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, Muslehe Mau'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 Mustafa{as} and we accept Thy appointed Mohammad’s Khalifa, Ahmad Qadiani{as}. 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,

[Signature]

Khaksar,
Miral Majhlool Ahmad
Amir Jama’at USA
## Table of Contents

### Part I

**The Holy Qur’an**
- Correct Pronunciation of Arabic Letters

**Salat and Prayers**
- Translation of Salat (continued from Level 3)
  - Prayer between Sajdah
  - At-Tashah-hud
  - Durud Sharif – Salat ‘Alan-Nabi
- Quranic Surahs
  - Surah Al-Humazah
  - Surah Al-‘Asr
  - Translation of Surah Al-Fil
  - Translation of Surah Al-Quraish
  - Translation of Surah Al-Ma’un
- Prayers
  - On Beginning a Fast
  - On Ending a Fast

**Basics of Islam**
- Hadith
  - Show Mercy to Others
  - Etiquette of Eating
- Tarbiyat Topics
  - Importance of Moral Values
  - Cleanliness in Islam
  - Eid-ul-Fitr
  - Eid-ul-Adha
  - Hajj
  - Truthfulness

**History of Islam**
- Brief History of Khilafat
- The Monarch Khilafat
Part II

The Holy Qur’an
Maddah and Leen Letters

Salat and Prayers
Translation of Salat (continued from Part 1)
Concluding prayers – Prayer 1
Concluding prayers – Prayer 2
Salaam
Tasbeeh
Du’a Qunut
Quranic Surahs
Surah Al-Baqarah
Surah Al-Takathur
Translation of Surah Al-Kauthar
Translation of Surah Al-Kafirun
Prayers
For Steadfastness and Allah’s Help
Against Losing Divine Guidance

Basics of Islam
Hadith
Seeking of Knowledge
Best Remembrance of Allah
Tarbiyat Topics
Islamic Teaching of Helping Others
What it Means to be an Ahmadi Muslim
Types of Chanda
Obedience to Khilafat
Letters to Huduraba
Peer Pressure
Bullying
Cyber Bullying
History of Islam 91
An Overview of Muslim Countries 92
Khulafa Rashidin (continued from Part 1) 94
  Hadrat Uthman\textsuperscript{ra} 94
  Hadrat Ali\textsuperscript{ra} 97
Hadrat Imam Hasan\textsuperscript{ra} and Hadrat Imam Husain\textsuperscript{ra} 101

Additional Activities 105

Glossary 113
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-salaam* – 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-laal bi-nas-ri-hil-‘a-zeez) – may Allah strengthen him with His Mighty help – used with the title of the present Khalifat-ul-Masih.

Reference Material Used


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

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

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

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

Remembrance of Allah (Dhikr-i-Ilahi), Hadrat Mirza Bashir-ud-Din Mahmud Ahmad ra

Images

Part I
The Holy Qur’an
Correct Pronunciation of Arabic Letters

The teaching and learning of the Holy Qur’an is a source of great blessing. The Holy Prophet said, “The best of you is the one who learns the Holy Qur’an and then teaches it to others”. (Bukhari, Kitab Fada’ilul-Qur’an)

Al-Tarteel Lesson #3 (covers letter “thaa”)

- PDF files for this lesson:
  - [https://www.alislam.org/quran/tarteel/Al-Tarteel-Lesson-3.pdf](https://www.alislam.org/quran/tarteel/Al-Tarteel-Lesson-3.pdf)

How to Pronounce the Letter ﻲ

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

[Image of the letter ﻲ]

Practice of the letter ﻲ

- ﻲ ﻲ ﻲ
- ﻲ ﻲ ﻲ
- ﻲ ﻲ ﻲ
- ﻲ ﻲ ﻲ
Correct Pronunciation of Arabic Letters

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

<table>
<thead>
<tr>
<th>At the end</th>
<th>In the middle</th>
<th>In the beginning</th>
</tr>
</thead>
<tbody>
<tr>
<td>ﻓَﺣَدَّثْتُ</td>
<td>ﺡُﻛَوْنَرَ</td>
<td>ﻧَمَّ</td>
</tr>
<tr>
<td>ﻣُبَنَّوْثِ</td>
<td>ﺛُﻛَأْرَ</td>
<td>ﻧُلْثِ</td>
</tr>
<tr>
<td>ﻥُﺣَدَّثُ</td>
<td>ﻓَأْتَرَنَّ</td>
<td>ﻥَمْوُدُ</td>
</tr>
<tr>
<td>ﻟَبَعَثَ</td>
<td>ﺛَقَالَهَا</td>
<td>ﻥَلْثُ</td>
</tr>
</tbody>
</table>

Al-Tarteel Lesson #8 (covers letter “Taw”)
- PDF files for this lesson: https://www.alislam.org/quran/tarteel/Al-Tarteel-Lesson-8.pdf

How to Pronounce the Letter ط

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

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

Practice of the letter ط
Excercise 1.2: Recite the following words with and without taking a pause (waqf).

<table>
<thead>
<tr>
<th>At the end</th>
<th>In the middle</th>
<th>In the beginning</th>
</tr>
</thead>
<tbody>
<tr>
<td>أعْطُى</td>
<td>مَطْلِعٍ</td>
<td>طَبَشمٍ</td>
</tr>
<tr>
<td>سَوَّط</td>
<td>يُعْطِيَكَ</td>
<td>طَيِّنٍ</td>
</tr>
<tr>
<td>مُحِيطٌ</td>
<td>انْفَطرَتْ</td>
<td>طَوَرٍ</td>
</tr>
<tr>
<td>نُشْطِطٌ</td>
<td>شَيْطَنٌ</td>
<td>طَحْحاَ</td>
</tr>
</tbody>
</table>

Al-Tarteel Lesson #12 (covers letter “Daad”)

- PDF files for this lesson: [https://www.alislam.org/quran/tarteel/Al-Tarteel-Lesson-12.pdf](https://www.alislam.org/quran/tarteel/Al-Tarteel-Lesson-12.pdf)

How to Pronounce the Letter ﺩ

- This is one of the most difficult articulation points
- This is a heavy letter and is pronounced with a thick sound
- It is articulated when the edges of the tongue touches the upper molar teeth
- To pronounce this letter correctly, place the left edge of your tongue to the edges of the left upper molar teeth
- This letter must NOT be pronounced like the letter Daal،
**Practice of the letter ض**

![Arabic letters](image)

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

<table>
<thead>
<tr>
<th>At the end</th>
<th>In the middle</th>
<th>In the beginning</th>
</tr>
</thead>
<tbody>
<tr>
<td>يَحْضُرٌ</td>
<td>يُضْعِفُ</td>
<td>ضَعْفٌ</td>
</tr>
<tr>
<td>الْأَرْضُ</td>
<td>يَضْرِبُ</td>
<td>ضَرِبَتْ</td>
</tr>
<tr>
<td>فَارْضٌ</td>
<td>يَضْيِعُ</td>
<td>ضَيِّفٌ</td>
</tr>
</tbody>
</table>
| أَنْفَضَ | المَغْضُوبٌ | صَلَّ
Salat and Prayers
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)

At-Tashah-hud

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

I bear witness that there is no god but Allah, and I bear witness that Muhammad is His Servant and Messenger.
**Durud Sharif – Salat ‘Alan-Nabi**

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

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

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

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

O Allah, __________________ Muhammad and his ________________, as You did bless ______________________ and his people – You are indeed the __________________——, the __________________——.

O Allah, __________________ Muhammad and his ________________, as You did _________________ Ibrahim and his __________________ – You are indeed, the __________________——, the __________________——.
**Surah Al-Humazah**

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

Woe to every backbiter, slanderer, who amasses wealth and counts it over and over.

He thinks that his wealth will make him immortal.

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

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

It is Allah’s kindled fire, which rises over the hearts.

It will be closed in on them in outstretched columns.

**Commentary of Surah Al-Humazah**

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

In this surah, mention is made of the dreadful end of those disbelievers who, instead of spending their collected wealth in promoting good causes, indulge in finding fault with and in slandering good and righteous believers.
The surah talks about some of the bad qualities that can destroy social peace and harmony.

- **Backbiting** - Backbiting means speaking ill of someone who is absent, and therefore is unable to defend him or herself.
- **Slandering** - Slandering is speaking ill of others and soiling their reputation by falsehood and rumor.
- **Hoarding money and miserliness** - The miser goes on earning wealth, good or bad, amassing and collecting it, taking pride in it and refraining from spending it on good causes. He thinks that the wealth can immortalize him and save him from forgetfulness.

The disbelievers are mistaken, and they will be made to suffer for spreading these social vices. They will be made to experience **Hutamah**, a fire that destroys the good and positive values and will also be made to feel the burning fire (rage) that will consume their hearts.

The intensity of the fire would increase on witnessing the success and prosperity of the believers. Their indulgence in bad habits and evil customs will not let them amend their standards and values.

Hutamah can also be the raging fire of Hell by which the disbelievers will be punished.

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

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

<table>
<thead>
<tr>
<th>Quality mentioned</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
</tbody>
</table>
**Surah Al-`Asr**

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

By the Time,

Surely man is ever in a state of loss

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

**Commentary of Surah Al-`Asr**

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

This surah discusses that a purposeless life without any good ideals to follow goes wasted and that material prosperity and gains cannot save people, if they do not possess faith and do not lead pure and righteous lives. Time and history are a witness to this reality.

It is the testimony of history that the individuals and nations that do not avail the opportunities of moral reform and defy the messengers and prophets of Allah come to a sad end. The disbelievers believe that their worldly status and wealth will never decline and will immortalize them, but they are mistaken, as they will end up losing all they earned in this world.

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

In this surah, Allah has emphasized the believers to follow His Word and do righteous deeds and to spread and propagate the message to others. The believers are further instructed to remain steadfast in the face of opposition and persecution and carry out their duty with patience and fortitude.
Exercise 2.5: Give an example of a nation that lost their way from history you may have learned in another level.

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

Exercise 2.7: Match the words to their correct meanings.

- وَالْحَصْرِ  
  Righteous deeds
- خَسَرْ  
  State of loss
- عَمِلَوَالصِّلْحَتَ  
  Truth
- بِالْحَقِّ  
  By the time
- بِالْصَّبْرِ  
  Steadfastness
Translation of Surah Al-Fil

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

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

Did He not cause their plan to miscarry?

And He sent against them swarms of birds,

Striking them against stones of clay.

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

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

Exercise 2.9: Match the words to their correct meanings.

 miscarry (fail, unsuccessful)

The People of the Elephant

clay

swarms of birds
Translation of Surah Al-Quraish

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

Because of the attachment of the Quraish

His making them attached to their journey in winter and summer's

They should worship the Lord of this House,

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

Exercise 2.10: Memorize the translation of Surah Al-Quraish.
Translation of Surah Al-Ma’un

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

Hast thou seen him who rejects religion?

That is the one who drives away the orphan,

And urges not the feeding of the poor.

So, woe to those who pray,

But are unmindful of their Prayer.

They like to be seen of men,

And withhold legal alms.

Exercise 2.11: Memorize the translation of Surah Al-Ma’un.
On Beginning a Fast

"Wa bi-sau-mi gha-din-na-wai-tu min shah-ri ra-ma-daان"

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

The Holy Prophet\textsuperscript{sa} said: All of our actions will be judged by our intentions.

Keeping a fast is an important act and it should not be done without making a solid intention. These words are not a prayer and are not a requirement of fasting. However, by saying or thinking these words we strengthen our resolve to fast this morning. It is like a promise which makes us stronger to get through the day without food, and any wrongdoings.

One important reason to make an intention is that if, for some reason, a person must break the fast before Iftar time unexpectedly, then he or she will still get the reward for their fast, because they had sincerely intended on keeping a fast.

In fact, it is our honest intention, efforts and prayers that are accepted by Allah, not our hunger and thirst.

Exercise 2.12: Memorize the niyyah on beginning a fast and its translation. Fill in the blanks of the translation below to help you memorize it.

I ___________________ to

____________________ in the

____________________ of the

____________________ of

____________________.
On Ending a Fast

اللِّهَمَّ إِنِّي لَكَ صُمْتُ وَ يَكَ امْتَنُ وَ عَلَيْكَ تَوَكَّلْتُ وَ عَلَيْكَ رَفَقَكَ أَفَطَرْتُ

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

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

This prayer of the Holy Prophet Muhammad ﷺ should be read when breaking the fast at Iftar time.

A Muslim, who has fasted all day, is declaring that O Allah, I believe in you and that is why I have stayed hungry all day and tried to do what is expected of a Muslim.

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

We are also being thankful to Allah for enabling us to be successful in completing our fast.
Exercise 2.13: Memorize the prayer on breaking a fast and its translation. Trace the translation of the prayer to help you memorize it.

O Allah, I observed the fast for your sake. I believe in You and I end the fast by eating that which You have provided for me.
Basics of Islam
Show Mercy to Others

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

Allah is Rahman and Rahim, and His mercy covers everything (Al-Qur'an 6:148). In fact, Allah has charged Himself to be Merciful towards everything (Al-Qur'an 6:13). The purpose of our creation is to fulfill the demands of our worship of God (Al-Qur'an 51:57). This can be done properly only if one learns about the Divine Attributes and makes every effort to mold one's every action on the pattern of God’s attributes. Since God is Merciful and His mercy encompasses everything, therefore a person who does not try to act mercifully in his daily life, is unaware of an important attribute of God. He, therefore, is not worshipping God as properly as he could have—he is not making any effort to fulfill the purpose for which God created him. How can he, then, expect God’s mercy?

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

Etiquette of Eating

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

The Holy Qur’an teaches us to invoke the name of God before starting anything good and virtuous. It is necessary to say God’s name before eating. This is because God is Rahman (i.e., He produces all the resources in the world, without our asking, which result in the production of the food we eat) and He is Raheem (i.e., He rewards our efforts generously, e.g. the efforts we make in earning our livelihood which then enables us to buy food). Eating from in front of you
makes you dignified and keeps you from overeating. Also, it keeps you from spoiling the food which is more than your requirement.

- Wash your hands before taking meals. If a napkin is available, put it on your lap so that your clothes are not soiled in case food spills.
- Recite the following prayer before starting a meal: “In the name of Allah and the blessings of Allah.”
- Always eat with your right hand.
- Take small morsels of food. Chew properly and noiselessly. Keep your mouth closed while chewing.
- Do not open your mouth widely when taking a bite.
- While serving yourself, help yourself from the part of the dish which is in front of you. Do not fish around for the best helping.
- Do not attempt to fill your plate in the first helping. If the need arises and there is more food available, you can always go for seconds.
- Only serve yourself the amount which you can easily consume. There should be no leftovers on your plate.
- If the quantity of the food is insufficient, be considerate to others and serve yourself a smaller portion.
- Do not take a serving that is more than your needs. Eat so that there is room left to breathe. Do not bend over excessively while eating.
- If you are using cutlery such as forks and spoons, keep them from clanging together or with the plate, to minimize noise.
- Do not attempt to gulp down large quantities of water. Allow a few breathing pauses. Do not sigh out loud after you have finished drinking.
- Should you forget to recite the prayer before starting the meal, then recite: I begin with the name of Allah and I end with the name of Allah.
- When done, recite the following prayer: All praise belongs to Allah who provided us with food and drink and enabled us to be Muslims.
- If you have a napkin in your lap, then at the end of the meal use it to clean your hands and mouth. Wash your hands and rinse your mouth.
- Foods with excess of sugar, salt or spices should be avoided.
- Do not eat extremely hot food, nor drink excessively hot beverages.
- Do not drink excessively cold water.

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

Nothing is heavier in the scales (of Allah) than the excellence of conduct

( Abu-Dawud, Kitab-ul-Adab)

In many hadiths, the Holy Prophet ﷺ laid much emphasis on the improvement of moral and social conduct. In this Hadith, he declares that a person’s conduct is the most important measure in the sight of Allah. A hadith states that the one who is not thankful to people is not thankful to Allah. In fact, excellence of conduct is the root of all virtues, and spirituality is an advanced state of good conduct. According to the Holy Qur’an, the Holy Prophet ﷺ possessed sublime moral excellence (68:5), and he was an excellent model for mankind (33:22). That is why, he repeatedly emphasized on the importance of good moral conduct, and he is undoubtedly the best authority to do so.

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

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

Discussion 3.3: Talk about how to demonstrate the qualities above in class. As homework, carry out these values and report back on your activities.

Cleanliness in Islam

The most important aspect of good hygiene is cleanliness. In accordance with the Islamic belief that the condition of the body affects the mind, physical cleanliness is essential for spiritual well-being. Allah says, “Allah desires not that He should place you in a difficulty, but He desires to purify you and to complete His favor upon you, so that you may be grateful.” (Holy Qur’an, 5:7)
The concern here is for the purification of the mind and soul, and Islam emphasizes that external purity leads to internal purity, just as external impurity leads to internal impurity.

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

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

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

\textbf{Wudu (Ablution)}

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

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

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

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

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

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

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

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

Other Hygienic Practices

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

In addition, certain other hygienic practices observed by the Holy Prophet have been encouraged for all Muslims. These include: oiling and combing of hair after washing, keeping fingernails and toenails trimmed and clean, and removal of superfluous body hair, including the armpits and private areas. He also encouraged the use of perfume after bathing. Muslims are commanded to keep their clothes clean and neat also. Clothing, whether simple or lavish, should be clean and free from dirt.

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

Exercise 3.4: Make a list in class of hygiene habits which you should follow routinely.
**Eid-ul-Fitr**

Eid-ul-Fitr is celebrated after the completion of one month of fasting in Ramadan. On this day, the Muslims are happy and rejoice for having been given the strength to fulfill their obligation of fasting. Everyone gets up early in the morning for the Fajr Prayer after which everyone bathes and puts on clean clothes and greets one another. After breakfast, the time of the Eid Prayer starts. Eid Prayer was usually held in an open space on the outskirts of town during the time of the Holy Prophet\textsuperscript{sa}. This was to create one large congregation on this special day and increase brotherhood and unity among people who perhaps would not meet in a local mosque on an ordinary day. The Imam leads the Prayer which consists of two raka‘at. He repeats \textit{takbirat} (i.e., Allahu Akbar) \textbf{seven times} in the first raka‘ah and \textbf{five times} in the second one. He drops his arms to his sides each time until after the seventh Takbir, when he folds his arms and proceeds with the Prayer in a normal fashion. After the Prayer, the Imam gives the \textbf{sermon} on any appropriate topic. The same procedure is followed in Eid-ul-Adha Prayer.

**Exercise 3.5: True or False**

<table>
<thead>
<tr>
<th>Statement</th>
<th>True</th>
<th>False</th>
</tr>
</thead>
<tbody>
<tr>
<td>Eid-ul-Fitr is celebrated around the time of Hajj.</td>
<td>True</td>
<td>False</td>
</tr>
<tr>
<td>Eid Prayers consist of four raka‘at.</td>
<td>True</td>
<td>False</td>
</tr>
<tr>
<td>There are seven takbirat in the first raka‘ah of Eid Prayers.</td>
<td>True</td>
<td>False</td>
</tr>
<tr>
<td>There are seven takbirat in the second raka‘ah of Eid Prayers.</td>
<td>True</td>
<td>False</td>
</tr>
<tr>
<td>Eid Prayers were held in an open space during the time of the Holy Prophet\textsuperscript{sa}.</td>
<td>True</td>
<td>False</td>
</tr>
</tbody>
</table>

**Eid-ul-Adha**

Eid-ul-Adha is celebrated to commemorate the obedience of Hadrat Ibrahim\textsuperscript{as} and his son Hadrat Ismail\textsuperscript{as} to the commandment of Allah. Hadrat Ibrahim\textsuperscript{as} had a series of dreams in which he saw himself sacrificing his eldest son Ismail\textsuperscript{as}. He inferred that it was perhaps the will of God that he should sacrifice his son alive. Hadrat Ibrahim\textsuperscript{as}, being most obedient to God, was about to sacrifice his son Ismail alive, when God commanded him to stop and gave him the good news that he had indeed fulfilled His command. God was so pleased
with Hadrat Ibrahim as because of his obedience that He multiplied his progeny into billions up to the present time. He was also given the great honor of being the forefather of the Holy Prophet sa.

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

الله أكبر الله أكبر لآ إله إلا الله
و الله أكبر الله أكبر و لله الحمد

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

Exercise 3.6: True or False

<table>
<thead>
<tr>
<th>Statement</th>
<th>True</th>
<th>False</th>
</tr>
</thead>
<tbody>
<tr>
<td>Eid-ul-Adha is celebrated around the time of Hajj.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Hadrat Ibrahim as and Hadrat Ismail as’s sacrifices are honored during Eid-ul-Adha.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Hadrat Ismail as was the eldest son of Hadrat Ibrahim as.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>The sacrifice of an animal is required on those who can afford it.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Hajj

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

Ihram and Talbiyah

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

Here I am, O Allah, here I am;
Here I am, no partner have You, here I am;
Indeed, all praise and bounty are Yours, and Yours the Kingdom;
No partner have You.

Tawaf of the Ka`bah

The pilgrims then perform the Tawaf of the Ka`bah by going around it seven times, starting from the position of the Black Stone, in a counterclockwise direction.

Sa`y between Safa and Marwa

Next, they perform the Sa`y by running between the hillocks of Safa and Marwa located near the Ka`bah, in memory of Hadrat Hajra®a, who ran in search of water in this area. After Sa`y, pilgrims move to Mina from Mecca. The next morning after Fajr, they leave for `Arafat.
**Stay at ‘Arafat and Mina**

They worship during their stay at ‘Arafat from the afternoon of the 9th Dhul-Hijjah until sunset. On their way back to Mecca they worship at Muzdalifah. They stay at Mina on the 10th of Dhul-Hijjah, where they perform Ramy-ul-Jimar - a symbolic act to strike the devil by throwing small stones at three pillars. Next, the pilgrims sacrifice their animals, shave their heads and end the state of Ihram by wearing normal dress. On this day, Muslims all over the world celebrate Eid-ul-Adha. Before the 10th day of Dhul-Hijjah ends, they perform Tawaf and Sa’y for the second time at Mecca and once again return to Mina.

**Farewell Tawaf**

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

Although it is not a part of Hajj, many people visit Medina before or after their Hajj.
Exercise 3.7: Place the steps of Hajj in order.

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

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

Talbiyah

Ramy-ul-Jimar

Ihram

Sa'y

Tawaf

The state of intention for Hajj and the physical acts of wearing the required clothes for Hajj

Stoning of the symbolic devils in Mina

The words repeated and recited during Hajj proclaiming the unity of Allah

Circuits of the Ka'bah

Running between the hills of Safa and Marwa honoring the history of Hadrat Hajra wa s
Truthfulness

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

الآنَّ عَلَى الْكُفَّارَ أَنْ يُتَقَلَّبُوا عَلَيْكُمْ فَاجْتَهَبُوا الرَجُسَ مِنَ الْأَوَّالِينَ وَاجْتَهَبُوا قُوَّاثَ النَّارِ

Shun therefore, the abomination of idols, and shun all words of untruth.

(22:31)

A Muslim should always speak the truth even if it means that he/she may get in trouble because of it.

Telling a lie is forbidden in Islam and is one of the biggest sins.

When we lie, we are using the lie to protect us. We should be asking Allah to protect us.

Even if we must face some difficulty because of telling the truth, we should be happy that we did something to please Allah.

Allah helps those who trust in Him, and He blesses their lives.

We should only worry about what Allah will think of us.

In a hadith, it is related that once a Muslim asked the Holy Prophet\textsuperscript{\textregistered} about the sin which he should give up first, for, he pleaded that he was very weak and too far gone into many sins to gather enough strength to get rid of them all. He advised him to give up lying first. He promised to do so and returned to his home. Later when, through force of habit, he felt the urge to commit a sin, it occurred to him that the news may reach the ears of the Prophet of Allah and he might question him. Since the Muslim was committed against lying, he knew what not to say; or if some other Muslim came to know of it, he could not imagine how he would manage to explain it. Ultimately, on further reflection, he thought it better to give up all sins, since he had committed himself against false speech. Accordingly, by giving up lying, he was blessed with the strength to give up all other sins too. (Forty Gems of Beauty)
Lessons Learned

- Lying is an immoral practice, and when we lie we are betraying Allah.
- We should continually check ourselves and cleanse ourselves from indulging in lying.
- The Promised Messiah says that a truthful person is courageous, whereas a liar leads a cowardly life. He also reminds us that we should speak the truth even if we feel that it will cause harm to our own lives or to our beloved relatives.

Mercury and The Woodman (Aesop’s Fable)

A poor woodman lost his rusty, old axe when it fell into the river where he was chopping wood. Mercury (the Roman messenger god) appeared while the man was lamenting his loss, and on hearing this tale, dove into the river and recovered a silver axe. “That's not mine,” said the woodman, so Mercury returned it to the river, resurfacing this time with a golden axe. “That's not mine, either,” said the woodman, and again Mercury returned it to the river, resurfacing this time with the woodman’s own rusty, old axe. “That's mine,” said the grateful woodman. Mercury promptly rewarded the man for his honesty by giving him the silver and golden axes as well. On hearing the woodman’s tale, an envious friend set out to do as the woodman had done, visiting the same spot and deliberately losing his axe in the river. Just as before, Mercury appeared and dove in to recover the lost axe. When Mercury produced a golden axe, the man greedily stretched out for it claiming, “That's mine.” Mercury, displeased with the man’s dishonesty, held on to the golden axe and refused to recover the original. The greedy man lamented, “Honesty is the best policy.”
History of Islam
The word **khilafat** means succession, and the khalifa is a successor to a prophet of Allah. His goal is to complete the tasks of reformation and moral training that the prophet seeded. The community of followers of a prophet of Allah continues to nurture its faith and practices under the blessing of khilafat for as long as Allah wishes. Allah says in the Holy Qur'an:

> Allah had promised to those among you who believe and do good works that He will surely make them Successors in the earth, as He made Successors from among those who were before them; and that He will surely establish for them their religion which He has chosen for them; and that He will surely give them in exchange security and peace after their fear; They will worship Me, and they will not associate anything with Me. Then whoso is ungrateful after that, they will be the rebellious.
>
> (Surah Al-Nur, Verse 56)

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

Khilafat establishes the authority of Allah on earth, and the khalifa strives to uphold that authority within the community of followers. For the believers, khilafat is an embodiment of Allah's Unity. They benefit from khilafat by becoming united under him. A khalifa obeys the prophet for whom he is succeeding. He can consult members of the community if he wishes but is ultimately only accountable to God.
The Rightly Guided Khilafat (Khulafa Rashidin)

When Prophet Muhammad[^1] passed away (A.D. 632), Hadrat Abu Bakr[^2] assumed his spiritual, political, and administrative functions as khalifa. The first four khulafa, Hadrat Abu Bakr[^2], Hadrat Umar[^3], Hadrat Uthman[^4], and Hadrat Ali[^5], were close associates of Prophet Muhammad[^1], known for their integrity and devotion. The qualification “rightly guided” (Rashidin) has been historically applied to them to distinguish them from the king-caliphs who followed them.

Exercise 4.1: Answer the questions below.

What does “khilafat” mean?

A “khalifa” is a successor to a

Who appoints a khalifa?

What is the succession of leaders after the Holy Prophet[^1] called?

Who were the four khulafa under this period?

1. 
2. 
3. 
4. 

[^1]: Muhammad
[^2]: Abu Bakr
[^3]: Umar
[^4]: Uthman
[^5]: Ali
After the end of the Rightly Guided Khilafat, 14 Umayyad kings of Damascus (661-750) and 38 Abbasid kings of Baghdad (750-1258) assumed the title of khalifa.

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

Thus, multiple contemporaneous khulafa existed from the 7th to 12th centuries. The last Abbasid khalifa of Cairo was captured in 1517 by the Ottoman sultan Selim I. The Ottoman sultans then claimed the title of khalifa for 4 centuries until, in 1924, Mustafa Kamal Ataturk, the founder of Turkish Republic, abolished the institution.

**Wishful Thinking**

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

**Exercise 4.2: Answer the question below.**

**What were the two dynastic khilafats after the Khulafa Rashidin? How many khulafa were there in each of those dynasties?**
Hadrat Abu Bakr\textsuperscript{ra}

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

Hadrat Abu Bakr\textsuperscript{ra} remained the closest companion of the Holy Prophet\textsuperscript{sa} during war or peace time. He gave his daughter’s hand in marriage (Hadrat A’ishah\textsuperscript{ra}) to the Holy Prophet\textsuperscript{sa}.

\textbf{Migration to Medina}

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

The Holy Prophet\textsuperscript{sa} and Hadrat Abu Bakr\textsuperscript{ra} traveled south of Mecca and hid in a cave called \textbf{Thaur}. This cave was on the top of an abandoned mountain. The trail leading to the cave was difficult to cross. With the help of a tracker, the Quraish arrived at the front of the very same Cave of Thaur. When the Quraish got close enough that Hadrat Abu Bakr\textsuperscript{ra} could see their feet, he began to worry. Hadrat Abu Bakr\textsuperscript{ra} was not worried for himself, but for the safety of the Holy Prophet\textsuperscript{sa} as he firmly believed that the Holy Prophet\textsuperscript{sa} was on a great mission of Allah and did not want to see this mission come to an end. But the Holy Prophet\textsuperscript{sa} assured Hadrat Abu Bakr\textsuperscript{ra} that Allah was with them and that Allah would protect them.
The Quraish rejected the idea that anyone could be in the cave because it was a dark and dangerous place. Some traditions also say that when Hadrat Abu Bakr\textsuperscript{ra} and the Holy Prophet\textsuperscript{sa} went into the cave, a spider began to weave its web outside and a bird also built her nest and laid eggs outside the cave. This made the people think that the cave was empty and had been undisturbed for a long time. Without checking the cave, the Quraish left and the Holy Prophet\textsuperscript{sa} and Hadrat Abu Bakr\textsuperscript{ra} continued their journey to Yathrib. The city of Yathrib is now called Medina.

Financial Sacrifice

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

The First Khilafat

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

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

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

Finally, Hadrat Abu Bakr\textsuperscript{ra} had to deal with several false prophets who rebelled against the state. Musailimah Kadhdhab and Aswad Ansi, in particular, raised
large armies and captured some of the Muslim territories. Hadrat Abu Bakr⁷⁸, despite having meager resources at his disposal, crushed these rebellions and preserved the sanctity of the state.

During the last days of his life, the Holy Prophet⁷⁹ had raised an army to fight the Romans who had made some incursions into the northern borders of the Islamic empire. This army was still in Medina when the Holy Prophet⁷⁹ passed away. As Hadrat Abu Bakr⁷⁸ became khalifa, the law and order within and outside Medina became very delicate. In view of this danger, many companions felt it better to not send the army against the Romans. But Hadrat Abu Bakr⁷⁸ replied, "What authority has the Son of Abu Qahafah (i.e., himself), to stop that which was started by the Holy Prophet⁷⁹?" The Muslim army, under the command of Hadrat Khalid bin Walid⁷⁸, crushed a rebellion in Bahrain. Subsequently, the Persians, who had supported the rebels of Bahrain, were also defeated. The Muslim army also defeated the Romans in the battles of Ajnadan and Yarmuk, the whole of Syria thereby coming under the control of the Islamic state.

**Achievements**

Of the many great achievements of his khilafat was the collection of the Holy Qur’an into one entity. Although the writing and arrangement of the Holy Qur’an was done under the supervision of the Holy Prophet⁷⁹ himself, it was written on various pieces of skin, leaves and slates. Hadrat Abu Bakr⁷⁸ collected all these pieces of writings to make a single book, and reorganized the system of Huffaz, or those who committed the Qur’an to memory, in a systematic way to preserve the Qur’an.

**His Demise**

Hadrat Abu Bakr⁷⁸ had been khalifa for two years and three months when his last days arrived. Hadrat A’ishah⁷⁸ says that one day when it was extremely cold, Hadrat Abu Bakr⁷⁸ took a bath, after which he contracted a fever which lasted continuously for 15 days. During his illness, Hadrat Abu Bakr⁷⁸ delegated his duties to Hadrat Umar⁷⁸. When he realized that his illness might be very serious, he selected Hadrat Umar⁷⁸ as his successor, after consulting with the companions. He announced the decision at a public gathering, "I have not appointed a relative or brother as khalifa. In fact, I have chosen the one who is best among you." Everyone in attendance accepted this excellent choice.

Afterwards, Hadrat Abu Bakr⁷⁸ gave Hadrat Umar⁷⁸ some advice. He also advised Hadrat A’ishah⁷⁸ on some of his personal and family affairs.

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

**Exercise 4.3: Answer the questions below.**

**Hadrat Abu Bakrå was khalifa for:**
- a. 21 years
- b. 2 years and 3 months
- c. 23 years
- d. None of the above

**On his way to Medina, Hadrat Abu Bakrå hid in:**
- a. Cave Hira
- b. Cave Thaur
- c. Jabal Rahmat
- d. Cave Badr

**Hadrat Abu Bakrå’s daughter who was married to the Holy Prophetþ was?**
- a. Hadrat Fatimara
- b. Hadrat Khadijahra
- c. Hadrat A’ishahra
- d. Hadrat Saudara

**What was the title given to Hadrat Abu Bakrå?**
- a. Ghani
- b. Faruq
- c. Siddique
- d. Noor
Who did Hadrat Abu Bakr⁷ra delegate his duties to towards the end?
   a. Hadrat Umar⁷ra
   b. Hadrat Ali⁷ra
   c. Hadrat Uthman⁷ra
   d. All of them were given a task

What challenge was faced by Hadrat Abu Bakr⁷ra during his khilafat?
   a. Rebellion
   b. False prophets
   c. Refusal to pay Zakat
   d. All of the above

Hadrat Umar Faruq⁷ra

The name of the second khalifa of Islam was Umar. He was given the title Faruq, which means someone who can see right from wrong. He was born in A.D. 581 in Mecca and belonged to a noble family of the Quraish. Hadrat Umar⁷ra learned to read and write in his childhood at a time when very few could. He loved poetry and was a great wrestler, horse rider, and swordsman. He grew up to be a renowned businessman and used to lead trade delegations to Syria and Iraq.

Acceptance of Islam

When the Holy Prophet⁷sa announced his claim to prophethood, Hadrat Umar⁷ra became a fierce opponent of Islam. In fact, one day he took up his sword with the intent to kill the Holy Prophet⁷sa. On his way, someone told him to first deal with his own sister and brother-in-law, who had already accepted Islam. He went straight to them and knocked at their door and could hear the Holy Qur’an being recited inside the house. This made him furious. He entered the house and, soon after, began beating his brother-in-law. At some point Hadrat Umar⁷ra’s sister tried to intervene and was struck as well. His wounded sister said in a resolute voice, "Umar! You may beat us as much as you like, but we are not going to give up our faith!" This made him calm down and he asked to read a portion of the Holy Qur’an. At first, they hesitated, but Hadrat Umar⁷ra assured them that he would not do any harm to the Qur’an. Hadrat Umar⁷ra was then instructed to wash
himself. After this he read Surah Taha, verse 15 and was so moved that his eyes filled with tears. He went straight to the Holy Prophet \( \text{SAW} \) and accepted Islam. This miraculous change in Hadrat Umar \( \text{RA} \) was due to the Holy Prophet \( \text{SAW} \)'s prayers. The day before, the Holy Prophet \( \text{SAW} \) had been praying to Allah to grant the Muslims Umar or Abu Jahl to become a source of strength for Muslims.

**Migration to Medina**

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

**The Words of the Adhan**

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

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

**At the Holy Prophet \( \text{SAW} \)'s Demise**

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

The Second Khilafat

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

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

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

Hadrat Umar\(\text{ra}\) was so anxious about the welfare of his people that he used to go around in disguise at night to see if anyone needed help. Once, during his patrol at night, he observed a woman cooking something in a pot while her children were crying. He found out that the children were hungry for two days and the pot was put on the fire just to console them. He immediately went to the treasury and brought all the necessary food items to the woman. On his way, one of his servants offered to carry the load but he stopped him saying,
“On the Day of Judgment you will not carry my load.”

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

**His Demise**

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

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

**Exercise 4.4: Answer the questions below.**

**Hadrat Umar\(^{ra}\) was furious at the conversion of:**

a. His mother  
b. His sister  
c. His brother in law  
d. Both b & c

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

a. Winning a battle in Uhud  
b. The words of the Adhan  
c. The conquest of Mecca  
d. The conquest of Ta'if

**Hadrat Umar\(^{ra}\) migrated to Medina in secret.**  
**True**  
**False**

**The Islamic Hijra calendar was introduced in the second khilafat.**  
**True**  
**False**

**The death of the Holy Prophet\(^{sa}\) was unbearable for Hadrat Umar\(^{ra}\) to admit.**  
**True**  
**False**

**Hadrat Umar\(^{ra}\)'s title was ______________________ meaning**
What was the cause of Hadrat Umar’s demise?
Part II
The Holy Qur’an
Maddah and Leen Letters

Al-Tarteel Lesson #1 (Hurooful-Maddah: Letters of Prolongation)
- PDF files for this lesson: https://www.alislam.org/quran/tarteel/Al-Tarteel-Lesson-1.pdf

What are the letters of Maddah?
- There are 3 letters of Maddah: ﯮ ﯯ ﯯ

When does prolongation take place?
- It occurs when Wao Saakinah is preceded by a Dhamma
  ﯮ (This is Wao Maddah)
- It occurs when Yaa Saakinah is preceded by a Kasra
  ﯯ (This is Yaa Maddah)
- It occurs when Alif is preceded by a Fat’hah. The alif has no sukoon.
  ﯮ (This is Alif Maddah)

How long is the prolongation?
- A letter followed by a letter of prolongation should be pronounced for 2 seconds.

Excercise 1.4: Practice the Hurooful-Maddah

ضوَّ بِأَيْ فُوَّظِيَّ يَأَا عَقَّ عَيْ عَيْ غُعَا غُيْ
Shortened Forms of Hurooful-Maddah

There are three strokes of this kind:

**Vertical Fat’hah** ٣

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

٢

**Vertical Kasrah** ٣

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

١

**Inverse Dhamma** ٤

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

٤

*Excercise 1.5: Practice the shortened forms of Hurooful-Maddah*

لِهْ + آمَرَهُ + دَاؤُدَ + تَلَّوَّنَ + آلَوْانَهُ + آنَزَلَهُ
كِلْمَتَهُ + سَبِحَتَهُ + مَوْعَدَةُ + وُرُيُّ + يَسَتَّوَنَّ
Al-Tarteel Lesson #13 (Huruf-e-Leen: Prolongation of Ease)


**What is the meaning of Leen?**
- The meaning of Leen is ‘Ease’

**What are the letters of Leen?**
- There are 2 letters of Leen: و ي

**When does Madd Al-Leen take place?**
- It occurs when Wao Saakinah or Yaa Sakinah is preceded by a Fat'hah.

Practice of Wao Leen

- حَوَلَ قَوُلَ سُوَّفَ نَوِمَ فَتَمَارَوْا فَتَعَلَّلُوا دُعَاوَا
- سُوَّطَ فَوَقَ خَلَوَانَ فَنَادَوْا فَنَعَاطَوْا

Practice of Yaa Leen

- طَيْرًا رَيْبَ عَيْنَا لَيْسَ عَيْنَا لَدَيْهِمْ
- أَيْنَ خَيْرَ شَيْنَا إِلَيْهِ نِبِنَ دَعَاوَا

This is Wao Leen

This is Yaa Leen
Exercise 1.6: Answer the following questions.

What are the three basic strokes or short vowels in Qur’anic reading and writing?
   a. Fat’hah, Kasrah’ and Dhamma
   b. Fat’hah, Maddah and Kasrah’
   c. Fat’hah, Kasrah’ and Sukoon
   d. Kasrah’, Sukoon and Dhamma

How much time should be given to pronounce a letter with a stroke, for example, a fat’ha?
   a. One second
   b. Two seconds
   c. Three seconds
   d. Time does not matter

What are the shortened forms of Hurooful-Maddah?
   a. Vertical Fat’hah, Vertical Kasrah’ and Dhamma
   b. Vertical Fat’hah, Kasrah’ and Dhamma
   c. Vertical Fat’hah, Vertical Kasrah’ and Vertical Dhamma
   d. Vertical Fat’hah, Vertical Kasrah’ and Inverted Dhamma

When is a letter called a Saakin?
   a. When a letter takes a Maddah
   b. When a letter takes a Shaddah
   c. When a letter takes a Sukoon

What are the three letters of elongation (Hurooful Maddah) and how much time should be given to reading these?
   a. Alif, Baa, Taa
   b. Alif, Wao, Yaa
   c. Alif, Hamzaa, Yaa
   d. None of the above

Which two Arabic letters are called Leen letters?
   a. Alif and Yaa saakin, preceded by a Dhamma
   b. Wao and Yaa saakin, preceded by a Fat’hah
   c. Alif and Wao saakin, preceded by a Fat’hah
Salat and Prayers
Concluding prayers – Prayer 1
Our Lord, grant us good in this world, as well as good in the world to come, and protect us from the torment of the Fire.

Concluding prayers – Prayer 2
My Lord, make me observe Prayer, and make my children too. Our Lord! Bestow Your grace on me and accept my prayer. Our Lord, grant forgiveness to me, and to my parents, and to the believers on the day when the reckoning will take place.

Salaam
Peace be on you and the blessings of Allah.

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

Holy is Allah
All praise belongs to Allah
Allah is the Greatest
Du’a Qunut

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 rush to You and present ourselves, and we hope for Your mercy and we fear Your chastisement, for surely Your chastisement overtakes the disbelievers.

Exercise 2.14: Memorize the translation of the Du’a Qunut.
Surah Al-Baqarah

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

Alif Lam Mim.

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

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

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

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

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

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

Exercise 2.15: Memorize the first eight verses of Surah Al-Baqarah.
Surah Al-Takathur

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

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

Till you reach the graves.

Nay! You will soon come to know the Truth.

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

Nay! If you only knew with certain knowledge:

You will surely see Hell in this very life.

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

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

Commentary of Surah Al-Takathur

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

It is a very common trait of man that not only does he want to acquire wealth, power and prestige; he also wants to surpass others in acquiring it. This passion or obsession of getting worldly things knows no limit and takes man away from higher values of life and diverts their attention from thinking about God or the Hereafter. He remains busy in the worldly pursuits until death comes upon him, and then he finds that he had wasted his entire life in idle and worthless pursuits.
Then he will surely see the truth and witness his loss and the torments of the fire of hell. If man had used the sense and knowledge he possesses, he would have seen the moral ruin that the engrossment in pursuit of wealth, power and material benefits bring upon him.

The Hell of the hereafter is being prepared in this life. The last verses of the surah talk about the three stages of certainty of human knowledge about hell.

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

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

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

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

**Exercise 2.16: True or False.**

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

**Exercise 2.17: Complete the following questions.**

Where was this surah revealed?
   a. Mecca  
   b. Medina

What kind of harm or evil does this surah talk about?
   a. Greed and excess  
   b. Wars

**Exercise 2.18: Memorize the Arabic for Surah Al-Takathur.**
Translation of Surah Al-Kauthar

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

Surely, we have bestowed upon thee abundance of good.

So, pray to Thy Lord and offer sacrifice.

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

Exercise 2.19: Memorize the translation for Surah Al-Kauthar.

Translation of 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 2.20: Memorize the translation for Surah Al-Kafirun.
For Steadfastness and Allah’s Help

रब्बाना आफ्रिगु अलिनाए संबरा औ टिंट आदामना औ अनसर्नाए बलैल कूम कैफीन

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

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

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

The Holy Prophet Muhammad⁴⁴ says that there are two blessings that one should envy: one is time and the other is health.

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

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

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

**Exercise 2.21:** Memorize the prayer for steadfastness and Allah’s help and its translation.

**Exercise 2.22:** Fill in the blanks for the translation of this prayer.

O our ____________, pour forth ________________ upon us and

make our ____________ firm, and ________________ us against the

__________________  __________________.
Against Losing Divine Guidance

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

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

Exercise 2.23: Memorize the prayer against losing divine guidance and its translation.

Exercise 2.24: Fill in the blanks for the translation of this prayer.

O our Lord, let not our ______________ become __________________________

after Thou hast __________________ us; and bestow on us

_________________ from ________________; surely, Thou alone art the

_______________________.
Basics of Islam
Seeking of Knowledge

寻求知识是每个穆斯林男女的义务。

（巴合基）

这个圣训证明了伊斯兰对男性和女性在学习和知识获取方面的平等对待。《古兰经》（39:10）问道：“那些知道的，能像那些不知道的人一样吗？”《古兰经》从《圣洁的使者》开始，至高无上的安拉敦促获取知识。《圣洁的使者》被教导了《古兰经》的祷告（20:115）：“说：我的主啊，求你增加我在知识上的恩典。”这一祷告也充分展示了追求知识的重要性。因此，每个穆斯林男男女女都必须努力在世俗和宗教知识的领域中取得杰出的地位，通过辛勤努力和这一《古兰经》祷告。

《圣洁的使者》将寻求知识的人比作进行圣战的人。在寻求知识的过程中，不应惧怕任何身体上的艰辛。《圣洁的使者》说：“去中国寻求知识，如果需要的话。”这意味着，为了获取知识，即使我们必须远行，我们也要这样做。他还说：“向坟墓寻求知识。”

- Taqwa和追求知识是相互关联的。
- 知识应该分阶段获取。
- 发展反思和深思的习惯。
7. Do not ridicule someone less knowledgeable than you.
8. Serve others as much as possible by distributing your knowledge. Such a service does not diminish your store of knowledge, rather it increases it.
9. An etiquette of seeking knowledge is to participate in secular and religious conferences. One can become a scholar by keeping company with the learned.

Exercise 3.9: Memorize the Arabic and translation for the hadith about seeking knowledge.

Best Remembrance of Allah

افْضُلُ الْذِّكْرِ لَا إِلَهَ إِلَّا اللَّهُ وَافْضُلُ الدُّعَاءِ الْحَمْدُ لِلَّهِ

af-dā-ludh-dhik-ri laa i-laa-ha il-lal-laa-hu wa af-dā-lud-du-‘aa-‘i al-ham-du lil-laah

The best remembrance (of Allah) is (the Kalima) “there is no god but Allah” and the best prayer is “all praise belongs to Allah”. (Tirmidhi, Kitab-ud-Da’awat)

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

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

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

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

Exercise 3.10: Memorize the hadith about the remembrance of Allah and its translation.
Islamic Teaching of Helping Others

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

وَاعْبُدُوا الله وَلَا تُشْرِكُوا بِهِ شَيْئًا
وَبِالْوَالِدَيْنِ احْسَانًا وَبِذَٰلِكَ الْقَرْبِي
وَالْيَتِيمِ وَالْمُسَكِّنِينَ وَالْجَارِيَ الْقَرْبِي
وَالْجَارِ الْجَنَّةِ وَالْصَّاحِبِ بِالْجَنَّةِ
وَابْنِ السَّيِّدِ وَمَأْمَلَكَ آيَتَانَا هُمُ
إِنَّ الله لَا يَحْبُبُ مَنْ كَانَ مَمَّا لا أَفْخُورُ مُنَّةً

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

A Muslim must fulfill two kinds of duties.

1. One is the duty towards Allah called “Huququllah”, or the Rights of Allah.

2. The other is the duty towards mankind, called “Huququl-Ibad”, or the rights of people (God’s servants). Huququl-Ibad is an extension of our duties to Allah since He has commanded us to take care of His creation.

Now let us look at some of these duties.
Orphans

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

آرَعِيَتِ الْذَّيْنَ يَكْفِيَتْ بِالْدِّينِ
Has thou seen him who denies the Judgment? (107:2)

فَذُلُكَ الَّذِي يَدْعَ الْيَتِيمَ
That is he who drives away the orphan. (107:3)

وَلَا يَحْصُلَ عَلَى طَعَامِ الْمُسْكِكِينِ
And urges not the feed of the poor. (107:4)

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

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

Neighbors

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

By this the Holy Prophet ﷺ meant that Allah had put so much importance on taking care of the neighbors that the Holy Prophet ﷺ thought that it would also become necessary to include the neighbors in one's inheritance which is given to blood relatives.
In another hadith, the Holy Prophet sa said: He who believes in Allah and the Last Day, must not cause his neighbors any trouble; he who believes in Allah and the Last Day, must honor his guest; and he who believes in Allah and the Last Day, must speak beneficently or keep quiet. (Bukhari and Muslim)

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

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

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

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

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

**Wayfarer**

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

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

The Holy Prophet⁸⁸ also gave rules of conduct regarding how one should behave while in public places or roads. He instructed people not to gather in streets unnecessarily because it makes it difficult for others to pass through. The Holy Prophet⁸⁸ also instructed the removal of sticks and stones from walkways. He also stressed the cleanliness of pathways by instructing to avoid two accursed practices. He was asked: What are those accursed practices? He answered: A person relieving himself in a pathway frequented by people or in a shaded place used by them. (Muslim)

The Poor and the Weak

The Holy Prophet⁸⁸ said: I declare it sinful, any failure to safeguard the rights of two weak ones; orphans and women. (Nasa‘i)

On one occasion, the Holy Prophet⁸⁸ said: Look for me among the weak ones, for you are helped and provided for because of the weak ones among you. (Abu Daud)

Not only did the Holy Prophet⁸⁸ teach us to give to the needy, and to visit them, and take care of their welfare, but he also instructed that we should make them feel welcome in our homes and invite them to our gatherings. The Holy Prophet⁸⁸ said: The worst food is food served at a Walima (wedding) to which the rich are invited, and from which the poor are excluded. (Muslim)

These practices of the Holy Prophet⁸⁸ and these instructions to his followers are the only way we can practice the belief that we are all created equal and are all God’s creatures. This is also the way we can act on our belief that whatever we have is from Allah, and therefore we share it with his creation.

The Sick

The sick are also a category of the weak. The Holy Prophet⁸⁸ used to visit the sick and pray for them. He directed: Visit the sick, feed the hungry, and free the slaves. (Bukhari)

The Holy Prophet⁸⁸ also stressed the importance of visiting the sick by saying: When a Muslim visits an ailing Muslim in the morning, seventy thousand angels keep calling down blessings on him till the evening... and he is allotted an orchard of fruit trees in Paradise. (Tirmidhi)
It should be kept in mind that the purpose of visiting the sick is to make the sick feel better, and comforted. Sometimes, in South Asian countries especially, the sick, and those looking after the sick are visited by guests who come with the whole family which ends up being too noisy for the sick. The caretakers of the sick, who are exhausted themselves, must provide refreshments or even full meals for such guests.

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

For acquaintances who are not very close, or those in extreme hardship, one can just send a meal, and enquire about the sick over the phone. It may be much more appreciated.

**Exercise 3.11: Answer the questions below.**

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

1. ______________________________________________________________
2. ______________________________________________________________

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

__________________________________________________________________
__________________________________________________________________

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

__________________________________________________________________
__________________________________________________________________

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

__________________________________________________________________
What is the purpose of visiting the sick?

What it Means to be an Ahmadi Muslim

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

Nizam-e-Jamaat

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

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

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

Nazir (Supervisor)

The khalifa appoints different naazirs, or heads, that carry out various tasks. Nazirs are the heads of departments in Sadr Anjuman Ahmadiyya. For example, the Nazir Mal in Rabwah oversees finances in Pakistan. The Nazir Mal in Qadian is in-charge of finances in India.

Wakil (Representative)

Wakils are the heads of departments in Tahrik-e-Jadid. They have jurisdiction over all other countries across the globe. For example, the Wakil-ul-Mal in Rabwah and the Additional Wakil-ul-Mal who serves with Huduraba in London are in-charge of finances across the globe outside of Pakistan and India.
Amir (Head)

The Amir is the head of the Jamaat of a country. The Amir is elected by that country's Shura (consultative body) and confirmed by the khalifa. His duty is to take care of the affairs of the Jamaat in his country. All the Amirs of different regions in Pakistan come under the Nazir-e-A'la in Pakistan. However, all the Amirs of different countries across the globe outside of Pakistan and India come under the Wakil-e-A'la.

Sadr (President)

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

Secretary

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

Auxiliaries

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

These auxiliaries are:

**Majlis Ansarullah (Organization of the helpers of God)**

- Hadrat Muslih Mau’ud established Majlis Ansarullah on July 26, 1940.
- All male members of the Jamaat over 40 years of age are part of Majlis Ansarullah.
- A member of Majlis Ansarullah is called a Nasir.
- In each country, the head of Majlis Ansarullah is known as Sadr Ansarullah.

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

- Hadrat Muslih Mau’ud established Majlis Khuddam-ul-Ahmadiyya (MKA) on December 25, 1938.
• Members of this organization are between the ages of 15-40.
• A member of Majlis Khuddam-ul-Ahmadiyya is called a Khadim.
• In each country, the head of Majlis Khuddam-ul-Ahmadiyya is known as Sadr Khuddam-ul-Ahmadiyya.
• It has a sub-organization for boys, ages 7-14, called Majlis Atfal-ul-Ahmadiyya (MAA), established on July 26, 1940.

Lajna Ima’illah (Maid servants of Allah)

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

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

• Hadrat Muslih Mau’udra established Atfal-ul-Ahmadiyya in July 1940.
• Boys ages 7-15 are called Atfal.
• After turning 15, a Tifl becomes a Khadim at the start of the new MKA year.
• A boy is called a Tifl.
• Atfal are divided into two groups.
  ◊ Mi’yar-e-Saghir, boys between the ages of 7-12 years.
  ◊ Mi’yar-e-Kabir, boys between the ages of 13-15 years.

Nasirat-ul-Ahmadiyya (Helpers of Ahmadiyyat)

• Hadrat Muslih Mau’udra established Nasirat-ul-Ahmadiyya in February 1939.
• Girls ages 7-14 are called Nasirat.
• A Nasirah becomes a Lajna member on her 15th birthday.
• Each girl is called a Nasirah.
• Nasirat are sub divided into three age groups:
  ◊ 7-9 years of age - Qanitah
  ◊ 10-12 years of age - Sadiqah
  ◊ 13-14 age group is – Muhsinah
Exercise 3.12: Answer the following questions about the Nizam-e-Jamaat.

What are some examples of departments led by secretaries?

__________________________________________________________________
__________________________________________________________________

Ahmadiyyat is:

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

The head of a country is the

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

Who is the Supreme Head of the Jamaat?

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

The administrative structure of the Jamaat is

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

Name the five different Tanzims or Auxiliaries.

1. Majlis________________________________________________________
   which is for men ________________ years and older.

2. Majlis ________________________________________ Ahmadiyya, which is
   for men between the ages of ________ and __________.

3. ________________________________________ which is for women and girls
   older than ________________ years.

4. ____________________________ul-Ahmadiyya, which is for boys ages
   ________ to __________.

5. ____________________________ul-Ahmadiyya, which is for girls ages
   ________ to __________.
**Types of Chanda**

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

**Zakat**

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

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

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

**Sadaqat-ul-Fitr (Fitrana)**

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

**Fidya**

- Fidya is for people who are unable to observe their fasts in Ramadan because of illness, inability, travel, etc.
- The Qur'anic injunction is that the Fidya should be paid as a recompense for the lost opportunity to perform a virtue.
- The rate of Fidya depends on individual circumstances.
• The fidya amount is equivalent to two average meals for every fast that has been missed.
• Fidya can be paid in cash.

**Chanda Am/Regular Subscription**

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

**Jalsa Salana**

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

**Tahrik-e-Jadid**

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

**Waqf-e-Jadid**

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

**Wasiyyat (Will)**

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

**Sadaqah**

• Allah has commanded the believers to ward off calamities and hardships,
personal or national, by helping those who are less fortunate and require assistance.

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

**Auxiliaries Chanda**

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

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

**Exercise 3.13: Choose the correct answers.**

**Zakat:**
- a. Is a pillar of Islam
- b. Purifies a person’s soul
- c. Existed in concept among earlier people
- d. Relieves poverty and distress
- e. All of the above

**This Chanda helps in the construction of new mosques, missions and propagation of Islam (Tabligh).**
- a. Chanda Waqf-e-Jadid
- b. Chanda Aam
- c. Chanda Tahrik-e-Jadid

**When should Fitrana be given?**
- a. Before Eid
- b. After Eid
- c. On Eid Day
- d. It can be given whenever

**This chanda helps in the training of new converts to Islam Ahmadiyyat.**
- a. Chanda Waqf-e-Jadid
- b. Chanda Aam
- c. Chanda Tahrik-e-Jadid

**If someone cannot fast, they can pay the**
- a. Chanda Am
- b. Chanda Fitrana
- c. Chanda Fidya
- d. No chanda is needed

**What do the words “Bahishti Maqbarah” mean?**
- a. Blessed Scheme
- b. Dedicated Person
- c. Heavenly Graveyard
- d. None of the above
Who started the schemes of Tahrik-e-Jadid and Waqf-e-Jadid?

a. The Promised Messiah
b. The second khalifa, Hadrat Mirza Bashir-ud-Din Mahmud Ahmad

c. The third khalifa, Hadrat Mirza Nasir Ahmad

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

a. 1/16th of their total assets
b. 1/10th of their total assets
c. 1/2 of their total assets
d. 100% of their total assets

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

Auxiliary chandas are paid directly to Hudur to help the children of other countries.

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

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

Exercise 3.14: Review the meaning of these key terms and locate them in the word search below.

KHILAFAT MESSIAH MAHDI NAAZIR KHUDDAM LAJNA ANSAR
ATF AL NASIRAT ZAKAT SADQA FIDYA FITRANA

True False True False True False True False

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

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

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

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

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

Exercise 3.15: Write a letter to Huduraba. A sample letter and guidelines are given.
Letters to Huduraba

Here is a sample of letter for writing to our dear Huduraba

Today's Date

Dearest Huduraba

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

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

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

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

Was-Salam,

Your name
Son/Daughter of (Parent's Full Name)
Chapter Name
1234 Peace Way
Anywhere, CA 98765
U.S.A.

Guidelines

- Write Bismillah-ir-Rahman-ir-Rahim in Arabic on the top of the page.
- Write the date on the top right-hand side of the page.
- Start with Dearest Huduraba.
- Include As-Salamu 'Alaikum Wa Rahmatullah salutation in Urdu or English.
- Inquire about Hudur's health and wellbeing and offer prayers for his health.
• Mention what you are doing as a Tifl/Nasirah.
• Mention what you are doing as a student.
• Request prayers for your health, success and anything else.
• Include your full name, parent’s full name, chapter and address. Include space for signature.
• Keep the letter short.

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

You can Fax the Letter to: 011442088705234

or

Send it to via Postal Mail to:

Private Secretary to Hadrat Khalifat-ul-Masih\textsuperscript{aba}
16 Gressenhall Road
London SW18 5QL
United Kingdom

**Peer Pressure**

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

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

**Why Do People Give in to Peer Pressure?**

Some kids give in to peer pressure because they want to be liked, to fit in, or because they worry that other kids might make fun of them if they don’t go along with the group. Others go along because they are curious to try something new that others are doing. The idea that “everyone’s doing it” can influence some kids to abandon their better judgment.
It is tough to be the only one who says "no" to peer pressure, but you can do it. Paying attention to your own feelings and beliefs about what is right and wrong can help you know the right thing to do. Inner strength and self-confidence can help you stand firm, walk away, and resist doing something bad. It can really help to have at least one other peer, or friend, who is willing to say "no," too. This takes a lot of the power out of peer pressure and makes it much easier to resist.

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

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

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

**Bullying**

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

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

1. They were victims of bullying
2. Lack of attention from parents at home
3. They feel powerful
4. Low self-esteem
5. Have no friends
6. If they are jealous of someone

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

Kids Who are Bullied

Some factors put children at more risk of being bullied:

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

Kids Who Assist

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

Kids Who Reinforce

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

Outsiders

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

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

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

Cyber Bullying

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

Why Cyber Bullying is Different

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

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

Signs of Cyber Bullying

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

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

**Tips to Stop Cyber Bullying**

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

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

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

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

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

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

**Quick Facts**
- Saudi Arabia and the Maldives have 100% Muslim population.
  ◊ Non-native residents are not included in this statistic.
- Turkey, Algeria, Afghanistan, Morocco, Somalia and Yemen have over 99% Muslim population.
- Many countries with high Muslim population are not officially Islamic states or do not have Islam as their state religion (Example: Bangladesh, Nigeria, Turkey).
- Iran, Bahrain and Azerbaijan are primarily Shi’ah Muslim countries.
- Pakistan, Iraq, Yemen, Kuwait and Lebanon have considerable Sunni Muslim and Shi’ah Muslim population.
- Pakistan, Saudi Arabia, Afghanistan, Yemen and Mauritius are officially recognized as Islamic states.
• Algeria, Iraq and Malaysia are examples of countries with Islam as their state religion.

• India is not an officially Muslim country, but it has the third largest population of Muslims in the world.
  ◊ India is also the birthplace of the Promised Messiah as, where the Ahmadiyya Muslim Community was founded, and the location of the grave of the Promised Messiah as.

**Exercise 4.5: Choose true or false for each statement.**

<table>
<thead>
<tr>
<th>Statement</th>
<th>True</th>
<th>False</th>
</tr>
</thead>
<tbody>
<tr>
<td>The birthplace of Islam is Pakistan.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Iran is a primarily Shi’ah-Muslim country.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>The birthplace of the Promised Messiah as is Indonesia.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>The largest number of Ahmadi Muslims is in England.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>The third largest Muslim population is in India.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Exercise 4.6: Name the countries with 100% or 99% Muslim population.**

1. __________________________________________________________________________
2. __________________________________________________________________________
3. __________________________________________________________________________
4. __________________________________________________________________________
5. __________________________________________________________________________
6. __________________________________________________________________________

Jami’a Masjid, New Delhi, India
Khulafa Rashidin (continued from Part 1)

**Hadrat Uthman**

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

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

**Marriages of Hadrat Uthman**

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

**Time with the Holy Prophet**

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

Once the Holy Prophet was in a garden with guards standing nearby. Hadrat Abu Bakr asked for permission to approach the Holy Prophet. The Holy Prophet asked the guards to let him in and give him the glad tidings of paradise. Then Hadrat Umar approached the guards and asked for permission to approach the Holy Prophet. Again, the Holy Prophet asked the guards to let him in and give him glad tidings of paradise. Then, Hadrat Uthman approached the guards and asked for permission to enter. To this the Holy Prophet said, “Yes, ask him to enter and give him glad tidings of Heaven but he will have to face a trial.” When Hadrat Uthman was informed of this, he first
said, "Alhamdulillah" and then said, "Allah is my Helper". This shows his firm faith in Allah and his ability to bear such news with patience and courage.

**The Third Khilafat**

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

- Hadrat Abd-ur-Rahman bin ‘Auf ra
- Hadrat Talha ra
- Hadrat Ali ra
- Hadrat Uthman Ghani ra
- Hadrat Sa’d ra
- Hadrat Zubair ra

Hadrat Abd-ur-Rahman Bin Auf ra was not willing to shoulder the great responsibility and opted out of the election in favor of the other five.

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

**Islam’s Expansion**

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

Hadrat Uthman ra took the copy that was in the care of Hadrat Hafsah ra and created standardized the copies of the Holy Qur’an. These copies of the Holy Qur’an were prepared from the ones compiled by Hadrat Abu Bakr ra and sent to all the provinces of the state. The Holy Qur’an, as we see it today, was compiled during his khilafat and under his direct supervision.

Hadrat Uthman ra also expanded Masjid an-Nabawi during his time, supervising a 10-month long renovation to allow more room for worshippers. Because of the increase in worshippers, Hadrat Uthman ra also instituted the second Adhan on Jum’ah days to allow more people to reach the mosque for Friday Prayers.

**Turmoil in the Last Years**

The last six years of his khilafat, however, passed in chaos and conflicts due to various conspiracies, including that of Abdullah bin Sabah, a Jew, who had become a Muslim but only to weaken the Islamic State. Because of this, some
people from other groups raised unjustified charges against Hadrat Uthmanra. The rebels took advantage of Hadrat Uthman's kind and gentle character by becoming even crueler. In this dangerous situation, Hadrat Uthmanra showed great tolerance and the utmost patience so that there would be no bloodshed of innocent Muslims.

**His Demise**

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

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

**Exercise 4.7: Complete the sentences about achievements in the third khilafat.**

**Some achievements under Hadrat Uthmanra**

- Crushed a rebellion in ____________ and defeated the ____________ army
- Standardized the Quranic text by adding _________________
- Expanded the Masjid an-Nabawi in _________________
- Instituted the _________________ to allow more people to come to Jum'ah
• Hadrat Uthman⁴ra was a generous man which earned him the title of ________________________________________________________________.

• Hadrat Uthman⁴ra accepted Islam through the preaching efforts of ________________________________________________________________.

• The two daughters of the Holy Prophet⁵sa married to Hadrat Uthman⁴ra were __________________________ and ____________________________.

• Why did Hadrat Uthman⁴ra not wish to fight the people who wanted him to step down as khalifa? ____________________________________________
  ________________________________________________________________
  ________________________________________________________________

Hadrat Ali⁴ra
Hadrat Ali⁴ra was the son of Hadrat Abu Talib⁴ra, the Holy Prophet⁵sa’s uncle. He was born in Mecca about 30 years after the birth of the Holy Prophet⁵sa. When Hadrat Ali⁴ra was born, the Holy Prophet⁵sa himself became his guardian, because Hadrat Abu Talib’s financial situation was weak.

Hadrat Ali⁴ra was only 10 years old when he accepted Islam. Hadrat Ali⁴ra was a brave and skilled warrior. He participated in almost all the battles along with the Holy Prophet⁵sa. Hadrat Ali⁴ra was married to Hadrat Fatima⁴ra, who was the daughter of the Holy Prophet⁵sa. They had two sons, Hadrat Hasan⁴ra and Hadrat Husain⁴ra.

Holy Prophet⁵sa’s Migration to Medina
The Holy Prophet⁵sa left with his friend Hadrat Abu Bakr⁴ra for Medina when the Meccans plotted to take his life. As the two men left Mecca, Hadrat Ali⁴ra stayed in the bed of the Holy Prophet⁵sa on that night as a decoy. The Meccan leaders had planned to arrest and kill the Holy Prophet⁵sa. However, when the sun rose the next morning, the Meccans were enraged to find Hadrat Ali⁴ra in place of the Holy Prophet⁵sa.

After a few days Hadrat Ali⁴ra also migrated to Medina and joined the Holy Prophet⁵sa.
The Fourth Khilafat

With the assassination of Hadrat Uthman\textsuperscript{ra}, a state of complete anarchy came upon Medina. On June 23, A.D. 656, six days after the death of Hadrat Uthman\textsuperscript{ra}, Hadrat Ali\textsuperscript{ra} was chosen as the fourth khalifa.

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

Battle of Jamal

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

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

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

Battle with Amir Mu’awiyah

Amir Mu’awiyah, with the help of Amr Bin al ‘As, started raising an army. Hadrat Ali\textsuperscript{ra} had no alternative but to advance towards Syria to fight Amir Mu’awiyah. In July A.D. 657, the two armies fought at Saffain. There were heavy casualties on both sides, but the battle ended in an accord that an arbitration committee should decide the matter. This consisted of Abu al-Ash’arira, representing Hadrat Ali\textsuperscript{ra}, and Amr Bin al As, representing Amir Mu’awiyah. Unfortunately, this arbitration failed as Amr Bin al As deviated from the decision agreed upon with Abu Musa al-Ash’arira.
A large group of people who opposed the proposal of arbitration separated from Hadrat Ali\textsuperscript{\textcircled{r}} and chose an independent leader. This group was called the Khawarij (The Outsiders). Hadrat Ali\textsuperscript{\textcircled{r}} unsuccessfully tried to persuade them to submit to him, leading to a battle in which most of the Khawarij were killed.

**Demise of Hadrat Ali\textsuperscript{\textcircled{r}}**

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

**Exercise 4.8: Complete the questions below.**

How old was Hadrat Ali\textsuperscript{\textcircled{r}} when he accepted Islam? _______________________

Hadrat Ali\textsuperscript{\textcircled{r}} was the son of ___________________________________________

The battle of Jamal was fought between Hadrat Ali\textsuperscript{\textcircled{r}} and ____________________________________.

Who was Hadrat Ali's\textsuperscript{\textcircled{r}} wife? _________________________________________

Name Hadrat Ali's\textsuperscript{\textcircled{r}} two sons: ___________________ and __________________

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

_____________________________________________________

**Exercise 4.9: Trace the names of the Khulafa Rashidin and their titles.**

Hadrat Abu Bakr Siddique\textsuperscript{r}
Hadrat Umar Faruq\textsuperscript{r}
Hadrat Uthman Ghani\textsuperscript{r}
Hadrat Ali\textsuperscript{r}
Exercise 4.10: Review of Khulafa Rashidin.

These are the 4 rightly guided men who led the Muslim ummah (community) after the demise of the Holy Prophet\(\text{sa}\). What are they known as collectively?

__________________________________________________________________

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

__________________________________________________________________

Name the two sons of Hadrat Ali\(\text{ra}\).

__________________________________________________________________

__________________________________________________________________

Name the first two khulafa after the Holy Prophet\(\text{sa}\)?

__________________________________________________________________

__________________________________________________________________

Name the last two khulafa of the Khulafa Rashidin.

__________________________________________________________________

__________________________________________________________________

What was the name of Hadrat Abu Bakr\(\text{ra}\)’s daughter who was married to the Holy Prophet\(\text{sa}\)?

__________________________________________________________________

What was the title of Hadrat Abu Bakr\(\text{ra}\) and what does it mean?

__________________________________________________________________

__________________________________________________________________

What was the name of Hadrat Ali\(\text{ra}\)’s wife? Who was her father?

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

A khalifa is a successor to whom?

What was Hadrat Umar\textsuperscript{ra}'s title and what does this mean?

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

**Hadrat Imam Hasan\textsuperscript{ra} and Hadrat Imam Husain\textsuperscript{ra}**

Hadrat Imam Hasan\textsuperscript{ra} was the older son of Hadrat Ali\textsuperscript{ra} and Hadrat Fatima\textsuperscript{ra} – a daughter of the Holy Prophet\textsuperscript{sa}. Hadrat Imam Husain\textsuperscript{ra} was the younger son of Hadrat Ali\textsuperscript{ra} and Hadrat Fatima\textsuperscript{ra}.

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

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

**Incident at Karbala**

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

When Amir Mu'awiyah died, Hadrat Husain\textsuperscript{ra} refused to take bai'at of Yazid. The people of Kufa sent letters to Hadrat Husain\textsuperscript{ra}, asking his help and pledging their allegiance to him - but they ended up not supporting him. As Hadrat Husain\textsuperscript{ra} traveled towards Kufa, Yazid’s army intercepted him at a place called
Karbala. Hadrat Husainra was killed and beheaded in the Battle of Karbala, along with most of his family and companions, including Hadrat Husainra’s six-month-old son Ali al-Asghar.

**Muharram & Ashura**

Shi’ah Muslims are the second largest sect of Muslims, following Sunni’s. They believe that Hadrat Alira was the only rightful successor of the Holy Prophetsa. Muharram is the month of remembrance during which Shi’ah Muslims commemorate the martyrdom of Hadrat Husainra. This period of mourning and remembrance is called **Ashura**, which literally means “tenth” in Arabic and refers to the tenth day of Muharram. Shi’ah Muslims begin mourning from the first night of Muharram and continue for ten nights, peaking on the 10th of Muharram, known as the Day of Ashura.

More detailed information can be found at www.alislam.org/v/2615.html.

**Exercise 4.11: Fill in the blanks below.**

Name the parents of Hadrat Hasanra and Hadrat Husainra:

Mother: ___________________________________________________________

Father: ___________________________________________________________

How were Hadrat Hasanra and Hadrat Husainra related to the Holy Prophetsa?

To whom did Hadrat Hasanra abdicate his khilafat under pressure?

How did Hadrat Hasanra pass away?

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

Why did Hadrat Husainra refuse to take bai’at at the successor’s hand?
Where is Karbala?

How did Hadrat Husainra pass away?

What sect of Muslims commemorate the martyrdom of Hadrat Husainra?
Additional Activities
Find these objects
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 compiler of this collection.

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


Aḥmad, Ḥaḍrat Mirzā Ghulām (1835-1908): peace be on him: The Promised Messiah. 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-Ḥamdul Lillāh: All praise belongs to Allah.


Allahu Akbar: Allah is the Greatest

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


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


As-Salām ‘Alaikum Wa Raḥmatullāh: Peace be with you and blessings of Allāh.


Aṭfāl-ul-Ahmadiyya (MAA): established on July 26, 1940.

Ayyadahullāhū Ta’alā Bi-Nasrih-il-‘Azīz: May Allah, the Exalted, support him with His Mighty help.

Behishti Maqbara: Behishti Maqbarah: heavenly graveyard. Graveyard established by the Promised Messiah (peace be on him).

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

Chanda: Monetary contribution, donation. (The ha at the end is to indicate a fath on dal, and is not pronounced, so should not be explicitly written in the transliteration of the word.)

chana ijtima: contribution towards ijtima’ expenses

dhikr (also zikr): remembrance

dhikr-i-ilahi (a Persian/Urdu formation) remembrance of God.
Dhū al-Ḥijjah: A month in Islamic lunar calendar. Also Dhu al-Hajjah, Dhul-Hajjah.

du`a: prayer, supplication

Fiṭrāna: specified alms to be given at the `Īd al-Fitr


Ḥaḍrat: His Holiness

Ḥajj: Formal pilgrimage to Mecca during appointed time of the year.

Ḥasan Haḍrat: son of Haḍrat `Alī (may Allah be pleased with both)

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

Ḥuqūququllāh: (hu-qoo-ql-‘ah) obligations toward God

Ḥusain Haḍrat: son of Haḍrat `Alī (may Allah be pleased with both)

‘Īd: Muslim religious celebration, festival. Eid.

‘Īdul-Adḥā: Eid al-Adha. Festival of sacrifices

‘Īd-ul-Fitr: Celebration at the end of Ramaḍān.

Iḥrām: garment of a pilgrim at Hajj.

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

Jalsa Salāma: Annual Convention

Jumʻah, Jumuʻah, Jumʻa, Jumu`a: Friday. (Friday Prayer Services)

Jumu`atul-Widā: Last Friday in the month of Ramaḍān.

Khadijah Khadija, Khadeeja: First wife of the Holy Prophet, may peace and blessings of Allah be upon him.

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

Khilāfat: Succession

Khulafa: Plural of khalīfah.

Khulafa`-ur-Rashidūn: Righteous Successors

Kitab-ul-Adab: Book of manners.

Lajna Ima’illah: Committee of bondmaids of Allah. Organization of Ahmadi Muslim ladies above 15 years of age.

Majlis: Society, organization.

Majlis Ansharullah (Literal meaning: Organization of Helpers of God): The organization of all Ahmadi men over 40 years of age.

Majlis Aţfāl-ul-Ahmadiyya (society of Aţfāl al-Ahmadi): The organization of all Ahmadi boys between 7 and 14.

Majlis Khuddâm-ul-Ahmadiyya: (Organization of Servants of Ahmadiyyat): The organization of all Ahmadi men from 16 to 40 years of age.


Muhsinah: beneficent

mûṣî, moose, muse, moosi: one who has willed.

mûṣiyah, mûṣisi: feminine mûṣî

Muṣliḥ Mau'ūd, Muṣliḥ-i-Mau'ūd, Musleh Mau'ood (The Promised Reformer): Ḥadrat Mirzâ Bashîr-ud-Dîn Maḥmûd Ahmad (1889-1965), Khalîfâtul-Masîb II, rađîyallâhu ‘anhu, who fulfilled the prophesy of the Promised Messiah, peace be on him, about the advent of a Reformer.

Muzdalifah: Muzdalifah (muz-da-li-fah): Place between Mina and Arafat that is part of Hajj rites.

Nasa’î: Collection of Ahadith compiled by Nasa’î

Nāsir: A member of Majlis Ansarullah.


Nāẓir: Supervisor. Observer.

Nizârat: Supervisory organization.

Nûr-ud-Dîn, Ḥadrat Al-Hâjj Maulânâ: حضرت الحاج مولانا نور الدين (May Allah be please with him): First successor (1908-1914) to the Promised Messiah, peace be on him

Qanîtah: Qâinitah: obedient, devout.

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


rađîyallâhu ‘anhu: رضّي الله عَنْهُ: May Allah be pleased with him.

ra ḃimahullâh: رحمه الله: May Allah have mercy on him

Ramy-ul-Jimar: Stoning of the symbolic devils in Mina

ṣadaqah: صدق: alms

Sadiqah: truthful (female)

Sadr ʿâdr: مصر: president.

ṣajdah: سجدة: prostration

Ṣalât: صلوات: Formal Prayer offered according to a prescribed procedure. Thus, Ŝalâtut-Tahajjud, Ŝalâtul-Fajr, Ŝalâtuz-Zuhr, Ŝalâtul-‘Asr, Ŝalâtul-Maghrib, Ŝalâtul-‘Ishâ.

ṣalât al-Nabiyy: Durûd

ṣallallâhu ‘alaihi wa sallam: صلّي الله عليه وسلام: peace and blessings of Allah be on him.

Ṣaum: صوم: fasting, fast

Sa‘y سّع (sa‘y): Hurrying between the hills of Safa and Marwa honoring the memory of Hagar
Sūrah سورة: A chapter of the Holy Qurʾān. There are 114 Sūrahs (chapters)—of various lengths—in the Holy Qurʾān.

Tahrik-i-Jadid, Tahrik Jadid, Tahreek Jadeed, Tahreek-i-Jadeed تحریک جدید: new scheme. A scheme among Ahmadi Muslims started by their second successor to arrange for propagation in countries other than the subcontinent of India.

Ṭaʿīf (tāʿīf) طائف: A town to the east of Mecca.

Taqwā تزكیة: righteousness.

tarbiyat, tarbiyah تربیت: training

Ṭawāf طواف ٹواف: circling, circuiting.

Tirmidhi ترمذي: Tirmidhi’s collection of Ahadith.

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

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

Umm أم: mother

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

Waqf-i-Jadīd, Waqf Jadīd, Waqf-i-Jadeed, Waqf Jadeed وقف جدید: New Devotion. A scheme among the Ahmadiyya community to arrange for the educational and medical support of the people of the less endowed countries of the world.

waṣlīyat وصیت: will

was-salām (was-salām) وصلائم: and (greetings of) peace.

Wudu’ وضوء: Ablution. Prescribed washing before Islamic worship.

Zakāt, Zakah زکوة: Prescribed alms. legal alms.
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.

Published by Ahmadiyya Movement in Islam USA. First Edition 2018.