitable activities for the sole purpose of showing and they do not follow the essence and true purpose of Islamic teaching.
True believers are those who fulfill their duties towards Allah and their fellow beings. They spend generously from what Allah has given them to help orphans and the needy. They carry out these activities sincerely and not for show or getting rewarded.

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

**Exercise 2.5: Memorize Surah Al-Ma’un in Arabic.**

**Exercise 2.6: True or False**

<table>
<thead>
<tr>
<th>Statement</th>
<th>True</th>
<th>False</th>
</tr>
</thead>
<tbody>
<tr>
<td>Surah Al-Ma’un deals with the story of the Ka’bah.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Service to mankind is a part of Christian doctrine but not Muslim doctrine.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>True believers must fulfill their duty to Allah alone.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>If you help others, it should not be for showing off.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>A person who prays a lot but does nothing to help others is a hypocrite.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Strong and peaceful communities are possible when we care for those who are less fortunate than us.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Adhan: The Call to Prayer

Salat must be preceded by Adhan and Iqamah. Adhan means the call to prayer. The Mu’adh-dhin (the person who calls Adhan), faces the Ka’bah and calls out aloud the words of Adhan with both of his hands raised to his ears and his index fingers placed in them. The words of the Adhan are:

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

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

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

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

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

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

laa i-laa-ha il-lal-laah
(There is no God but Allah)
The listener should repeat the words of the Adhan and, on hearing the phrases Hayya-`alas-salaah (Come to prayer) and Hayya-`alal-falaah (Come to success) should say:

لاَ حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ

Laa haula wa laa quwwata illa billaah

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

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

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

Exercise 2.7: Memorize the Adhan in Arabic.

Exercise 2.8: Match the key concept with its corresponding information.

Mu`adh-dhin: The call that the time for a particular time has come
Hayya-`alas-salaah: Come to success
Hayya`alal-falaah: The call that salat is ready to start
Adhan: Someone who stands up to call the Adhan
Iqamah: Come to prayer
Exercise 2.9: TRUE or FALSE

<table>
<thead>
<tr>
<th>Question</th>
<th>True</th>
<th>False</th>
</tr>
</thead>
<tbody>
<tr>
<td>During Adhan the Mu'adh-dhin should place his hands over his ears and</td>
<td></td>
<td></td>
</tr>
<tr>
<td>his index fingers in his ear.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>When calling out Hayya 'alas-salaah he should face right.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>When calling out Hayya 'alal-falaah he should face left.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Salat in Arabic

Level 3 students should have memorized the entire Salat in Arabic in previous levels, keeping in mind that Salat is obligatory on children after they are 10 years old. In part one of this level, we introduce some optional prayers.

Prayers after Salat

These prayers can be optionally said after salat.

Prayer 1

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

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

Prayer 2

\[
as-tagh-fi-rul-laah-ka rab-bee min kul-li
dham-bi(n)w-wa a-too-bu i-laih
\]

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

Exercise 2.10 Memorize the two prayers after salat in Arabic.
Translation of Salat

Having committed all of the Arabic of the Salat to memory in previous levels, students are now directed towards understanding the meaning of Salat. Students in Level 3 should begin memorizing the translation of the Salat.

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

Niyyah

إِنِّي وَجَهْتُ وَجَهَّيْنِ لِلْذِّي فَطَرَ السَّمَاوَاتِ وَالْأَرْضَ حَبِيبًا وَمَا آنَا مِنَ الْمُشَرِّكِينَ

Allah is the Great.

Allah is the Great.

Takbir

Allah is the Great.

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

Thana

سُبْتَخْدِكَ اللِّهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ وَتَعالَى جَدُّكَ وَلَا إِلَهَ غَيْرُكَ

I seek refuge with Allah from Satan the rejected.

At-ta`awwudh

I seek refuge with Allah from Satan the rejected.
Surah Al-Fatihah

In the name of Allah, the Gracious, the Merciful

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

The Gracious, the Merciful.

Master of the Day of Judgment.

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

Guide us in the right path--

The path of those on whom Thou hast bestowed Thy blessings, Those who have not incurred Thy displeasure, and those who have not gone astray.
On Entering a Mosque

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحْيِ، اسْتَوْلَى عَلَى رَسُولِ اللَّهِ ﷺ}

Al-lāhummaga-fir-lee dhu-noo-bee waf-tah-lee ab-waa-ba rah-ma-ti-ka

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

A mosque is a house of worship where we pray to our Lord. Therefore, we step into the mosque with the name of Allah. In this prayer, first we send blessings on the Holy Prophet. Then we ask Allah to forgive us for things that we have done wrong. We ask Him to have mercy on us, even though we have made so many mistakes. We request Him to treat us with kindness.

Exercise 2.11: Memorize the prayer on entering a mosque and its translation.

Exercise 2.12: Fill in the blanks for the translation of this prayer.

In the ______________ of _______________ (I enter). And all

________________________ and peace be upon the ______________
of Allah. O Allah! ______________ me my ______________ and open
the ______________ of Your
________________________ upon me.
For Parents

رَبِّ ارْحَمْهُمَا كَمَا رَبَّيْنِي صَغِيرًا

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

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

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

God Almighty has repeatedly commands us to obey our parents. Many Ahadith also stress the importance of obeying our parents.

Allah Almighty says: “And We have enjoined on man to be good to his parents.” (46:15) The Holy Prophet ﷺ said, “Paradise lies under the feet of your mother”.

Parents are an irreplaceable blessing of God. Allah grants a very high status to parents in the Holy Qur’an. The Holy Qur’an states: “Thy Lord has commanded, ’Worship none but Him, and show kindness to parents.” (17:24)

This means – O mankind! God has ordained for you to worship Him alone and you should be very kind to your parents. If both or either one of them reaches old age in your lifetime, never say to them that they are a burden. Never be rude to them; instead be respectful to them. Extend your uttermost obedience to them and love them from the bottom of your heart. Always continue to pray to Allah that ‘O my Lord, have mercy on them since they raised me with kindness in my childhood’.

Service to parents and obedience to them is the duty of every child. Children should not only outwardly obey their parents but should also consider it an obligation to routinely pray for the parents with love and affection.
Exercise 2.13: Memorize the prayer for parents and its translation.

Exercise 2.14: Make a list of ways to show your appreciation to your parents for all they do for you.

To show my gratitude to my parents, I will:

1. 
2. 
3. 
4. 
5. 

Exercise 2.15: At home, ask your parents some fun questions and get to know them a little better. For ideas, see the list of possible questions below. You can choose to write down their answers in a journal or make a home video.

1. What was your childhood like?
2. What were you like in high school?
3. How would your parents have described you?
4. When you think about a fork in the road in your life, what was it and why did you choose that path?
5. What happy memory will you cherish forever?
6. What was your second choice for my name?
7. What have you always wanted to tell me, but haven’t had the courage to?
8. Growing up, who inspired you the most?
9. If you had to do it all over again, would you pursue the same career path?
10. What is your biggest regret?
11. Best trip of your life?
12. What amazes you most about society nowadays?
13. What do you miss most about the ‘old days’?
14. Looking back at your life thus far, what are you most proud of?
15. What did you discover in the last decade or two that you wish you discovered sooner?
16. Favorite place you have lived?
17. What were you doing when you were my age?
18. What advice would you give your 40-year-old self?
19. When did you know that you wanted to marry mom/dad?
20. What do you remember most about your wedding day?
21. What do you wish you made more time in your life for?
22. What do you wish you spent less time doing?
23. What family tradition do you cherish the most?
24. What have YOU always wanted to ask ME?

**Exercise 2.16: Color the picture below.**
Basics of Islam
### Attributes of Allah 11-15

<table>
<thead>
<tr>
<th>Name</th>
<th>Arabic</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>al-Jabbar</td>
<td>الجَبَّارُ</td>
<td>The Reformer, The Subuer</td>
</tr>
<tr>
<td>al-Mutakabbir</td>
<td>المُتَكَبَّرُ</td>
<td>The Exalted</td>
</tr>
<tr>
<td>al-Khaliq</td>
<td>الخَالِق</td>
<td>The Creator</td>
</tr>
<tr>
<td>al-Bari’u</td>
<td>الْبَارِئُ</td>
<td>The Maker</td>
</tr>
<tr>
<td>al-Musawwir</td>
<td>المُصَوَّرُ</td>
<td>The Fashioner</td>
</tr>
</tbody>
</table>

**Exercise 3.1: Review the previously learned names of Allah.**

- _____ Rabb-ul-‘Alamin
- _____ Ar-Rahman
- _____ Ar-Rahim
- _____ Maliki Yaumiddeen
- _____ Al-Malik
- _____ Al-Quddus
- _____ As-Salam
- _____ Al-Mu’min
- _____ Al-Muhaimin
- _____ Al-‘Aziz

- a. The Merciful
- b. The Mighty
- c. The King (The Sovereign)
- d. Master of the Day of Judgement
- e. The Gracious
- f. The Holy One
- g. The Protector
- h. Lord of All the worlds
- i. The Source of Peace
- j. The Bestower of Security
Exercise 3.2: Match the names to their correct meanings. Then trace the meanings of the names of Allah from this lesson.

الْمُؤْمِنُ  The Holy One
الْقُدُوسُ  The Source of Peace
السَّلَامُ  The Bestower of Security
الَّهُمَّ  The Protector
الْمُهَيْمِينُ  The Mighty

Exercise 3.3: Explain what each of these attributes mean in your own words.

| الْجَبَّارُ |  
| الْمُتَكِبْرُ |  
| الْخَالِقُ |  
| الْبَارِئُ |  
| الْمُصَوِّرُ |  

Hadith

High Status of Mothers

Al-jannatu tahta aqdaamil-ummahaati

Paradise is under the feet of mothers. (Sunan Nasa’i)

Mothers have tremendous influence on the upbringing of their children. Good training by mothers can make children pious and God-fearing individuals who will enter Paradise. The opposite is true if a mother neglects the upbringing of her children and allows them to degenerate into sinners. This Hadith can also mean that we can please God by showing respect and love to our mothers and in doing so, we can become worthy of Paradise.

Exercise 3.4: Memorize the hadith about the high status of mothers.
Abuse is a Sin

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

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

The Holy Prophetﷺ said in another Hadith, “A true Muslim is he who protects other Muslims from his tongue and hands”. The tongue is mentioned first because it is easier to use foul or hurtful language against someone before hitting him with hand. Therefore, abuse can also be through words.

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

Exercise 3.5: Memorize the hadith about abuse being a sin.

Exercise 3.6: Trace the translation of this hadith to help you memorize it.

Abuse by (or of) a Muslim is an evil.
Salat and its Etiquette

The Benefits of Salat

Salat (salah, Namaaz or Prayer) is the second pillar of Islam. It is obligatory for every Muslim to offer five daily prayers at the appointed times. Salat has many benefits:

• Allah is pleased with us when we offer Salat. It gives us peace of mind when we have fulfilled our duty towards Allah, and remembered Him.

• Salat is a great source of communicating with God. By offering sincere prayers we make Allah our friend, and He makes us His friend.

• Salat makes us believe that Allah has control over everything, and that He can save us from all kinds of troubles. He listens to our prayers, and we can pray to Him in any language.

• While offering Salat we believe that we are facing Allah, and He is watching us. This thought creates fear of Allah, and helps us in staying away from sins and bad habits. Allah forgives our sins if we are sincere in asking for His forgiveness.

• Offering Salat five times a day makes us more organized, and well disciplined. It makes us to do our day-to-day work on time. Therefore, we can become successful in our lives if we become punctual in offering Salat regularly, and sincerely.

• Doing wudu (ablution) five times a day before Salat keeps us neat, and clean throughout the day. Thus, we develop the habit of keeping ourselves neat and clean all the time. Salat creates great love in our hearts for Allah, the Creator of the worlds and makes it easy for us to speak with him about anything. It also pleases our parents when they see their children are punctual in Salat, and are obedient to Allah.

Etiquette of Salat:

• Perform wudu and reach the place of worship gracefully without unseemly haste. Do not run to join the salat even if you are late.

• While preparing for salat, contemplate on your acts of goodness and piety, which, in a manner of speaking, you will present to God, as well as sins for which you will seek His forgiveness.
• You should answer the call of nature before offering Prayer, so you can be fully attentive.
• While offering prayers in congregation, ensure that rows are aligned and all individuals are shoulder to shoulder with no gaps in between.
• Fill the empty spaces in front.
• Before you start the salat, recite the niyyah.
• Offer prayers with poise, dignity and composure. Do not hurry or rush.
• Recite the prescribed prayers carefully and attentively, giving deliberate attention to what is being said. This will help prevent scattered thoughts on other matters.
• During salat, it is prohibited to look around, to point towards something, to talk or to listen to others talk or to indulge in other unnecessary movements.
• Do not lean against a support during salat, nor shift your weight to one leg.
• Offer salat with zeal and enthusiasm as opposed to feeling it as a burden or compulsion.
• During sajdah, our forehead and nose should rest on the ground.
• Do not close your eyes during salat.
• During congregational prayers, do not move before the Imam.
• If we join the salat late, we should follow the Imam until the end of salat. After saying salaam, we should stand up and complete our prayer by performing the raka’aat that we missed.
• A woman can lead Salat only in a congregation of other women. She should stand in the middle of the row among the women (not ahead of other women in front row).
• Do not get up to leave as soon as the Salat is completed. Stay seated and spend some time in the remembrance of Allah.
• Do not cause a disturbance nor talk loudly near someone who is offering salat.
• Salat should be offered at its appointed time.
• During Friday Prayers, listen to the khutba (sermon) attentively. If someone is to be silenced it should be done only with a polite gesture without speaking. Do not play with key chains or other trinkets during the khutba because that is also a part of the salat.
Exercise 3.7: Help this family reach the mosque for salat.

Exercise 3.8: Review what should be done when you are late to join a congregational prayer.
Makruhat of Salat

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

The Makruhat are:

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

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

**Huququllah and Huquq-ul-'Ibad**

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

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

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

Huququllah and Huquq-ul-'Ibad are the two most important aspects in a life of a Muslim to complete his Faith. Huquq-ul-'Ibad is the duty we owe to mankind, the rights of every Muslim on the other Muslim. A Muslim who fulfills “Huququllah” will also fulfill the 'Huquq-ul-'Ibad". These are two different things, but still intertwined.

A Muslim must himself be good and must also encourage others to do good, and he must strive for the welfare of society. This duty is called – **Amr Bil-Ma’ruf**, which means enjoining the right. A Muslim must also refrain from sins and must try to prevent sins and corruption from occurring in the society and this duty is called – **Nahi ʿAnil-Munkar** (forbidding the wrong.) Amr Bil-Ma’ruf and Nahi ʿAnil-Munkar together form one of the most important duties in Islam for every Muslim. Fortunate are the ones who practice this in daily life to live a peaceful life in the spirit of brotherhood as one Muslim Nation.

Huququllah and Huquq-ul-'Ibad both go side by side and a Muslim’s life is all about these two and how we fulfill this responsibility. If there is a sin committed by us it’s between us and Allah and Allah can forgive us, but if there is a sin committed between us and someone else, then that must be sorted out between the two people. So, we must be very careful with our conduct towards Allah’s creations. Huquq-ul-’Ibad comes under Huququllah. We must fulfill our rights towards other humans as Allah has asked us to do. It is the duty we owe to mankind and mainly to Allah and a great source to strive for Jannah.
Exercise 3.9: Make a list of what you think are the rights of Allah and the rights of man.

<table>
<thead>
<tr>
<th>Rights of Allah</th>
<th>Rights of Man</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
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</tr>
</tbody>
</table>
The Significance of a Mosque & its Etiquette

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

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

The Mosque as a Meeting Place

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

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

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

The Mosque as a Place of Rest

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

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

The Mosque as a Place of Learning

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

Mosque as a Place for Social Gatherings

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

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

- Take a bath and wear clean clothes before going to the mosque.
- Avoid eating onion, garlic, radish or any other strong-smelling food.
- Take your shoes off before entering the prayer hall and put them on the shoe rack.
• Step into the mosque with the right foot first, and recite the prayer for entering a mosque.
• Upon entering, greet everyone with “As-Salamu alaikum.”
• On arriving, if possible, offer two nawafil prayer (Tahiyyat-ul Masjid).
• Do not indulge in useless talk inside the mosque.
• Keep your phones on silent.
• Do not walk in front of someone who is praying.
• We should not talk when people are offering Salat because it will disturb their prayer. If we want to say something important, should be in a low, soft whisper.
• The front rows should be occupied first. If the first row is full, then start filling the second row from the middle point of the row.
• Friday Sermon or "Khutbah" is part of Salat. When we are listening to Khutba, it is as if we are offering Salat. We should not even say Salam to any one or even reply to another person’s Salam during Khutba.
• We should spend time in remembering Allah when we are in the mosque, especially when waiting for Salat to be offered. We should not even think about things like gossiping, which Allah does not like.
• We should not have anything in the mosque which takes our attention away from praying. Therefore, we do not keep pictures or other decorations in the mosque.
• We must perform Wudu before offering Salat. Our clothes and the place we offer our Salat must be clean.
• We should cover our head with a cap or scarf.
• Try to reach the mosque in time for the prayer.
• We should walk calmly towards the mosque, and should not run even if the prayer has started.
• In a congregational prayer, the first rows must be filled first. Everyone should stand shoulder to shoulder (no gaps) and ensure the rows are straight.
• It is necessary that you face the Qiblah.
• During prayer, pay full attention to Allah as if you are seeing Him, or at least realize that He is watching you.
• Keep the mosque clean. Do not take food or drinks inside the prayer hall.
• When leaving the mosque, say “As-Salamu alaikum,” step out with the left foot first and recite the prayer for leaving a mosque.
Exercise 3.11: Find the key words in the word search below.

<table>
<thead>
<tr>
<th>CLEAN</th>
<th>WUDU</th>
<th>NAWAFIL</th>
<th>SILENCE</th>
<th>PRAYER</th>
</tr>
</thead>
<tbody>
<tr>
<td>QIBLAH</td>
<td>LEARNING</td>
<td>MEETING</td>
<td>REST</td>
<td>WATER</td>
</tr>
<tr>
<td>SERMON</td>
<td>ALLAH</td>
<td>GREET</td>
<td>CONGREGATION</td>
<td></td>
</tr>
</tbody>
</table>

Q Y S L Z U S X N V Q T U P G
W T K Y F B L E B V M I R D D
M J S J L Y X N R W N A B Q V
Z G R E E T D O T M Y Q A L X
S M D V R T I I V E O W J N A
L I E S T F Y T R L N N G S J
A I D E A D S A M R M V P V S
L W F Q T Q I G M W U D H U L
L R G A V I X E E X P J M E D
A L V N W I N R S C F F A Z E
H L R L A A R G J F N R U W V
S P T G B E N N C C N E A N Y
F M W D K O L O S I Q T L Z U
H N O T P Y H C N E E N U I M
C G G Q U S Q G J R U W D N S
**Exercise 3.12: True or False?**

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

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

Arabia at the Time of His Birth

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

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

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

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

His Family Background

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

His Birth

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

Hadrat Abdullah, his father, had died few months before the birth of Muhammad \(\text{sa}\). His mother, Hadrat Aminah, was one of the pious and honorable women of that time. Before the birth of her child, Allah showed her in a dream that she would be blessed with a son. Hadrat Muttalib gave him the name “Muhammad.” Muhammad means \textbf{worthy of praise.}

When Hadrat Aminah’s son was born, she called the child’s grandfather to show him the baby. She also told him the dream she had seen. He carried the baby to the Ka’bah and announced his name as \textbf{Muhammad.}

\textbf{The Holy Prophet \(\text{sa}\)'s Nurse}

After his birth, Muhammad \(\text{sa}\) was handed over to a pious woman called \textbf{Hadrat Halimah Sa'diyyah}. He spent the first few years of his life with his nurse in the countryside of Mecca. She nursed him and took good care of him when he was an infant. This was a tradition of those people of Mecca who could afford it.

The child Muhammad \(\text{sa}\) stayed with Hadrat Halima Sa'diyyah for five years. After that, she brought him back to Hadrat Aminah. Hadrat Aminah died when he was about \textbf{six} years old.

\textbf{His Grandfather}

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

\textbf{His Uncle}

\textbf{Hadrat Abu Talib}, one of the uncles of the child Muhammad \(\text{sa}\), loved his nephew very much and took great care of him after the death of his grandfather.

Hadrat Abu Talib had a large family of his own, and was by no means a rich man, but Muhammad \(\text{sa}\) was very dear to him. He showed great care and love to his little nephew.

\textbf{His Childhood}

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

As a young man, Muhammad\textsuperscript{sa} was extremely honest. Everyone respected him for his excellent manners. He never took part in any activities which were bad or wasted time. He always stayed away from quarrels. In fact, he was always ready to help others in solving their disputes, and problems. Since his youth, the people of Mecca called him \textbf{Al-Amin} (The Trustee), and \textbf{As-Sadiq} (The Truthful).

He used to assist his uncle Abu Talib in his day-to-day life. He also accompanied his uncle in a trade caravan to Syria, Yemen, and Bahrain.

Marriage to Hadrat Khadijah\textsuperscript{ra}

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

Exercise 4.1: Choose the correct answer for each question.

<table>
<thead>
<tr>
<th>The Holy Prophet\textsuperscript{sa} was born in the year</th>
<th>The Holy Prophet\textsuperscript{sa}'s mother’s name was</th>
</tr>
</thead>
<tbody>
<tr>
<td>a. 1800</td>
<td>a. Hadrat Khadijah\textsuperscript{ra}</td>
</tr>
<tr>
<td>b. 571</td>
<td>b. Hadrat A’ishah\textsuperscript{ra}</td>
</tr>
<tr>
<td>c. 750</td>
<td>c. Hadrat Amina\textsuperscript{ra}</td>
</tr>
<tr>
<td>d. 1775</td>
<td>d. Hadrat Halimah</td>
</tr>
</tbody>
</table>

**Before the Holy Prophet\textsuperscript{sa} was born his father passed away.**

**TRUE**  **FALSE**

**Hadrat Khadijah\textsuperscript{ra} was very impressed by the character and honesty of the Holy Prophet\textsuperscript{sa}**

**TRUE**  **FALSE**

**The Holy Prophet\textsuperscript{sa}’s mother passed away when he was 18 years old.**

**TRUE**  **FALSE**

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

**TRUE**  **FALSE**
The Holy Prophet’s father’s name was
a. Hadrat Abdullah
b. Hadrat Abdul-Muttalib
c. Hadrat Abu Talib
d. Hadrat Abraham

Who was Hadrat Halimah Sadia?
 a. Holy Prophet’s cousin
 b. Holy Prophet’s wet nurse
 c. Holy Prophet’s aunt
 d. Holy Prophet’s sister

The Holy Prophet was raised by
a. BOTH his grandfather and his uncle
b. By his grandfather only
c. By his uncle only
d. NEITHER by his grandfather nor his uncle

The Holy Prophet’s first wife’s name was
 a. Hadrat Khadijah
 b. Hadrat A’ishah
 c. Hadrat Amina

Even as a young man, Hadrat Muhammad was known as:

Al Ameen meaning ______________________

Al Sadiq meaning ______________________

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

The Holy Prophet belonged to the tribe called ________________________.

The Quraish were descendants of Hadrat _____________________, who rebuilt the Ka’bah with his son.

There were _______________ idols in the Ka’bah during the time of the Holy Prophet’s birth.

The Holy Prophet used to help his uncle, ______________________, in his merchant business as a young man.

<table>
<thead>
<tr>
<th>ABU TALIB</th>
<th>QURAISH</th>
<th>IBRAHIM</th>
<th>360</th>
</tr>
</thead>
</table>
Rebuilding the Ka’bah (A.D. 605)

When the Holy Prophet Muhammad⁷⁵ was about 35 years old, the Quraish decided to rebuild the Ka’bah. When the time came to replace the sacred **Hajar Aswad (Black Stone)** in its position, all the four leading families of the Quraish began to dispute as to who would have the honor to lift the Black Stone. It was Muhammad⁷⁵ who managed to resolve this dangerous dispute. He spread out his cloak on the ground and placed the Black Stone on it. He then invited all the leading members of the Quraish to lift the cloak and carry the stone to its new place. Muhammad⁷⁵ then lifted the stone and placed it in position.

The First Revelation (A.D. 610)

Hadrat Muhammad⁷⁵ was always worried about the pitiful conditions of his people. He knew that worshipping idols was wrong. He never took part in any such activity. He was searching for guidance from His Creator.

He used to go to a cave on mount Hira to pray and worship Allah. He would take food with him and stay there for several days. When the food and water finished he would come home take some more food and go back to the cave. Before returning to his home, he used to go to the Ka’bah to make seven or more circuits.

After 10 long years of prayers, at the age of 40, one day in the month of Ramadan while Hadrat Muhammad⁷⁵ was busy in prayers in the cave of Hira, an angel appeared and told him to recite. It was the angel **Jibreel⁷⁵**. Hadrat Muhammad⁷⁵ was surprised and became much disturbed. He replied, —I cannot. The angel held him tight, and insisted, but Muhammad⁷⁵ gave the same reply. Then after the third time, Muhammad⁷⁵ began to recite as he was told.
He was told that he had been appointed as the messenger of Allah. It was his first experience of getting Allah’s message. He was worried about how to fulfill the great responsibility as a messenger of Allah. He hurried back home, and told everything to his wife Khadijah, He was trembling with fear of Allah and was extremely worried. She put a blanket on him and comforted him by saying, “God will not cause you any harm. You are kind and caring to your relatives. You are truthful. You carry the burdens of those in need. You bring out the goodness in yourself, which the world has lost. You honor your guests. And you stand up for people’s rights.”

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

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

The black stone in the corner of the Ka’bah is called the ________________________.

So that he could pray in peace and quiet, the Holy Prophet used to go to the cave in Mount ______________________________.

In the year A.D. 610 during the month of ________________ the Holy Prophet saw the vision of angel______________________________.
The first person that Prophet Muhammad\textsuperscript{sa} told about his vision was wife, Hadrat _________________________________ \textsuperscript{ra}.

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

<table>
<thead>
<tr>
<th>WARAQA BIN NAUFAL</th>
<th>KHADIJAH</th>
<th>HIRA</th>
</tr>
</thead>
<tbody>
<tr>
<td>HAJAR ASWAD</td>
<td>RAMADAN</td>
<td>JIBREEL\textsuperscript{AS}</td>
</tr>
</tbody>
</table>

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

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

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

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

In the fifth year of the Prophet's mission (5 A.P.), when tyranny towards the Muslims reached its climax, he advised his followers to seek refuge in a foreign land, when a small party of Muslims (14 men and women) migrated to Abyssinia. There, they were given refuge by the Christian King named Negus (Najashi), despite opposition from the Quraish. Next year, another group (101
men and women) of Muslims emigrated to Abyssinia, where they stayed peacefully until the Holy Prophet’s emigration to Medina.

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

In the sixth year after prophethood (A.P.), two highly influential persons – Hadrat Hamzahra and Hadrat Umar bin Khattabra embraced Islam. This important event brought high support to the Muslims. However, the Quraish took it as a turning point for the spreading of Prophet's influence. They decided to punish the whole Hashimite clan (Muslims and non-Muslims). They were besieged in the valley of Shi'b Abi Talib and their complete boycott was declared. The Holy Prophetsa and some other Muslims were among them. During this period, all supplies of food were cut off. This terrible situation lasted for three years.

**Exercise 4.4: Choose the correct answer.**

**The king of Abysinnia was:**

- a. Abu Sufyan
- b. Abu Talib
- c. Waraqah bin Naufal
- d. Negus

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

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

**The Quraish decided to punish the whole Hashimite clan when**

- a. Hadrat Hamzara and Hadrat Umarra became Muslims.
- b. Hadrat Muhammadsa went to Ta’if.
- c. Abraha returned to Mecca.
- d. None of the above

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

- a. 3 months
- b. 3 weeks
- c. 3 years
- d. 3 days
The Year of the Grief and Visit to Ta’if (A.D. 621, 10 A.H.)

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

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

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

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

After the second pledge of ‘Aqabah, the Muslims in Mecca started to migrate to Yathrib, as advised by the Holy Prophet\textsuperscript{sa}. In the end, when only the Holy Prophet\textsuperscript{sa} and some of his companions were left in Mecca, the Quraish decided to kill the Holy Prophet\textsuperscript{sa}.

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

On his way to Medina, the Prophet\textsuperscript{sa} stayed at Quba (a village near Medina) for a few days. There, he laid the foundation of the first mosque ever built by the Muslims. This is a picture of what the Quba mosque looks like now. It did not look like this during the time of the Holy Prophet\textsuperscript{sa}.
**Exercise 4.5: Choose the correct answer.**

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

The Holy Prophet⁴⁴ had to leave Mecca because the _______________ decided
that they would kill him.

The Holy Prophet⁴⁴ left Mecca with his good friend Hadrat________________ ra.

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

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

The first mosque ever built by Muslims was in ____________________.

<table>
<thead>
<tr>
<th>ABU BAKR</th>
<th>QURAISH</th>
<th>YATHRIB</th>
<th>QUBA</th>
</tr>
</thead>
<tbody>
<tr>
<td>THAUR</td>
<td>MEDINA</td>
<td>MECCA</td>
<td></td>
</tr>
</tbody>
</table>
Part II
The Holy Qur’an
The recitation of the Holy Qur’an is a spiritual experience and provides an enlightenment of the mind and comfort for the soul. To maximize the pleasure of its recitation and the understanding of its content, a summary of the etiquette and correct recitation is presented below:

Allah says in the Holy Qur’an:

فَإِذَا قَرَأْتُ الْقُرْآنَ فَاسْتَعِزْ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

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

Therefore, we recite the prayer (At-Ta’awwudh) before every recitation session,

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

I seek refuge with Allah from Satan the rejected

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

• We do not miss any teaching of the Qur’an due to our negligence, sins or evil company.
• We do not fail to understand rightly any teaching of the Qur’an.
• Having understood, may Allah provide us the strength to act upon these teachings and never forget or ignore them.
We should say, Bismillah-ir-Rahman-ir-Rahim, before starting anything.

بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ

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

This is the first verse of every chapter of the Holy Qur’an, except the 9th Chapter, At-Taubah, which is not an independent Chapter, but a continuation of the previous Chapter, Al-Anfaal. There is a saying, reported by Ibn` Abbas, to the effect that whenever a new chapter was revealed, Tasmiyah was the first verse to be revealed, and without Tasmiyah the Holy Prophet did not know that a new chapter had begun (Abu Dawud).

Even when we recite from the middle of a Chapter, we should say, Bismillah-ir-Rahman-ir-Rahim.

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

اِنَّهُ لْقُرْآنٍ كَرِيمٍ فِي كِتْبٍ مَكْتُوبٍ لاَ يَمْسَّهُ الْمَطَّهَرُونَ

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

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

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

فَأَقْرِئُواْ مَا تَيَسَّرَ مِنَ الْقُرْآنِ

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

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

إِنَّ قُرْآنَ الْفَجْرِ كَانَ مُشْهُودًا

*Verily, the recitation of the Qur’an at dawn is especially acceptable to God.*
On the subject of listening to the Holy Qur’an, Allah says:

وَإِذَا قُرِّى الْقُرآن فَأَسْتَمِعُوا لَهُ وَأَنْصُرُوا لِلَّهِ مَكَّنُونَ

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

To understand the meaning of the Holy Qur’an well, we should recite it with complete attention. The best way has been described by Allah:

وَرَتِّلِ الْقُرآن تَرْتِيِلًا

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

In addition, the Holy Prophet⁷ᵃ declared: One who does not recite the Qur’an in a pleasant voice is not from among us. (Bukhari, Mishkat, Kitabul-Fada’il)
<table>
<thead>
<tr>
<th>Sign</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>0</td>
<td>This sign indicates the end of a verse – one must stop here.</td>
</tr>
<tr>
<td>مم</td>
<td>This sign (meem), indicates waqf lazim – one must pause here.</td>
</tr>
<tr>
<td>ط</td>
<td>This sign (tua), means waqf mutlaq – one should pause here.</td>
</tr>
<tr>
<td>ج</td>
<td>This sign (jeem), means waqf jaa’z – one may or may not stop here.</td>
</tr>
<tr>
<td>نز</td>
<td>This sign (zaa), means that one should not pause here.</td>
</tr>
<tr>
<td>ص</td>
<td>This sign means al-waslul aula – it is better to join the two verses together and not to read them separately.</td>
</tr>
<tr>
<td>س</td>
<td>This sign (saad), means one may or may not pause here.</td>
</tr>
<tr>
<td>ت</td>
<td>This sign (qaaf), means that one should not pause here.</td>
</tr>
<tr>
<td>كت</td>
<td>This sign (saktah), means that one should pause very briefly, holding one’s breath.</td>
</tr>
<tr>
<td>لا</td>
<td></td>
</tr>
<tr>
<td>لاَ</td>
<td>This sign (laa), without the aayat sign, indicates that one must not stop here.</td>
</tr>
<tr>
<td>لاَ</td>
<td>This sign (laa) with the aayat sign, means that one may or may not stop here. Both options are available. (Pl. see lesson 37 of Qaidah Yassarn-al-Qur’an).</td>
</tr>
</tbody>
</table>
Exercise 1.1: Review the Ramooz e Auqaf. Choose whether you have to stop, you must not stop, if there is a choice or if there should be a brief pause when these signs appear in the Qur’an.

<table>
<thead>
<tr>
<th></th>
<th>MUST stop</th>
<th>Must NOT stop</th>
<th>Pause if you like</th>
<th>Brief Pause</th>
</tr>
</thead>
<tbody>
<tr>
<td>0</td>
<td>MUST stop</td>
<td>Must NOT stop</td>
<td>Pause if you like</td>
<td>Brief Pause</td>
</tr>
<tr>
<td>Islamic symbols</td>
<td>MUST stop</td>
<td>Must NOT stop</td>
<td>Pause if you like</td>
<td>Brief Pause</td>
</tr>
<tr>
<td>1</td>
<td>MUST stop</td>
<td>Must NOT stop</td>
<td>Pause if you like</td>
<td>Brief Pause</td>
</tr>
<tr>
<td>2</td>
<td>MUST stop</td>
<td>Must NOT stop</td>
<td>Pause if you like</td>
<td>Brief Pause</td>
</tr>
<tr>
<td>3</td>
<td>MUST stop</td>
<td>Must NOT stop</td>
<td>Pause if you like</td>
<td>Brief Pause</td>
</tr>
<tr>
<td>4</td>
<td>MUST stop</td>
<td>Must NOT stop</td>
<td>Pause if you like</td>
<td>Brief Pause</td>
</tr>
<tr>
<td>5</td>
<td>MUST stop</td>
<td>Must NOT stop</td>
<td>Pause if you like</td>
<td>Brief Pause</td>
</tr>
<tr>
<td>6</td>
<td>MUST stop</td>
<td>Must NOT stop</td>
<td>Pause if you like</td>
<td>Brief Pause</td>
</tr>
<tr>
<td>7</td>
<td>MUST stop</td>
<td>Must NOT stop</td>
<td>Pause if you like</td>
<td>Brief Pause</td>
</tr>
<tr>
<td>8</td>
<td>MUST stop</td>
<td>Must NOT stop</td>
<td>Pause if you like</td>
<td>Brief Pause</td>
</tr>
<tr>
<td>9</td>
<td>MUST stop</td>
<td>Must NOT stop</td>
<td>Pause if you like</td>
<td>Brief Pause</td>
</tr>
</tbody>
</table>
The Stop Signs

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

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

Example: ۝ is read Raheema(n)wwalmuhsanaatu.

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

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

1. If the word next to ۟ begins with Shaddah ۟, the Shaddah is replaced by Fathah ۝ which means (Raheemaa Walmuhsanaatu). Further illustrations of not stopping and stopping at ۟ are given below.

<table>
<thead>
<tr>
<th>In case of stopping(2)</th>
<th>In case of not stopping(1)</th>
</tr>
</thead>
<tbody>
<tr>
<td>مَنَّاعٌ لِّلَّحِيرٍ + وُجُوهٌ أَيْوَمٍ وَأَيْمَهُ + (1) عَذَابُ مَانَى + (2) كَعْبَةُ أَنْتَغْيِبَهَا +</td>
<td>رَأْيِمَا في جَنَّةٍ عَالِيَةٍ + لَا تَسَمَّعُ + (2) غَلْبَةٌ أَنْتَغْيِبَهَا + (1) رَأْيِمَا في جَنَّةٍ عَالِيَةٍ + (2) غَلْبَةٌ أَنْتَغْيِبَهَا +</td>
</tr>
<tr>
<td>حَمَيِمٌ حَمِيمًا ۝ يُبَصُّرُوْنَهُمُ + إِلاَّ قَلِيلًا + نَضَقَّةُ (1) حَمَيِمٌ حَمِيمًا ۝ يُبَصُّرُوْنَهُمُ + إِلاَّ قَلِيلًا + نَضَقَّةُ (2) حَمَيِمٌ حَمِيمًا ۝ يُبَصُّرُوْنَهُمُ + إِلاَّ قَلِيلًا + نَضَقَّةُ (1) حَمَيِمٌ حَمِيمًا ۝ يُبَصُّرُوْنَهُمُ + إِلاَّ قَلِيلًا + نَضَقَّةُ (2) حَمَيِمٌ حَمِيمًا ۝ يُبَصُّرُوْنَهُمُ + إِلاَّ قَلِيلًا + Nَضَقَّةُ</td>
<td></td>
</tr>
</tbody>
</table>

2. If the word after ۟ begins with a blank Alif and a Laam or it begins with Noon Qunni and a Laam, the start is made with Fathah, and without Noon Qunni. ۝ ۝ ۝ ۝ changes to (Aalameen. Arrahmaanirraheem).

<table>
<thead>
<tr>
<th>۝ ۝ ۝ ۝</th>
<th>۝ ۝</th>
</tr>
</thead>
<tbody>
<tr>
<td>عَذَابًا أَلْجِينَ + عَذَابًا أَلْجِينَ</td>
<td>عَذَابًا أَلْجِينَ</td>
</tr>
</tbody>
</table>

Further illustration of not stopping and stopping at are given below.
The Holy Qur'an

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

Haarroona akhee. Ushdud bihee. Nufooraa. Istikbaaran. Further illustrations of not stopping and stopping at are given below.
Lesson No. 38

After vertical Kasrah if there is a blank bend, the vertical Kasrah changes to prolonged Kasrah.
Example:- مَجِرَّهَا is read as Majrebaa. It is not read as Majreebaa. There is only one example of this kind in the Holy

Lesson No. 39

Small Seen or Nun

A. Small print ں seen is sometimes placed on top of the letter ص saad. The sound of either letter may be pronounced.
Examples:-

B. Small print ں Noon is sometimes written on top of a Noon. These are read as two separate Noon.
Example:- نُنْجِيَ الْمُؤْمِنِينَ (Nunjilmumineen).

Lesson No. 40

Alif Zaa’idah

In the Holy Qur’an, there are several places where there is a blank Alif and there is a Fathah before it and no Fajr or Shaddah after it. This, according to lessons 19 and 23 requires that Alif be pronounced. But in these places it is not pronounced. Therefore such Aliph is called Alif Zaa’idah.
Example:- أَنْتِ نَامَتُطِبْ أَنْتِ نَامَتُطِبَ is only read as أَنْتِ نَامَتُطِبْ أَنْتِ نَامَتُطِبَ All such places where Alif is superfluous are marked:
1. مَلَأَهُ ْعِلْيِهِ Everywhere in the Holy Qur’an is to be read مَلَأَهُ ْعِلْيِهِ
2. آَنَ أَفْقَاهُ ْعِلْيِهِ Everywhere in the Holy Qur’an is to be read آَنَ أَفْقَاهُ ْعِلْيِهِ
Salat and Prayers
Surah Al-Nasr

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

When the help of Allah comes, and the victory,

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

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

Exercise 2.17: Memorize Surah Al-Nasr in Arabic.

Commentary of Surah Al-Nasr

This Surah was revealed to the Holy Prophet in Medina during the last few days of his life and consist of four verses including Tasmiyah.

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

Numerous tribes of Arab joined the force of Islam in masses and great enemies of Islam accepted their defeat and turned into the most devoted followers.
Allah tells the Holy Prophet\textsuperscript{sa} that he forgives the sins they (the new converts) had done in the past.

It may also mean that the Holy Prophet\textsuperscript{sa} is enjoined to ask for God's protection against the weaknesses that might find way into the Muslims with the new converts who do not have adequate knowledge and training. The Holy Prophet\textsuperscript{sa} asked for forgiveness for his people on a regular basis.

**Exercise 2.18: Complete the questions below regarding Surah Al-Nasr.**

**In this Surah Allah is telling the Muslims about:**

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

**This Surah was revealed**

- a. 7 hours before the Holy Prophet\textsuperscript{sa}'s demise
- b. 70-80 days before the Holy Prophet\textsuperscript{sa}'s demise
- c. 70 years before the Holy Prophet\textsuperscript{sa}'s demise

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

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

**What kind of message is contained in this Surah?**

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

**Does Allah mean that Holy Prophet\textsuperscript{sa} needs forgiveness?**

- a. Yes
- b. No
- c. Not Sure

**Why is the Holy Prophet\textsuperscript{sa} told to seek forgiveness?**

__________________________________________________________________

__________________________________________________________________

__________________________________________________________________

__________________________________________________________________
Salat and Prayers

**Surah Al-Lahab**

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

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

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

Soon shall he enter into a blazing fire;

And his wife too, who goes about slandering.

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

**Exercise 2.19: Memorize Surah Al-Lahab in Arabic.**

**Commentary of Surah Al-Lahab**

This surah was revealed to the Holy Prophet ﷺ at Mecca and has six verses including Tasmiyah.

This surah talks about the people having red faces and hot tempers and Allah’s promise to the Holy Prophet ﷺ about failing of all efforts of the enemies of Islam and punishing them.

Abu Lahab (Father of the flame) was the nickname of ‘Abd Al-Uzza, the Holy Prophet ﷺ’s uncle and his biggest enemy and persecutor. He was called with this name because of his hot temper. He was very rich and held the high position of power in his tribe.

The surah recalls the incident during the early preaching period of Islam. The Holy Prophet ﷺ was commanded by God to convey the divine message to his relatives. So, he stood on Mount Safa, and called the tribes by name and then told them that he is the Prophet of Allah. If they did not accept the message and give up their evil ways, God’s punishment would seize them.

Abu Lahab was the one who ridiculed The Holy Prophet ﷺ and spoke rudely with him. He persecuted the Holy Prophet ﷺ and his followers and incited others to do the same.
Allah promises the Holy Prophet ﷺ that Abu Lahab would be punished and would burn in the flaming fire. One possible explanation is that the Abu Lahab was filled with rage to seeing the progress of Islam and that itself a punishment for him. Abu Lahab was infected by the plague and died a painful death.

The surah also talks about his wife Umm Jamil. She filled the Holy Prophet ﷺ’s path with thorns and used to spread the false charges and rumors against him. She died by strangulation by the very rope that she used to carry her own wood. The surah says that the wealth and power of Abu Lahab and his wife could not save them from Allah’s punishment.

**Exercise 2.20: Choose the best answer.**

**Why were people like Abu Lahab so mad at the Holy Prophet ﷺ?**
- a. He wanted them to leave their evil ways and worship one Allah and resist doing immoral things
- b. They wanted to move their business somewhere else
- c. Abu Lahab wanted to be king

**What was the name of Abu Lahab’s wife?**
- a. Hind
- b. Umm Jamil
- c. Umm Salamah

**What did Abu Lahab’s wife do to the Holy Prophet ﷺ?**
- a.Used to put thorns in the way of the Holy Prophet ﷺ
- b. She used to spread lies and rumors about him
- c. All of the above

**Short Answer Questions 2.21**

**What does persecution mean?**

__________________________________________________________________
__________________________________________________________________

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

__________________________________________________________________
__________________________________________________________________
Surah Al-Kafirun

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.'

Exercise 2.22: Memorize Surah Al-Kafirun in Arabic.

Commentary of Surah Al-Kafirun

This Surah was revealed at Mecca and consists of seven verses including Tasmiyah.

This Surah tells about those disbelievers who are stubborn to such an extent that even after witnessing the signs in support of the Holy Prophet⁵⁰, they refused to accept Islam.

The surah warns such disbelievers, that if they cannot change their religion after witnessing the truth, then how can they possibly expect Muslims to give up their faith and accept their foolish and false beliefs.

The beliefs and ways of life of both these groups are in complete disagreement and there can be no compromise between two. The philosophy behind religion is to believe in Oneness of God, and to call the disbelievers and the ignorant towards the teaching of Islam. However, if they insist on their own wrong
beliefs, then they should be left alone to follow their own religion.

Exercise 2.23: Place the translation of the verses of Surah Al-Kafirun in order.

_____ ‘And I am not going to worship that which you worship;
_____ ‘Nor worship you what I worship.
_____ ‘Nor will you worship what I worship.
_____ ‘For you your religion, and for me my religion.’
_____ ‘I worship not that which you worship;
_____ Say, ‘O ye disbelievers!
_____ In the name of Allah, the Gracious, the Merciful.

Exercise 2.24: Try to identify the faiths of the people in the illustration below.
Translation of Salat (continued from part 1)

Ruku

Holy is my Lord, the most Great.

Tasmiyah

Allah hears him who praises Him.

Tahmeed

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

Sajdah (Prostration)

Holy is my Lord, the most High.

Prayer between Sajdah

O my Lord, forgive me and have mercy on me, and guide me and grant me security and make good my short-coming, and provide for me and raise me up (in status)
Du’a Qunut

اللَّهُمَّ إِنَا نَشْتَعَيْنُكَ وَ نَشْتَفْرَكَ وَ نَوْمُنَّ بِكَ وَ نَتَوْكَلُّ عَلَيْكَ وَ نُتَنْتِي عَلَيْكَ الْحَيْرَ وَ نَشْكُرُكَ وَ لَا نَتَفْرَكَ وَ نَخْلَعُ وَ نُتَرْكُ مَنْ يُتَفْرِكْكَ إِلَّا الَّهُمَّ إِيَّاكَ نَعْبُدُ وَ لَكَ نُصْلِيَ وَ نَسْجُدُ وَ إِلَيْكَ نَسْعَى وَ نَحْفِدُ وَ نَرْجُو رَحْمَتَكَ وَ نَخْشَى عَذَابَكَ إِنَّ عَذَابَكَ بَالْكُفَّارِ مُلِحِقٌ


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 unbelievers.

Exercise 2.25: Memorize the Arabic of the Du’a Qunut.

Discussion 2.26: When do we recite the Du’a Qunut? Why do you think this prayer occurs at the end of the day?

__________________________________________________________________

__________________________________________________________________

__________________________________________________________________
Iqamah: Second Call to Prayer

Iqamah is said just before the commencement of congregational Prayer.

\[
\text{al-laa-hu ak-bar, al-laa-hu ak-bar} \\
(\text{Allah is the Greatest}) \ [x2] \\
\text{ash-ha-du al-laa i-laa-ha il-lal-laah} \\
(\text{I bear witness that there is no God but Allah}) \\
\text{ash-ha-du an-na mu-ham-ma-dar-ra-soo-lul-laah} \\
(\text{I bear witness that Muhammad is the Prophet of Allah}) \\
\text{hay-ya a-las-sa-laah} \\
(\text{Come to prayer}) \\
\text{Hayya `al-al-Falaah} \\
(\text{Come to success}) \\
\text{qad qa-ma-tis-sa-laah} \\
(\text{Prayer is ready}) \ [x2] \\
\text{al-laa-hu ak-bar, al-laa-hu ak-bar} \\
(\text{Allah is the Greatest}) \ [x2] \\
\text{i-laa-ha il-lal-laah} \\
(\text{There is no God but Allah})
\]

Exercise 2.27: Memorize the Iqamah in Arabic.

Exercise 2.28: Choose the best answer.

**What do the words of the Adhan mean?**

a. That the Imam is ready to start the Salat
b. That the time for a particular Prayer has come
c. That class is over
d. None of the above

**What do the words of the Iqamah mean?**

a. That the Imam is ready to start the Salat
b. That the time for a particular prayer has come
c. That class is over
d. None of the above
On Leaving a Mosque

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

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

Because we are leaving the mosque and going back to do our worldly jobs, we ask Allah to bless that part of our life, too. We want His blessings in things we do every day, like going to work, going to school, looking after home, etc.

We should always remember Allah outside of the mosque and do all the good things that a Muslim is supposed to do.

Exercise 2.29: Memorize the prayer for leaving a mosque and its translation.

Exercise 2.30: This prayer is almost identical to the prayer for entering a mosque. What is different? Why do you think we ask for mercy as we enter and blessings as we leave a mosque?

Exercise 2.31: Fill in the blanks of the translation of this prayer.

In the ______________________ of ______________________ (I enter). And all ______________________ and peace be upon the ______________________ of Allah. O Allah! ______________________ me my ______________________ and open the ______________________ of Your ______________________ upon me.
On Finishing a Meal

All praise belongs to Allah, Who provided us with food and drink and enabled us to be Muslims (submissive to God). (Tirmidhi Kitab-ud-Da’awaat)

Exercise 2.32: Memorize the prayer on finishing a meal.

Exercise 2.33: Trace and fill in the blanks for the translation of this prayer.

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

Discussion Question 2.34

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

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

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

Exercise 2.35: Memorize the prayer and trace its translation for getting into a vehicle.

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

Exercise 2.36: Find the key words from the translation of the prayer for getting into a vehicle.

TRAVEL  PRAYER
PROTECTION
MOORING  COURSE
FORGIVING
MERCIFUL  LORD
SAFE    ALLAH
Basics of Islam
Hadith

Learning and Teaching the Qur’an

Khairu-kum man ta’allam al-Qur’ana wa `allamahoo

The best among you is the one who learns the Qur’an and teaches it.

(Bukhari, Kitab Fada’il-ul-Qur’an)

The Holy Qur’an has told us about the prayer of prophet Ibrahimas and Ismailas, as they erected the Ka’bah. They prayed to God to send a prophet who would recite God’s words to His people and “would teach them the Book and wisdom.” This prayer was fulfilled with the advent of the Holy Prophet MuhammadSAW, who taught the best moral values and wisdom through the Holy Qur’an. Learning the Holy Qur’an and teaching it to the others is, therefore, a superb way of following the Holy ProphetSAW. In another hadith, the Holy ProphetSAW said: ‘Keep reading the Qur’an for it will intercede for its readers on the Day of Judgment.’


Exercise 3.14: Do you have a favorite surah in the Qur’an? Share with your class a little presentation on your favorite surah.

Exercise 3.15: Who taught you how to read the Holy Qur’an? Ask your parents who their teachers were when they were growing up.
Believing in rumors, and using them as a basis of one’s actions, is the cause of much trouble in the world. The Holy Qur’an (49:7) says: “O ye who believe! If an unrighteous person brings you any news, ascertain the correctness of report fully, lest you harm a people in ignorance, and then become repentant for what you have done.”

Although Islam emphasizes the need for investigation and observation for confirmation, Muslims are not allowed to follow the dictates of needless curiosity, for it causes mischief (49:13).

**Exercise 4.16: Memorize the hadith against believing in hearsay and its meaning.**
Etiquette of Gatherings

- When arriving at or leaving a gathering, greet everyone with As-Salamu 'Alaikum.
- If there is plenty of room in a gathering, then you can sit comfortably but if there isn’t that much space, then you should sit close to each other and make room for others.
- You should never ask someone to give up their place for you.
- You should sit wherever you can find empty space. You should not try to jump over others to reach a good spot, nor try to squeeze between two people already seated.
- You should not eat onions, garlic or other strong-smelling foods before going to a gathering.
- If you are asked to leave a gathering by someone who is in charge, then you should obediently comply without feeling offended.
- If someone leaves a gathering temporarily and later returns, then he has a right to his old seat. In this situation, that person should leave a handkerchief or any other article at his place to indicate his intention to return.
- You should not whisper during a meeting. If it is necessary, then you should seek permission to be excused and talk privately on one side.
- While a gathering is being addressed, listen attentively and do not interrupt. Talking and other such disturbances are not permissible.
- You should not ask absurd questions or too many questions.
- You should not embarrass others by pointing to their shortcomings and weaknesses.
- Similarly, do not expose your own faults in public.
- If someone is being accused or slandered then the correct response is to minimize the discussion.
- You should make it a point to talk about Allah and His commandments in a meeting.
• Lighthearted humor enhances the enjoyment and interest of the participants.
• One issue should be resolved and concluded before another is raised.
• Do not leave a meeting without a pressing need, which may leave you deprived of its full benefit.
• If you must leave, then first obtain permission from the chairman.
• If something is being distributed in a gathering, then the distribution should begin from the right-hand side.
• In a gathering, abstain from belching, yawning, dozing off or passing gas. You should not make fun of someone who does.
• Do not always try to occupy the place of honor.
• Try to be well dressed.
• Try to be in the company of righteous people by going to such meetings.
• If you find that signs of Allah are being ridiculed, then leave such a meeting unless the subject changes.

**Etiquette of Visiting the Sick**

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

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

• Choose a suitable time for the visit. If possible, inform the ill person or their family about your visit.
• Wash your hands before visiting the ill.
• If you are sick, then don’t visit someone who is already ill.
• Do not sit for an overly long period of time. It may tire them.
• Do not ask too many questions from someone who is not feeling well.
• Show your concern about the wellbeing of the patient.
• Sincerely pray for the cure of the ill person. Hadrat A’ishah relates that whenever someone from the family of the Holy Prophet ﷺ was not well, he would recite this prayer

آذَهِبِ النَّفْسَ، رَبَّ الْيَوْمِ، وَاشْفِ أَنَّا عَذَابُ السَّيُّفِ لَا شَفَاءَ إِلَّا شَفَاءُكَ

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

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

Handling Western Holidays and Celebrations

Hadrat Khalifat-ul-Masih II(ra) said, "Nations cannot be reformed without the reformation of the youth." You are the future of the Ahmadiyya Jama'at and all your decisions should not only be for your own benefit, but also for the sake of Allah.

As American Ahmadi Muslims, we are fortunate to be surrounded by various cultures. With these diverse cultures around us, we can learn more about other people and have a greater understanding of the world. It is our duty as Ahmadi Muslims to understand the global community in which we live. By understanding what we all celebrate, we can all see that we are much more similar than different. By showing appreciation and respect for another person’s culture we can foster other people’s interest in our own culture and our celebrations. However, this does not mean that we can celebrate
all western holidays/ events.

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

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

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

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

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

**Respect for Parents**

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

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

Allah has told us ‘Be good and kind to your parents’. It is emphasized many times in the Qur’an. It tells us not to even say ‘uff’ and show disrespect towards anything our parents do. There is also a prayer in the Qur’an where Allah teaches us to always pray for our parents who cared for us when we were little.

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

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

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

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

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

The Holy Prophet™ said, “The father is the middle gate to Paradise. So, if you wish, then neglect that door, or protect it.” (Ibn Majah, Tirmidhi)

God reminds us that parents are deserving of kindness because they raise their children with gentleness and often make great sacrifices for their wellbeing. His use of the word ‘wing’ in the verse below, invokes the image of a mother bird tenderly shielding her young and calls to mind the gentleness that parents have for their children.

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

The love and mercy that emanates from the Most Merciful God is manifest in the kind treatment existing between parents and their children. God clearly prohibits the bad treatment of parents, and in another verse of the Quran He enjoins on us the need to show gratitude to Him, our Creator, as well as our parents. Again, God clearly links the rights owed to Him to the rights owed to parents.

“And We have enjoined on man (to be dutiful and good) to his parents. His
mother bore him in weakness and hardship upon weakness and hardship, and his weaning is in two years. Give thanks to Me and your parents, unto Me is the destination.” (Quran 31:15)

Prophet Muhammad ﷺ reinforced the duty to be kind to parents. A companion of the Prophet ﷺ once asked him which of the many good deeds a man can do is the most loved by God. Prophet Muhammad ﷺ answered him by saying, “To offer the prayer in its proper time”. The companion then asked, “And what is next?” to which Prophet Muhammad ﷺ replied, “To be good and dutiful to your parents” The responsibility to be kind and good to parents comes right after the greatest duty in Islam, the prayer.
History of Islam
Life of the Holy Prophet \( ^{sa} \) (continued from part 1)

The Prophet at Medina (A.D. 27 June 622., A.H. 1 or First Year After Hijrah)

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

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

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

**First Adhan (A.H. 1)**

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

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

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

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

The people of Medina were called the

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

Migrants from Mecca were called the

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

Masjid an-Nabawi is the Prophet \( ^{sa} \)'s ______________ in the city of ______________.
Who delivered the first Adhan? ________________________________

The first Qiblah of the Muslims used to be
a. The Temple at Jerusalem
b. The Minaret in Qadian
c. The Ka’aba in Mecca
d. There was always one Qiblah

The direction of the Qiblah was changed by
a. Hadrat Muhammad
b. Hadrat Bilal

c. Allah
d. None of the above

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

______Marriage to Hadrat Khadijah
______The Year of Grief & Visit to Ta’if
______The Pledges of ‘Aqabah
______Migration to Abysinnia
______Change in the Qiblah
______Rebuilding the Ka’bah
______Migration to Medina
______The First Revelation

The Battles in Defense of Islam

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

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

A well-equipped army of more than 1,000 Meccan warriors set out from Mecca to invade the Muslims in Medina. Abu Jahl was their commander. The Holy Prophet with 313 poorly equipped Muslims, confronted the Meccans at Badr, a place near Medina. In a fierce battle, the Meccans lost seventy men including their commander, Abu Jahl; the worst enemy of Islam. The Muslims, by the grace of Allah Almighty, were victorious and lost fourteen men in the fight.
Exercise 4.8: Answer the following questions regarding the Battle of Badr.

Who was the leader of the Meccans in the Battle of Badr?

________________________________

How many Muslim Soldiers were there?

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

How many Meccan Soldiers were there?

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

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

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

The Muslims lost 14 soldiers and were defeated at Badr.  
True  False

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

In a year's time, the Meccans were again on the road to Medina, to avenge the humiliating defeat at Badr. But this time, they had a well-armed force of 3,000 soldiers with Abu Sufyan as their leader. The Holy Prophet ﷺ marched out of Medina with nearly 1000 men. Before reaching Uhud, a mountain range near Medina, Abdullah Bin Ubayy betrayed the Muslims and withdrew with his 300 men (Jews of Medina), leaving only 700 men with the Holy Prophet ﷺ.

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

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

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

<table>
<thead>
<tr>
<th>BADR</th>
<th>KHALID BIN WALID</th>
<th>1,000</th>
</tr>
</thead>
<tbody>
<tr>
<td>UHUD</td>
<td>3,000</td>
<td>300</td>
</tr>
<tr>
<td></td>
<td>TEETH</td>
<td>THIRD</td>
</tr>
</tbody>
</table>

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

_______________________________ is the name of mountain near Medina.

The Meccans came in with an army of _____________________ soldiers.

The Holy Prophet marched towards the mountain of Uhud with ________________ men but ________________ of them betrayed the Muslims and left before the fighting began.

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

A stone that was hurled at the Holy Prophet caused him to fall unconscious and lose two ________________.

The battle of Uhud was fought in the ___________ year of Hijrah (migration).
Expulsion of Banu Al-Nadir (A.D. 626, A.H. Rabi-ul- Awwal 4)

After the Battle of Uhud, the Holy Prophet(saw) narrowly escaped an attempt on his life, made by Banu Al-Nadir, a Jewish tribe. As a result of this, the Holy Prophet(saw) ordered them to leave Medina. Most of them settled in Khaibar and started instigating the Quraish against the Muslims. The Quraish were already alarmed at the spread of Islam despite the setback received by the Muslims at the battle of Uhud.

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

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

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

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

<p>| | | | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>SALMAN, THE FARISI(ra)</td>
<td>FIFTH</td>
<td>ABU SUFYAN</td>
<td>3,000</td>
<td></td>
</tr>
<tr>
<td>ONE</td>
<td>CAMP-FIRE</td>
<td>HUNGER</td>
<td>KHANDAQ</td>
<td></td>
</tr>
</tbody>
</table>

The Meccan commander during the Battle of Khandaq was

-------------------------------

The word ________________________________ is Arabic for ditch.

The Battle of the Khandaq happened in the ___________ year after hijri (migration).
A companion of the Holy Prophet, Hadrat _____________________ advised that the Muslims should dig a trench around themselves so that the Meccans wouldn't be able to reach them.

The Muslims were besieged for _________________ month.

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

The battle of the trench tested the Muslims, including the Holy Prophet himself, who spent many days suffering from _________________.

**Bai’at Ridwan and the Truce of Hudaibiyah (A.D. 628; A.H. 6)**

In A.D. 628, the Holy Prophet, after seeing in a dream that he visited the Ka’bah, made up his mind to perform Umrah. In February (month of Dhul-Qa‘dah), he left Medina for Mecca, with nearly 1400 of his companions. He camped at Hudaibiyah, a place near Mecca. The Quraish were not willing to allow the Muslims to enter Mecca, and sent a strong force to intercept the Muslims.

The Holy Prophet, sent Hadrat Uthman as his messenger to the Quraish, to inform them that the Muslims wanted to perform Umrah only. But a rumor that Hadrat Uthman had been killed by the Quraish extremely disturbed the Holy Prophet and his companions. He sat down under a tree and invited his companions to take an oath called Bai’at Ridwan. They all took the oath in complete submission and resolved to sacrifice their lives for the cause of Islam. The Quraish, on hearing of this pledge became flexible, and an agreement for a period of ten years was reached between the two sides, known as the ‘Truce of Hudaibiyah’. The conditions of this truce were apparently one-sided and seemed even humiliating for the Muslims. But in fact, this paved the way for final victory over Mecca.
Invitations to Kings to Accept Islam (A.D. 628, A.H. Muharram 6)

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

There were some rulers, especially the Emperor of Iran, who received these letters with great arrogance and hostility. He tore the letter into pieces and issued orders for the arrest of the Holy Prophet\(^\text{sa}\). But he was soon overthrown and murdered by his own son, who cancelled these orders.

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

After the Truce of Hudaibiyah, the Holy Prophet\(^\text{sa}\) came to know that the Jews at Khaibar were preparing to attack the Muslims. The Holy Prophet\(^\text{sa}\) with 1600 of his followers, marched towards Khaibar and captured their strongholds after fierce fighting. A Jewish woman presented a gift of poisoned meat to the Prophet\(^\text{sa}\) and hoped to poison him to death. On the request of the Jews, the Prophet\(^\text{sa}\) not only forgave them but also returned their land and gave them complete freedom. However, a land tax was imposed on them. Despite his kind behavior, the Jews were not at all faithful.

Exercise 4.11: Choose the best answers for the questions below.

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

1. ________________________________________________________________

2. ________________________________________________________________

3. ________________________________________________________________
What was the name of place where the Holy Prophet\textsuperscript{sa} camped on his way for Umrah?

a. Quba
b. Mina
c. Hulaifah
d. Hudaibiya

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

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

The treaty of Hudaibiya was to last

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

The Bai’at Ridwan was made when

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

d. The Battle of Khaibar was fought between the Muslims and the______________________________.

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

In the year A.D. 629 (Dhul-Qa’dah, 7 Hijrah), the Prophet\textsuperscript{sa}, in the company of nearly 2000 companions, performed Umrah at Mecca, according to the terms of the Treaty of Hudaibiyyah. However, the next year (A.D. 630) the Quraish committed a serious breach of the Treaty of Hudaibiyyah, by attacking the
Khuza‘ah, a tribe in alliance with the Muslims. The Holy Prophet\(^{sa}\) had no choice but to fight the Quraish. In January A.D. 630, he advanced towards Mecca with a large force of ten thousand men, and camped just outside Mecca.

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

\[
\text{جَآءَ الْحَقُّ وَ رَفَقَ الْبَاطِلُ،}
\]

\[
\text{إِنَّ الْبَاطِلَ كَانَ رَهْوَقًا}
\]

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

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

\[
\text{لَا تَقْرِبُ عَلَيْكُمْ الْيَوْمَ حَيَّ}
\]

*No blame shall lie on you this day.*

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

Thus, his enemies became his devoted followers. This was undoubtedly a unique act of forgiveness in the history of mankind and signified the victory of love over hatred. The Holy Prophet\(^{sa}\) had thus conquered not only Mecca but also the hearts of the Meccans.
Battles of Hunain and Tabuk (A.D. 630)

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

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

Hajjatul Widaa` — The Farewell Pilgrimage (A.D. 632, A.H. Dhul-Qa`dah 10)

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

It was undoubtedly a magnificent and unique manifestation of the truth of Islam. One can well imagine the days, not long ago, when in the same valley of Arafat, no one was ready to even listen to the Holy Prophet ﷺ, who was all alone. But on that day, the same people, in such a great number, felt honored to be the followers of the Holy Prophet ﷺ and to listen to his sermon.
Exercise 4.12 Use the clues below and fill in the crossword puzzle.

Across
2. The site where Holy Prophet\textsuperscript{sa} gave the Farewell Address
6. These were removed from the Ka'bah by the Holy Prophet\textsuperscript{sa}
7. What the Holy Prophet\textsuperscript{sa} did to all Meccans despite their ill treatment
8. The treaty of ________________

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

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

One day, the Holy Prophet sa was feeling a bit better. He stood by the window from where he could see the Muslims saying their Fajr Prayers behind Hadrat Abu Bakr ra. He was extremely happy to see for himself that the Muslims were performing their duties in accordance with the commandments of God. The same day, after cleaning his teeth with a Miswaak, his condition aggravated, and our beloved the Holy Prophet of Islam sa breathed his last with these words:

```
اللُهُمَّ في الرَّفِيقِ الأَعْلٍ
```

*O Allah, to the Exalted Companion*

The news of the demise of the Holy Prophet sa was no less than a dreadful calamity for the Muslims. However, with the establishment of Khilafat-e-Rashidah, their state of grief changed to that of peace.

```
اللُهُمَّ صلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ
```

The Holy Prophet sa’s Demise (A.D. June 8, 632, 12 Rabi-ul-Awwal A.H. 11)
It is important to understand the circumstances which led the Holy Prophet\textsuperscript{sa} to have many wives at a time. His marriage with Hadrat Khadijah\textsuperscript{ra} lasted for twenty-five years (A.D. 595-620), and during this period he did not take any other wife. She passed away at the age of 65, when the Holy Prophet\textsuperscript{sa} was 50 years old.

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

- He married women of certain tribes to establish friendly relations with those tribes, and to encourage the spread of Islam among their people.
- He married some widows as an expression of kindness, generosity or even protection, to establish a respectful status for women, in the unkind society of those times.
- The Holy Prophet\textsuperscript{sa} needed many wives to impart religious education and training to Muslim women, specially the new converts of various tribes. For instance, Hadrat A’ishah\textsuperscript{ra} did an excellent job in this field.

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

1. **Hadrat Khadijah\textsuperscript{ra}**

She was a rich lady of Mecca who was already twice widowed. She married the Holy Prophet\textsuperscript{sa} in A.D. 595, when she was 40 and the Holy Prophet\textsuperscript{sa} was 25. She passed away about two years before Hijrah. The Holy Prophet\textsuperscript{sa} did not take any other wife during the lifetime of Hadrat Khadijah\textsuperscript{ra}. She bore seven children for the Holy Prophet\textsuperscript{sa}. No other wife bore him children except Hadrat Mariah Qibtiah\textsuperscript{ra}, who bore him a son, Ibrahim\textsuperscript{ra}, who died at the age of eighteen months. The names of eight children of the Holy Prophet\textsuperscript{sa} are:

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

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

2. Hadrat Saudah \( \text{ra} \)
A widow of age fifty, married in A.D. 620 and died in A.H. 22.

3. Hadrat A'ishah \( \text{ra} \)
Daughter of Hadrat Abu Bakr \( \text{ra} \), married in A.D. 622, at a very young age and died in A.H. 57. She was very dear to the Prophet \( \text{sa} \) for her exceptional intelligence, physical cleanliness and spiritual piety. A large and vital part of Ahadith (traditions) were narrated by Hadrat A'ishah \( \text{ra} \).

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

5. Hadrat Zainab Bint Khuzaimah \( \text{ra} \)
Twice widowed, her second husband was martyred in the Battle of Uhud. Due to her bereavement, several Muslims offered to marry her, but she declined them all. However, when the Holy Prophet \( \text{sa} \) proposed to her, she accepted the honor in A.D. 625, but died at the age of thirty, within two or three months after her marriage.

6. Hadrat Ummi Salmah \( \text{ra} \)
A widow with four children, married in A.D. 626, and died in A.H. 63 at the age of eighty-four. She was the longest surviving wife of the Holy Prophet \( \text{sa} \).

7. Hadrat Juwairiah \( \text{ra} \)
She was the daughter of a tribal chief, Harith bin Abi Darrar. She became a widow and was captured when her tribe, Banu Mustaliq, fought against the Muslims in the year A.H. 5. She married the Prophet in A.D. 626. at the age of twenty and died in A.H. 50 at the age of sixty-five.

8. Hadrat Zainab Bint Jahsh \( \text{ra} \)
She was the daughter of a sister of the Prophet's father, Abdullah. The Prophet \( \text{sa} \) arranged her marriage to his freed slave, Zaid \( \text{ra} \). It led to a divorce because she
could not adjust with Zaid. She then married the Prophet in A.D. 626 at the age of thirty-eight and died in A.H. 20, at the age of fifty-three.

9. Hadrat Ummi Habibah

Daughter of Abu Sufyan; she was in Abyssinia when her husband became Christian and separated from her. She readily agreed to the Prophet's proposal for marriage. Negus, the King of Abyssinia, himself presided over her marriage ceremony in 628 A.D., and then she was escorted to Medina. She died in A.H. 44 at the age of 73.

10. Hadrat Safiah

Daughter of the chief of a Jewish tribe, Banu Nadeer; during the battle of Khyber, her husband and father were both killed. She herself, along with others, was captured by the Muslims. She embraced Islam when released later. She readily agreed to the Prophet's proposal to marry her (A.D. 628). The Holy Prophet expected that by this marriage, the Jews might give up their feelings of hatred against Islam. She died in A.H. 50 at the age of sixty-two.

11. Hadrat Maimunah

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

12. Hadrat Mariah Qibtiah

She was one of the two maidens, presented to the Holy Prophet by the ruler of Egypt. Both embraced Islam. The Holy Prophet married Hadrat Mariah in A.D. 629. She was distinguished to be the only wife, other than Hadrat Khadijah, who bore the Holy Prophet a child, his son Ibrahim.

When Ibrahim died, he was the only son of the Holy Prophet. All his other children, except Fatimah had already died. Because of this, it was natural that the Prophet had great love and affection for his son. But God's will prevailed. Ibrahim died in A.H. 10 at the age of eighteen months. The Holy Prophet was very sad at his son's demise and tears began to flow from his eyes, but he completely submitted himself to the will of God, and thus set an excellent example for mankind.
### Exercise 4.13: Fill in the chart of the children of the Holy Prophet\(^{sa}\).

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### Exercise 4.14: Match the correct wife of the Holy Prophet\(^{sa}\) to the information given.

- **Hadrat Khadijah\(^{ra}\)**: Daughter of Hadrat Umar\(^{ra}\)
- **Hadrat Saudah\(^{ra}\)**: Daughter of Hadrat Abu Bakr\(^{ra}\)
- **Hadrat A'ishah\(^{ra}\)**: The second wife of the Holy Prophet\(^{sa}\)
- **Hadrat Hafsah\(^{ra}\)**: She had seven children with the Holy Prophet\(^{sa}\)
- **Hadrat Zainab Bint Khuzaimah\(^{ra}\)**: She was twice widowed and lost her husband in the Battle of Uhud
- **Hadrat Ummi Habibah\(^{ra}\)**: She was the longest surviving wife of the Holy Prophet\(^{sa}\)
- **Hadrat Mariah Qibtiah\(^{ra}\)**: She was the mother of the Holy Prophet’s son, Ibrahim\(^{ra}\)
- **Hadrat Ummi Salmah\(^{ra}\)**: Daughter of Abu Sufyan
Exercise 4.15: Write in the names of the wives of the Holy Prophet\textsuperscript{sa} to help you learn their names.

1. _________________________________________________________________
2. _________________________________________________________________
3. _________________________________________________________________
4. _________________________________________________________________
5. _________________________________________________________________
6. _________________________________________________________________
7. _________________________________________________________________
8. _________________________________________________________________
9. _________________________________________________________________
10. _______________________________________________________________ 
11. ________________________________________________________________
12. _________________________________________________________________

Exercise 4.16: Write in the names of the daughters of the Holy Prophet\textsuperscript{sa} to help you learn their names.

1. _________________________________________________________________
2. _________________________________________________________________
3. _________________________________________________________________
4. _________________________________________________________________
Exercise 4.17: Write in the same of the sons of the Holy Prophet \(^{sa}\) to help you learn their names.

1. _______________________________________________________________
2. _______________________________________________________________
3. _______________________________________________________________
4. _______________________________________________________________

Exercise 4.18 Name the wives of the Holy Prophet \(^{sa}\) who were divorced or separated or widowed prior to their marriage to the Hadrat Muhammad \(^{sa}\).

1. _______________________________________________________________
2. _______________________________________________________________
3. _______________________________________________________________
4. _______________________________________________________________
5. _______________________________________________________________
6. _______________________________________________________________
7. _______________________________________________________________
8. _______________________________________________________________
9. _______________________________________________________________
Additional Activities
Find two identical images

1 2 3 4 5 6
Color in the images using the color chart below each.

3 - 2 = 3 + 3 = 12 - 1 = 7 + 9 =
7 - 5 = 2 + 5 = 15 - 3 = 10 + 7 =
4 - 1 = 4 + 4 = 17 - 4 =
8 - 4 = 1 + 8 = 19 - 5 =
9 - 4 = 4 + 6 = 18 - 3 =
Find two identical images

1. 

2. 

3. 

4. 

5. 

6.
Glossary
Abū Bakr: The first successor to the Holy Prophet, Muhammad, peace and blessings of Allah be on him.

Abū Dāwūd: A collection of Ahadith. The author of this collection.


Abu Lahab: Father of the flame. ‘Abd Al ‘Uzza.” Holy Prophet’s uncle and his enemy and persecutor. He was called with this name because of his hot temper. He was very rich and held the high position of power in his tribe.

Adhān (a-dhaan): Verbal call, made loudly, to announce the formal Islamic worship five times a day.

Aḥādīth: Plural of ḥadīth.


Aḥmad, Ḥaḍrat Mirzā Ghalām (1835-1908):Claimed to be the Second Advent of Jesus.

Aḥmad, Ḥaḍrat Mirzā Masroor (1950-...): may Allah strengthen him with His mighty support: Fifth successor (2003-...) to the Promised Messiah (peace be on him).


‘Alaihis-Salām: may peace be on him.

Al-Faiz (الفايز): daily Urdu newspaper established in the Ahmadiyya Muslim Community by Khalifatul-Asim II.

‘Ali: The fourth successor to the Holy Prophet, Muhammad, his cousin and son-in-law.

Allāh: The one and only God.

Allahu Akbar: Allah is the Greatest.

Amīr, Amīr: Commander, Head. National head of the Ahmadiyyah Community.

Anṣār, Anṣār: Plural of nasir. Helpers. Medinities who helped and supported the Holy Prophet Muhammad, sallallahu ‘alaihi wa sallam, and the Muslim immigrants from Mecca. Members of Majlis Ansarullah. Anṣār is already a plural so it will be wrong to add an s to it (anṣārs) to make its plural.

‘Arafat: ‘Arafat (‘a-ra-fat). A place to the east of Mecca that is part of pilgrimage rites.

As-Salām: A place to the east of Mecca that is part of pilgrimage rites.

As-Salām: May peace be upon you. (The formation assalam-o or assalam-u is incorrect as there is no wāw after mīm, hence the abbreviation AoA or A.O.A. or A-o-A is also incorrect.)

As-Salām: Peace be with you and blessings of Allah.


Ayypadulahū Ta’ālā Bi-Nasri-Il-‘Azīz: May Allah, the Exalted, support him with His Mighty help.
Bai‘at, Bay‘ah: pledge of initiation, covenant of association. Entering the pledge of allegiance with the Ahmadiyya Khilafat, pledging of allegiance

bait: house

bait: couplet (poetry)

Bukhārī: The most reliable source of the sayings of the Holy Prophet Muḥammad, peace and blessings of Allāh be on him.

dammah: a pronunciation sign equivalent to the sound of o or u in English.

Dhū al-Qa‘dah, Dhul-Qa‘dah: A month in Islamic lunar calendar. Also Dhū al-Qi‘dah, Dhul-Qi‘dah.

Dhū al-Qi‘dah, Dhul-Qi‘dah: A month in Islamic lunar calendar. Also Dhū al-Qa‘dah, Dhul-Qa‘dah.

Fard: فرض: duty, obligation, obligatory part of the Islamic worship.

Fatḥa: فتح: a pronunciation sign on a letter indicating a sound similar to that added by a in English.


Ḥaḍrat [Hadhrat, Hazrat]: His Holiness


Ḥuqūq-ul-ibād: حوق العبد: (hu-qoo-ql-‘i-baad) one’s obligations toward others

Ḥuqūqullāh: حوق الله: (hu-qoo-ql-lah) obligations toward God

Iqāmah: اقامة: (i-qaq-mah) Call to line up for congregational formal prayers.

Iqāmat: see Iqāmah

Islām: إسلام: submission. Name of the religion introduced by Muḥammad, may peace and blessings of Allāh be on him, in A.D. 610.


Jazākallāh: جزاك الله: may Allah reward you (one male)

jazākallāh: جزاك الله: may Allah reward you (one female).

jazākumullāh: جزاكما الله: may Allah reward you (plural, male or female or both). Also used to address a single person to show respect.

Ka‘ba: كعبة: a cube. House of God in Mecca. Also Ka’aba (fatih on ‘ain) and Kaaba.

Khadijah: خديجة: Khadīja, Khadeeja: First wife of the Holy Prophet, may peace and blessings of Allāh be upon him.

Khalifah, khalifa: خليفة: Vicegerent, Successor. Also calif, caliph, kalif, kaliph, khalif.

Khalifatul-Masih, Khalifat-ul-Masih: خليفة مسيح: Successor to Ḥaḍrat Mirzā Ghulām Ahmad of Qadian (1835-1908), the Promised Messiah, may peace be upon him.

Kitab Fada’il-ul-Qur’an: Book on the Excellences of the Quran

Kitab-ud-Da’awat: Book on Prayers
Madinah: Or, and from, Madinatun-Nabi, town of the Prophet. Yathrib before the arrival of Prophet Muhammad there.

Masjid an-Nabawi: Mosque of the Prophet. The mosque built by Muhammad in Madinah, Arabia, after his migration there.

Muhājr: immigrant


Muhājirīn: see Muhājirīn

Muḥammad: Praiseworthy, commendable, laudable. Holy Prophet and founder of Islām (571-632), peace and blessings of Allāh be on him.


Najāshī: Negus of Abyssinia

Nāmaz: Šalāt. Prescribed formal Islamic worship.

Nasā’ī: Collection of Ahadith compiled by Nasa’ī


Qiblah (قیبله): direction to face, for Muslims, when they worship.

Qubā: A town near Medina (Madinah) in Arabia.

Quraish [Quraysh]: powerful Meccan tribe at the time of the advent of the Prophet.

Qur’ān, Quaran, Koran: recitation, a book most read. The Holy Book revealed to Muḥammad, sallallāhu ‘alaihi wa sallam, in Arabic over 23 years.

Rabb: sustainer. nourisher

rādiyallāhu ‘anhu: May Allāh be pleased with him.

rāḥimahullāh: May Allāh have mercy on him

Ramadān, Ramadhan, Ramzan, Ramzān: Islamic lunar month ascribed for prescribed fasting.

Rūkū: bowing (in Islamic prescribed worship)

sajdah: prostration

Ṣalāt: Formal Prayer offered according to a prescribed procedure. Thus, Šalātut-Tahajjud, Šalātul-Fajr, Šalātuz-Zuhr, Šalātul-'Asr, Šalātul-Maghrib, Šalātul-'Ishā.

sallallāhu ‘alaihi wa sallam: peace and blessings of Allāh be on him.

Ṣana: A city in Yemen.

Shiʿb: mountain pass, gap

Ta’if (taa’if): A town to the east of Mecca.

ta’lim: education

tarbiyat, tarbiyah: training

Tushīb: glorification, praise

Tirmidhī: Tirmidhi’s collection of Ahadith.

Uḥud: Place where the second battle with Meccans took place.

‘Umar ibn al-Khaṭṭāb: The second successor to the Holy Prophet (peace and blessings of Allāh be on him)

Uthmān (Osman, Usman, Othman): Third successor to the Holy Prophet Muhammad, sallallahu alaihi wa sallam.

waqf: dedication, devotion, endowment.
In 2016, the two separate religious education syllabi for Atfal and Nasirat were unified under the guidance of Hazrat Khalifat-ul-Masih al-Khamis (may Allah be his helper). This workbook was prepared to provide students and teachers with the necessary supplemental material required to learn the unified syllabus. A team of dedicated volunteers (who wish to remain anonymous) worked tirelessly to develop six workbooks. The content was reviewed by Imam Rizwan Khan and Syed Sajid Ahmad for accuracy.

Please notify National Tarbiyat Secretary at spiritual.fitness@ahmadiyya.us if you find any inadvertent errors or omissions.

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