
بسم الله الرحمن الرحيم
In the Name of Allah, the Most Gracious, the Most Merciful.

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Chapter 1

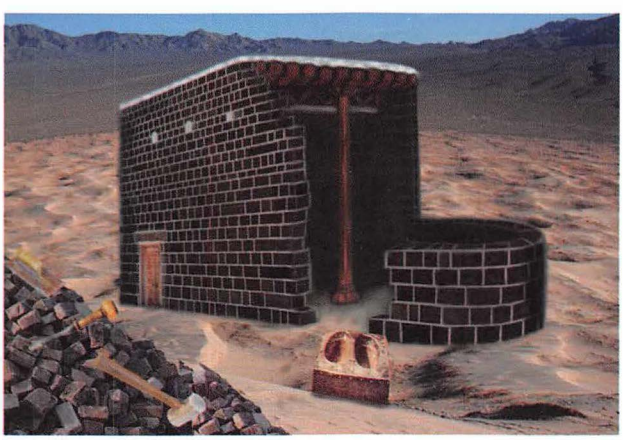
The Ka'bah: The First House of Worship

اَلْكَعْبَـــة

أَوَّلُ بَيْتٍ لِعِبَادَةِ اللهِ

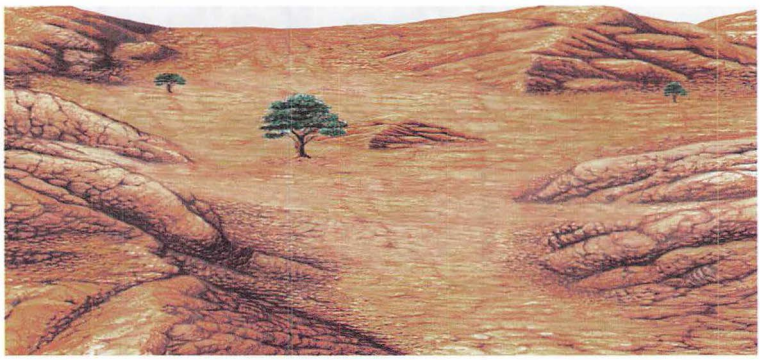
The Ka'bah: The First House of Worship

The Ka'bah is the oldest house of worship on earth. Every year more than two and a half million Muslim pilgrims from all over the world come to Makkah to perform the rites of hajj. They do tawaaf around the Ka'bah with devotion and hope of Allah's mercy. During the month of Ramadan, more than a million Muslims journey to Makkah's Grand Mosque for Umrah. In fact, people go to Makkah for Umrah all year round.



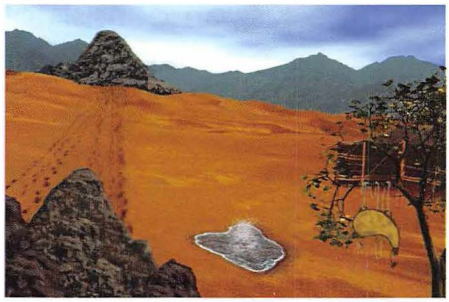
The Building of the Ka'bah

Some scholars believe that it was Adam (عليه السلام) who first built the Ka'bah in Makkah. Later, Prophet Ibraaheem (عليه السلام) came to Makkah with his wife Haajar and their son Isma'eel (عليه السلام), recovered the foundation of the Ka'bah and rebuilt it, at Allah's Command. The Ka'bah in its present form owes its origin to him.



Haajar and Isma'eel (عليه السلام)

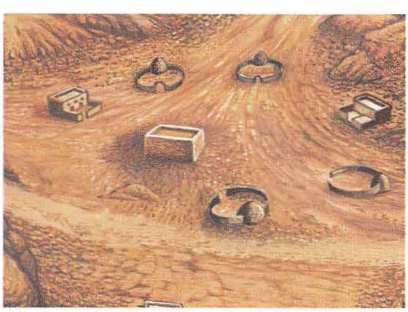
Leaving his wife Haajar and their son Isma'eel (عليه السلام), Ibraaheem (عليه السلام) left Makkah, on Allah's Command. During those days, Makkah was barren. Nobody lived there. There was no source of water in it. Prophet Ibraaheem (عليه السلام) left them there with a bag containing dates and a water-skin filled with water. When Ibraaheem (عليه السلام) prepared to leave, Haajar followed him and asked impatiently, "To whom are you leaving us in this barren valley?" She repeated the question but Ibraaheem (عليه السلام) did not answer. She then asked, "Has Allah commanded you to do this?" He replied, "Yes." She said, "Then surely Allah will not neglect us!" Prophet Ibraaheem (عليه السلام) left, and Haajar looked after her son, suckled him and drank the remaining water. Soon, however, both suffered great thirst and the child began to cry. She looked at him suffering from thirst and could not bear to see him in that condition. She ascended the nearby mount, as-Safa, hoping to find someone around, but she found no one. When she came back down into the valley, she raised the hem of her garment and began to run. She feared for the life of her son. She ran and climbed mount al-Marwah on the other side. She looked anxiously if there was someone to help her. She ran seven times back and forth between the two hillocks. This is why pilgrims walk between these two hillocks during the Hajj and the Umrah.



Haajar walked back and forth in desperation until Angel Jibreel (عليه السلام) appeared, struck the ground with one of his wings, and the spring of Zamzam gushed forth. Henceforth Makkah was blessed with a source of water, which has continued to this day. It was because of the Zamzam that the Jurhum tribe from northern Yemen came to settle in Makkah. Isma'eel (عليه السلام) learnt Arabic from them and, when he grew up and reached the age of puberty, he married a woman from amongst them.

Prophet Ibraaheem (عليه السلام) Rebuilt the Ka'bah

When the time came, Prophet Ibraaheem (عليه السلام) called upon his son Isma'eel (عليه السلام) to help him in the construction of the Ka'bah. Allah revealed to them the foundations of the Ka'bah, and so they started rebuilding the House. Isma'eel (عليه السلام) handed him the stones.



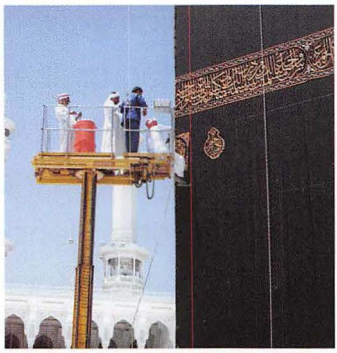
Prophet Ibraaheem (عليه السلام) stood on a stone while building the Ka'bah. This stone is called 'Maqaam Ibraaheem' (the station of Ibraaheem).

The Kiswah: The Cover of the Ka'bah

The black cloth, which covers the Ka'bah is called Kiswah. It is woven from a mixture of silk and cotton and is embroidered with verses from the Qur'an in gold thread in bands around the top.

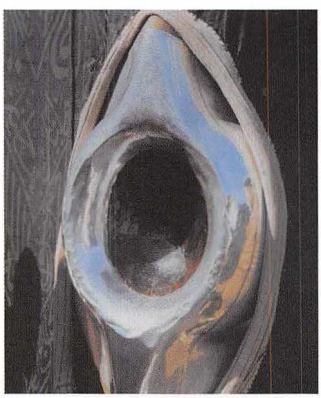
The Kiswah, which is changed every year, used to be woven in Cairo, but now it is made in Makkah, in a factory located in Umm aj-Joud, a suburb of Makkah.

The Kiswah consists of 450 kilograms of pure silk, which is dyed black and embroidered with gold and silver threads. The Kiswah is tied to the ground with copper rings. These days the Ka'bah is washed twice with perfumed water, once in Ramadan, and once before the Hajj season.



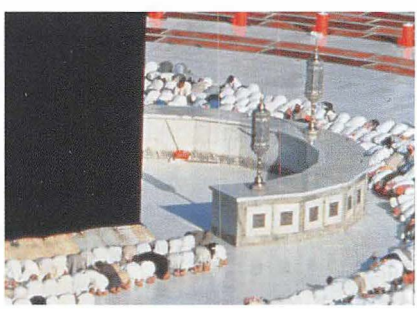
The Black Stone: Al-Hajar al-Aswad

The Black Stone is set in the southeast corner of the Ka'bah about 1.5 meters from the ground. It is black with reddish tones and yellow particles. It is 28 cm wide and 38 cm high. It is set in a silver casing. During the tawaaf of the Ka'bah, pilgrims kiss the stone or make a gesture in its direction and say Allahu Akbar. A hadeeth of the Prophet (ﷺ) says that it came down from heaven. Once Umar ibn al-Khattab (رضي الله عنه) said during Tawaaf, "I know that you are only a stone, which does not have power to do good or evil. If I had not seen the Prophet (ﷺ) kissing you, I would not have kissed you."



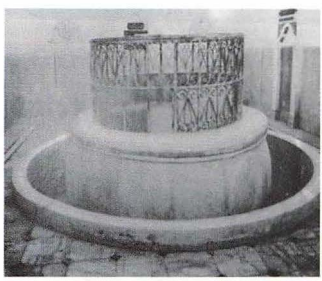
Al-Hateem

The area adjacent to the Ka'bah on its west side enclosed by a low semicircular wall is called al-Hateem or al-Hijr. Following the Sunnah of the Prophet (ﷺ), the pilgrim may offer Sunnah prayer and supplicate to Allah in this area. However, this is not a part of the prescribed rites of hajj.



The Well of Zamzam

The well of Zamzam is located about 20 meters southeast of the Black Stone corner of the Ka'bah, near the Station of Ibraaheem (عليه السلام). To drink the water of Zamzam is a rite for both hajj and umrah. The well is closed at the surface. Earlier, one could reach the area of the well of Zamzam by a flight of steps, where numerous taps supplied water to scores of pilgrims at a time. Today, however, the steps are covered and access to the well's surroundings is totally closed. Numerous taps around the mosque satisfy pilgrims' thirst.



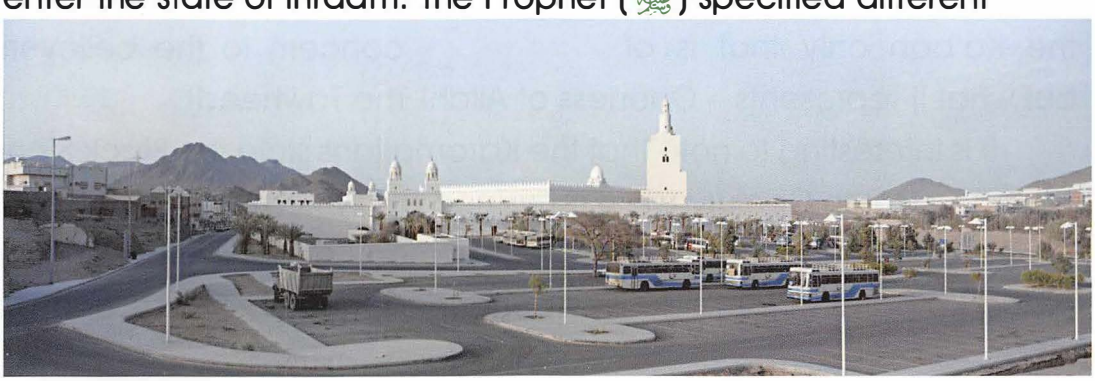
Zamzam: A Healing from Sickness

The Prophet (ﷺ) said, "The water of Zamzam serves the purpose for which it is drunk." (Ibn Maajah)

Once Abu Dharr (رضي الله عنه) lived solely on Zamzam water for a whole month and he put on so much weight and did not feel hungry at all. When he mentioned this to the Prophet (ﷺ) he said to him, "It is blessed and it also serves as nourishment." (Muslim)

Miqaat

Miqaat is the location around Makkah specified by the Prophet (ﷺ) from where those coming to Makkah for Hajj or Umrah must enter the state of ihraam. The Prophet (ﷺ) specified different

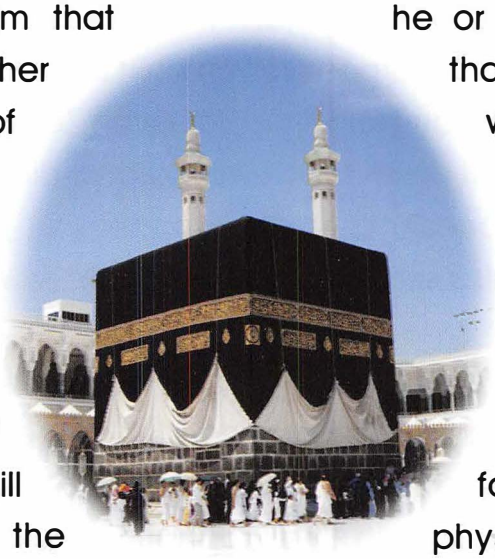


mawaaqeet (plural of miqaat). Some of these mawaaqeet are: Dhaat Irq, 80 km to the northeast of Makkah; Dhul Hulayfah, 250 km north of Makkah and 9 km away from Madinah; Al-Juhfah to the northwest of Makkah at 180 km distance; Qarn ul-Manaazil 50, km to the city's east; and Yalamlam 60 km to the southeast.

The House of Allah

Although we refer to the Ka'bah as 'Baytullaah' or the House of Allah, we believe that Allah does not dwell in it, nor is the Ka'bah itself an object of worship.

It is the fundamental part of our Islamic faith that we do not associate partners with Almighty Allah. It is, therefore, unthinkable to the believing Muslim that he or she directs any act of worship to other than Almighty Allah, whether this act of worship is salah or anything else. Muslims do not worship the Ka'bah. It only indicates the direction which Muslims face while offering salah. If the Ka'bah were completely destroyed, we Muslims would still face the same Qiblah. It is not the physical structure of the Ka'bah only that is of concern to the believers, but what it represents – Oneness of Allah! The Tawheed!



It is interesting to note that the Karamatians stole the Black Stone during the tenth Century CE. It remained away from the Ka'bah for a period of twelve years. This did not have any effect on the function of the Ka'bah in Islam. Muslims performed the pilgrimage and did

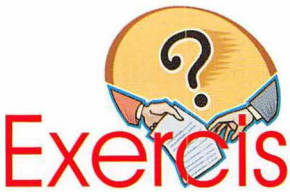
tawaaf as usual. In fact, it is not necessary to kiss the Black Stone in order for one's Hajj to be valid. One can simply touch or point to it upon beginning each round of the tawaaf while saying Allahu Akbar.

The Ka'bah: The Emblem of Faith in One God

The Ka'bah is the emblem of faith in Allah the Almighty. It is a proof that the Tawheed, which it stands for, is the true and the original belief. All else that stands at odds with the Oneness of Allah is falsehood and deception, which will eventually disappear! The only thing that will remain is the truth.

The Ka'bah stands in the centre of the Grand Mosque in Makkah. It is a large cubic structure, covered with a black cloth. In one corner, the Ka'bah contains the Black Stone. The Black Stone is not an object of worship, nor is the Ka'bah itself. They merely represent a sacred place devoted to the worship of Allah.





A. Fill in the blanks with suitable words.

1. The Ka'bah in its present form owes its origin to _____.
2. _____ tribe settled in Makkah because of the well of Zamzam.
3. To drink Zamzam water is a rite for both _____ and _____.
4. The well of Zamzam is located about _____ southeast of the Black Stone.
5. _____ stole the Black Stone in the 10th century CE.

B. Explain these terms.

1.	Maqaam Ibraaheem	2.	Tawaaf	3.	Kiswah
4.	al Hajar al-Aswad	5.	al-Hateem	6.	miqaat

C. Answer the following questions.

1. According to some scholars, who built the Ka'bah first?

_____

2. What kind of a place was Makkah when Ibraaheem (عليه السلام) took his family there?

_____

_____

3. What did the Prophet (ﷺ) say about Zamzam being a healing?

_____

_____

4. Which two prophets built the Ka'bah?

_____

5. What is the importance of the Black Stone in the tawaaf?

_____

_____

D. Think-up

Non-Muslims often wrongly think that Muslims worship the Ka'bah. How can you reply to them?

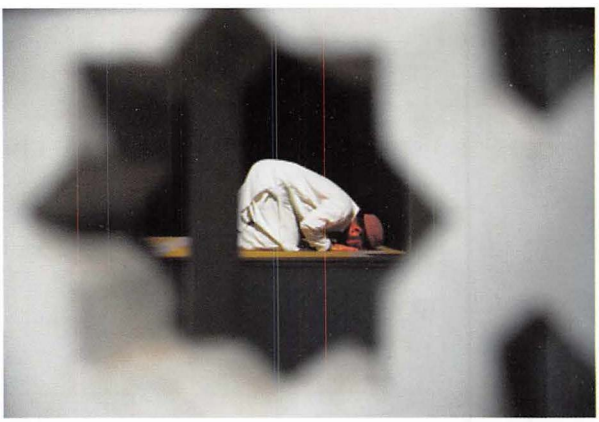
E. Activity

Draw the Ka'bah and write its dimensions

Chapter 2

The Prayer (As-Salah) (1)

اَلصَّلَاة



The Great Importance of the Prayer

Allah the Almighty says, "Prayers have been prescribed for the believers at set times." (Surat an-Nisaa 4:103)

Here, Allah commands Muslims to perform the prayer (salah) at its prescribed times. In fact, the prayer was the first obligatory duty upon the Prophet (ﷺ) and his followers. It will also be the first action Allah the Almighty will question us on the Day of Judgement. Indeed, the salah is the 'supporting pillar' of Islam. If someone believes it is not obligatory and abandons it, he becomes a disbeliever. The Prophet (ﷺ) said, "The covenant between us and them (i.e. the disbelievers) is the prayer; so if anyone abandons it, he has become a disbeliever." (Ahmad, At-Tirmidhee and An-Nasaa'ee)

The Merits of Offering the Obligatory Prayers at their Stated Times

Allah's Messenger (ﷺ) said, "There are five prayers which Allah has prescribed for His servants. For those who perform them properly, without disrespectful omissions, there is a guarantee from Allah that He will admit them into Paradise. For those who do not observe them, however, Allah offers no such guarantee; He may punish them if He so wills, or He may forgive them if He so wills." (Ahmad and others)

He also said, "If there was a river at the door of anyone of you and he took a bath in it five times a day, would you notice any dirt on him?" They said, "Not a trace of dirt would be left." Then he said, "That is the example of the five prayers with which Allah removes sins." (Al-Bukhaaree)

When the Prophet (ﷺ) was asked, "Which deed is the best?" He replied, "Performing salah at its due time." (Muslim)



The Merits of the Congregational Prayer (Jamaa'ah)

Allah's Messenger (ﷺ) said, "The congregational prayer is better than the individual prayer by twenty-seven degrees." (Al-Bukhaaree and Muslim)

Allah's Messenger (ﷺ) also said, "Whoever performs the Isha prayer in congregation, it is as if he prayed half the night; and whoever performs the Fajr prayer in congregation, it is as if he prayed the whole night." (Muslim)

The Times of the Obligatory Prayers and the Number of their Rak'ahs

The obligatory prayers are five in number. They are:



1. **The dawn prayer (salaat-ul-Fajr):** consists of two rak'ahs, starts with the coming of dawn until the sky starts to become yellowish. The time for the Fajr prayer lasts until sunrise.



2. **The noon prayer (salaat-udh-Dhuhr):** consists of four rak'ahs, starts from after midday until mid-afternoon, when an object's shadow is about the same length as the object itself.



3. **The afternoon prayer (salaat-ul-Asr):** consists of four rak'ahs begins from the time when the length of one's shadow is equal to one's height, until the sun begins to change colour before sunset. The time of Asr prayer lasts until just before sunset.



4. **The sunset prayer (salaat-ul-Maghrib):** consists of three rak'ahs begins immediately after sunset. The time of the Maghrib prayer lasts until the twilight disappears. The twilight is the soft glowing light from the sky when the sun has already set.



5. **The late evening prayer (salaat-ul-Isha):** consists of four rak'ahs, begins with the disappearance of the twilight and continues up to half the night.

The number of rak'ahs to be performed in each of the five daily obligatory prayers adds up to a daily total of seventeen rak'ahs. Fifty prayers were made obligatory on Muslims on the night when the Prophet (ﷺ) was taken on his heavenly journey (the Mi'raaj). The number was then brought down to five, due to Allah's Great Mercy and Wisdom.

As-Sunan Ar-Raatibah:

These are the established voluntary prayers which the Prophet (ﷺ) regularly performed in combination with the five obligatory prayers. They are:

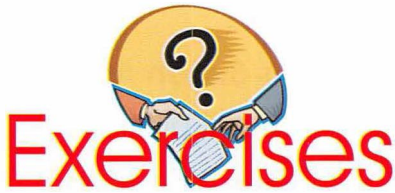
a. Two rak'ahs before the Fajr prayer.
b. Four rak'ahs before the Dhuhr prayer.
c. Two rak'ahs after the Dhuhr prayer.
d. Two rak'ahs after the Maghrib prayer.
e. Two rak'ahs after the Isha prayer.

The Witr Prayer

Al-witr prayer is a necessary Sunnah, and a Muslim should not leave it at all. The time for al-witr extends from the Isha prayer until shortly before the Fajr prayer. It is better to perform it in the last part of the night, unless one fears one would not be able to wake up late to do it.

The Sunnah of the Prophet (ﷺ) is to pray two rak'ahs at a time after the Isha prayer, up to ten rak'ahs, then to pray the witr which consists of one rak'ah. In performing this prayer, a Muslim has two options: if he so wishes, he may perform it with a single tasleemah at the end of the third rak'ah. If he prefers, he may split it into two parts: making one tasleemah after two rak'ahs, and another after the single rak'ah that concludes the witr. (The word tasleemah refers to the act of turning the head to the right and saying 'Assalaamu alaikum wa rahmatullaah' then turning the head to the left and repeating the same words.)

In the rak'ah of the witr, the Prophet (ﷺ) frequently recited Surat al-Ikhlas (Surah 112) after Surat al-Fatihah, and only occasionally recited Surat al-Falaq (Surah 113), and Surat an-Naas (Surah 114) along with Surat al-Ikhlaas.



A. Fill in the blanks with suitable words.

1. _____ was the first obligatory duty to be made incumbent upon the Prophet (ﷺ).
2. The salah is the _____ pillar of Islam.
3. The salah will be the first action about which we will be accounted for on the _____.
4. On the night of the Heavenly Ascension, Allah the Almighty prescribed _____ prayers; then He reduced them to _____ prayers a day.

B. Answer the following questions.

1. Is a person who believes that the prayer is not obligatory and abandons it a Muslim?

_____

2. What is the reward for the congregational prayer as compared to the prayer performed individually?

_____

_____

_____

3. What are As-Sunan Ar-Raatibah? What is their number and when are they performed?

4. List the five daily prayers and write the number of their raka'hs.

Chapter 3

The Prayer (As-Salah) (2)

اَلصَّلَاة

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; children, however, must be ordered to pray at the age of seven.
4. 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: The arwah of a man is all that is between the navel and the knees, and that of a woman is every part of her except the face and hands.
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.

As for the intention (niyyah), its place is the heart. It means being firmly convinced that Allah has prescribed salah as one's duty to perform that specific prayer, and to carry out His commandment without seeking to make an impression or acquire a reputation. The heart must then be present until one has completed the prayer.

The expression of one's intention aloud and according to certain formulas was not the practice of the Prophet (ﷺ) or his companions. In fact, it is bid'ah and so one must avoid doing so.

The tayammum (dry ablution) can be performed in the following way:

1. A Muslim intends to perform the tayammum without expressing the intention aloud and says bismillaah "In the name of Allah".
2. He strikes the earth with his hands once. (It is permissible to blow on the hands slightly if there is excessive dust on one's hands).
3. He passes the palms over the face once.
4. He rubs his hands up to the wrists once; the back of his right hand with the palm of his left hand and then the back of the left hand with the palm of the right hand.

The Obligatory Elements of Salah

There are eight obligatory acts of salah. They are:

1. Saying *'Allaahu Akbar'* اَللهُ أَكْبَر (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, 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 'Rabbigh-fir lee, rabbigh-fir lee' رَبِّ اغْفِرْ لِي، رَبِّ اغْفِرْ لِي (My Lord, forgive me; my Lord, forgive me).
7. Reciting the first tashahhud.
8. Sitting down for the first tashahhud.

The Sunan Elements of Salah (Masnunaat)

The following are some of the sunan elements 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 supplications before reciting Surat al-Fatihah. The following is one of these supllications:

سُبْحَانَكَ اللّهُمَّ وَبِحَمْدِكَ، وَتَبَارَكَ اسْمُكَ، وَتَعَالَى جَدُّكَ، وَلاَ إِلهَ غَيْرُك.

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 one of the above du'aas, Allah's Messenger (ﷺ) would quietly say أَعُوذُ بِاللهِ مِنَ الشَّيْطَانِ الرَّجِيم 'I seek refuge in Allah from Shaytan the accursed'.

5. Reciting بِسْمِ اللهِ الرَّحمنِ الرَّحِيم quietly before reciting surat al-Fatihah.
6. Saying 'Ameen' after reciting al-Fatihah.
7. Reciting a surah or verse of the Qur'an after al-Fatihah in the first two rak'ahs of every compulsory prayer.
8. Reciting surat al-Fatihah and any other surah aloud in the first two rak'ahs of Fajr, Maghrib, Isha, Salaatul Jumu'ah, the Eed prayers and the prayer for seeking rain, and quietly during the rest of the salah. Silent recitation in Dhuhr and Asr 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.

Sujud As-Sahw: (Prostrations for Forgetfulness)

The two prostrations for forgetfulness are normally offered to make up for the shortcomings that occur due to forgetfulness or error. There are three cases where these prostrations are required: addition, deletion and doubt.

If one omits a necessary element because of forgetfulness, validity can be restored by performing the prostrations of forgetfulness (sujud as-sahw), but if the omission is deliberate, the salah will be null and void.

We are forgetful by nature. It is not surprising if we forget something while offering salah. Allah's Messenger (ﷺ) used to make the sujud at the end of the salah if he made a mistake while offering it.

There are two main occasions when sujud as-sahw becomes necessary-

1. When one adds or omits anything of importance to or from the acts of salah.

   Examples of additions: praying five rak'ahs instead of four, performing three prostrations instead of two, or sitting for tashahhud at the end of the first or the third rak'ah.

   Examples of omissions: praying three rak'ahs instead of four and performing only one sajdah instead of two.
2. When one forgets the number of raka'hs, becomes doubtful whether he is in the third or the fourth rak'ah.

Sujud as-sahw can be performed in the following two ways:

1. It can be done immediately before tasleem at the end of the prayer, or
2. It can be done after the tasleem.

In the first form, after completing the tashahhud, the salaat-ul-Ibraahimiyyah and the du'aa (supplication) before tasleem, we say Allaahu Akbar and then make the first sajdah (prostration), in which we recite the usual tasbeeh – Subhaana rabbiyal a'laa – three times at least. We then say Allaahu Akbar again and return to the posture of jalsah, that is sitting between the two sajdahs. We say our usual du'aa (Rabbighfir-lee) in the jalsah. We then make the second sajdah as we have done in the first, saying Allaahu Akbar. We then finally say Allaahu Akbar and return to the sitting posture and do the tasleem (while turning our head to the right and to the left).

اَلسَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللّٰه

In the second form, sujud as-sahw is done in the following way:

* After completing the prayer with the tasleem, remain seated;
* Prostrate, saying Allaahu Akbar with the intention to amend the prayer;
* Raise your head, saying Allaahu Akbar and sit again as described above;
* Repeat the prostration with the same words and sit again; and
* End the prayer with the tasleem.

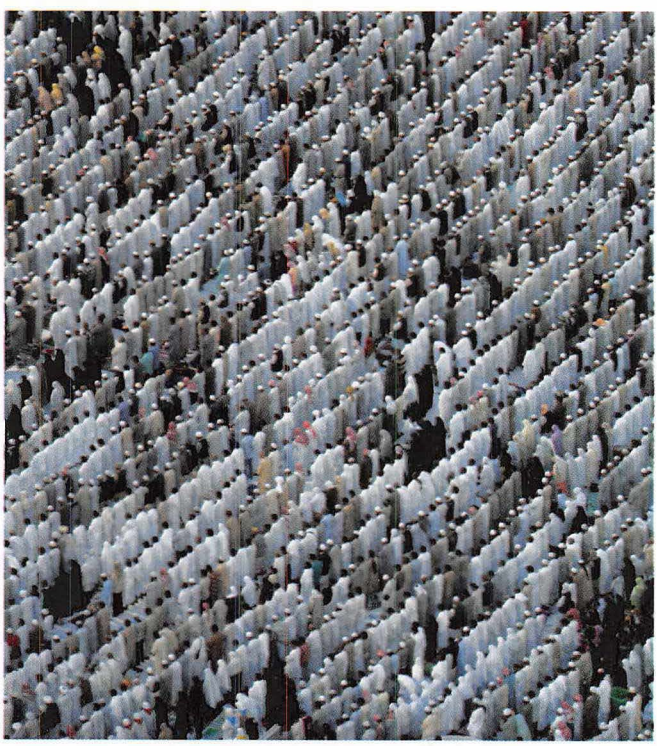
However, if someone leaves his place where he prayed before he remembers the omission or lapse, it is too late to amend it. The prayer is considered invalid, and he should repeat it.

It is, however, much disliked for someone to be absentminded and heedless during prayer. So it is essential to try to avoid anything that may cause one's thoughts to wander during prayer.

The Prophet (ﷺ) said, "If a man prays two cycles of prayer without the distraction of any worldly thought, all his previous sins will be forgiven." (Muslim)

He also said, "A person finishes his salah and only a tenth of it is recorded for him, or a ninth, or an eighth, a seventh, a sixth, a fifth, a fourth, a third or a half." (Abu Dawood)

Hence, when entering into prayer, you should know that you are in the Presence of Almighty Allah as you will be on the Day of Reckoning. When you have raised your hands and said 'Allaahu Akbar' to start the prayer, then let nothing remain in your heart except His Remembrance, and let nothing be in your mind at the time of His Remembrance other than the Glory of Allah Most High.





A. Fill in the blanks with suitable words.

1. The place for the intention is the _____,
2. If one adds or omits anything of importance to or from the acts of salah, he has to perform _____ _____.
3. Qiblah is the direction of the _____.
4. Tayammum means _____.

B. Answer these questions.

1. List the preconditions for the performance of Salah. What happens if even one of these conditions is missed?

2. Write briefly how tayammum is performed?

3. What is sujud as-sahw?

4. What is tasleem?

C. Think-up

Maryam was praying Dhuhr, but after the end of the third rak'ah she recited the tasleem and returned to her work. Soon she realized that she had offered only three rak'ahs. What should she do in this situation?

D. Activity

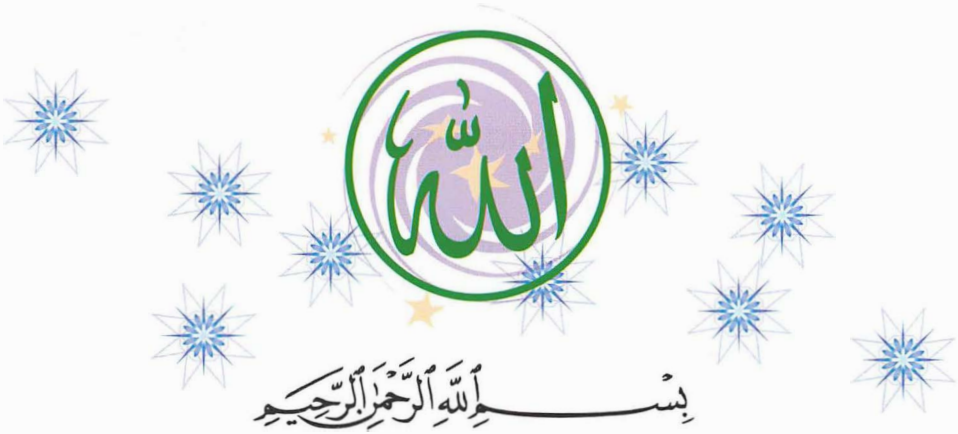
1. Practise sujud as-sahw with your teacher.

2. Go through the preconditions of salah as well as the obligatory elements of salah and see if all of them are a part of the salah which you usually perform.

Chapter 4

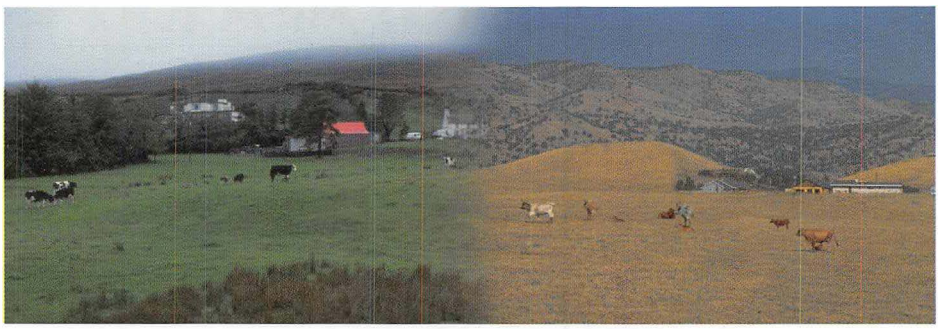
Surat Al-A'laa
(The Most High)

سُورَةُ الْأَعْلَى



بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

سَبِّحِ اسْمَ رَبِّكَ الْأَعْلَى ﴿١﴾ الَّذِي خَلَقَ فَسَوَّىٰ ﴿٢﴾ وَالَّذِي قَدَّرَ فَهَدَىٰ
﴿٣﴾ وَالَّذِي أَخْرَجَ الْمَرْعَىٰ ﴿٤﴾ فَجَعَلَهُ غُثَاءً أَحْوَىٰ ﴿٥﴾ سَنُقْرِئُكَ
فَلَا تَنسَىٰ ﴿٦﴾ إِلَّا مَا شَاءَ اللَّهُ ۚ إِنَّهُ يَعْلَمُ الْجَهْرَ وَمَا يَخْفَىٰ ﴿٧﴾ وَنُيَسِّرُكَ
لِلْيُسْرَىٰ ﴿٨﴾ فَذَكِّرْ إِن نَّفَعَتِ الذِّكْرَىٰ ﴿٩﴾ سَيَذَّكَّرُ مَن يَخْشَىٰ ﴿١٠﴾
وَيَتَجَنَّبُهَا الْأَشْقَى ﴿١١﴾ الَّذِي يَصْلَى النَّارَ الْكُبْرَىٰ ﴿١٢﴾ ثُمَّ لَا يَمُوتُ
فِيهَا وَلَا يَحْيَىٰ ﴿١٣﴾ قَدْ أَفْلَحَ مَن تَزَكَّىٰ ﴿١٤﴾ وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّىٰ ﴿١٥﴾
بَلْ تُؤْثِرُونَ الْحَيَاةَ الدُّنْيَا ﴿١٦﴾ وَالْآخِرَةُ خَيْرٌ وَأَبْقَىٰ ﴿١٧﴾ إِنَّ
هَٰذَا لَفِي الصُّحُفِ الْأُولَىٰ ﴿١٨﴾ صُحُفِ إِبْرَاهِيمَ وَمُوسَىٰ ﴿١٩﴾



In the Name of Allah, Most Kind, Most Merciful

1. Glorify the Name of your Lord, the Most High,
2. Who creates then gives form,
3. Who determines, and then guides,
4. Who brings out the pasture,
5. Then makes it dark stubble;
6. We will make you recite [the Qur'an], and you will not forget,
7. Except what Allah wills. Surely, He knows what is declared and what is hidden;
8. We will make easy for you the easy way,
9. So remind, if the reminder benefits;
10. He who has fear will be reminded,
11. But the wretched will avoid it,
12. The one who will be thrown into the Great Fire,
13. Where he will neither die nor live;
14. Indeed, he who makes himself pure will succeed,
15. Who remembers the Name of his Lord and performs the prayer.
16. But no, you prefer the life of this world,
17. Even though the Hereafter is better and more lasting;
18. Indeed, this is in the earlier Scriptures,
19. The Scriptures of Ibraaeem and Musa.

This surah, which was revealed in Makkah, consists of nineteen verses and may be divided into five parts:

1. The first five verses of this beautiful surah describe Allah's qualities as the Lord, the Sustainer and Cherisher of the whole universe. He is the Most High, the Exalted and Most Powerful. Man's capabilities are limited. He cannot fully perceive His Greatness. Allah created everything in perfect harmony. He provides everything for His creation in suitable measures, and He guides everything to its final destiny. We should glorify His Name.

   Allah's creation has an order and a plan. He has not created anything in vain. He has provided guidance for human beings through His Messengers and has set a natural law for His creation. He brings forth beautiful green pastures from the dead earth; he sends down water from the sky and the plants of the earth come into being. Then these green fields turn into stubble and straw – dry chaff scattered by the winds. Allah has absolute power over everything.. (Verses 1-5)

2. The Prophet (ﷺ) is asked to remind people of Allah's Message the Qur'an. Allah assures and comforts the Prophet (ﷺ) that although he did not know how to read and write, the words of the Qur'an will be engraved on his memory. Allah assures him that he would not forget anything from the Qur'an. Allah has made the Qur'an easy to remember. He knows what is apparent and what is hidden. He is All-Seeing. He is All-Hearing. He is All-Knowing. Man may hide things from others and from himself, but Allah knows these hidden, most intimate details. He knows us better than we know ourselves. Allah wants things to be easy for us and not difficult. (Verses 6-8)

3. This surah mentions that people are of two kinds:
   (1) Those who fear Allah, and
   (2) those who do not fear Him and are heedless of His commands. In fact, these are the most wretched people because they reject Allah's Messengers and do not follow the Truth.

The role of Allah's Messenger (ﷺ), however, is to remind people of the truth. The Prophet's message will be heeded by those who fear Allah and are mindful of Him. However, the wretched disbelievers will stubbornly reject it. Their final place then will be the Fire of Hell where they will neither die nor live. They will suffer in it a tremendous and a lasting punishment. (Verses 9-13)

4. However, those who purify themselves by following what Allah revealed to the Prophet (ﷺ), give the purifying dues (zakah), remember the Name of Allah and perform the prayers will indeed be happy on the Day of Judgement. Here this surah mentions that most people prefer this life to the life to come although the Hereafter is better and never-ending. (Verses 14-17)
5. Finally, the surah ends by saying that this message is not new. The central message of the Most High is the same one that was revealed to Prophet Ibraaheem (عليه السلام) and Musa (عليه السلام).

It is related that the Prophet (ﷺ) used to recite this surah in the first rak'ah and Surat Al-Ghaashiyah in the second rak'ak of the two Eed prayers and the Friday prayer.



A. Fill in the blanks with suitable words.

1. The Qur'an declares people to be of two kinds: _____ and _____.
2. The Message of Allah is the same as that revealed to _____ and _____.
3. The place for those who reject the message of Allah is _____.
4. The Prophet (ﷺ) used to recite Surat Al-A'laa and Surat _____ in the two Eed prayers and in the Friday prayer.

B. Answer the following questions.

1. Mention the various attributes of Allah that the first five verses of this surah describe.

_____

_____

_____

2. What assurance does Allah give to the Prophet (ﷺ) in verses 6-8?

_____

_____

3. What does the Qur'an say about people who do not fear Allah?

_____

_____

4. Who will be happy on the Day of Judgement?

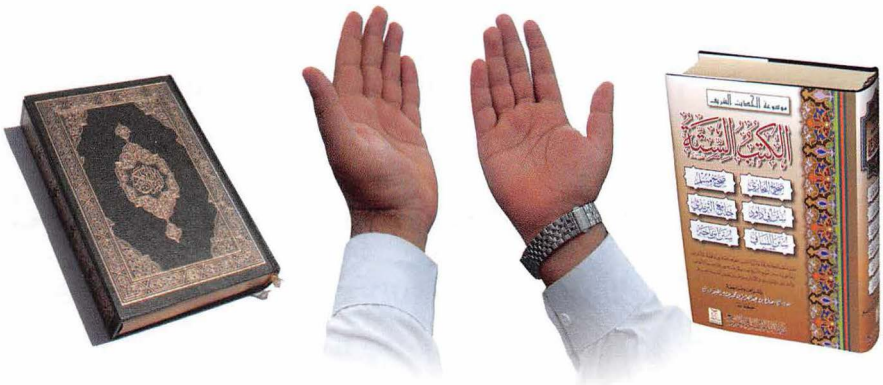
C. Memorisation

Learn Surat Al-A'laa by heart.

Chapter 5

Remembrance of Allah and Supplications

اَلذِّكْرُ وَالدُّعَاء



1. Allah's Messenger (ﷺ) said, "Whoever says:

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 huwa 'alaa kulli shai'in qadeer

(There is no god but Allah Alone; He has no partner, His is the dominion and His is the praise, and He is Capable of all things)

ten times, will have the same reward as that given for freeing ten slaves; one hundred rewards will be written in his account, one hundred sins will be removed from his account, and this saying will be a shield for him from Satan on that day till night, and nobody will be able to do a better deed except the one who has done more than him." (Al-Bukhaaree and Muslim)

2. Abu Hurairah (ﷺ) narrated that Allah's Messenger (ﷺ) said, "Whoever says,

سُبْحَانَ اللهِ وَبِحَمْدِهِ

Subhaanallaahi wa bihamdihee

(Glory be to Allah, His is the Praise)

one hundred times a day will be forgiven all his sins even if they were as much as the foam of the sea." (Al-Bukhaaree and Muslim)

3. The Prophet (ﷺ) said, "[There are] two statements which are light for the tongue, heavy in the scales [of deeds] and dearer to the Most Merciful:

سُبْحَانَ اللهِ وَبِحَمْدِهِ، سُبْحَانَ اللهِ الْعَظِيمِ

Subhaan-Allaahi wa bihamdihee, subhaan-Allaahil-'Adheem

(Glory be to Allah, His is the praise; glory be to Allah, the Most Great)

(Al-Bukhaaree and Muslim)

4. Allah's Messenger (ﷺ) said, "For me to say

سُبْحَانَ اللهِ وَالْحَمْدُ لِلّٰهِ وَلَا إِلٰهَ إِلَّا اللهُ وَاللهُ أَكْبَرُ

Subhaanallaahi, wal hamdulillaahi, wa laa ilaaha illallaahu wallaahu akbar

(Glory be to Allah, Praise be to Allah, there is no god but Allah) is dearer to me than that over which the sun has ever risen." (Muslim)

5. Allah's Messenger (ﷺ) said, "Is any one of you incapable of getting one thousand good deeds every day?" One of those who were sitting with him asked, "How can any of us get one thousand good deeds every day?" He replied, "say:

سُبْحَانَ اللهِ

Subhaan-Allaah (Glory be to Allah)

one hundred times, for by reciting them one thousand good deeds are recorded [to your credit] or one thousand sins are removed." (Muslim)

6. Abu Musa (ﷺ) said, "Allah's Messenger (ﷺ) said to me, 'Shall I not direct you to one of the treasures of Paradise?' I said, 'Yes, O Allah's Messenger.' He said,

لَاحَوْلَ وَلَا قُوَّةَ إِلَّا بِاللّٰه

Laa hawla wa laa quwwata illaa billaah

(There is neither power nor might except with Allah.)'"

(Al-Bukharee and Muslim)

7. Allah's Messenger (ﷺ) said, "The master Prayer for forgiveness is:

اَللّٰهُمَّ أَنْتَ رَبِّي لَا إِلٰهَ إِلاَّ أَنْتَ خَلَقْتَنِي وَأَنَا عَبْدُكَ وَأَنَا عَلَى عَهْدِكَ وَوَعْدِكَ مَا اسْتَطَعْتُ أَعُوذُ بِكَ مِنْ شَرِّ مَا صَنَعْتُ أَبُوءُ لَكَ بِنِعْمَتِكَ عَلَيَّ وَأَبُوءُ لَكَ بِذَنْبِي فَاغْفِرْ لِي فَإِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلاَّ أَنْتَ

Allaahumma anta rabbee, laa ilaaha illaa anta, khalaqtanee wa anaa 'abduka, wa anaa 'alaa 'ahdika wa wa'dika masta-ta'tu, a'oodhu bika min sharri maa sana'tu, aboo'u laka bini'matika alayya, wa aboo'u laka bidhanbee, faghfir lee, fa innahu laa yaghfirudh-dhunooba illaa anta.

(O Allah, You are my Lord, there is no god but You. You have created me and I am Your servant, and I am keeping my pledge to You and my promise to You as much as I am able. I take refuge in You from the evil that I have done. I admit to You Your favours on me, and I admit to You my sins, so forgive me, for there is no one who forgives sins other than You.)

Whoever recites this prayer during the night and dies that night will enter Paradise; and whoever recites it in the morning and dies that day will enter Paradise." (Al-Bukhaaree)

8. The Messenger of Allah (ﷺ) used to say, "There is no servant (of Allah) who says on the morning of each day, and on the evening of each night:

اَللَّهُمَّ إِنِّي أَسْأَلُكَ الْهُدَى وَالتُّقَى وَالْعَفَافَ وَالْغِنَى

Allaahumma innee as'alukal-hudaa wattuqaa wal-'afaafa wal-ghinaa

(O Allah, I beg of You the right guidance, safeguard against evils, chastity and freedom from want.) (Muslim)

9. The Messenger of Allah (ﷺ) said, "When anyone gets somewhere and then says,

أَعُوذُ بِكَلِمَاتِ اللهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ

A'oodhu bikalimaati-llaahit-taammaati min sharri maa khalaq.

(I seek refuge in Allah's perfect words from the evil He has created, nothing would harm him until he leaves that place.)" (Muslim)

10. Anas (رضي الله عنه) reported that whenever the Prophet (ﷺ) went to bed, he would say,

اَلْحَمْدُ لِلّٰهِ الَّذِي أَطْعَمَنَا وَسَقَانَا وَكَفَانَا

وَآوَانَا فَكَمْ مِمَّنْ لَا كَافِيَ لَهُ وَلَا مُؤْوِي

Alhamdu lillaahilladhee at'amanaa wa saqaanaa, wa kafaanaa, wa aawaana, fakam mimman laa kaafiya lahu wa laa mu'wee.

(All praise is due to Allah Who has provided us with food and drink, satisfied us and sheltered us; for many are those who have none to suffice them or shelter them.) (Muslim)

11. When A'ishah (ﷺ) was asked about the supplication the Prophet (ﷺ) used to make, she replied, "He used to say,

اَللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ مَا عَمِلْتُ وَمِنْ شَرِّ مَا لَمْ أَعْمَل

Allaahumma innee a'oodhu bika min sharri maa 'amiltu wa min sharri maa lam a'mal.

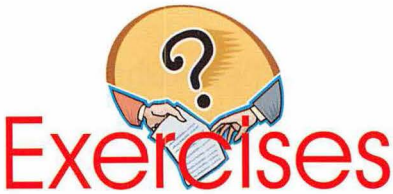
(O Allah, I seek refuge in You from the evil of what I have done and from the evil of what I have not done.)" (Muslim)

12. Qataadah asked Anas about the supplication which the Prophet (ﷺ) frequently made, he replied, "The supplication that he frequently made is:

اَللَّهُمَّ آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّار

Allaahumma aatinaa fid-Dunyaa hasanatan wa fil-aakhirati hasanatan wa qinaa 'adhaaban-Naar

(O Allah, give us good in this life and good in the next life and save us from the Fire.)" (Muslim)



A. Answer the following questions.

1. What are the two statements which are light for the tongue, heavy in the scales [of deeds] and dearer to Almighty Allah?

2. How can one get one thousand good deeds every day?

3. Mention from the supplications one of the treasures of Paradise.

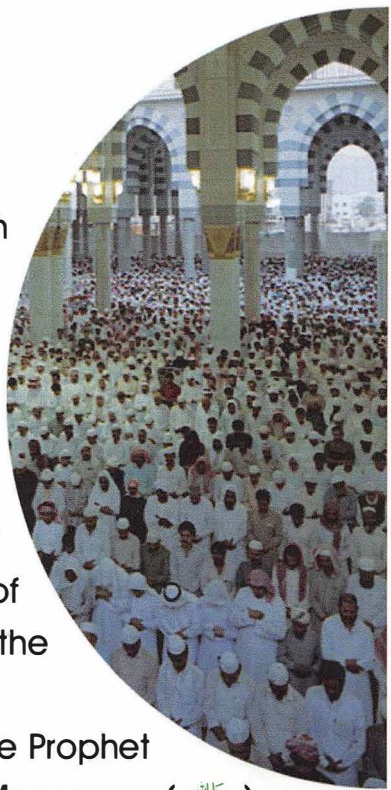
B. Memorisation

Memorize the du'aas in this lesson and use them in your daily life.

Chapter 6

The Taraaweeh Prayers

صَلاَةُ التَّرَاوِيح



The Arabic word tarweehah (of which Taraaweeh is the plural form) means 'a pause for rest.' At the conclusion of each four rak'ahs, the worshippers sit and pause for a rest for a little while. Salaat-ut-Taraaweeh (the Taraaweeh prayers) is a special form of prayer performed at night in the month of Ramadan, in sets of two rak'ahs each, after the Ishaa prayer and before the witr prayer.

Salaat-ut-Taraaweeh is a Sunnah of the Prophet (ﷺ), both for men and women. Allah's Messenger (ﷺ) offered this prayer in the mosque during one night of Ramadan and some people joined him. The next day he did the same and more people prayed behind him. The same thing happened during the third night. The believers expected the Prophet (ﷺ) to lead them in this prayer again on the fourth night, but he did not show up until Fajr prayer. To explain why he did so, he told them later, "I was afraid it would have become obligatory on you, and you may not be able to carry on with it." (Al-Bukhaaree)

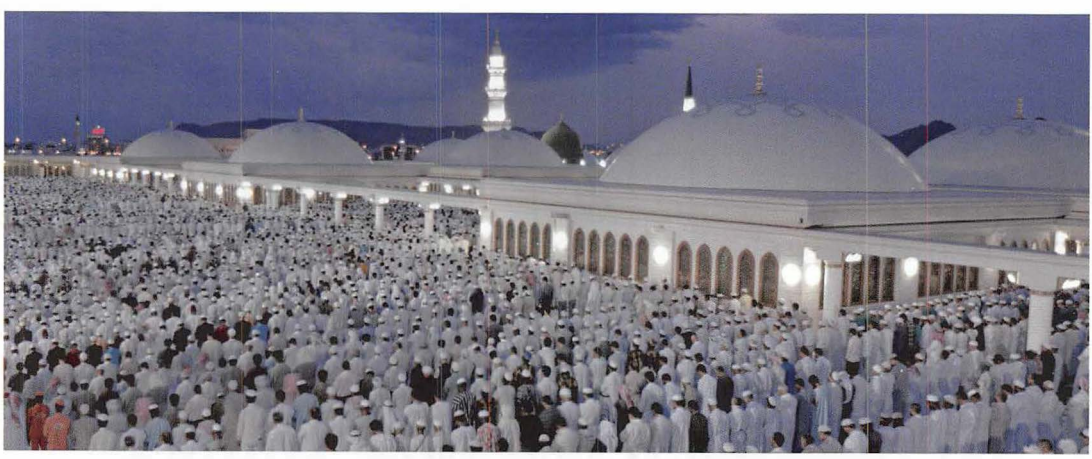
Salaat-ut-Taraaweeh was eventually established as a regular congregational practice throughout the month of Ramadan during the Caliphate of Umar ibn al-Khattab ( ). In fact, Umar ( ) was the first to gather people behind one imam to perform this prayer.

The Prophet ( ) said, "Whoever stands in prayer during the nights of Ramadan with a firm belief and haoping for reward [from Allah], all his past sins will be forgiven." (Al-Bukhaaree and Muslim)

It is considered preferable to perform the Taraaweeh prayers in congregation (jamaa'ah). The Qur'an should be recited in a clearly audible voice in this prayer. This is how Allah's Messenger ( ) performed this prayer during these nights in the month of Ramadan.

The recitation of the complete text of the Qur'an in Taraaweeh is recommended in the course of the month of Ramadan. This will enable people to listen to the whole of the Qur'an and become aware of all of the commandments, prohibitions, teachings and warnings contained in it.

It is considered appropriate to postpone the night prayer called witr until after the Taraaweeh has been completed. The witr prayer is performed in congregation after the Taraaweeh.





A. Fill in the blanks with suitable words.

1. Salaat-ut-Taraaweeh is a Sunnah, both for _____ and _____.
2. _____ was the first to organise Salaat-ut-Taraaweeh as a congregational prayer.
3. Salaat-ut-Taraaweeh begins after the _____ prayer.
4. Salaat-ut-Taraaweeh generally consists of _____ rak'ahs each.

B. Answer the following questions.

1. Explain the Arabic term 'tarweehah.'

_____

_____

_____

2. When is Salaat-ut-Taraweeh performed?

_____

_____

3. How did the performance of Salaat-ut-Taaraweeh start?

_____

_____

4. Describe how Salaat-ut-Taraaweeh is performed.

_____

_____



Surat Al-Ghaashiyah

سُورَةُ الْغَاشِيَة

The Overwhelming Event

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

هَلْ أَتَىٰكَ حَدِيثُ الْغَاشِيَةِ ﴿١﴾ وُجُوهٌ يَوْمَئِذٍ خَاشِعَةٌ ﴿٢﴾
عَامِلَةٌ نَّاصِبَةٌ ﴿٣﴾ تَصْلَىٰ نَارًا حَامِيَةً ﴿٤﴾ تُسْقَىٰ مِنْ عَيْنٍ آنِيَةٍ ﴿٥﴾
لَّيْسَ لَهُمْ طَعَامٌ إِلَّا مِن ضَرِيعٍ ﴿٦﴾ لَّا يُسْمِنُ وَلَا يُغْنِي مِن جُوعٍ ﴿٧﴾
وُجُوهٌ يَوْمَئِذٍ نَّاعِمَةٌ ﴿٨﴾ لِّسَعْيِهَا رَاضِيَةٌ ﴿٩﴾ فِي جَنَّةٍ عَالِيَةٍ ﴿١٠﴾
لَّا تَسْمَعُ فِيهَا لَاغِيَةً ﴿١١﴾ فِيهَا عَيْنٌ جَارِيَةٌ ﴿١٢﴾ فِيهَا سُرُرٌ مَّرْفُوعَةٌ ﴿١٣﴾
وَأَكْوَابٌ مَّوْضُوعَةٌ ﴿١٤﴾ وَنَمَارِقُ مَصْفُوفَةٌ ﴿١٥﴾ وَزَرَابِيُّ مَبْثُوثَةٌ ﴿١٦﴾
أَفَلَا يَنظُرُونَ إِلَى الْإِبِلِ كَيْفَ خُلِقَتْ ﴿١٧﴾ وَإِلَى السَّمَاءِ كَيْفَ
رُفِعَتْ ﴿١٨﴾ وَإِلَى الْجِبَالِ كَيْفَ نُصِبَتْ ﴿١٩﴾ وَإِلَى الْأَرْضِ كَيْفَ
سُطِحَتْ ﴿٢٠﴾ فَذَكِّرْ إِنَّمَا أَنتَ مُذَكِّرٌ ﴿٢١﴾ لَّسْتَ عَلَيْهِم
بِمُصَيْطِرٍ ﴿٢٢﴾ إِلَّا مَن تَوَلَّىٰ وَكَفَرَ ﴿٢٣﴾ فَيُعَذِّبُهُ اللَّهُ الْعَذَابَ
الْأَكْبَرَ ﴿٢٤﴾ إِنَّ إِلَيْنَا إِيَابَهُمْ ﴿٢٥﴾ ثُمَّ إِنَّ عَلَيْنَا حِسَابَهُم ﴿٢٦﴾

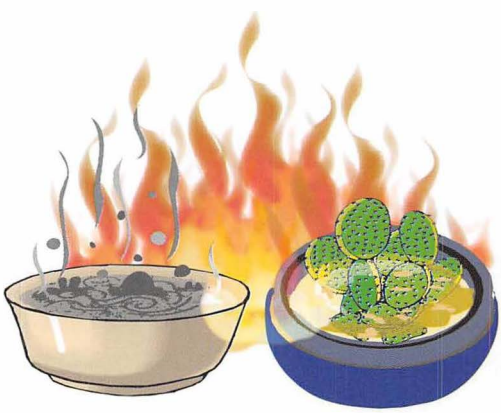
In the Name of Allah, Most Kind, Most Merciful

1. Has the news of the overwhelming event reached you?
2. Some faces will on that day be humbled,
3. Labouring, toiling endlessly;
4. They will enter an intensely hot Fire;
5. They will be given to drink from a boiling spring;
6. For them there will be no food except from a poisonous, thorny plant,
7. Which will neither nourish them, nor avail them against hunger.
8. [Other] faces on that day will radiate with bliss,
9. Well pleased with the fruit of their striving,
10. In a sublime garden,
11. Where they will hear no empty talk,
12. Therein there is a flowing spring,
13. Therein will be couches raised high,
14. And cups set at hand,
15. And cushions arranged,
16. And rich carpets spread around.
17. Do they not then look at the camels how they are created?
18. And the sky, how it is raised high?
19. And at the mountains how they are fixed firm?
20. And the earth how it is spread out?
21. So remind [O Muhammad]; for you are only one who reminds;
22. You are not set in authority over them;
23. As for him who turns away and rejects the Truth,
24. Allah will punish him with the most terrible punishment.
25. Indeed, to Us will be their return,
26. Then indeed, upon Us will be the account.

This surah was revealed in Makkah. It takes its title from the word al-Ghaashiyah, which occurs in the first verse. This surah consists of twenty-six verses and may be divided into four sections:

1. The surah begins with a question concerning the Day of Judgement, which is here called al-Ghaashiyah, the overwhelming catastrophe, which will overwhelm all creatures. It offers a glimpse of the Day of Reckoning which will overwhelm people so that they would feel surrounded by a catastrophe from which they cannot escape. This day will be an extremely hard day for the rejecters of the Truth.

The faces of the disbelievers on that Day will be gloomy and humble; weary and labouring. They will be cast into the burning Fire of Hell, where they will drink only boiling water and eat only Dharee'. Dharee' is said to be a bitter, thorny plant in its dried state, which will give them neither strength nor will it avail them against hunger.
(Verses 1-7)





2. The surah then goes on to mention the situation of the righteous believers who will be pleased with their good actions. Pleasure will be noticeable on their faces, and they will be secure in their dwellings in Paradise where they will be in total happiness. (Verses 8-16)

3. The surah then draws our attention to some of Allah's wonderful creations. It calls us to reflect on the wonderful creation of the camels, the amazing heaven over us and how it is raised in such magnificence, the mountains and how they are firmly affixed so the earth does not sway with its dwellers, and the earth and how it is spread out, extended and made smooth for us. (Verses 17-20)

4. Finally, the surah ends with Allah's Command to the Prophet (ﷺ) to remind people of this day and of their ultimate return to Allah.

Man is by nature forgetful. By habit and preoccupation, he is caught up in the concerns of the world, which makes him miserly and unjust. One form of purification is the performance of the five daily prayers which break the preoccupation of the day and help orient us towards the message of the Qur'an. Another form of reminder is the regular recitation of the Qur'an. (Verses 21-26)





A. Complete the following sentences.

1. This surah consists of _____ verses and may be divided into _____ sections.
2. One of the forms of purification is _____.
3. The basic duty of the Prophet (ﷺ) is to _____.

B. Explain these terms

1. al-Ghaashiyah :

_____

_____

2. Dharee' :

_____

_____

C. Answer the following questions.

1. With what question does the surah begin?

_____

_____

2. What will the state of the disbelievers be, and what will they eat and drink?

3. What are some of the blessings the righteous believers will enjoy in Paradise?

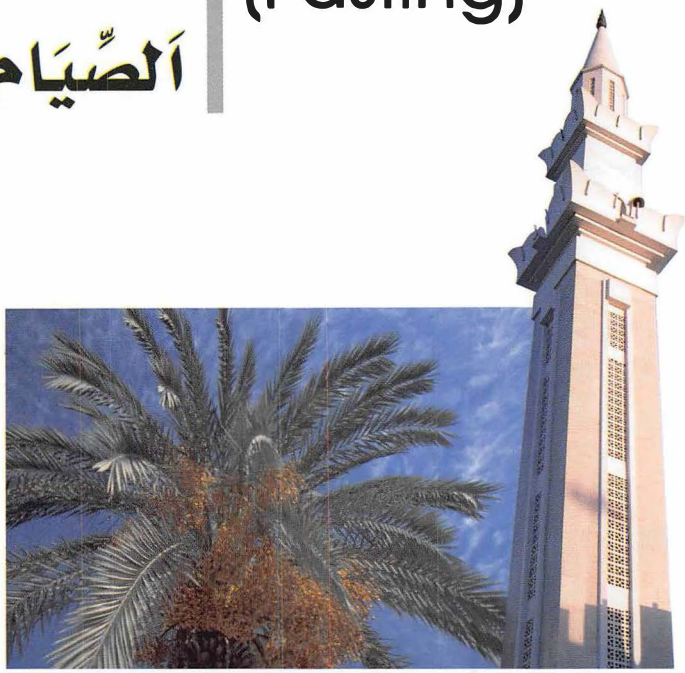
D. Memorisation

Learn this surah by heart.

Chapter 8

Sawm (Fasting)

اَلصِّيَام



Definition

Sawm, or siyaam, is an Arabic word which means 'keeping away from something.' In Islam, it means to abstain from eating, drinking and other things from dawn until sunset with the intention of getting closer to Allah.

The fast of Ramadan was made obligatory on Muslims in the second year of the Hijrah. When the month of Ramadan comes, Muslims must fast it because of Allah's Command:

"So whoever of you witnesses the month (of Ramadan) must fast it."
(2:185)

Fasting also makes one realize, through one's own experience, how it feels to be hungry and thirsty, and thus to gain a true appreciation of the needs of the poor.

For whom is the Fast Obligatory?

Fasting in the month of Ramadan is compulsory for every Muslim who has reached physical maturity, is healthy and sane. Fasting is not obligatory on small children.

Those who are Exempted from Fasting Altogether

1. The permanently ill who are not likely to recover from their illness.
2. Those people who are too old and feeble to fast at any time of the year.
3. Those in similar situations who find it difficult to fast, no matter the season.

These people do not have to make up for the missed days, but they are required to feed a poor person a mudd of food for each day they missed. A mudd is a measure of approximately two-thirds of a kilogramme.

Those who are Allowed to Postpone Fasting

The following are allowed to break the fast and are required to make up for the missed days:

1. The ill people who are not terminally ill, if the fast is likely to make their illness worse or delay recovery;
2. The traveller, if he travels as far as the distance requires shortening the obligatory prayers. If he is able to fast while travelling, then he can do so.

Some Virtues of Fasting

Fasting has a large number of virtues including the following:

- The smell of the mouth of a fasting person is more pleasant to Allah than the smell of musk. (Al-Bukhaaree)
- Fasting is for Allah alone and He alone rewards for it. (Al-Bukhaaree)
- The fasting person has two moments of joy: (1) when he breaks his fast and (2) when he meets his Lord. (Al-Bukhaaree and Muslim)
- Fasting is a form of protection (from Hellfire). (Al-Bukhaaree and Muslim)
- When the month of Ramadan comes, the gates of Paradise are opened, the gates of Hell are locked and the devils are chained. (Muslim)
- In Paradise there is a gate called ar-Rayyaan, through which only those who fast would enter. (Muslim)
- Whoever fasts Ramadan with firm faith and seeking reward (from Allah) will be forgiven his past sins. (Al-Bukhaaree and Muslim)

Benefits of Fasting

The main reason behind fasting is to attain taqwaa, or piety, as the Qur'an says: "O you who believe! Fasting is prescribed for you as it was prescribed for those before you, that you may become pious." (Surat Al-Baqarah, 2:183)

Fasting provides protection and strength for both the soul and the body. It is a sure cure for many illnesses and a wonderful tool for strengthening the soul in the love of Allah and His obedience.

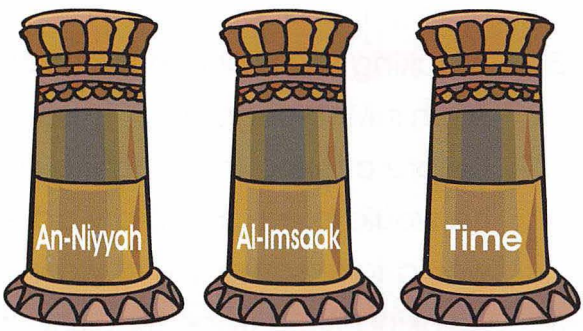
Fasting also provides an exacting exercise in discipline. Allah's Messenger (ﷺ) said, "Fasting is a shield; so when one of you is fasting he should not use foul or foolish talk. If someone attacks him or insults him, let him say, 'I am fasting, I am fasting.'" (Al-Bukhaaree and Muslim)

Pregnant and Nursing Women

A pregnant woman is allowed to break the fast if fasting is likely to harm her health or that of her unborn baby.

A nursing mother is also allowed to break the fast if fasting is likely to harm her health or prevent her from having enough milk for her baby.

Pregnant women and nursing mothers must, however, make up for the missed days.



The Pillars of Fasting

1. An-Niyyah (Intention)

This means one has to have the intention to fast to fulfil Allah's Command and to get closer to Him. If the fast is obligatory, one must have the intention to fast at any time during the preceding night. The Prophet (ﷺ) said, "Those who do not intend to fast during the (preceding) night will have no fast at all." (At-Tirmidhee)

However, if the fast is voluntary, one can intend to fast at any time even during the day, provided one has not eaten, drunk or done anything that breaks the fast.

It is worth mentioning here that the intention should not be verbal.

2. Al-Imsaak

This means to abstain from those things which break the fast, such as eating and drinking.

3. Time

Fasting starts at dawn and ends at sunset.

The Sunan (Recommended Acts) of Fasting

1. ### As-Sahoor: The Pre-Dawn Meal

As-Sahoor is the meal a Muslim takes before dawn with the intention of fasting. The Prophet (ﷺ) said, "Eat sahoor, for indeed there is a blessing in sahoor." (Al-Bukhaaree and Muslim)

2. ### Delaying the Sahoor and Hastening to Break the Fast

The Prophet (ﷺ) said, "My followers will remain upon goodness as long as they hasten to break the fast (at sunset) and delay eating the sahoor." (Muslim)

3. ### Breaking the Fast with Dates or Water

Allah's Messenger (ﷺ) used to break his fast with fresh dates before offering the Maghrib prayer. If there were no fresh dates, he would break it with dry dates. If there were no such dates, he would take some sips of water.

4. ### Invoking Allah upon Breaking the Fast

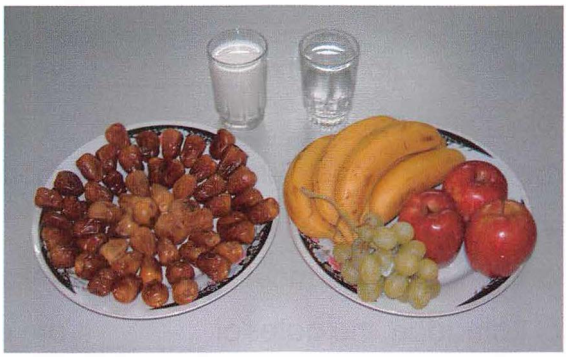
The Prophet (ﷺ) said, "Three supplications are accepted: The supplication of the fasting person, that of the oppressed and that of the traveller." (Al-Baihaqee)

Things that Break the Fast

The following are some of the things that spoil the fast. Anyone who does any one of them is required to make up for the fast:

- Intentional eating and drinking
- Intentional vomiting
- Swallowing water because of exaggerating while rinsing the mouth or nose during wudhu. This type includes allowing food to reach the stomach by any means, such as taking injections that nourish the body.
- Intending to break the fast even if one has not eaten or drunk.
- Reverting from Islam.

If someone vomits against his will, his fast is still valid. Likewise, if he eats and drinks out of forgetfulness his fast is valid but he has to stop eating or drinking as soon as he remembers.



Supplication When Breaking the Fast

One of the supplications the Prophet (ﷺ) would make upon breaking the fast was:

ذَهَبَ الظَّمَأُ، وَابْتَلَّتِ الْعُرُوقُ، وَثَبَتَ الْأَجْرُ إِنْ شَاءَ اللهُ

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. Fill in the blanks with suitable words.

1. Fasting was made obligatory in the _____ year of the Hijrah.
2. Fasting is not obligatory on _____.
3. If a traveller travels as far as the distance requires shortening the obligatory prayers, he may _____ his fast.
4. The odour of a fasting person's mouth is sweeter to Allah than _____.
5. In the month of Ramadan, the gates of _____ are opened, the gates of _____ are locked and the _____ are chained.
6. The Prophet (ﷺ) broke his fast with _____ or _____.
7. Eating or drinking out of _____ does not make the fast void.

B. Match these Arabic terms to their correct meanings.

	A	B		
1	Niyyah	a	To abstain from things that break the fast.	1 ___
2	Imsaak	b	Breaking the fast	2 ___
3	Sahoor	c	Intention	3 ___
4	Iftaar	d	Measure of about two-thirds of a kilogramme	4 ___
5	Mudd	e	Pre-dawn meal	5 ___
6		f	Immigration	6 ___

C. Answer the following questions.

1. What is the Islamic meaning of sawm?

2. On whom is fasting obligatory?

3. Who are completely exempted from fasting?

4. A fasting person has two joys. What are they?

5. Which people will enter through ar-Rayyaan Gate?

6. Write any three benefits of fasting.

D. Think-up

It is Ramadan and sixteen-year-old Sara is very ill. What should she do now?

Chapter 9

Surat Al-Fajr (The Dawn)

سُورَةُ الْفَجْر

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

وَالْفَجْرِ ﴿١﴾ وَلَيَالٍ عَشْرٍ ﴿٢﴾ وَالشَّفْعِ وَالْوَتْرِ ﴿٣﴾ وَاللَّيْلِ إِذَا يَسْرِ
﴿٤﴾ هَلْ فِي ذَٰلِكَ قَسَمٌ لِّذِي حِجْرٍ ﴿٥﴾ أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِعَادٍ
﴿٦﴾ إِرَمَ ذَاتِ الْعِمَادِ ﴿٧﴾ الَّتِي لَمْ يُخْلَقْ مِثْلُهَا فِي الْبِلَادِ ﴿٨﴾
وَثَمُودَ الَّذِينَ جَابُوا الصَّخْرَ بِالْوَادِ ﴿٩﴾ وَفِرْعَوْنَ ذِي الْأَوْتَادِ ﴿١٠﴾
الَّذِينَ طَغَوْا فِي الْبِلَادِ ﴿١١﴾ فَأَكْثَرُوا فِيهَا الْفَسَادَ ﴿١٢﴾ فَصَبَّ
عَلَيْهِمْ رَبُّكَ سَوْطَ عَذَابٍ ﴿١٣﴾ إِنَّ رَبَّكَ لَبِالْمِرْصَادِ ﴿١٤﴾ فَأَمَّا
الْإِنسَانُ إِذَا مَا ابْتَلَاهُ رَبُّهُ فَأَكْرَمَهُ وَنَعَّمَهُ فَيَقُولُ رَبِّي أَكْرَمَنِ
﴿١٥﴾ وَأَمَّا إِذَا مَا ابْتَلَاهُ فَقَدَرَ عَلَيْهِ رِزْقَهُ فَيَقُولُ رَبِّي أَهَانَنِ ﴿١٦﴾
كَلَّا ۖ بَل لَّا تُكْرِمُونَ الْيَتِيمَ ﴿١٧﴾ وَلَا تَحَاضُّونَ عَلَىٰ طَعَامِ
الْمِسْكِينِ ﴿١٨﴾ وَتَأْكُلُونَ التُّرَاثَ أَكْلًا لَّمًّا ﴿١٩﴾
وَتُحِبُّونَ الْمَالَ حُبًّا جَمًّا ﴿٢٠﴾ كَلَّا إِذَا دُكَّتِ الْأَرْضُ دَكًّا
دَكًّا ﴿٢١﴾ وَجَاءَ رَبُّكَ وَالْمَلَكُ صَفًّا صَفًّا ﴿٢٢﴾ وَجِيءَ يَوْمَئِذٍ
بِجَهَنَّمَ ۚ يَوْمَئِذٍ يَتَذَكَّرُ الْإِنسَانُ وَأَنَّىٰ لَهُ الذِّكْرَىٰ ﴿٢٣﴾
يَقُولُ يَا لَيْتَنِي قَدَّمْتُ لِحَيَاتِي ﴿٢٤﴾ فَيَوْمَئِذٍ لَّا يُعَذِّبُ عَذَابَهُ أَحَدٌ ﴿٢٥﴾
وَلَا يُوثِقُ وَثَاقَهُ أَحَدٌ ﴿٢٦﴾ يَا أَيَّتُهَا النَّفْسُ الْمُطْمَئِنَّةُ ﴿٢٧﴾ ارْجِعِي
إِلَىٰ رَبِّكِ رَاضِيَةً مَّرْضِيَّةً ﴿٢٨﴾ فَادْخُلِي فِي عِبَادِي ﴿٢٩﴾ وَادْخُلِي جَنَّتِي ﴿٣٠﴾

In the Name of Allah, Most Kind, Most Merciful

1. By the dawn,
2. And [by] the ten nights,
3. And [by] the even and the odd,
4. And [by] the night when it runs its course!
5. Is there not an oath in this for men of understanding?
6. Are you not aware of how your Lord has dealt with Aad –
7. Iram – who had lofty pillars?
8. The likes of whom has never been created in all the land?
9. And [with] the Thamoud who carved out rocks in the valley?
10. And [with] Pharaoh, owner of the stakes?
11. [All of] whom rebelled in the land,
12. And increased corruption in it.
13. So your Lord poured on them different kinds of severe punishment;
14. Indeed, your Lord is Ever Watchful.
15. As for man, when his Lord tries him with generosity and bounty, he says, "My Lord has honoured me."
16. But when He tries him by restricting his provision, he says, "My Lord has humiliated me."
17. But no! You do not honour the orphans,
18. And you do not encourage one another to feed the poor,
19. And you eat up inheritance, devouring it with greed,
20. And you love wealth with exceeding love.
21. No! When the earth is levelled – pounded and crushed –
22. And your Lord comes, and the angels, row after row, rank upon rank,
23. And brought [within view], that Day, will be Hell – That Day man will remember, but what will that reminder avail him?

24. He will say, "Oh I wish that I had sent ahead [some good] for my life."
25. So on that Day none will punish [as severely] as His punishment,
26. And no one will bind [as severely] as His binding (of the evildoers).
27. [To the righteous it will be said,] "O reassured soul,
28. Return to your Lord, well-pleased and pleasing [to Him],
29. And join the company of My [righteous] servants,
30. And enter my Paradise."

This surah, which consists of thirty verses, was revealed in Makkah and may be divided into five sections.





1. In the first section, Almighty Allah swears by four things: the dawn, the ten nights, the even and the odd and the night when it departs. The dawn, or the daybreak, is known. The ten nights refer to the first ten nights of the month of Dhul-Hijjah – the season of pilgrimage to the House of Allah in Makkah. The odd refers to the Day of Arafah (9th day of Dhul-Hijjah) and the even refers to the Day of Sacrifice (10th of Dhul-Hijjah). There are other interpretations of these words, and Allah knows best! (Verses 1-5)

2. The surah then speaks to the disbelievers, reminding them of the fate of some of the arrogant peoples who rejected Allah's guidance, such as the Aad, the Thamoud, and the arrogant Pharaoh of Egypt.



The Aad were those to whom Allah sent Prophet Hud (عليه السلام) to guide them. They used to live in trellised houses that were raised with firm pillars. They were the strongest people of their time. The Thamoud were powerful people who used to hew in the mountains houses with great skill. Allah sent them Prophet Salih (عليه السلام) to guide them. The arrogant Pharaoh used to torture people by binding them to stakes. Upon all these Allah sent down a severe punishment, for He watches and sees what people do and therefore He rewards them in this life and the hereafter based on what each of them strives for. (Verses 6-14)

3. The third section is a reminder that the life of this world is a test. Allah tests man by His Generosity and letting him live a life of ease. Likewise, He tries him by straitening his means of livelihood. Richness and poverty are both forms of trials. The Qur'an then mentions some of the bad things man does such as not caring for the orphans, not feeding the poor, devouring inheritance through lawful and unlawful means and loving wealth a great deal. Man does not, as a rule, think of the Hereafter. He remains concerned with this world and what promises to be of immediate benefit to him. (Verses 15-20)
4. The fourth section describes the Day of Judgement when the earth will be flattened, and people will be raised from their graves to stand before their Lord for judgement. On that Day, Jahannam will be brought close, and people will remember their past deeds on earth, but how will remembrance benefit them? The disobedient people will be sorry for the acts of disobedience they had committed, and the obedient will wish they had done more acts of obedience. On that Day, none will punish the wicked and the disbelievers as Allah will punish, and none will bind them as He will. (Verses 21-26)
5. The surah ends with a moving consolation for the soul of the pious who abide by the truth. It will be said to it to return to its Lord who will admit it into Paradise in the Company of His faithful servants; well-pleased within itself, pleased with Allah and He will be pleased with it. (Verses 27-30)



A. Fill in the blanks with suitable words.

1. On the Day of Judgement, _____ will be brought close.
2. _____ and _____ are both trials.
3. Allah swears by the dawn. Here, dawn refers to _____.

B. Answer the following questions.

1. What are the four things by which Almighty Allah swears at the beginning of the surah?

_____

_____

_____

2. What does 'even and odd' mean?

_____

_____

_____

3. What old civilizations does Allah speak to the disbelievers about in this surah?

_____

_____

_____

4. In what different ways does Allah test man?

5. What is in store for the reassured soul of the pious people with Allah?

C. Memorisation

Learn this surah by heart.

Chapter 10

Zakah: The Purifying Dues

اَلزَّكَـــاة



Definition

The Arabic word zakah has various meanings including 'purity', 'honour', 'growth' and 'blessings'. In Islamic terminology, it is the amount required from Muslims to pay to those who deserve it, when their wealth reaches a certain amount called the nisaab, and which satisfies the required conditions.

The zakah is meant to purify a person's wealth and his income from that taint of selfishness, hence the expression 'purifying dues'.

Zakah is the Third Pillar of Islam



Zakah is the third pillar of Islam that comes immediately after salah. Indeed, it is a form of worship. Paying it is an obligation on every Muslim who owns the least amount (called nisaab) that requires its payment and that satisfies the rest of its conditions. Allah commands the believers to pay it:

وَأَقِيمُوا۟ ٱلصَّلَوٰةَ وَءَاتُوا۟ ٱلزَّكَوٰةَ

"Establish regular prayer and give zakah." (73:20)

Refusal to Pay Zakah

Those who refuse to pay zakah, believing that it is not obligatory, are considered disbelievers. Abu Bakr as-Siddeeq (رضي الله عنه), the first caliph, had no hesitation in taking up arms against Muslims who believed in Allah and the Messenger (ﷺ) and performed salah but refused to pay zakah. He said, "By Allah! If they refuse to give away a female goat that they used to give to Allah's Messenger (ﷺ), I will surely fight them for that." (Al-Bukhaaree and Muslim)

Allah warns those who do not pay zakah thus:

وَٱلَّذِينَ يَكْنِزُونَ ٱلذَّهَبَ وَٱلْفِضَّةَ وَلَا يُنفِقُونَهَا فِى سَبِيلِ ٱللَّهِ
فَبَشِّرْهُم بِعَذَابٍ أَلِيمٍ ﴿٣٤﴾ يَوْمَ يُحْمَىٰ عَلَيْهَا فِى نَارِ جَهَنَّمَ فَتُكْوَىٰ
بِهَا جِبَاهُهُمْ وَجُنُوبُهُمْ وَظُهُورُهُمْ ۖ هَٰذَا مَا كَنَزْتُمْ لِأَنفُسِكُمْ فَذُوقُوا۟
مَا كُنتُمْ تَكْنِزُونَ ﴿٣٥﴾



"Those who hoard gold and silver and do not spend them for the sake of Allah – warn them of a painful punishment. On that Day when [the hoarded wealth] will be heated in the Fire of Hell and with it will be branded their foreheads and their sides and their backs, [and it will be said to them,] 'This is the treasure which you have hoarded for yourselves. Now taste of what you used to hoard.'" (9:34-35)

The Prophet (ﷺ) also said, "Every owner of gold or silver who does not pay its zakah, when the Day of Judgement comes, plates of fire would be beaten out for him; these would then be heated in the fire of Hell and his side, his forehead and his back would be cauterised with them. Whenever these cool down, [the process is] repeated during a day the length of which would be fifty thousand years, until judgement is pronounced among [Allah's] creatures, and then he would see whether his destination would be either Paradise or the Fire." (Muslim) The Prophet (ﷺ) went on to mention all types of property on which zakah is due and how those who own it but do not pay zakah due on it will be punished. This includes camels, cows and sheep.

Some benefits of Zakah

Zakah has a number of benefits including the following:

1. It strengthens the ties of brotherhood between the rich and the poor.
2. It blesses one's wealth and purifies the heart from selfishness and thirst for wealth.
3. It purifies the heart of the recipient from envy and hate towards those who give it and encourages him to show kindness and love for them.
4. It brings about public advancement that leads to the happiness of all members of society.

Conditions for the Payment of Zakah

1. The assets like money, livestock, property, etc. are subject to zakah. These assets are of growing types. They have the potential to generate income.
2. One full lunar year should pass since the ownership of the wealth for zakah to be due. This condition does not include vegetables and fruits.
3. The wealth must be at or above a certain limit called the nisaab. There is a different nisaab for different types of wealth.

The nisaab or amount on which zakah becomes payable of some kinds of wealth is as follows:

Silver	595 grams
Gold	85 grams
Trading goods	Equal to the price of silver (595 grams)
Camels	5 camels
Sheep	40 sheep
Cows	30 cows

It is, however, important to note that the assets should be in excess of basic needs. What is needed by an individual to satisfy the basic necessities for him and his family is not subject to zakah. If the owner is burdened by debt that exceeds the nisaab or brings the wealth's worth to below the nisaab, then zakah is not due. All debts are therefore deducted from the zakatable wealth.

Zakah is obligatory only on Muslims, regardless of whether they are adults or minors, sane or insane. Legal guardians should pay on behalf of the minor children and the insane.





Those Entitled to Receive Zakah

There are eight categories of people who are entitled to zakah. These are as follows:

1. The poor

   These are those who do have some money but not sufficient to meet their needs and the needs of their dependents.

2. The needy

   These are those whose level of poverty is more or less the same as that of the poor; they have a pressing need, such as when they require two-hundred of a certain currency, for example, but have only one hundred.

3. Those employed to collect the funds of zakah, distribute it, record it in its register and maintain it

   These will be paid their salaries from zakah funds whether they are rich or poor.

4. Those whose hearts are to be reconciled

These are those new Muslims whose faith is still weak and need the zakah to strengthen their faith. They are also those disbelievers whose hearts may be inclined towards Islam if they are given the zakah, or those influential disbelievers whose conversion to Islam is desired or their evil is to be restrained.

5. For freeing slaves

A slave who wants to free himself from slavery should be given zakah so that he can pay the necessary money to his master to set him free.

6. The debtors

Debtors mean those who are burdened with debts, which have not been spent for something that Allah does not like, and who cannot pay them off.

7. In the way of Allah

This means anything that is pleasing to Almighty Allah such as Jihad in order to elevate the Word of Allah and any other form of work that is done in the cause of Allah and from which Muslims will derive benefit, such as the construction of mosques, schools, hospitals and shelters for the orphans.

8. The travellers

A traveller may be rich in his home, but if he is in need of money while travelling, he may be given zakah.



A. Explain these Arabic terms:

1. Nisaab

_____

_____

2. Zakah

_____

_____

B. Fill in the blanks with suitable words.

1. Zakah is a form of _____.
2. One being a Muslim depends on one's paying _____.
3. The payment of zakah is an expression of _____ to Allah.
4. The nisaab of gold is _____ grams and that of silver is _____ grams.

C. Answer these questions.

1. How did Abu Bakr (رضي الله عنه) react towards those people who refused to pay zakah?

_____

_____

2. Why, do you think, zakah is translated as the purifying dues?

_____

_____

3. Write down the benefits zakah has in society.

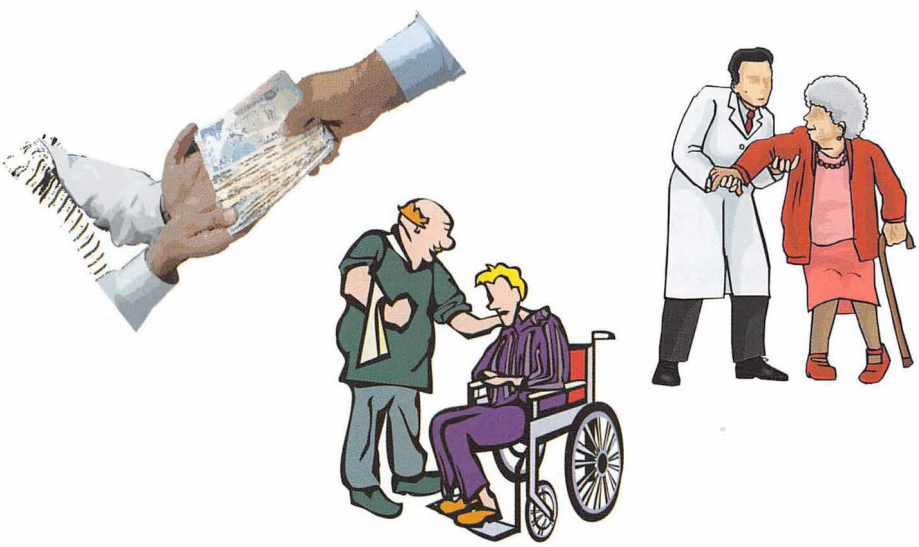
4. List the categories of people entitled to receive zakah.

5. Mention other benefits of zakah.

Chapter 11

Good Moral Character

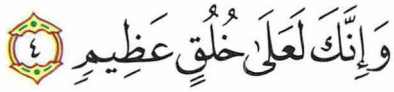
حُسْنُ الْخُلُق



Good moral character is the most excellent of all virtues. In fact, it reveals the essential nature of people. Once Allah's Messenger (ﷺ), said, "The most excellent believers in faith are those who have good moral character." (Al-Tabaraanee)

Allah has distinguished His Messenger Muhammad (ﷺ) by blessing him with certain miracles and exceptional virtues. Yet He has not praised him of any of his special qualities to the same extent as He has praised him for his great moral character. Allah says,

"And indeed, you are of a splendid moral character." (68:4)



The Arabic term 'khuluq' actually describes a person's 'character', inner disposition or nature. It also means habitual behaviour, which becomes, as it were, one's second nature or 'way of life'. The Prophet's 'way of life', his character was the Qur'an.

One of the aspects of good character is to have a cheerful face, to be generous and to harm no one. Allah's Messenger (ﷺ) once said, "I was only sent to perfect the noble moral character." (Al-Baihaqee).

Good character in Hadeeth

When A'ishah (رضي الله عنها) was asked about the Prophet's character, she replied, "His character was the Qur'an." (Muslim)

The Prophet (ﷺ) said, "The heaviest thing to be placed in the balance of the believer on the Day of Judgement will be good character, and Allah hates the [person who uses] abusive and obscene [language]." (At-Tirmidhee)

"Let him who believes in Allah and the Last Day either speak good or keep silent, and let him who believes in Allah and the Last Day be generous to his neighbour, and let him who believes in Allah and the Last Day be generous to his guest." (Muslim)

"The dearest to me and the nearest among you to me on the Day of Judgement will be those who have good moral character." (At-Tirmidhee)

"Fear Allah wherever you are, and follow up a bad deed with a good one and it will wipe it out, and behave well towards people." (At-Tirmidhee)

The Prophet (ﷺ) also used to say, "O Allah! You have made good my creation, so make good my character." (Al-Bukhaaree)



A. Explain these terms.

1. Bad character

2. Good character

3. Khuluq

B. Answer the following questions.

1. Which of the believers is the most excellent in faith?

2. In what words has Allah praised the Prophet (ﷺ)?

3. What does goodness of character mean?

C. Activity

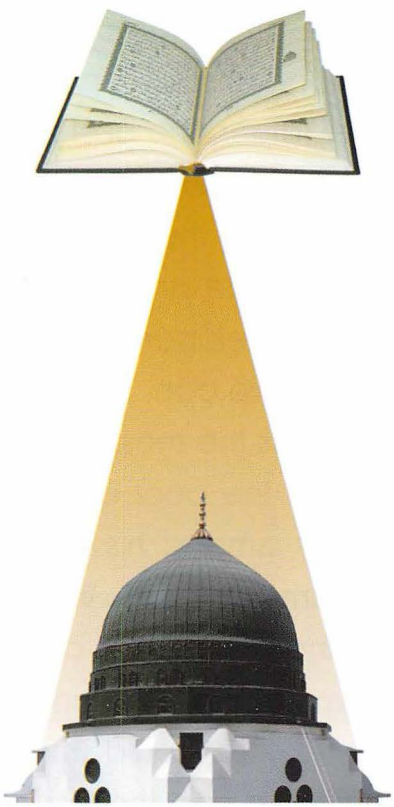
Make a list of good qualities a Muslim should have, and then write down their opposites.

Chapter 12

Perfecting our Character

تَهْذِيبُ الأَخْلاَق

Allah's Messenger (ﷺ) said, "The best among you are the best in good moral character." (Al-Bukhaaree)



Perfecting our character, however, requires a great effort and a strong determination. It requires rigorous self-discipline, struggle, exercise and a good education. What is good character? How can we acquire it? The best and the simplest way to answer these questions is to look at the Messenger of Allah (ﷺ) as a role model. He is the perfect example of good character. The Qur'an says, "You have indeed in the Messenger of Allah an excellent example for whoever hopes for Allah and the Last Day and remembers Allah much." (33:21)

The only way to live by the Qur'an is to live as Allah's Messenger (ﷺ) lived by it. His life was the Qur'an in practice. The best way to understand the Qur'an and follow its message is to learn what the Prophet (ﷺ) said and did. We must follow in the footsteps of the Prophet (ﷺ). If you want to know what type of person the Qur'an wants you to be, you only need to study the life of the Prophet (ﷺ) and copy his example in your life.

By only knowing, however, would not be enough. We need inner strength and drive to follow the teachings of the Qur'an. This strength will come out of the love that a believer must have for Allah and His Messenger (ﷺ).

Some of the Prophet's Qualities

One important aspect of the Prophet's character was perfection. He sought perfection in everything he said or did. He was the best father, the best husband, the best leader, the best teacher and the best friend.

He was the most honest, patient, trustworthy, gracious, compassionate and merciful person who has ever lived. The lesson for us is to seek perfection in whatever we do, however small it may be as best we can.

He was the most just, the most decent and the most truthful. He would visit the poor and the needy and entertain them. He would always sit among his companions as though he was an ordinary person among them. When he walked, he would walk as though he was going down a hill or a slope. He walked in a dignified manner and walked easily and swiftly. When he turned to address somebody, he would turn his whole body completely. He was the most modest and the first one to cast his eyes down. He would look downwards more than upwards. He spoke first to his companions. He was the first person to greet anyone he met. He only spoke when it was necessary. He spent long periods in silence. He began and ended what he said correctly. His words were comprehensive. He had a mild temperament. He was neither harsh nor stern. He valued a gift even if it was small. He never criticised food. If he liked, he would eat, but if he didn't like it, he would leave it.

When he pointed at something, he would do so with his whole hand. When he was angry, he would turn away and avert his gaze. His laughter was no more than a smile. When he retired to his house, he divided his time into three parts – one for Allah, one for his family and one for himself. Then he divided his part between his people and himself. Some people needed one thing, some needed two, and some had many needs. He concerned himself with them and kept them busy doing things that were good for them and the community. He brought people together and did not split them up. He praised what was good and encouraged it. He disliked what was bad and discouraged it.

Allah's Messenger (ﷺ) was always cheerful, easy-going, good-tempered and lenient. He was never rude or rough. He did not shout nor utter bad words. He never tried to find fault with people or flatter them.

He would not sit down, stand up or do anything else without mentioning Allah's name. He would not reserve a special place for himself and he forbade others to do so. When someone asked him for something he needed, either he gave it to him or he talked to him with consoling words. He was the kindest of all the people and had the best behaviour.

He spoke only about things for which he expected a reward from Allah. When he spoke, the people sitting with him would be as still as if there were birds on their heads. He would not interrupt anyone who was speaking until that person had stopped talking. He would laugh at what they laughed at and show surprise at what made them surprised. He was patient with a stranger who was rude to him. He said, "When you find someone asking for something he needs, then give it to him, and never ask for a reward except from the reward-Giver (i.e. Allah)." (At-Tirmidhee)

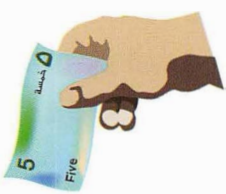
Although Allah's Messenger (ﷺ) was a leader of all the Muslims, he was always humble. He never belittled his companions. When he shook hands with someone, he would grip with his whole hand and never was the first to release the grip. When speaking to someone, he would never be the first to look away. When he walked into an assembly, he would never demand to sit at the centre or near the front. He would just sit wherever he found space.

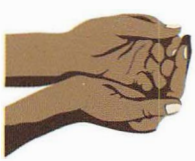
The life of the Prophet (ﷺ) teaches us that we should be kind to people, as much as we can, with sincerity even to those who are not nice to us.

The way to establish good moral character is to clear our hearts of bad ideas. We should teach ourselves better ways to analyse ideas and situations we come across in our life. This, however, requires intense training and effort.

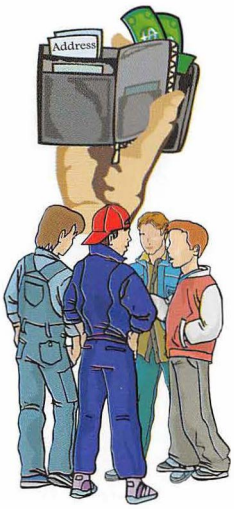
Let us look at this situation. We are walking along a street and a homeless person stops us and asks us for money or food. Some of us will completely ignore this person or call him a habitual beggar. But enter our new and improved code of conduct: we can either give the person money for the sake of Allah and ask him to buy food with it or we can go to the nearest fast food restaurant and buy this person a meal. The lesson is never to turn away a person who asks you for help. This was the character of our beloved Prophet (ﷺ).







Let us consider another situation. Four pupils find a wallet with £500 inside it. There is also a slip of paper in it, which gives the name and address of the owner. The pupils know the man but don't like him. Two from the group think they should return the wallet to the owner. The third thinks they should take it to the police station. The fourth says they should divide the money among them. Think about the incident from the owner's point of view. Would it have made a difference to the fourth pupil if it had been his wallet?



What guidance do we get from the life of the Prophet (ﷺ)?

Here is another story!

Abdullah goes to your school. He is your friend but he is in another class. He does not come to school everyday. You assume that he must be ill. At dinnertime, you drop in on him to see how he is. You find him sitting in the living room reading something. He seems all right, but when you ask him how he is, he bursts into tears. He tells you that another boy in his class is making his life miserable – calling him names, making snide remarks, hiding his things and hitting him. He is so upset that he stayed away from school. Can you help Abdullah? Decide what advice you would give him in the light of the Prophet's noble teachings.





The last situation is concerning a secret between two friends. A friend of yours trusts you with a secret that he thinks is important. You promise him not to tell anyone. Shortly afterwards, you are speaking with a close friend and you think his secret would make a nice topic of conversation. After all, you are also not fully aware why your friend is making such a big deal out of his little secret. Besides, you are going to ask the person to whom you are disclosing the secret to promise you not to tell anyone, just like you did.

Enter your moral code and you stop reminding yourself that a promise is a promise. The lesson here is to be trustworthy, whether it is with feelings, thoughts and emotions or with material possessions. This is also one of the Prophet's great characteristics. Before we act or react to anything, we should form a habit of asking ourselves what guidance we can get from the life of the Prophet (ﷺ) concerning this situation.

Once we develop a more positive and truthful Islamic approach on the events that occur in our daily life, we will gradually perfect our character.



A. Complete these sentences.

1. "The best among you are the best in _____."
2. "You have indeed in the _____ an excellent example."
3. The Prophet's life was _____ in practice.

B. Answer these questions.

1. Perfecting our character is hard work. Explain.

_____

_____

_____

2. What manners do we learn from the Prophet (ﷺ) regarding talking?

_____

_____

_____

C. Think-up

Discuss a few of the Prophet's qualities that you would like to have in your pursuit of better character.

_____

_____

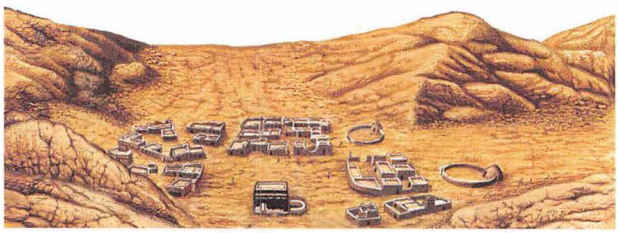
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Chapter 13

Surat Al-Balad (The City)

سُورَةُ الْبَلَد



بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

لَآ أُقْسِمُ بِهَٰذَا الْبَلَدِ ﴿١﴾ وَأَنتَ حِلٌّۢ بِهَٰذَا الْبَلَدِ ﴿٢﴾ وَوَالِدٍ وَمَا وَلَدَ
﴿٣﴾ لَقَدْ خَلَقْنَا الْإِنسَٰنَ فِى كَبَدٍ ﴿٤﴾ أَيَحْسَبُ أَن لَّن يَقْدِرَ عَلَيْهِ
أَحَدٌ ﴿٥﴾ يَقُولُ أَهْلَكْتُ مَالًا لُّبَدًا ﴿٦﴾ أَيَحْسَبُ أَن لَّمْ يَرَهُۥٓ أَحَدٌ
﴿٧﴾ أَلَمْ نَجْعَل لَّهُۥ عَيْنَيْنِ ﴿٨﴾ وَلِسَانًا وَشَفَتَيْنِ ﴿٩﴾ وَهَدَيْنَٰهُ
ٱلنَّجْدَيْنِ ﴿١٠﴾ فَلَا ٱقْتَحَمَ ٱلْعَقَبَةَ ﴿١١﴾ وَمَآ أَدْرَىٰكَ مَا ٱلْعَقَبَةُ ﴿١٢﴾
فَكُّ رَقَبَةٍ ﴿١٣﴾ أَوْ إِطْعَٰمٌ فِى يَوْمٍ ذِى مَسْغَبَةٍ ﴿١٤﴾ يَتِيمًا ذَا مَقْرَبَةٍ
﴿١٥﴾ أَوْ مِسْكِينًا ذَا مَتْرَبَةٍ ﴿١٦﴾ ثُمَّ كَانَ مِنَ ٱلَّذِينَ ءَامَنُوا۟ وَتَوَاصَوْا۟
بِٱلصَّبْرِ وَتَوَاصَوْا۟ بِٱلْمَرْحَمَةِ ﴿١٧﴾ أُو۟لَٰٓئِكَ أَصْحَٰبُ ٱلْمَيْمَنَةِ ﴿١٨﴾ وَٱلَّذِينَ
كَفَرُوا۟ بِـَٔايَٰتِنَا هُمْ أَصْحَٰبُ ٱلْمَشْـَٔمَةِ ﴿١٩﴾ عَلَيْهِمْ نَارٌ مُّؤْصَدَةٌۢ ﴿٢٠﴾

In the Name of Allah, Most Kind, Most Merciful

1. I swear by this city,
2. And you are free of restriction in this city,
3. And by the father and which was born [of him];
4. We have certainly created man into hardship.
5. Does he think no one has power over him?
6. He says, "I have spent plenty of wealth."
7. Does he think no one sees him?
8. Have We not given him two eyes,
9. And a tongue and a pair of lips?
10. And shown him the two ways?
11. But he has not attempted to ascend the steep uphill path,
12. And what could make you understand what the steep uphill path is!
13. It is the freeing of a slave,
14. Or feeding on a day of severe hunger,
15. An orphan of near relationship,
16. Or a needy person in misery,
17. And then being among those who believe and urge one another to patience, and urge one another to compassion.
18. These are the companions of the right.
19. But those who disbelieve in Our signs – these are the companions of the left.
20. Over them will be fire closed in.



This surah, which consists of twenty verses, was revealed in Makkah.

1. In the first four verses, Almighty Allah swears by the secure city of Makkah, especially while the Prophet (ﷺ) is in it and swears by Adam and his progeny. Allah swears by these that man was created in hardship and difficulty.

2. The surah goes on to scold man for his arrogance, boasting that he has spent a great deal of wealth on his desires. Then it warns him that Allah is Ever Watchful of what he does and that He will question him about everything on the Day of Judgement. It also reminds him of some of the bounties Allah the Almighty has bestowed on him, namely the faculties of speech and sight and the mind with which to distinguish between the ways of good and evil. (Verses 5-10)

3. The Qur'an encourages man to 'ascend the steep uphill path'. It then explains that this can be done by freeing slaves for the sake of Allah and feeding the poor on a day of severe hunger; giving to the orphans of near relationship and the poor who are in a state of destitution; and along with these good characteristics, one has to be one of the righteous believers who do good deeds, advising one another to be patient with Allah's decrees and also by being patient while doing acts of obedience and avoiding acts of disobedience. They also advise one another to show mercy towards the poor and the needy. The Qur'an then describes people who do such good things as 'the companions of the right', which is a sign of happiness. (Verses 11-18)



4. The surah ends by telling us who 'the companions of the left' are and what their destination will be in he hereafter. In fact, they are the disbelievers who will end up in Hell out of which there will be no escape for them. (Verses 19-20)



A. Match the following.

	A		B	
1	This city	a	Prophet Muhammad (ﷺ)	1 ___
2	The companions of the right	b	Those who reject the truth	2 ___
3	'You' in the second verse	c	Madinah	3 ___
4	The companions of the left	d	The people of faith	4 ___
		e	Makkah	5 ___

B. Answer these questions.

1. According to the surah, why was man created?

_____

_____

_____

2. Why does Allah scold man?

_____

_____

_____

3. What must we do in return for Allah's favours?

_____

_____

_____

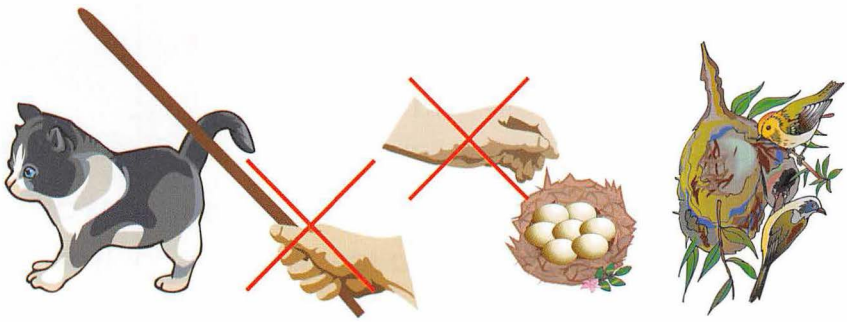
C. Memorisation

Learn this surah by heart.

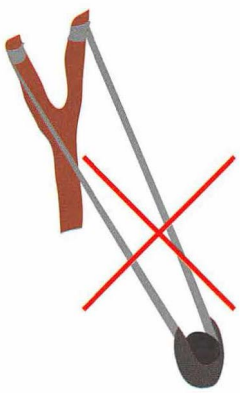
Chapter 14

Kindness to Animals

اَلرِّفْقُ بِالْحَيَوَان



Allah the Almighty is the Creator of everything. Everything belongs to Him. He created animals for our benefit, and so we have duties towards them. We will be accountable to Allah on the Day of Judgement for their proper treatment.

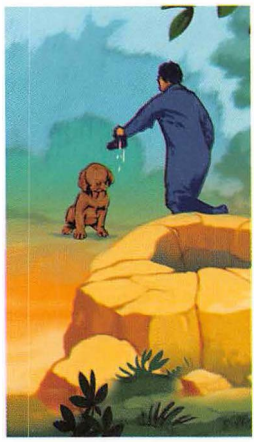


Animals Have Rights

Animals have rights in Islam. Allah created human beings for a purpose and created animals for a purpose. Part of our duty towards animals is to treat them kindly. Allah allows us to use some of these animals for our benefit, but this does not mean that we can treat these animals cruelly or make them work beyond their capacity.

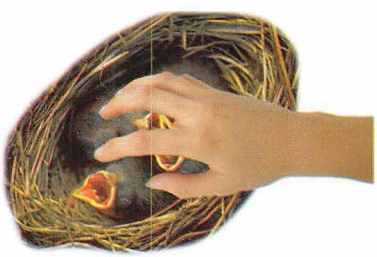
Allah's Messenger (ﷺ) forbade the killing of animals or birds except for food. He said, "Whoever does not show mercy will not be shown mercy." (Al-Bukhaaree and Muslim) He also said, "Have mercy towards those on the earth, and the One over the Heavens will have mercy on you." (At-Tirmidhee)

Showing Mercy to Animals

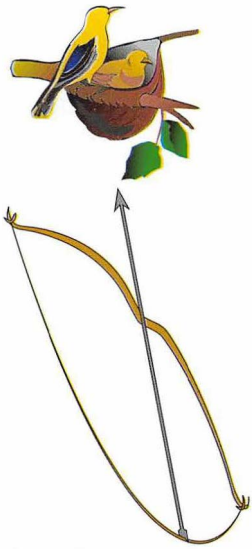


The Prophet (ﷺ) said, "While a man was walking he felt thirsty and went down a well and drank water from it. On coming out of it, he saw a dog panting and eating mud because of excessive thirst. The man said, 'This (dog) is suffering from the same problem as that of mine. So he [went down the well], filled his shoe with water, caught hold of it with his teeth and climbed up and gave the dog to drink. So Allah appreciated this act of his and forgave him." The Companions asked him, "O Allah's Messenger, is there for us a reward even for [serving] such animals?" He replied, "Yes, there is a reward for service to every living animal." (Al-Bukhaaree)

Allah's Messenger (ﷺ) said, "A woman was punished because of a cat which she confined until it died, and so she entered Hell fire because of it. She had not given it anything to eat or to drink when she confined it, nor did she set it free so that it would eat the insects of the earth." (A-Bukhaaree and Muslim)



Once, while the Prophet (ﷺ) went away to answer nature's call during a journey, some of his companions caught the young of a female bird; when it came back, it started beating the earth with its wings in distress. When the Prophet (ﷺ) returned and saw what was happening, he asked, "Who has put this bird to distress by taking its young away from it? Return them to it." He also noticed a mound of ants which they had burnt down, and so he asked, "Who set fire on this? None can punish with fire except the Lord of the fire." (Abu Dawood)



A Muslim, therefore, should have mercy and compassion towards animals. He should not use them as targets. Once, Abdullah ibn Omar (رضي الله عنه) passed by some boys who had tied a bird and used it as a target for their arrows. When they saw him they dispersed. Ibn Omar (رضي الله عنه) said, "Who has done this? May Allah curse whoever has done this. Allah's Messenger (ﷺ) cursed anyone who makes a living creature a target." (Al-Bukhaaree and Muslim)

A Muslim must put the animal at ease when he is about to slaughter it. The Prophet (ﷺ) said, "Indeed, Allah has prescribed excellence in all things. So if you kill, kill in a good manner; and if you slaughter, slaughter in a good manner. Each of you should sharpen his blade and spare suffering to the animal he is slaughtering." (Muslim)

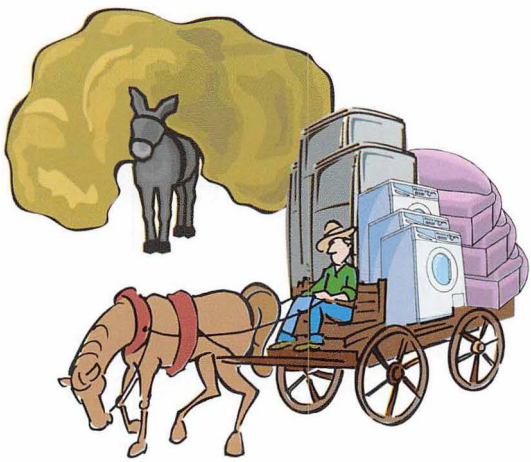
He also said, "Whoever shows mercy, even while slaughtering a sparrow, Allah will have mercy on him on the Day of Judgement." (Al-Bukhaaree)

A Muslim should never torture an animal. He should never beat it, nor inflict pain on it, nor make it carry more than it can bear, nor mutilate it. Once, a donkey with a brand on the face happened to pass before the Prophet (ﷺ), so he said, "May Allah curse the one who has branded it." (Muslim)

The killing of animals by using nails is forbidden. This causes the animal too much pain. Using stones or a catapult is also forbidden. Allah's Messenger (ﷺ) said, "Throwing stones will neither hunt the game nor kill an enemy. It may, however, break a tooth or gouge out an eye." (Al-Bukhaaree)

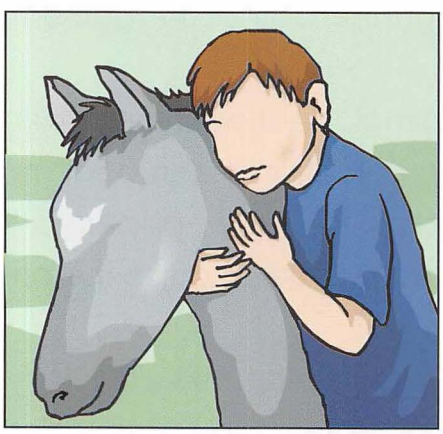
Beasts of Burden

Beasts of burden are animals such as donkeys, horses or oxen which are used to carry or pull things. Allah's Messenger (ﷺ) said, "Fear Allah in treating dumb animals." (Abu Dawood)



Once the Prophet (ﷺ) saw a camel that started weeping with a yearning sound, so he went to it and went on wiping its head until it became silent. Then he went to its owner and said to him, "Will you not fear Allah with respect to this beast which Allah has given you? It has complained to me that you keep it hungry and load it with heavy burdens that tire it out." (Ahmad and Abu Dawood: saheeh)

A Muslim must take care not to overload a beast of burden. He should not stay mounted for a long time while the animal is kept standing. He must only use it to fulfil his needs and alight once his needs are fulfilled. The Prophet (ﷺ) said, "Do not treat the backs of your animals as chairs. Surely, Allah has subjected them to you to take you to places which you would not have otherwise been able to reach except with difficulty and hardship. He has subjected the earth for you, so fulfil your needs [but do not overburden them]." (Abu Dawood: saheeh)





A. State whether these statements are true or false.

1. Animals have rights. _____
2. Muslims are allowed to kill animals for sport. _____
3. Allah shows mercy to those who show mercy to animals. _____
4. It is OK to treat animals in a cruel way sometimes. _____
5. Branding animals on the face is not allowed in Islam. _____

B. Answer the following questions.

1. Allah has created animals for our benefit. What must we do in return?

_____

_____

_____

2. Mention some animals that help us and in what way they extend their help to us?

_____

_____

_____

3. What did the Prophet (ﷺ) say about those who kill animals for sport?

_____

_____

_____

4. Why did the camel complain to the Prophet (ﷺ), and what did the Prophet (ﷺ) do for it?

C. Think-up

Is a Muslim allowed to kill animals or insects that can do us harm? Why or why not? Work in groups and find out about this point, then discuss it with your teacher.

Chapter 15

Some Good Habits that a Muslim Must Cultivate

بَعْضُ الْعَادَاتِ الْحَسَنَة



There are many good habits that a Muslim must train himself to adopt. Some of these good habits are as follows:

1. A good Muslim does not make a habit of swearing by Allah all the time, truthfully or otherwise. If he exercises this kind of self-control and trains his tongue accordingly, this will lead him to break the habit altogether, with or without intention.
2. He does not tell lies, whether in jest or in earnest. If he practises self-control and his tongue gets used to truthfulness, Allah will purify his mind and heart and reward him greatly for doing so. He will eventually reach a point where telling lies will strike him as unbearable.

3. He never promises something to someone without fulfilling his promise. If he promises someone, he does his best to keep it. He knows that breaking a promise is equal in effect to lying.
4. He does not curse anyone or anything; nor does he hurt anyone.
5. He does not direct his attention and interest towards any form of sinful acts of disobedience. He restrains all his limbs and organs from any act that is not pleasing to Almighty Allah, even though he feels like doing it. Such efforts will bring him the quickest reward to his heart and body in the present life of this world and in the Hereafter.
6. He keeps himself away from inflicting any burden or inconvenience, be it small or great, on any of his fellow creatures.
7. He keeps a cheerful expression on his face and avoids scowling. He avoids being argumentative and quarrelsome. He is tolerant towards people when they disagree with him and shows patience with their annoying behaviour. He does not harbour any bad feelings towards any one of them; he does not have the inclination to cheat and double-cross them. He conceals his brothers' faults as far as he possibly can. He does not backbite any one of them when he is absent from their company; and when he is present among them, he does not speak ill of any absentee. If one of them falls ill, he visits him. He does not boycott those who boycott him; he gives to those who deprive him, and pardons those who wrong him. He does not borrow anything from anyone, if he can possibly manage without it.



A. Fill in the blanks with suitable words.

1. Breaking a promise is equal to _____.
2. A good Muslim keeps a _____ expression on his face.
3. A good Muslim never promises something to someone without _____ his promise

B. Answer the following questions.

1. What should someone who knows he is not able to fulfil his promise do?

_____

_____

_____

2. What rewards are in store for those who refrain from cursing others?

_____

_____

_____

C. Activity

Write down five good qualities you have learnt from the lesson and try to make them part of your nature.

Chapter 16

Thankfulness

اَلشُّكْـــر

Allah the Almighty says about thankfulness:

لَئِن شَكَرْتُمْ لَأَزِيدَنَّكُمْ وَلَئِن كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ ﴿٧﴾

"If you are thankful, I will surely give you more; but if you are ungrateful, My punishment is terrible indeed." (14:7)

In another place, Allah tells us that only those who are grateful to Him truly worship Him:

وَٱشْكُرُوا۟ لِلَّهِ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ ﴿١٧٢﴾

"And be grateful to Allah if it is indeed Him that you worship." (2:172)

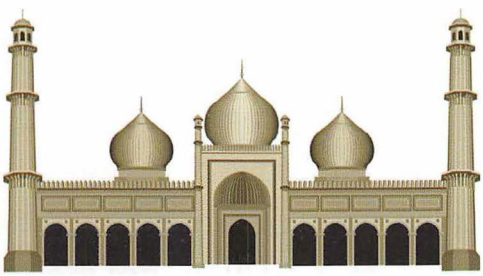
Allah has mentioned thankfulness along with faith. He has made it very clear that He gains nothing from punishing people if they give thanks to Him and believe in Him.

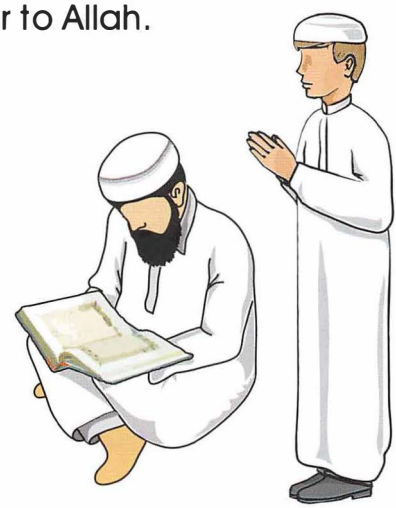
مَّا يَفْعَلُ ٱللَّهُ بِعَذَابِكُمْ إِن شَكَرْتُمْ وَءَامَنتُمْ ۚ
وَكَانَ ٱللَّهُ شَاكِرًا عَلِيمًا ﴿١٤٧﴾

"What would Allah gain from your punishment if you are grateful and believe? And ever is Allah Appreciative and Knowing." (4:147)

We should therefore always be grateful to Allah for everything that He has given us. We should recognize that our very existence and our continuing sustenance are dependent on Allah. Allah's bounties and blessings are countless. In many places in the Qur'an, Allah compares the terms Shukr and Kufr. Imaan implies shukr, or gratefulness as opposed to kufr, or ungratefulness. A disbeliever who does not believe in Allah and His Messenger (ﷺ) is ungrateful. He is ungrateful to Allah Who has given him everything, whereas a believer is ever thankful for all that Allah has given him. He recognizes that his Lord is Merciful and Loving.

If you are grateful, then you have taken the first step towards becoming a true believer. Allah creates, distributes and administers everything in the universe. He governs and sustains all that is in the universe. Not even a leaf falls without His knowledge. Being grateful is the cornerstone of our faith. If you learn this lesson well, you will begin the process of getting closer to Allah.





What is Thankfulness?

The true nature of thankfulness is the acknowledgement of the bounties of the Giver, Allah, with a sense of humility. Allah describes Himself as the Most Thankful One (ash-Shakoor). He rewards His servants for their thankfulness. The servant's thankfulness to Allah is therefore expressed through the praise he offers to Him.

Gratefulness to Allah can be expressed in three ways:

1. Thankfulness expressed by the tongue. This consists in the acknowledgement of the gifts of Allah with an attitude of humility.
2. Thankfulness expressed by the body and the limbs. This is the indication of loyalty and readiness to serve and help fellow humans.
3. Thankfulness expressed by the inner feelings of the heart.

To put it simply, thankfulness means that you do not disobey Allah by misusing His favours. Thankfulness is expressed through the believer's devotion to Him in all his states and conditions. It is expressed through his firm belief that whatever is good in his existence, worship, remembrance of Allah is entirely due to His enabling guidance (tawfeeq), His gracious favour and His Help.

The Prophet (ﷺ) and Gratefulness

Allah's Messenger (ﷺ) would stay up all night standing in prayer until his feet became swollen. When he was asked, "Why are you doing this when Allah has already forgiven all your past and future sins?" He replied, "Should I not be a grateful slave?" (Muslim)

He once said, "How wonderful the case of a believer is! There is good for him in whatever happens to him, and this is not the case of anyone except that of the believer. If he receives some prosperity, he expresses thankfulness to Allah and that is better for him. And if some adversity befalls him, he shows patience and that is [also] better for him." (Muslim)

The Prophet (ﷺ) once said to Mu'adh (رضي الله عنه), "By Allah, I love you, so do not forget to say at the end of each salah,

اَللَّهُمَّ أَعِنِّي عَلَى ذِكْرِكَ وَشُكْرِكَ وَحُسْنِ عِبَادَتِك

Allaahumma a'innee 'alaa dhikrika, wa shukrika, wa husni 'ibaadatik

"O Allah! Help me to remember You and give thanks to You and to worship You well." (Ahmad, Abu Dawood and An-Nasaa'ee: saheeh)

Thankful People Show Appreciation

You should always thank people for personal help. One of the basic rules of good manners is that every favour or kindness, no matter how small or who it comes from, should be acknowledged and appreciated.

There exists no situation in which 'Thanks' cannot be given. It takes only a few seconds to say a heart-warming 'Jazaakallahu khayran' to a fellow Muslim. You can thank even total strangers with a nod of the head, a gesture of the hand, a thankful glance – in crowded streets, on buses or trains, in the quiet mosque, anywhere at all.

Remember the old expression: "I felt sorry for myself because I had no shoes until I met a man who had no feet." People who live in small houses should not feel sorry for themselves after they meet people who live in even smaller houses.

Thank Allah for whatever you have. Being grateful soothes the mind and the heart. Count your blessings! You will soon discover that you have more than you think!

Whenever Almighty Allah is thanked for any of His blessings, He provides another blessing, which in turn makes one to thank Him again! So one can never stop giving thanks to Allah, because giving thanks for blessings is in itself a blessing!



A. Fill in the blanks with suitable words.

1. Allah has mentioned thankfulness along with _____.
2. People are divided into two categories: the people of _____ and the people of _____.
3. To give thanks for blessings is in itself a _____.

B. Who said the following, to whom and when?

"Should I not be a thankful servant?"

_____

_____

_____

C. Answer the following questions.

1. Who, according to Allah, truly worships Him?

_____

_____

_____

2. How is a disbeliever ungrateful to Allah?

_____

_____

_____

3. What is the true nature of thankfulness?

4. In what different ways can you show appreciation?

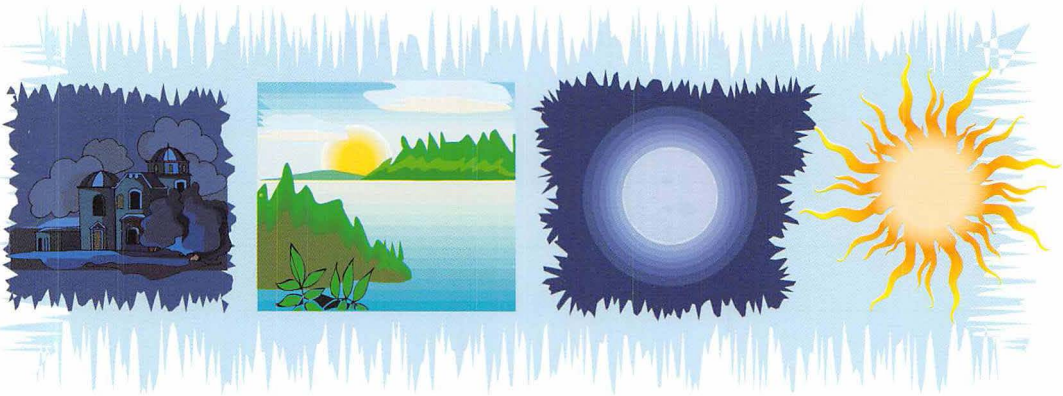
D. Think-up

In what way, do you think, can a poor and hard-pressed person be thankful to Allah?

Chapter 17

Surat Ash-Shams
(The Sun)

سُورَةُ الشَّمْس

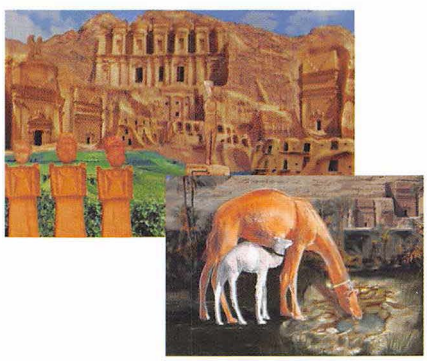


بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

وَٱلشَّمْسِ وَضُحَىٰهَا ﴿١﴾ وَٱلْقَمَرِ إِذَا تَلَىٰهَا ﴿٢﴾ وَٱلنَّهَارِ إِذَا جَلَّىٰهَا ﴿٣﴾
وَٱلَّيْلِ إِذَا يَغْشَىٰهَا ﴿٤﴾ وَٱلسَّمَآءِ وَمَا بَنَىٰهَا ﴿٥﴾ وَٱلْأَرْضِ وَمَا طَحَىٰهَا
﴿٦﴾ وَنَفْسٍ وَمَا سَوَّىٰهَا ﴿٧﴾ فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَىٰهَا ﴿٨﴾ قَدْ
أَفْلَحَ مَن زَكَّىٰهَا ﴿٩﴾ وَقَدْ خَابَ مَن دَسَّىٰهَا ﴿١٠﴾ كَذَّبَتْ ثَمُودُ
بِطَغْوَىٰهَآ ﴿١١﴾ إِذِ ٱنۢبَعَثَ أَشْقَىٰهَا ﴿١٢﴾ فَقَالَ لَهُمْ رَسُولُ ٱللَّهِ
نَاقَةَ ٱللَّهِ وَسُقْيَىٰهَا ﴿١٣﴾ فَكَذَّبُوهُ فَعَقَرُوهَا فَدَمْدَمَ
عَلَيْهِمْ رَبُّهُم بِذَنۢبِهِمْ فَسَوَّىٰهَا ﴿١٤﴾ وَلَا يَخَافُ عُقْبَىٰهَا ﴿١٥﴾

In the Name of Allah, Most Kind, Most Merciful

1. By the sun and its brightness,
2. And by the moon when it follows it,
3. And by the day when it shows up (the sun's brightness),
4. And the night when it veils it,
5. And by the sky and He Who built it,
6. And by the earth and He Who shaped it,
7. And by the soul and He Who perfected it,
8. And inspired it with what is wrong for it and what is good for it.
9. Surely, he has succeeded who purifies it,
10. And he has failed who corrupts it.
11. The people of Thamood denied the Truth through their overwhelming arrogance,



12. When the most wretched of them was sent forth [to hamstring the she-camel];





13. The Messenger of Allah said: Do not harm Allah's she-camel or [prevent her from] her drink [of water].
14. But they denied him and hamstrung her. So their Lord brought upon them destruction for their sin and made them equal in destruction.
15. And He does not fear the consequences of doing so.

Surat Ash-Shams begins with a series of oaths. It is important to note that the Arabic word for sun 'ash-Shams' is feminine in Arabic. It, therefore, takes the feminine pronoun 'haa'. This Qur'anic tone gives pleasure to the reciter of this surah. One enjoys repeating it and drawing closer to Allah.

Verses 8, 9 and 10 reveal a great psychological fact. Allah has given everyone a conscience or inner voice. This conscience enables man to distinguish between what is right and what is wrong. The person who learns to listen to his inner voice finds that this voice becomes louder and audible; such a person achieves success, while the person who stifles this voice and remains unmindful to it fails.

The second part of the surah evokes the civilization of Thamood and the ruin of its great city. The Qur'an attributes the destruction of Thamood to their rejection of the call of their Prophet Salih (عليه السلام), a rejection that led to the destruction of other peoples before Thamood as well.

The people of Thamood disobeyed their Prophet Salih (عليه السلام). They rejected the truth that he came with, as the she-camel of Allah was his miracle, which Allah had brought forth from a rock as a sign for them and a proof against them. They transgressed against her in her drinking, for she had been allocated a day to drink and they had been allocated a day to drink. They slaughtered Allah's she-camel. Nothing was more sinful for them than the unjustified killing of the she-camel. By slaying her, they disobeyed Allah and rebelled against Him; this of course led to their destruction. Modern civilizations have valuable lessons to learn from the ruined tribe of Thamood.



A. Complete these sentences.

1. Allah sent Prophet _____ to the people of Thamood.
2. Allah brought forth the she-camel from a _____,
3. The people of the Thamood rejected the _____ that Prophet Salih (عليه السلام) came with.

B. Answer these questions.

1. How can man become successful in this life?

_____

_____

_____

2. Who is Allah's she-camel? What does her slaying mean?

_____

_____

_____

3. Why were the Thamood destroyed?

_____

_____

4. What did the most wretched of the Thamood do?

_____

C. Memorisation

Learn this surah by heart.

Chapter 18

Etiquette of Conversation

أَدَبُ الْحَدِيث

Cambridge Dictionary defines conversation as a talk between two or more people in which thoughts, feelings and ideas are expressed, questions are asked and answered, or news and information are exchanged.



Islamic Manners Concerning Conversation

While conversing with others, a Muslim must keep away from falsehood, slander, backbiting and shameful talk. He should protect his tongue from all that Allah and His Messenger (ﷺ) have forbidden.

Silence is sometimes a source of safety and security. The tongue is like a beast of prey. If you do not control it, it will surely land you in trouble. The Prophet (ﷺ) said, "Those who keep quiet will be safe." (At-Tirmidhee : saheeh)

This means that a Muslim is required to keep quiet especially to avoid evil speech to be saved from evil in this life and the Hereafter. He should not talk about things that do not concern him, nor should he engage in any kind of speech from which he may not get any benefit. Failure to control the tongue is the fastest way to Hellfire.

The Prophet's excellent qualities in eloquence and fluency of speech are well known. He was fluent, very concise and very clear. He used meaningful words and his speech was free from affectation. He never used too few or too many words. It was as if his speech consisted of threaded pearls. He had a loud voice which was melodious. His speech was so clear that all those who listened to him understood him.

The Teachings of the Prophet (ﷺ) Concerning Conversation

Sufyan ibn Abdullah once asked the Prophet (ﷺ), "Messenger of Allah, tell me something that I should adhere to." He replied, "Say: My Lord is Allah, then remain steadfast." Sufyan then asked, "Messenger of Allah, what do you fear most for me?" The Prophet (ﷺ) took hold of his own tongue and said, 'This!'" (At-Tirmidhee)

Even the slightest carelessness by the tongue can make all the other organs suffer. The Prophet (ﷺ) said, "When the son of Adam gets up in the morning, all the organs (of his body) humble themselves before the tongue and say, 'Fear Allah for our sake because we are with you. If you are straight, we will be straight, but if you are crooked, we will also be crooked.'" (At-Tirmidhee)

The Prophet (ﷺ) also said, "It is great treachery that you tell your brother something he accepts as truth from you when you are lying." (Abu Dawood)



He also said, "Woe to him who tells lies to make people laugh; woe to him; woe to him!" (At-Tirmidhee)

The Impact of Words

Words have a great impact. A person might utter a word without thinking about it being pleasing or not to Allah, and so he might ruin his life and bring Allah's' punishment upon himself in the Hereafter. On the other hand, he might utter a word because of which Allah will undoubtedly raise his degrees in Paradise.

The Prophet (ﷺ) said, "Truly, a person says a word that is pleasing to Allah and though he does not give it any importance, Allah raises him a number of degrees because of it. And truly, a person says a word that is displeasing to Allah, and though he does not give it any importance (when he says it), he will sink because of it into Hellfire." (Al-Bukhaaree)

Speak Good or Keep Silent

A Muslim should weigh his words before he speaks. If he feels that what he is about to say is pleasing to Allah, then he should surely speak; otherwise, he should remain silent. The Prophet (ﷺ) said, "...Let him who believes in Allah and the Last Day either speak good or keep silent." (Al-Bukhaaree and Muslim)

In another hadeeth he mentioned that saying a good word is an act of charity. (Al-Bukhaaree)

Remember that being talkative often leads to sinning, and carelessness in the choice of words often leads to mistakes. Once the Prophet (ﷺ) asked his companions, "Do you know what backbiting is?" They replied, "Allah and His Messenger know best." Then he said, "Backbiting is talking about your brother in a way that he dislikes." Someone asked, "What if my brother is as I say?" The Prophet (ﷺ) replied, "If he is as you say, you have backbitten him; and if he is not as you say, you have slandered him." (Muslim)

Do not Interrupt Someone while He is Speaking

It is bad manners to start to speak in the middle of another person's speech. A wise person does not speak until there is an interval of silence. Avoid interruption unless it is very important and unavoidable, and then quickly apologize for doing so.



Gossip and Cattiness are Signs of Bad Manners

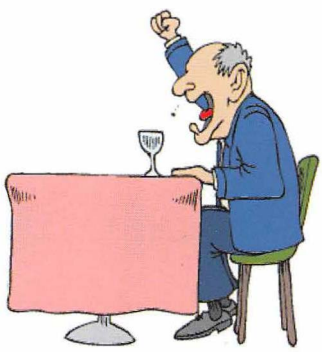
It is also bad manners to discuss other people's affairs that are damaging or harmful to them. Only jokes that are in good taste and free from lies should be told. A good Muslim does not engage in vulgar, crass or cruel jokes.

Speaking in a Low Voice

The Qur'an says, "The most disagreeable of all sounds is the voice of donkeys." (31:19)

By keeping your voice low, you not only show good manners with people but also obey Allah's commands.

Speaking with a loud voice is bad manners. When a person speaks in a loud, harsh voice, he shows that he has no manners and he has no respect for others.





A. Match the following:

	A	B		
1	Silence	a	is like a beast of prey.	1 ___
2	Being talkative	b	have a great impact.	2 ___
3	The tongue	c	leads to safety and security.	3 ___
4	Words	d	leads to Heaven.	4 ___
		e	often leads to sinning.	5 ___

B. Answer the following questions.

1. Why shouldn't one interrupt others when they are speaking?

2. Define backbiting and slandering.

3. What does speaking in a loud voice show?

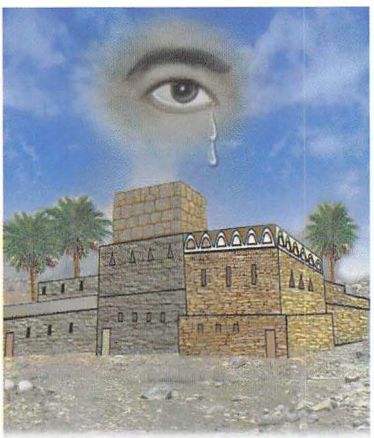
4. Who said, "This"? To whom did he say it and when?

5. Mention some of the bad things a good Muslim must keep away from when talking to others.

Chapter 19

Prophet Muhammad ﷺ (1)

مُحَمَّد رَسُولُ اللّٰه ﷺ



The Year of Grief

Khadijah bint Khuwaylid (رضي الله عنها) and Abu Talib died in the same year: the tenth year of Prophethood. The Prophet's grief was deep. He was keenly aware that he was left not only without a caring wife, but also without a protector. His pagan enemies saw in the death of Abu Talib an opportunity to harm and persecute him. The neighbours of the Prophet (ﷺ) who were opposed to him, under the leadership of Abu Lahab and his wife Umm Jameel, intensified their attacks against him. The Prophet (ﷺ) used to remove the dirty refuse, which they repeatedly threw into his courtyard and in front of his door.

The year in which Khadijah (ﷺ) and Abu Talib died became known as Aam al-Huzn (the Year of Grief) because of the great loss to the already persecuted Prophet (ﷺ).

The believers shared in the Prophet's sorrow, but they were too weak and too oppressed to provide the kind of protection Allah's Messenger (ﷺ) had lost due to the death of Abu Talib.

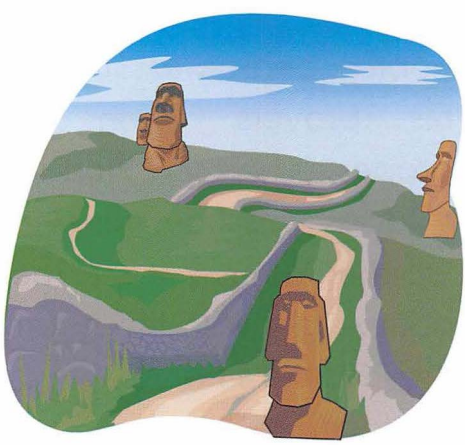
The Prophet (ﷺ) soon renewed his efforts to proclaim his Lord's commands to "rise and warn". But the Quraysh were adamant. They refused to have anything to do with Islam. The stubbornness of the Quraysh continued to increase. Some other place had to be found now where people would be more responsive to Allah's Call.

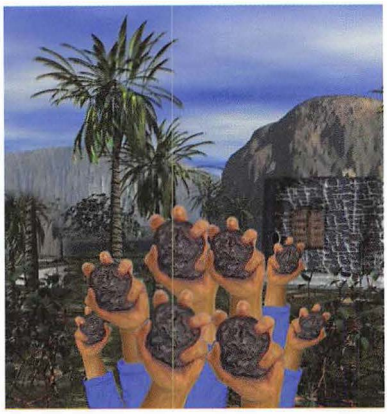
The Trip to At-Taif

The Prophet's hope for support was directed to At-Taif, which was a green, beautiful city, not very far from Makkah. Accompanied by Zayd ibn Haarithah, his freed slave, Allah's Messenger (ﷺ) left for At-Taif, only a few weeks after the death of Khadijah (ﷺ) and Abu Talib. It was the month of Shawwal in the tenth year of Prophethood.

At-Taif, whose people worshipped idols, was populated by the Thaqeef, the second largest tribe in Arabia. As he began his journey, the Prophet (ﷺ) was full of hope.

Once he went straight to a leading family in the city. They were Abd Yaleel, Mas'ud and Habeeb the sons of Amr ibn Umayr. The three men were extremely rude in their rejection of the Prophet's call to Islam. The first one said, "I will tear the covering of the Ka'bah if it was true that Allah had chosen you as His Messenger."

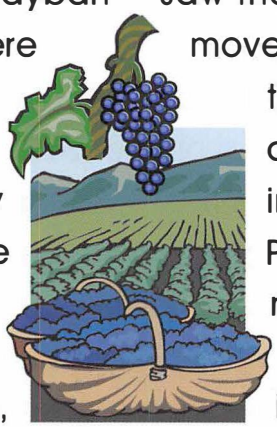




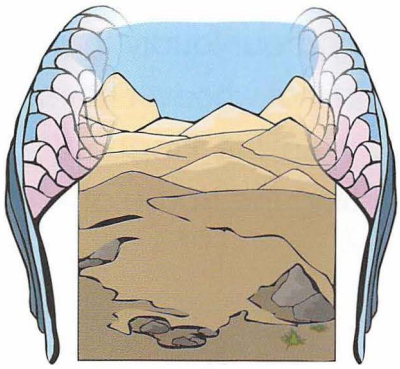
The second said, "Did Allah not find anyone else to be His Messenger?" The third said, "I do not want to talk to you. If it is true that you are Allah's Messenger, you are too great for me to speak to you. If you are lying, then you are not worth answering."

He stayed there for ten days calling people to Islam, but without success. To hasten his departure, people among the rabble of the city hurled abuse at him and even threw stones at him until his feet began to bleed. Zayd did his best to shield him. He received a painful wound in his head. The mob continued to chase the Prophet (ﷺ) and his companion until they were driven to the outskirts of the city. There the Prophet (ﷺ) and Zayd (رضي الله عنه) took shelter in a vineyard which belonged to Utbah and Shaybah, who were the sons of Rabee'ah. There he prayed to Allah for help and support, using touching words.

When Utbah and Shaybah saw the Prophet (ﷺ) weary and bleeding, they were moved to pity. They sent their slave Addaas with a tray of fresh grapes. Addaas was a Christian and belonged to Nineveh. He was deeply impressed by the noble character of the Prophet (ﷺ) and by his prayers when he received and ate the grapes. When the Prophet (ﷺ) learnt that Addaas was from Nineveh, he mentioned the Prophet Yunus (عليه السلام). The mention of the Prophet Yunus (عليه السلام) completely won the heart of Addaas so much so that he kissed the Prophet's hands.

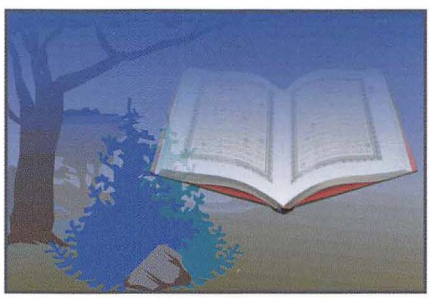


The Long Journey Back Home



Heart-broken, the Prophet (ﷺ) and Zayd (رضي الله عنه) set out on the way back to Makkah. When he reached Qarn Al-Manaazil, Allah sent Jibreel (عليه السلام) along with the Angel of the Mountains, who asked his permission to bury Makkah between Al-Akshabayn, the two mountains flanking Makkah. The kind-hearted Prophet (ﷺ) replied, "No, I hope Allah will bring forth from them those who will worship Allah alone and will not associate anything with Him."

The Prophet (ﷺ) proceeded to Waadee Nakhlah where he stayed for a few days. One night, when he stood up to offer the night prayer, a huge crowd of jinn, who were attracted by the beautiful verses of the Qur'an, gathered to listen to his recitation of the Qur'an. Completely lost in this recitation, he was unaware of the extraordinary gathering around him.



Angel Jibreel (عليه السلام) gave him the news of the extraordinary event that was taking place in Waadee Nakhlah. Surat al-Jinn (Surah 72) was revealed to him. Allah had caused a company of jinn to come to the Prophet (ﷺ) and listened to the Qur'an. When it was finished, they returned to their folk and asked them to believe and follow what they had heard from Allah's Messenger (ﷺ).

After leaving Waadee Nakhlah, the Prophet (ﷺ) stopped at Hira. He sent a message to Mut'im ibn Adi, a notable in Makkah, and asked him if it was possible to give him his protection. Mut'im instantly agreed. He called his sons and asked them to take their weapons

and assemble near the Ka'bah. When they had assembled, Mut'im called out loudly that he had given protection to the Prophet (ﷺ) and that whoever harmed him would have to face the consequences.

So the Prophet (ﷺ) managed to enter Makkah safely. After visiting the House of Allah, he went home in peace.



A. Fill in the blanks with suitable words.

1. _____ and _____, the sons of Rabee'ah showed kindness to the Prophet (ﷺ) after the persecution.
2. The people of At-Taif worshipped _____.
3. _____ offered protection to the Prophet (ﷺ) after the death of Abu Talib.

B. Answer the following questions.

1. When did Khadijah (رضي الله عنها) and Abu Talib die?

_____

2. What did the death of Abu Talib cause?

_____

_____

3. Describe one incident of persecution that the Prophet (ﷺ) faced.

4. Who was Zayd (رضي الله عنه) and how was he related to the Prophet (ﷺ)?

5. What strange thing happened in Waadee Nakhlah?

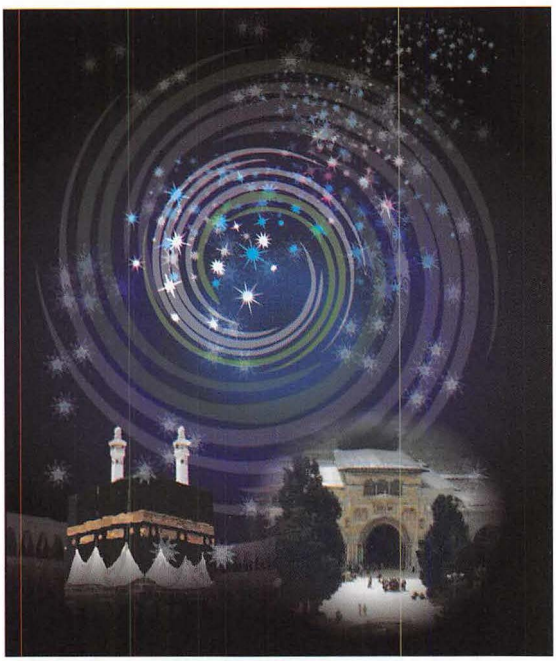
6. What is the year in which Khadijah (رضي الله عنها) and Abu Talib died known as?

Chapter 20

Prophet Muhammad ﷺ (2)

مُحَمَّد رَسُولُ اللّٰه ﷺ

The Israa' and the Mi'raaj (The Night Journey and the Ascension)



It is in this period that the Prophet's night journey (Israa') from Al-Masjid al-Haraam in Makkah to Al-Masjid al-Aqsaa in Jerusalem, and his ascension (Mi'raaj) from there through the heavens took place. He was accompanid in this journey by Angel Jibreel (عليه السلام), and was taken on a wonderful animal called al-Buraaq, which was bigger than a donkey and smaller than a mule, and whose stride reached as far as his eye could see.

The Night Journey and the Ascension were physical experiences, of both the body and the soul. Arriving at al-Aqsaa, he fastened his mount at the gate, entered the mosque and led the Prophets in prayer. Then Jibreel (عليه السلام) took him through the heavens. He reached the first heaven. He spoke to Adam (عليه السلام), whom he found in the company of the souls of the dead, divided in two groups: the good and the bad.

In the second heaven he met Prophet Zakariyyaa (عليه السلام), Prophet Isa (عليه السلام) and Prophet Yahyaa (عليه السلام). In the third heaven he met Prophet Yousuf (عليه السلام). In the fourth heaven, he met Prophet Idrees (عليه السلام). In the fifth heaven, he met Prophet Haroon (عليه السلام). In the sixth heaven, he met Prophet Musa (عليه السلام) and in the last heaven he met Prophet Ibraaheem (عليه السلام).

Every time they reached a heaven, Jibreel (عليه السلام) asked for the gate to be opened and so it was. Each Prophet greeted him and expressed faith in his prophethood.



After that the Prophet (ﷺ) was carried to Sidrat al-Muntahaa (the farthest lote tree) and was shown Al-Bait al-Ma'moor (the much frequented House). He was also presented to the Divine Presence. There Almighty Allah enjoined on him and his followers fifty daily prayers. On the advice of Prophet Musa (عليه السلام) who was in the sixth heaven, the Prophet (ﷺ) kept praying to Allah to make them fewer in number until they were reduced to five prayers a day.

On this journey, he also met Maalik (عليه السلام), the angel in charge of Hell with a cheerless face. He also saw the Hellfire and some terrible sights in there, including the following:

1. He saw the people who take ribaa (usury) with bellies far too big to be able to move around.

2. He saw those who unjustly eat up the orphans' property with lips similar to those of camels, swallowing large stones that issue out of their backsides.
3. He saw people who were eating rotten, smelly meat and were throwing away cooked and wholesome meat. Jibreel (عليه السلام) said, "They are the adulterers who had wives but had illicit relationships with women who were not their wives."
4. He saw some people who were eating rotten human flesh. These were those who engage in slurs and slanders, defaming others by spreading vicious rumours about them.
5. He saw women being hung by their breasts. Jibreel (عليه السلام) told him that these were married women who bore and gave birth to children of men who were not their husbands.

The Prophet (ﷺ) then returned to Makkah, having been absent for a part of the night. He returned just before dawn. He was taken on this unique journey from the house of his cousin Umm Haanee, where he was staying that night. It was to her house that he returned. He told her about his journey. A firm believer, she accepted and believed what the Prophet (ﷺ) had said to her.

The People of Makkah and the Night Journey

The next morning, the Prophet (ﷺ) told this incident to the Makkans, but they accused him of lying and used this incident as another reason to make fun of him. The Prophet (ﷺ) gave many proofs of the truth of his account. He told them of a caravan he had met on the way to Jerusalem and back, and of a stray camel of some Makkans and how he had directed them to where it was! He also described Al-Aqsa Mosque in great detail!



The believers were very impressed and rejoiced. The wonderful event deepened their faith. When the news was first broken to Abu Bakr (ﷺ), he asked, "Did he really tell of these things?" "Yes," they replied. "If he reported this news," he said, "then he has told the truth, because he never tells lies."

Because of this response, Abu Bakr (ﷺ) was given the title of as-Siddeeq, the sincere believer – the one who affirms the truth.



A. Fill in the blanks with suitable words.

1. The Arabic word for the 'Night Journey' is _____ and that for the 'Ascension' is _____.
2. The Night Journey and the Ascension were physical experiences, of both the _____ and the soul.
3. _____ was bigger than a donkey and smaller than a mule.
4. The Prophet (ﷺ) was taken on the Night Journey from the house of _____.
5. _____ believed in the Night Journey as soon as he heard of it and was given the title _____.

B. Answer the following questions.

1. When did the event of Israa and Mi'raaj take place?

_____

_____

2. Where was the Prophet (ﷺ) taken during his Night Journey?

_____

_____

3. How was the Prophet (ﷺ) transported during this journey?

_____

_____

_____

4. List the different Prophets that the Prophet (ﷺ) met and mention the heavens where he met them as well.

5. What punishment did the Prophet (ﷺ) see for those who take ribaa (usury) as well as for those who engage in slandering and backbiting?

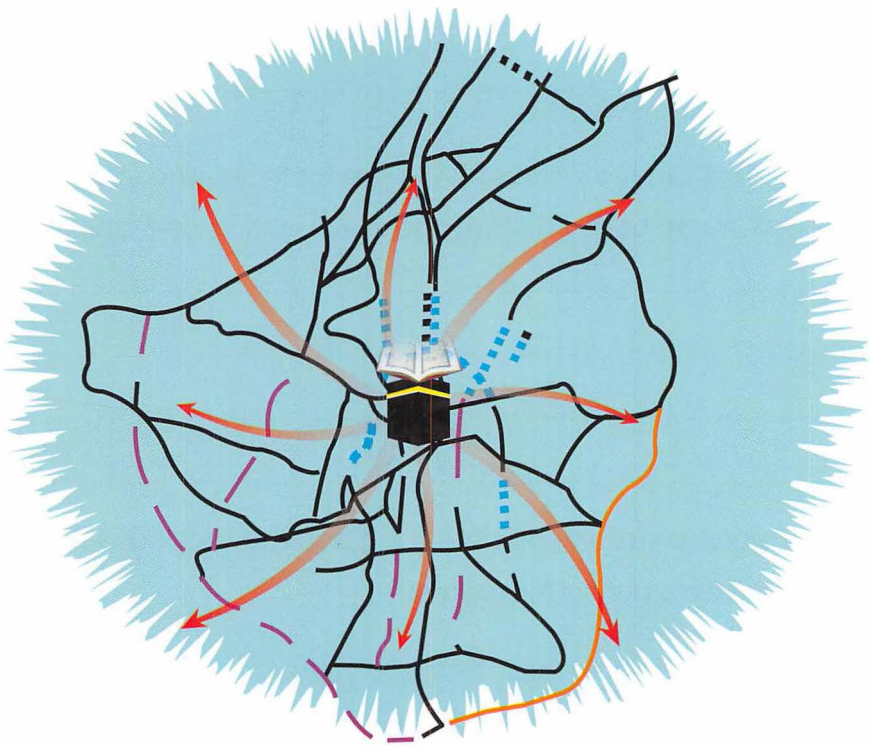
6. What act of worship was the Prophet (ﷺ) commanded, as well as his followers, to perform during this journey?

7. What did the Quraysh think of the Night Journey and the Ascension?

Chapter 21

Prophet Muhammad ﷺ (3)

مُحَمَّد رَّسُولُ اللّٰه ﷺ



Preaching Islam to Different Tribes and in Different Places

The disbelievers of Makkah continued to ill-treat the Muslims. The Quraysh continued to plot against the powerless in the city. But the Prophet (ﷺ) did not lose heart. Back from Taif, he resumed preaching Islam to the tribes, which stayed around Makkah. He also preached Islam among the caravans that came to Makkah from outside during the days of hajj. Abu Lahab always tried to interrupt the Prophet's missions. He would tell the people not to pay any attention to what the Prophet (ﷺ) was saying.

Islam Spreads in Madinah

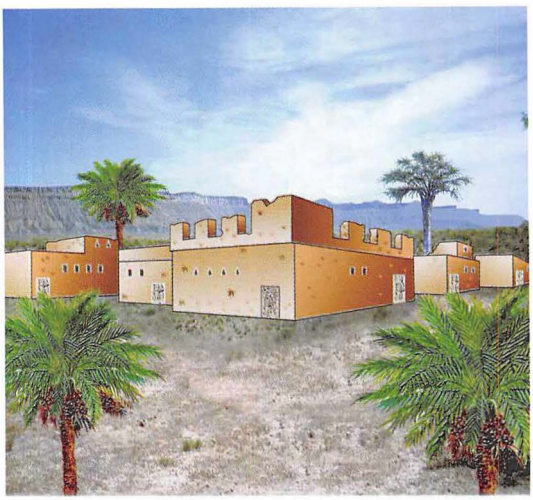


It was the habit of the Prophet (ﷺ) to go to gatherings and fairs to invite people to Islam. The Arabs gathered in Makkah every year for the hajj. A group of six people came to Makkah for pilgrimage from Yathrib, the city now known as Madinah. They belonged to the important tribe of Khazraj. The people of Khazraj had known about the coming of a Prophet. Many Jewish tribes lived in and around Madinah. They were the followers of Prophet Musa (عليه السلام) and read the Tawrah. The people of Madinah had learnt from the Jews about the coming of a prophet who would bring peace to mankind. The Jews had been eagerly waiting for him to come!

Allah's Messenger (ﷺ) met these six people of the Khazraj and invited them to Islam. Unlike the pagan Makkans and the people of Taif, they listened to the Prophet (ﷺ) with great respect. The teachings of the Qur'an and the truthfulness of the Prophet (ﷺ) convinced them that he was the Prophet foretold in the Tawrah. They argued, "If he is the true Prophet, then we should be the first to believe and accept him before the Jews recognize him!" They embraced Islam and accepted his teachings. They returned to Madinah with the thrilling news that there was a new Prophet in Makkah whom they had met and believed in. This proved a turning point in the history of Islam.



The entire population of Madinah was divided between the Jews and idolaters. The Aws and the Khazraj were the two well-known and powerful tribes of the idolaters. They had been in conflict for many years. They were, on the other hand, bitter rivals of the Jews, who lived in and around Madinah.



The Aws and the Khazraj had often heard from the Jews about the coming of an unlettered Prophet in the near future. They had also heard about his dominance over all. They, therefore, lost no time to embrace Islam.

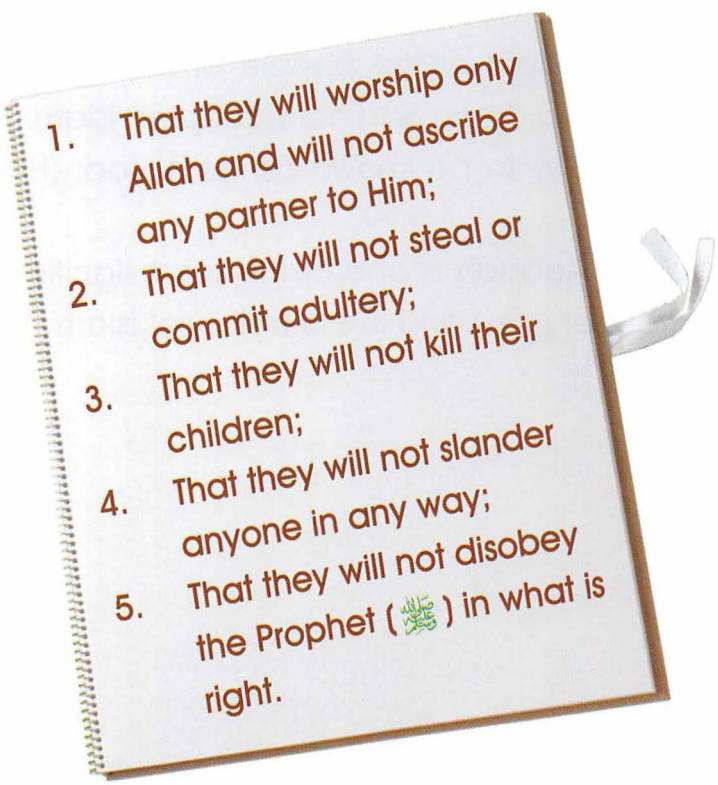
The Jews were the People of the book, while the Khazraj were idolaters. The Jews used to threaten them, whenever they were in conflict, with the appearance of a prophet who would destroy them as Aad and Iram, the two ancient tribes, had been destroyed. When the Prophet (ﷺ) talked to them about Islam, they said to each other, "O people! He is indeed the Messenger with which the Jews had been threatening us." So they responded to the Prophet (ﷺ) most favourably.

The two secret pledges which the Aws and the Khazraj made and in which they agreed to accept Islam and to extend support and protection to Allah's Messenger (ﷺ) and his oppressed companions came to be known as the First and Second Pledges of Aqabah.

The First Pledge of Aqabah

Aqabah is a place in the valley of Mina. It is not very far from Makkah. Mina was used and is still used as a halt for the pilgrims. The activities of the new six Muslims of the Khazraj brought more people from both the Aws and the Khazraj to Makkah to seek the famed Messenger of Allah (ﷺ).

The First Pledge of Aqabah involved twelve men, ten from the Khazraj and two from the Aws. They met the Prophet (ﷺ) and pledged themselves to follow Islam. The terms of the pledge were as follows:



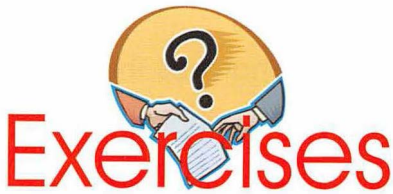
This is called the First Pledge of Aqabah.

In fact it was a very significant development. Those who made it were the influential men of Madinah. The twelve men returned to Madinah. Allah's Messenger (ﷺ) sent Mus'ab ibn Umayr (رضي الله عنه) with them to teach people about Islam.

Mus'ab bin Umayr (ﷺ) was a noted companion of the Prophet (ﷺ). He was a leading figure in Makkan society before the rise of Islam. He was very handsome and belonged to a wealthy family. He was extremely popular in the aristocratic circles of Makkah. He was popular for his refined taste in clothing. He was an early convert to Islam. He was noted for his knowledge of the Qur'an and his dedication to the cause of Islam. His tactfulness, good manners, diplomacy and hard work won the allegiance of many leading men of the Aws and the Khazraj in Madinah.

Islam began to spread among the people of the Aws and the Khazraj. Not a household of the people of Madinah remained in which some men and women had not accepted Islam. The Aws and the Khazraj later came to be known as the Ansaar (Helpers) in the Islamic history.

The Pledge of Aqabah is one of the most significant events in the life of the Prophet (ﷺ) and in the history of Islam.



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

1. The Prophet (ﷺ) stopped preaching as the Quraysh were ill-treating the Muslims. _____
2. The former name of Madinah was Yathrib. _____
3. Abu Lahab helped the Prophet (ﷺ) spread Islam. _____

B. Fill in the blanks with suitable words.

1. The Jews were the people of the _____, while the Khazraj were _____.
2. _____ people of Khazraj came to the Prophet (ﷺ) to meet him.
3. The people of Madinah were divided into _____ and _____.

C. Answer the following questions.

1. How did the people of Madinah know about the coming of a prophet?

_____

_____

2. How were the people convinced that Muhammad (ﷺ) was indeed a prophet?

_____

_____

3. What was the First Pledge of Aqabah? How many people attended it, and what were its terms?

4. Who was Mus'ab ibn Umayr? Why did the Prophet (ﷺ) send him to Madinah?

D. Think-up

1. Why do you think the Aws and the Khazraj resolved their difficulties when they heard of the coming of a new prophet?

2. Why do you think was the special name 'Ansaar' given to the Aws and the Khazraj?

Chapter 22

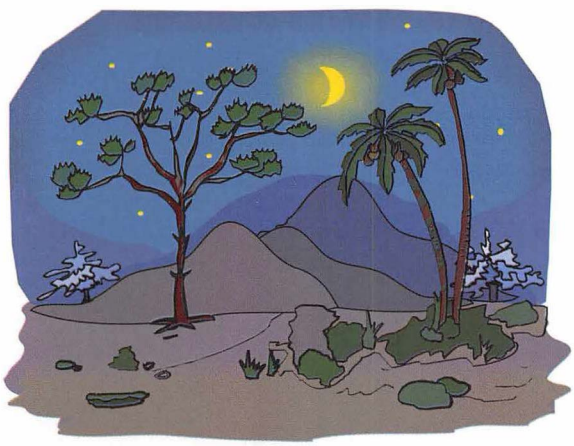
Prophet Muhammad ﷺ (4)

مُحَمَّد رَّسُولُ اللّٰه ﷺ

The Second Pledge of Aqabah

The Second Pledge took place a year after the first one, which was concluded in the twelfth year of Prophethood. That year during the hajj season, many of the people of Yathrib, Muslims and non-Muslims alike, came to Makkah. The Muslims had decided that they would not leave the Messenger of Allah (ﷺ) in Makkah to be expelled and persecuted. Seventy-three men and two women, Nusaybah bint Ka'b and Asmaa' bint Amr, contacted him in secret and agreed to meet him in secret at night in the mountain pass that is next to Jamrat al-Aqabah.

Allah's Messenger (ﷺ) came out at night, took his uncle Al-Abbas ibn Abd al-Muttalib with him and reached the mountain pass of Aqabah. The believers from Madinah were waiting for him. When they expressed their desire to take Allah's Messenger (ﷺ) to Madinah, Al-Abbas rose to say, "O assembly of the people of Madinah! You all know the position that Muhammad holds among us. We have protected him as much as we could. He is honoured and respected among his people. He refuses to join anyone but you. If you think you can fulfil what you promised to do for him while inviting



him and you can defend him against his enemies, then assume the burden that you have taken. But if you are going to surrender him and betray him after taking him away with you, then leave him right away because he is already respected and well-protected in his own place."

Al-Abbas demanded an unwavering pledge for the support and protection of the Prophet (ﷺ). He warned them that if they were not sure that they could keep the terms of the pledge and provide effective protection for him should he migrate to their city, they should not take the pledge!

The Prophet (ﷺ) then rose to speak. He recited some verses of the Qur'an, called people to Allah, exhorted them to embrace Islam and said, "I give you my pledge that you will protect me from whatever you protect your women and children."

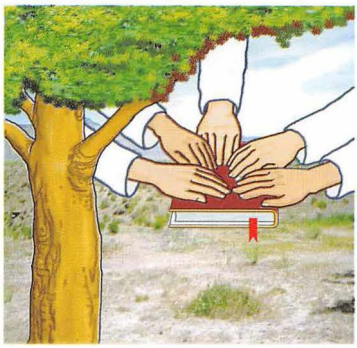
Al-Baraa' ibn Ma'roor, who was the spokesman for the group, said, "Yes, by the One Who has sent you with the truth, we will most certainly protect you from what we protect our women and children. So take our pledge, O Messenger of Allah! By Allah, we are skilled fighters and reliable in war; this is a trait passed down to us from our ancestors."

Then Abu Al-Haytham ibn At-Taihan, an elderly Muslim from Madinah, interrupted Al-Baraa' saying, "There are agreements between us and them (i.e. the Jews) which we would then sever. Do you think if we support you and Allah makes you victorious, you would return to your people and leave us?"

Allah's Messenger (ﷺ) smiled and said, "No, But your blood is my blood, your war is my war. I am of you and you are of me; I fight whom you fight and I make peace with whom you make peace."

Then they asked, "Messenger of Allah! What would be our reward if we fulfil our pledge?"

"Paradise," he replied. Then all the members of the delegation stretched their hands for the pledge whose principles were as follows:



1. To listen and obey in all sets of circumstances;
2. To spend in times of ease and hardships;
3. To enjoin good and forbid evil;
4. To serve the Cause of Allah in all circumstances without fearing the blame of anyone;
5. To support the Prophet (ﷺ) when he came to them and to protect him against whatever they would protect themselves and their spouses and children.

They all swore allegiance and Al Baraa' ibn Ma'roor (رضي الله عنه) was the first to extend his hand to the Prophet (ﷺ). The two women took the pledge orally, as the Prophet (ﷺ) never shook hands with a strange lady.

Allah's Messenger (ﷺ) appointed twelve deputies who would be responsible for the affairs of the rest. They were given the duties of providing leadership and guidance for their respective groups. The duty of the deputy was manifold: he was the leader of the prayer, the teacher of the Qur'an, the arbiter in disputes, the adviser and commander on the battleground. They had the example of Mus'ab ibn Umayr (رضي الله عنه) and his leadership to guide them.

Nine of them were from the Khazraj and three were from the Aws.

The Muslims of Madinah now made the pledge to support and defend the Prophet (ﷺ) at any cost. They were prepared to go to war if that was necessary to defend him. It is however very important to note here that the pledge of going to war was purely defensive. Warfare would be defensive in the sense that it would be used for defending the Prophet (ﷺ) if someone attacked him.

There was no hint in the pledge to wage an offensive war against the Quraysh or anybody else. You will learn later, Inshaa Allah, that Allah's Messenger (ﷺ) asked special permission of the Ansaar (Helpers) – the people of Madinah – when he had to fight the Quraysh in the battle of Badr, which took place after the Prophet's emigration to Madinah.



A. Fill in the blanks with suitable words.

1. The Second Pledge of Aqabah took place in the _____ year of Prophethood.
2. _____ was the spokesman for the group from Madinah.
3. _____ of the deputies were from the Khazraj and _____ were from the Aws.

B. Answer the following questions.

1. How many people entered Makkah for the second pledge?

_____

_____

_____

2. Why did the people of Madinah come to the Prophet (ﷺ)?

_____

_____

_____

3. What did Al-Abbas require of the group?

_____

_____

_____

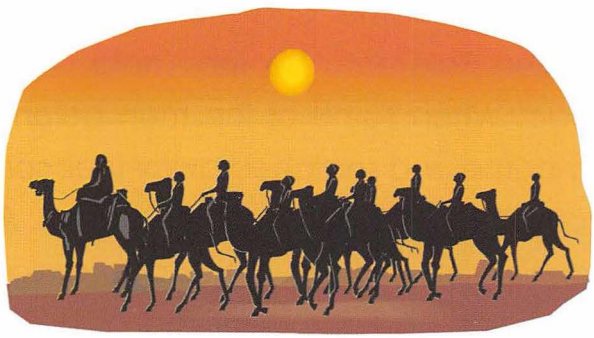
4. What are the duties of the deputy?

5. What did the group from Madinah pledge to do?

Chapter 23

Prophet Muhammad ﷺ (5)

مُحَمَّد رَسُولُ اللّٰه ﷺ



The Hijrah to Madinah

Makkah was no longer a safe place for Muslims to live in. The disbelievers of Makkah were quick to realize the significance of Abu Talib's death. They intensified their attacks on Muslims. They sought to eradicate the Muslims and Islam. Muslims had no security and no rights in Makkah. Their lives were under threat. Their property was a fair game for the Quraysh.

The Prophet (ﷺ) then directed those who had returned from Ethiopia and other Muslims to emigrate and head for Madinah. Quietly, they began to move out. In a few months, more than a hundred families left their homes and emigrated to Madinah.

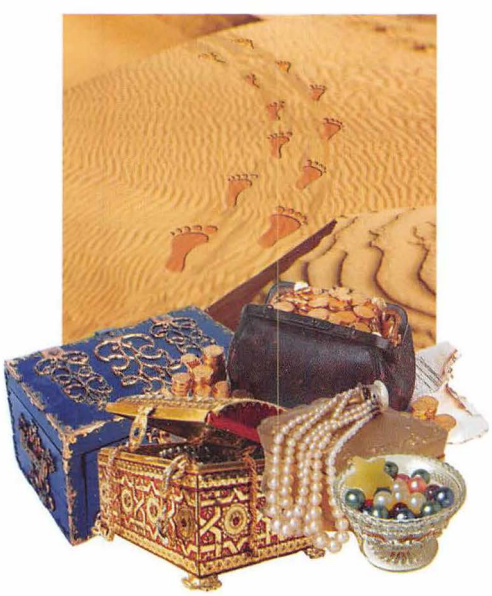
After the Second Pledge of Aqabah, the Quraysh's persecution of Muslims had crossed all limits. The emigration of the Prophet (ﷺ) and his companions was very harmful to them. They were on their guard. They were determined to prevent it at all costs. The emigration of the Muslims from Makkah, therefore, was not easy. The Makkans caused the emigrants considerable stress. But the Muslims were determined to leave. They did not want to remain in Makkah.

The Plight of Abu Salamah and many Other Muslims

Abu Salamah (ﷺ) belonged to the prominent Quraysh clan of Makhzum. He was the first Muslim to migrate to Madinah. Although he was under the protection of Abu Talib, he suffered much ill-treatment at the hands of the disbelievers from Quraysh.

After the death of Abu Talib, Abu Salamah's sufferings became intense. When Abu Salamah decided to emigrate to Madinah, he saddled his camel and mounted his wife Umm Salamah on it with their son Salamah. He took hold of the camel's halter and went ahead. When some of the men belonging to their clan saw them, they came and snatched away their son Salamah. They forced Umm Salamah (ﷺ) to dismount the camel. Abu Salamah was separated from his wife and son. He had to emigrate to Madinah alone. Thus Umm Salamah (ﷺ), deprived of both husband and son, was left behind alone, weeping and lamenting. When she was ultimately allowed to leave for Madinah a year later, she set out on a journey of about 500 kilometres by herself!

Like Abu Salamah, many other Muslims were forced to leave their wives and children and to travel alone. Some had to abandon all they had earned in their lifetime. Suhayb Ar-Roomee (ﷺ) was among those who lost all their wealth. When the Quraysh learnt that Suhayb Ar-Roomee (ﷺ) was about to leave for Madinah, they came to him and said, "You came to us poor and you had nothing. Now that you have collected great wealth while being



amongst us, do you think we will let you move away with it?" Suhayb did not hesitate at all to give away all his wealth to them. When the Prophet (ﷺ) heard how Suhayb (رضي الله عنه) had sacrificed all his wealth for the sake of Allah, he said, "Suhayb has won; indeed, Suhayb has won."

After Abu Salamah, among those first emigrants to Madinah was Aamir ibn Rabee'ah, accompanied by his wife, Layla. Also, all the household of Abdullah ibn Jahsh, including Abdullah ibn Jahsh himself migrated to Madinah. As the whole family departed, their house was locked up. The migration of the Jahsh family, who were at the centre of the city's social life, inspired other Muslims to follow their example.

Omar ibn al-Khattab, Talha, Hamzah, Zayd ibn Haarithah, Abdur-Rahman ibn Awf, Az-Zubayr ibn Al-Awwaam, Abu Hudayfah, Uthman ibn Affan and others also emigrated. When Hishaam ibn Al-Aas decided to emigrate, the disbelievers caught him and put him in captivity and tortured him. Ayyaash migrated to Madinah but Abu Jahl pursued him and deceitfully brought him back to Makkah and made him a captive. But despite these impediments, the believers kept emigrating to Madinah until none remained with the Prophet (ﷺ) except for those who were taken captives, apart from Ali ibn Abee Talib (رضي الله عنه) and Abu Bakr As-Siddeeq (رضي الله عنه). They both were waiting for the permission of the Prophet (ﷺ) to emigrate.

All the emigrants were the guests of the Muslims in Madinah. The migrating Muslims were called Al-Muhaajiroon and their helpers in Madinah were known as Al-Ansaar. Allah's guidance to His Prophet (ﷺ) to turn to Madinah and its people was indeed part of His Mercy and Loving Care for His Prophet and his companions.



A. Decide whether these statements are true or false.

1. Makkah was no longer a safe place for Muslims. _____
2. The Muslims did not want to leave Makkah. _____
3. The non-Muslims intensified their attacks on Muslims after Abu Talib's death. _____
4. Mus'ab (ﷺ) was the first Muslim to emigrate to Madinah. _____

B. Answer these questions.

1. Where did the Prophet (ﷺ) ask people to go after leaving Makkah?

_____

_____

2. Describe how Abu Salamah was persecuted.

_____

_____

_____

3. Why did the Prophet (ﷺ) say, "Suhayb has won; indeed, Suhayb has won."?

_____

_____

_____

4. What was so special about the emigration of the Jahsh' family?

5. What special names were given to the emigrants and the people of Madinah?

C. Think-up

1. Why do you think the Muslims' emigration was harmful to the Quraysh?
2. What does the word 'al-Muhaajiroon' mean?

Chapter 24

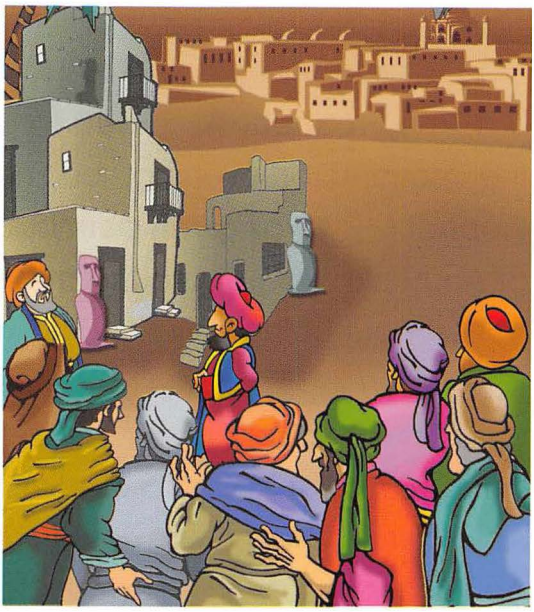
Prophet Muhammad ﷺ (6)

مُحَمَّد رَسُولُ اللّٰه ﷺ



The Quraysh's Plot to Assassinate the Prophet (ﷺ) Fails

The Quraysh were very upset by the emigration of the Muslims to Madinah. When they saw that the Prophet (ﷺ) and his companions had helpers in Madinah, over whom they had no power, the Quraysh were alarmed by the emigration of the Muslims. They knew that if that happened, then they would have no means to stop it. They held a meeting at Dar An-Nadwah, their assembly place. Formerly, in that meeting, the Quraysh nobles consulted with one another on what to do concerning the Prophet (ﷺ). The emigration of the Prophet (ﷺ) and his companions to a rival city was very harmful to them.



Satan, who was in the guise of a venerable elderly man introduced himself as a man from Najd and attended their meeting to help plot against the Prophet (ﷺ). Several proposals were put forward: Expulsion from Makkah, life imprisonment and assassination. Satan suggested that these proposals were of no use and supported Abu Jahl's proposals to send a band of young men, one from each tribe, to strike the Prophet (ﷺ) at the same time with their swords so that the blood money would be spread over them all and that Banu Abd Manaaf would not be able to fight them all.

When the iniquitous plot had been hatched, Almighty Allah sent down Angel Jibreel (عليه السلام) to the Prophet (ﷺ) to reveal to him the Quraysh's evil plot and to give him his Lord's permission to migrate. He fixed to him the time of migration and asked him not to sleep on the night of migration in his usual bed. Ali (رضي الله عنه) would sleep in his bed in order to deceive the Quraysh who had become aware of the Prophet's intention to leave Makkah.

The Migration of the Prophet (ﷺ) to Madinah

At that time no Muslims were left in Makkah, except the Prophet (ﷺ), Abu Bakr (رضي الله عنه), Ali ibn Abee Talib (رضي الله عنه) and those who were kept captives by the Quraysh. Abu Bakr (رضي الله عنه) was ready to migrate, but the Prophet (ﷺ) asked him to wait for a while. So Abu Bakr (رضي الله عنه) postponed his departure for the sake of the Prophet (ﷺ) so that he might keep his company.

The Prophet (ﷺ) in the House of Abu Bakr

The Prophet (ﷺ) used to go to Abu Bakr's house everyday in the morning or evening, but never at noon. That day when the Prophet (ﷺ) was given permission to migrate, he went to the house of Abu Bakr (رضي الله عنه) at around midday. This was an unusual visit at the hottest hour of the day.

When the Prophet (ﷺ) entered, Abu Bakr (رضي الله عنه) offered him his seat. The Prophet (ﷺ) then explained that Allah had given him permission to migrate to Madinah. "Together, O Allah's Messenger?" Abu Bakr (رضي الله عنه) asked anxiously. "Together," replied the Prophet (ﷺ). Abu Bakr's eyes were filled with tears of joy. He informed the Prophet (ﷺ) that he had long since bought two she-camels for the journey. The two she-camels were very well looked after by him. The Prophet (ﷺ) paid the price of one of the two she-camels whose name was al-Qaswaa'.

Abu Bakr's daughters made quick preparations for their journey. They put into a leather-bag some provisions for them. Asmaa (رضي الله عنها), the daughter of Abu Bakr (رضي الله عنه), cut a girdle into two pieces and used one piece to tie the mouth of the leather-bag. She was, therefore, named Dhaat an-Nitaaqayn (the one with the two girdles).



The Murderous Plot Fails

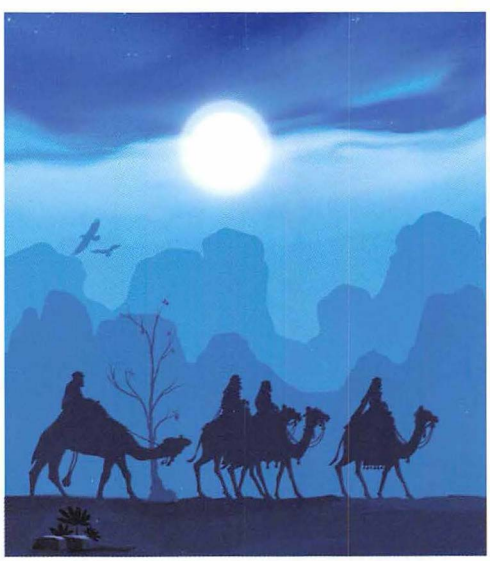
Towards midnight, the murderous plotters gathered round the Prophet's house, waiting for a suitable moment to strike. Ali (رضي الله عنه) stayed behind to deceive the

Quraysh who had become aware of the Prophet's intention to leave Makkah. Allah's Messenger (ﷺ) asked Ali (رضي الله عنه) to sleep in his bed and cover himself with the Prophet's mantle. The Prophet (ﷺ) assured him that nothing unpleasant would happen to him. Ali's other duty was to make sure that all the things given to the Prophet (ﷺ) by the people of Makkah for safekeeping had been returned to their owners.

The Prophet (ﷺ) quietly left the house. As he approached the plotters, he took a handful of dust and threw it at their heads, reciting the first nine verses of Surat Yaa Seen. This had a mysterious effect on the plotters; it prevented them from seeing the Prophet (ﷺ). In the early morning the plotters discovered that the Prophet (ﷺ) had already left the house during the night.

The Prophet (ﷺ) and Abu Bakr (رضي الله عنه) Leave Makkah

Allah's Messenger (ﷺ), having avoided the besieging Quraysh, made his way to the house of Abu Bakr. Abu Bakr had obtained the services of a trustworthy guide, Abdullah ibn Urayqit, in readiness for the journey.



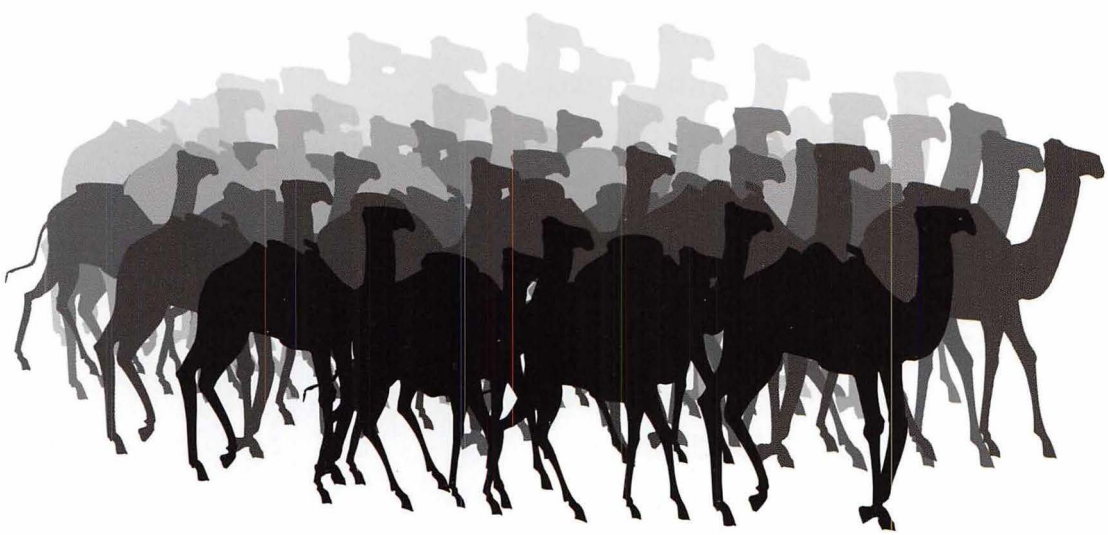
To avoid the watchful Quraysh, they left Makkah under the cover of darkness. They made their way southward, instead of northward, the true direction of Madinah.

They avoided the main streets of the city, walking rather than riding, so as not to be seen. Once outside the city, they headed towards Mount Thawr, where they hid in a cave. Things were planned in advance. They were to hide safely

in the cave for three days. The period of three days was sufficient for things to calm down and to remove the pursuers off the road.

Abu Bakr (ﷺ) had asked his son Abdullah to bring them news of the Quraysh. He had also ordered his freedman Aamir ibn Fuhayrah to graze the family flock around the cave so as to remove the footprints made by Abdullah and Asmaa, his sister, as they came to the cave with news and fresh provisions.

When the Quraysh discovered that the Prophet (ﷺ) had left leaving Ali in his bed, concealed behind his mantle, they became very angry. They offered a reward of a hundred she-camels to anyone who brought the Prophet (ﷺ) back dead or alive. Their horsemen set out searching along every tract, every direction and every nook and corner of Makkah. The search for them intensified, as the news of the reward of a hundred she-camels became known.





A. Fill in the blanks with suitable words.

1. The Quraysh held a meeting at _____.
2. _____ revealed the Quraysh' secret plan to the Prophet (ﷺ), through _____.
3. Abu Bakr (رضي الله عنه) postponed his departure for the sake of the _____.
4. The Prophet's camel was called _____.
5. _____ was called 'Dhat an-Nitaaqain'.
6. The Prophet (ﷺ) and Abu Bakr (رضي الله عنه) took shelter in Mount _____.
7. _____ was asked to bring the news of the Quraysh.

B. Answer the following questions.

1. Why did the Quraysh hold a meeting? What was its conclusion?

_____

_____

2. What smart plan did the Quraysh come up with ?

_____

_____

3. Why did Ali (رضي الله عنه) stay behind?

_____

_____

_____

4. Why was the Prophet's visit to Abu Bakr's house unusual?

5. Describe how the plot of the Quraysh failed.

6. What offer did the Quraysh set for capturing the Prophet (ﷺ)?

C. Reference to context

"Together, O Allah's Messenger?"

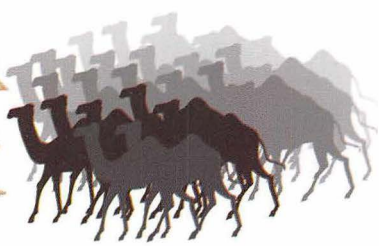
Chapter 25

Prophet Muhammad ﷺ (7)

مُحَمَّد رَسُولُ اللّٰه ﷺ

When the Quraysh found out that the Prophet (ﷺ) had departed, leaving only Ali (رضي الله عنه) in his bed, covered with his mantle, they became very angry. They offered a reward of a hundred she-camels to whomever brought the Prophet (ﷺ) back dead or alive.

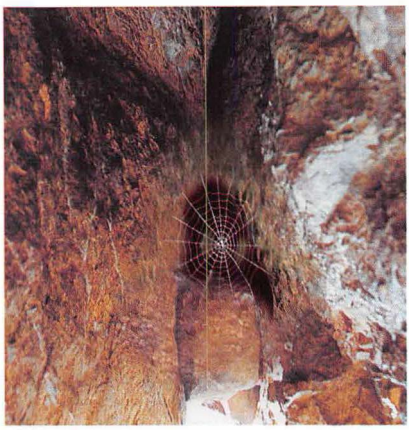
A reward
of a HUNDRED SHE-CAMELS
to whomever brought the Prophet (ﷺ)
back dead or alive.



The prize of one hundred she-camels was so tempting that young men were in pursuit on every tract. At one time a band of them climbed Mount Thawr and actually came to the cave. They passed by when they saw no signs of any human footprints anywhere around. Abu Bakr (رضي الله عنه) was filled with fear for the safety of the Prophet (ﷺ). If anyone had looked down below his feet, he would surely have spotted them. Allah's Messenger (ﷺ) said to Abu Bakr (رضي الله عنه), "What do you think of the two with whom Allah is the third?" The Prophet (ﷺ) thus quieted the fear of Abu Bakr (رضي الله عنه). Yet, strangely, even though the pursuers came to the mouth of the cave, they did not enter, nor did they even look inside. It was a miracle from Almighty Allah to save them.

Three Days and Nights in the Cave

Abdullah, the son of Abu Bakr, was a wise and smart young man. He used to stay with them overnight. He would leave them before daybreak so that he was with the Quraysh in the morning in Makkah as if he had spent the night there. Whenever he heard of any evil plan concerning the Prophet (ﷺ) and Abu Bakr (رضي الله عنه), he would reach them under the cover of darkness and inform them; Aamir ibn Fuhayrah kept providing them with plenty of ewe's milk during their stay in the cave.



The Journey Begins

After the third night in the Cave of Mount Thawr, Abdullah ibn Urayqit brought the camels, two, which belonged to the Prophet (ﷺ) and Abu Bakr (رضي الله عنه), and a third one for himself. The Prophet (ﷺ) mounted first, Abu Bakr and his freedman Aamir ibn Fuhayrah, rode on the second camel.

The three lonely travellers thus began their long journey to Madinah. They avoided the usual route as much as possible and their expert guide, Abdullah ibn Urayqit, was very useful in helping them. They had to ride fast for almost all the night and most of the day. News of the Prophet's emigration (Hijrah) spread across the desert like wild fire.

The guide led them along the road by the seacoast. In the beginning, they went by by-paths, as the Quraysh were still in search of them, in the hope of getting the reward of a hundred she-camels. They did not take the ordinary beaten track to Madinah. The journey was very hard. The weather was very hot.

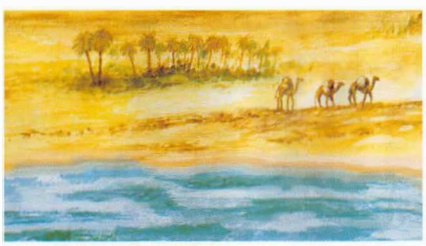
Abu Jahl Slaps Asmaa bint Abu Bakr

The news of the Prophet's hijrah made the Quraysh very angry and frustrated. The search for the Prophet (ﷺ) and Abu Bakr (رضي الله عنه) was still going on. Abu Jahl, accompanied by other Quraysh leaders, went to the house of Abu Bakr (رضي الله عنه). He knocked on the door furiously. Asmaa (رضي الله عنها) opened the door. "Where is your father?" yelled Abu Jahl. "I do not know," replied Asmaa (رضي الله عنها). So Abu Jahl slapped her in the face so severely that one of her earrings was sent flying in the air.



The Story of Suraaqah ibn Maalik

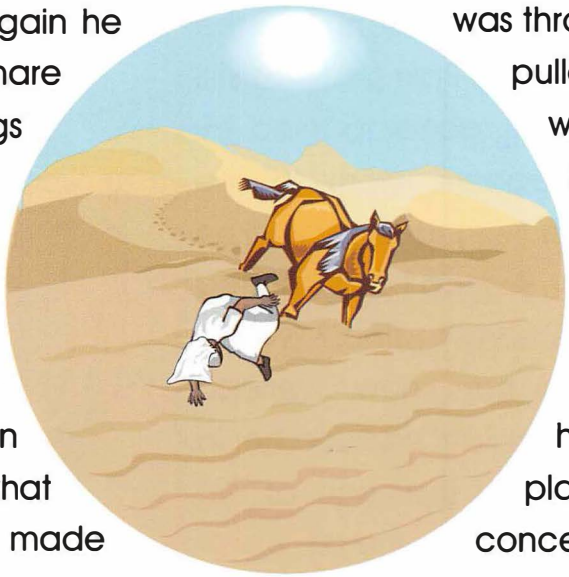
Suraaqah ibn Maalik was a Bedouin of the Kinaanah tribe of Banu Mudlij. He was a warrior and a poet. He lived mostly in his tribal village Qudayd near Makkah.



One day, he was sitting in one of the assemblies of his tribal people when, in the early morning, a traveller came and revealed that he had seen three riders on camels far away on the seacoast. Suraaqah thought they must have been the Prophet (ﷺ) and his companions. He remained in the assembly for a while, and then he rose quietly and went home. He hoped to win the reward of one hundred she-camels.

He took his lance, and left by a back entrance of his house. He mounted his mare and made her run fast until he approached the Prophet (ﷺ) and his companions. But suddenly his mare stumbled and he was thrown off. He remounted his mare and let her go

speeding again till he could hear the Prophet (ﷺ) recite the Qur'an. Suddenly, the forelegs of his mare sank up to the knees into the ground, and again he was thrown off.



The mare pulled up, dragging out her forelegs with difficulty, and stood again. Suraaqah called out that the travellers had nothing to fear and so they stopped. He told the Prophet (ﷺ) that the Makkans had put a price on his head. He also told them what plans the people of Makkah had made concerning them. Suraaqah was overawed by the presence of the Prophet (ﷺ). He was glad to get away safely, promising that he would not disclose the whereabouts of the Prophet (ﷺ) and his companions.

Ever since they had heard about his setting out for Madinah, the people of Madinah had been waiting, on the outskirts of the city, eagerly. As the Prophet (ﷺ) spent about eleven days on his journey to the city – three concealed in the cave and eight on the little-used road – they must have waited patiently.



It was almost midday when the Prophet (ﷺ) and his companion Abu Bakr (رضي الله عنه) reached Qubaa on the outskirts of the city. That day was 12th Rabee al-Awwal of the thirteenth year of the Prophet's mission.



A. Name the following:

1. The reward for capturing the Prophet (ﷺ): _____

2. The cave in which the Prophet (ﷺ) hid. _____

3. The guide of Allah's Messenger (ﷺ) and Abu Bakr (رضي الله عنه). _____

4. The companion who emigrated with the Prophet (ﷺ) and Abu Bakr (رضي الله عنه). _____

B. Answer the following questions.

1. What kind of help did Abdullah, Abu Bakr's son, extend to the Prophet (ﷺ)?

_____

_____

2. How long did the Prophet (ﷺ) stay in the Cave of Thawr for?

_____

_____

3. Why did Abu Jahl slap Asmaa (رضي الله عنها)?

_____

_____

4. Who was Suraaqah, and why did he pursue the Prophet (ﷺ)?

C. Think-up

1. Why did the Quraysh not even peep inside the cave?

2. Why did Suraaqah not succeed in capturing the Prophet (ﷺ)?

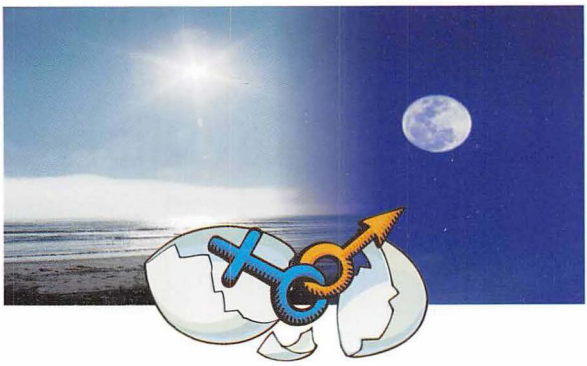
Chapter 26

Surat Al-Layl (The Night)

سُورَةُ اللَّيْـــــل

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

وَاللَّيْلِ إِذَا يَغْشَىٰ ﴿١﴾ وَالنَّهَارِ إِذَا تَجَلَّىٰ ﴿٢﴾ وَمَا خَلَقَ الذَّكَرَ وَالْأُنثَىٰ ﴿٣﴾
إِنَّ سَعْيَكُمْ لَشَتَّىٰ ﴿٤﴾ فَأَمَّا مَنْ أَعْطَىٰ وَاتَّقَىٰ ﴿٥﴾ وَصَدَّقَ بِالْحُسْنَىٰ ﴿٦﴾
فَسَنُيَسِّرُهُ لِلْيُسْرَىٰ ﴿٧﴾ وَأَمَّا مَنْ بَخِلَ وَاسْتَغْنَىٰ ﴿٨﴾ وَكَذَّبَ بِالْحُسْنَىٰ
﴿٩﴾ فَسَنُيَسِّرُهُ لِلْعُسْرَىٰ ﴿١٠﴾ وَمَا يُغْنِي عَنْهُ مَالُهُ إِذَا تَرَدَّىٰ ﴿١١﴾ إِنَّ عَلَيْنَا
لَلْهُدَىٰ ﴿١٢﴾ وَإِنَّ لَنَا لَلْآخِرَةَ وَالْأُولَىٰ ﴿١٣﴾ فَأَنذَرْتُكُمْ نَارًا تَلَظَّىٰ ﴿١٤﴾
لَا يَصْلَاهَا إِلَّا الْأَشْقَى ﴿١٥﴾ الَّذِي كَذَّبَ وَتَوَلَّىٰ ﴿١٦﴾ وَسَيُجَنَّبُهَا
الْأَتْقَى ﴿١٧﴾ الَّذِي يُؤْتِي مَالَهُ يَتَزَكَّىٰ ﴿١٨﴾ وَمَا لِأَحَدٍ عِندَهُ مِن
نِّعْمَةٍ تُجْزَىٰ ﴿١٩﴾ إِلَّا ابْتِغَاءَ وَجْهِ رَبِّهِ الْأَعْلَىٰ ﴿٢٠﴾ وَلَسَوْفَ يَرْضَىٰ ﴿٢١﴾



In the Name of Allah, Most Kind, Most Merciful

1. By the night when it covers;
2. And [by] the day when it appears;
3. And [by] He who created the male and female;
4. Indeed, your efforts are surely diverse!
5. As for him who gives and has taqwa
6. And believes in the best [reward],
7. We will pave his way to ease.
8. But as for he who is tight-fisted and considers himself free of need,
9. And denies the best [reward],
10. We will pave his way to hardship.
11. His wealth will not help when he falls [into Hellfire].
12. Indeed, guidance is up to Us,
13. And indeed to Us belong the hereafter and the first [life].
14. So I have warned you of a Fire which is blazing.
15. None will enter it but the most wretched one,
16. Who rejects the truth and turns away.
17. But the one who has taqwa will be far removed from it;
18. He who gives what he owns to purify himself,
19. Not as repayment for favours received,
20. But only to seek the Countenance of his Lord, the Most High;
21. And, surely, he will be satisfied.

Surat Al-Layl was revealed in Makkah. It consists of twenty-one verses. The surah begins with a series of oaths. The night and the day are the two signs frequently evoked in the Qur'an. The male and the female – like the day and the night – are two opposite elements and point to their Creator.

This surah gives a brief summary of the basic choices placed before man. The sharing of wealth, taqwa (fear of Allah) and the belief in the best reward in the hereafter are basic virtues. Allah eases the way of the true believers to the good life and the way of the disbelievers and wrongdoers to the life of hardship.



If a person becomes aware of the right thing but continues to do what is wrong, then Allah eases his way to hardship. For example, a young man who tells lies will gradually become mature in telling lies and one day he will turn into a compulsive liar. He would not even be able to distinguish between falsehood and truth. On the other hand, if a person gets into the habit of doing good, Allah will ease his way to doing more and more good deeds, and ultimately he will earn Allah's Pleasure.



A. Complete these sentences.

1. Allah eases the way of the true believers to the _____ and eases the way of the disbelievers and wrongdoers to the life of _____.
2. This surah consists of _____ verses.

B. Answer the following questions

1. Where was Surat Al-Layl revealed?

_____

2. Which two signs are frequently evoked in the Qur'an?

_____

_____

3. What does the word 'taqwa' mean?

_____

_____

4. According to the surah, who will surely be satisfied?

_____

_____

C. Activity

Give an example each to show how Allah eases the way of the mindful and the unmindful.

D. Memorisation

Learn this surah by heart.

Chapter 27

Prophet Nuh (1)

نُوحٌ عَلَيْهِ السَّلام



After Prophet Adam (عليه السلام)

Allah blessed the descendants of Adam (عليه السلام). His children and grandchildren spread and multiplied. Adam's descendants founded many villages. They built houses, ploughed the land, grew crops and lived in comfort. They worshipped only Allah. They did not worship anything else besides Him.

Satan's Envy

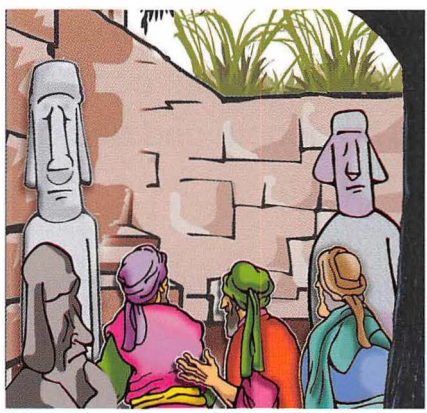
Satan refused to bow down to Adam (عليه السلام) when Allah commanded him to do so. So he was cast out and damned forever. He, therefore, decided to take revenge on the progeny of Adam (عليه السلام) so that they would go to the Fire with him.

Satan's Tricks

Because people were worshipping Allah alone, he decided to call them to worship idols, so that they would go to the Fire and never get to Paradise. He knew that Allah never forgives people worshipping other things besides Him. So he started calling them to associate other things with Allah. People fell into his trap. He inspired them to erect statues of the pious men among them in the places where they used to sit and to name these statues after them. They did so, but they did not worship them.

However, after that generation had gone, the following generations did not know the reason behind the erection of such statues. Satan tried to convince them by saying to them, "Your forefathers used to worship them and through them they sought rain." So they began worshipping them.

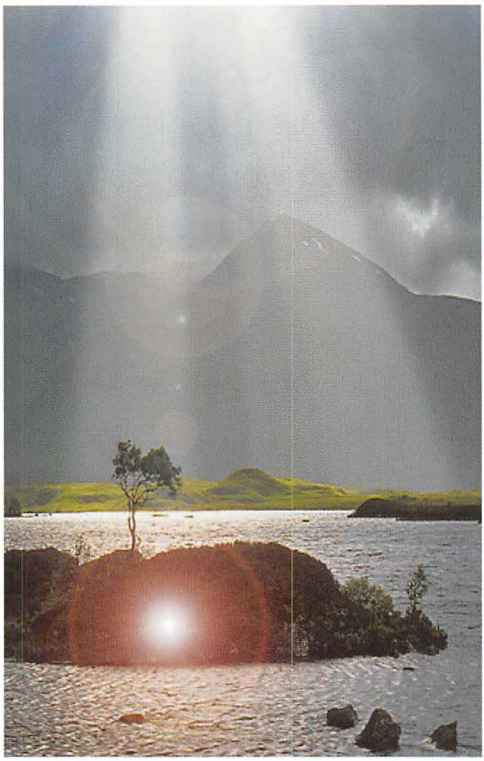




They bowed down and prostrated themselves before them. They even asked these lifeless statues that can do neither harm nor good for things. They sacrificed animals to them.

They had plenty of these idols. Allah mentions some of them in Surat Nuh: "And they said, 'Do not leave your gods, and do not leave Wadd or Suwaa' or Yaghooth or Ya'ooq or Nasr.'" (71:23)

Nuh (عليه السلام), the Messenger



Allah willed to send them a Messenger and so He chose Nuh (عليه السلام) who was among them, to speak and give them good advice. There were wealthy people and leaders among the sons of Adam, but Allah alone knows who should carry His Message and who could bear His Trust. Nuh (عليه السلام) was a pious and generous man. He was intelligent. He had patience. He was compassionate and sincere. He was truthful and trustworthy. He was well known for giving good advice.

Allah revealed to Prophet Nuh (عليه السلام), "Warn your people before a terrible punishment comes to them." (71:1) So Nuh (عليه السلام) stood up among his people and declared, "Indeed, I am a faithful Messenger to you." (26:107)

What Answer did Nuh Receive?

When Nuh (عليه السلام) began to call his people to Allah, some of them answered back. They said, "When did this man become a Messenger of Allah? Until yesterday he had been one of us. Today he says, 'I am Allah's Messenger to you." They also said, "He used to play with us when we were young. He used to sit among us everyday. When did he become a prophet?" The wealthy and the proud said, "Could Allah not find anyone else? He found only a poor man from among us to become a prophet?"



Nuh (عليه السلام) and His People

Nuh's people wrongly believed that worshipping idols was the truth. They considered anyone who did not worship idols as stupid. They argued, "Our fathers worshipped idols. Why does this man tell us not to worship them?" Nuh (عليه السلام) told them, "My people, worship Allah; you have no other god but He! I fear for you the punishment of a dreadful day." (7:59) "I convey to you the messages of my Lord and I advise you; and I know from Allah what you do not know." (7:62)

Only a Few Ordinary People Believed Him

Nuh (عليه السلام) tried very hard to make his people give up idol-worship, but only a few ordinary people believed him.

The wealthy among his people were too proud to believe. Their false pride kept them from listening to Nuh (عليه السلام). Their wealth and their children turned them away from thinking about the next world. When Nuh (عليه السلام) called them to Allah, they said, "Should we believe you while you are followed by the lowest [class of people]?" (26:111) They asked him to drive the poor away, but he refused and said, "I am not going to drive away the believers...I am only a clear warner." They said, "Nuh, if you do not desist, you will be stoned." He said, "My Lord! Indeed, my people have denied me, so judge between me and them with a decisive judgement and save me and the believers who are with me." (26:114-118)



A. Fill in the blanks with suitable words.

1. Satan wanted the progeny of Adam to go to the _____ with him.
2. Some of the idols Nuh's people worshipped were Wadd, _____, Yaghooth, _____ and _____.
3. _____ people believed in Nuh's message.

B. Answer the following questions.

1. How do we know that Satan will definitely go to Hell?

_____

_____

_____

2. What is Satan's main job on earth?

_____

_____

_____

3. How did Nuh's people start idol-worship?

_____

_____

_____

_____

4. Write down a few qualities of Nuh (عليه السلام).

5. Nuh's people did not believe in his sudden prophethood. What did they say in this regard?

6. Why did the wealthy people not accept Islam?

C. Think-up

What sin does Allah not forgive?

Chapter 28

Prophet Nuh (عليه السلام) (2)

نُوحٌ عَلَيْهِ السَّلام

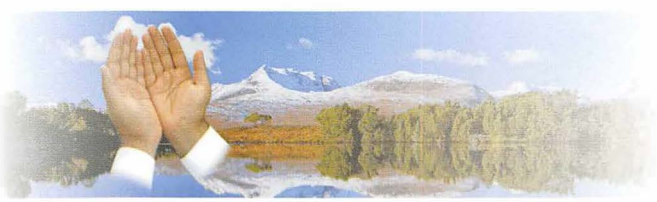


Nuh (عليه السلام) went on calling his people to Allah. He tried hard to advise them, but they would not believe him. In fact, they put their fingers into their ears to avoid listening to him.

Nuh's Supplication

Nuh (عليه السلام) stayed with his people for nine hundred and fifty years calling them to Allah! But his people refused to believe. They rejected him. They would not stop worshipping idols. They refused to turn to Allah. How long could Nuh wait? Nine hundred and fifty years was a very long period of time!

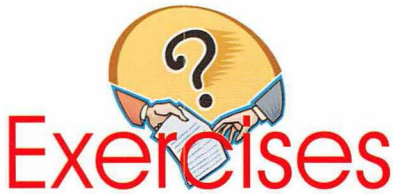
Finally, Nuh (عليه السلام) called out to Allah, "My Lord, indeed I have invited my people [to the truth] night and day, but my invitation has only made them turn away even more. Indeed, every time I called them to Your forgiveness, they put their fingers into their ears, wrapped themselves up with their clothes, persisted and were very arrogant. Then I invited them openly. Then I announced to them and [also] confided to them secretly and said, 'Ask forgiveness of Your Lord. Truly He is Endlessly Forgiving. He will send down on you abundant rain. He will give you more children and more wealth. He will provide for you gardens and provide for you streams of water. What is the matter with you that you do not hope for reward from Allah?'" (71:5-13)



Nuh (عليه السلام) Seeks Allah's Help

One of the most amazing aspects of Prophet Nuh's experience is that he spent nine and a half centuries teaching and guiding his people, but many of them resisted and rejected his advice. Such a long time was more than enough to reform whole nations. But they chose to persist in their ignorance. It happened that every passing generation told the succeeding one not to believe Nuh (عليه السلام) or follow him. The only thing left for Nuh (عليه السلام) was to turn to Allah for help and guidance.

After these long years, Nuh (عليه السلام) despaired of his stubborn people and so pleaded, "My Lord, do not leave a single disbeliever on the face of the earth. If You spare them, they will lead Your servants astray and they will breed none but wicked and ungrateful offspring." (71:27)



A. Complete these sentences.

1. Nuh (عليه السلام) preached Islam to his people for _____ years.
2. Each passing _____ told the succeding one not to believe Nuh (عليه السلام).
3. The disbelievers put their _____ into their _____ to avoid listening to Nuh (عليه السلام).

B. Answer these questions.

1. What was the most amazing aspect of Nuh's life? What was its result?

_____

_____

_____

2. What did Nuh's people do to show their persistence in rejecting his message?

_____

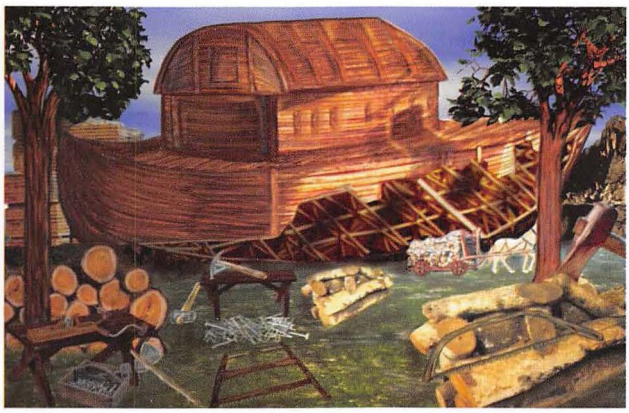
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Chapter 29

Prophet Nuh (عليه السلام) (3)

نُوحٌ عَلَيْهِ السَّلام



Nuh (عليه السلام) Builds the Ark

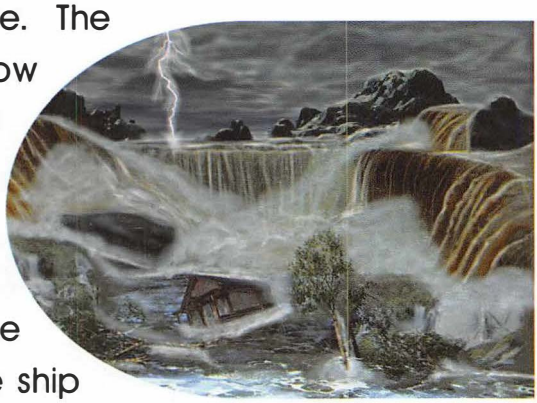
Allah answered Nuh's supplication. He willed that the fate of the arrogant disbelievers would be drowning in a great flood.

Allah wanted to save Nuh (عليه السلام) and the believers, and so He commanded him to build a huge ship with no precedence, the ark. Nuh immediately began building the ark. Every time the leaders of his people passed by him, they ridiculed him. They said, "You are making a boat in the desert. How would it float?" Nuh would say, "You will learn soon!" they would mockingly say, "Nuh, you have become a carpenter after being a prophet! Where is this ship going to sail? The sea is a long way from here. Who is going to pull the ship?"

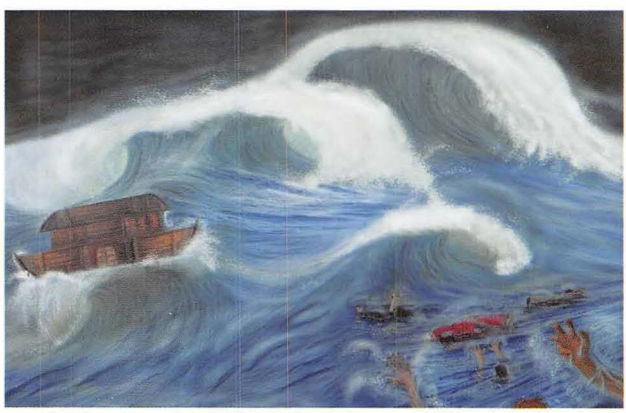
Nuh (عليه السلام) heard all that patiently. He had always been patient. Sometimes he would say, "If you ridicule us (now), we will ridicule you just as you ridicule (us)." (11:38)

The Great Flood

After Nuh (عليه السلام) built the great ship, Allah commanded him to take with him a pair of every animal and creature, a male and a female. Nuh did as he was commanded to do. With him in the ship were those of his people who believed him and a pair of every creature.



The Promise of Allah came. The fountains of the deep began to flow and the gates of the heavens were opened. Allah caused the earth to gush forth with springs. Raging torrents of water turned the earth into springs. Between the time Allah sent the water and the ship floating on the water were many days and nights. The water rose higher and higher. The ship carried Nuh (عليه السلام) and those with him on waves like mountains. The water rose above the tops of the mountains.



The people outside the ship climbed onto every high place and every mountain, fleeing from Allah's punishment. But there was no refuge from Allah except in Him.

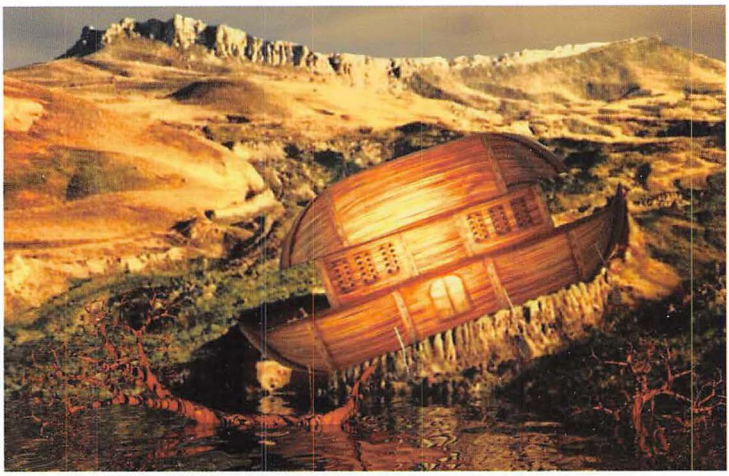


Nuh's Son

Nuh (عليه السلام) had a son who was with the disbelievers. He saw his son in the flood and called out to him, "My son, come aboard with us and do not be with the disbelievers." The son said, "I will take refuge on a mountain to protect me from the water."

Nuh (عليه السلام) said, "There is no protector today from the decree of Allah except for whom He gives mercy." The waves came between them, and he was among those who were drowned. Nuh (عليه السلام) was sad for his son. He wanted to save him from the Fire on the Day of Judgement, so he called upon His Lord, saying, "My Lord, my son is of my family. Your promise is the truth, and You are the most just of judges." Allah said, "Nuh, he is not of your family; indeed, he is [one whose] work was other than righteous, so do not ask Me about that which you have no knowledge..." Nuh (عليه السلام) said, "My Lord, I seek refuge with You from asking that of which I have no knowledge. Unless You forgive me and have mercy on me, I will be one of the losers."

Allah does not look at people's families from which somebody is descended. He looks at their actions and their intentions. An idol-worshipper is not part of a Prophet's family, even though he may be his own son.



The Flood Recedes

After what Allah had willed had occurred and the disbelievers had perished, the rain stopped and the water receded by Allah's command: "Earth, swallow your water! Sky, withhold [your rain]."

The water then subsided, the matter was concluded and the ship came to rest on Mount Judi. It was said, "Nuh, come out of the ship in peace from Us, blessings upon you and upon nations [descending] from those with you."

Nuh (عليه السلام) and those with him left the ship and walked on the earth in peace. Allah blessed the descendants of Nuh (عليه السلام). They spread in the land and filled the earth. There were several communities among them. There were prophets and kings among them.



A. Fill in the blanks with suitable words.

1. Allah commanded Nuh (عليه السلام) to build an _____.
2. The ark rested on _____.
3. Allah caused the earth to gush forth with _____.

B. Answer these questions.

1. How did Allah decide to punish the people of Nuh (عليه السلام)?

_____

_____

2. Who boarded the ship?

_____

_____

3. What was the plight of Nuh's son?

_____

_____

4. Why did the disbelievers drown?

_____

C. Think-up

Why did Allah say, "Nuh, he is not of your family..." even though he was Nuh's own son?

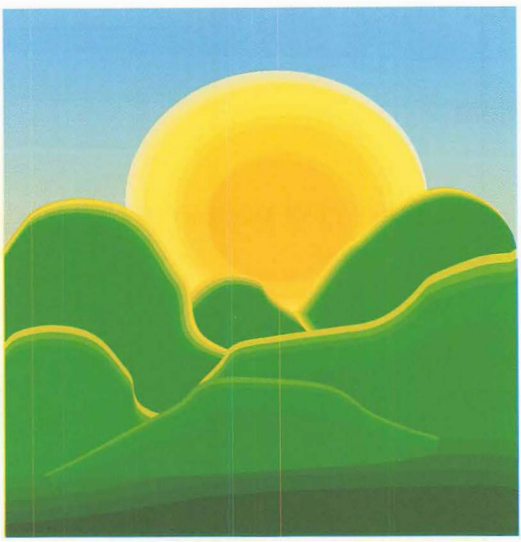
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Chapter 30

Surat Adh-Dhuhaa (The Bright Morning Light)

سُورَةُ الضُّحَى



بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

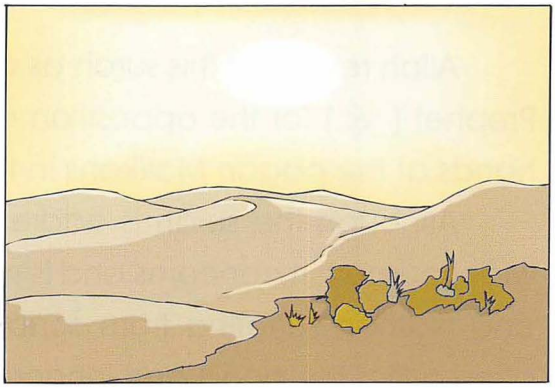
وَٱلضُّحَىٰ ﴿١﴾ وَٱلَّيْلِ إِذَا سَجَىٰ ﴿٢﴾ مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَىٰ ﴿٣﴾

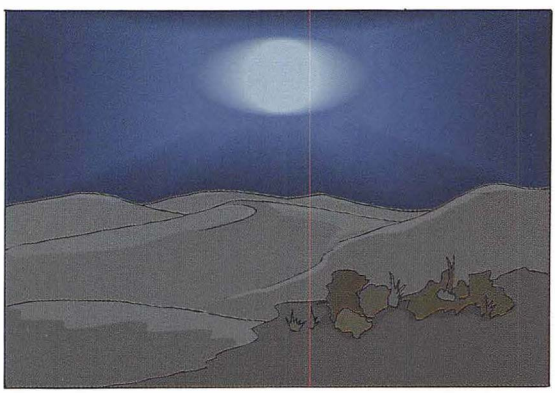
وَلَلْآخِرَةُ خَيْرٌ لَّكَ مِنَ ٱلْأُولَىٰ ﴿٤﴾ وَلَسَوْفَ يُعْطِيكَ رَبُّكَ

فَتَرْضَىٰ ﴿٥﴾ أَلَمْ يَجِدْكَ يَتِيمًا فَـَٔاوَىٰ ﴿٦﴾ وَوَجَدَكَ ضَآلًّا

فَهَدَىٰ ﴿٧﴾ وَوَجَدَكَ عَآئِلًا فَأَغْنَىٰ ﴿٨﴾ فَأَمَّا ٱلْيَتِيمَ فَلَا تَقْهَرْ

﴿٩﴾ وَأَمَّا ٱلسَّآئِلَ فَلَا تَنْهَرْ ﴿١٠﴾ وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ ﴿١١﴾





In the Name of Allah, Most Kind, Most Merciful

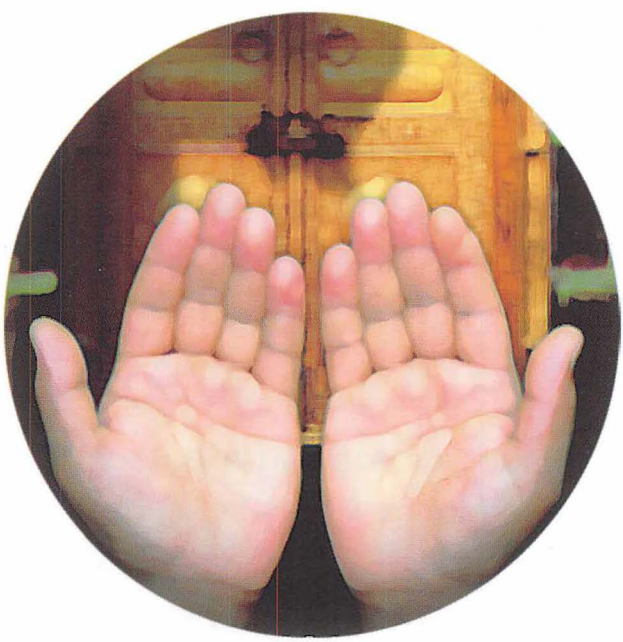
1. By the bright morning light,
2. And by the night when it is still,
3. Your Lord has not abandoned you; nor is He displeased with you.
4. Indeed, the life to come is better for you than the [first] life,
5. And surely your Lord will give you, and you will be content.
6. Did He not find you an orphan and gave you shelter?
7. And He found you lost and showed you the way?
8. And He found you poor and made you rich?
9. So do not treat the orphan with oppression;
10. And do not turn away the one who asks;
11. And speak of the favours of your Lord.

Surat adh-Dhuhaa was revealed in Makkah. It consists of eleven verses. It was revealed to the Prophet (ﷺ) during a period of time when he was worried and the Angel Jibreel (عليه السلام) had not come with any new revelation for quite some time. The disbelievers of Makkah began to tease the Prophet (ﷺ) and taunt him by saying that his devil had forsaken him.

Allah revealed this surah as a consolation and assurance to the Prophet (ﷺ) for the opposition and persecution he suffered at the hands of the pagan Makkans in the early years of Prophethood.

Although the surah is addressed to the Prophet (ﷺ), it has a wider purport: it concerns and is meant to console every faithful man and woman suffering from sorrows and bitter hardships, which so often afflict the good and innocent.

Happiness in human life is widely spaced and short. Man sometimes finds periods of sorrow and suffering overshadowing his existence in this world. But as sure as morning follows night, Allah's Mercy is bound to alleviate every suffering, either in this world or in the life to come. The Arabic word "as-saa'il", which occurs in verse ten, denotes literally, 'one who asks', which signifies not only a 'beggar' but anyone in a difficult situation who asks for help, whether physical or moral or even for the sake of knowledge!





A. Answer the following questions.

1. When was Surat adh-Dhuhaa revealed?

2. What are the two purposes for revealing Surat adh-Dhuhaa?

3. What does the term 'as-Saa'il' mean and what does it signify?

B. Memorisation

Learn this surah by heart.

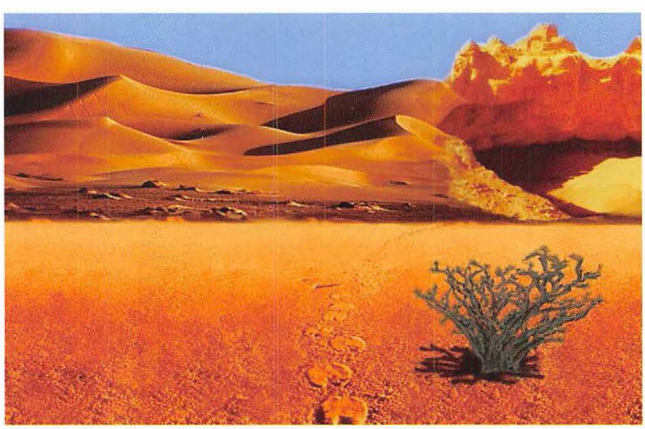
Chapter 31

Prophet Hud عليه السلام

هُـودٌ عَلَيْهِ السَّلام

After Prophet Nuh (عليه السلام)

Allah blessed the descendants of Nuh (عليه السلام) who spread over the earth, and one community from them was Aad. These were ancient Arab people who were very well known throughout Arabia for their glory and greatness.



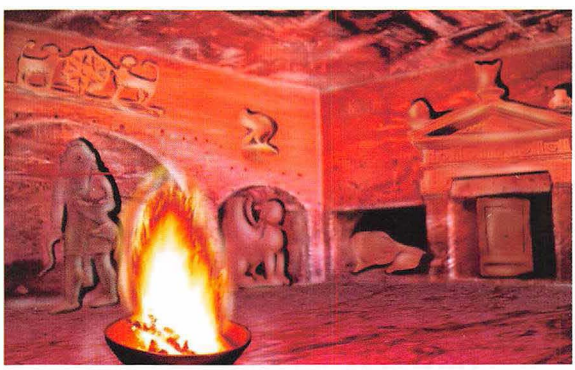
According to the Qur'an, the people of Aad lived mainly in the Ahqaaf region, which is situated to the southwest of the Empty Quarter, between Hijaz, Yemen and Yamamah. It was from there that the people of Aad spread to the western coast of Yemen and established themselves in Oman, Hadramawt and Iraq.



Aad was a strong nation. They came immediately after Prophet Nuh (عليه السلام). They were huge and very strong. They conquered everyone, but no one was able to conquer them. They did not fear anyone, but everyone was afraid of them. Allah blessed the Aad with everything. Their sheep and camels filled the valleys and the hills. Their horses filled the streets of their cities. The land of Aad was a fertile land. It was full of gardens and springs.

The Aad's Ungratefulness to Allah

But the Aad were not grateful to Allah for all these blessings. They forgot about the incident of the great flood, which they had heard about from their fathers. Although they still saw its traces in the land, they forgot why Allah had sent the flood as a punishment for the disbelievers.



Idol-Worship

The Aad began to worship idols instead of Allah, just as the people of Nuh (عليه السلام) had done before them. They carved idols out of stones with their hands and then prostrated themselves before them and worshipped them. They offered sacrifices to them. They did not believe in the life after death. They were tyrants and oppressed people. They did not fear any punishment for the wrong they were doing. The powerful and the rich among them wronged the weak and the poor.

The poor and the weak were terrified of their evil. They fled from their wickedness. Their strength was a curse for them and for others. People who do not fear Allah and do not believe in the life after death always have such a terrible end.



The Castles of the Aad

The Aad competed with each other in building high castles and spacious dwellings. They wasted their wealth on mud and stones. Whenever they came across an empty place or some high ground, they built a fortress on it. They built houses as if they were going to live forever and never die. They did nothing else. They ate, drank and amused themselves. They were content with the life of this world.

Hud (عليه السلام), the Messenger of Allah

It was in this extremely bad situation that Allah raised among them His Messenger Hud (عليه السلام), who started calling them to Allah the Almighty. He asked them to worship Allah alone and to stop being cruel to the weak amongst them. But the Aad did not listen to him. They rejected his call and showed pride and arrogance.

Hud (عليه السلام) said to them, "My people, worship Allah. There is no other god for you other than He. Do you not fear Allah?" The leaders of his people who did not believe said, "We see you in foolishness and we think you are one of the liars."

He said: "My people, there is no foolishness in me, but I am a Messenger from the Lord of the Worlds. I bring you the messages of my Lord. I am a sincere and a trustworthy advisor to you. Remember the benefits of Allah that you might prosper." They said, "Cause to us that with which you threaten us, if you are one of the truthful."

Hud (عليه السلام) said, "Punishment and wrath have already befallen you from your Lord. Wait, I am waiting with you. My people, I do not ask you for recompense. My recompense is only from the One Who created me. Do you not understand? My people, ask your Lord for forgiveness, and then turn to Him. He will send upon you pouring rain, and add strength to your strength. Do not turn your back as sinners." They said, "Hud, you have not brought us any sign, and we are not going to leave our gods on your word. Nor are we believers in you; we only say that some of our gods have possessed you with evil."

Hud (عليه السلام) replied, "Indeed, I call upon Allah to witness, and witness [yourselves] that I am free from whatever you associate with Allah. So plot against me all together, then do not give me respite. Indeed, I trust in Allah, my Lord and your Lord. There is no moving creature whose forelock He does not hold. Indeed, my Lord is on the Straight Path...If you turn away, then I have brought you that with which I was sent to you. My Lord will create a people other than you and you will not harm Him at all. Indeed, my Lord has watch over all things...I fear for you the punishment of an awful day."

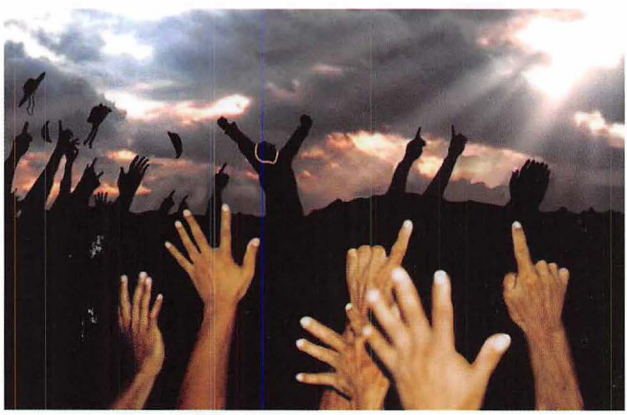
The Punishment

Hud (عليه السلام) told them again and again that he did not seek any reward from them. He said his reward was with Allah. This is the hallmark of a Prophet's life. They do not crave wealth, honour or position.

Only a few among the Aad followed the truth, but most of them were stubborn and arrogant. The time for punishment to descend on the people of Hud had arrived.

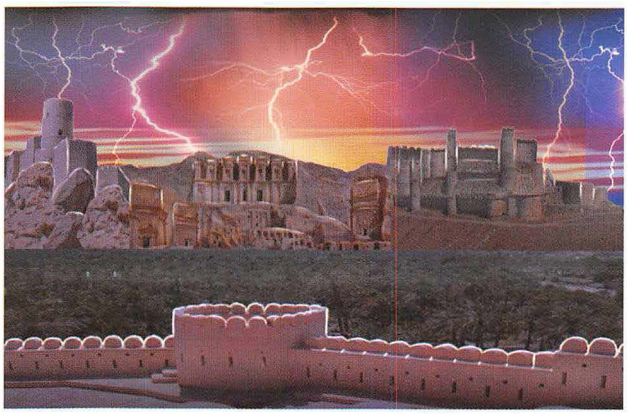
Almighty Allah imposed a drought on the Aad for three years, and they suffered, so they sent a party to pray for rain.

The Aad looked at the sky for the rain. They looked for it everyday but did not see any rain clouds at all.



One day they saw a huge black cloud coming towards them. They were very happy. They cried out joyfully, "Here is a rain cloud! This is a rain cloud!" People danced with joy. They called out at one another, "A rain cloud! A rain cloud!"

But Hud (عليه السلام) understood that the punishment had come. He told them, "This is not a cloud of mercy. It is a wind with a painful punishment."



So it was! A terrible fierce wind blew, the like of it people had never seen before. This wind uprooted trees and destroyed houses. It carried up animals and flung them far away. They saw the camels and men that the wind was causing to fly about. When they saw this, they returned to their houses. The wind followed them and destroyed them all. The wind continued to be a punishment upon them for seven days and eight nights in a row! (69:7)



It destroyed everything in its path, driving the people from their houses and uprooted them as if they were the roots of hollow palm trees torn up. The desert sands blew into the air and blocked out everything. No one could see anything. Terror filled people's hearts. They began to pray and begged for help. The once arrogant people were now dead bodies scattered everywhere! Their grand houses were now in ruins.

Allah saved Hud (عليه السلام) and his followers for their belief, and destroyed the arrogant among the Aad people for their disbelief.



A. Are these statements true or false?

1. The people of Hud were Muslims. _____
2. The cloud that Aad saw was a cloud of mercy. _____
3. The wind destroyed houses and uprooted trees. _____
4. The Aad were destroyed for their disbelief. _____

B. Complete these sentences.

1. The people of Aad were known for their _____ and _____.
2. The Aad lived immediately after Prophet _____ (عليه السلام).
3. Prophet _____ was sent to the people of Aad.
4. The Aad competed with each other in building _____ and _____.
5. Prophets do not crave _____, _____ or _____.
6. Allah imposed a drought on the Aad for _____ years.

C. Answer the following questions.

1. Where did the people of Aad live?

_____

_____

_____

2. What type of people were the Aad?

3. What injustices did the people of Aad indulge in?

4. Write in your own words the reply the people of Aad gave to Prophet Hud (عليه السلام) when he invited them to Islam.

Chapter 32

Prophet Salih عليه السلام

صَالِحٌ عَلَيْهِ السَّلام

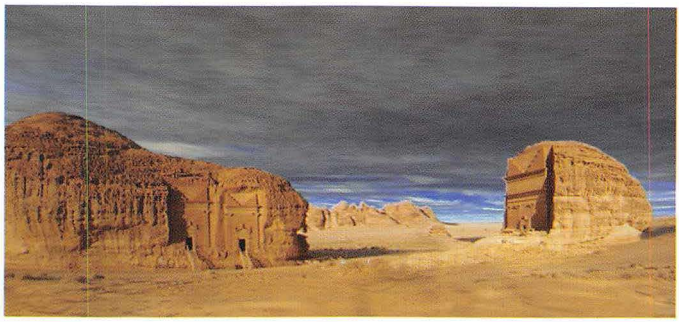
The Thamood

The Thamood are another ancient people next only to the Aad in fame.

The Thamood lived in the north-western part of Arabia, which is still called al-Hijr. Today there is a station on the Hijaz railway between Madinah and Tabuk. This is called Madaa'in Salih, which was the capital town of Thamood, and was then known as al-Hijr, 'the rock-hewn city'. This has survived to this day and is spread over thousands of acres. It was once inhabited by no less than half a million people. During the lifetime of Prophet Muhammad (ﷺ), Arab trade caravans passed through the ruins of this city.

While the Prophet (ﷺ) was on his way to Tabuk, he pointed to the well from which the she-camel of Prophet Salih (عليه السلام) used to drink water. He told his companions to draw water from that well alone and avoid all the other wells. The Prophet (ﷺ) then asked them to hastily move ahead, for the place was a sad reminder of Allah's severe punishment.

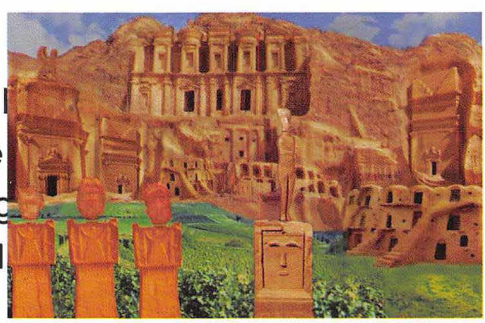
The people of Thamood were the descendants of the people of Aad, who followed the teachings of their Prophet Hud (عليه السلام). They had survived Allah's punishment because of their belief. They lived in the territory known as al-Hijr and the plain known as Waadee al-Quraa. It forms the southern boundary of Syria and the northern boundary of Arabia. The people of Thamood were the heirs to the Aad, and that is why they are also known as "the Second Aad ".



The Thamood were also highly skilful in rock carving. They carved beautiful and spacious houses out of the mountains and produced wonderful paintings on the stones. A few buildings, which were erected by the Thamood and are still intact in Madaa'in Salih, still speak of their tremendous skill in civil engineering and architecture.

Allah showered His blessings upon the people of Thamood. They were handsome and their land was a beautiful green land, full of gardens and with running rivers and streams. They had plenty of rain and fruits. Allah blessed them in provisions and livelihood and gave them many comforts.

Idol-Worship



The Thamood worshipped idols. I moved the people of Thamood to be reject Allah and to be unjust. They forg what they had been given. They lived their palaces and gardens.

From the stones they carved, they made idols. They worshipped these idols, just as the people of Nuh and Hud had done before them.



Prophet Salih (عليه السلام)

Allah the Almighty sent Prophet Salih (عليه السلام), who was a noble man from among the Thamood, to guide them and call them to the worship of Allah alone. The Thamood, however, rejected him and spread corruption in the land.

Salih (عليه السلام) told his people, "Worship Allah. You have no god but Him...Remember when He made you successors after the Aad and settled you in the land, [and] you take for yourselves palaces from its plains and carve from the mountains homes. Then remember the favours of Allah, and do not abuse the earth, spreading corruption."

The leaders from among his people who were arrogant said to those among them who believed and who were oppressed, "Do you know that Salih is sent from his Lord?" They replied, "Indeed, we are believers in what he has been sent with."

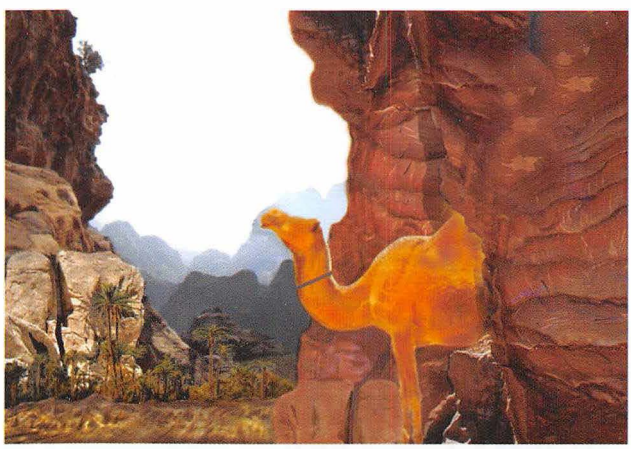
When Salih (عليه السلام) called them to the truth, they also said, "Salih, you were among us a man of promise before this. Do you forbid us to worship what our fathers worshipped? We certainly doubt that to which you invite us."

Allah wanted to guide the Thamood but they preferred blindness to guidance. They argued with Salih (عليه السلام) and ridiculed him.

Prophet Salih (عليه السلام) Continues Calling to Allah

A small number of people believed in Prophet Salih's teachings and became his followers, but most of them rejected him. They refused to change their evil ways, so he continued calling them to Allah with wisdom and kindness. He reminded them that they would not live forever and that Almighty Allah would raise them up again and question them about His blessings. They stubbornly refused to follow the truth and to change their evil ways. Some of them said he was a magician and that they were not going to listen to him unless he brought them a sign proving that he was sent by Allah.

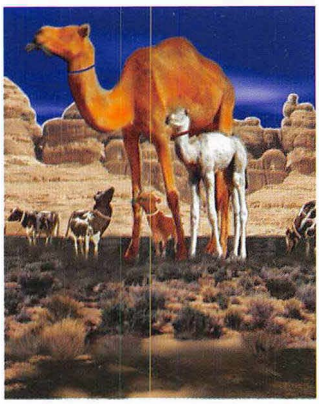
The She-Camel – A Sign from Allah



When Salih (عليه السلام) asked them about the sign they wanted him to produce, they asked him to bring out a she-camel from a certain rock." They knew that camels are only born from camels and so they were sure, in their ignorance, that Salih (عليه السلام) would not be able to do it. They thought they would surely win!

But Salih (عليه السلام) was a prophet, and he knew that Allah has the power to do anything He Wills. He had total faith in his Lord. So he prayed to his Lord, and the very thing they wished happened! They were astonished and confused. Some of them believed but most of them persisted in their disbelief.

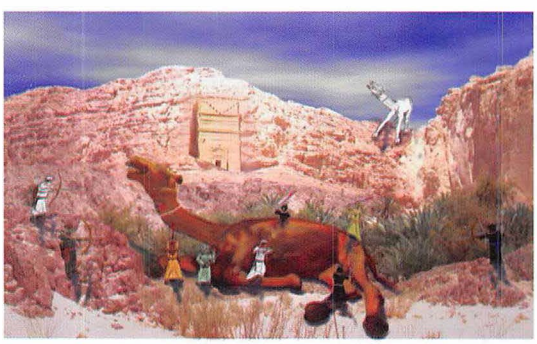
Prophet Salih (عليه السلام) told them to leave the she-camel to feed upon Allah's earth and not to touch her with evil intent or they could be taken by a painful punishment. He also said that she had drinking rights and they had drinking rights on fixed days.





When she came to the well, she drank the water of that day, and so they all drank from the water of the next day. They also all drank from her milk to their satisfaction. This is how the limits were set between Salih (عليه السلام) and the people of Thamood regarding the she-camel. When it was the she-camel's turn, she went and drank. When it was the people's turn, they went and drank. For a time these limits were kept.

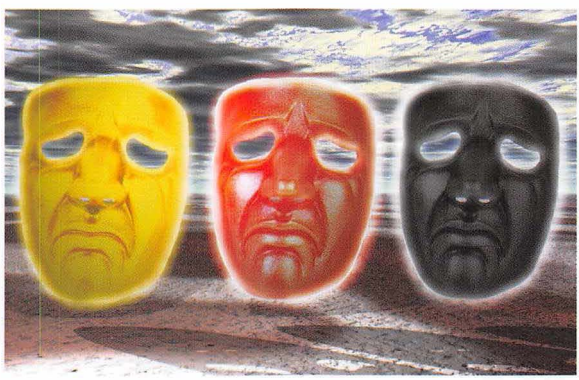
The Thamood's Treachery and Cruelty



But the Thamood were arrogant and cruel. They broke the agreement. They argued, "Why can't our camels drink everyday?" They were furious at the she-camel which Allah sent to them as a sign of Salih's prophethood. They defiantly decided to kill her. The person who took the charge of killing her was their chief. When they hamstrung her, he was the first one to attack her and kill her. When she fell on the ground, they rushed forward, cutting her into pieces. They also challenged Salih by saying, "Bring us that which you threaten us with if you are a messenger."

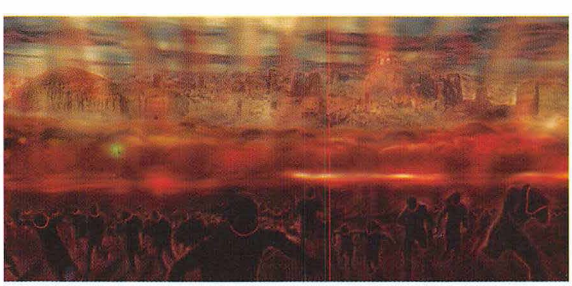
When Prophet Salih (عليه السلام) learnt of this incident, he felt very sad indeed. He threatened them, "Enjoy yourselves in your homes for three days. This is not an idle promise!"

In the city there were nine men. They were the wicked men among the Thamood. They spread evil and corruption in the land. They plotted to kill Prophet Salih (عليه السلام). They said, "We will kill Salih and his family at night. We will not be seen. So if we are questioned about it, we will simply say, 'We do not know anything about it.'"



The Punishment

But Allah protected Salih (عليه السلام) and his family. On the third day the punishment came to them. As they woke up in the morning, they were seized by a terrible blast from the sky and a terrible earthquake from beneath them. They died instantly. They remained in their houses squatting and lifeless. It was a terrible day for the Thamood. All the disbelievers died. The city was destroyed.

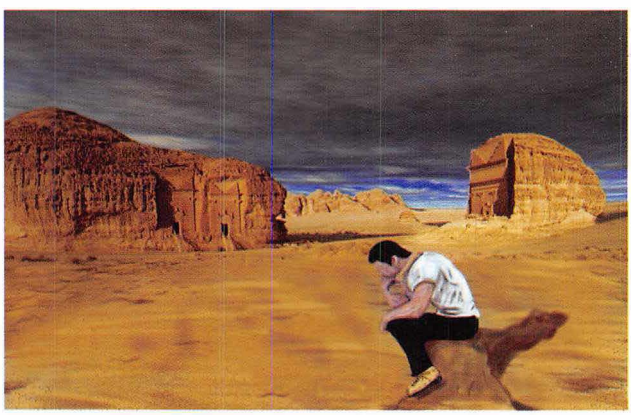


As Salih (عليه السلام) and the believers left the city, Salih (عليه السلام) looked sadly at the remains of his people. He said with great sadness, "My people, I brought to you the message of my Lord and advised you, but you do not like advisors." (7:79)

Today, in the place where the Thamood lived, there are only empty fortresses, disused wells and abandoned villages.

When Allah's Messenger (ﷺ) passed by the dwelling places of the Thamood on his way to Syria, he told his Companions, "Do not enter the houses of those who wronged themselves unless you enter weeping, fearing that the like of what had happened to them might also happen to you."

The Thamood rejected their Lord, so away with the Thamood!





A. Match the following.

	A		B	
1	Salih (عليه السلام) was sent to	a	rock-carving	1 ___
2	Thamood lived in	b	Thamood	2 ___
3	They were skilful in	c	Aad	3 ___
4	They worshipped	d	Al-Hijr	4 ___
		e	idols	5 ___

B. Fill in the blanks with suitable words.

1. The people of Thamood were the descendants of the people of _____.
2. The Thamood are also known as _____.
3. Salih (عليه السلام) threatened them, "Enjoy yourselves in your homes for _____ days. This is not an idle _____."
4. The Thamood decided to kill Prophet Salih (عليه السلام) at _____.

C. Answer the following questions.

1. Why did the Prophet (ﷺ) ask his companions to move away quickly from al-Hijr?

_____

_____

2. Why were the Thamood known as "the Second Aad "?

_____

_____

3. Write down some qualities of Prophet Salih (عليه السلام).

4. What condition did the Thamood lay down for believing in Salih's prophethood?

5. What was the deal Salih (عليه السلام) struck with his people concerning the she-camel?

6. Did they honour their promise?

7. What type of punishment did they get?

D. Think-up

What is the outcome of those who reject Allah and His Messengers and turn away from the truth?

Chapter 33

Surat Ash-Sharh (The Expansion)

سُورَةُ الشَّرْح

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ ﴿١﴾ وَوَضَعْنَا عَنكَ وِزْرَكَ ﴿٢﴾ الَّذِي
أَنقَضَ ظَهْرَكَ ﴿٣﴾ وَرَفَعْنَا لَكَ ذِكْرَكَ ﴿٤﴾ فَإِنَّ مَعَ الْعُسْرِ يُسْرًا ﴿٥﴾ إِنَّ
مَعَ الْعُسْرِ يُسْرًا ﴿٦﴾ فَإِذَا فَرَغْتَ فَانصَبْ ﴿٧﴾ وَإِلَىٰ رَبِّكَ فَارْغَب ﴿٨﴾

In the Name of Allah, Most Kind, Most Merciful

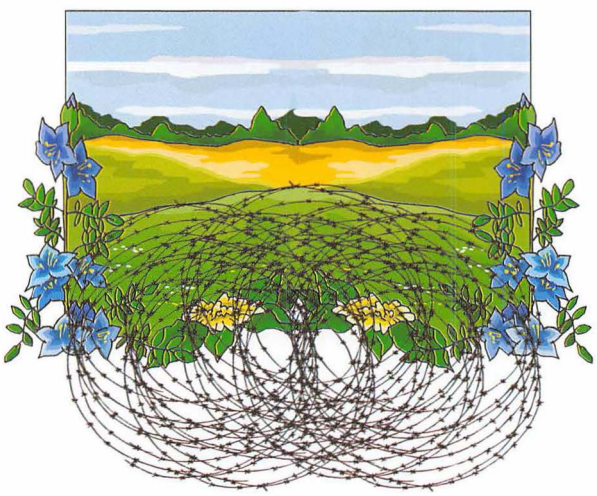
1. Have We not expanded your breast,
2. And relieved you of your burden,
3. That had weighed so heavily on your back?
4. And have We not raised high your fame?
5. So surely, with every hardship comes relief.
6. Surely, with every hardship comes relief!
7. So when you are free, stand up [for prayer];
8. And to your Lord turn all your attention.



This surah was revealed in Makkah. It was revealed almost immediately after Surat Adh-Dhuhaa.

Surat Ash-Sharh, like adh-Dhuhaa, is addressed in the first instance to the Prophet (ﷺ) and, through him, to every true follower of the Qur'an.

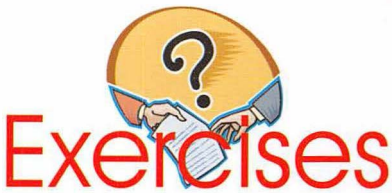
The most fundamental principle of the Prophet's message is pure tawheed. It is a simple, clear and rational set of beliefs. In the present surah, Allah advises His Messenger (ﷺ) to persevere and persist in his mission. He assures him that the future is for him and his followers:



"With every hardship comes relief; every hardship is followed by relief." The Arabic term conveys an impression of brief hardship but plentiful of ease.

Islam is a religion of honesty, truth and justice. These qualities are most urgently needed in today's world.

The lesson the surah conveys to the Prophet's followers is clear and poignant.



A. Fill in the blanks with suitable words.

1. The most fundamental principle of the message of Prophet Muhammad (ﷺ) is _____ _____.
2. Islam is a religion of _____, _____ and _____.
3. The lesson of the surah is _____ and _____ to the followers.

B. Answer the following questions.

2. Explain the verse "With every hardship comes relief".

_____

_____

_____

_____

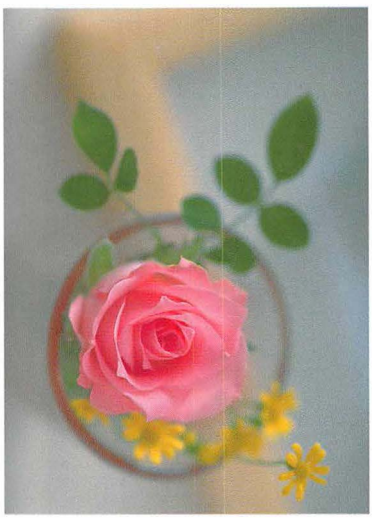
C. Memorisation

Learn this surah by heart.

Chapter 34

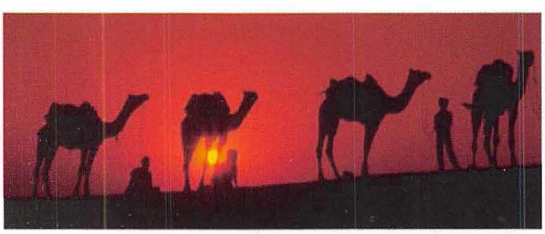
Khadijah bint Khuwaylid ﵂

خَدِيجَة بِنتُ خُوَيْلِد ﵂



She was Khadijah bint (daughter of) Khuwaylid ibn (son of) Asad ibn Abd-ul-Uzzaa ibn Qusayy. Khadijah (﵂) was of the Quraysh. The lineage of the Prophet (ﷺ) meets with her in the celebrated Qusay. Qusay was the great founder of Makkah and was the famous patriarch of the Quraysh.

When Khadijah (﵂) heard of the Prophet's wonderful moral conduct, she requested him to head her trading caravans. When he went on a business trip to Syria along with her trusted slave Maisarah,



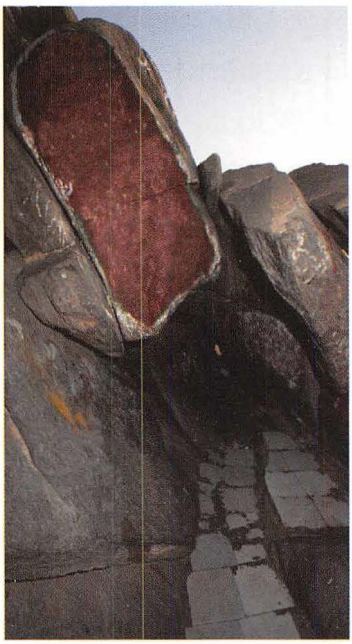
this trip proved extremely profitable. During the journey, Maisarah noticed wonderful qualities in the Prophet (ﷺ), such as honesty, adherence to noble principles, agreeable dealings and business skills. The Prophet (ﷺ) succeeded very well in his business mission. The profits were unusually high.

Khadijah (ﷺ) was very wealthy and had a strong and independent will. She had repeatedly declined marriage propoals made by some of the most prominent men of the Quraysh. However, when the Prophet (ﷺ) returned back home and Maisarah reported all that he had seen during the trip, Khadijah (ﷺ) was deeply impressed by the Prophet's fantastic character. She expressed her wish to marry him through her friend Nafeesah, and he agreed. His marriage to Khadijah (ﷺ) took place about fifteen years before the beginning of the revelation. The Prophet (ﷺ) was twenty-five and she was forty years old. Khadijah (ﷺ) understood the Prophet (ﷺ) and remained deeply devoted to him and morally supported him throughout her life.



When the Prophet (ﷺ) married her, he was in the prime of his youth. The marriage proved to be one of affection and happiness. Khadijah (ﷺ) bore the Prophet (ﷺ) all his children except Ibraaheem, whose mother was Maariyah (ﷺ). His sons from Khadijah (ﷺ) were Al-Qaasim and Abdullah (also known at-Taahir and At-Tayyib), and his daughters from her were Zainab, Ruqayyah, Umm Kulthoom and Fatimah. All his sons died very young during his lifetime.

During his solitary retreat in the Cave of Hira, the Prophet (ﷺ) used to be quite alone most of the time, but Khadijah (ﷺ) would visit him from time to time and would also bring along his little daughters.



The appearance of Angel Jibreel (عليه السلام) at Hira and, consequently, the first revelation of the Qu'ran took place during the month of Ramadan. The Prophet (ﷺ) was at that time forty years old. When he returned home from the Cave of Hira, his heart was trembling. He told Khadijah (رضي الله عنها), "Wrap me up, wrap me up." Then he told her what had happened. It was Khadijah (رضي الله عنها) who stood by him and comforted him. She said, "Allah will never humiliate you. You fulfil the duties of kinship; you support the weak; you help the poor and the needy; you honour your guests and endure hardships in the path of truthfulness." She then took him to her cousin Waraqah ibn Nawfal, who became before Islam a Christian and had knowledge of the previous divine books. Waraqah told him that the angel who had come to him was the same angel whom Allah sent to Prophet Musa (عليه السلام). He also told him that his people would drive him out because every prophet who came with the same massage was treated with hostility from his people.

Although the Prophet (ﷺ) was fifteen years younger than Khadijah (رضي الله عنها), he never thought of marrying another woman as long as she lived.

Allah's Messenger (ﷺ) said of her, "The best of the women of her time was Maryam, daughter of Imran, and the best of the women of her time was Khadijah, daughter of Khuwaylid." (Al-BukhAaree)

Allah's Messenger (ﷺ) loved her very much. He often praised her. On one occasion, when Khadijah (رضي الله عنها) was still alive, Jibreel (عليه السلام) came to the Prophet (ﷺ) and said, "...Give her greetings of peace

from her Lord and from me, and give her the good news of a palace of jewels in Paradise, where there will be neither noise nor any tiredness."

The Prophet (ﷺ) often mentioned Khadijah's outstanding merits. He used to say, "She believed in me when no one else did; she accepted Islam when people rejected me; and she helped and comforted me when there was no one else to lend me a helping hand."

She died about three years before the hijrah. This incident affected the Prophet (ﷺ) so much that his companions always referred to the year in which she died as 'the year of grief'.



A. Name the following:

1. Khadijah's full name : _____

2. Khadijah's cousin : _____

3. Her tribe : _____

4. The founder of Makkah: _____

5. The children the Prophet (ﷺ) had from Khadijah (رضي الله عنها) _____

_____

B. Fill in the blanks with suitable words.

1. At the time of marriage, Khadijah (رضي الله عنها) was _____ years old and Muhammad (ﷺ) was _____ years old.
2. Khadijah (رضي الله عنها) took the Prophet (ﷺ) to _____ after the incident in the cave.

C. Answer the following questions.

1. What effect did the Prophet's marriage to Khadijah have on Islam?

_____

_____

2. In what ways did the Prophet (ﷺ) remember Khadijah (رضي الله عنها) after her death?

3. What do the Arabic words 'bint' and 'ibn' mean?

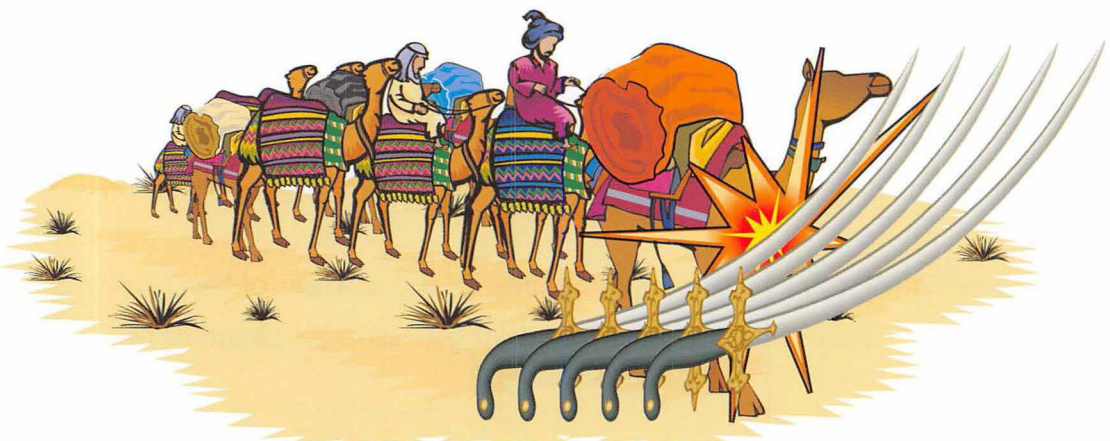
D. Think-up

Why did the Prophet (ﷺ) say, "The best of the women of her time was Khadijah?" Explain this, keeping in mind the Prophet's opinion of her.

Chapter 35

Abu Dharr al-Ghifaaree رضي الله عنه

أَبُو ذَرّ الْغِفَارِي رضي الله عنه



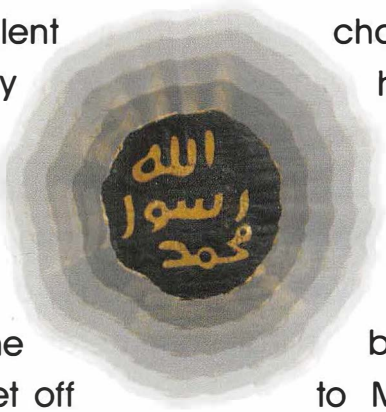
He was Abu Dharr Jundub ibn Junadah al-Ghifaaree. He was one of the early converts to Islam. He was probably the fifth Muslim from among the freeborn men.

During his early life, he achieved fame as a daring raider. The Ghifaar tribe to which he belonged lived in the Waddan Valley. The Makkan caravans, laden with their many goods and riches, had to pass through this valley, and Abu Dharr used to lead the youths of his tribe in raids on the trade caravans. The tribe members lived by what these caravans gave in return for protection. If they refused to pay the price, Abu Dharr with his company of youths would attack them and cause great damage to the trading caravan.

Abu Dharr (ﷺ) , the Seeker of the Truth

With all this, Abu Dharr (ﷺ) appears to have been a seeker of the truth from his early youth. He may well be classed together with those righteous men who prayed to the One God and were known before Islam as al-hunaffaa (plural of haneef).

When he heard about the description of the Prophet (ﷺ) and his excellent character, he was greatly attracted by him. So he said to his brother, "Ride to this valley [of Makkah] and try to find out the truth of the person who claims he is a prophet who receives the news of heaven; listen to what he says and come back to me."



So his brother set off to Makkah, went to the Prophet (ﷺ) and listened to what he said. Upon his return, he said, "I have seen him enjoining good conduct and saying something that is certainly not poetry."

Abu Dharr (ﷺ) was not satisfied, so he decided to go and see him in person. When he got there, he went straight to the Ka'bah, the House of Allah, which provided a shelter for those coming from faraway places for pilgrimage. He did not speak to anyone, nor did he pay attention to those around him.

Eventually, a young boy in his teens came by. He was Ali ibn Abee Talib (ﷺ) who took him to his house. After three days, when he realized that he was looking for the Prophet (ﷺ), Ali (ﷺ) took him to where the Prophet (ﷺ) was staying.

After the Prophet (ﷺ) had explained to him the message of Islam and recited some of the verses of the Qu'ran, Abu Dharr (رضي الله عنه) embraced Islam on the spot. Then he said to him, "Go back to your people and tell them about [it] until you receive my order." Abu Dharr (رضي الله عنه) said, "By Him in whose Hand my soul is, indeed I will proclaim my conversion among [the idolaters] loudly."

Abu Dharr (رضي الله عنه) then went to the Mosque and called out at the top of his voice, "I bear witness that there is no god but Allah and that Muhammad is the Messenger of Allah."

The people of Makkah fell upon him and beat him very hard. When Al-Abbas, the Prophet's uncle, saw him in that state he rescued him and said to them, "Woe to you! Don't you know that he belongs to the tribe of Ghifaar, and that your merchants' road to Syria passes through their country?"

The next day Abu Dharr did the same thing, and they fell upon him and beat him, and again Al-Abbas (رضي الله عنه) came to his rescue.

Abu Dharr (رضي الله عنه) then went back home and, within a short time, converted all the other members of the tribe of Ghifaar to Islam. Later, after the Prophet's hijrah to Madinah, Abu Dharr (رضي الله عنه) also migrated there. He reached Madinah after the Battle of the Trench. He died in Rabadhah, near Madinah in 32 A.H.





A. Fill in the blanks with suitable words.

1. During his early years, Abu Dharr (ﷺ) achieved fame as a _____.
2. The Ghifaar tribe lived in the _____ Valley.
3. From his early youth, Abu Dharr appears to have been a _____.
4. Abu Dharr (ﷺ) requested _____ to go to _____ to find out about the Prophet (ﷺ).
5. When Abu Dharr (ﷺ) went to Makkah, he went straight to the _____.

B. Answer the following questions.

1. How did the members of the Ghifaar tribe earn their living?

_____

_____

2. Which incident in the text makes you think that Abu Dharr (ﷺ) was a seeker of the truth?

_____

_____

3. What teachings of Muhammad (ﷺ) did Abu Dharr's brother bring to him?

_____

_____

4. Who gave refuge to Abu Dharr in Makkah?

_____

Chapter 36

Abu Ubaidah ibn al-Jarraah ﷺ

أَبُو عُبَيْدَة ابْنُ الْجَرَّاح ﷺ



He was Abu Ubaidah Amir ibn Abdullah al-Jarraah. He embraced Islam at an early period of the Islamic mission. He was popularly known as Abu Ubaidah. He was a tall and thin man with a wonderful face. He was very sensitive, modest and full of life and vigour. He was not boastful but was fiercely courageous. He was bright and sharp like the blade of a sword.

He embraced Islam after Abu Bakr as-Siddeeq (ﷺ). Abu Bakr himself brought Abu Ubaidah (ﷺ) to the fold of Islam. In fact, he was among the first followers of the Prophet (ﷺ) beside his own household.

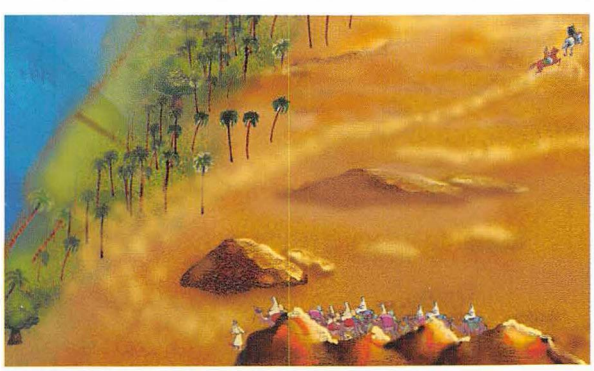
Abu Ubaidah (ﷺ) went through the cruel and painful experiences of embracing Islam in the early days of the Prophet's mission in Makkah. He suffered injustice, pain and rejection at the hands of the pagan Makkans, yet he remained firm and loyal to Allah and His Prophet (ﷺ).

Abu Ubaidah (ﷺ) was a man of youthful vigour and utmost sincerity. He had qualities of leadership. He was the eighth person to embrace Islam. He spent most of his time in the company of the Prophet (ﷺ) and learnt a great deal about Islam from Him.

Abu Ubaidah (ﷺ) migrated to Ethiopia when life in Makkah became very hard for the Muslims. He returned to Madinah along with other believers when they heard of the Prophet's emigration. Abu Ubaidah (ﷺ) was very happy to be with the Prophet (ﷺ) again.

Abu Ubaidah's Hardest Test

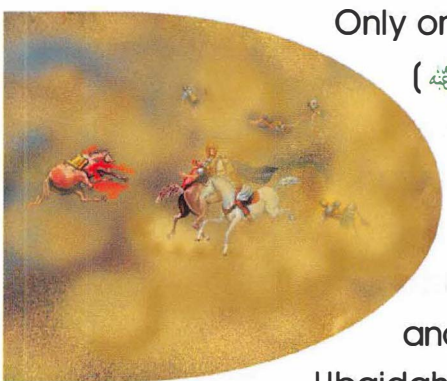
In the beginning of Ramadan 2 A.H., the Prophet (ﷺ) set out from Madinah at the head of 313 companions, assisted for the first time by warriors from the Ansaar. His intention was to attack the Makkan trade caravan led by Abu Sufyan, which was on its way home from Syria. When informed of the Muslims' approach, Abu Sufyan turned off his caravan toward the seacoast. He then sent a courier to Makkah with an urgent request for reinforcements. His own forces were between thirty to seventy men. An armed force of the Quraysh set out from Makkah, under the leadership of Abu Jahl, to the help of their caravan.



The Prophet's real objective was, from the very beginning, this strong Makkan army. The attack on the caravan was merely bait for the Makkans to offer open battle to the Muslims. It was in fact a plan designed 'to bring out the snake from its burrow'.

In any case, the Muslim army had not expected to be faced with so strong an army. On the 17th of Ramadan 2 A.H., the two armies met up near the Wells of Badr. Badr was a few days' journey south of Madinah, and about one day's distance from the coast. The Muslims were greatly inferior in number and in equipment – there were for example only two horses in their army, and only a limited number of camels. But these drawbacks were more than set off by their boundless courage and readiness for self-sacrifice. The Makkan forces were completely routed and several of their most prominent chiefs were killed. You will learn about the Battle of Badr later, Inshaa Allah!

Abu Ubaidah (رضي الله عنه) took part in this battle. He was so fierce and fearless that the Quraysh horsemen were too afraid to confront him.



Only one man continued chasing Abu Ubaidah (رضي الله عنه), and every time Abu Ubaidah tried to avoid him. This man was Abdullah Al-Jarraah, his own father who was in the enemy camp. Over and over again, Abdullah blocked his son's path and wanted to kill him. Finally, when Abu Ubaidah lost patience, he struck a fierce blow on his head with his sword and killed him. Abu Ubaidah did not kill his father but rather killed an enemy of the Prophet (ﷺ) and Islam.

Abu Ubaidah had a great faith in Allah. He was deeply devoted to Islam. He had a sense of responsibility towards the Muslim community.

When the Muslims were defeated in the Battle of Uhud, Abu Ubaidah (ﷺ) was one of the ten companions who surrounded Allah's Messenger (ﷺ) and bore all the arrows, spears and blows aimed at the Prophet (ﷺ).



Because of Abu Ubaidah's sense of modesty and loyalty, the Prophet (ﷺ) said about him, "Every nation has an Ameen (trustworthy man), and the Ameen of this nation is Abu Ubaidah ibn Al-Jarraah." (Al-Bukhaaree)

Umar ibn al-Khattab (ﷺ) appointed him as Commander-in-Chief of the Syrian campaign. Later he became governor of Syria. He died there from plague in 18 A.H. at the age of fifty-eight. He was one of the ten to whom Allah's Messenger (ﷺ) had announced in their lifetime that they would enter Paradise.



A. Fill in the blanks with suitable words.

1. _____ (ﷺ) brought Abu Ubaidah (ﷺ) to the fold of Islam.
2. Abu Ubaidah (ﷺ) was one of the ten companions who defended and supported the Prophet (ﷺ) in the Battle of _____.
3. Umar (ﷺ) appointed him as _____ of the Syrian campaign.

B. Answer the following questions.

1. Mention a few qualities of Abu Ubaidah (ﷺ).

_____

_____

_____

2. Who was Abdullah Al-Jarraah? Why was he pursuing Abu Ubaidah? What was the result?

_____

_____

_____

3. What do you know about Abu Ubaidah (ﷺ) and Paradise?

_____

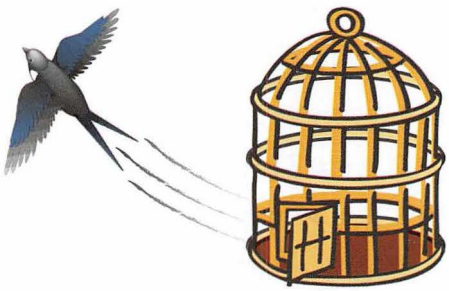
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Chapter 37

Bilal ibn Rabaah ﷺ

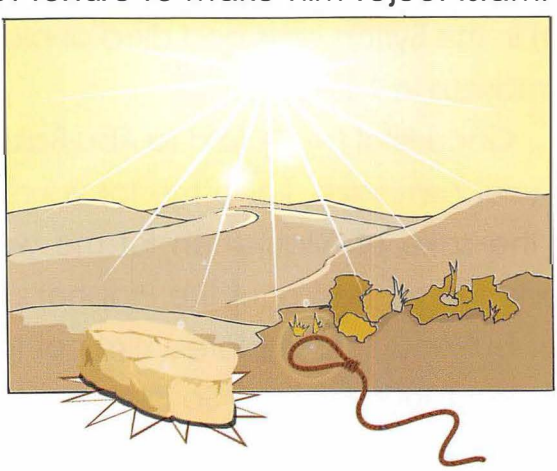
بِلَال بْنُ رَبَاح ﷺ



Bilal ibn Rabaah (ﷺ) was an Ethiopian slave. He belonged to some people of the tribe of Banu Jumah. He was known for his hard work and loyalty to his master Umayyah ibn Khalaf, a leader of his tribe. He was one of the very early converts to Islam. He was tortured mercilessly by his master until Abu Bakr (ﷺ) bought him and freed him.

When Allah's Messenger (ﷺ) began preaching Islam, Bilal was so deeply moved by the wonderful character of the Prophet (ﷺ) and the remarkable teachings of Islam he was calling to that he decided to embrace this new religion. In fact, he was the first slave to become Muslim in the history of Islam.

His master Umayyah was a cruel man who hated Islam and subjected Bilal to different kinds of torture to make him reject Islam. Bilal (ﷺ), however, remained steadfast in his belief in Allah, the One. Umayyah would order his men to take him naked to the desert at the hottest times of the day and throw him on the scorching sand. He would also order them to put a heavy rock on his chest so he would reject



belief in Allah. But Bilal (ﷺ) would simply say, "Ahad, Ahad", which means Allah is One. Sometimes, the disbelievers would also put a rope around his neck and the street boys would drag him through the alleyways and even across the hillocks of Makkah. This made Abu Bakr (ﷺ) to buy him and give him his freedom.

Bilal emigrated to Madinah where he immediately received a warm welcome from Sa'd bin Khaithamah (ﷺ). He afterwards lived in the house of Abu Bakr (ﷺ) where, like other members of the household, was attacked by the fever, then raging in Madinah.

It was Bilal (ﷺ) who was the first companion to call adhan in Islam. The Prophet (ﷺ) appointed him his mua'dh-dhin.

Bilal (ﷺ) became one of the closest companions to the Prophet (ﷺ) and took part in all the campaigns of the Prophet (ﷺ). Once in the Battle of Badr, he came face to face with his former cruel master Umayyah ibn Khalaf and challenged him. They fought fiercely, and finally Bilal killed Umayyah. Abu Bakr (ﷺ) exclaimed, "O Bilal, how sweet Allah's Justice is!"



He remained with Abu Bakr until the latter's death. Then he took part in the Syrian wars and died of plague, sixty and odd years old, in Damascus in 18 A.H.

Once Bilal (ﷺ) said to Abu Bakr (ﷺ), "If you have brought me for your own sake, keep me for yourself; but if you have brought me for the sake of Allah, then let me work in the Cause of Allah." Bilal made this request after the Prophet's death. He wished to go forth to war, but Abu Bakr implored him not to leave him, as he was old and needed Bilal's services. So Bilal (ﷺ) remained in Madinah until Abu Bakr (ﷺ) died. Afterwards, he requested Omar (ﷺ) to let him go.

In the beginning, Omar (رضي الله عنه) was reluctant to give him permission because he considered Bilal's services indispensable. So Bilal suggested another companion as his successor. Omar (رضي الله عنه) accepted this and allowed him to go.

Omar (رضي الله عنه) used to say about Bilal (رضي الله عنه), "Abu Bakr is our master and he freed our master."



A. Fill in the blanks with suitable words.

1. Bilal ibn _____ belonged to some people of the tribe of _____.
2. Bilal's master was _____.
3. Bilal died in _____.
4. The Prophet (ﷺ) appointed Bilal (رضي الله عنه) his _____.
5. Bilal (رضي الله عنه) took part in all the _____ of the Prophet (ﷺ).

B. Answer the following questions.

1. Who was Bilal (رضي الله عنه)?

_____

2. Write how Umayyah tortured Bilal (رضي الله عنه).

3. Why was Bilal (رضي الله عنه) the Prophet's mu'adh-dhin?

4. Abu Bakr (رضي الله عنه) exclaimed, "O Bilal, how sweet Allah's Justice is!" Why do you think he said this?

5. Who freed Bilal (رضي الله عنه) from slavery?

Chapter 38

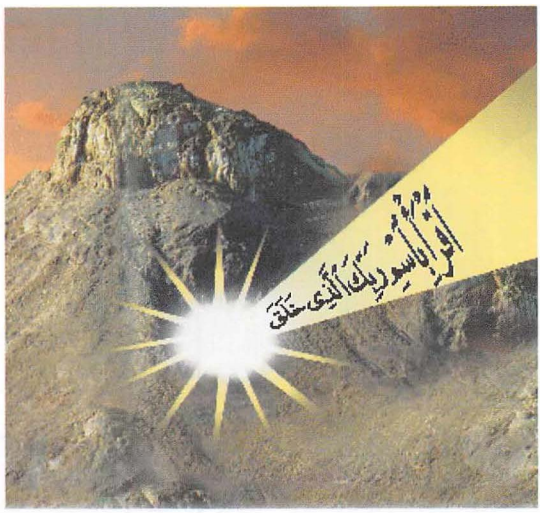
Surat Al-Alaq (The Clinging Substance)

سُورَةُ الْعَلَق

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

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﴾ كَلَّا إِنَّ
الْإِنسَانَ لَيَطْغَىٰ ﴿٦﴾ أَن رَّآهُ اسْتَغْنَىٰ ﴿٧﴾ إِنَّ إِلَىٰ رَبِّكَ الرُّجْعَىٰ ﴿٨﴾ أَرَأَيْتَ
الَّذِي يَنْهَىٰ ﴿٩﴾ عَبْدًا إِذَا صَلَّىٰ ﴿١٠﴾ أَرَأَيْتَ إِن كَانَ عَلَى الْهُدَىٰ ﴿١١﴾ أَوْ أَمَرَ
بِالتَّقْوَىٰ ﴿١٢﴾ أَرَأَيْتَ إِن كَذَّبَ وَتَوَلَّىٰ ﴿١٣﴾ أَلَمْ يَعْلَم بِأَنَّ اللَّهَ يَرَىٰ ﴿١٤﴾ كَلَّا لَئِن
لَّمْ يَنتَهِ لَنَسْفَعًا بِالنَّاصِيَةِ ﴿١٥﴾ نَاصِيَةٍ كَاذِبَةٍ خَاطِئَةٍ ﴿١٦﴾ فَلْيَدْعُ نَادِيَهُ
﴿١٧﴾ سَنَدْعُ الزَّبَانِيَةَ ﴿١٨﴾ كَلَّا لَا تُطِعْهُ وَاسْجُدْ وَاقْتَرِب ۩ ﴿١٩﴾

In the Name of Allah, Most Kind, Most Merciful



1. Read in the Name of your Lord Who created,
2. Created man from a clinging substance;
3. Read, and your Lord is Most Generous,
4. Who taught by the pen,
5. Taught man that which he did not know.
6. No, but truly man is arrogant,
7. He thinks that he needs no help (Allah's);
8. Surely, to your Lord is the return.
9. Have you seen the one who prevents,
10. A servant from performing prayer?
11. Have you seen if he is rightly-guided,
12. Or enjoins righteousness?
13. Have you seen if he denies and turns away?
14. Does he not know that Allah sees?
15. But no, if he does not stop, We will surely drag him by his forelock,
16. A lying, sinful forelock;
17. Then let him call on his associates;
18. We will call the angels of punishment.
19. No! Do not obey him. But prostrate yourself and draw closer [to Allah]!

This surah was revealed in Makkah and consists of nineteen verses. There is no doubt that the first five verses of this surah were the first revelation of the Qur'an. These verses were revealed in the month of Ramadan, thirteen years before the hijrah. Allah's Messenger (ﷺ) was then forty years old. At that period of his life, solitude became dearer to him, and he used to withdraw into a cave in Mount Hira near Makkah for devotion and worship.

One night Angel Jibreel (عليه السلام) suddenly appeared to him and said, "Read." The Prophet (ﷺ) at first thought that he was expected to read actual script, which, being unlettered, he was unable to do; so he answered, "I cannot read." The Angel seized him and pressed him to himself until all strength went out of him. Then he released him and said, "Read." The Prophet (ﷺ) answered, "I cannot read." Then he seized him again and pressed him to himself until all strength went out of him, then he released him and said, "Read!" to which, again, the Prophet (ﷺ) answered, "I cannot read." Then he seized him and pressed him a third time, then he released him and said, "Read in the Name of your Lord Who created; created man from a clinging substance; read, and your Lord is Most Generous, Who taught by the pen, taught man what which he did not know."



Verses 6 to 19 were revealed at a later date.

The verses of the surah other than the first five verses, according to most Qu'ran scholars, refer to Abu Jahl. He was the Prophet's bitterest enemy who persistently tried to prevent the Prophet (ﷺ) and his followers from praying to Allah before the Ka'bah. They however, apply to anyone who attempts to deny to Muslims their lawful right to offer the prayers to Almighty Allah.

Another important point to note in this surah is its reference to reading and knowledge in Islam. The command to read was the first revelation that the Prophet (ﷺ) received.

Both the Qu'ran and the Sunnah are full of commands to seek knowledge. The Prophet (ﷺ) stressed the value of knowledge on various occasions.

"Allah makes the way to Paradise easy for him who pursues the path in search of knowledge." (Al-Bukhaaree and Muslim)

"The superiority of the learned man over a mere worshipper is like the superiority of the moon when it is full over all the stars. (At-Tirmidhee)

"Search for knowledge is a duty imposed on every Muslim, man and woman." (Ibn Majah)

Human ability to learn is one of Allah's great mercies to us; it is also one of the ways He has honoured us above all other creatures. And the most important knowledge is that which we can learn from the Qur'an and the Sunnah of the Prophet (ﷺ).

Allah the Almighty commanded the Prophet (ﷺ) to pray to Him wherever he wished and not to worry about Abu Jahl and his likes, because Allah would protect him and defend him against the people.

Whenever the Prophet (ﷺ) recited this surah to the end, he would prostrate.



A. Fill in the blanks with suitable words.

1. Surat Al-Alaq was revealed in _____.
2. It consists of _____ verses.
3. At the time of the first revelation, the Prophet (ﷺ) was _____ years old.
4. The command to _____ was the first revelation that the Prophet (ﷺ) received.

B. Answer the following questions.

1. According to Qur'an scholars, who do the verses 6-19 particularly refer to? Who does it generally refer to?

_____

_____

_____

2. Describe the relationship that Surat Al-Alaq has with learning, in the light of the Prophetic sayings.

_____

_____

_____

C. Think-up

What is special about Surat al-Alaq?

D. Memorisation

Learn this surah by heart.

Chapter 39

Talhah ibn Ubaidillah ﷺ

طَلْحَة ابْنُ عُبَيْدِ الله ﷺ



Talhah ibn Ubaidillah (ﷺ) embraced Islam at about the same time as Abu Bakr as-Siddeeq (ﷺ). He went with Abu Bakr to the Messenger of Allah (ﷺ) who laid Islam before him and recited some verses of the Qu'ran. Talhah embraced Islam instantly. In fact, he was one of the ten companions who were given the good news of Paradise by the Prophet (ﷺ) and the first eight people to embrace Islam.

Talhah's family was shocked at the news that their son had embraced Islam. His mother suffered the most. Talhah was a man of noble character. He had qualities of leadership. His mother wanted him to become a leader of his community. She thought all her hopes were shattered, because of Talhah's acceptance of Islam. She, however, was determined to turn him away from Islam.

All the people of his tribe attempted to make him leave his new faith, but Talhah (ﷺ) was very firm. After having tried all methods of persuasion, the people of his household turned to force to make him change his mind. They began to persecute him. They tied his hands to his neck with a rope. They pushed him and beat him. Talhah (ﷺ) suffered many cruelties at the hands of his own people because of his resolve to follow Allah's Messenger (ﷺ). Torture and persecution made Talhah's devotion to Islam and Allah's Messenger more and more intense.



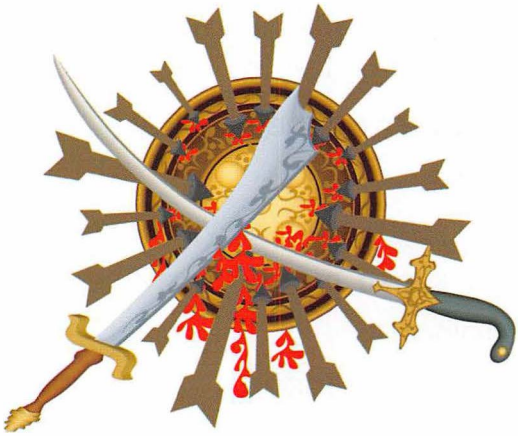
Ten days before the Battle of Badr, he was sent by the Prophet (ﷺ), together with Sa'eed ibn Zayd (ﷺ), to a secret military mission to the confines of Syria. He returned too late to take part in the Battle of Badr.

The Battle of Uhud

During the Battle of Uhud, Talhah (ﷺ) fought hard for the Prophet's life. He subsequently participated in all the campaigns led by the Prophet (ﷺ).

At one point, during the Battle of Uhud, the Muslim army became very confused. But some companions firmly stood by the Prophet (ﷺ). They protected him from the army of the Quraysh. One of them was Talhah ibn Ubaidillah. When the Prophet (ﷺ) became exposed to the Quraysh fighters, he was defended by a small group of men and women who shielded him with their own bodies against

the swords, spears, arrows and blows of the enemy. These included the celebrated Muslim woman Nusaybah bint Ka'b (ﷺ) and such brave Muslims as Sa'd ibn Abee Waqqaas (ﷺ), Ali ibn Abee Talib (ﷺ), Umar ibn al-Khattab (ﷺ), Talhah ibn Ubaidillah (ﷺ) and others. Muslims were put up to flight and the enemy killed many of them. It was a day of trial and testing in which Allah honoured several Muslim fighters with shahaadah (martyrdom). The enemy attacked the Prophet (ﷺ) who was hit with a stone and fell on his side; one of his teeth was broken, his face bruised, and his lower lip injured. The man who wounded him was Utbah ibn Abee Waqqaas. The blood began to run down his face. He began to wipe it along while saying, "How can a people prosper who have stained their Prophet's face with blood while he calls them to their Lord?"



The first man to recognize the Prophet (ﷺ) after the rout when men were saying "Allah's Messenger (ﷺ) had been killed" was Ka'b ibn Malik. The Prophet (ﷺ) was accompanied by Abu Bakr, Umar, Ali, Talhah and others. They took him up towards the narrow valley. Allah's Messenger (ﷺ) made for a rock on the mountain to climb it. He had put on two coats of mail, so when he tried to get up he could not do so.

Talhah saved the Prophet's life by intercepting an arrow aimed at the latter with his naked hand. Then he bore the Prophet (ﷺ), who himself was wounded, on his shoulders out of the thick of the battle and up the hill.

Talhah (ﷺ) was bleeding. Abu Bakr (ﷺ) later saw that Talhah had received on that day seventy wounds. The hand of Talhah that had saved the Prophet (ﷺ) was withered. He lay unconscious in a hole.

After that day, the Prophet (ﷺ) used to say, "Whoever desires to see a martyr (a shaheed) walking on the earth let him look at Talhah."

The Prophet (ﷺ) remained pleased with Talhah until his death. During the Battle of the Camel (36 A.H.), when Talhah (ﷺ) was sixty-two or sixty four years old, he was blessed with martyrdom, for he was killed by a man called Marwan ibn al-Hakam.



A. Fill in the blanks with suitable words.

1. Talhah (ﷺ) accepted Islam at about the same time as _____ (ﷺ).
2. The first person to recognize the Prophet (ﷺ) after the rout was _____.
3. Talhah had received more than _____ wounds during the Battle of _____.
4. Talhah (ﷺ) died during the Battle of the _____.

B. Answer the following questions.

1. Who was most affected by Talhah's acceptance of Islam?

2. How did Talhah's household persecute him?

3. Why did Talhah not take part in the Battle of Badr?

C. Think-up

1. Talahah ibn Ubaidillah (ﷺ) was one of the ten companions to whom the Prophet (ﷺ) gave the good news of Paradise. Who are the others?

2. Explain the word 'shahaadah'.

Chapter 40

Umm Sulaym ﵂

أُمُّ سُلَيْم ﵂

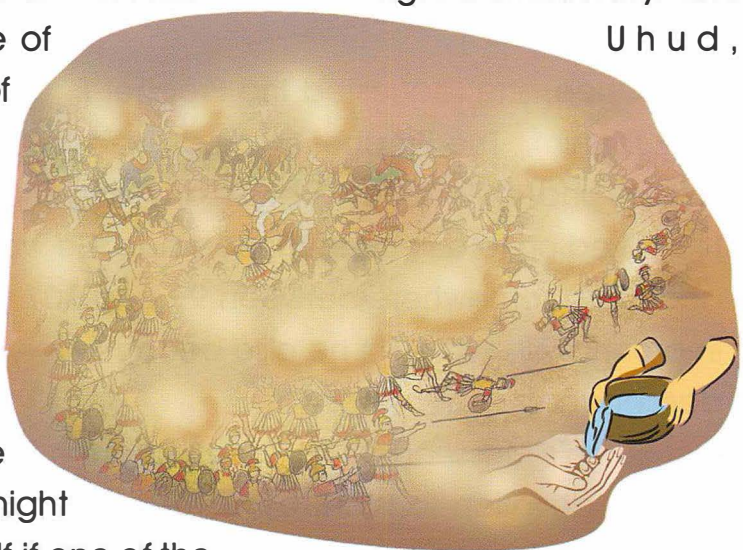


Her real name was, according to some authorities, Rumaylah, and according to others, Sahlah and Maleekah. She was also called Umm Sulaym, which was her kunyah. She was the daughter of Milhaan ibn Haraam, a prominent member of Banu an-Najjaar who were closely associated with the Prophet's house and family.

Umm Sulaym's first husband was Malik ibn an-Nadhr. She bore him Anas, the famous companion of the Prophet (ﷺ). She embraced Islam at an early period, while her husband remained a disbeliever. After his death, she received a marriage proposal from Abu Talhah, but she refused because he was an idolater. However, when he embraced Islam, she readily consented to marry him. She regarded his acceptance of Islam as her only dowry (mahr).

Umm Sulaym (﵂) had an unusually strong personality. She had the determination and a will of a man. She accepted the call to Islam independently of her husband, Malik ibn an-Nadr. He was, it seems, not aware of the upheaval taking place around him in Madinah as a result of the coming of the Prophet (ﷺ).

Umm Sulaym (﵂) was a very brave woman. She was a staunch Muslim fighter. She took part in several of the Prophet's campaigns. In the midst of the fight, she would attend to the wounded and give water to the warriors. she would fight if necessary. She took part in the Battle of Uhud, and in the Battle of Hunayn she was seen carrying a dagger. When asked about the weapon in the presence of the Prophet (ﷺ), she answered that she might have to defend herself if one of the disbelievers tried to harm her. Allah's Messenger (ﷺ) smiled on hearing her reply. He remarked that Allah had taken care of that.



Umm Umayr (﵂) was high-minded. When Abu Umayr, one of her children from Abu Talhah (﵁), died, she behaved in a very brave manner. She did not break the sad news to her husband when he came back home. She acted as if nothing had happened. She served him his dinner and let him relax. Later on that night, she asked him, "If a person entrusted another one with something and then he came to claim it, should he return the trust?" Abu Talhah replied, "Certainly, he should return it gladly." Then she told him about the death of their son whom Allah had taken back after He had entrusted him to their care. When he told this to the Prophet (ﷺ), the Prophet (ﷺ) prayed for them, and they had another son, Abdullah, who had ten sons, all of whom learned the whole Qu'ran by heart and learned religious knowledge from him.

When the Prophet (ﷺ) came to Madinah, she said to him, "O Allah's Messenger, here is Anas to serve you." Anas, who was at that time ten years old, served the Prophet (ﷺ) for ten years until he passed away. Anas then came to be known as 'the servant of Allah's Messenger (ﷺ)'.

Once, she requested the Prophet (ﷺ), "Anas is your servant. Pray for him." The Prophet (ﷺ) prayed, "O Allah ! Give him a lot of wealth and children and bless anything that You give him." Anas (رضي الله عنه) lived on to a very advanced age. He was (according to various accounts) somewhere between 97 and 107 years old when he died in around 91 – 93 A.H.; he also became very rich and had scores of descendants.

Allah's Messenger (ﷺ) praised Umm Sulaym's (رضي الله عنها) merits and sincere devotion to Islam on several occasions. Umm Sulaym (رضي الله عنها) sailed with the Muslim army, which invaded Cyprus, during the reign of Mu'aawiyah ibn Abu Sufyan. She is buried in Cyprus.



A. Match the following:

	A		B
1	Umm Sulaym's first husband was	a	Abu Talhah ( ).
2	Her second husband was	b	Banu an-Najjaar.
3	Her father was	c	Malik ibn an-Nadhr.
4	She belonged to the tribe of	d	the Prophet ( ) for twelve years.
5	Anas ibn Malik served	e	Milhan ibn Haraam.
		f	the Prophet ( ) for ten years.

B. Answer the following questions.

1. What was Umm Sulaym's real name?

2. Why did Umm Sulaym ( ) refuse to marry Abu Talhah?

3. What was Umm Sulaym's unusual dowry?

4. Mention an incident from the life of Umm Sulaym (﵂) that brings out her high-mindedness.

5. Write a short note on the bravery of Umm Sulaym (﵂).

C. Think-up

How do we know that the Prophet (ﷺ) honored Umm Sulaym (﵂)?

Chapter 41

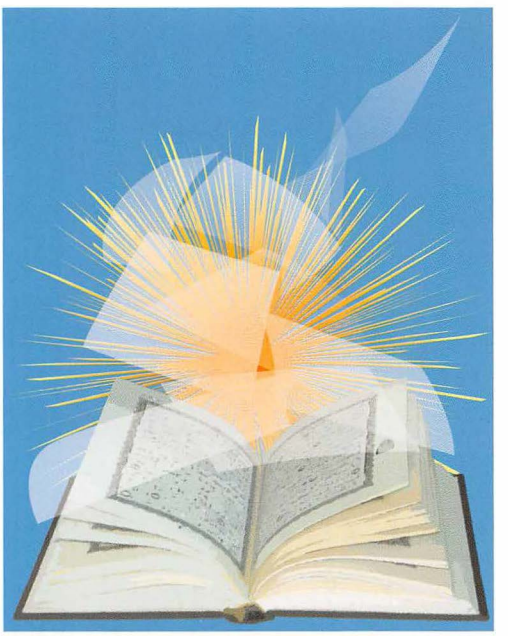
Surat Al-Bayyinah (The Clear Evidence)

سُورَةُ الْبَيِّنَة

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

لَمْ يَكُنِ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ مُنفَكِّينَ
حَتَّىٰ تَأْتِيَهُمُ الْبَيِّنَةُ ﴿١﴾ رَسُولٌ مِّنَ اللَّهِ يَتْلُو صُحُفًا مُّطَهَّرَةً ﴿٢﴾
فِيهَا كُتُبٌ قَيِّمَةٌ ﴿٣﴾ وَمَا تَفَرَّقَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا مِن
بَعْدِ مَا جَاءَتْهُمُ الْبَيِّنَةُ ﴿٤﴾ وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ
لَهُ الدِّينَ حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ ۚ وَذَٰلِكَ دِينُ
الْقَيِّمَةِ ﴿٥﴾ إِنَّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ
فِي نَارِ جَهَنَّمَ خَالِدِينَ فِيهَا ۚ أُولَٰئِكَ هُمْ شَرُّ الْبَرِيَّةِ ﴿٦﴾ إِنَّ
الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ هُمْ خَيْرُ الْبَرِيَّةِ ﴿٧﴾
جَزَاؤُهُمْ عِندَ رَبِّهِمْ جَنَّاتُ عَدْنٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ خَالِدِينَ
فِيهَا أَبَدًا ۖ رَّضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ۚ ذَٰلِكَ لِمَنْ خَشِيَ رَبَّهُ ﴿٨﴾

In the Name of Allah, Most Kind, Most Merciful



1. Those who disbelieved among the People of the Book and the mushrikoon would not leave (their disbelief) until clear evidence came to them:
2. A Messenger from Allah reciting purified pages,
3. Containing correct and straight laws;
4. Those who were given the Book did not divide into sects until after clear evidence came to them;
5. They were not ordered to do anything but to worship Allah, devoting themselves sincerely to Him alone, as straight and true believers, and to perform salah and give zakah; and that is the correct religion.
6. Indeed, those who disbelieve from among the People of the Book and the mushrikoon will be in the fire of Hell, remaining in it forever; they are the worst of all creatures.
7. Indeed, those who believe and do righteous actions – they are the best of all creatures;
8. Their reward with Allah will be the gardens of Eden underneath which rivers flow. They will abide there forever. Allah will be pleased with them and they with Him; that is for whoever fears his Lord!

Whereas some Qur'an scholars believe that this surah belongs to the Madinah period, many others regard it as a late Makkan revelation. The key word by which it is named is found at the end of the first verse.

This surah describes the difference between the true believers and the disbelievers. The 'clear evidence' is the Qur'an. The term 'People of the Book' is used in the Qur'an to denote the Christians and the Jews, who had been given holy books: The Tawrah which was given to the Jews and the Injeel which was given to the Christians. Many changes, additions and deletions have crept into these books. Only the Qur'an, the final revelation from Allah to His Messenger Muhammad (ﷺ), remains intact.

The mushrikoon are those who commit shirk, by associating others with Allah in worship. They include the idolaters and the fire worshippers among the Arabs and non-Arabs.

The surah mentions the reward of the true believers in the hereafter because of their belief in Almighty Allah and their good actions that are pleasing to Him. It also mentions the punishment of the disbelievers in Hellfire because of their disbelief and rejection of the truth.



A. Answer the following questions.

1. Where does the surah get its name from?

2. What does the term 'the People of the Book' denote?

3. What does this surah describe?

4. What does 'clear evidence' mean?

5. What does the word 'mushrikoon' mean?

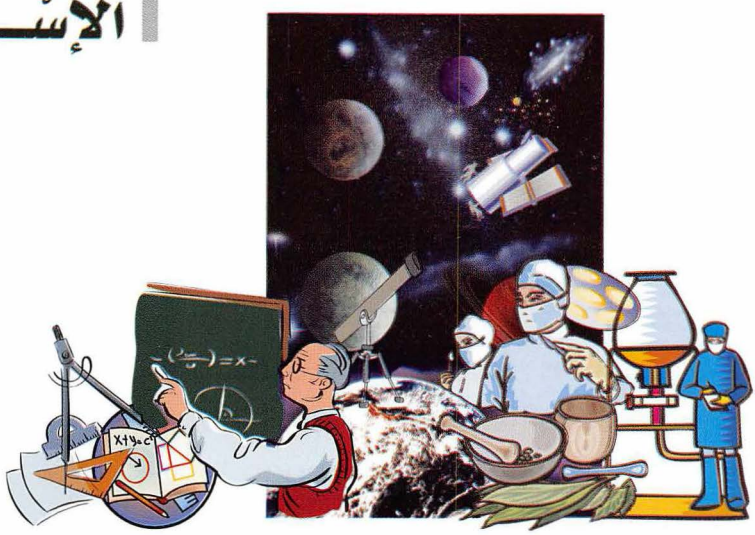
B. Memorisation

Learn this surah by heart.

Chapter 42

Islam and Science

اَلْإِسْلَامُ وَالْعِلْم



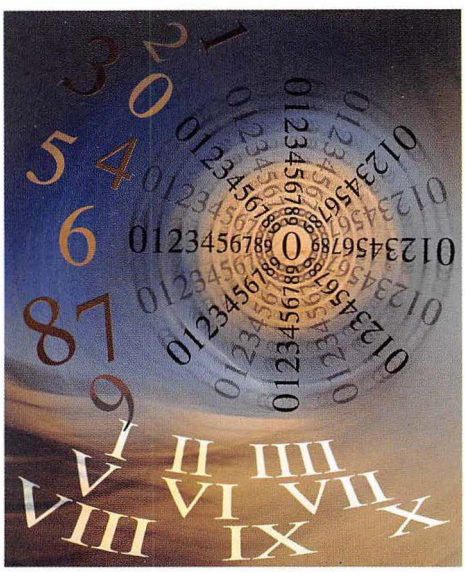
The story of Islam would remain incomplete without looking at all it has brought to the whole world, both in the past and today in terms of sciences, art, literature, civilization and culture. In fact, the world, particularly the western world, owes a great deal to Islam. Muslim thinkers were very keen to learn from what others outside Islam had discovered. When Islam spread outside Arabia, the learning of the Greek philosophers and scientists in the Byzantine lands – that of Iran and the Hindus of India – all were open to them.

Islamic sciences, that is, the sciences developed by Muslims from the second Islamic century onwards, certainly represent one of the great achievements of the Islamic civilization. For some seven hundred years, from the second to the ninth Islamic centuries, the Islamic civilization was the most productive of all civilizations in the field of sciences – ranging from medicine to astronomy. Let us begin with the fields of mathematics and sciences.

Mathematics and Other Sciencific Fields

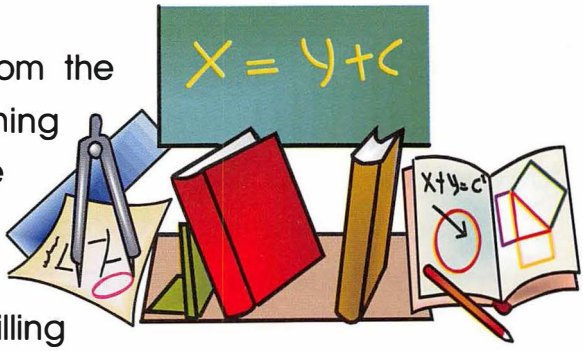
Muslims made remarkable contributions to various fields of mathematics.

In the field of arithmetic, the most important achievement of Muslims was the adoption of the Sanskrit numerals. The numerals we use today came from the Sanskrit of India. These were taken over by the Arabs who actually introduced the system of numerals to the western world when the Arabs ruled Spain. Before then, Europe had used Roman numerals. It was thanks to the Arab mathematicians that the various branches of mathematics and all the sciences that depend on it began to develop in Western Europe.



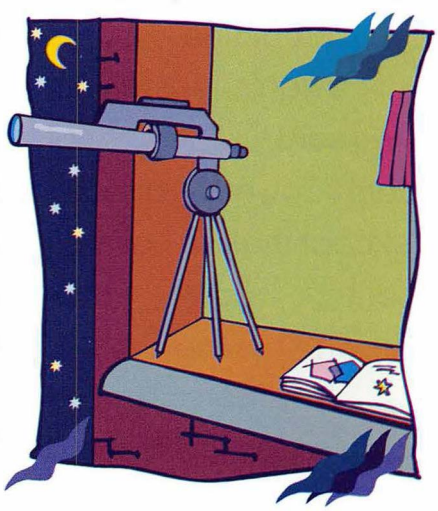
The Greeks had done most of the advanced scientific work in the world at that time. But one thing had kept them back. They had a very clumsy way of writing numerals, using letters of the alphabet and they could not express fractions in a convenient way. Trying to do written sums with these Roman numerals was clumsy. Moreover, neither the Greeks nor the Romans had a zero symbol. The Europeans then learnt the new system from the Arabs, which is why, in English the system is called the Arabic numerals.

Major advances in the field of science include the perfection of the decimal system and the development of algebra and trigonometry. Trigonometry is the branch of mathematics that deals with the relationship between the sides and angles of triangles. Outstanding among Muslim mathematicians was also the astronomer Umar Al-Khiyyam who improved the calendar.



Algebra, which comes from the Arabic word 'al-jabr', is something else which came to Europe from the world of Islam. The term 'al-jabr' actually means 'making good what is broken, filling in something which is complete.' The English word algebra that comes from the Arabic word 'al-jabr' was used in the title of a textbook written by an Arab scientist in Baghdad in about 825 CE. His name was al-Khawaarizmee (died 846 CE).

One of our great needs is to be able to measure accurately. The Arab Muslim scientists made great progress in this field. Each day and night Muslims needed to know the direction of Makkah (the qiblah) to be able to perform the five daily prayers in the right direction. Again, the engineers had to know the direction of the qiblah to place the mihrab in the right position in mosques. Muslims developed special instruments and used them in the Islamic world to help in this field. The need to find the direction of Makkah for the purpose of prayers gave Muslims an interest in astronomy from the earliest times.



Astronomy is the scientific study of the universe and the objects that exist in space such as the sun, the moon, the stars and the planets. An astronomer is a person who studies astronomy. The world's first time observatory was established at Maraghe in Azerbaijan by Halagu, son of Chenghis Khan in 1259 CE. Here a team of several astronomers made regular observations. Massive

observations can also be seen at Samarqand – fifteenth century. It was the Arab Muslim traders who taught the Western Europeans how to keep popular accounts.

Several Arabic-based words commonly used in English testify to the special influence the Arabs had on scientific thinking: words like alchemy, almanac, admiral and zero.

Arab Muslim scholars translated scores of learned works from Greek and Latin into Arabic. In this way, the works of such great thinkers as Aristotle, Plato, Socrates or Euclid were preserved.

The story is long and interesting. In fact, the full impact of Islamic sciences (the sciences developed by early Muslims) upon Western science has not really been fully appreciated by the general public as it deserves to be.

Medicine

Allah's Messenger (ﷺ) said, "Allah has not sent down a disease except that He has also sent down its cure."(Al-Bukhaaree)

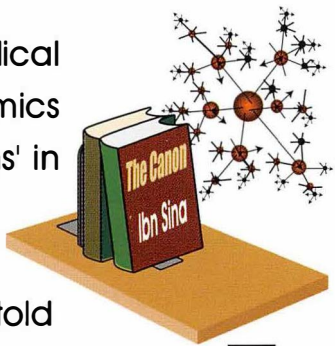


He also said, "Every illness has a cure, and when the (proper) cure is applied to the disease, it is cured with the permission of Allah, the Exalted and Glorious." (Muslim)

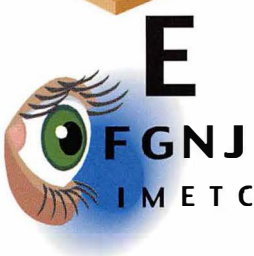
The guidance of the Prophet (ﷺ) fired the imagination of Muslim scientists. So medicine occupied the attention of many Muslim scientists over the centuries. This is still alive today in Islamic medicine in some countries.

In the field of medicine, early Muslims concentrated on the use of drugs and herbs rather than surgery. They also knew about the

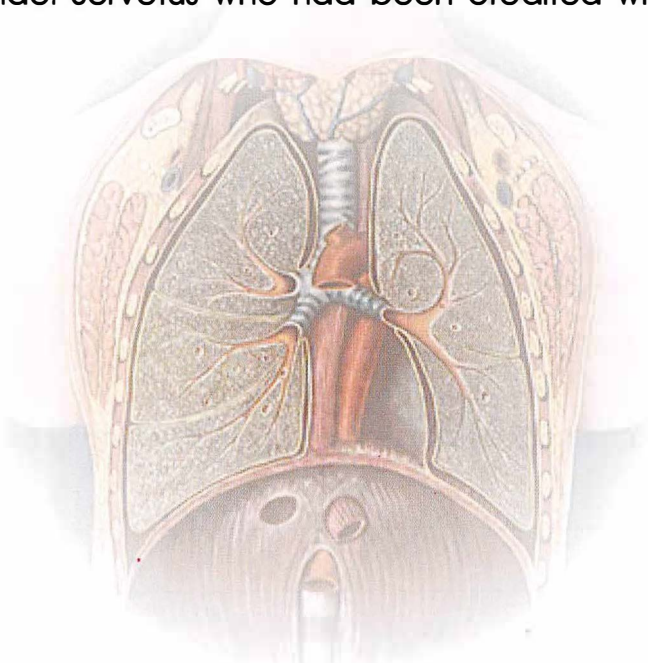
importance of dieting, the climate and mental strain in having an effect on the health of patients. Muslims set up public hospitals with trained, permanent staff, where doctors and scientists could study and do research.



Ibn Sina (died. 1037 CE) wrote a medical encyclopedia and described how epidemics spread. He was called 'the prince of physicians' in the West. His book ***The Canon*** is the most famous book in the history of medicine. Ar-Raazee (d. 925 CE) was the first scientist who told the difference between smallpox and measles. Muslim doctors became great experts in treating eye diseases. Muslim scientists made important advances in optics and the treatment of eye illnesses.



Ibn An-Nafees discovered the minor circulation of the blood before Michael Servetus who had been credited with it for a long time!





A. Fill in the blanks.

1. It was the _____ who introduced the system of numerals.
2. The word 'algebra' comes from the Arabic word _____.
3. The real credit for discovering the minor blood circulation goes to _____.
4. _____ was called the 'prince of physicians.'
5. Ar-Raazee differentiated between the diseases of _____ and _____.

B. Answer the following questions.

1. What different areas did Islam contribute to?

_____

_____

_____

2. Mention Islam's contributions to various fields of mathematics.

_____

_____

_____

3. What did the Greeks lack in spite of their advanced scientific work?

4. Why are the 'Arabic numerals' named as such?

5. How did Islam encourage Muslim contribution to astronomy and medicine?