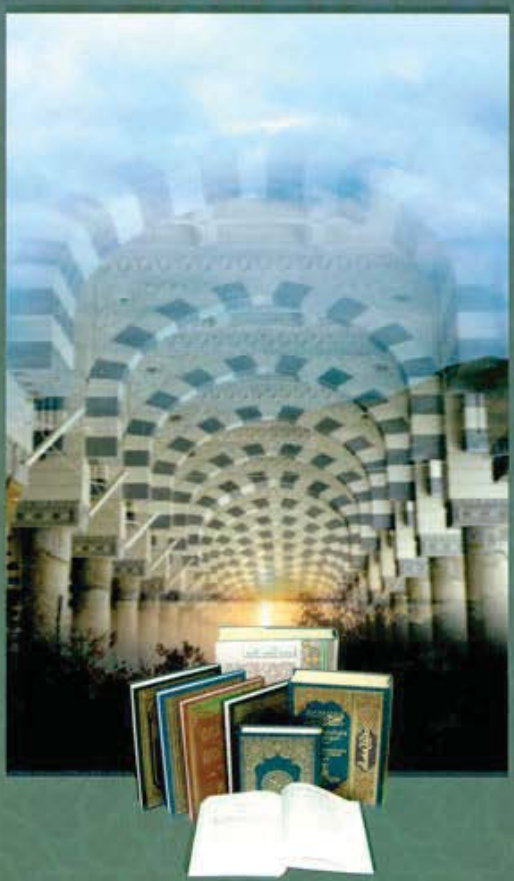
ISLAMIC EDUCATION

Grade 4



Molvi Abdul Aziz
MA, English Literature

DARUSSALAM
GLOBAL LEADER IN ISLAMIC BOOKS

ISLAMIC EDUCATION

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HEAD OFFICE

P.O. Box: 22743, Riyadh 11416 K.S.A.Tel: 00966-1-4033962/4043432 Fax: 4021659
E-mail: darussalam@awalnet.net.sa, riyadh@dar-us-salam.com Website:www.darussalamksa.com

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  New York-11217, Tel: 001-718-625 5925
  Fax: 718-625 1511
  E-mail: darussalamny@hotmail.com

U.K

- **Darussalam International Publications Ltd.**
  Leyton Business Centre
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  Tel: 0044 20 8539 4885 Fax:0044 20 8539 4889
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  Email: info@darussalam.com
- **Darussalam International Publications Limited**
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AUSTRALIA

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MALAYSIA

- **Darussalam**
  Int'l Publishing & Distribution SDN BHD
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  54200 Kuala Lumpur
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  Tel: 0027-31-304-6883 Fax: 0027-31-305-1292
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Publisher's Note

All praise belongs to Allah; we praise Him and seek His help and forgiveness. We seek refuge in Allah from the evil of our own selves and from our sinful deeds. Whomever Allah guides, there is none to misguide him, and whomever He leads astray, none can guide him. We bear witness that there is no god worthy of worship except Allah, alone, and we bear witness that Muhammad is His servant and Messenger. We pray to Allah the Almighty to bestow His peace and blessings upon Prophet Muhammad, upon his good and pure family, as well as upon all the noble companions and those who follow them in righteousness until the Day of Judgement.

Given the dire need for Islamic studies material in schools incorporating the subject in English, Darussalam has endeavoured to publish an Islamic Studies series covering all the grades, from grade one through grade twelve.

The series will cover all areas of Islamic studies: *tafseer, hadeeth, tawheed, fiqh, seerah,* and general etiquette relating to different areas and situations. Given the importance of authentic Islamic knowledge, every effort has been made to ensure that the material presented in the series is authentic. Also, given the importance of Arabic Islamic terms, most of the terms are presented in their original Arabic script, along with the transliteration and the translation of their meanings. This also applies to supplications which have to be memorised in their Arabic from. The aim here is to help the reader read the original text and understand its meaning. Each lesson is followed by exercises covering questions about the lesson.

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The present breathtaking work was initiated by an expert in the field of education, Maulvi Abdul Aziz, MA. English literature, who held different posts in the field including that of Senior Administrative Officer in the Department of Private Education, Ministry of Education, Dubai, UAE, from 1982 to 2002.

The current project also owes its existence in its present form to a number of people who made informative suggestions, particularly Al-Arabee Ben Razzouq, College of Languages and Translation, Imam Muhammad ibn Saud University, Riyadh, who undertook the painstaking task of checking the authenticity of the material presented in the series, proofreading the text as well as adding references to certain quotations from the Qur'an and the hadeeth. Special thanks also go to Sheikh Abdul-Qawiy Luqman, Al-Madeenah University graduate, for his interesting suggestions and to Mr. Zulfiqar Mahmood who conscientiously applied his expertise in the field of graphic design to produce the series in a superb shape.

We pray to Almighty Allah to reward our endeavours and to make the present series abundantly beneficial to students in all stages of education as well as to any one who reads them.

Abdul Malik Mujahid

Sha'aban, 1429 AH.
August 2008.

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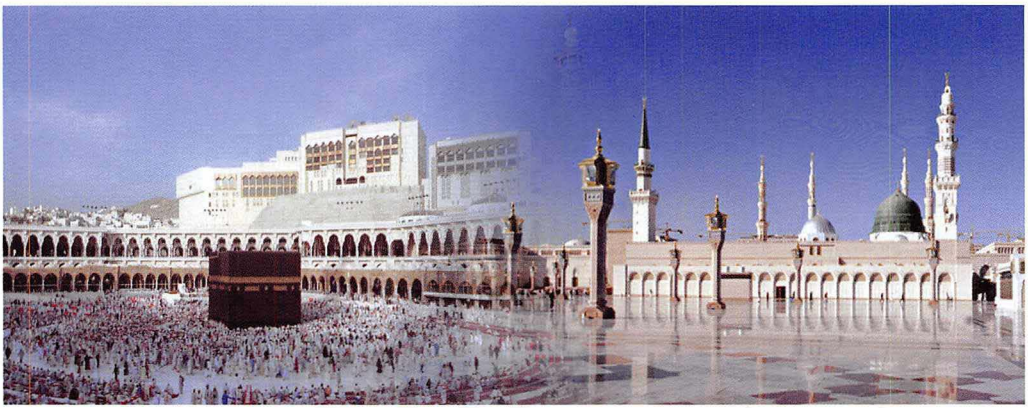
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Chapter 1





Oneness of Allah, or Tawheed, is the foundation of Islam and one of the essential articles of faith. The best known expression of the Oneness of Allah is that contained in *laa ilaaha illallaah*. It is made up of four words. These words, which are commonly translated as 'There is no god but Allah', convey the meaning that there is nothing which deserves to be worshipped except Allah. It is the confession which, when combined with *Muhammadur-Rasoolullaah,* admits a person into the fold of Islam. Oneness of Allah, according to the Qur'an, means that Allah is One in His Person, One in His Attributes and One in His actions. His Oneness in His actions implies that no one can do the actions which Allah has done, or which He may do! The principle of Oneness of Allah is beautifully summed up in one of the shortest and earliest surahs of the Qur'an – al Ikhlaas.

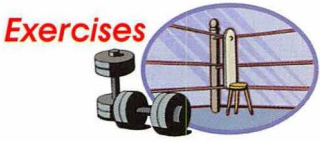
Allah is the only God. He is the Creator of everything and everyone. No one is like Him. No one shares His Power. He created men, women, the angels, the jinns, the heavens, the earth, the animals, vegetables and fruits, and everything else.

Humans are the best of His creation. Humans and jinns are created to worship Him. He is the Creator. He is the Sustainer and the Nourisher of the universe. He is the Sustainer of people. He is the Giver of guidance to them. He gives meaning and life to everything. He is the Light of the heavens and the earth. He guides to His Light whomever He wills.

Allah is the Lord and Master of the universe. He is the *Rabb* of the universe. We should, therefore, worship only Allah as our Lord. We should obey Him. As Allah is the only One Who provides for us and He Alone is our Protector, we should seek only His help. Above all, He should be praised and thanked for all the bounties that He provides. His bounties are all scattered around us. Just as a child turns to his mother for nourishment, so human beings should turn to their Lord and Sustainer for help and protection.

Allah sent many messengers to guide people. He sent messengers to teach them good things and to forbid them from doing evil things. Allah's Last Messenger is Prophet Muhammad (ﷺ). Allah gave Books to His Messengers. Prophet Muhammad (ﷺ) was given the

Qur'an. The Qur'an is Allah's Last Book. It is Allah's final message. We should follow the message of the Qur'an. We should follow the teachings of the Prophet (ﷺ).



A. Answer the following questions.

1. What is Tawheed?

_____

_____

2. What does it mean when we say that Allah is One in His actions?

_____

_____

3. Why should we seek Allah's help?

_____

_____

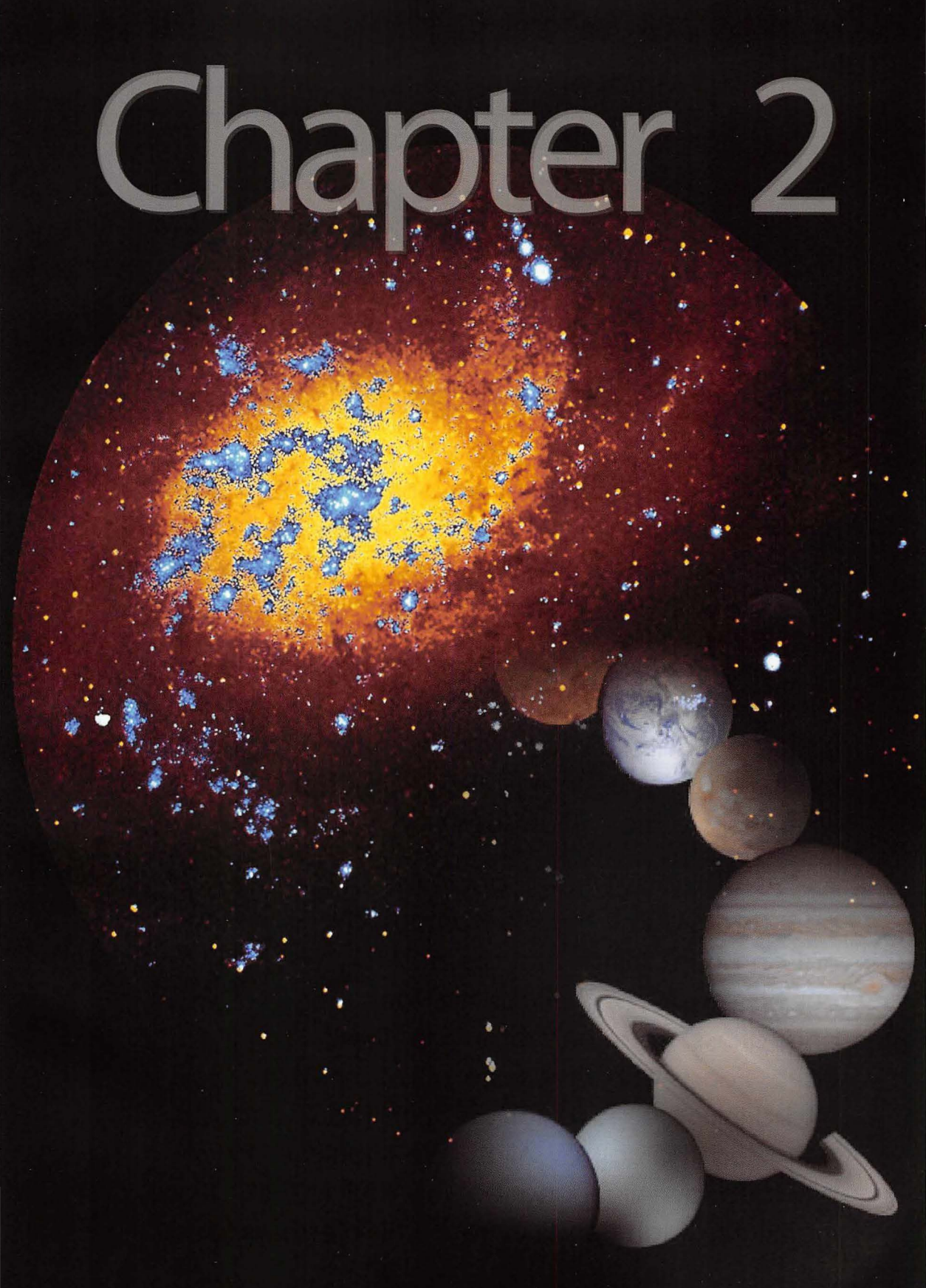
B. Fill in the blanks.

1. Tawheed is one of the essential articles of _____.
2. _____ is the best of creation.
3. Allah's last Messenger is _____.

C. Do-It-Yourself

Read the text again and as you read along, underline the attributes of Allah when you come across them.

Chapter 2



Allah has Knowledge of all Things

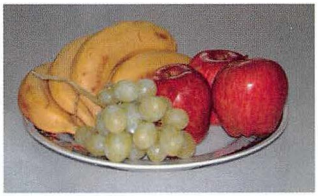
اَلْعَلِيم



Allah created the heavens and the earth. He created all things that are in the heavens and the earth.

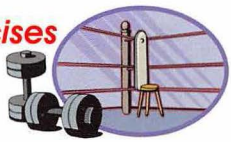
Allah has knowledge of everything. He gives life and causes death. He has power over all things.

He is the First and the Last. He has knowledge of all things. He knows what goes into the earth and what comes out of it. He knows what comes down from heaven and what goes up into it. He is with us in His Knowledge wherever we are – Allah sees what we do.



Allah knows what is good for us and what is bad for us. He wants us to eat and drink things that are best for our health. Allah provides the foods and drinks from heavens and the earth. Foods and drinks are gifts from Allah. Most foods and drinks are good for us. Such foods and drinks are permitted [Halaal] by Allah. We should eat good food provided by Allah and be thankful to Him. If we are thankful to Allah He will increase His blessings for us!

Exercises

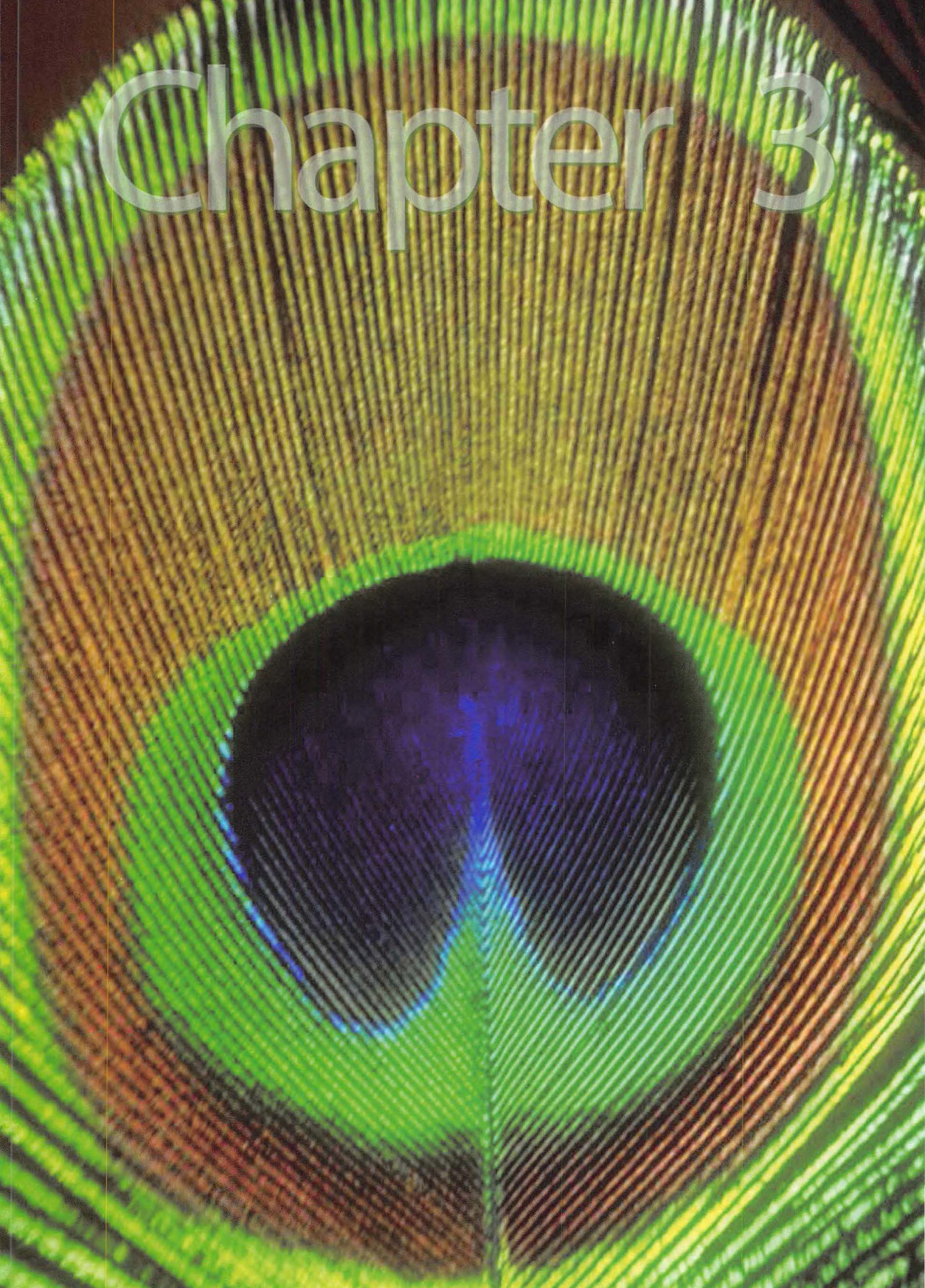


Answer these questions.

1. From the lesson, write down at least five things that Allah knows.

2. From where does Allah provide food and drink?

3. What happens if we are thankful to Allah?


Chapter 3

According to a hadeeth, Allah's Messenger (ﷺ) said, 'There are ninety-nine names of Allah; whoever recites them will enter Paradise.' [Al-Bukharee and Muslim]

These names are known as Al-Asmaa' al-Husnaa [The Most Beautiful Names]. These names express the Attributes of Allah. They lend us the proper understanding of our relationship with our Creator. They also help us shape our lives accordingly.

However, the most repeated names of Allah are ar-Rahmaan (The Most Compassionate) and ar-Raheem (The Most Merciful). They form part of Bismillaah with which all the surahs of the Qur'an, except Surat at-Tawbah (surah nine), begin with. Both these words come from the root word 'rahima'. It means to show mercy. Thus these attributes of Allah are often translated as the Most Merciful Most Compassionate Beneficent Most Gracious, Mercy Giving, or the Caring. However, these translations do not convey the full meaning of the terms. They do not show the deep differences between the meaning of ar-Rahmaan and ar-Raheem.

The word ar-Rahmaan shows overflow, outburst and strong feeling. While the word ar-Raheem denotes permanence and everlasting qualities of mercy. Hence, ar-Rahmaan is the One whose mercy is overflowing, whereas ar-Raheem is the One whose Mercy is continuous and permanent.

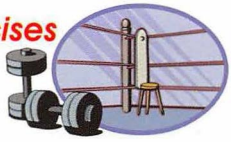
Ar-Rahmaan ar-Raheem اَلرَّحْمٰنُ الرَّحِيم

We live in Allah's Mercy. His Mercy and knowledge cover everything. Were it not that Allah is Forgiving and Merciful, our acts of disobedience would have destroyed us.

Allah is Most Kind and Most Merciful. If we commit a sin or make a mistake and feel sorry, He forgives us. He rewards us for our good actions many times over.



Exercises



A. Explain these Arabic terms

1. al-Asmaa' al-Husnaa

_____

_____

2. Rahima

_____

_____

B. Bring out the differences between these two attributes of Allah – ar-Rahmaan and ar-Raheem.

_____

_____

_____

C. Why do you think Allah forgives us when we turn to Him after committing sins?

_____

_____

D. Complete the following sentences.

1. There are _____ names of Allah.

2. The most repeated names of Allah are _____ and _____.

3. We live in Allah's _____.

Chapter 4



Surat al-Faatihah (The Opening)

(Revealed in Makkah)

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ ﴿١﴾

ٱلْحَمْدُ لِلَّهِ رَبِّ ٱلْعَٰلَمِينَ ﴿٢﴾

ٱلرَّحْمَٰنِ ٱلرَّحِيمِ ﴿٣﴾ مَٰلِكِ يَوْمِ ٱلدِّينِ ﴿٤﴾

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ﴿٥﴾ ٱهْدِنَا

ٱلصِّرَٰطَ ٱلْمُسْتَقِيمَ ﴿٦﴾ صِرَٰطَ ٱلَّذِينَ أَنْعَمْتَ

عَلَيْهِمْ غَيْرِ ٱلْمَغْضُوبِ عَلَيْهِمْ وَلَا ٱلضَّآلِّينَ ﴿٧﴾

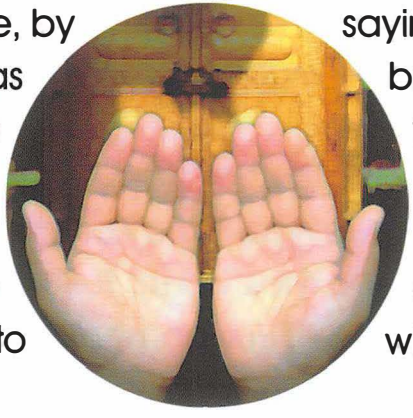
The translation of the meaning of the surah

1. *In the name of Allah, the Most Kind, the Most Merciful.*
2. *All praise is due to Allah, the Lord of all the worlds;*
3. *The Most Kind, the Most Merciful;*
4. *Master of the Day of Judgement.*
5. *You alone we worship, and to You alone we turn for help.*
6. *Guide us to the Straight Path.*
7. *The path of those on whom You have bestowed Your Grace; not of those who earned Your anger, nor of those who have gone astray.*

Explanations

The Aayah بِسْمِ اللهِ الرَّحْمنِ الرَّحِيم *(Bismillaah-irrahmaan-Nirraheem)* occurs in the Qur'an before every surah except Surat at-Tawbah, that is, surah nine in the Qur'an. This aayah has two of the most beautiful names of Allah: ar-Rahmaan and ar-Raheem. Both these names of Allah show how Kind, Merciful and Caring He is! The word Allah in بِسْمِ الله (Bismillaah) is the personal Name of Allah.

The word 'hamd' means praise and thankfulness. Al-Hamd means pure praise of Allah. It also includes praise for the gifts and blessings He has given us. And finally it expresses thankfulness for all the good, which comes from Him, and all the favours we receive from Him. We start the day, for example, by saying, Praise be to Allah who has brought us to life after causing us to die (sleep is like death), and to Him is the Resurrection.' Allah alone is the One who deserves to be praised and to whom we should be grateful.



The Lord of all the worlds means that He is the Master of every single aspect of Life of this world and the afterlife, of everything seen and unseen. A world (aalam) is something other than Allah, and everything other than Allah is completely subject to Him and in need of Him. Everything

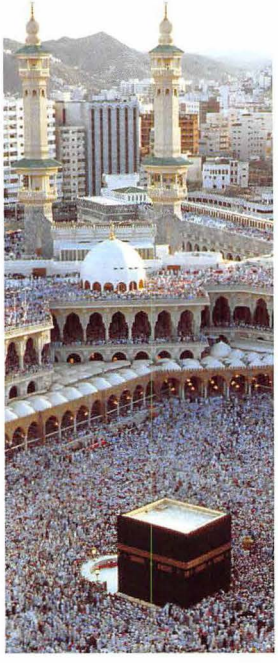
other than Allah is His slave and the result of His blessing.

'Most kind, The Most Merciful.' We live in Allah's Mercy. His Mercy, knowledge and forgiveness encompass everything in existence!

'Master of the Day of Judgement.' Allah is the Master both in this life and on the Day of Judgement. On that day, He alone will be the Master, and no one will be allowed to speak without His permission.

On that day, those who do right actions will be rewarded, and those who do wrong actions will be punished. The belief of accountability in the Aakhirah (Hereafter) is the central part of imaan. This gives courage and support to the believers. They suffer untold miseries and injustices in this life and remain steadfast. They do not deviate from the path of doing well. They always remain hopeful of receiving the reward in the afterlife. Besides, it is a warning for the wrongdoers that Allah is well aware of their misdeeds. They may escape justice in this world, but they will not escape the punishment they deserve on that day. Allah will reward those who have iman and do right actions with Jannah (Paradise). He will also punish the wrongdoers with Jahannam (Hellfire).

'You alone we worship, and to You alone we turn for help.' O Allah! We worship You alone. We seek Your help. We do not seek the help of anyone else. Everything other than You is in need of You.



'Guide us to the Straight Path. The path of those on Whom You have bestowed Your Grace.' A straight line is the shortest path between two points. All the prophets Allah sent to their people called to the Straight Path of Allah. Its foundation is: There is only one God and all the dwellers of this earth and heaven are in need of Him, subject to His Judgement and Command in this world and the next; and so they should worship Him alone.

'Those on Whom Allah bestowed His Grace' are, according to the Qur'an, the Prophets, the truthful, the martyrs and the righteous. Once the Prophet (ﷺ) explained the straight path by drawing a straight line in the sand and then on each side of this he drew some crooked lines, saying, 'The Straight Line is the way of Allah and the crooked lines are the pathways, and on each of them there is a devil inviting people to it'. This is why Muslims are instructed to pray for guidance and remain constant on the Straight Path. Allah has made it obligatory to recite this surah in every prayer. In fact, it contains great truths, and it is the earnest supplication of a slave seeking the pleasure of his Lord.

'...not of those who earned Your anger, nor of those who have gone astray'.

We repeat this surah in our lives in the same way that we bathe and wash ourselves. We never stop to do so. Is it enough to wash the human body once or twice in a lifetime? Of course not! The washing must be repeated continually. It is the same with the repetition of al-Faatihah. Human nature will not be perfected by one or two prayers. It is necessary to stand in the presence of our Lord time and again. The heedlessness of the self and the whisperings of Satan never stop. So the prayer must be repeated continually.





A. Answer the following questions.

1. Write three meanings of 'hamd'.

_____

_____

2. We say 'Bismillaah' before we take up any task. Explain from the lesson the reason for this.

_____

_____

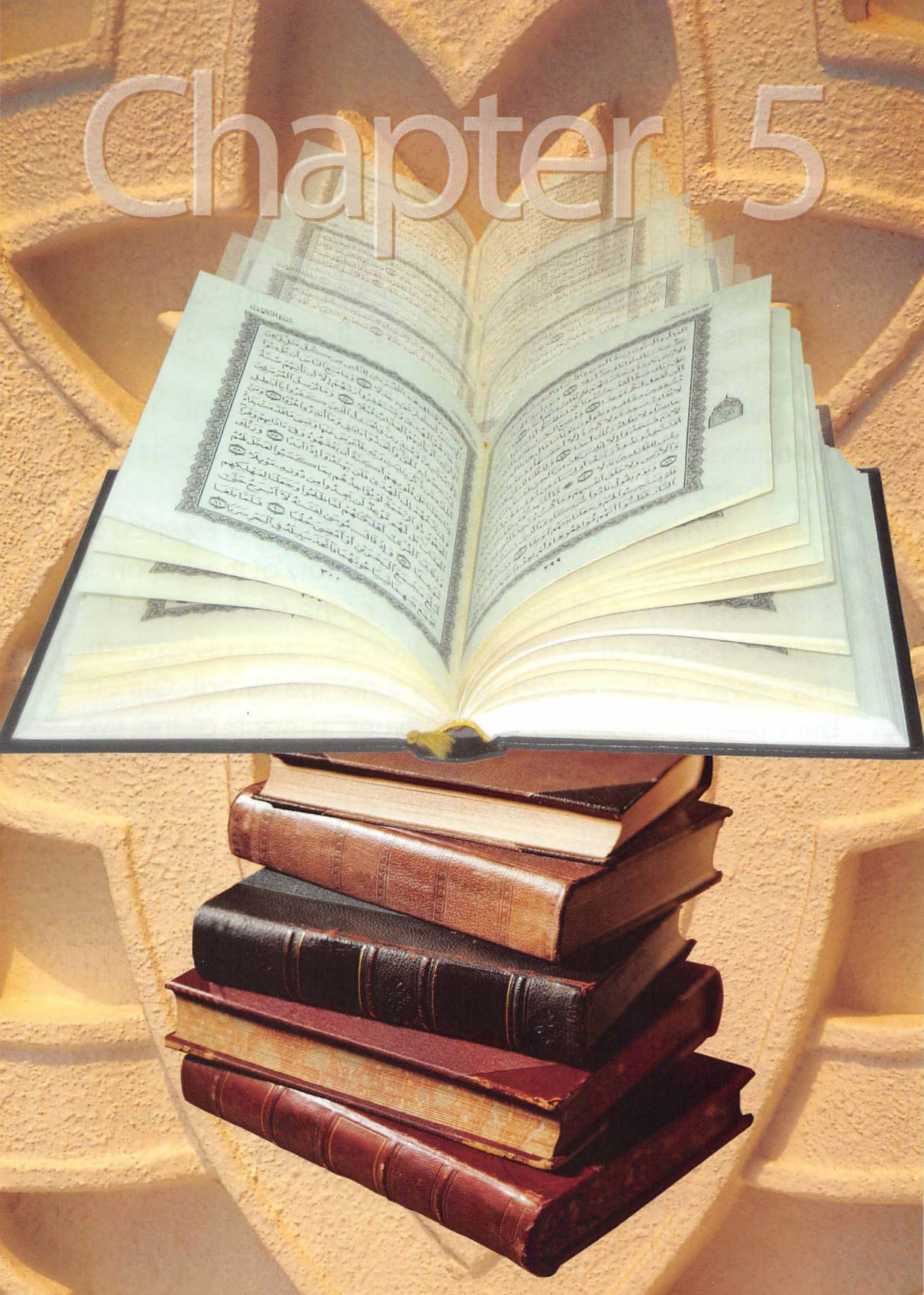
B. With a coloured pencil, circle those whom Allah has favoured.

jealous,	truthful,	envious,	righteous,
Prophets,	liars,	martyrs,	cheats.

C. Activity

Belief in the Day of Judgement makes us do good actions even though we may get laughed at. Write an incident when you did something for Allah's Pleasure even though others laughed at you.

Chapter 5



Some Names of the Surah

Al-Faatihah is the first surah of the Qur'an. It was sent down to our Prophet (ﷺ) while he was in Makkah. This is why it is called a Makkan surah. It consists of seven aayaat, or verses.

This surah is known by various names. The first is al-Faatihah (The Opening) because the Qur'an opens with it, and with it the prayers begin.

It is also known as Umm al-Kitaab (Mother or Essence of the Book) because it contains the summary of the Qur'an. It is the summary of all the teachings of the Qur'an. It is also called as-Sab' al-Mathaanee wal Qur'aan al-Adheem. 'The seven oft-repeated verses and the Great Qur'an' because it is repeated several times in each of the five daily prayers. According to Imam Al-Bukharee, the name Umm al-Kitaab was given to it by the Prophet (ﷺ) himself. This was in view of the fact that it contains, in a short form, all the fundamental principles laid down in the Qur'an.

Some of these principles are:

A. The principle of Allah's Oneness and Uniqueness [at-Tawheed].

B. The principle that Allah is the Originator and Carer of the universe, the One to whom man is ultimately responsible.

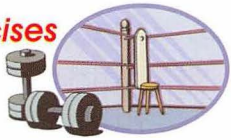
C. The principle that Allah is the Only Power that can guide and help.
D. The principle of guidance through Allah's Messengers.

It is for this reason that this surah has been formulated as a prayer, to be constantly repeated and reflected upon by the believers.

Some other titles of the surah are: al-Hamd (the praise), as-Salaat (the prayer), al-Waaqiyah (the one that protects) and al-Kaafiyah (the sufficient one).

Al-Faatihah is the greatest surah of the Qur'an. Whoever performs any prayer without reciting in it the 'essence of the Qur'an', his prayer will not be accepted.





A. Circle the correct answer.

1. Al-Faatihah is the _____ surah of the Qur'an. [third, first]
2. Al-Faatihah is a _____ surah. [Makkan, Madinan]
3. It consists of _____ aayaat. [seven, nine]
4. The name Umm-al-Kitaab was given by _____. (Angel Jibreel (عليه السلام), the Prophet (ﷺ)

B. Answer the following questions.

1. Give any three names of surat al-Faatihah along with their translation.

_____

_____

_____

2. What are some of the fundamental principles in the Qur'an.

_____

_____

_____

_____

_____


Chapter 6

A hadeeth concerning Surat al-Faatihah

Allah's Messenger (ﷺ) said:

Allah says, 'I have divided the prayer between Myself and My servant into two halves, and My servant will have what he has asked for.'

When the servant says: ٱلْحَمْدُ لِلَّهِ رَبِّ ٱلْعَٰلَمِينَ ﴿٢﴾

Allah says, 'My servant has praised Me.'

And when he says: ٱلرَّحْمَٰنِ ٱلرَّحِيمِ ﴿٣﴾

Allah says, 'My servant has extolled Me.'

And when he says: مَٰلِكِ يَوْمِ ٱلدِّينِ ﴿٤﴾

Allah says, 'My servant has glorified Me.'

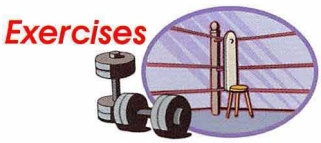
And when he says: إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ﴿٥﴾

Allah says, 'This is between Me and My servant, and my servant will have what he has asked for.'

And when he says: ٱهْدِنَا ٱلصِّرَٰطَ ٱلْمُسْتَقِيمَ ﴿٦﴾
صِرَٰطَ ٱلَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ ٱلْمَغْضُوبِ عَلَيْهِمْ
وَلَا ٱلضَّآلِّينَ ﴿٧﴾

Allah says, 'This is for My servant and My servant will have what he has asked for.'

[Reported by Abu Hurayrah in Saheeh Muslim]



A. Answer the following questions.

1. According to the hadeeth, into how many parts is surat al-Faatihah divided and between whom?

_____

_____

2. Does Allah answer the du'aas we do in this surah?

_____

_____

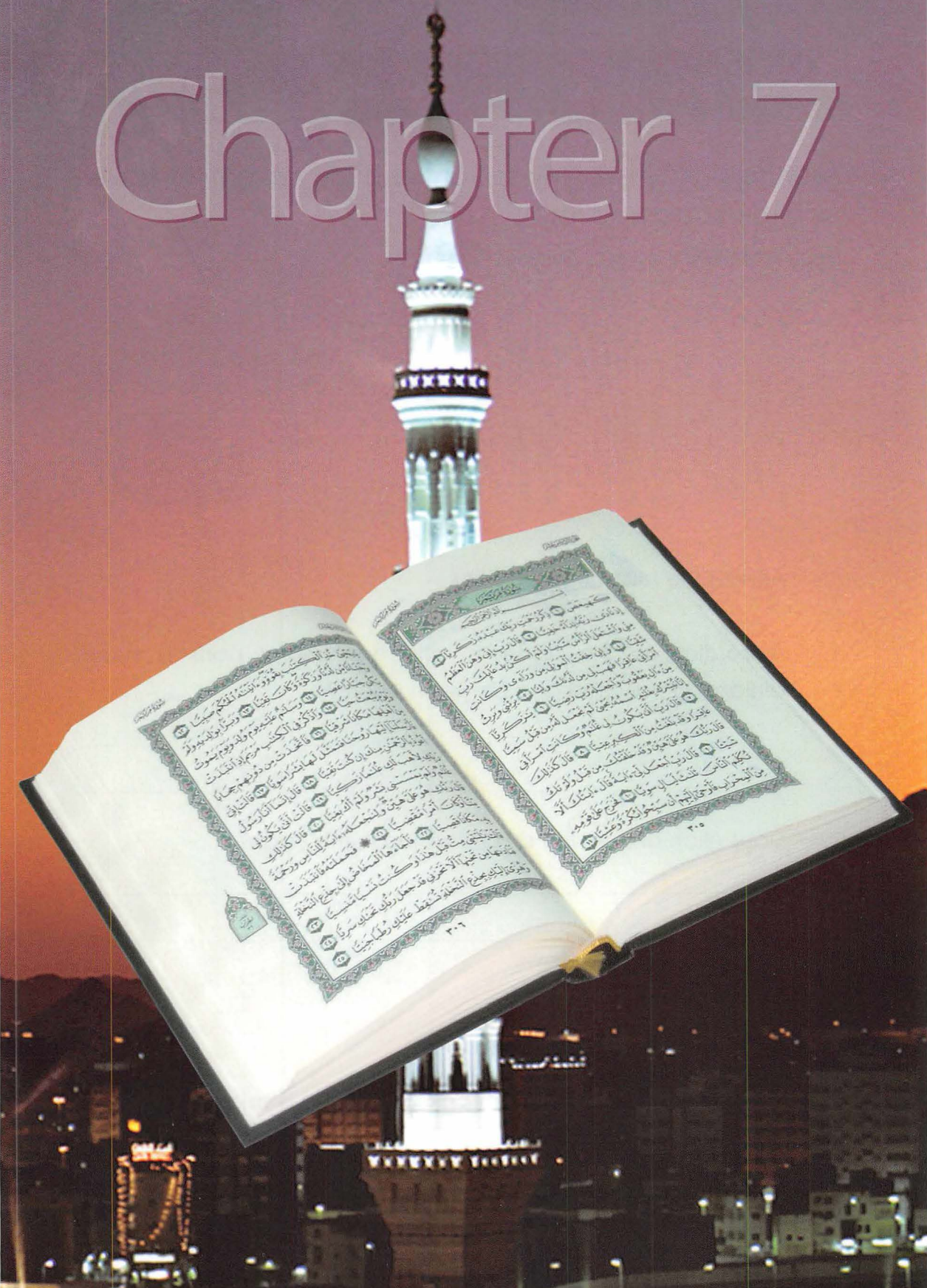
B. Think-up

Do you think Allah will reject any du'aa if He is asked sincerely?

_____

_____

Chapter 7



When Allah created man and woman, He showed them the way to live. As the time went by, the people fell into evil ways and ignored Allah – their Creator. Allah sent His Prophets Nuh, Ibraaheem, Daawood, Musa, Isa and many others to bring the people back to the Straight Path.

Allah revealed His Books to many of these prophets. He gave the Tawrah to Prophet Musa (عليه السلام), the Zaboor to Prophet Daawood (عليه السلام) and the Injeel to Prophet Isa (عليه السلام). Eventually, Allah gave His final message, the Qur'an, to His last Messenger, Muhammad (ﷺ). The Qur'an is Allah's most precious gift to mankind.

Allah's Messenger (ﷺ) was once alone in the Cave of Hira. He was forty years old. It was the month of Ramadan in the year 610 CE.

Suddenly, Angel Jibreel (عليه السلام) appeared to him and said, 'Read!'

'I cannot read,' he answered.

Later, describing what had happened, he said, 'He seized me and squeezed me as hard as I could bear and then let go of me and said, "Read!"

"I cannot read," I said.

Then he squeezed me as hard as I could bear a second time and let go of me. Again he said, 'Read!' Then he squeezed me a third time and let go of me and said,

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ﴿١﴾ خَلَقَ الْإِنسَانَ مِنْ عَلَقٍ ﴿٢﴾ اقْرَأْ وَرَبُّكَ
الْأَكْرَمُ ﴿٣﴾ الَّذِي عَلَّمَ بِالْقَلَمِ ﴿٤﴾ عَلَّمَ الْإِنسَانَ مَا لَمْ يَعْلَمْ ﴿٥﴾

"Recite in the name of your Lord Who created; created man from a clot of blood. Recite, and your Lord is the Most Gracious, Who taught by the pen, taught man what he did not know."' *(96:1-5)*

The Qur'an contains Allah's final and most perfect revelation. Its teachings offer guidance for every aspect of life from how to pray to what food to eat, from how to run a business to the way to govern. In this way the deen (religion and way of life) is not separate from everyday life. The laws and the teachings of the Qur'an are guidelines not only for individuals but also for the whole world at all places and times.

The Qur'an is the most complete and perfect revelation of Allah. The text of the Qur'an is divided into 114 surahs, and each surah is made up of aayaat (plural: aayah). There is a flow and rhythm in the Arabic text giving the Qur'an a special power and beauty. Muslims should live their lives according to the teachings of the Qur'an. The Qur'an is the last revealed Word of Allah. It is a message for all times and places and for all mankind.

Some Facts about the Qur'an:

- ★ The Qur'an is the Word of Allah.
- ★ It was sent down upon the last Prophet Muhammad (ﷺ) through Angel Jibreel (عليه السلام).
- ★ The revelation of the Qur'an began in the month of Ramadan [the 21st night] after the Prophet (ﷺ) had passed the fortieth year of his life (in the year 610 CE) in the Cave of Hira in Mount An-Noor.
- ★ The first revelation that the Prophet (ﷺ) received was the first five verses of Surat al-Alaq (96: 1-5).
- ★ The second revelation of the Qur'an sent down to the Prophet (ﷺ) was the beginning of Surat al-Muddath-thir (74: 1-5).
- ★ The Qur'an was revealed in stages over a period of about 23 years.
- ★ The message of the Qur'an is very simple and clear.
- ★ Anyone who seeks guidance (hidaayah) with an open mind will be guided.

The Qur'an

اَلْقُرْآن

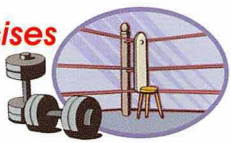
★ The Qur'an is the Word of Allah. We should therefore treat it with respect. It is a well-protected Book. No one may touch it except the purified.

★ The Qur'an should be read and studied with the intention of seeking Allah's Pleasure.

★ Allah's Messenger (ﷺ) said, 'The best among you are those who learn the Qur'an and teach it to others.' (Al-Bukharee)

★ The believer should always be conscious that when he recites or reads the Qur'an, he in fact does so in the presence of Allah.

★ The Qur'an is a universal book which Allah took upon Himself to preserve. The purity of its text has never been changed, not even a syllable, not even a word, in the last 1400 years, and will remain so until the end of time.



A. Answer the following questions.

1. Why do you think Allah sends prophets to mankind?

_____

_____

2. The Qur'an is the most precious gift to mankind. Explain.

_____

_____

_____

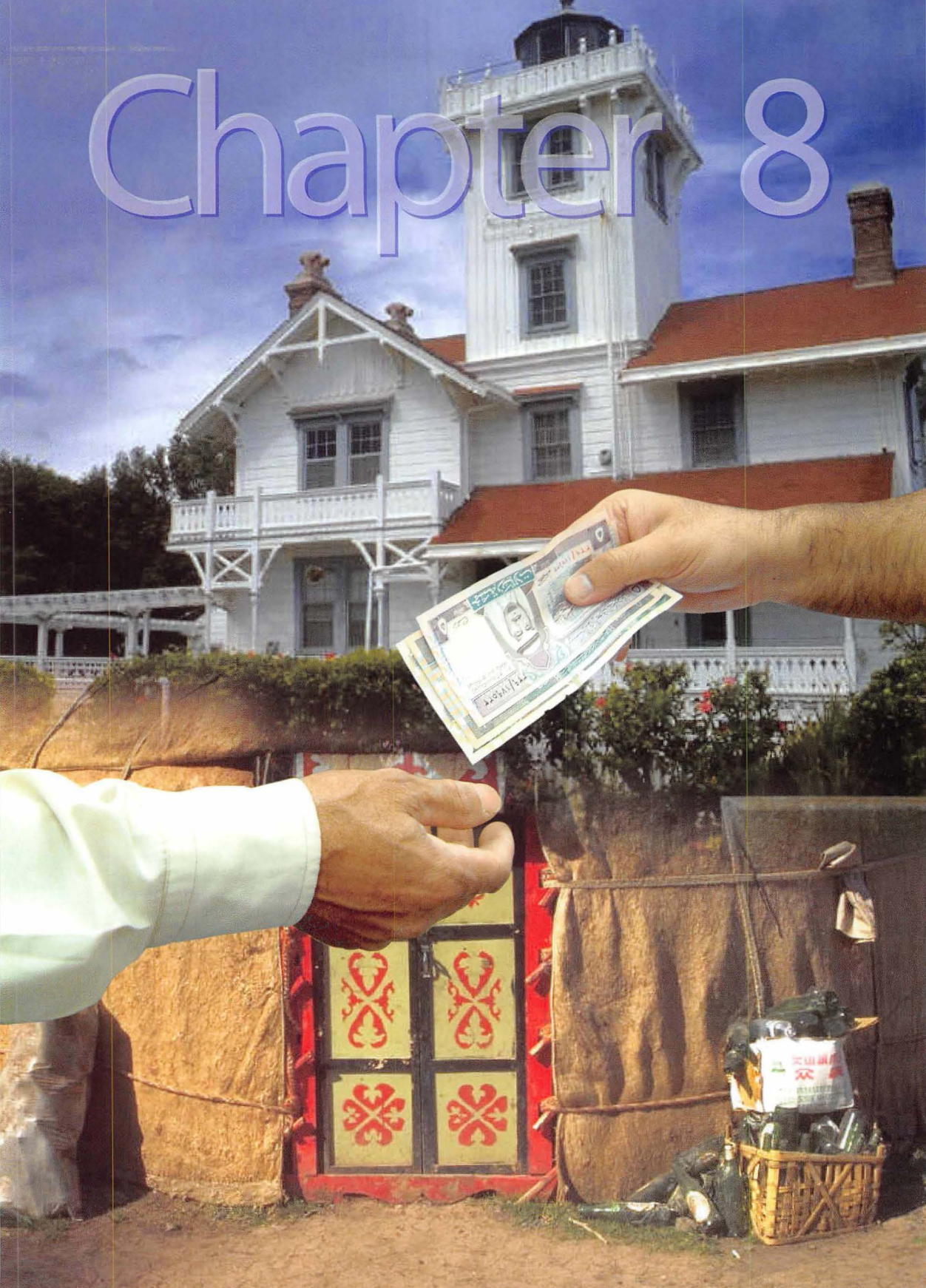
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B. Name the following:

1. The first revelation to the Prophet (ﷺ): _____
2. The Angel of revelation: _____
3. The number of surahs in the Qur'an: _____
4. The language of the Qur'an: _____
5. The time taken for the Qur'an to be completely revealed:

_____

Chapter 8



Zakah, or the purifying dues, is the most important pillar of Islam after salah. The Qur'an makes the importance of zakah very clear! In fact, it is one of the five pillars upon which the edifice of Islam rests.

Meaning of the Word Zakah

The word zakah means purity and growth. Islam uses this very word for setting aside a portion of your wealth for the needy and the poor. This is very important if it means that it is by giving to others that your wealth grows and becomes pure. If a rich Muslim does not give to the poor and the needy what is their due, his wealth remains impure, and his inner self also remains impure. Such a person is very selfish and very greedy! Zakah has in itself great blessings!

Once Abu Bakr (رضي الله عنه), the first Caliph, said, By Allah! If people hold back the purifying dues (zakah) they used to give during the time of the Prophet (ﷺ), even if it be a rope by which a camel is tied, I will raise my sword against them.' Keep clearly in mind that zakah is no less important than offering salah.

Indeed, those who refuse to give zakah fall outside the fold of Islam. You should also remember that zakah is not a tax like the tax taken by governments. It is the basis of Islam. Zakah is Islam's lifeblood. The giving of zakah tests a Muslim's faith.

Zakah – the Purifying Dues

اَلزَّكَاة

The giving of zakah is a form of worship. The giving of zakah, therefore, cleanses and purifies the giver by making him aware that he should not be selfish with the wealth Allah has given him. That is why we translate the term zakah as 'the purifying dues'. Zakah benefits the whole society. It helps to distribute wealth among all its members.

On whom is Zakah due?

1. A Free Muslim, man or woman, pays zakah when his wealth reaches a certain amount, called the nisaab. If his wealth is below that limit, he pays nothing.
2. In the case of gold, silver and money (banknotes), the nisab must have been in the person's possession for one complete year.

The Things on which Zakah is Due

Zakah is due on gold and silver, on the produce from the earth, on trading goods, camels, cows, sheep and goats. The nisaab or scale (amount or limit on which zakah becomes payable) of some kinds of wealth is given on the next page.








Gold:	85 grams
Silver:	595 grams
Trading goods:	Equal to 85 grams of gold or 595 grams of silver.
Camels:	5 camels
Goats or Sheep:	40 goats or sheep
Cows:	30 cows

Keep clearly in mind that whoever remains in possession of the above amounts or quantities for a period of one full year must pay zakah on them.

For wealth, the rate is 2 ½ percent.

Zakah is payable on gold and silver if their quantities reach the nisaab.

Who should receive Zakah?

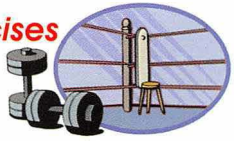
There are eight categories of people who are entitled to receive zakah, according to the Qur'an (Surah 9: 60). They are:

1. The poor
2. The needy
3. Those employed to collect the zakah
4. Those whose hearts are to be reconciled. This includes new converts to Islam.
5. The freeing of slaves
6. Those in debt
7. In the way of Allah
8. The stranded travellers



Zakah – the Purifying Dues

اَلزَّكَاة



A. Answer the following questions.

1. Why is zakah known as the 'purifying dues'?

_____

_____

2. Mention some of the items on which zakah is due.

_____

_____

3. What is the 'nisaab'?

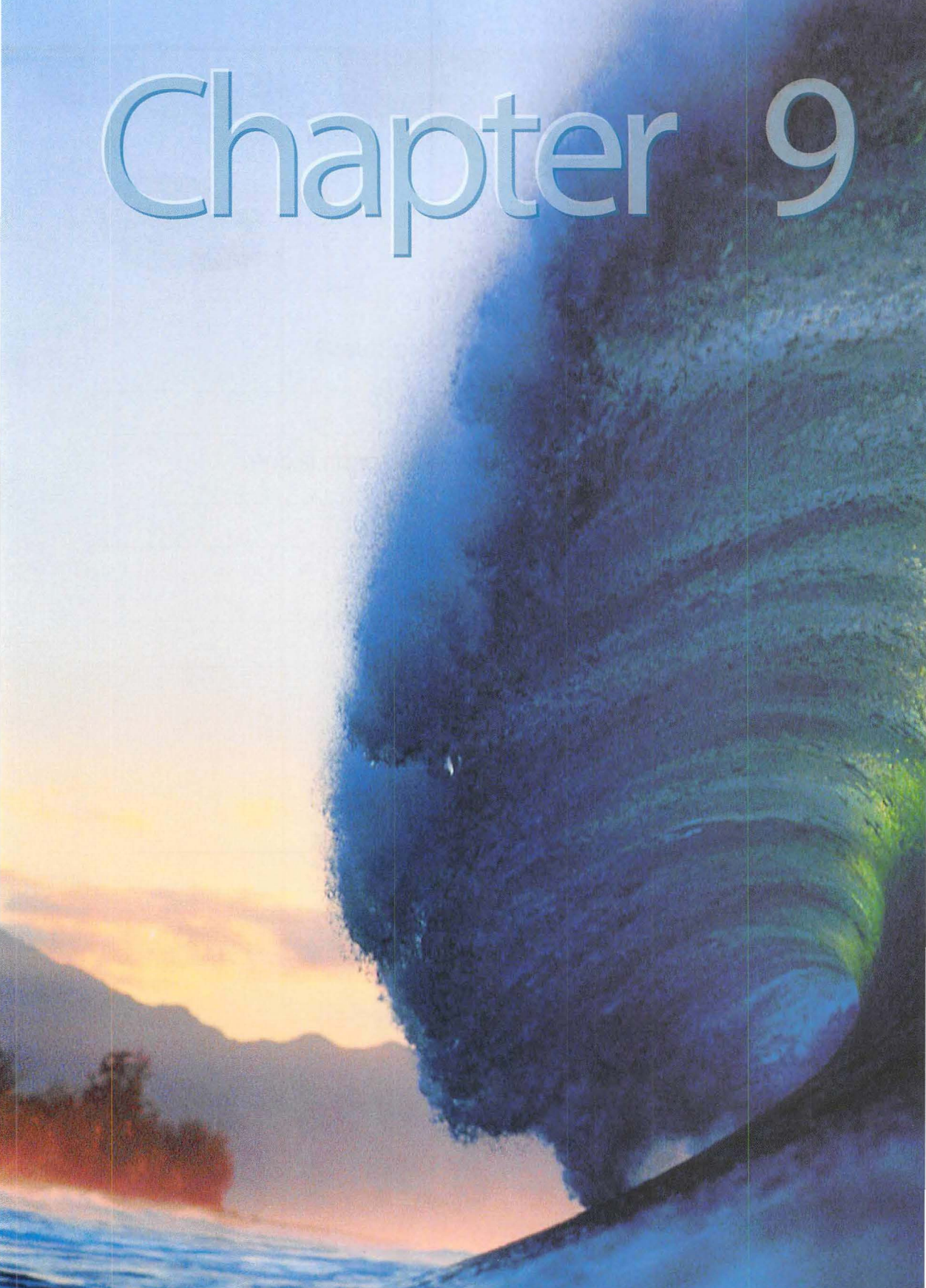
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_____

B. Fill in the blanks.

1. The word zakah means _____ and _____.
2. Zakah is as important as _____.
3. Zakah is to be given to eight categories of people:
   (1) _____
   (2) _____
   (3) Collectors of zakah.
   (4) Those whose heart are to be reconciled
   (5) The freeing of slaves.
   (6) _____
   (7) _____
   (8) _____

Chapter 9



Allah created Adam (عليه السلام) and Hawwa and gave them guidance to worship Him alone. As time passed, the world became filled with people who forgot about Allah's commands. They began to worship false gods. They became liars and ill-mannered.



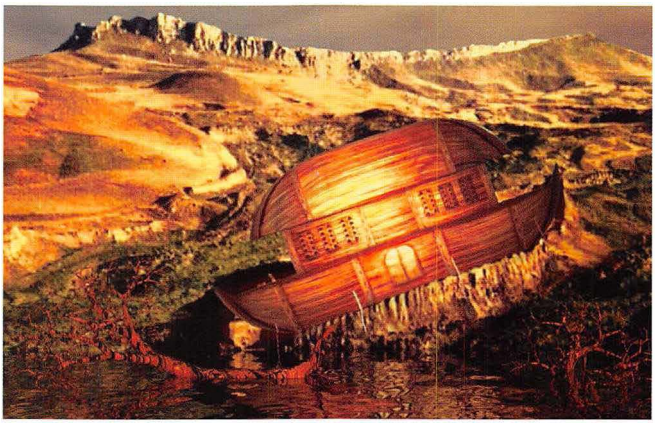
Allah wanted to call the people back to the Straight Path. He sent prophets to these people from among them. One of them was Nuh (عليه السلام). Nuh (عليه السلام) reminded his people that there is only one God, Allah, and that they should worship Him alone. He warned them not to bow down before idols and false gods. He said, 'My people! I am a clear warner to you; worship Allah and obey me. He will forgive you your wrong actions.' He called his people night and day. Every time he called them to Allah's forgiveness, they put their fingers into their ears and wrapped themselves up in their clothes. Nuh (عليه السلام) called them openly and publicly and talked to them privately, but they did not listen to him. They refused to obey him. In fact, they made fun of him. They called him a liar and a madman.

For many years, Nuh (عليه السلام) tried to turn the people to Allah, but only a few people followed him. He was dismayed to see the arrogance and stubbornness of his people. Finally, in despair, Nuh (عليه السلام) asked Allah for help. Allah told him to build a ship which took a long time to build. All the people laughed at him. They said he was crazy to build the ship far away from the sea.

Nuh (عليه السلام) warned his people that Allah would punish them if they refused to obey Him. They only mocked him. They did not pay any attention to his warnings. When the ship was ready, Allah told Nuh (عليه السلام) to take on board one male and one female of every kind of creature. Then he and his followers boarded the ship and they were safe.



Heavy rain began to fall. The floods covered the land. Wicked people were drowned. All evil was washed away from the face of the earth. There was floodwater everywhere.



After many days, when Allah gave His Command, the skies cleared up and the rain stopped. The ship came to rest on Mount al-Judee. Nuh (عليه السلام) and his followers came out of the ship. They settled on the new land and filled it.

After Nuh (عليه السلام), Allah sent many messengers. They called the people back to the Straight Path. The last of those messengers was Prophet Muhammad (ﷺ). He received the last message from Allah in the form of the Qur'an. The Qur'an gives us guidance about everything. Without Allah's guidance, people stray and turn to evil. Allah has shown men and women the Straight Path. However, Allah has given everyone the choice either to do what is right or to do what is wrong.

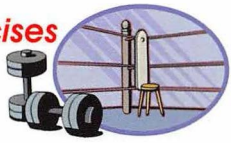
Islam teaches us that there will be a day called the Day of Judgement at the end of time. On that day, everyone will be judged according to his or her good and bad deeds in life. Allah will reward those who believe in Him, do good actions and obey His messengers. He will

also punish those who do not believe in Him, do bad actions and reject His messengers. This life is a preparation for the life to come. The Qur'an teaches us that those who submit to the Will of Allah will find Paradise.

The first surah of the Qur an, Surat al-Faatihah, is a prayer for guidance to the path that leads to Paradise in the life after death. Life after death is called Akhirah. It is one of the most important beliefs of Islam. Disobedience and wickedness will be punished in the next life and obedience and goodness will be rewarded. But Allah is Merciful. He is Forgiving and likes to forgive! He will certainly forgive those who give up the life of wickedness in this world and turn to Him. He will guide them to the Straight Path.

The Qur'an says that Allah has appointed over each one of us two angels who record what we do in this world. The truly good will be in perfect happiness, but the evildoers will be in a blazing fire.

Exercises



A. Complete the following sentences.

1. The first man Allah created was _____.
2. The place Prophet Nuh's ship rested was _____.
3. The last message of Allah is _____.
4. The surah for guidance is _____.
5. The Arabic name for life after death is _____.

B. Answer the following questions.

1. Why do you think Allah sent messengers to people?

_____

_____

2. What will happen on the Day of Judgement?

_____

_____

3. Write few words on the 'Recording Angels'.

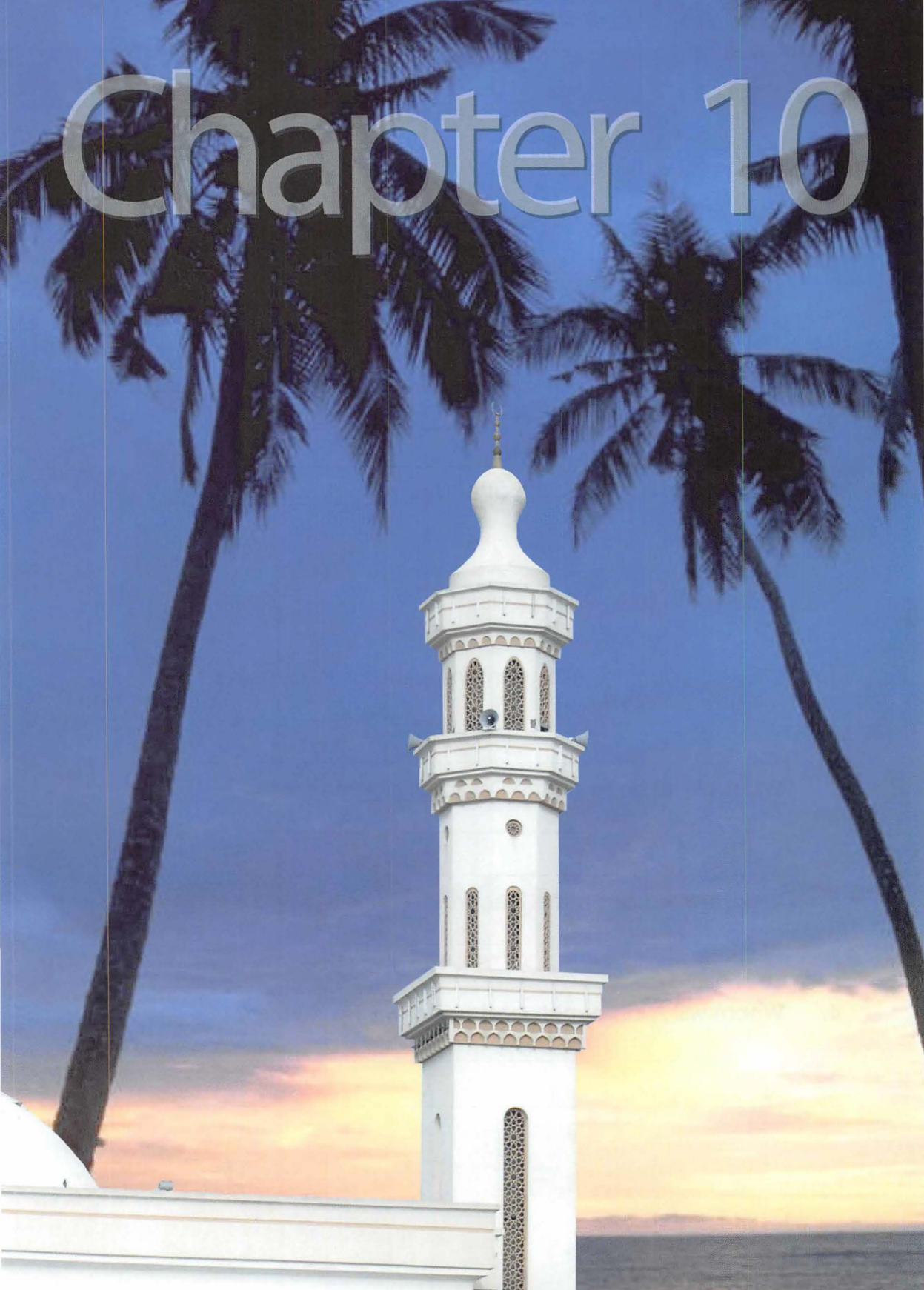
_____

_____

4. Whom will Allah punish and whom will He reward?

_____

_____


Chapter 10

Ramadan is the ninth month of the Islamic calendar. During Ramadan, Muslims fast from dawn to sunset.



What is Fasting?

Fasting in Islam means to abstain from eating and drinking from dawn until sunset.

The fast should begin with the intention of fasting, making it clear whether it is the compulsory fast of Ramadan, a voluntary fast or a fast for a special reason. This intention should not be expressed loudly.

The purpose of Fasting

Muslims fast to seek nearness to Allah and His Pleasure. They fast because Allah wants them to do so. Fasting means keeping one's ears, eyes, tongue, hands and feet – and all other organs – free from sins. Fasting means to keep the head clean of useless concerns and thoughts. Lying and backbiting lower the value of fasting. Allah's Messenger (ﷺ) said, "Fasting is a shield, so when one of you fasts he should not use foul or foolish talk. If someone attacks him or insults him, let him say, 'I am fasting, I am fasting.'" (Al-Bukharee and Muslim)

He also said "Many are those who fast but get nothing from their fast but hunger..." (Ibn Majah) This has been taken to mean those who break their fast with unlawful food. Some say it refers to those who fast but do not keep away from backbiting, lying and other evil acts. It is therefore necessary for a Muslim to avoid all shameful acts, such as quarrelling, backbiting and telling lies.

Kinds of Fasting

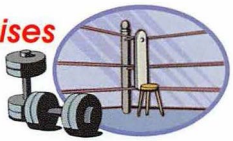
Generally, fasting is of two kinds:

(1) Compulsory Fasting

Fasting is compulsory for all adult Muslims throughout the month of Ramadan. Those who are allowed to break their fast because of a valid reason include the sick and the traveller. These people should fast an equal number of missed fasts on other days after Ramadan when they are able to do so. An insane person is not allowed to fast.

(2) Voluntary Fasting

It is recommended to fast on any other day of the year, except on days when fasting is not allowed. Days when fasting is not allowed include the days of Eed-ul-Fitr and Eed-ul-Adh-haa.



A. Answer the following questions.

1. What does fasting mean?

2. Why do you think Muslims fast?

3. Why do some people get nothing from their fast but hunger?

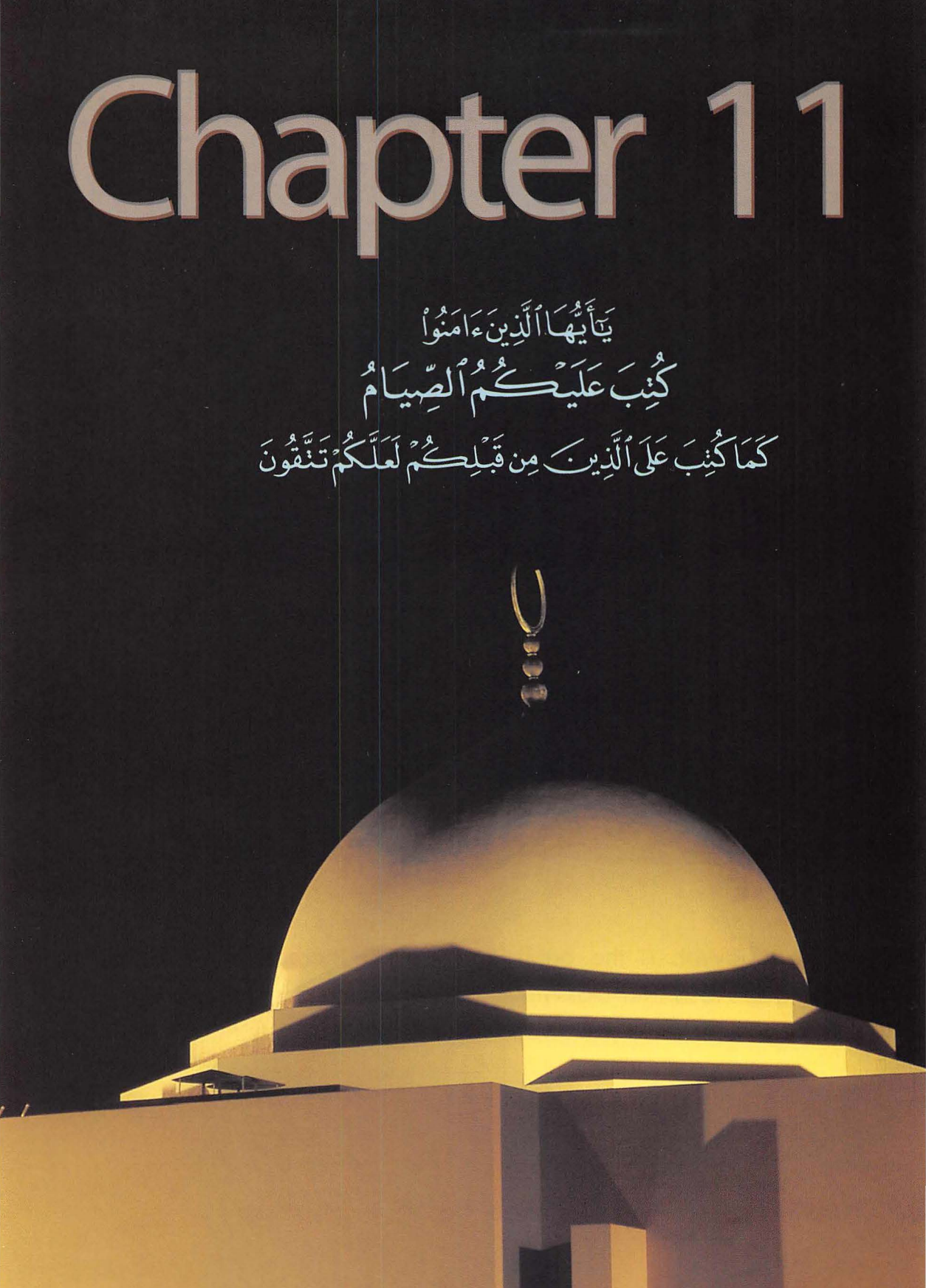
4. Write a short note in your own words about compulsory fasting and voluntary fasting.

B. Activity

Ruqayyah is the only Muslim girl in her class who keeps Ramadan fasts. Her classmates tease her and drink in front of her. What advice would you give to Ruqayyah?

Chapter 11

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ
كُتِبَ عَلَيۡكُمُ ٱلصِّيَامُ
كَمَا كُتِبَ عَلَى ٱلَّذِينَ مِن قَبۡلِكُمۡ لَعَلَّكُمۡ تَتَّقُونَ



The Fast of Ramadan begins on the day following the sighting of the new moon of the month of Ramadan.

Intention to Fast

A Muslim must make his formal intention to fast before dawn. He may make the intention to fast the whole month of Ramadan, or he may make the intention to fast for a day every time. If a Muslim's fast is interrupted for some days for any reason, he must renew the intention before he starts fasting again. This intention, however, must not be expressed in any way, because the place of the intention is the heart

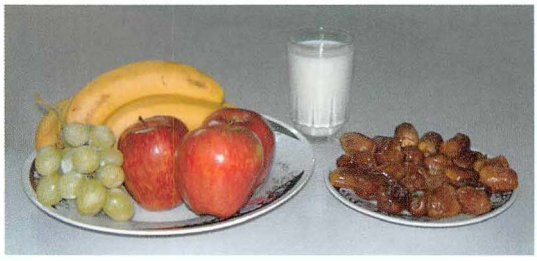
Sahoor

It is recommended that a Muslim should take some food and drink before dawn, before he begins his fast. This pre-dawn meal is called sahoor and helps reduce the hardship of fasting during the day. One should wake up early enough to eat and finish the sahoor before dawn so as to avoid any chance of eating after the break of dawn, which would spoil the day's fast.

The Prophet (ﷺ) encouraged his companions to take this meal even if it is only a drink of water. He said, 'Take sahoor, for surely there is a blessing in sahoor.' (Al-Bukharee and Muslim)

Iftar

A Muslim should break his fast as soon as the sun sets. It is strongly recommended to do so. Allah's Messenger (ﷺ) said, 'People will remain prosperous as long as they hasten to break the fast.' (Al-Bukharee) The meal taken at the time of breaking the fast is called iftar: breaking the fast. Iftar should be light, for example, a few dates and water or any other fruit. A Muslim should take it before performing the Maghrib prayer with Jamaa'ah. He may, however, have any other heavy meal after the Maghrib prayer.



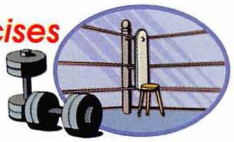
He is strongly recommended to offer the Taraaweeh prayers after the Isha prayer. You will learn about the Taraaweeh Prayer later, Inshaa Allaah!

Du'aa for breaking the Fast:

ذَهَبَ الظَّمَأُ، وَابْتَلَّتِ الْعُرُوقُ، وَثَبَتَ الْأَجْرُ إِنْ شَاءَ اللّٰه

Dhahabadh-dhama'u, wabtallatil-'urooqu, wa thabatal-ajru inshaa-Allaah

The thirst has gone, the veins are moistened and the reward is confirmed, if Allah wills.



A. Answer the following questions.

1. What are the two different ways of making the intention for fasting in Ramadan?

2. Why is sahoor so important?

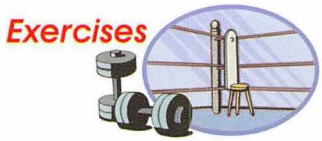
B. Explain these terms:

1. Sahoor

2. Iftar

C. Think-up.

What do Muslims normally break their fast with?



D. Activity.

1. Many of you may have started to fast at least a few days in Ramadan. Write ten lines on 'The Day I Fasted'.

2. Ahmad is late in breaking his fast because he wants to show off to others that he can fast longer than them. Is he right? Why?

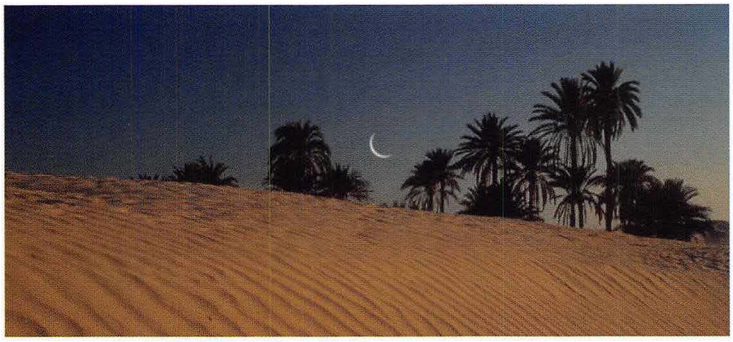

Chapter 12

Eed-ul-Fitr

عِيدُ الْفِطْر

The Islamic calendar is based on the movements of the moon. The Islamic year is eleven days shorter than the year based on the movements of the sun.

The month of Ramadan is very important for Muslims. It is a time of very strict fasting during the hours of daylight. Muslims are forbidden to eat or drink. The end of the month of Ramadan is marked by a festival called Eed-ul-Fitr, which means the festival of breaking the fast. It is a day of celebration.



Eed-ul-Fitr is held on the first day of the month of Shawwal following Ramadan. Ramadan ends with the sighting of the new moon of Shawal.

The first day of the month of Shawwal is Eed-ul-Fitr. It is a time for thanksgiving and joy. Families get together to share their happiness and to exchange greetings and give presents to one another. So the children get very excited as the day draws near.

On the last day of Ramadan great excitement is seen in Muslim countries. People hope for sighting the new moon.



Zakaat-ul-Fitr

But before the celebrations begin, Muslims must pay zakaat-ul-Fitr. This requires believers to give one saa' (four handfuls) of the types of food people mainly eat in the regular diets, such as wheat, rice, dates and barley to the poor. This ensures that all Muslims, rich or poor, are able to break their fast at the end of Ramadan and share in the festivities. It also reminds Muslims that all are equal in the sight of Allah. The shared fasting and shared giving make the feelings of togetherness among Muslims strong. When the new moon is sighted, celebrations begin.

Food plays a major role in the festival of breaking the fast. Special food is prepared and is shared with families and friends. New clothes add a sense of occasion to the event. Muslims wash and attire themselves in preparation for the celebrations.

It is really something to celebrate when a difficult task has been successfully completed. Keeping a month-long fast is not an easy task.

Salaat-ul-Eed

The Eed prayer is the Sunnah of the Prophet (ﷺ). The Eed prayer is held to celebrate the most important Islamic festivals – Eed-ul-Fitr and Eed-ul-Adh-haa, or the festival of sacrifice.

The Eed prayers are usually performed in a large mosque or in an open space so that all the people of the locality can gather to pray together. The Eed prayers are held a little after sunrise.

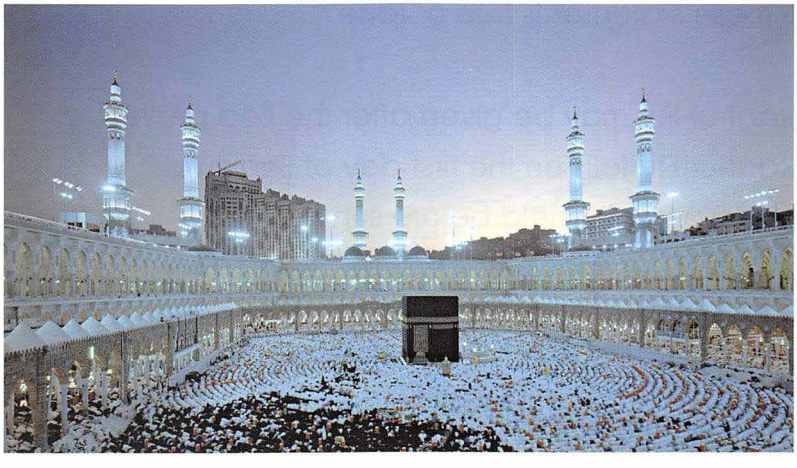
The Eed prayers have no adhan and no iqamah. They consist of two rak'ahs. They follow the form of the ordinary two rak'ahs. The only difference is that after the intention of the Eed prayer, the imam and the followers open the prayer by saying Allaahu Akbar, pronounced seven times, which includes the Takbeeratul-Ihraam. When they stand up for the second rak'ah, they also say Allaahu Akbar five times after saying Allaahu Akbar pronounced for standing after the prostration.

The prayer is followed by a sermon (khutbah) given by the imam. At other times, most of those attending the mosque are male, but on the occasion of Eed-ul-Fitr women and girls also join in the worship. Mosques become very crowded so much so that people often gather in the open area outside to pray. There is a great sense of togetherness on this occasion.

After the khutbah they depart. After leaving the mosque, Muslims visit their friends and relatives. Presents and sweets are given to the children. Greetings are exchanged.

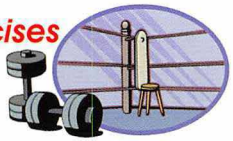
Eed-ul-Fitr is not just a time for eating, drinking and having lawful fun. It is also a time for remembering Allah. It is a deeply religious occasion when Muslims remember their duty to Allah. It is also a time for forgiveness. It is a time when Muslims are reminded to treat others as brothers and sisters.

It is also a time to thank Allah the Almighty for helping them complete the fast of Ramadan.



Eed-ul-Fitr

عِيدُ الْفِطْر



A. Answer the following questions.

1. What does Eed-ul-Fitr mean and when does it come about?

_____

_____

2. What special things happen on the day of Eed?

_____

_____

3. Where is the Eed prayer performed? Why?

_____

_____

B. Are these statements true or false?

1. Zakaat-ul-Fitr may be given after the Eed prayer. _____
2. Zakaat-ul-Fitr falls on the first day of Shawwal. _____
3. The Eed prayer is held before sunrise. _____
4. The Eed prayer has four rak'ahs. _____
5. The Eed prayer has neither adhan nor iqamah. _____

C. Activity

Act out the scene of the Eed prayer in your class with the help of your teacher.

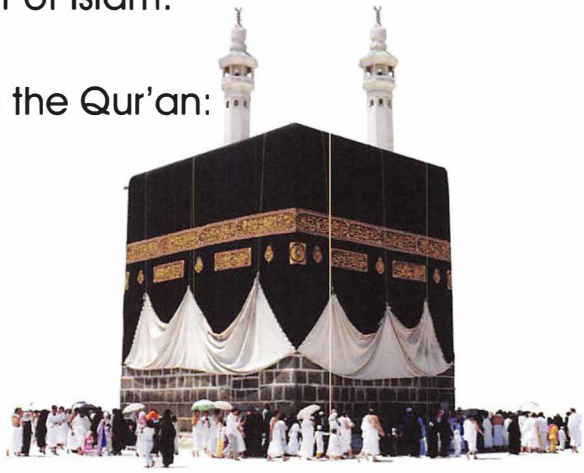
Chapter 13



Hajj

Hajj is the pilgrimage to the Ka'bah in Makkah; it is the fifth pillar of Islam.

Allah says in the Qur'an:



وَلِلَّهِ عَلَى ٱلنَّاسِ حِجُّ ٱلْبَيْتِ مَنِ ٱسْتَطَاعَ إِلَيْهِ سَبِيلًا

"Hajj to the House is a duty to Allah for mankind, for him who can find a way to do it." (3:97)

The main purpose of the hajj is to show obedience to Allah. The hajj is a way of worshipping Allah. It is the duty of each Muslim to go for hajj at least once in their lifetime as long as they can find a way to it and the family left behind is properly provided for.

In the centre of the Grand Mosque – al-Masjid al-Haraam – in Makkah is the building known as the Ka'bah: the House of Allah. This was built by Prophet Ibraaheem and his son Isma'eel. It was the first place for the worship of Allah on earth. We face the Ka'bah in Makkah in our prayers five times a day.

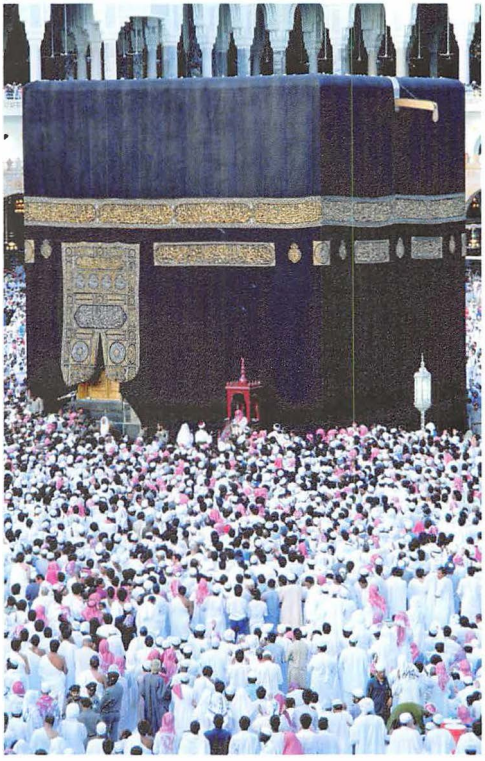
The Ihram

Ihram is the intention to perform hajj or umrah. Before entering Makkah, each pilgrim takes a bath and puts on a special dress for ihram. For men the ihram clothing consists of two unstitched pieces of cloth to cover the upper and the lower parts of their bodies. Women wear clothes which cover everything except their faces and hands. In fact, ihram clothing for ladies consists of their simple daily clothes. They are required to keep their faces and hands uncovered while in the state of ihram.

As all the pilgrims dress alike, many differences between them vanish. They are all equal. During the hajj, pilgrims must not cut their hair, wear perfume, or hunt or harm any living thing in any way, while in the state of ihram. They must make efforts not to get angry with others.

The Arabic term miqaat means the place around Makkah from which a pilgrim assumes the state of ihram. The pilgrim changes into ihram clothing at the miqaat and pronounces his intention to perform hajj or umrah. For people living inside the miqaat permanently, their place of residence is their miqaat. Once the pilgrim assumes the state of ihram, he becomes a muhrim. He offers two rak'ahs and pronounces his intention to perform hajj or umrah as the case may be. He then starts reciting the talbiyya loudly and frequently and continues to do so until he arrives at the Masjid al-Haraam. Women recite the talbiyyah silently.

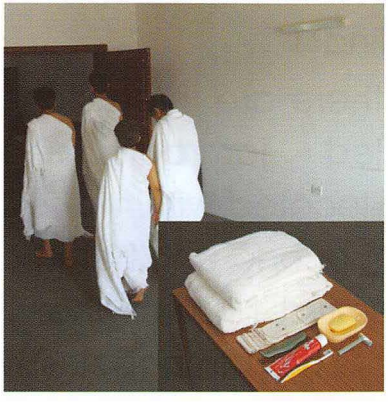
Now the first thing to do is to walk around the Ka'bah, saying prayers, seven times. This act is called 'tawaaf'. As each person gets to the Black Stone, he touches or kisses it while saying Allaahu Akbar just as Allah's Messenger (ﷺ) did. Pilgrims who are too far away to do so raise their hands in its direction and say Allaahu Akbar.



After performing the tawaaf, pilgrims run or walk at a pace between two hillocks near the Ka'bah called Safa and Marwah. This act is called sa'ee. It reminds Muslims of the time Isma'eel and his mother Haajar had been left in the desert by Prophet Ibraaheem (عليه السلام) at Allah's Command. When their stock of water ran out and the child was thirsty, Haajar ran frantically between these two hillocks in search of water. Returning to Isma'eel, she found that a spring of water had gushed forth near him. This spring, called Zamzam, is now found underground, beneath the courtyard of the Ka'bah. Pilgrims go to drink some of the water before beginning the sa'ee.

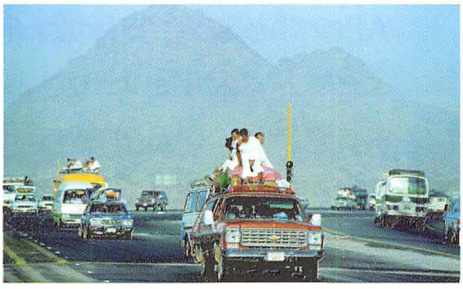


After the sa'ee, halq (having the head shaven) or taqseer (having a haircut) follows. Pilgrims now shower and change into everyday clothes, depending on the type of hajj they perform. This completes the pilgrims' umrah. All restrictions of the ihram are now temporarily lifted from the pilgrim. He will now wait for the 8th of Dhul Hijjah to start the other rites of hajj.

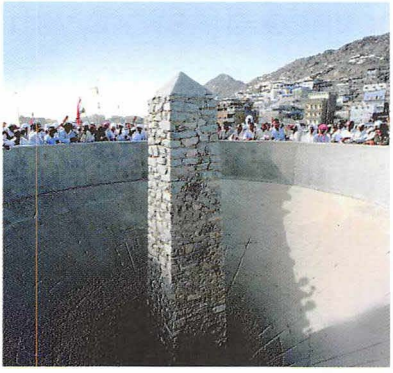


On the 8th of Dhul-Hijjah, most pilgrims pronounce a new niyyah at their place of residence to perform hajj. There is no need for them to go to the miqaat for this reason. The pilgrims change into ihram clothing and proceed to Mina soon after the Fajr prayer. On the 8th day of Dhul-Hijjah, the first day of hajj, Muslims travel to Mina, about 8 kilometres from Makkah. Here they spend the night.

The next day (the 9th of Dhul-Hijjah), they travel to the plain of Arafah, about 22 kilometres from Makkah. They halt for the day in this plain and pray to Allah. They ask His forgiveness. It is a moving experience to join together with as many as three million other pilgrims in the same place for one purpose: to worship Allah. This gathering reminds the pilgrims of the day when everyone will be brought before Allah for judgement.



At sunset, the pilgrims travel to Muzdalifah. This is a bare rocky place back in the direction of Makkah, midway between Arafah and Mina. The pilgrims spend the night there. They combine the Maghrib and Isha prayers together and shorten the Isha prayer to two rak'ahs. They also offer the Fajr prayer there and collect pebbles ready for the next day when they reach Mina.



At Mina, there are three stone pillars called jamraat. The jamraat are located within a few hundred feet of one another in a line. They remind Muslims that it was here that Shaytan hopelessly tried to tempt Ibraaheem (عليه السلام) not to perform the sacrifice Allah wanted. Pilgrims pelt the Aqabah pillar with the pebbles they have already collected from Muzdalifah. This symbolic action shows that it was not only Ibraaheem (عليه السلام) and Isma'eel (عليه السلام) who had to reject Shaytan. Everyone has to struggle against evil.

After stoning the jamraat, many pilgrims sacrifice an animal in memory of Prophet Ibraaheem's sacrifice of a sheep instead of his son Isma'eel. They now have a haircut or have their heads shaven and proceed to

Makkah to perform Tawaaf Al-Ifadah and then the Sa'ee if they have not performed Sa'ee after performing Tawaf Al-Qodoom.

Pilgrims stay in Mina for another two or three days to pray, stone the jamraat pillars and remember Allah. They return to Makkah for tawaaf of the Ka'bah again. At the end of the hajj, large numbers of pilgrims go to Madinah to visit the Prophet's Mosque: al-Masjid an-Nabawee.



Eed-ul-Adh-haa: The Festival of Sacrifice

One night Prophet Ibraaheem (عليه السلام) had a dream. He saw that he sacrificed his son Isma'eel (عليه السلام). Ibraaheem was a truthful Prophet. His dream was a true dream. Ibraaheem (عليه السلام) decided to do what Allah had commanded him to do in the dream. Ibraaheem (عليه السلام) asked Isma'eel (عليه السلام), 'My son, I saw in a dream that I must sacrifice you, what do you think about this?' To this Isma'eel (عليه السلام) replied, 'Do as you are ordered, Allah willing, you will find me resolute.'

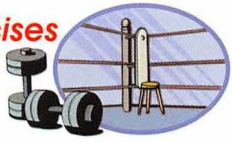
When Ibraaheem (عليه السلام) reached Mina, he made ready for the sacrifice of Isma'eel (عليه السلام). Isma'eel laid down on the ground and Ibraaheem (عليه السلام) put the knife to Isma'eel's throat. By doing this, Ibraaheem (عليه السلام) showed that he loved Allah more than his son. When Ibraaheem (عليه السلام) had passed the test, Allah sent Jibreel (عليه السلام) with a ram to spare

Isma'eel's life. Allah was pleased with Ibraaheem (عليه السلام). So He commanded the Muslims to make a sacrifice of an animal in remembrance of this incident.

Eed-ul-Adh-haa comes on the tenth day of the month of Dhul-Hijjah. This is the festival of sacrifice which marks the end of the great time of hajj. Eed-ul-Adh-haa lasts for four days and is celebrated much in the same way as Eed-ul-Fitr with big congregational prayer – Salaat-ul-Eed – and exchange of gifts. Its special feature is the sacrifice of an animal in memory of the story of the Prophet Ibraaheem (عليه السلام) and his son Isma'eel (عليه السلام). The purpose of this festival is to remind Muslims of their duty to submit to the Will of Allah at all times!

The slaughtered animal then is divided into three portions. One is kept for the family itself, one is given to relatives, neighbours and friends, and the third is given to the poor and the needy, for whom this may be the only time in the year that they eat meat. Eed-ul-Adh-haa is a period of joy and remembrance of Allah.

Exercises



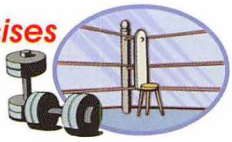
A. Explain these terms in brief.

1. Ihram 2. Miqaat 3. Tawaaf 4. Sa'ee
5. Halq 6. Jamraat

B. What is the miqaat for the permanent resident of Makkah?

C. Rearrange the following words to indicate the procedure of hajj.

1. Ihram
2. Jamraat
3. Miqaat
4. Sa'ee
5. Mina
6. Tawaaf
7. Halq/ Taqseer
8. Muzdalifah
9. Sacrifice
10. Arafah
11. Shaving the head



D. What is the special feature of Eed-ul-Adh-haa?

E. How many portions is the sacrificed animal divided into?

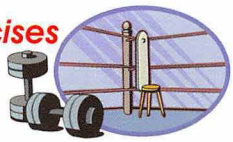
Chapter 14





There are various foods and drinks which Allah allows us to have. These are called halaal foods and drinks. Halaal is an Arabic word which means 'allowed', 'permitted' or 'lawful'. Most foods and drinks are halaal. Allah wants us to eat and drink only those things which are halaal. Halaal things are good for our health.

Some of the halaal foods are fruits, vegetables, eggs, meat, fish, rice, and milk. Keep clearly in mind that eating and drinking is a form of Ibaadah. Ibaadah is an Arabic word which means worship. We must obey Allah and drink and eat only those things which are halaal. We must eat to live, to be healthy and strong and to worship Allah better. We must eat to do good deeds. We must eat to become strong and fight evil.



A. Answer the following questions.

1. Explain the Arabic word halaal.

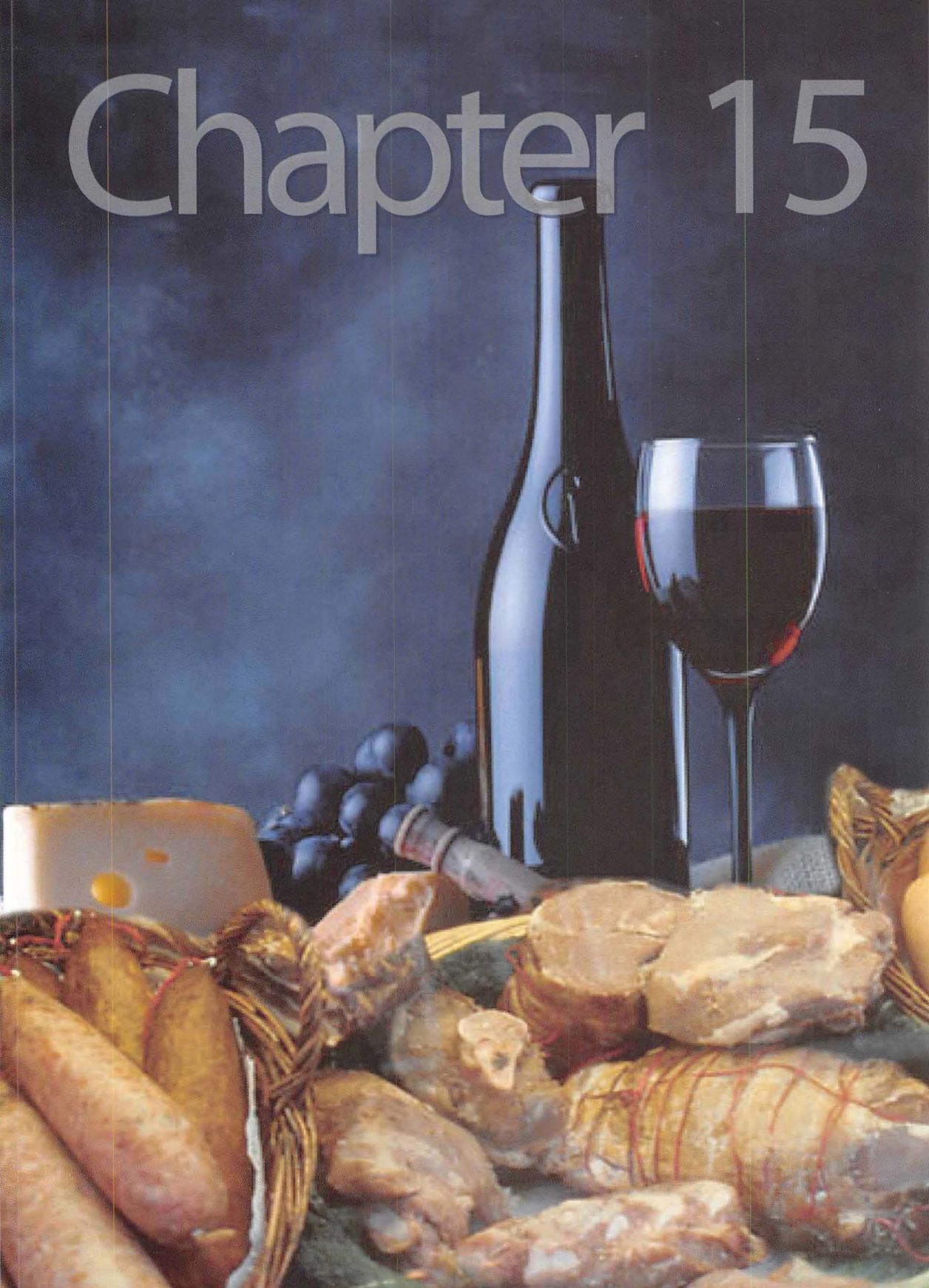
2. Give at least three examples each of halaal foods and drinks, other than those mentioned in this lesson.

3. Why do you think Muslims should eat only halaal food?

B. Activity

Write down the halaal foods and drinks you had yesterday.

Chapter 15

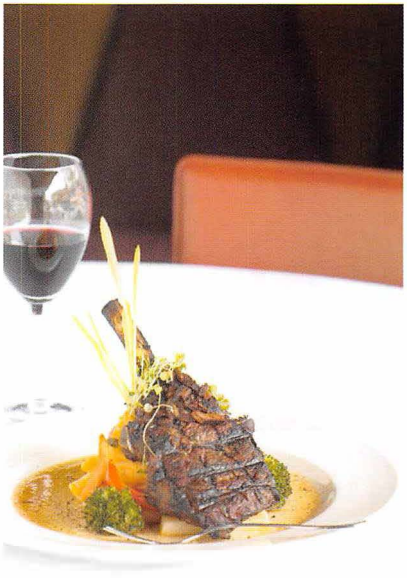


There are certain foods and drinks which Allah does not allow Muslims to take. These are called haraam foods and drinks.

Haraam is an Arabic word which means 'not allowed', 'prohibited' or 'unlawful'. Allah does not want us to eat haraam foods or drinks. Only a few foods and drinks are haraam.

These are five kinds of haraam foods and drinks:

(1) Swine is an animal whose meat is not allowed. It is unlawful for Muslims. Anything that contains any part of the haraam animal is also haraam.
(2) Blood of any animal or bird.
(3) The meat of dead animals and birds.
(4) The meat of animals that are slaughtered in the name of any other than Allah.
(5) Alcohol and intoxicating drinks and drugs.

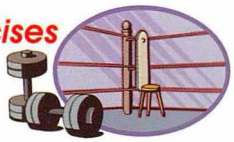


It is a sin to eat or drink haraam things.

Always buy and eat halaal foods and drinks. Every food is made up of one or several food ingredients. Ingredient means any of the things or qualities of which something is made. In our times, food packages come with an ingredient list on them. This ingredient list contains everything the food is made of. Therefore, always read the ingredient label before buying food. Haraam ingredients in the food make the entire food haraam. Do not buy or eat food containing one or more haraam ingredients.

Some haraam ingredients are:

pork
bacon
alcohol
lard
wine
beer
chocolate liquor



A. Answer the following questions.

1. Explain the Arabic word haraam.

2. What is an ingredient label?

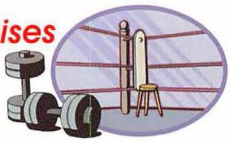
3. Write down a few foods that Muslims should be careful of.

B. Activity

1. Read this ingredient list:
   Fresh bread
   Ingredients:
   Wheat flour, sugar, bread improver, water, lard.

Can we eat this bread? Why or why not?

Exercises



2. Read this ingredient list:

Tasty Toast
Ingredients:
Wheat flour, water, salt, sesame seeds, 100% vegetable shortening.

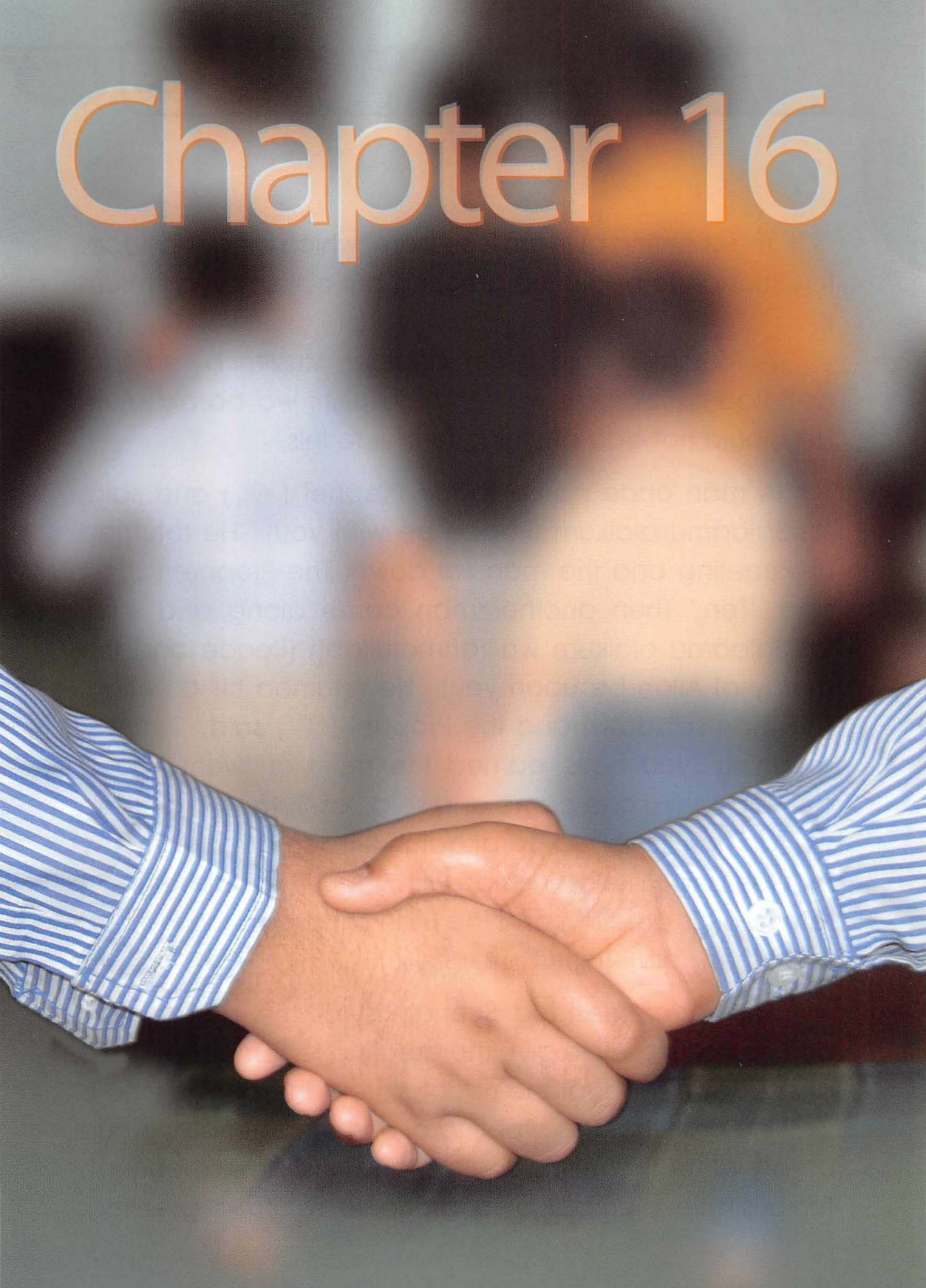
Can we eat this toast? Why or why not?

_____

_____

3. Bring from home a few ingredient labels and discuss the ingredients in class, whether they are halaal or haraam.

Chapter 16



The greeting of Islam is salaam, which means peace. It is Sunnah to begin this greeting but obligatory to return it.

A Muslim should greet another Muslim by saying: as-Salaamu alaikum wa rahmatullaahi wa barakaatuh. He should not add anything further to this.

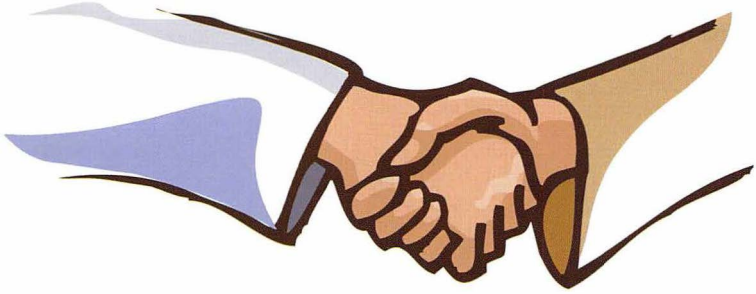
A man once came to the Prophet (ﷺ) and said, 'as-Salaamu alaikum (Peace be with you).' He returned his greeting and the man sat down. The Prophet (ﷺ) said, 'Ten.' Then another man came along and said, 'as-Salaamu alaikum wa rahmatullaah (Peace and the mercy of Allah be upon you). He returned his greeting. The man sat down and the Prophet (ﷺ) said, 'Twenty,' meaning (you have earned the merit of twenty good deeds). A third one came and said, 'as-Salaamu alaikum wa rahmatullaahi wa barakaatuh (Peace and the mercy of Allah and His blessings be with you).' The Prophet (ﷺ) returned his greeting and the man sat down. The Prophet (ﷺ) then said, 'Thirty.' (Al-Bukhaaree)

The recommended Sunnah is for the person who comes walking by to give the greeting to someone who is sitting down, and for the rider to greet the person who is walking or sitting. The greeting of one member of a group on behalf of the rest is enough and it is likewise enough for a single member of a group to return a greeting.

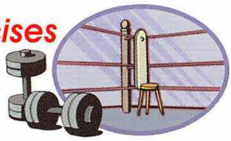
A Muslim should return the greeting of another Muslim by saying: wa alaikum-us salaam if the first one says as-Salaamu alaikum. It is preferable, however, to add the words 'wa rahmatullaahi wa barakaatuh'. If, however, he says, as-Salaamu alaikum wa rahmatullaahi wa barakaatuh, he must reply by saying, wa alaikumus-Salaamu wa rahmatullaahi wa barakaatuh.

Greeting youngsters is recommended because this will teach them good manners. It is also commendable for someone who gets up to leave a meeting to greet those sitting and to greet them in a similar manner when he returns to join them. The same applies if some barrier comes between him and them, such as a wall or a tree. If a person comes across a man again he has already greeted, he is recommended to greet him again.

A Muslim is also recommended to shake hands with his Muslim brother. If he has initiated the handshake he should not withdraw his hand until the other withdraws his. It is permissible for Muslim brothers to hug each other and to kiss each other on the head.



Exercises



A. Say whether these manners are 'good' or 'bad'.

1. Not replying to salaam greeting. _____
2. Being the first to greet one's elders. _____
3. Greeting youngsters is recommended because this will teach them good manners. _____

B. Answer the following questions.

1. Whom did the Prophet (ﷺ) say would get the reward of 20 good deeds?

_____

_____

2. What is the best reply to 'as-Salaamu-alaikum'?

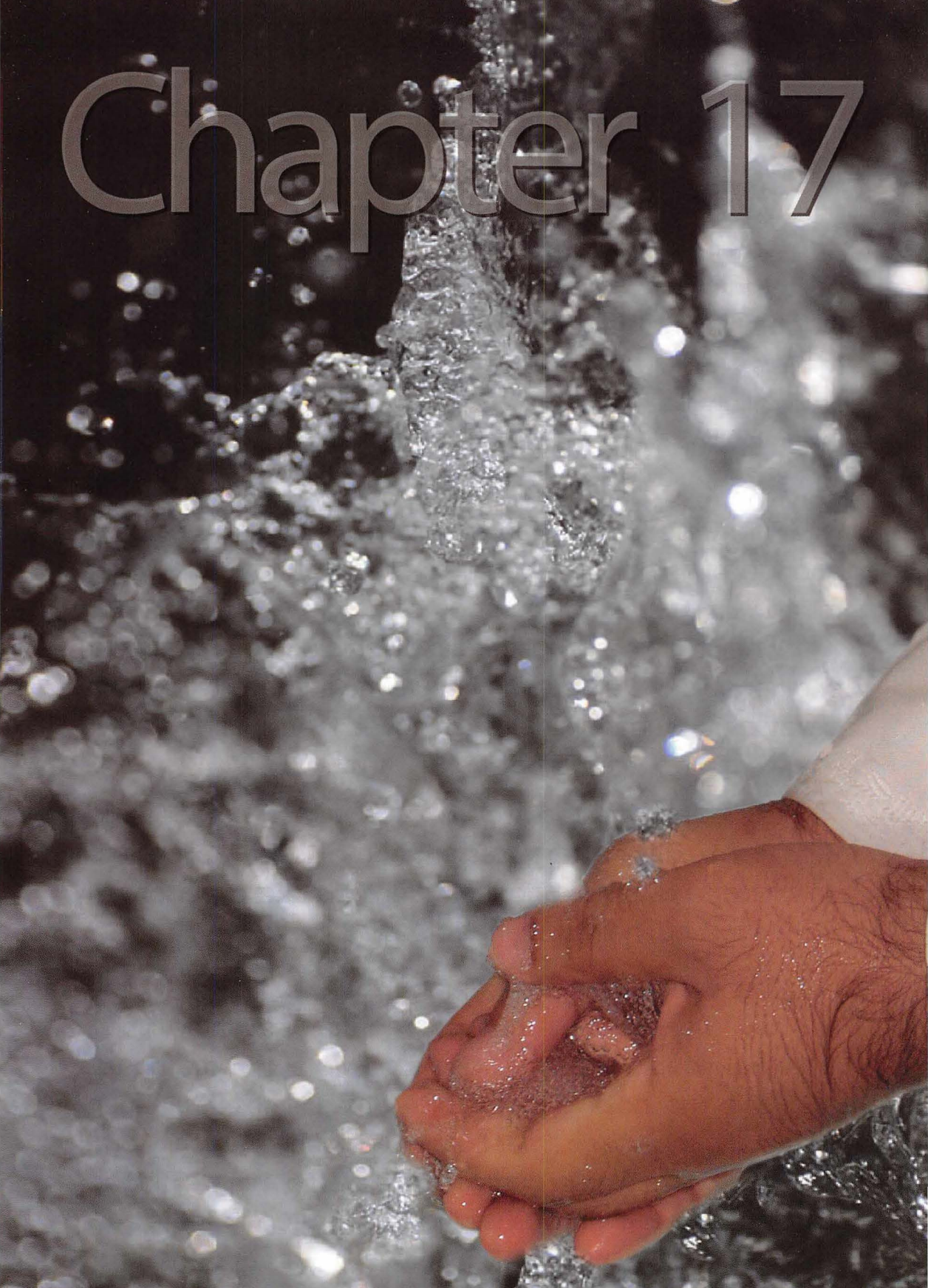
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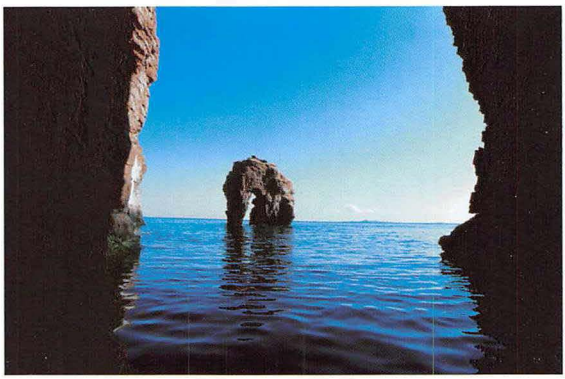
C. Activity

Learn the beautiful Sunnah of greeting and practise it in your daily life to increase your good deeds.

Chapter 17



Water:



Water is pure. It purifies ritual impurity (hadath) and impure matters (najaasah). Purification does not take place with any other liquid.

Pure water remains pure unless it is made impure by a change of its colour, taste or smell. Apart from this, water mixed with impure matter becomes impure.

When a person is not certain which place on a garment or other object has become impure, he must wash it in such a way as to be certain he has removed the impurity.

Wudhu – Ablution

Like all other acts of worship, wudhu is only made valid with the intention. Allah's Messenger (ﷺ) said, 'Actions are only judged according to their intentions and a person will have only what he has intended.' (Muslim)

One should first say Bismillaah بِسْمِ اللّٰه (In the Name of Allah), then wash the hands up to the wrists three times, rinse the mouth three times and snuff water into the nostrils and give the nose a good blow three times. One then washes the face three times from the hairline to the chin, and from ear to ear. A man combs out his beard with wet fingers if it is thick. One then washes the forearms up to the elbow

three times the right forearm first and then the left one, all including the hands. One then rubs the head with both wet hands, going from the forehead to the nape of the neck and back and rubs the ears. One then washes the feet three times, with ankles, passing the fingers between the toes, beginning with the right foot. At the end one says,

أَشْهَدُ أَنْ لَا إِلٰهَ إِلَّا اللّٰهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُه

ash hadu an laa ilaaha ill-Allaahu wah dahu laa shareeka lahu, wa ash hadu anna Muhammadan abduhu wa rasooluh
I testify that there is no god but Allah alone, without a partner, and I testify that Muhammad is His servant and Messenger.

The obligatory acts in wudhu

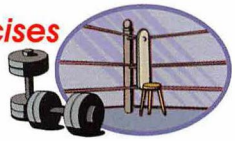
1. Intention – its place is the heart.
2. Washing the face from the hairline to the chin and from ear to ear.
3. Washing the forearms to the elbow including the hands.
4. Wiping the entire head including the ears.
5. Washing the feet up to the ankles.
6. Observing the correct sequence of all these parts of the body.
7. Not waiting between the washing of the required parts in wudhu for a long time.

These are some Sunan acts in wudhu

1. Tasmiyah: This means saying: Bismillaah بِسْمِ اللّٰه (In the Name of Allah) when one is about to use water.
2. Cleaning the teeth with siwaak. The siwaak is a small stick, softened at the tip by chewing or beating to form a kind of toothbrush.
3. Washing the hands three times at the beginning. (Washing the hands before dipping them into the water container).
4. Rinsing out the mouth and snuffing water up the nostrils and then blowing it.
5. Running one's wet fingers through the beard. This is for grown-ups.
6. Rubbing between one's fingers and toes.
7. Repeating each washing three times.
8. Beginning with the right side before the left one when washing the hands and the feet.
9. Rubbing the parts required for washing with water.
10. Reciting the du'aa after the completion of wudhu.

These are a few things that break wudhu

1. Ritual impurities like
   (a) passing urine (b) passing stool (c) breaking wind
2. Deep sleep
3. Fainting



A. Answer the following questions.

1. When does water become impure?

_____

_____

2. Explain the word 'najaasah'.

_____

_____

3. Name some of the things that break wudhu?

_____

_____

B. Mention whether the following are obligatory or sunan parts of wudhu:

1. To begin washing with the right side _____
2. To make the intention _____
3. Wiping the head and the ears _____
4. Repeating each washing three times _____
5. Washing the face _____


Chapter 18
Sea Kelp

Brush your teeth regularly!

Allah has given you a set of teeth covered with a hard white shiny substance called enamel. The bones into which the teeth are fixed are covered with a firm pink flesh called the gum.



A lot of tooth decay is caused by the food you eat which has sugar added to them to make it sweet.

After you have eaten something sweet, its sticky substance is left on your teeth. The tiny living things called bacteria which live in your mouth begin to feed on this substance. They form a harmfull substance called plaque on your teeth. The teeth begin to decay.

If the teeth are very badly decayed, you may have to have them out, but the dentist will try to save them, if possible.

You can stop yourself form getting tooth decay by looking after your teeth regularly.

You must brush your teeth at least twice a day, in the early morning and before you go to bed. Brushing your teeth helps to remove plaque and to keep your gums healthy. It also gets rid of the tiny pieces of food that are stuck between your teeth, keeps your mouth fresh and stops you from getting bad breath.

You may use toothpaste, which contains a substance called fluoride that helps prevent tooth decay. Allah's Messenger (ﷺ) used to clean his teeth regularly with a siwaak. When Allah's Messenger (ﷺ) got up from sleep, he would clean his mouth with this stick. Using the siwaak is a Sunnah. The Prophet (ﷺ) said, 'Siwaak cleans the mouth and is pleasing to the Lord.' (Ahmad and At-Tirmidhee)



Wash your body once a day!

When you get hot, do hard work or exercise, your body sweats. Sweating helps your body keep itself at the right temperature.

Your underarms are likely to sweat heavily during a hot day. When that happens bacteria grow. It is the bacteria mixing with the sweat that causes your body to smell. So you need to wash your underarms everyday to get rid of the smell of sweat.

A good wash is usually enough to keep you sweet-smelling.

Keep your clothes clean. A clean body will soon get smelly if you do not keep your clothes clean. Try to change the clothes that you wear close to your skin everyday. Always make sure you wash your hands properly before you eat, after you go to the toilet, and whenever they become dirty.

Look after your hair

You should comb and brush your hair everyday. It is important to use a suitable comb with good teeth. Hair gets dirty very quickly. So you should wash your hair once a week at least. This will get rid of dirt and will help to get rid of grease.

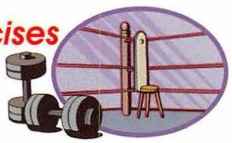


Regular brushing or combing and washing of hair helps protect you against lice. Head lice are small insects which live in the hair. By looking after your hair, you will help protect yourself against lice.

Once Allah's Messenger (ﷺ) saw a man with unkempt hair and he said "Doesn't this man have anything to make his hair tidy?" (Abu Daawood)

Cleanliness

اَلنَّظَافَة



A. Answer the following questions.

1. Why do teeth decay?

_____

_____

2. Write a few lines on how you can take care of your teeth.

_____

_____

_____

3. What is the siwaak? What is the importance of using it?

_____

_____

4. How often should one take a bath and why?

_____

_____

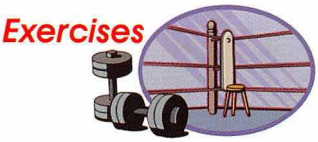
5. What are the Prophet's thoughts on dirty hair?

_____

_____

B. Are these statements true or false?

1. It's OK not to brush one's teeth regularly._____
2. Cleanliness is good for you._____
3. Islam encourages cleanliness._____



C. Think-up

Why do you think so much importance is given to cleanliness of teeth, body and hair in Islam?

D. Activity

Try to get a siwaak and use it before you do wudhu.



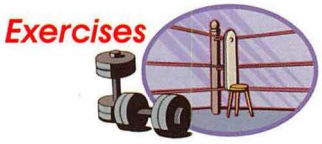

Chapter 19
موسوعة الحديث الشريف
الكتب الستة
صحيح البخاري
صحيح مسلم
سنن أبي داود
جامع الترمذي
سنن النسائي
سنن ابن ماجه
باشراف ومراجعة
فضيلة الشيخ صالح بن عبد العزيز بن محمد بن إبراهيم
حفظه الله
٣ - باب شروط الصلاة

Salah is a duty that must be performed by every Muslim, male or female, at work, at school, at home, on a journey and even in wartime. If a Muslim is too ill to stand or bow down, he can go through the movements of salah in his heart while sitting or lying down. It is not a burden to do so. In fact, it is a great comfort. Muslim children should be ordered to perform salah when they are seven years old to get used to it. By the time they reach puberty, it is expected of them as a duty. Puberty means a child develops into an adult.

Conditions of Salah (Prayer)

1. Islam – Allah does not accept the actions of non-Muslims.
2. Sanity – This means that one has to have a sound mind, not mad.
3. Reaching the age of puberty; but children must be ordered to pray at the age of seven.
4. Ritual purity – Allah's Messenger (ﷺ) said, 'Allah does not accept salah without purity.' (Muslim) This includes purity of the body, the clothes and the place where one intends to pray.
5. The time – Salah is due only when its time has started.
6. Covering the awrah, or the parts of the body that have to be covered.

7. Having the intention in the heart to perform the prayer.
8. Facing the qiblah – This means facing the direction of the Ka'bah in Makkah.



A. Answer the following questions.

1. Is it okay for a Muslim not to pray when he is ill? Why?

_____

_____

2. What should one do when one cannot perform the normal movements of salah?

_____

_____

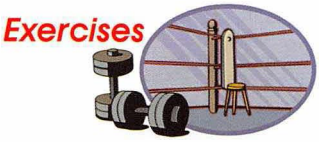
3. Write down in brief the various conditions of salah.

_____

_____

_____

_____



B. Are these statements true or false?

1. It's OK to pray without having the intention._____
2. The prayer of naked people is valid._____
3. One can sometimes offer salah before its actual time starts._____
4. Allah does not accept salah without purity._____

C. Think-up

What is the meaning of the conditions of salah?

_____

_____

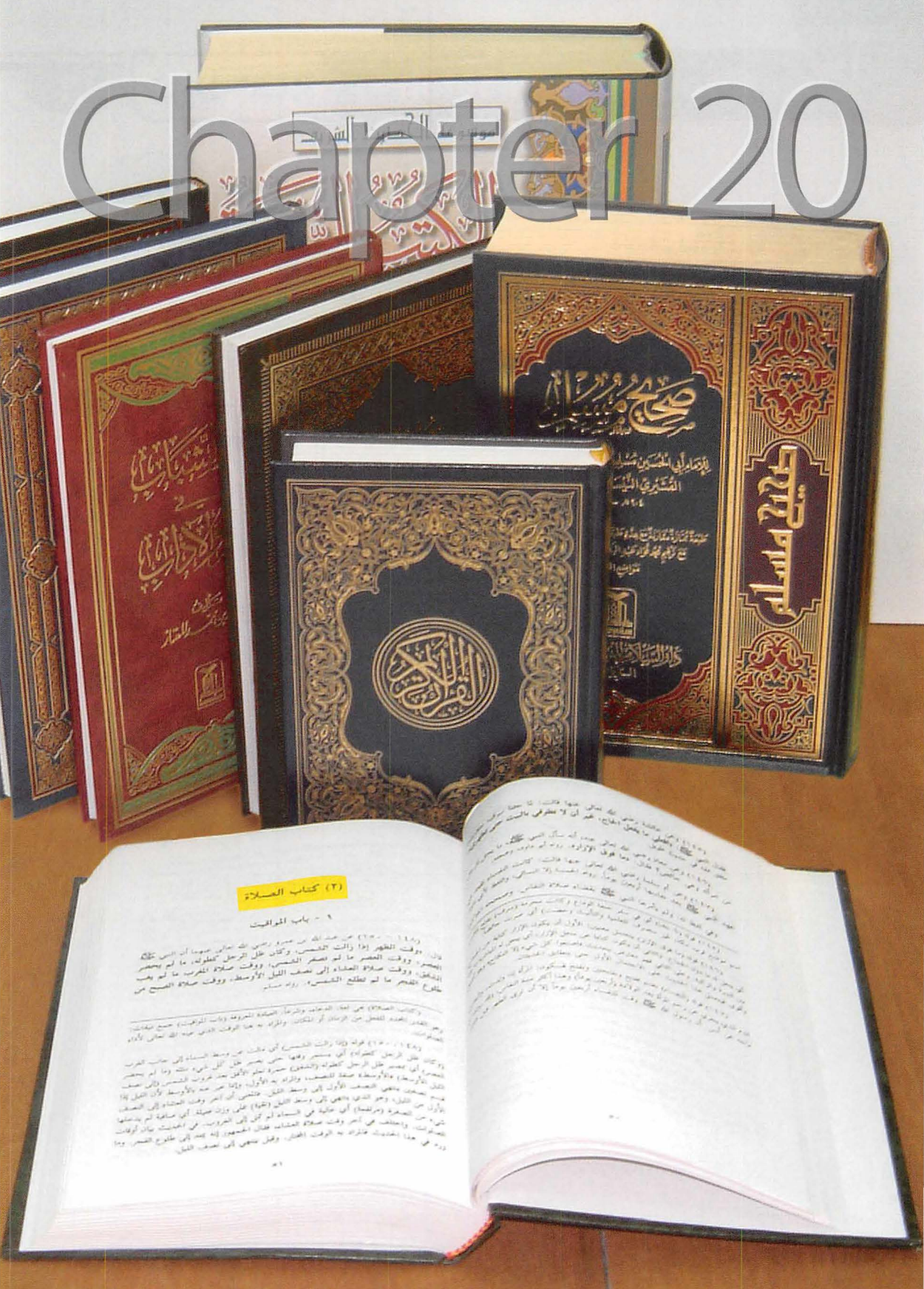
Find out about the awrah for both men and women.

_____

_____

_____

_____


Chapter 20
صحيح مسلم
(٣) كتاب الصلاة
٩ - باب المواقيت

Once the conditions of salah are fulfilled, one can then start salah.



The salah, however, has some acts that are conditional to it, and omitting one of them would make it invalid. These acts are called arkaan, or pillars. Other acts are waajibaat, or obligatory, and others are sunan, following the practice of the Prophet (ﷺ).

The obligatory pillars of salah are:

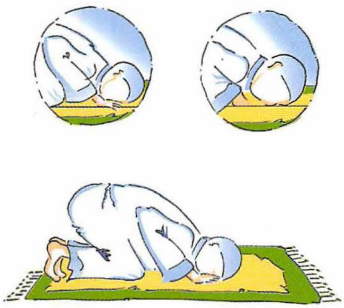
1. The intention, or niyyah. Its place is the heart. This means to intend to perform the required salah.
2. Pronouncing the opening takbeer (Takbeeratul-Ihraam), by saying 'Allaahu Akbar'.
3. Standing in an upright position [qiyaam] for the Takbeeratul-Ihraam, for those who are able to do so.
4. Reciting the opening surah of the Qur'an – Surat al-Faatihah, in every rak'ah.

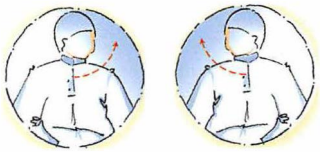
5. Bowing (ruku).
6. Standing up straight again after bowing.
7. Prostrating (sujud) with seven body parts touching the floor (the forehead with the nose, the palms of the hands, the toes, and the knees).
8. Sitting with calmness after sujud.
9. Sitting between the two prostrations.
10. Being calm and at ease while bowing, prostrating, standing up and sitting.
11. Performing all these pillars in order.
12. Reciting the final tashahhud and sitting down for it.
13. Sending salat (blessings) upon the Prophet (ﷺ).
14. Tasleem (saying 'Assalaamu alaikum wa rahmatullah', turning one's head to the right, and then saying the same, turning, one's head to the left.

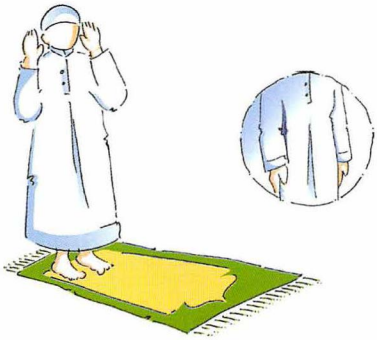
Exercise

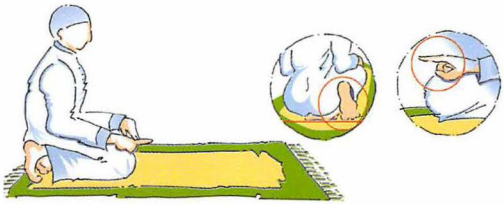


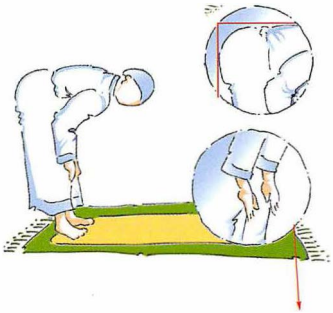
Under each picture write down
the pillars of prayer being performed and
number them according to their proper sequence.











Chapter 21

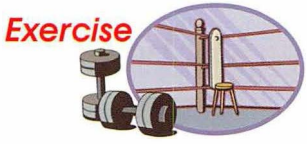

الكتب الستة
صحيح البخاري
صحيح مسلم
سنن أبي داود
جامع الترمذي
سنن النسائي
سنن ابن ماجه
بإشراف ومراجعة
فضيلة الشيخ صالح بن عبد العزيز بن محمد بن إبراهيم آل الشيخ
حفظه الله

The obligatory acts (waajibaat) of salah are those acts that will make the prayer invalid if someone leaves them out intentionally, but if he forgets to perform one of them, he may make up for it by performing the prostrations of forgetfulness (sujud as-sahw).

There are eight obligatory acts of salah. They are:

1. Saying 'Allaahu Akbar' اَللهُ أَكبَر (Allah is Most Great) to move from one act of the prayer to the next, such as for bowing and prostrating.
2. Saying 'Subhaana Rabbiyal-Adheem' سُبْحَانَ رَبِّيَ الْعَظِيم (Glory be to my Lord, the Supreme) while bowing.
3. Saying 'Subhaana Rabbiyal-A'laa' سُبْحَانَ رَبِّيَ الْأَعْلى (Glory be to my Lord, the Most High) while prostrating.
4. Saying 'Sami' Allahu liman hamidah' سَمِعَ اللهُ لِمَنْ حَمِدَه (Allah hears the one who praises Him) while raising the head from bowing for the imam and the one who prays alone.
5. Saying 'Rabbanaa wa lakal-hamd' رَبَّنَا وَلَكَ الْحَمْد (O our Lord! All the praises are for You) while standing after bowing, for the imam, the one (or ones) following him and the one who prays alone.
6. Reciting the supplication between the two prostrations, such as saying رَبِّ اغْفِرْ لِي Rabbigh-fir lee, (My Lord, forgive me) once. It is recommended to say this three times.

7. The first tashahhud.
8. Sitting down for the first tashahhud.



State whether the following statements are true or false.

1. The first tashahhud is not important. _____
2. If I leave out one of the obligatory acts of salah on purpose, my salah is still valid. _____
3. I can perform the two prostrations of forgetfulness if I leave out one of the obligatory acts on purpose. _____
4. Only the imam can say رَبَّنَا وَلَكَ الْحَمْد 'Rabbanaa wa lakal-hamd' (O our Lord! All the praises are for you) while standing, not those behind him. _____
5. The word waajibaat means pillars. _____


Chapter 22

The sunan acts of salah are those sayings which the Prophet (ﷺ) said or the actions which he did. If a person leaves one of them out, there will be no sin upon him, but it is better not to leave them out so we follow the sunnah of the Prophet (ﷺ) and get a lot of rewards for doing so.

The following are some of the sunan acts of salah:

1. Raising the hands while saying 'Allaahu Akbar'. The hands are raised close to the shoulders or close to the ears.
2. Placing the right hand on the left hand on the chest.
3. Reciting the opening supplication (Istiftaah).

Allah's Messenger (ﷺ) used to say certain opening supplications before reciting Surah al-Faatihah. The following is one of these supllications:

سُبْحَانَكَ اللّٰهُمَّ وَبِحَمْدِكَ، وَتَبَارَكَ اسْمُكَ، وَتَعَالَى جَدُّكَ، وَلَا إِلٰهَ غَيْرُكَ.

Subhaanak-Allaahumma wa bihamdika, wa tabaaraka-smuka, wa ta 'aalaa judduka, wa laa ilaaha ghairuk.

Glory be to You, O Allah and Praise. Blessed is Your Name and High is Your Majesty. There is no god but You.

4. Seeking refuge with Allah (ta'awwudh). After saying the opening supplication (Istiftaah), Allah's Messenger (ﷺ) would quietly say أَعُوذُ بِاللهِ مِنَ الشَّيْطَانِ الرَّجِيم A'oodhu billaahi minash-Shaitaanir-Rajeem 'I seek refuge in Allah from Shaytan the accursed'.

5. Reciting بِسْمِ اللهِ الرَّحمنِ الرَّحِيم Bismillaahir-Rahmaanir-Raheem 'In the name of Allah, Most Kind, Most Merciful' quietly before reciting surat al-Faatihah.

6. Saying 'Ameen' after reciting surat al-Faatihah.

7. Reciting a surah or verse of the Qur'an after al-Faatihah in the first two rak'ahs of every compulsory prayer.

8. Reciting the Qur'an aloud in the two rak'ahs of Fajr, the first two rak'ahs of Maghrib and Isha and the two rak'ahs of Salatul Jumu'ah, the Eed prayers and the prayer for rain, and quietly during the rest of the rak'ahs and the prayers.

9. Placing the hands on the knees while spreading the fingers apart during ruku.

10. Looking at the ground at the place of sujud.

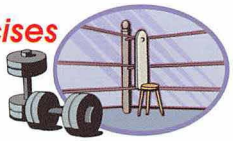
11. Saying the statement of glorification of the Lord (Tasbeeh) more than once in ruku and sujud.

12. Making one's back straight during ruku while making one's head parallel to one's back.

13. Sitting on the left foot and propping up the right one on one's toes between the two prostrations and the first tashahhud; and pushing the left foot forward and keeping the right foot propped up on one's toes while sitting on one's buttocks in the last tashahhud.

14. Invoking blessings on the Prophet (ﷺ) in the final tashahhud and then making supplications (du'aa) using expressions taught by Allah's Messenger (ﷺ) before tasleem.

15. Turning to the right and to the left when making tasleem.

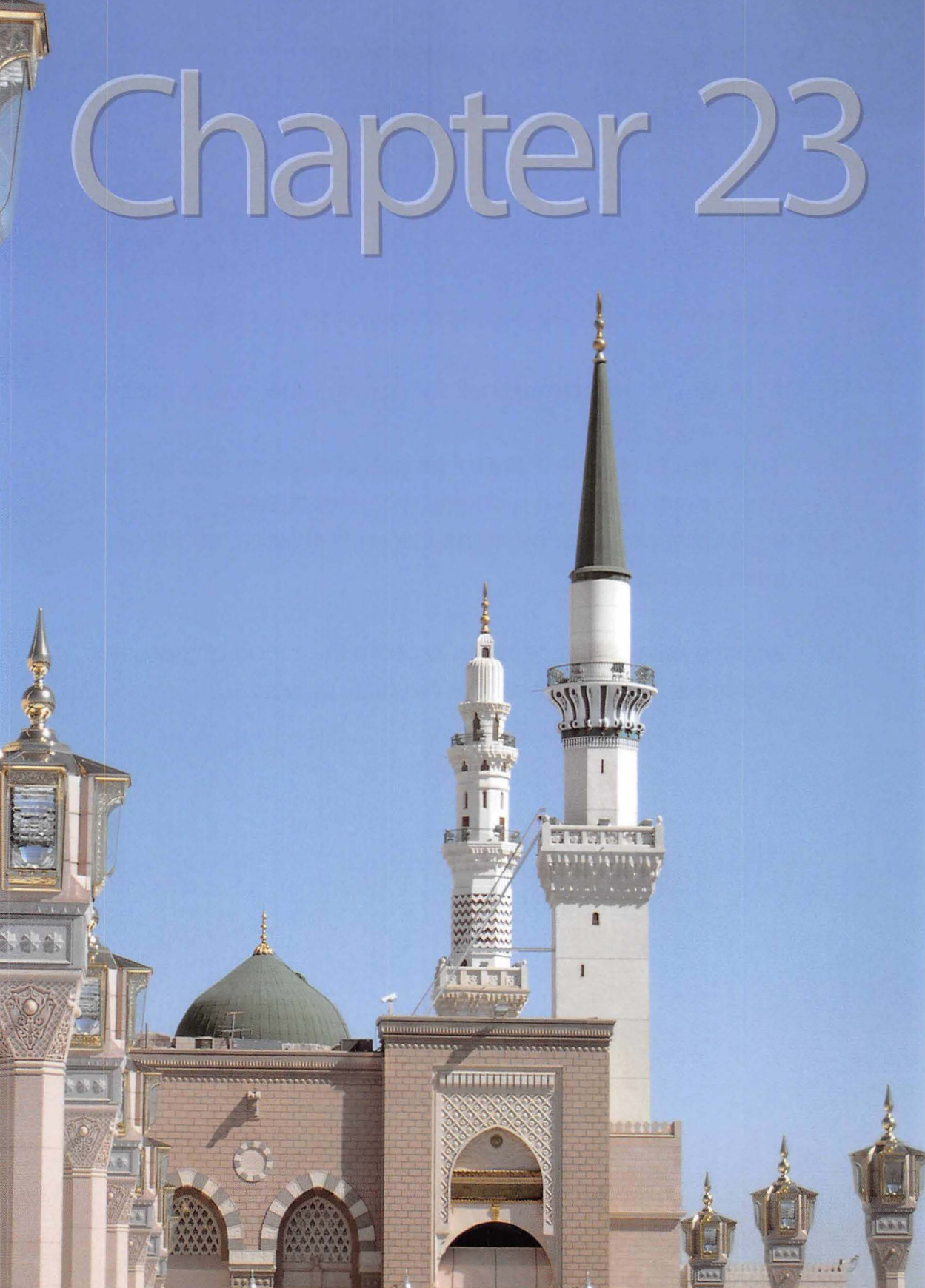


A. State whether the following statements are true or false.

1. A Muslim is recommended to perform the sunan acts of salah._____
2. If one leaves out one of the sunan acts of salah on purpose, one has to perform the two prostrations of forgetfulness._____
3. If a Muslim performs the sunan elements of salah, he will get a lot of rewards._____

B. With the help of your teacher, practise the sunan acts of salah and make them a part of your five daily prayers.

Chapter 23



After completing any obligatory prayer, Allah's Messenger (ﷺ) used to remember Allah, and he strongly recommended this to his companions. It is better for you to memorize some of these supplications and practise them in your daily life. Some of these supplications are as follows:

1. The Prophet (ﷺ) used to say (astagh firullaah أَسْتَغْفِرُ الله) three times after he ended any of the prayers. He would then say, اَللّٰهُمَّ أَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ، تَبَارَكْتَ يَاذَا الْجَلَالِ وَالْإِكْرَام

Allaahumma antassalaam, wa minkassalaam, tabaarakta yaa dhal-jalaali wal ikraam

O Allah! You are Peace and from You comes Peace; You are Blessed, O Lord of Glory and Honour.

2. سُبْحَانَ الله *Subhaan-Allaah* Glory be to Allah, 33 times

اَلْحَمْدُ لِلّٰه *Al Hamdulillaah* Praise be to Allah, 33 times

اَللّٰهُ أَكْبَر *Allaahu Akbar* Allah is Most Great, 33 times

After this he would say,

لَا إِلٰهَ إِلَّا اللّٰهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِير

Laa ilaaha illallaahu, wahdahu laa shareeka lahu, lahul-mulku, wa lahul-hamdu, wa huwwa 'alaa kulli shai'in qadeer.

There is no god but Allah. He is One. He has no partner. His is the Kingdom; and for Him is all praise, and He has power over everything.

3. It is also reported that Allah's Messenger (ﷺ) used to say at the end of each obligatory prayer:

اَللّٰهُمَّ لَا مَانِعَ لِمَا أَعْطَيْتَ وَلَا مُعْطِيَ لِمَا مَنَعْتَ وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَد

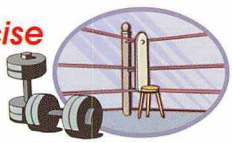
Allaahumma laa maani'a limaa a'tayta, wa laa mu'tiya limaa mana'ta, wa laa yanfa'u dhal-jaddi minkal-jaddu.

O Allah! There is no one to withhold what You give, and no one to give what You withhold; and the might of the mighty person cannot benefit him against Your Will.

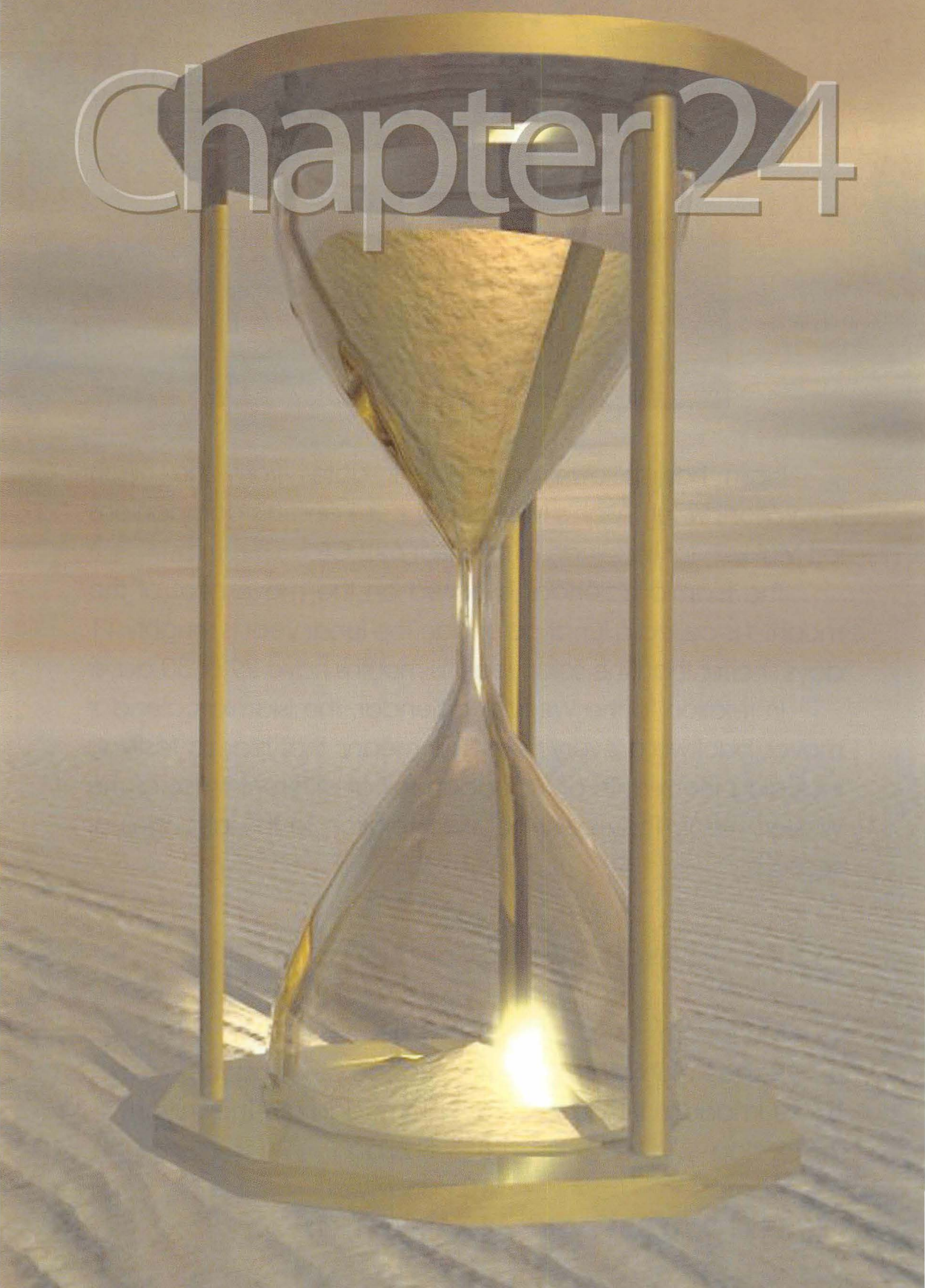
4. Allah's Messenger (ﷺ) would also recite Surat al-Ikhlaas, Surat al-Falaq and Surat an-Naas once at the end of Dhuhr, Asr and Isha prayers, and three times after Fajr and Maghrib prayers.

5. Allah's Messenger (ﷺ) would also recite Ayat Al-Kursee after each obligatory salah.

Exercise



Memorise the various supplications and recite them after your five daily prayers.


Chapter 24



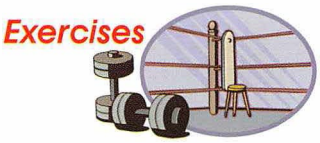
Islam has its own calendar. It dates from the hijrah (migration) when Allah's Messenger (ﷺ) and his companions left Makkah for Madinah in the year 622 CE.

The Islamic calendar is based on the movement of the moon. It is called a lunar calendar. The lunar year is roughly 11 days shorter than the solar year. Its months have 29 or 30 days.

In relation to the Western calendar, the Islamic calendar moves backward every year. This means that Islamic festivals including the month of Ramadan fall at different times of the Western year. They bear no fixed relation to the changes of seasons.

The months of the Islamic Calendar

1. Muharram
2. Safar
3. Rabee al-Awwal
4. Rabee ath-Thaanee
5. Jumaada al-Ulaa
6. Jamaada ath-Thaaniyah
7. Rajab
8. Sha'ban
9. Ramadan
10. Shawwal
11. Dhul Qa'dah
12. Dhul Hijjah



A. Answer the following questions.

1. When does the Islamic calendar date from?

_____

_____

2. Why do Islamic festivals fall at different times every year?

_____

_____

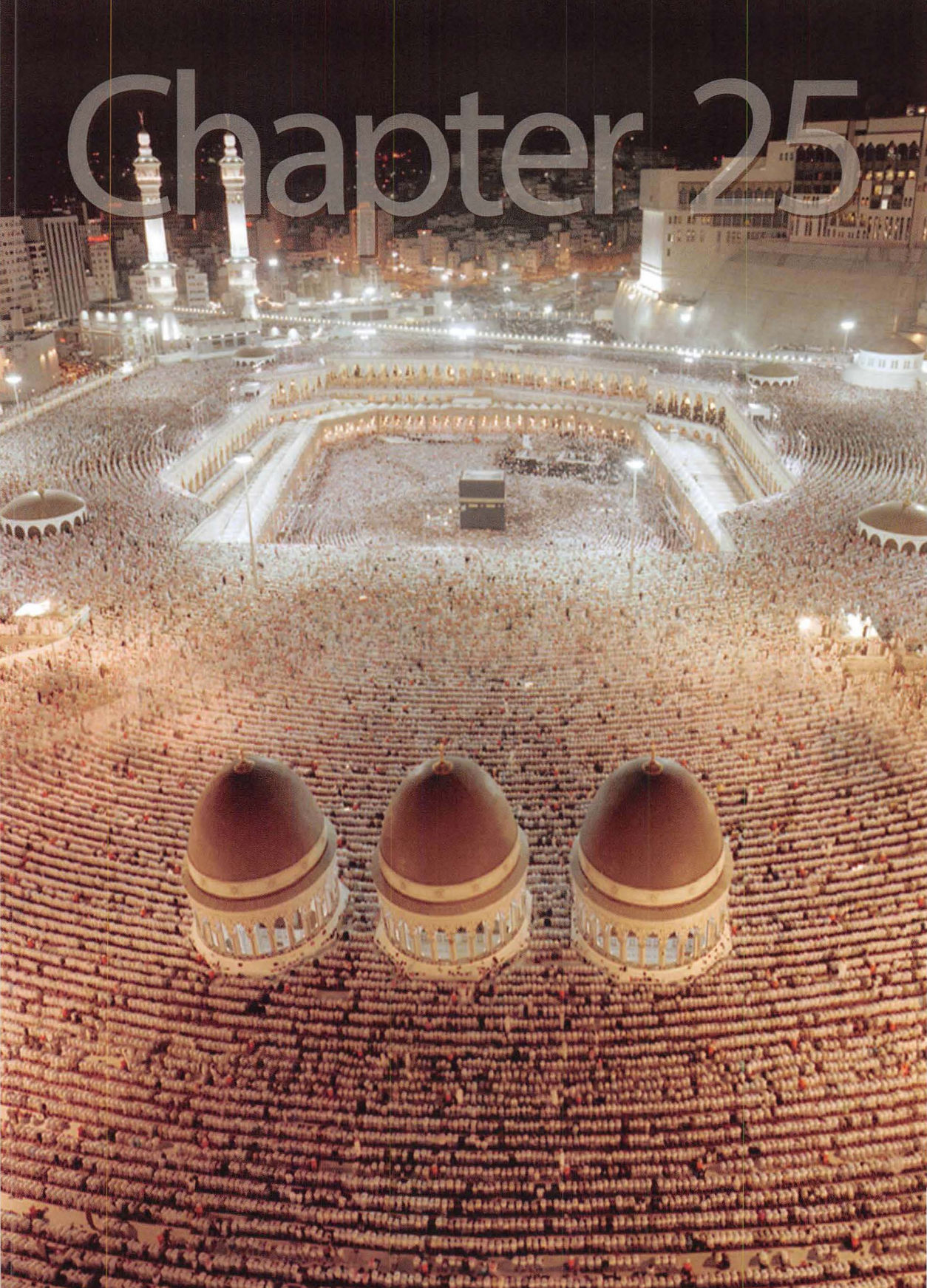
B. Find suitable answers from the lesson and fill in the blanks.

1. The Islamic calendar is based on the movement of the _____.
2. It is also known as _____.
3. It is about _____ days shorter than the solar calendar.

C. Do-it-yourself.

Find out today's date, month and year according to the Islamic calendar.

Chapter 25



بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ ﴿١﴾ وَرَأَيْتَ النَّاسَ
يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا ﴿٢﴾ فَسَبِّحْ بِحَمْدِ رَبِّكَ
وَاسْتَغْفِرْهُ ۚ إِنَّهُ كَانَ تَوَّابًا ﴿٣﴾

In the Name of Allah, Most Kind, Most Merciful.

(1) When Allah's help comes, and the victory,
(2) And you see people entering Allah's religion in masses,
(3) Then praise your Lord and ask Him for forgiveness. Surely, He is always ready to forgive.

Explanation

Surat an-Nasr consists of three aayaat and was the last complete surah of the Qur'an to be sent down. In fact, it was revealed during the Prophet's Farewell Pilgrimage in the tenth year of the Hijrah in Mina, about three months before the Prophet's death.

This surah indicates that the mission of the Prophet (ﷺ) had been completed. It was a sign of the approaching end of the life of Allah's Messenger (ﷺ).

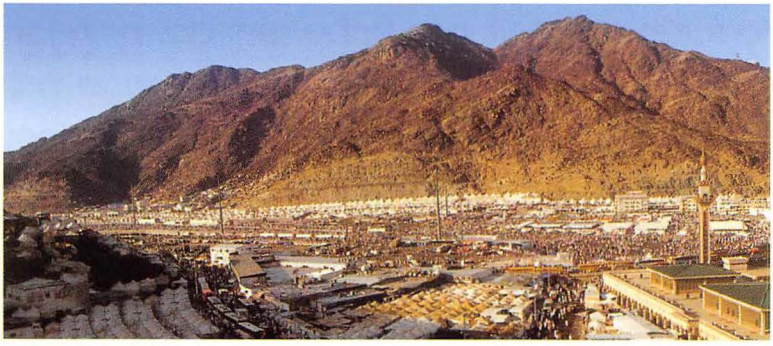
Only two years before, the holy city of Makkah had been taken over peacefully by an army of 10,000 believers. The Ka'bah and the city had been cleansed of idolatry and of all evil practices. Now, about 124,000 believers accompanied the Prophet (ﷺ) on his Farewell Pilgrimage. Islam now had spread beyond Makkah and Madinah to include all of Arabia. Tribe after tribe came to offer their pledge to the Prophet (ﷺ). The mission of the Prophet (ﷺ) had become victorious.

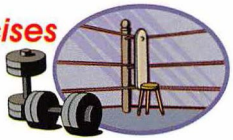
It is reported that from the time this surah was sent down until the Prophet's death, he used to repeat over and over,

'subhaanak-Allaahumma wa bihamdika, Allaahummaghfirlee'

Glory be to You O Allah, and praise; forgive me O Allah!

Whenever a person is successful in any field of his life, no matter how much he has done or sacrificed, he should always try to remain humble before his Lord and thank Him for His help.





A. Answer the following questions.

1. When was this surah revealed? What is so special about this surah?

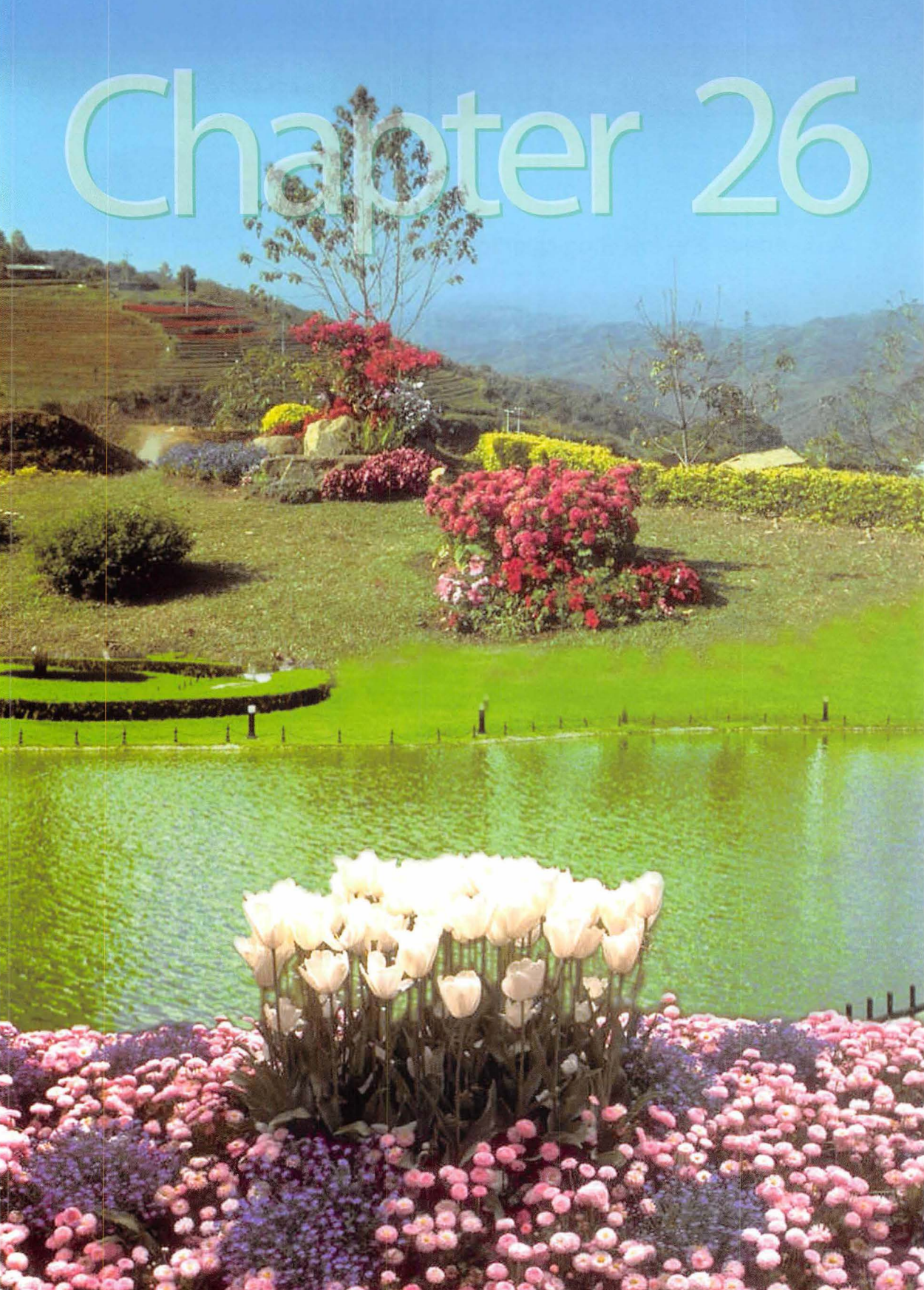
2. What message does the surah want to give?

3. What important lesson do we learn from the du'aa of the Prophet (ﷺ)?

B. Activity

Why did the Prophet (ﷺ) recite the du'aa over and over again? (Clue: Read the English translation of the surah again)

Chapter 26



بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ ﴿١﴾ فَصَلِّ لِرَبِّكَ وَانْحَرْ ﴿٢﴾
إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ ﴿٣﴾

In the Name of Allah, Most Kind, Most Merciful.

(1) Truly, We have given you al-Kawthar.
(2) So pray to your Lord and sacrifice (to Him alone).
(3) Indeed, it is the one who hates you who will be cut off.

This is the shortest surah of the Qur'an. It consists of only three brief aayaat. As is well known, all the sons of the Prophet (ﷺ) died during his lifetime and only his daughters survived.

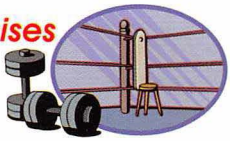
Some leaders of the Quraysh made fun of the Prophet (ﷺ) when his young son Abdullah from Khadijah (رضي الله عنها) died. They said he no longer had any sons to carry on his name. They also said that he would be soon forgotten after his death. In the tribal society, it was important for every man to have a son to carry on his name of honour. After the birth of his first son, a father would be given a title: Abu (father of) followed by the given name of his son.

Allah promised the Prophet (ﷺ) in this surah that it would be those who insulted the Prophet (ﷺ), and not him, who would leave behind no one to remember them. Now more than fourteen centuries later, millions of Muslims around the world ask Allah to shower His blessings on the Prophet (ﷺ) and his family in every prayer as well as on many numerous occasions.

The term al-Kawthar means much good in this life and in the hereafter. It is also the name of a river in Paradise. The water of al-Kawthar is whiter than milk and sweeter than honey. Those who drink from it will not feel thirsty again!

This surah promises that the enemies of the Prophet (ﷺ) are indeed cut off both in this world and in the hereafter.

Exercises



A. Match A to B

	A		B
1	al-Kawthar	a	son of
2	Surat al-Kawthar	b	pond or river in Paradise
3	Ibn	c	father of
4	Abu	d	shortest surah of the Qur'an
		e	daughter of

B. Answer the following questions.

1. Describe the pond of al-Kawthar. Do you think we can perfectly describe it?

_____

_____

_____

2. What special feature does the pond of al-Kawthar have?

_____

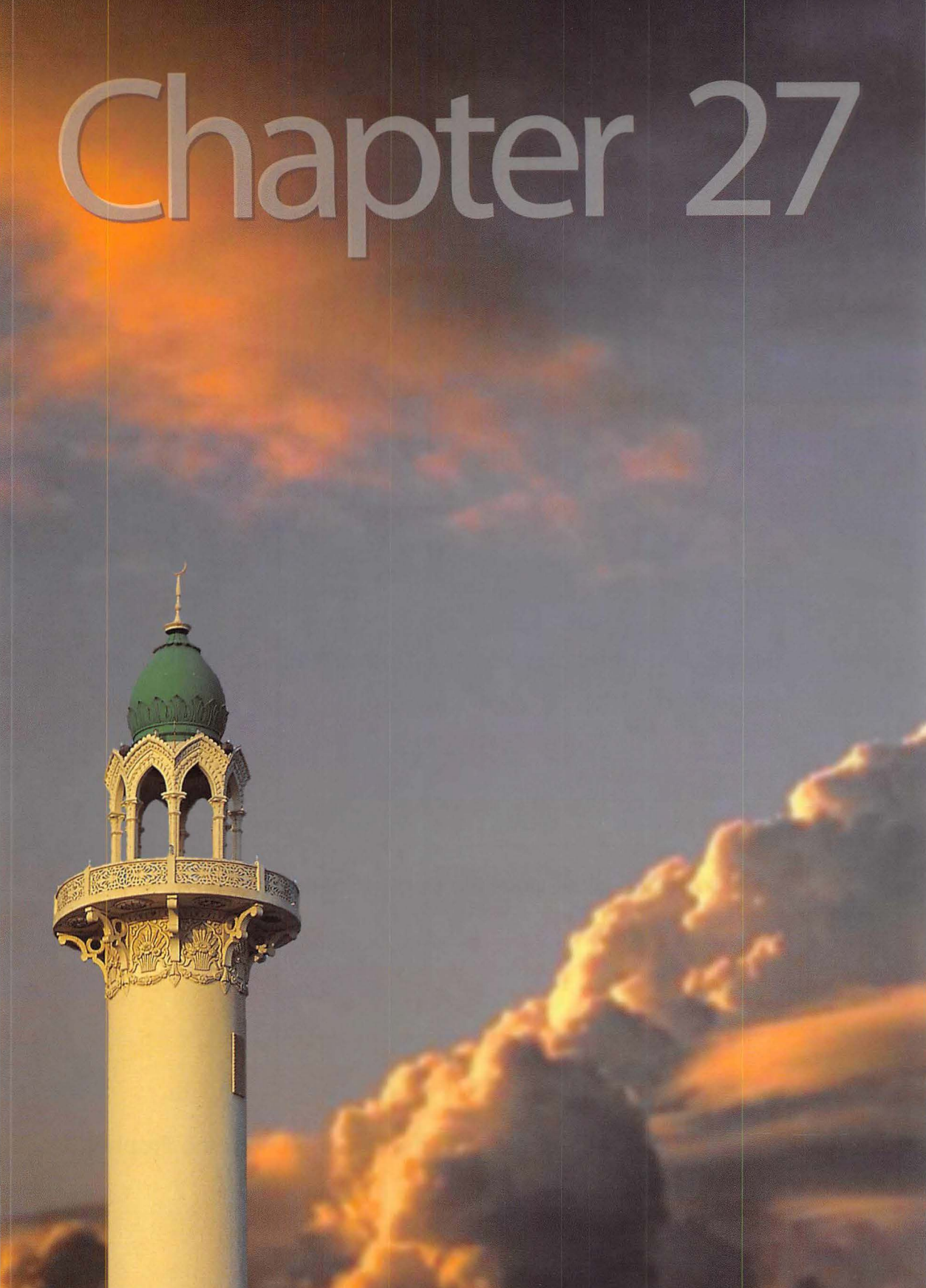
_____

_____

C. Think-up

In how many different ways do people remember the Prophet (ﷺ) even after fourteen centuries?

Chapter 27



بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

وَالْعَصْرِ ﴿١﴾ إِنَّ الْإِنسَانَ لَفِي خُسْرٍ ﴿٢﴾ إِلَّا الَّذِينَ آمَنُوا
وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ ﴿٣﴾

In the Name of Allah, Most Kind, Most Merciful.

(1) By the time,
(2) Man is definitely in loss,
(3) Except those who have faith and do right actions, and urge each other to the truth, and urge each other to patience.

This surah affirms that each human being is in a state of loss, except those who engage themselves in four activities. The first is holding or keeping the faith in Allah – iman. The second is doing good actions. The third and fourth is advising one another to follow the truth and to remain patient against all odds.

Surat al-Asr

سُورَةُ الْعَصْر

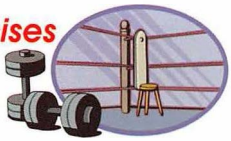
This surah was revealed in Makkah and takes its title from the first word of the first aayah. This surah presents a complete reality of life and history. It is related that every time two of the Prophet's companions met, they would not leave each other until one of them recited this surah and greeted his fellow with the greeting of peace, that is as-Salaam.

One scholar used to say that he understood the meaning of *'wal asri innal insaana lafee khusr'* when he heard an ice-seller in the marketplace calling out, 'Have mercy on a man whose wealth is melting away!' meaning please buy my ice before it melts away, or I will lose it and have no money with which to feed myself and my family.

Our lives are like blocks of ice; they are passing away with each second, never to return! We will be losers if we don't make the best use of our time by doing good things, which will be rewarded in the hereafter.

Surat al-Asr

سُورَةُ الْعَصْر



A. Answer the following questions.

1. What four activities make a person successful?

_____

_____

_____

2. What are the actions of a good believer?

_____

_____

_____

3. How does the surah take its title?

_____

_____

B. Fill in the blanks.

1. Surat al-Asr was revealed in _____.
2. Our lives are like blocks of _____.

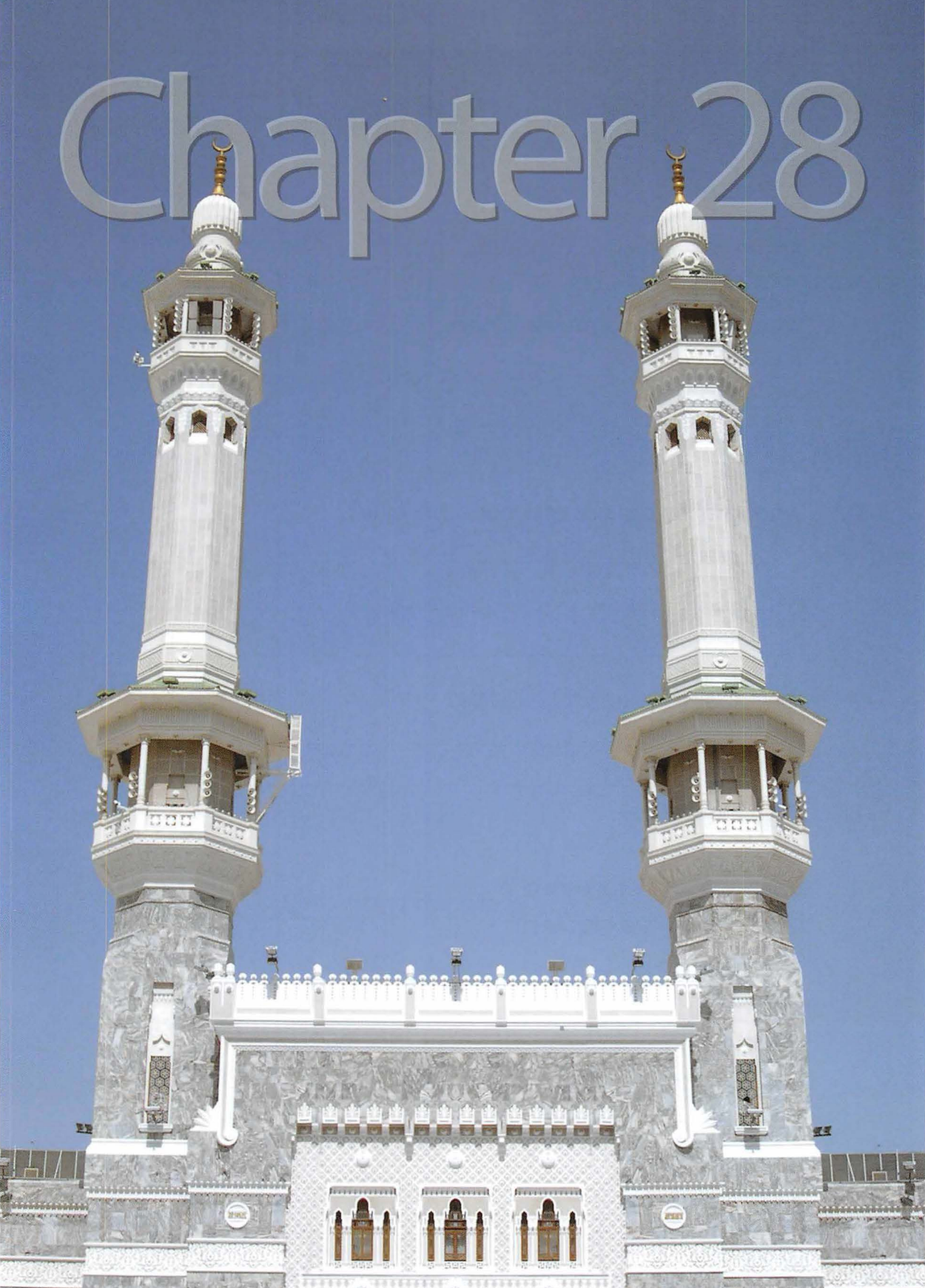
C. Think-up

1. Why do you think that man loses with the passage of time?

_____

_____

_____


Chapter 28

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

قُلْ هُوَ اللَّهُ أَحَدٌ ﴿١﴾ اللَّهُ الصَّمَدُ ﴿٢﴾ لَمْ يَلِدْ
وَلَمْ يُولَدْ ﴿٣﴾ وَلَمْ يَكُن لَّهُ كُفُوًا أَحَدٌ ﴿٤﴾

In the Name of Allah, Most Kind, Most Merciful.

(1) Say: He is Allah, who is One.
(2) Allah is the Eternal Refuge.
(3) He does not give birth; nor is He born.
(4) And there is nothing at all like Him.

The Lord of the universe is One. He has no wife. He has no children. Allah has no son. There is no other god besides Him. Tawheed, or Oneness of Allah, is the mainspring of Islam and the core of the Qur'an.

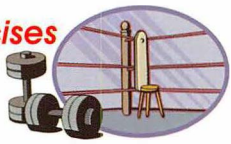
There is nothing at all like Him. It is ridiculous to suppose that the sun is a god, the earth is a goddess, or that animals or plants are gods. In fact, there is no god but Allah alone with no partners. Everything belongs to Him and He deserves all Praise. He has power over everything.

Surat al-Ikhlaas

سُورَةُ الْإِخْلَاص

Surat al-Ikhlaas is one of the most important surahs of the Qur'an. This short surah teaches us Tawheed, or Oneness of Allah. Allah's Messenger (ﷺ) described it as being equal to one third of the Qur'an. It is one of the most beloved portions of the Qur'an. A Muslim should recite this surah as often as he can!

Exercises



Answer the following questions.

1. What does surat al-Ikhlaas teach us?

2. What is surat al-Ikhlaas equal to?

3. Write a paragraph on what you learned about Allah in this lesson.

Chapter 29



Al-Mu'awwidhatayn

Surat al-Falaq and Surat an-Naas are known as al-mu'awwidhatayn – the two surahs for seeking Allah's refuge. These two surahs especially have been used to ward off evil. The Prophet (ﷺ) himself recommended that they be recited as protection against envy and the evil eye.

These two surahs together consist of eleven aayaat. They are prayers for protection against all forms of human or non-human evil.

Surat al-Falaq

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

قُلْ أَعُوذُ بِرَبِّ ٱلْفَلَقِ ﴿١﴾ مِن شَرِّ مَا خَلَقَ ﴿٢﴾ وَمِن
شَرِّ غَاسِقٍ إِذَا وَقَبَ ﴿٣﴾ وَمِن شَرِّ ٱلنَّفَّٰثَٰتِ فِى
ٱلْعُقَدِ ﴿٤﴾ وَمِن شَرِّ حَاسِدٍ إِذَا حَسَدَ ﴿٥﴾

In the Name of Allah, Most Kind, Most Merciful.

(1) Say: I seek refuge with the Lord of daybreak,
(2) From the evil of what He created,
(3) And from the evil of the darkness when it settles,
(4) And from the evil of those who practise witchcraft when they blow in the knots,
(5) And from the evil of the envious one when he envies.

Explanation

'I seek refuge'

'I seek refuge' means 'I seek Allah's protection'. Allah answers anyone who asks Him. He gives shelter to anyone who seeks shelter with Him. Al-Mu'awwidhatayn – the last two surahs of the Qur'an were sent down to teach us how to seek Allah's protection from all kinds of evil. Life has so many things which can be evil. But these two surahs provide strong protection for anyone who desires to seek the protection of Allah.

Daybreak is the morning or the light that expels darkness. The sources of evil are many – reptiles, insects, wild animals and evil men. When darkness thickens, it provides opportunities to evil people and creatures to do evil things.

'Those who practise witchcraft'

They are magicians who blow in knots and do similar acts for evil purposes. Magic is a reality. The devils among men and jinn use it. But if we seek Allah's protection, sorcery will lose its evil effect. The Qur'an forbids the leaning of magic and provides the means of protection against it.

'The evil of the envious one when he envies.'

Envy is a sickness of the soul. It disturbs the life of an individual and society as a whole. Envy is the pain felt when you see that another person has something good or good moral qualities, and you do your utmost to destroy his qualities. Envy was the first sin committed when Iblees envied Adam (عليه السلام).

An envious person is a mean enemy who cannot fulfill his wicked desire except by wishing harm to others. Envy is one of the most widespread human vices.

This surah can protect us by Allah's Will from evil that comes from outside ourselves.

Surat an-Naas

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

قُلْ أَعُوذُ بِرَبِّ النَّاسِ ﴿١﴾ مَلِكِ النَّاسِ ﴿٢﴾ إِلَٰهِ
النَّاسِ ﴿٣﴾ مِن شَرِّ الْوَسْوَاسِ الْخَنَّاسِ ﴿٤﴾ الَّذِي
يُوَسْوِسُ فِي صُدُورِ النَّاسِ ﴿٥﴾
مِنَ الْجِنَّةِ وَالنَّاسِ ﴿٦﴾

In the Name of Allah, Most Kind, Most Merciful.

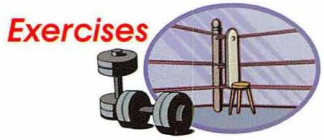
(1) Say: I seek refuge with the Lord of mankind,
(2) The King of mankind,
(3) The God of mankind,

(4) From the evil of the whisperer who disappears [after whispering]
(5) Who whispers (evil thoughts) in the hearts of mankind.
(6) From among the jinn and humans.

There are 114 surahs in the Qur'an. Surat an-Naas is the last surah in the Qur'an. In this surah we seek refuge with Allah from the evil of the whispering Satan who whispers evil thoughts in the hearts of people. Satan whispers pride, envy and other vices. Taking refuge is a form of continuous dhikr or remembrance. This dhikr allows us to resist the suggestions of the whisperings, whether they are from men or jinn.

Shaytan is our sworn enemy because he tries hard to lead us away from the Right Path by whispering evil thoughts to us.

We should always remember Allah and seek His protection from Shaytan.



A. Answer the following questions.

1. Explain the term 'al-mu'awwidhatayn'.

_____

_____

_____

2. What is envy? If we see someone who is better than us, must we envy him? If not, then what shall we do instead?

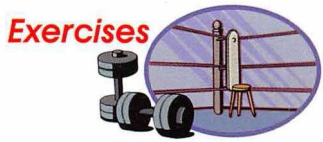
_____

_____

_____

B. Fill in the blanks.

1. Allah has connected darkness with evil and daybreak with _____.
2. _____ is our sworn enemy.

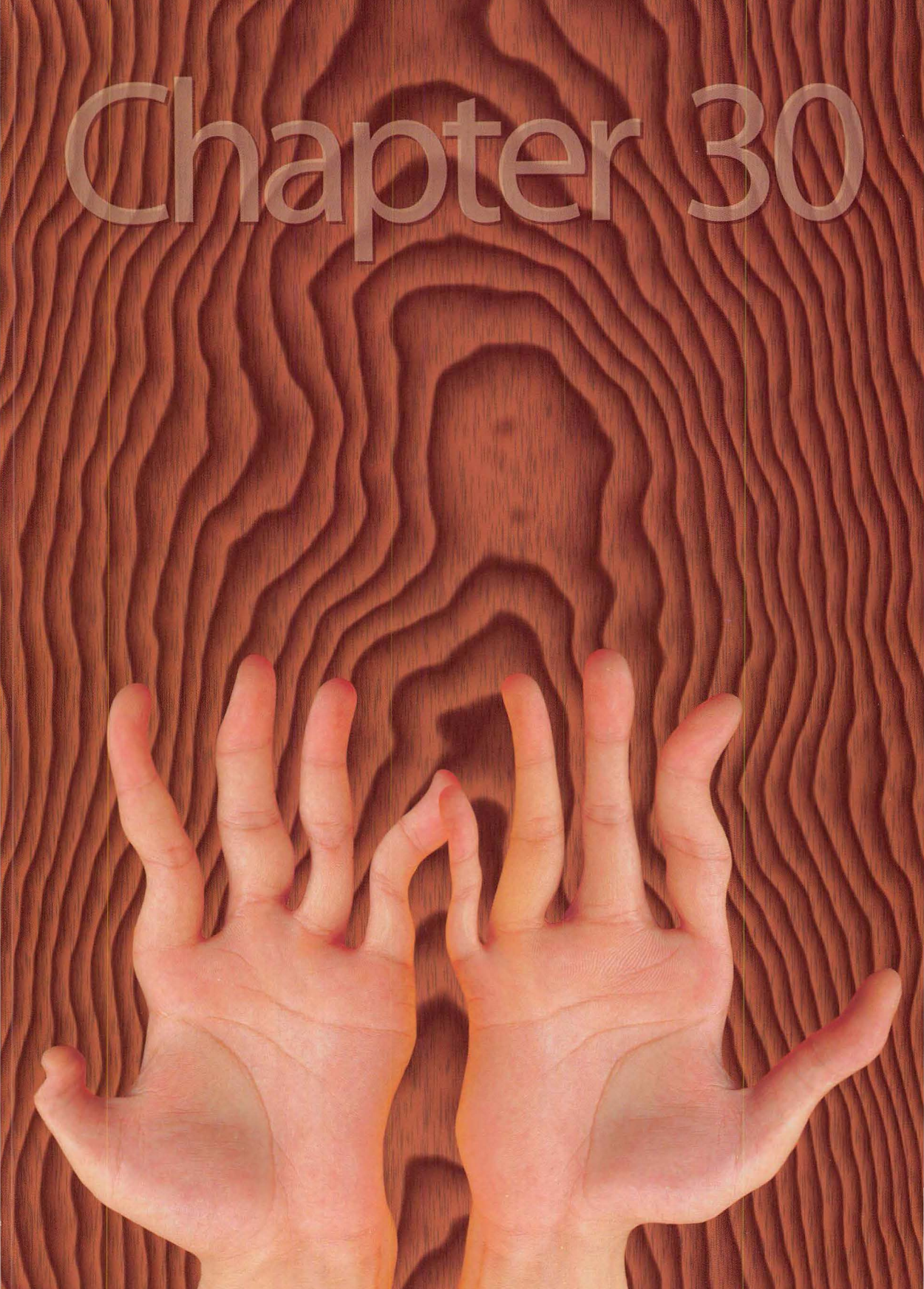


C. Activity

1. Besides pride and envy, what other faults does Satan whisper into our hearts?

2. These two surahs give protection to us by Allah's will. There are many evils. Some of them are mentioned in the lesson, like reptiles, insects, etc. Can you think of some more evils we need Allah to protect us from?

Chapter 30



Surat al-Masad

سُورَةُ الْمَسَد

This surah is about Abu Lahab. The real name of this uncle of the Prophet (ﷺ) was Abd al-Uzzaa. He was popularly nicknamed Abu Lahab because of the brightness of his face. He was very rich. He was the Prophet's next-door neighbour.

Abu Lahab and his wife Umm Jameel did many terrible things to the Prophet (ﷺ) and his companions throughout their lives. Abu Lahab tried very hard to make the Prophet's life miserable. His wife used to get up early in the morning to collect thorns to scatter them on paths she expected the Prophet (ﷺ) would take.

Allah's Messenger (ﷺ) once climbed the hillock of as-Safa in Makkah. He called all those who could hear him from among his tribe, Quraysh. After they had gathered, he asked them, 'If I were to tell you that the enemy was about to attack you from behind this hill, would you believe me?'

They answered, 'Yes, we would.' He then said, 'I am here to warn you of a severe punishment that is about to happen.' Abu Lahab said, 'Was it for this purpose that you have summoned us? May you perish!'

Abu Lahab had two sons, Utbah and Utaybah. They were married to the Prophet's two daughters, Ruqayyah and Umm Kulthum. He ordered his sons to divorce the Prophet's daughters and they obeyed.

Allah revealed this powerful short surah of the Qur'an mentioning Abu Lahab by name and warning him and his wife of their approaching doom.

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ ﴿١﴾ مَا أَغْنَىٰ عَنْهُ مَالُهُ وَمَا
كَسَبَ ﴿٢﴾ سَيَصْلَىٰ نَارًا ذَاتَ لَهَبٍ ﴿٣﴾ وَامْرَأَتُهُ
حَمَّالَةَ الْحَطَبِ ﴿٤﴾ فِي جِيدِهَا حَبْلٌ مِّن مَّسَدٍ ﴿٥﴾

In the name of Allah, Most Kind, Most Merciful.

1. May the two hands of Abu Lahab be ruined, and ruined is he.
2. His wealth and what he has gained will not benefit him.
4. And his wife (as well), the carrier of firewood;
5. Around her neck is a twisted rope of palm fibre.

What Abu Lahab gained were his children and his wealth. Abu Lahab was a leader of the Quraysh. His power, wealth and his children could not save him against Allah's punishment in this life and the hereafter.

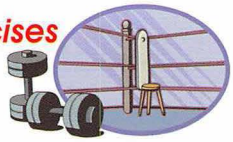
'The carrier of firewood' is Abu Lahab's wife, Umm Jameel. Her name was Arwah bint Harb ibn Umayyah. Her hatred of Allah's Messenger (ﷺ) and his followers was so intense that she would often, under the cover of darkness, scatter thorns on the Prophet's paths to cause him harm. She used to slander him and his message. 'Carrier of firewood', also denotes someone who carries backbiting and gossip from one person to another so as to light the flames of hatred between them.

Al-masad: The palm fibre rope. The wife of Abu Lahab used to tie the thorny wood with twisted rope to carry it to the Prophet's door. On the Day of Judgement, her neck will be tied by a twisted rope made of fibre. She, like her husband, will be thrown in the blazing Fire.

Al-masad also means collar of iron.

Surat al-Masad

سُورَةُ الْمَسَد



A. Name the following:

1. The real name of Abu Lahab: _____
2. The meaning of Abu Lahab: _____
3. Abu Lahab's wife: _____
4. Her kunyah: _____

B. Answer the following questions.

1. Why was Abu Lahab so called?

_____

_____

2. How did Abu Lahab's wife mistreat the Prophet (ﷺ)?

_____

_____

3. How did Abu Lahab behave when the Prophet (ﷺ) invited him to Islam?

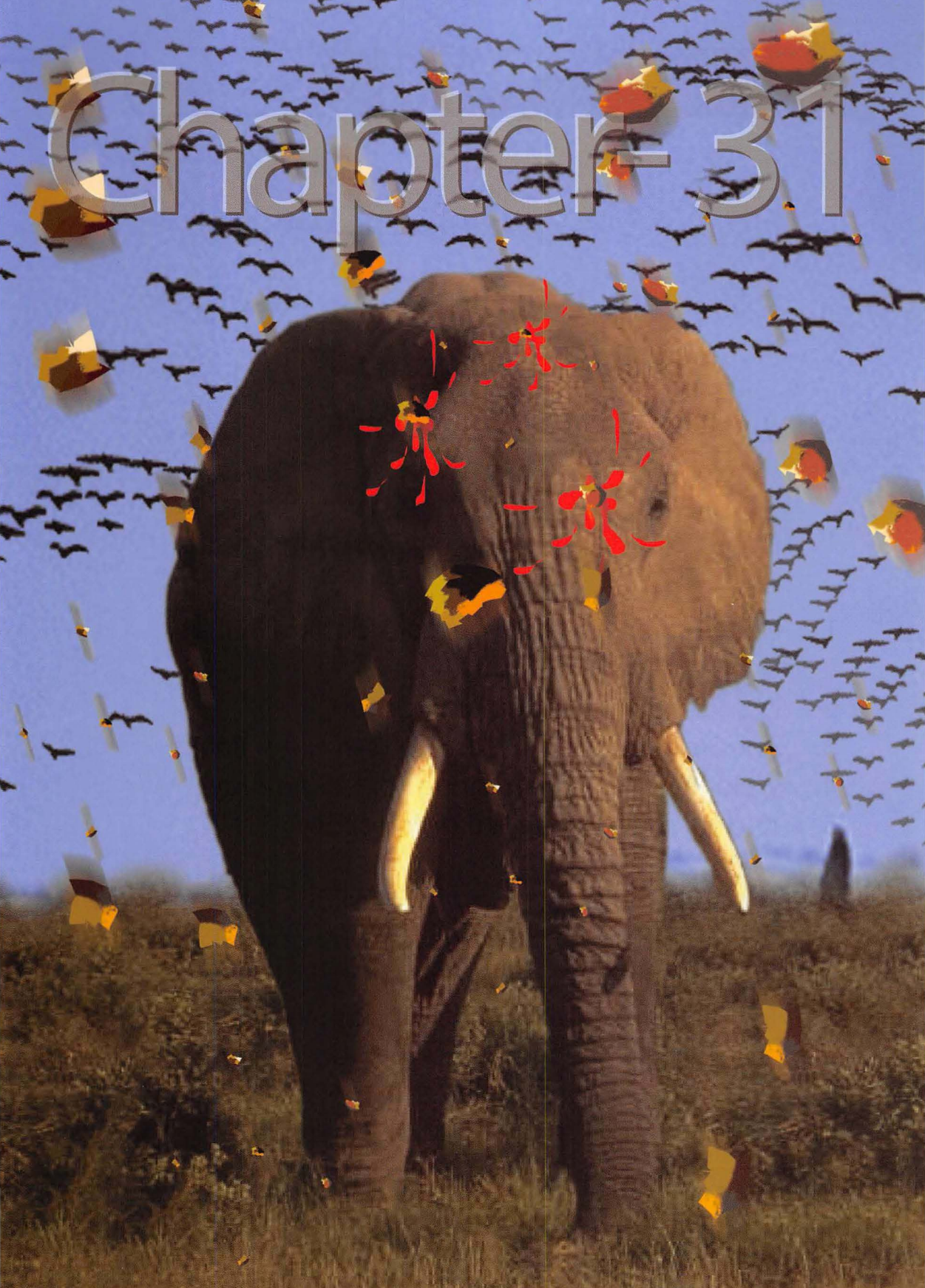
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_____

C. Think-up

Where was this surah revealed?

_____


Chapter 31

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْفِيلِ ﴿١﴾ أَلَمْ يَجْعَلْ كَيْدَهُمْ
فِي تَضْلِيلٍ ﴿٢﴾ وَأَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ ﴿٣﴾ تَرْمِيهِم
بِحِجَارَةٍ مِّن سِجِّيلٍ ﴿٤﴾ فَجَعَلَهُمْ كَعَصْفٍ مَّأْكُولٍ ﴿٥﴾

In the name of Allah, Most Kind, Most Merciful.

1. Did you not see how your Lord dealt with the People of the elephant?
2. Did He not make their plan astray?
3. And He sent against them birds in great flocks.
4. Which hurled at them stones of baked clay.
5. And He made them like eaten straw.

This surah was revealed in Makkah. It takes its title from the reference to the army accompanied by a huge elephant. It is the main subject of this brief surah.

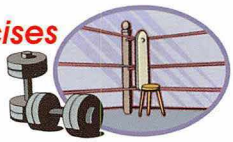
The surah has five aayaat. It describes the plight of this army which Allah utterly destroyed. Abraha was an Ethiopian ruler. He ruled Yemen. He erected a great church in San'a. He hoped to divert the annual pilgrimage from the Ka'bah to the new church.

When this did not happen, he was determined to destroy the Ka'bah. He set out for Makkah at the head of a large army which included a huge war elephant. This was unknown and very surprising to the Arabs; they, therefore, called this year in which this incident happend 'The Year of the Elephant'.

Abraha's army was totally destroyed on its march. Abraha himself died on his return to San'a. The nature of the doom that overtook the invading army was certainly miraculous. It brought a sudden, totally unexpected rescue to the distressed people of Makkah. As the army encamped outside the sacred area around the Ka'bah, Allah destroyed them with a flock of birds, which pelted them with stones of clay. These made them bleed heavily. Their wounds became infected with pus and they died in a short time. Allah the Almighty saved His House.

The purpose of this surah is to show Allah's favour on the tribe of Quaysh of Makkah and His protection of His Sacred House.

This incident took place in the year 571, the year in which the Prophet Muhammad (ﷺ) was born.



A. Choose the answers from the box below and fill in the blanks.

elephant | church | Makkah | San'a | Yemen | temple | camel

1. This surah was revealed in _____.
2. _____ is a city in Yemen.
3. Abraha ruled _____.
4. He wanted people to perform pilgrimage to his _____.
5. Abraha died on his return to _____.

B. Think-up

What new mode of warfare did Abraha use to attack the Ka'bah?

_____

_____

C. Activity

Describe how Allah protected His House.

_____

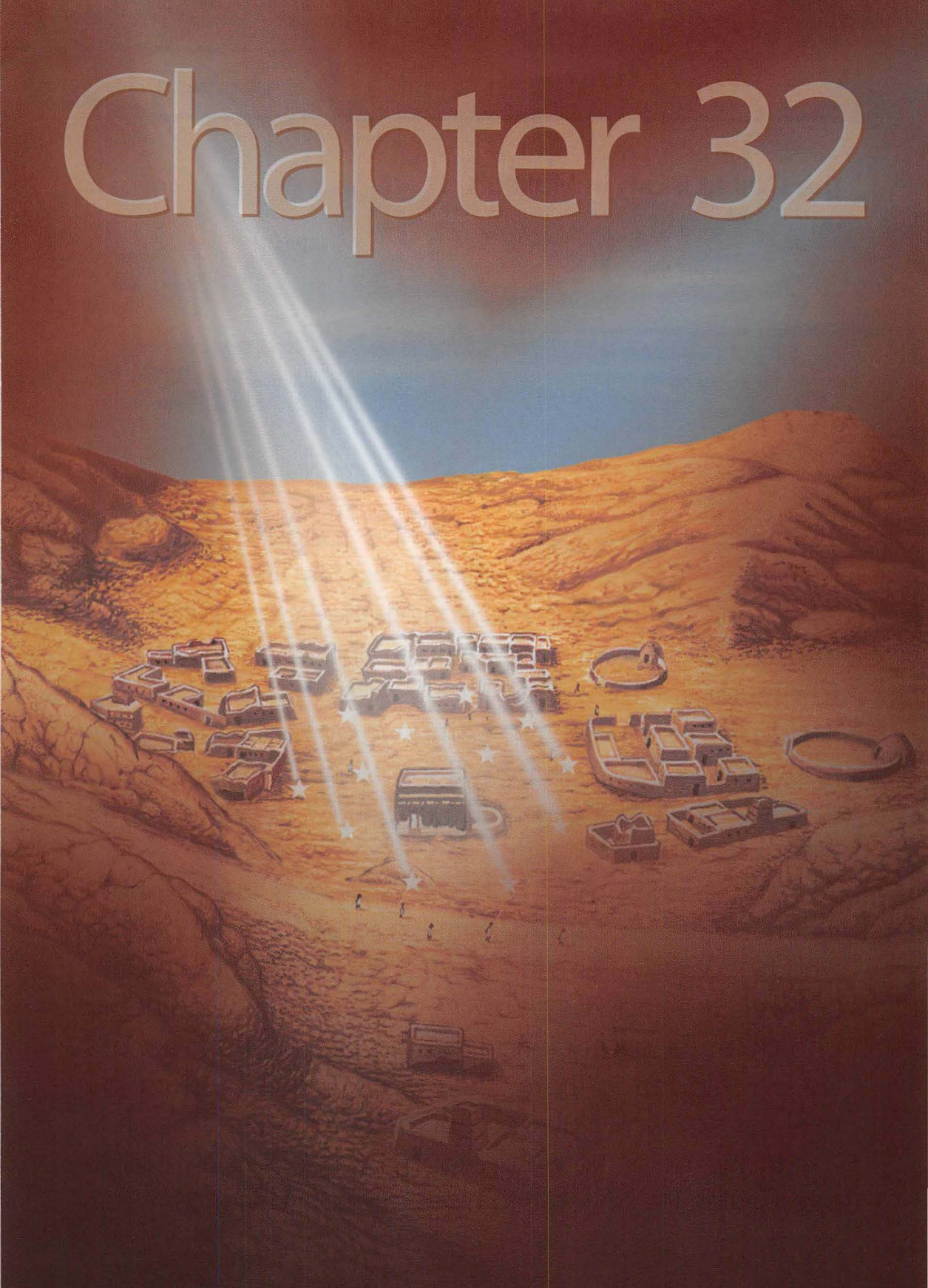
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Chapter 32



The Call to Islam in Makkah

Allah's Messenger (ﷺ) now began to preach Tawheed [Oneness of Allah] as he received the command to do so. He started the task of keeping people away from idol worship and inviting them to Tawheed right from his own household. The result was that Khadijah (رضي الله عنها) was the first woman to accept Islam. Ali ibn Abee Talib (رضي الله عنه) and Zayd ibn Haarithah (رضي الله عنه) also embraced Islam the very first day. They all belonged to his household.

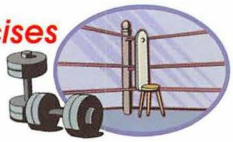
Abu Bakr ibn Abu Quhafah (رضي الله عنه) was the Prophet's friend. He also accepted Islam the same day. The people who became Muslims on the first day knew the Prophet (ﷺ) well. They had been aware of his qualities and noble character for a very long time. No part of the Prophet's life was hidden to them. Their acceptance of Islam the very first day was a clear proof of his truthfulness.

In the beginning, the Prophet (ﷺ) kept his call to Islam quiet. He limited it to his relatives and friends.

In the early period, Abu Bakr (رضي الله عنه) offered his services most prominently. He had a very wide circle of friends. This brought Uthman ibn Affan (رضي الله عنه), Talha ibn Ubaydullah (رضي الله عنه), Sa'd ibn Abee Waqqas (رضي الله عنه), Abdur-Rahman ibn Awf (رضي الله عنه) and az-Zubayr ibn Al-Awwam (رضي الله عنه) to the fold of Islam.

Uthman ibn Madh'un (رضي الله عنه), Qudamah ibn Madh'un (رضي الله عنه), Sa'eed ibn Zayd (رضي الله عنه), Fatimah (رضي الله عنها), the sister of Umar ibn Al-Khattab and wife of Sa'eed ibn Zayd, were next to enter the fold of Islam.

Another group to embrace Islam were individuals like Umayr (رضي الله عنه), the brother of Sa'd ibn Abee Waqqas, Abdullah ibn Mas'ud (رضي الله عنه) and Ja'far ibn Abee Talib (رضي الله عنه). Thus came into being a small group of Muslim men, women, youths, old men and children. The believing men would go beyond Makkah in the mountain pass to pray to Allah.



A. Answer the following questions.

1. Why did the Prophet (ﷺ) start preaching Tawheed?

_____

_____

2. What different types of people accepted Islam?

_____

_____

3. Where would the new Muslims pray to Allah?

_____

_____

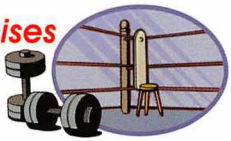
B. Think-up

1. Why did the Prophet's household accept Islam so quickly?

_____

2. Why did the Prophet (ﷺ) keep calling people to Islam quietly?

_____



C. Circle the correct answer.

1. This person accepted Islam on the first day of the Prophet's preaching.

a. Abu Bakr

b. Sa'eed ibn Zayd

2. He had a large circle of friends.

a. Abu Bakr

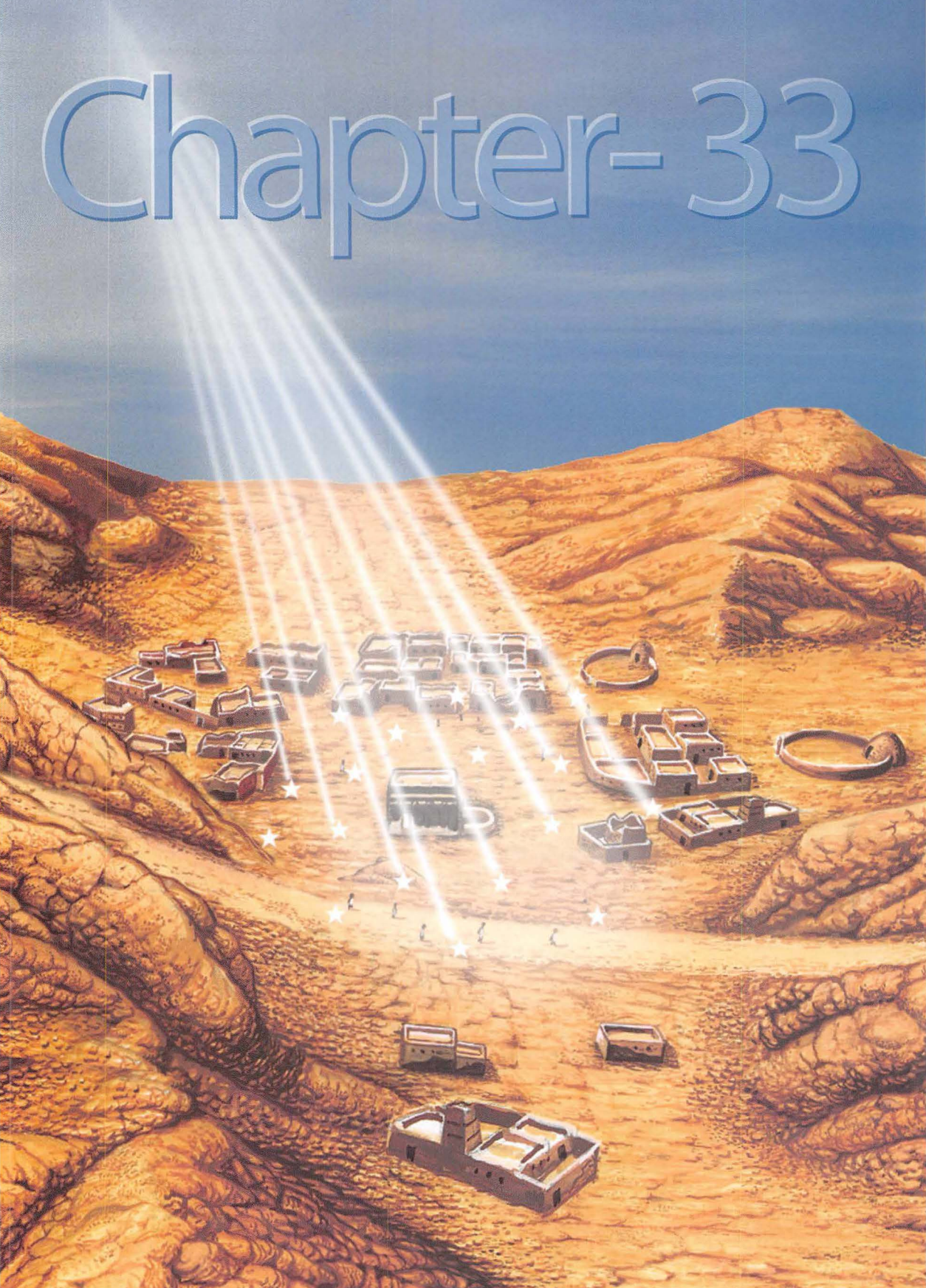
b. Ali ibn Abee Talib

3. Ali ibn Abee Talib was the Prophet's

a. nephew

b. cousin

Chapter- 33

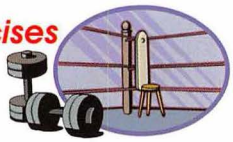


Islam and the Quraysh

Three years passed quickly. Allah's Messenger (ﷺ) called people to Islam quietly. People began to give up idolatry and came to the fold of Islam. Men and women accepted the new faith and everyone in Makkah was talking about it.

The Quraysh, at the outset, gave no importance to the movement of Islam. It did not look like causing them any harm and putting them in danger. They, therefore, did not go beyond poking fun at the believers, jeering at them, and hurting them with their tongues. However, in some cases, mischief-mongers among the Quraysh also attacked individual Muslims physically. Once Sa'd ibn Abee Waqqas (رضي الله عنه) was performing prayer in a mountain pass along with a few Muslims. A few pagans passed by them and tried to stop the Muslims from praying by force. Sa'd ibn Abee Waqqas (رضي الله عنه) rose against them, and a disbeliever received an injury from his sword.

Once Allah's Messenger (ﷺ) and Ali (رضي الله عنه) were performing prayer in a mountain pass. Abu Talib arrived at the scene. He kept silent, watching them. When the prayer was over, he said, 'What is this faith that you have adopted?' 'This is the faith of Ibraaheem,' they said and added, 'You should also accept it.' 'I will not give up the religion of my ancestors,' and said, turning to Ali (رضي الله عنه), 'My son! I'm sure he will lead you to nothing but good.'



A. Fill in the blanks.

1. The Prophet (ﷺ) preached Islam for _____ years.
2. A disbeliever was hurt from the sword of _____.
3. Islam is also known as 'the faith of _____.'

B. Answer the following questions.

1. How did the Quraysh behave towards the believers?

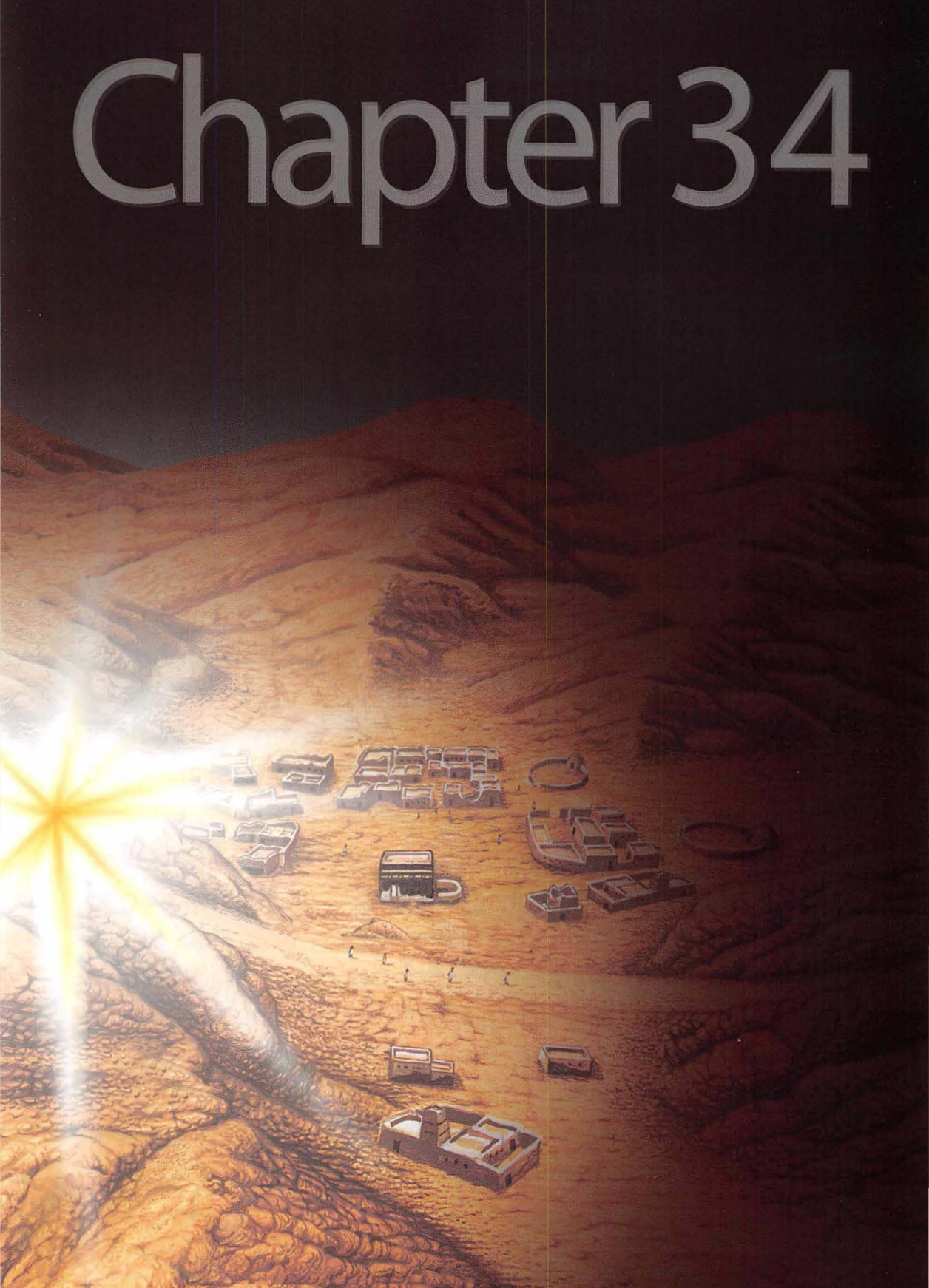
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_____

2. Did Abu Talib accept Islam?

_____

Chapter 34



The Call to Islam from Mount Safa

Allah's Messenger (ﷺ) kept his mission quiet and private for three years.

Then Allah commanded him to proclaim His religion openly. The revelation (Wahy) came, 'Proclaim openly what you are cammanded, and turn away from the mushrikoon (the polytheists).' [15: 94]

Allah also commanded, 'And warn your near relatives and lower your wing (show kindness) to those who follow you of the believers.' [26:214-215]

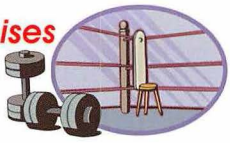
With this order, Allah's Messenger (ﷺ) ascended the Mount of Safa in Makkah and gave a call to each and every tribe by name in a raised voice. He called out as loudly as he could, 'Yaa Sabaahaah!' This was a well-known cry used to gather together the people in times of danger. When there was any danger of an enemy attacking the city or a tribe, the call 'Yaa Sabaahaah' would be raised! The Quraysh were always quick to respond. They gathered round Allah's Messenger (ﷺ).

The Prophet (ﷺ) asked them, 'O Quraysh! If I were to tell you that enemy warriors are about to attack you from behind the hill, would you believe me?' They answered, 'yes, we would.' The Arabs were practical. They had always found the Prophet (ﷺ) truthful and trustworthy. There was in front of them a man noted for his truthfulness and sincerity.

Allah's Messenger (ﷺ) then said to them, 'Well, I am here to warn you of a severe punishment.'

Hearing this, they burst into laughter. Then suddenly they became silent. Abu Lahab was in the gathering. He was one of the uncles of the Prophet (ﷺ) and was one of the bitterest enemies of Islam. He said to the Prophet (ﷺ), 'May you perish. Was it for this purpose that you have called us here?' Following this the people disappeared.

Shortly afterwards, Surat al-Masad was revealed. It is surah number 111 in the Qur'an.



A. Answer the following questions.

1. Why did the Prophet (ﷺ) cry out 'Yaa Sabaahaah' and not anything else?

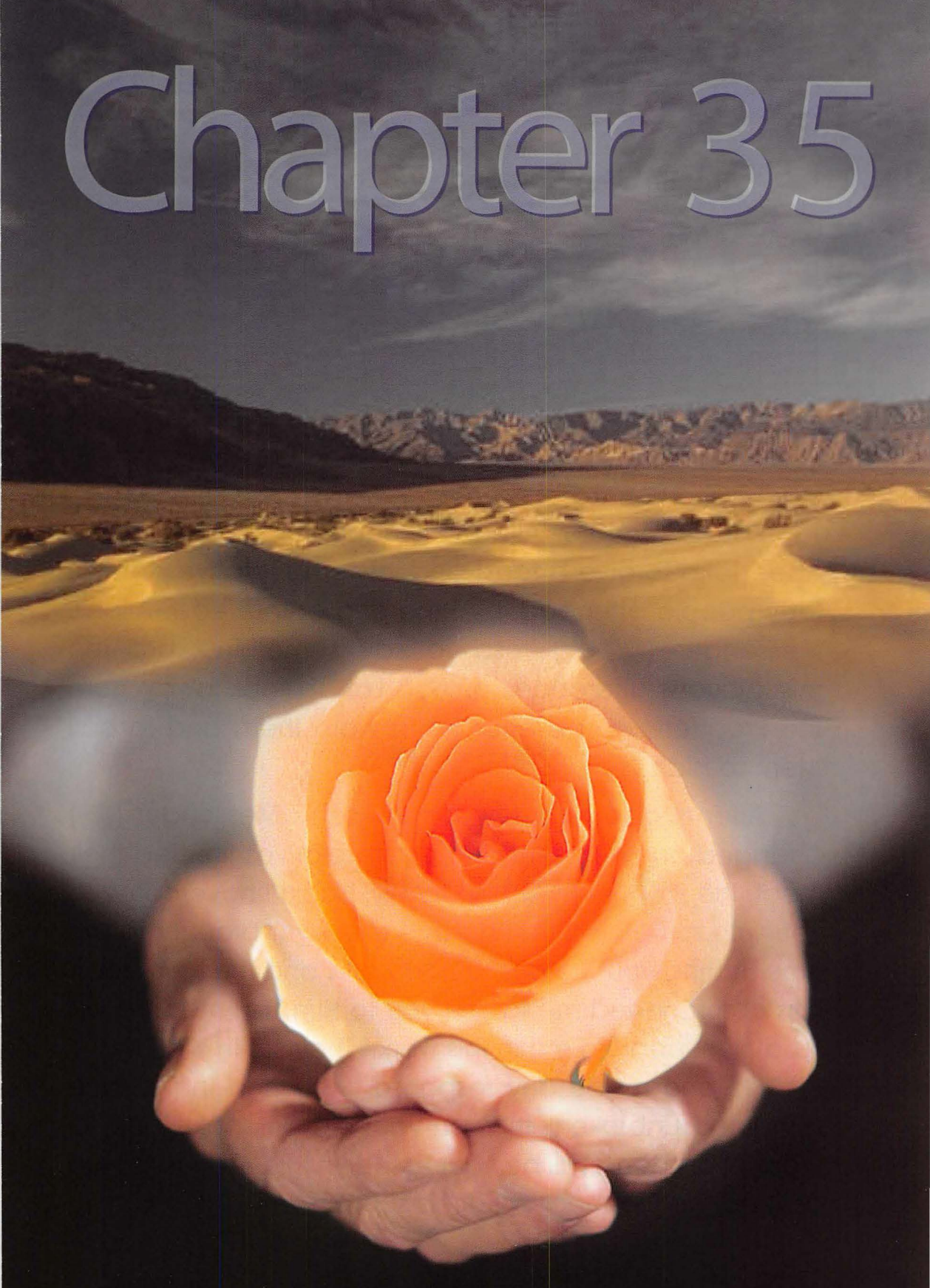
2. Did the people accept the Prophet's message?

3. How did Abu Lahab react?

B. Think-up

Find out what connection Surat al-Masad has with Abu Lahab's reaction to the Prophet's message in this lesson.

Chapter 35



Abu Talib's Support and Concern

A few days later, Allah's Messenger (ﷺ) asked Ali ibn Abee Talib to give a feast and invite his relatives. About forty people attended it. At the end of the feast, Allah's Messenger (ﷺ) rose to say something but the mischievous utterances of Abu Lahab took away from the Prophet (ﷺ) a chance to warn them and to call them to Islam.

After a gap of a few days, Allah's Messenger (ﷺ) arranged another feast and as his relatives finished their meal, the Prophet (ﷺ) rose to say, 'Look! I have come to you with something that no one else ever brought for his tribe. I bring you the best of this world and the next. Allah has commanded me to call you to Him. Tell me who will lend his support to me in this work.' They sat in silence.

No one made any response. But when the silence remained unbroken, thirteen-year-old Ali spoke out, 'O Prophet of Allah, I will be your helper in this.' Abu Talib, too assured the Prophet (ﷺ) of his support.

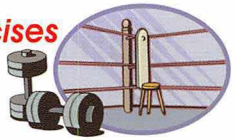
Enmity of the Quraysh

When Allah's Messenger (ﷺ) openly proclaimed the call to Islam and called out people to Tawheed (Oneness of Allah), his people did not distance themselves from him, nor did they reject him. But when he criticized their false gods and idols, they regarded him as a threat and they united in opposition against him. In assemblies and gatherings, in fairs and marketplaces, and by reaching out to people in their homes, the Prophet (ﷺ) would teach people the virtues of Tawheed and warn them against worshipping idols, gambling, lying, fraud, theft and all kinds of vices.

The Quraysh were so proud. It was not easy for them to tolerate insulting remarks against their ancestors' faith and practices. They were also very particular about the difference between slaves and their masters. But Islam taught the equality of both of them. All the tribes in Arabia respected the Quraysh and the Makkans.

This was due to the idols they used to come to Makkah to worship. Islam, on the other hand, was the enemy of idolatry. The heads and noblemen of Makkah could not step down from their arrogant positions and follow the Prophet (ﷺ). Most of the tribes had a feeling of hatred towards Banu Hashim, so they could not accept a man from a rival tribe to guide them. Thus, open preaching ignited the fire of hostility all over Arabia. It turned into a blaze during the fourth year of Prophethood.

Exercises



A. Answer the following questions.

1. How did the Prophet (ﷺ) arrange to spread the word of Islam to his relatives?

_____

_____

2. Who from the gathering at the Prophet's house gave him support?

_____

3. When did the Prophet's people start rejecting him?

_____

_____

B. Think-up

Why do yu think the Quraysh did not accept Islam?

_____

_____

_____

_____

Chapter 36



First Centre of Education



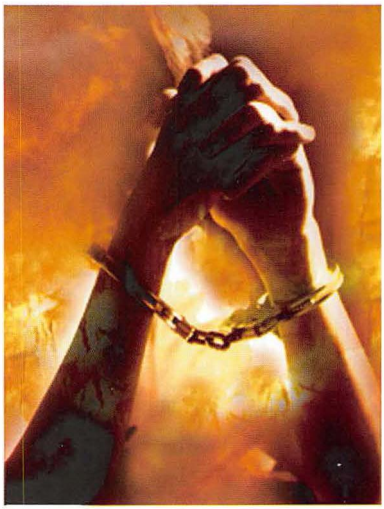
About the same time, Allah's Messenger (ﷺ) used the house of Al-Arqam at the bottom of the Mount of Safa as a centre for education. Every new Muslim would come to this centre to learn the teachings of Islam. Gradually, this centre became a crowded place.

The Prophet (ﷺ) himself would lead the prayer there. Al-Arqam's house served as the centre for all Islamic activities. The last person to accept Islam in Dar Al-Arqam (the House of Al-Arqam) was Umar ibn al-Khattab (رضي الله عنه). His acceptance of Islam was a turning point in the history of Islam.

Enmity of the Quraysh

Among the new Muslims some were slaves. Some of them had no powerful tribes or relatives to defend them. Such weak and defenseless people became the easy victims of the disbelievers and suffered a great deal of torture. Muslims in general were put to ridicule. The Quraysh treated them most unkindly so that other people would not dare to join the new faith.

Bilal (رضي الله عنه) was the slave of Umayyah ibn Khalaf. He put Bilal (رضي الله عنه) to great torture. He used to bring him out at about noon time in the hot sun. He would then throw him on his back on the burning sand and would order a heavy rock to be placed on his chest. At times both his arms were tied behind his back and he was lashed mercilessly. Sometimes he was kept hungry. Sometimes he was handed over to street urchins with a rope tied round his neck. They would pull him through the streets and lanes and to the hills beyond the city. But Bilal (رضي الله عنه) would bear all these miseries with patience, saying Ahad, Ahad (Allah is One, Allah is One).



Ammaar (رضي الله عنه) embraced Islam along with his father Yaasir (رضي الله عنه) and mother Sumayyah (رضي الله عنها). Abu Jahl tortured them mercilessly. The wicked Abu Jahl stuck his spear in Sumayyah's body and killed her. She was the first martyr in Islam. Abu Jahl once gave Zanirah (رضي الله عنها) such a severe beating that she became blind. It makes one's hair stand on end to think of the cruelties of the disbelievers against the slaves and the weak. But Islam is such a powerful force that nobody turned away once accepting it because of these tortures.

Uthman ibn Affan (رضي الله عنه) was a wealthy man of the Umayyah tribe. On becoming Muslim he was tied with a rope, thrashed severely and put to many physical tortures. Az-Zubayr ibn Al-Awwam's uncle tried to control him by wrapping him in a mat.

Abu Dhar al-Ghifaree was so mercilessly beaten that he fell unconscious. Abdullah ibn Mas'ud was also beaten to unconsciousness. Khabbab ibn al-Aratt was once made to lie down on burning embers. A man sat on his chest so that he could not move or change sides. The result was the flesh and the skin on his back and waist were burnt off.

Exercises



A. Name the following.

1. The centre the Prophet (ﷺ) set up for education: _____
2. The last person to accept Islam in the centre: _____
3. The slave of Umayyah ibn Khalaf: _____
4. The parents of Ammar: _____
5. A wealthy man of the Umayyah tribe: _____

B. Answer the following questions.

1. The centre served many uses. Explain.

_____

_____

_____

2. Describe the different ways in which Bilal (رضي الله عنه) was tortured.

_____

_____

_____

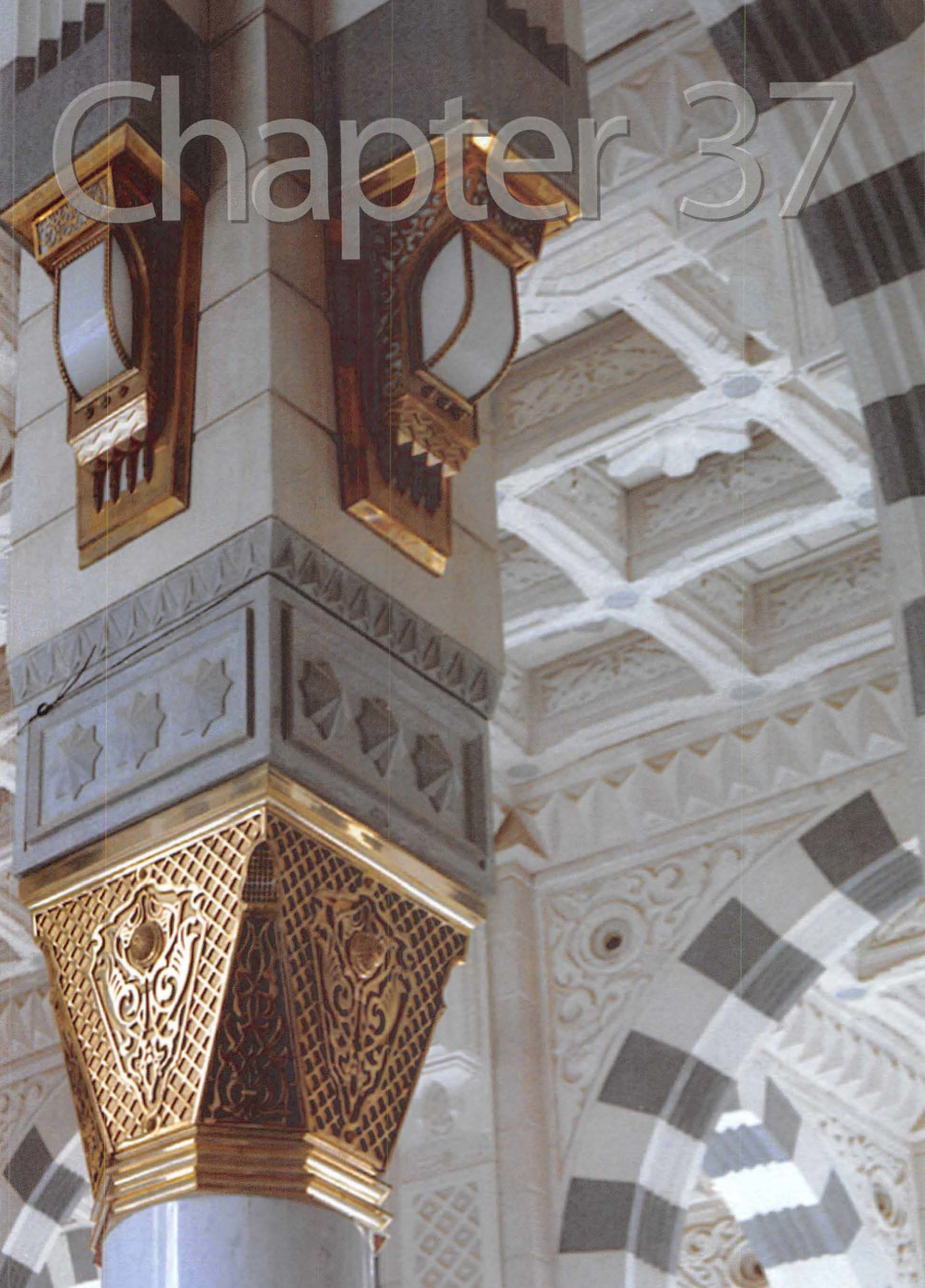
3. How was Sumayyah, Uthman ibn Affan and Khabbab ibn al-Aratt tortured?

_____

_____

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Chapter 37

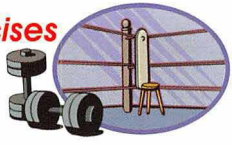
Once Allah's Messenger (ﷺ) was offering his prayers at the Ka'bah. Uqbah ibn Abee Mu'ayt twisted his neck with a piece of cloth until the Prophet (ﷺ) was nearly strangled. When Abu Bakr heard of it, he rushed to the spot and saved the Prophet (ﷺ) from this mischief. He then asked the Quraysh, 'Would you kill a person simply because he says that Allah is his Lord?' So they left the Prophet (ﷺ) and fell on Abu Bakr. They treated him very roughly.

On another occasion, Allah's Messenger (ﷺ) was performing prayers in the courtyard of the Ka'bah in the presence of the Quraysh. Abu Jahl said, 'A camel has been slaughtered at such and such a place. Its intestines are lying there. Someone should fetch them and put them on Muhammad.' Uqbah ibn Abee Mu'ayt got up. He fetched the intestines and put them on the back of the Prophet (ﷺ) when he prostrated. The disbelievers were overtaken with laughter. Fatimah (رضي الله عنها) who was then of tender age, removed the intestines from the back of her father. She scolded them in strong words.

They also used to throw stones, filth and rubbish at his house. Once the Prophet (ﷺ) said, 'O Banu Abd Manaf, how well you are at fulfilling the rights of a neighbour!' The Prophet (ﷺ) was sometimes called a poet. At times, he was called a sorcerer, a soothsayer, or a madman. In short, the disbelievers left no stone unturned in putting the Prophet (ﷺ) and his companions to the utmost harm.

They did everything to block his mission. But the Prophet (ﷺ) was determined to fulfil his duty with unshakable faith.

When the Quraysh felt that their opposition to the Prophet's mission would bear no fruit, they adopted another plan.

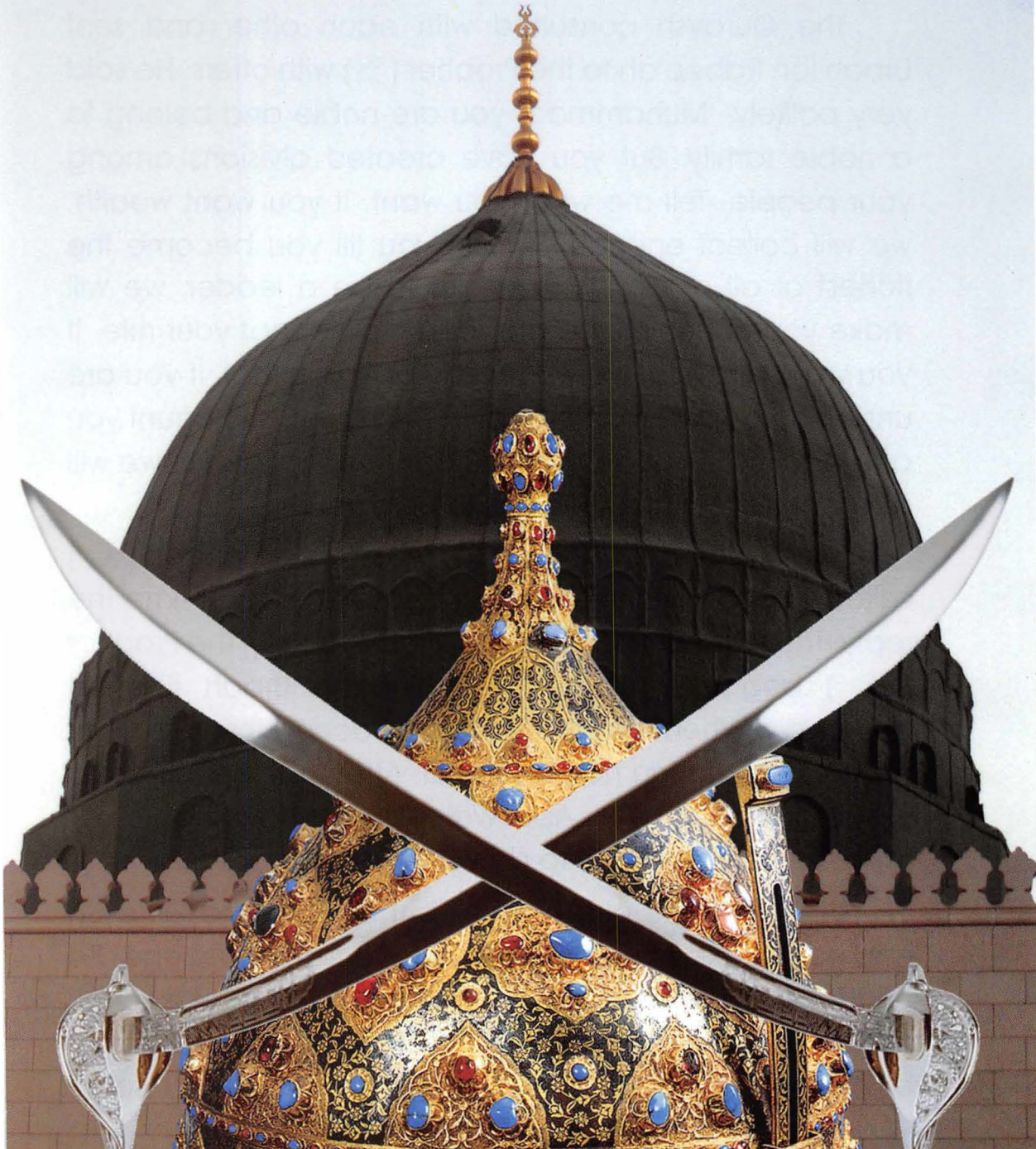


Answer the following questions.

1. In what different ways would the Prophet (ﷺ) be tortured while performing prayers?

2. What different names was the Prophet (ﷺ) branded with?

Chapter 38



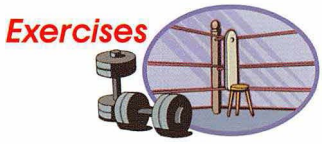
The Quraysh's Offers and the Prophet's Reply

The Quraysh consulted with each other and sent Utbah ibn Rabee'ah to the Prophet (ﷺ) with offers. He said very politely, 'Muhammad, you are noble and belong to a noble family. But you have created divisions among your people. Tell me what you want. If you want wealth, we will collect enough of it for you till you become the richest of all of us. If you desire to be a leader, we will make you our chief. We are ready to accept your rule. If you want kingship, we will readily give you that. If you are under the power of an evil spirit which seems to haunt you and dominate you so that you cannot get rid of it, we will surely call in skilful physicians to cure you.'

When Utbah had finished, Allah's Messenger (ﷺ) asked, 'Have you finished Abul Waleed?' 'Yes', came the reply. The Prophet (ﷺ) said, 'Now listen to me.' The Prophet (ﷺ) began to recite Surat Fussilat. Utbah listened attentively. When the Prophet (ﷺ) reached the verse that requires prostration he prostrated. After that, he turned to Utbah and said, 'Well, Abul-Waleed, you have heard my reply. You are now free to do whatever you want.'

Utbah left the place and went back to the Quraysh and said, 'Take my advice and leave this man alone. Be neutral in his case. If he brings Arabia under his control, his success will be your success because he is your brother. If he meets his doom, you are happily safe.'

Hearing this, the Quraysh said to Utbah, 'It appears Muhammad has cast a spell on you.' Utbah replied, 'You say whatever you like. I have given you my opinion.'



A. Answer the following questions.

1. Who was sent to make offers to the Prophet (ﷺ)?

_____

2. Was Utbah successful in his mission?

_____

3. Why did the Quraysh make fun of Utbah?

_____

_____

B. Think-up.

1. Do you think Utbah was an ordinary person?

_____

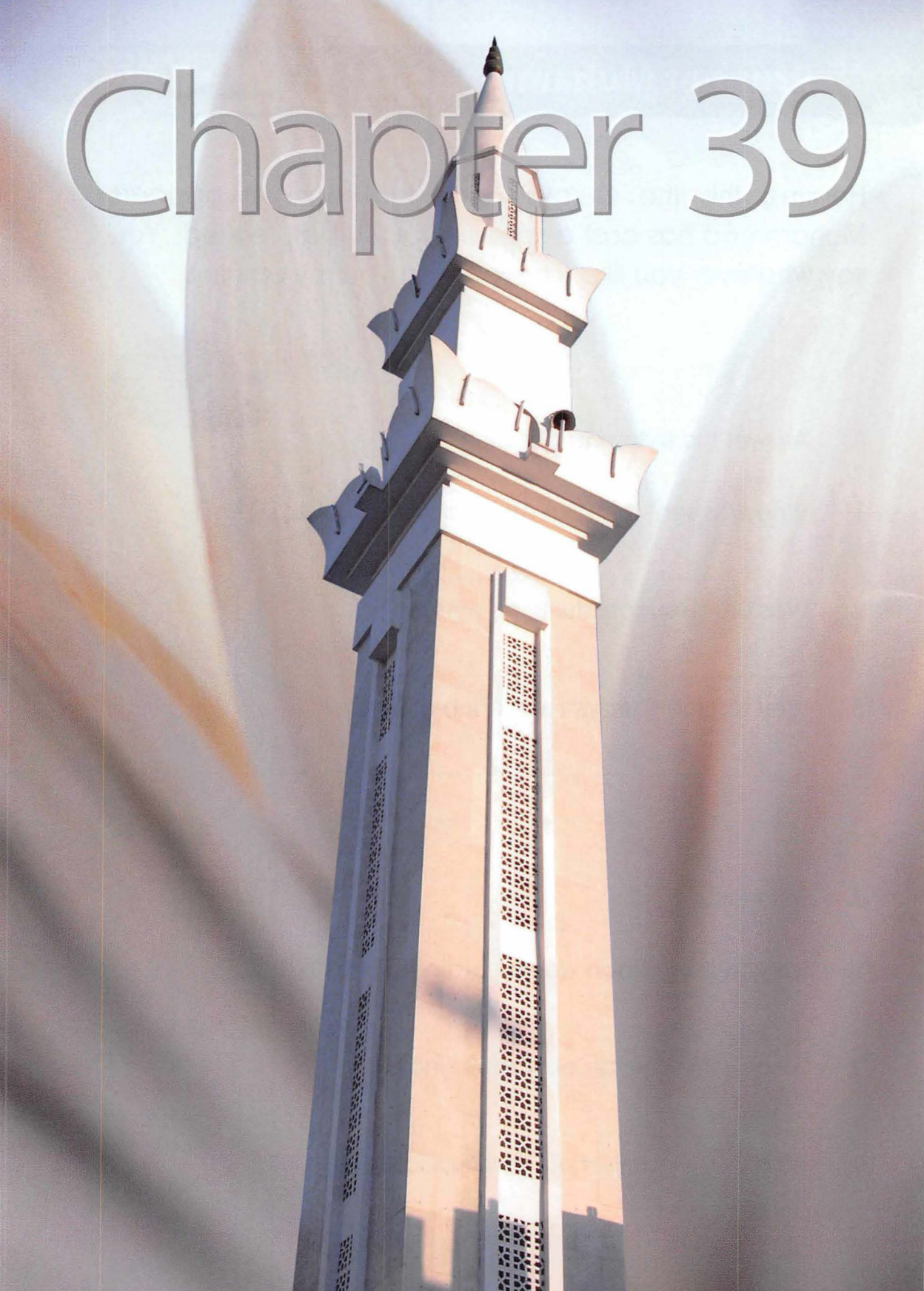
2. What is the Kunyah of Utbah? Find the answer in the text.

_____

3. What is the number of Surat Fussilat in the Qur'an?

_____

Chapter 39



1. "Say Bismillaah, eat with your right hand and eat from your side (of the dish)." (Al-Bukharee and Muslim)

2. "Tahaarah is half of faith..." (Muslim)

3. "Fear Allah wherever you are..." (Al-Tirmidhee)

4. "Say, 'I believe in Allah,' and then stand firm.'" (Muslim)

5. "Paradise lies under the feet of mothers." (Muslim)

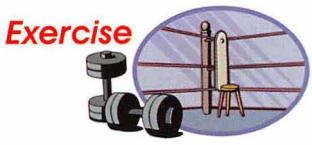
6. "There is a cure for every disease." (Muslim)

7. "Be mindful of Allah, and Allah will protect you..." (Al-Tirmidhee)

8. "...Do not hate each other..." (Al-Bukharee)

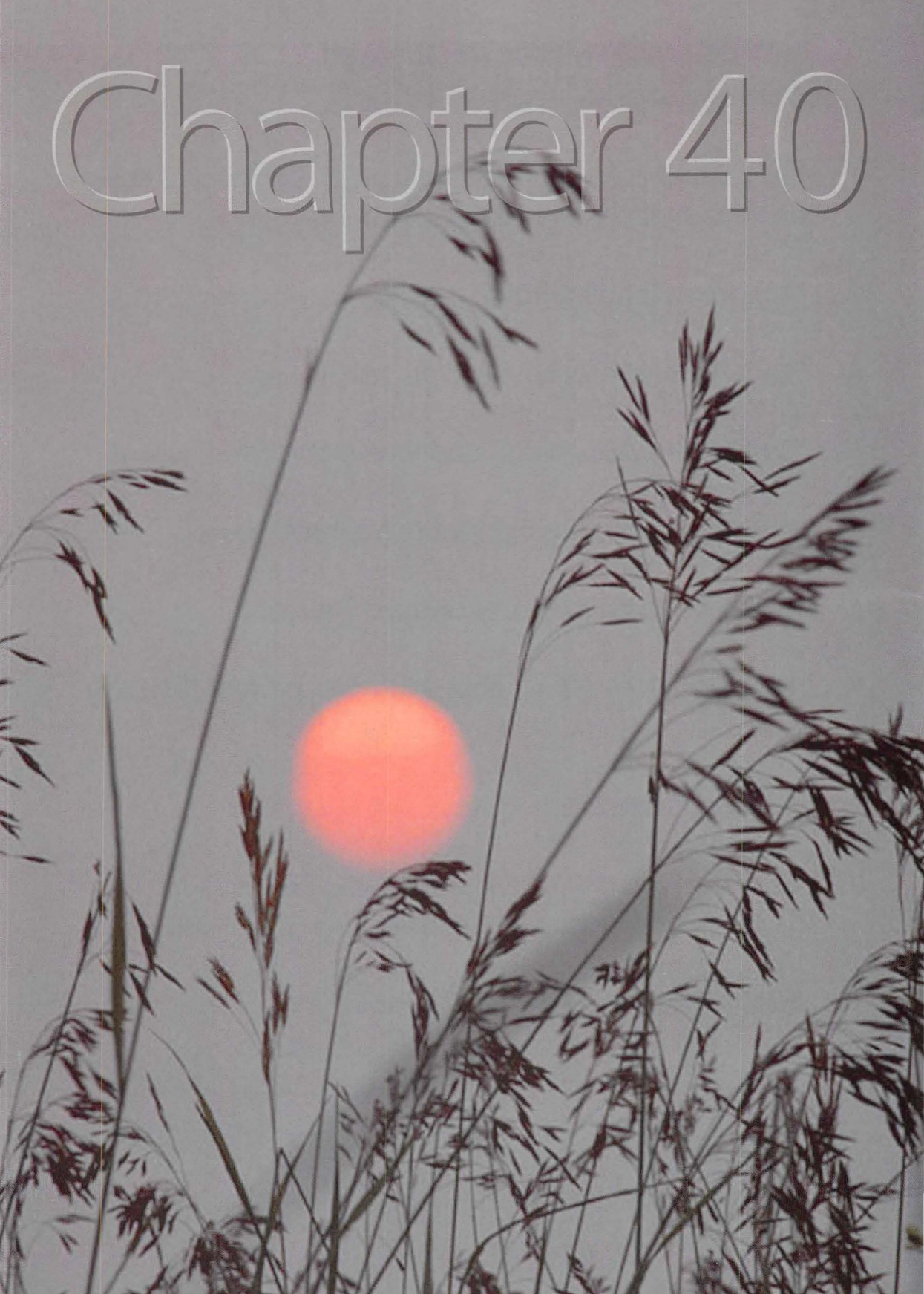
9. "None of you will truly believe until he loves for his brother what he loves for himself." (Al-Bukharee and Muslim)

10. "Modesty is a part of faith..." (Muslim)



Memorize the sayings of the Prophet (ﷺ).

Chapter 40



He was Zayd ibn Haarithah al-Kalbee. His mother's name was Sawdah bint Tha'labah. She belonged to the famous tribe of Tayy.

Zayd (ﷺ) was captured in a raid and sold as a slave. Hakeem ibn Hizam ibn Khuwaylid bought him for four hundred dirhams. It was a lot of money at that time. Hakeem gave Zayd as a gift to his aunt Khadijah bint Khuwaylid (ﷺ), the Prophet's wife. Zayd was happy in the house of Khadijah (ﷺ) because she was a very kind lady. When Khadijah married the Prophet (ﷺ), she gave him Zayd ibn Haarithah as a gift.

When Zayd's father Haarithah and his uncle Ka'b came to know that Zayd lived with a man in Makkah as his slave, both of them came to Makkah and requested the Prophet (ﷺ) to set Zayd free. The Prophet (ﷺ) accepted their request at once and said that Zayd was free to go with them if he so desired.

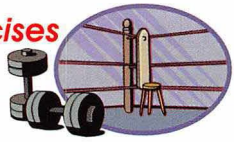
Zayd (ﷺ) turned to his father and uncle and replied, 'I do not want to go with you.' Zayd's father scolded him and said, 'Do you prefer slavery to freedom?' Zayd (ﷺ) replied, 'I have seen in Muhammad (ﷺ) such noble qualities that I prefer no one in the world to him.'

Having heard Zayd's reply the Prophet (ﷺ) got up, took Zayd (ﷺ) with him to the meeting place of the Makkans and said in a loud voice, 'O people! Be witness to it that today I have set Zayd free and taken him as my son.' This delighted both the father and uncle of Zayd,

and they went away, leaving their son in the company of the Prophet (ﷺ).

From that day on, the boy came to be called Zayd ibn Muhammad instead of Zayd ibn Haarithah until Allah's command came to the contrary. So he returned to the name Zayd ibn Haarithah. But he enjoyed the love and affection of the Prophet (ﷺ).

Exercises



A. Answer the following questions.

1. How did Zayd become Khadijah's slave?

_____

_____

2. Why do you think Zayd preferred to live with the Prophet (ﷺ)?

_____

_____

3. As a result, what did Allah's Messenger (ﷺ) do?

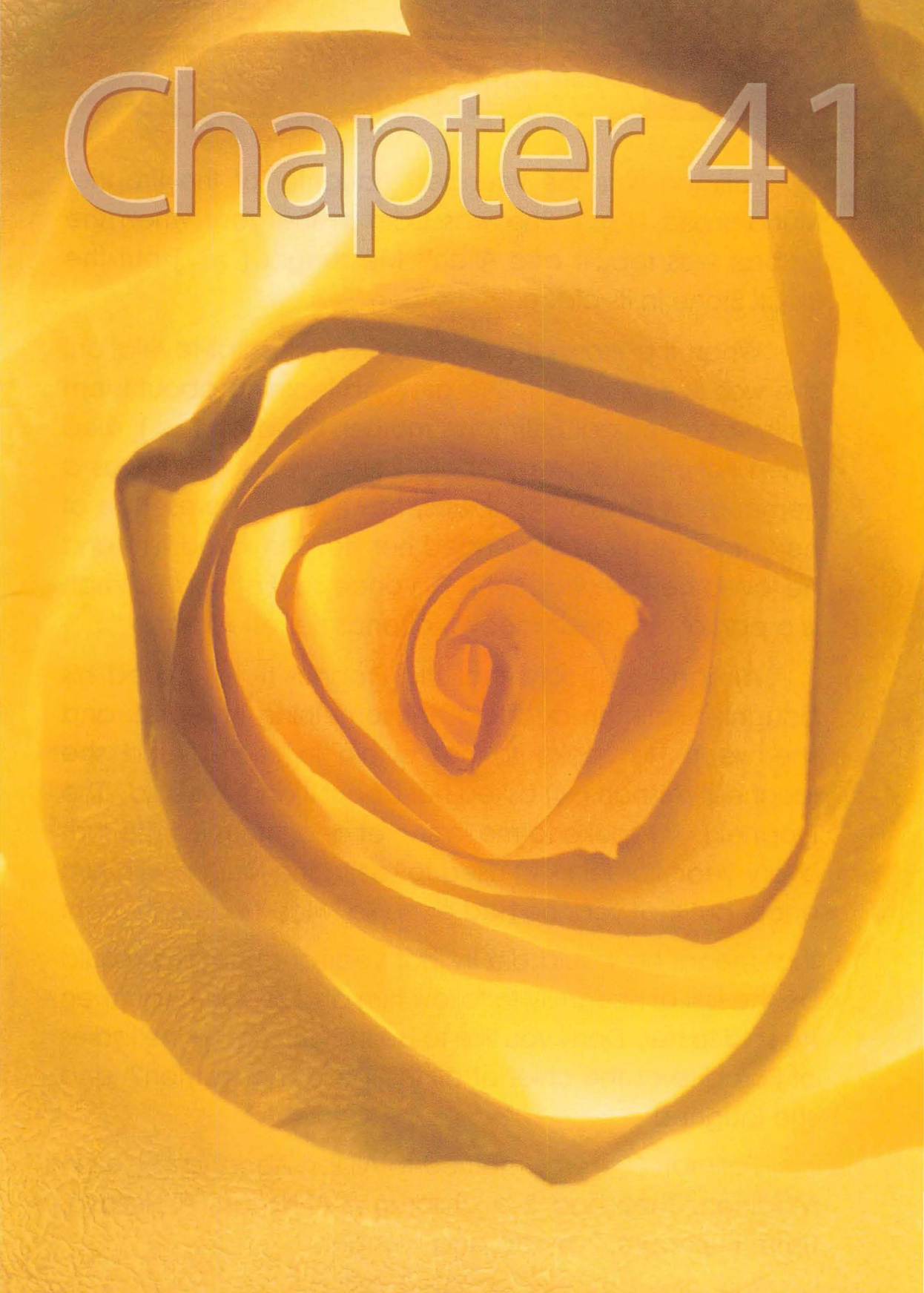
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B. Circle the correct answer.

1. Zayd was the son of _____ (Khadijah, Sawdah).
2. Zayd's mother belonged to the tribe of _____ (Tayy, Daws).
3. Zayd was bought for _____ (600, 400) dirhams.

Chapter 41



Fatimah was the youngest daughter of the Prophet Muhammad (ﷺ). She was born in the year when the Ka'bah was rebuilt and Allah's Messenger (ﷺ) put the Black Stone in its place.

When the Prophet (ﷺ) received the first revelation, she was five years old. She grew up learning about Islam as it was revealed. Fatimah's mother, Khadijah (رضي الله عنها), died when Fatimah (رضي الله عنها) was about fifteen years old. It was a tremendous loss to her. It was, however, the presence of her father that truly influenced her life. She loved him and he loved her. The Prophet (ﷺ) once said of her, 'Fatimah is a part of me, and whoever offends her offends me.'

A'ishah (رضي الله عنها) said that the Prophet (ﷺ) called his daughter Fatimah and told her something in secret, and she wept. He spoke to her again in secret, and she laughed.' A'ishah (رضي الله عنها) asked her about it and she said, 'The Prophet (ﷺ) spoke to me in secret and informed me that every year Jibreel (عليه السلام) used to recite the Qur'an with him once, but that year he had done so twice and he thought that meant he would die in that year and that she would be the first of his family to follow him and so she wept. Then he said to her, 'Don't you like to be the chief of all the ladies of Paradise or the chief of all the believing women?' and she laughed.

Fatimah (رضي الله عنها) was married to Ali ibn Abee Talib (رضي الله عنه) in Madinah. They had five children – Al-Hasan, Al-Husayn, Umm Kulthoom, Zaynab and Muhsin.

The Prophet (ﷺ) loved them all very much. Fatimah (ﷺ) often brought them to visit him. He would let them ride on his shoulders or back while he was offering salah.



A. Answer the following questions.

1. What was so special about the year in which Fatimah (ﷺ) was born?

_____

_____

2. What secret news made Fatimah weep and then laugh?

_____

_____

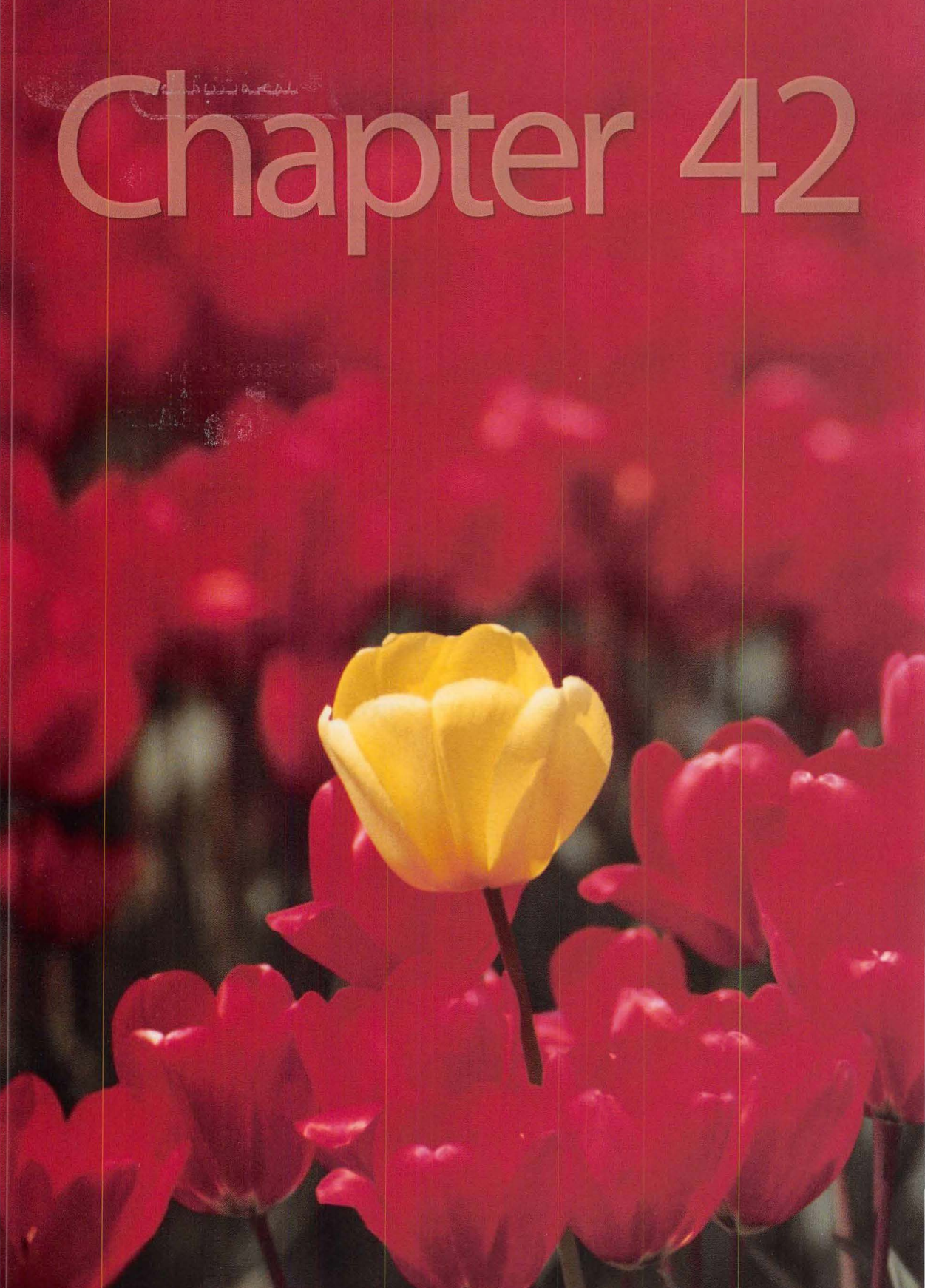
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_____

B. Fill in the blanks.

1. The Prophet (ﷺ) received revelations when Fatimah (ﷺ) was _____ years old.
2. Khadijah (ﷺ) died when Fatimah (ﷺ) was _____ years old.
3. Fatimah (ﷺ) had _____ children.
4. Fatimah (ﷺ) was married to _____.

Chapter 42



Umm Ayman (ﷺ), whose real name was Barakah, was a slave inherited by the Prophet (ﷺ) from his father. She had nursed him in his childhood. He freed her on his marriage to Khadijah (ﷺ). She then married Ubayd ibn Zayd and bore him a son, Ayman. Who later became a companion of the Prophet (ﷺ). After her first husband's death, she married Zayd ibn Haarithah, the Prophet's freed slave. She bore him a son, Usaamah ibn Zayd. The Prophet (ﷺ) always regarded her as a member of his family.

Once Allah's Messenger (ﷺ) said of her, 'He who would like to marry one of the dwellers of Paradise, let him marry Umm Ayman.' She knew the Prophet (ﷺ) more than anyone else. She knew him when he was a boy and through his adulthood. She lived close to him throughout his life. Umm Ayman lived a long life.

The Prophet (ﷺ) loved and regarded her highly; his companions also treated her with great respect.



A. Match A to B

	A		B
1	Umm Ayman's real name	a	Usaamah
2	Her son from Zayd	b	Barakah
3	Her son from Ubayd	c	Muhsin
		e	Ayman

1 _____ 2 _____ 3 _____

B. Activity

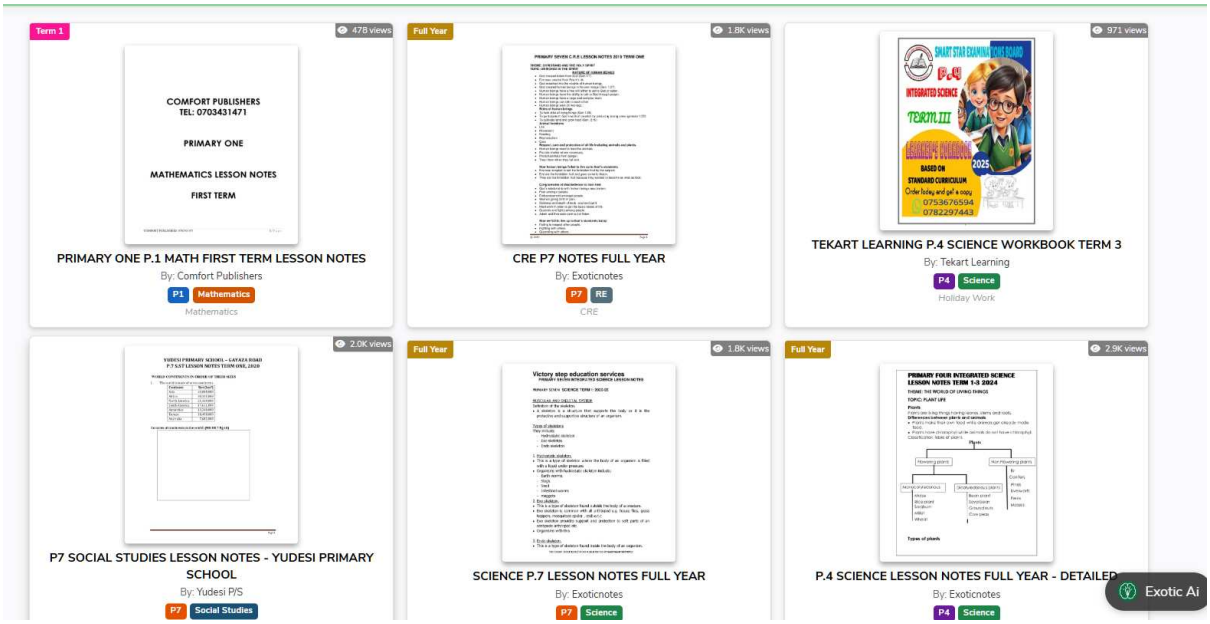
From the lesson, write down the wonderful words that the Prophet (ﷺ) said about Umm Ayman (رضي الله عنها).

_____

_____

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