

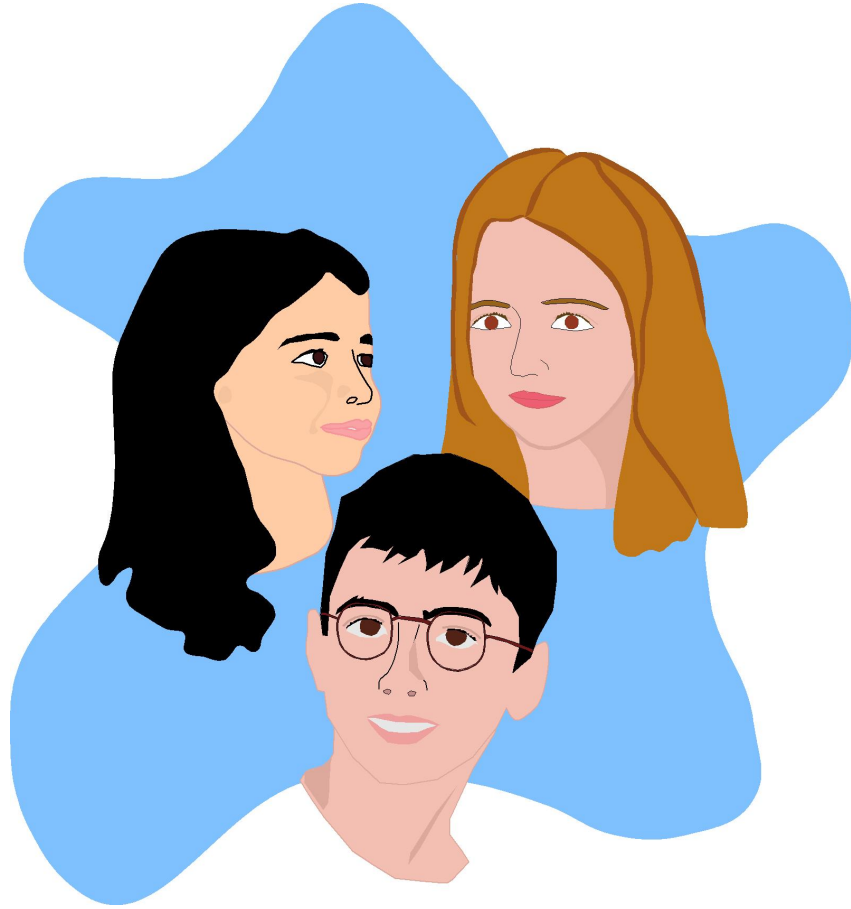
Exploring Islam



Ra-id Abdulla, MD

Course Four

**Fifth Edition
2014**



Exploring Islam

Islamic Studies for Children

Course Four

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Fifth Edition

2014



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Fifth edition 2013

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Printed in the United States of America.

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Teacher's Guide Introduction

This book provides teachers with an outline of the educational goals of this textbook. The elementary level 5 textbooks series was specifically designed to teach Muslim children in Western based cultures their religion in a language and environment they are familiar with.

Each textbook consists of 5 recurring subjects, these are:

- **Quranic Studies:** the complete series of 5 textbooks covers the suras of the 30th juzi' of the Quran. Unit one includes the following suras: 1, 105-114
- **Life of the Prophet Muhammad ﷺ (Sira):** this textbook covers the outline of the life of the Prophet. This Sira is repeated in more details in Units 3&4. Unit 2 reviews the events surrounding other prophets while Unit 5 reviews notable individuals from the companions of the Prophet.
- **Belief (Iman):** Aspects of belief in Allah, His angels, Messengers, the Hereafter as well as other aspects of belief are reviewed in tis textbook
- **Worship (Ibadat):** Basic acts of worship are outlined in this textbook, this includes wudu, athan, prayer, zakat and pilgrimage.
- **Islamic Manners and Conduct (Mu'amalat):** Children are exposed to scenarios they may encounter in their daily lives. These are presented through stories children can relate to. The purpose is to learn the Islamic take on how to handle what they may face in their daily lives as they live among Muslims and non-Muslims.

Teachers and parents are encouraged to review the entire curriculum in the 5 units series prior to teaching each book as they are structured to introduce various topics in a crescendo manner where there is increase in depth and complexity of the subjects presented as the child matures through the years of elementary education.

Each school will decide whether to teach Quran separately from Islamic studies. At Universal School in Bridgeview, a suburb of Chicago where this textbook series was devised and taught Quran was taught as a separate subject. In Quran classes memorization of Quran was emphasized, whereas in Islamic studies the meaning was the focal point of teaching. Schools may decide to combine both into one class.

We thank the Kind Lord for allowing us to present these series of textbooks for our children's education and ask him to forgive our sins and shortcomings.

Ra-id Abdulla, MD

Preface

In the name of Allah ﷻ Most Merciful, Most Compassionate. Praise to Allah ﷻ, the Knowledgeable, the Guider. Peace upon his Prophet Muhammad ﷺ, his household and his companions ﷺ.

Writing any book is hard, writing a children's book is a nightmare. Will they understand the concept? Are the words too difficult for that particular age group? Am I making any sense at all? And on and on goes the questions in one's mind. It would not have been possible to embark on such an important endeavor if it wasn't for Dr. Amine's request, encouragement, and unrelenting persistence.

This book is a unit of a larger plan. Prior to writing these books, a committee of educators from Universal School in Bridgeview, Illinois devised a curriculum for Islamic Studies for grades 1-12. The hope was to produce a single textbook for each educational level, similar to other subjects taught in elementary, middle and high school.

In writing these books I avoided the typical preaching style of listing things "to do" and "not to do". Instead, these textbooks mostly deliver their teachings through stories. It is hoped that this format will be more interesting to young children who are more attentive when a story is narrated to them. Each story includes Islamic teachings through its events as well as a hadith or Quran relevant to the topic. It is interesting to note that more information could be packed this way, not to mention making it more fun to read.

The issue of how to best transliterate Arabic names remain difficult to solve. There is no consensus amongst writers. We hope that with future editions this issue could be resolved.

I am grateful to my children Muhammed, Zaineb and Maryem. Each contributed with numerous hours editing and perfecting this edition. I am very pleased to see all three of them use their linguistic and artistic gifts, bestowed upon them by Allah to

serve in his sake.

Mrs. Ata, the Islamic Studies teacher of elementary levels at Universal School was instrumental in the success of using this series of books. She has been able to provide valuable contribution to improving the books through her suggestions and addition of questions after each chapter. We pray that Allah reward her on our behalf and bless her and her wonderful family.

Many years ago, Dr. Abdul Sahib Hashim, my father in law, wrote the first series of Islamic books for children in English. The textbooks he produced over several years quickly became the cornerstone of Islamic education for children in the United States. His dedication in producing magnificent texts that speak to the minds of children, adolescents and adults sparked the production of numerous educational resources over the past 3 decades. The volumes produced by my father in law were a great inspiration for me to continue in the path he laid. His books continue to be in print and provide an important source of Islamic knowledge for children and adults alike. May the merciful Lord bless him for his monumental efforts in educating generations of American Muslims and paving the path for many authors to continue in his footsteps.

I am indebted to my wife, Janaan, whose support and critique were most valuable. Furthermore, I would like to thank my three children, Muhammad, Zaineb and Maryem (ages 13, 12 and 11 years at the time the books were written) who let me know if the stories were worth listening to.

و الحمد لله رب العالمين و الصلاة و للسلام على أشرف المرسلين.

Ra-id Abdulla, MD

Dedicated to

My son Muhammed

رحمةُ الله عليه

May Allah forgive his sins, magnify his good deeds and enter him into the everlasting paradise for the efforts he put in this book. His loving and happy nature was a fresh breeze Allah ﷻ graced us with for 22 years before he was returned to his Lord.

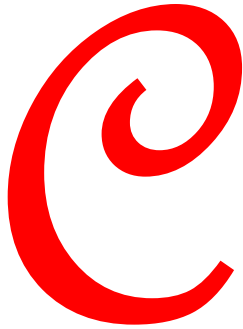
&

My parents:

Muhammed Abdulla & Zainab Alhijazi

Words fail to express my love and gratitude to my parents, the two most wonderful gifts Allah ﷻ bestowed upon me. Their endless support and guidance to me and my siblings is a beacon of salvage in this world and the Hereafter.

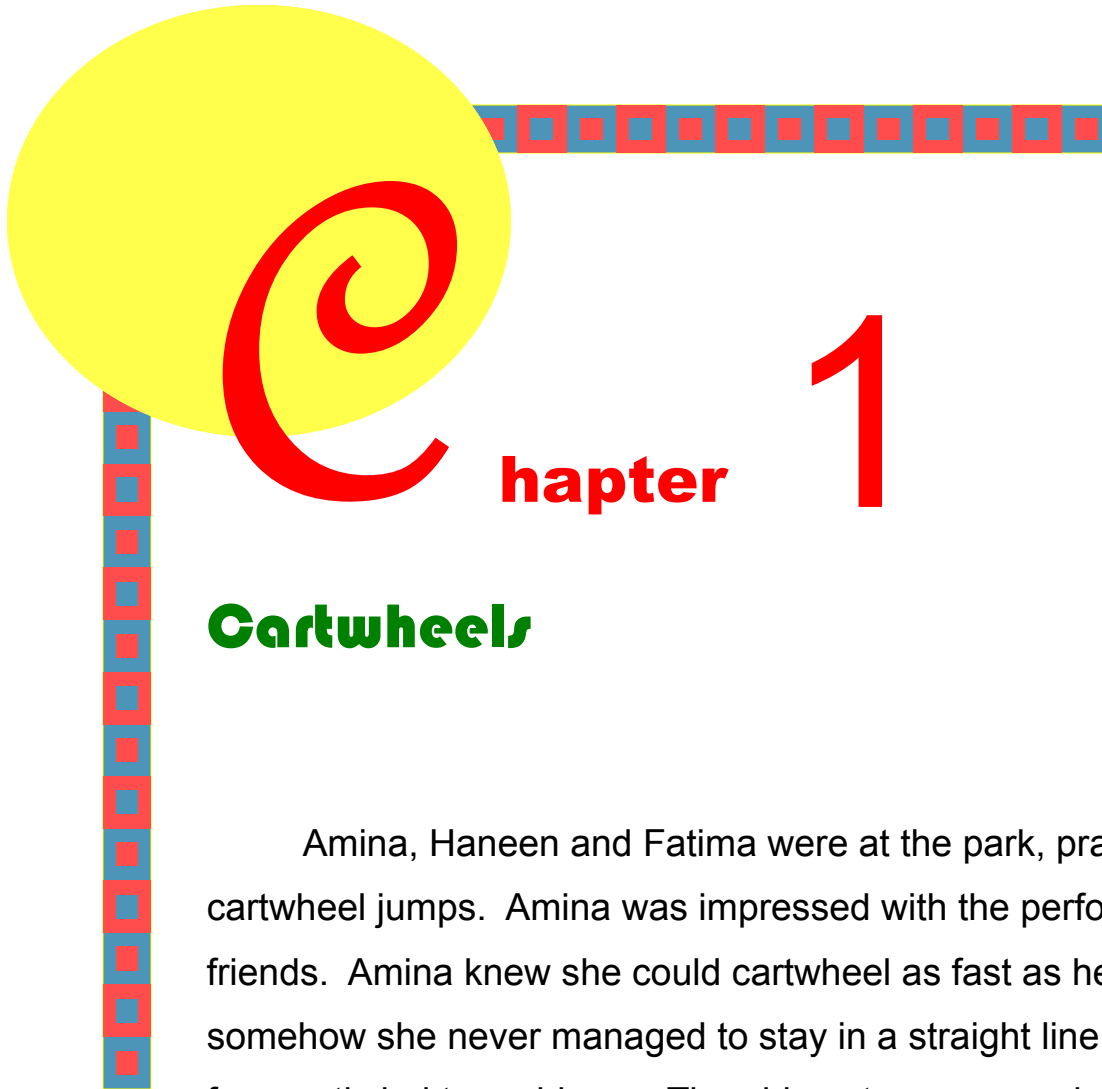
I ask Allah ﷻ to reward my parents and my son, Muhammed, with goodness and mercy in this life and the Hereafter.



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Page	Chapter	Title
13	1	Cartwheels: Alfajr Sura 89
27	2	From Mecca to Medina
41	3	Allah and His nature
51	4	Do you know your salat
65	5	A white lie
75	6	To know is better: Alghashiya 88
89	7	The first year in Medina
101	8	Allah's attributes
121	9	Ibadat Game: Sunna prayers
133	10	I hate television
143	11	The broken vase: Ala'la, sura 87
155	12	Fighting back
10		

Page	Chapter	Title
169	13	Alhamdulillah
177	14	Ibadat Game: Zakat
187	15	All different
197	16	Heads or tails: Altarik, sura 86
207	17	Betrayal of trust
215	18	Allah and God: One and the same
227	19	Ibadat Game: Qiyam elayl
237	20	Family comes first
247	21	Allah is on my side: Alburuj, sura 85
259	22	The purest of women
271	23	Lost and found
279	24	Ibadat Game: Hajj, part I
291	25	The golden bracelet
301	26	Thinking ahead: Alinshiqaq, sura 84
313	27	Islam s[reads further
325	28	Ibadat game: Hajj, part II
337	29	Lazy: Almutafifeen, sura 83
351	30	The farewell speech



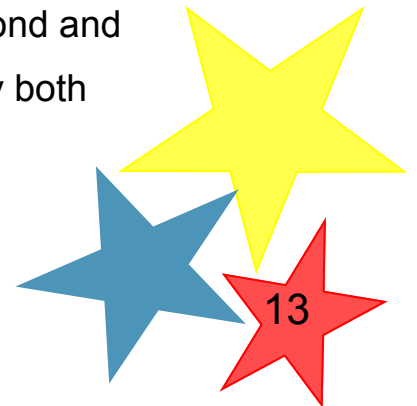
Chapter

1

Cartwheels

Amina, Haneen and Fatima were at the park, practicing their cartwheel jumps. Amina was impressed with the performance of her friends. Amina knew she could cartwheel as fast as her friends but somehow she never managed to stay in a straight line. That frequently led to problems. The girls got near a pond and Fatima and Haneen looked at each other and they both yelled, “Are you thinking what I’m thinking?”

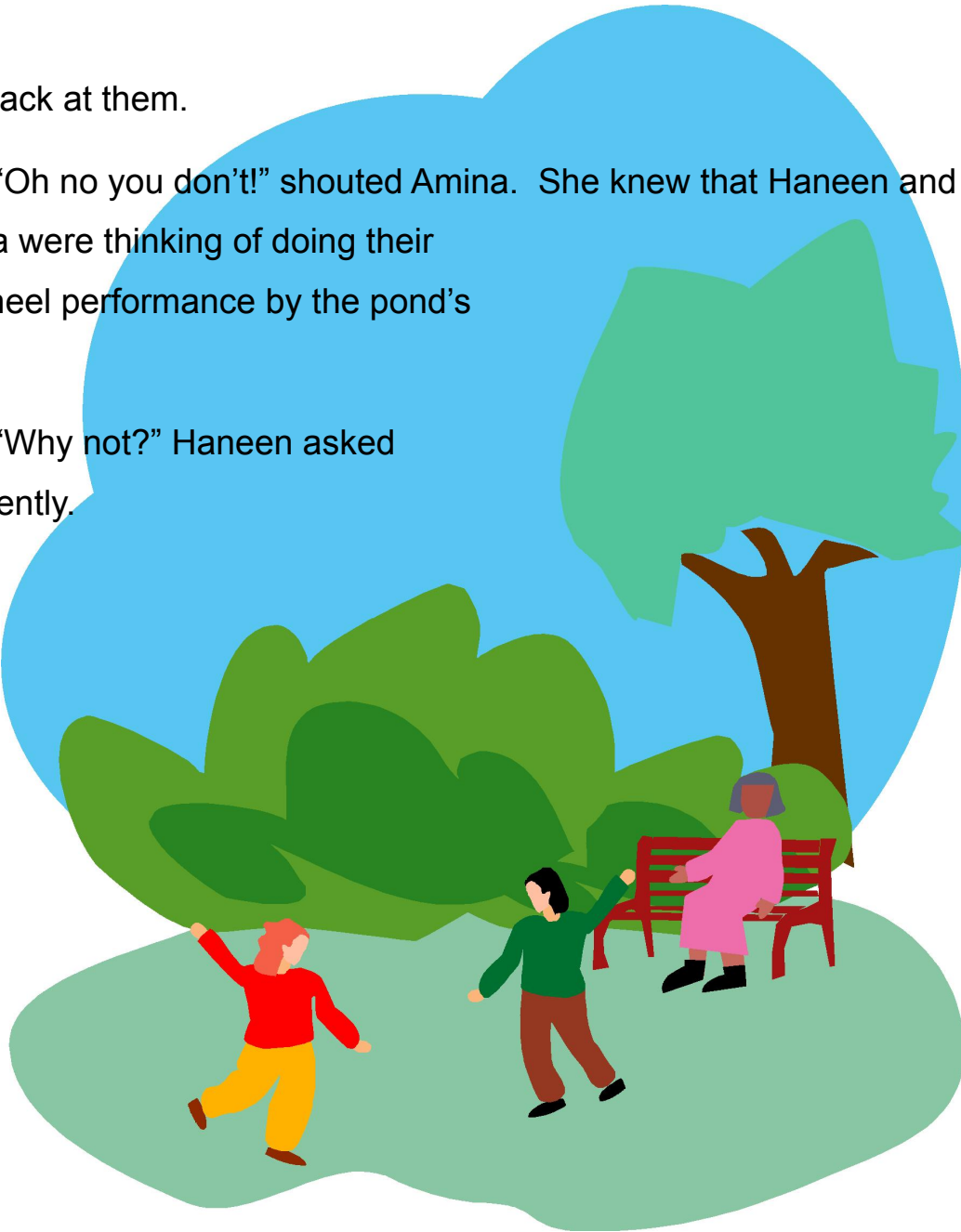
Amina looked at them, then at the pond,



then back at them.

“Oh no you don’t!” shouted Amina. She knew that Haneen and Fatima were thinking of doing their cartwheel performance by the pond’s edge.

“Why not?” Haneen asked impatiently.



“Because you will fall into the pond, silly,” Amina replied.

“Oh, you’re just being chicken,” said Fatima. “Just sit there on the bench and watch the pros perform.”

Amina didn’t like what was happening. She knew her friends were good, but this was dangerous. Amina went over to the bench and made dua’a that her friends won’t get hurt. She knew that insisting further would make her friends even more stubborn.

Fatima and Haneen did their cartwheels by the edge of the pond. They were really good and it seemed like so much fun...but not for long. Fatima and Haneen were not satisfied with what they were doing and decided to go even faster. They both started together and as they did, a strong wind blew. Fatima and Haneen lost their balance. Flop! They both went into the pond with a great splash.

Amina watched in horror. She jumped off the bench and helped her friends get out of the pond. Fatima and Haneen were completely wet. Amina got some clothes and towels she had in a gym bag and helped them get dry.

Did you know?

Quran guides mankind to know God and know what is right and what is wrong. God has made a promise that He himself will protect the Quran.

“I wish we had listened to you,” said Fatima, as she shivered.

“What made you not join us?” asked Haneen.

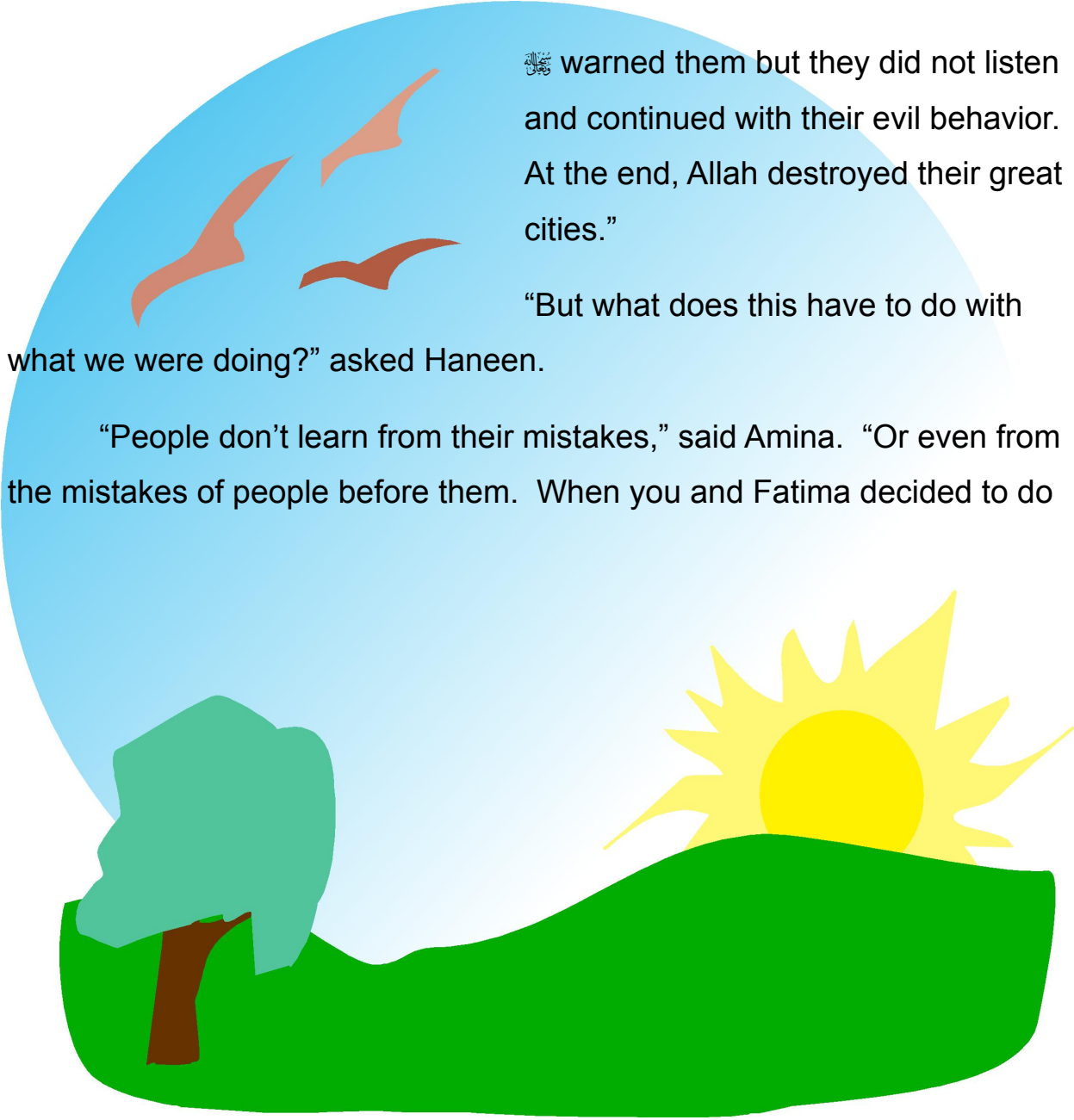
“Alfajr,” answered Amina.

Her friends looked at her, not understanding what she meant.

“You see,” continued Amina. “I was reading surat Alfajr this morning. It’s a really great sura! It starts with oaths by Allah ﷻ, with the morning, the first ten days of Thul Hijja, and the odd and even numbers.”

“Why would Allah make oaths?” asked Haneen.

“Allah does that whenever He wants to help people pay attention to something important. Anyway, after the oaths, Allah reminds us of nations from the past who were great but instead of being thankful to Allah, they became evil and did not take care of their poor people and orphans. Allah

A stylized illustration of a landscape. The sky is a light blue semi-circle. Three birds are flying in the sky. Below the sky is a green hill. On the left side of the hill is a tree with a brown trunk and a green canopy. On the right side of the hill is a bright yellow sun with rays.

ﷻ warned them but they did not listen and continued with their evil behavior. At the end, Allah destroyed their great cities.”

“But what does this have to do with what we were doing?” asked Haneen.

“People don’t learn from their mistakes,” said Amina. “Or even from the mistakes of people before them. When you and Fatima decided to do

cartwheels by the pond, I was afraid that we might fall in the water. We have frequently tumbled down while doing cartwheels. Kids frequently fall when they jump or run near the edge of a pond, so I figured it would be a bad idea to make the same mistake that many others did before us.”

Haneen and Fatima looked at Amina and wished they both had

Words

Departs: leaves, ends.

Humiliated: insulted in a public way.

Greedy: always wanting more.

Mischief: bad actions.

Righteous: good, noble.

Senses: hearing, vision, feeling, thinking, etc.

Thul-Hijja: one of the months of the Islamic calendar (Hijri), it is the 12th month of the year.

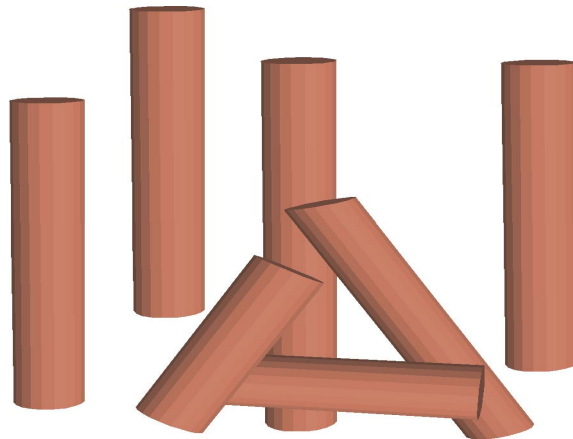
listened to her, especially since they were cold and shivering. It was too late to change what they did, but it was not too late to learn not to do this again.

Sura 89: Alfajr

Surat Alfajr was revealed in Mecca. At that time, Muslims were bothered, harassed, and tortured by non-believers. The sura starts with oaths from Allah ﷻ. People make oaths such as “By Allah!” or “Wallahi!” to assure listeners that what they say is the truth. Allah makes oaths in the Quran by mentioning his great creations, such as, “By the morning!” Oaths in the Quran are meant to make people pay attention to something important said by Allah. A reminder of what happened to people in the past who disobeyed Allah follows the oaths in this sura. Those people made fun of Allah’s messengers and those who believed in Him and hurt them. Allah tells us that some of those disbelievers were powerful. They built great cities and were very rich. But none of that protected them from Allah’s punishment when they disbelieved in Him.

The sura then describes human nature. It explains how we tend to be happy and proud when things go well and miserable when things go wrong. People frequently blame Allah ﷻ for bad things that happen to them. Allah does not cause us harm. Harm is often the result of our poor judgment and bad acts. Allah describes such bad acts, like being unkind to orphans, not feeding the poor or loving money too much.

The sura then concludes with a scene of what will happen on the Day of Judgment. The earth is destroyed, the angels are brought out, and the hellfire is revealed for all to see. On such a day only our good deeds will save us and no begging or pleading will do us any good. On the Day



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of God, the Compassionate, the Merciful

- 1 By the morning, وَالْفَجْرِ
- 2 And the first ten nights of the month of Thul-Hijja, وَلَيَالٍ عَشْرٍ
- 3 The even and the odd, وَالشَّفْعِ وَالْوَتْرِ
- 4 And the night when it departs. وَاللَّيْلِ إِذَا يَسْرِ
- 5 Is there not in these oaths enough evidence for those who use their senses? هَلْ فِي ذَلِكَ قَسَمٌ لِّذِي حِجْرٍ
- 6 Have you not seen how your Lord dealt with the people of Aad? أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِعَادٍ
- 7 The people who lived in Iram, a city with tall pillars. إِرَمَ ذَاتِ الْعِمَادِ

- 8 The like of which has never been built before. الَّتِي لَمْ يُخْلَقْ مِثْلُهَا فِي الْبِلَادِ
- 9 And the people of Thamud, who carved homes in rocks in the valley. وَتَمُودَ الَّذِينَ جَاءُوا الصَّخَرَ بِالْوَادِ
- 10 And Pharaoh, the Lord of stakes. وَفِرْعَوْنَ ذِي الْأَوْتَادِ
- 11 All those people did wrong in their countries. الَّذِينَ طَعَوْا فِي الْبِلَادِ
- 12 And committed great mischief. فَأَكْتَرُوا فِيهَا الْفَسَادَ
- 13 Therefore, your Lord poured on them a curse of torture. فَصَبَّ عَلَيْهِمْ رَبُّكَ سَوْطَ عَذَابٍ
- 14 Surely your Lord is ever watchful. إِنَّ رَبَّكَ لَبَالِغُ الرَّصَادِ
- 15 As for man, if his Lord tries him by giving him bounty and wealth, he says, feeling all-important: "My Lord has given me a lot and honored me." فَأَمَّا الْإِنْسَانُ إِذَا مَا ابْتَلَاهُ رَبُّهُ فَأَكْرَمَهُ وَنَعَّمَهُ فَيَقُولُ رَبِّي أَكْرَمَنِ

- 16 But when Allah tries him by limiting what he gets, he says: "My Lord has humiliated me." وَأَمَّا إِذَا مَا ابْتَلَاهُ فَقَدَرَ عَلَيْهِ رِزْقَهُ فَيَقُولُ رَبِّي أَهَانَنِ
- 17 No! But you have not been kind to orphans. كَلَّا بَلْ لَا تُكْرِمُونَ الْيَتِيمَ
- 18 And nor did you encourage each other to feed the poor. وَلَا تَحَاضُّونَ عَلَىٰ طَعَامِ الْمِسْكِينِ
- 19 And you consume the inheritance of the weak in a greedy way. وَتَأْكُلُونَ التُّرَاثَ أَكْلًا لَمًّا
- 20 And love money so much. وَتُحِبُّونَ الْمَالَ حُبًّا جَمًّا
- 21 No! If the earth was pounded to powder. كَلَّا إِذَا دُكَّتِ الْأَرْضُ دَكًّا دَكًّا
- 22 And your Lord will come, with angels standing in ranks. وَجَاءَ رَبُّكَ وَالْمَلَكُ صَفًّا صَفًّا

23 Hellfire will be brought and be revealed for all to see. On that day, man will recall all he did on earth. But what good would this remembrance do him?

وَحِيَاءَ يَوْمَئِذٍ بِجَهَنَّمَ يَوْمَئِذٍ يَتَذَكَّرُ الْإِنْسَانُ وَأَنَّى لَهُ الذُّكْرَى

24 Man will say, "Oh! I wish I had made good things to benefit this life of mine."

يَقُولُ يَا لَيْتَنِي قَدَّمْتُ لِحَيَاتِي

25 On that day, no one will be able to punish as much as Allah can.

فَيَوْمَئِذٍ لَا يُعَذِّبُ عَذَابَهُ أَحَدٌ

26 And no one can bind as He will bind.

وَلَا يُوثِقُ وَثَاقَهُ أَحَدٌ

27 To the righteous soul it will be said, "Oh fully satisfied soul,"

يَا أَيَّتُهَا النَّفْسُ الْمُطْمَئِنَّةُ

28 "Return to your Lord, well pleased with him, and well pleasing to Him."

ارْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً مَّرْضِيَّةً

29 “Join my servants.”

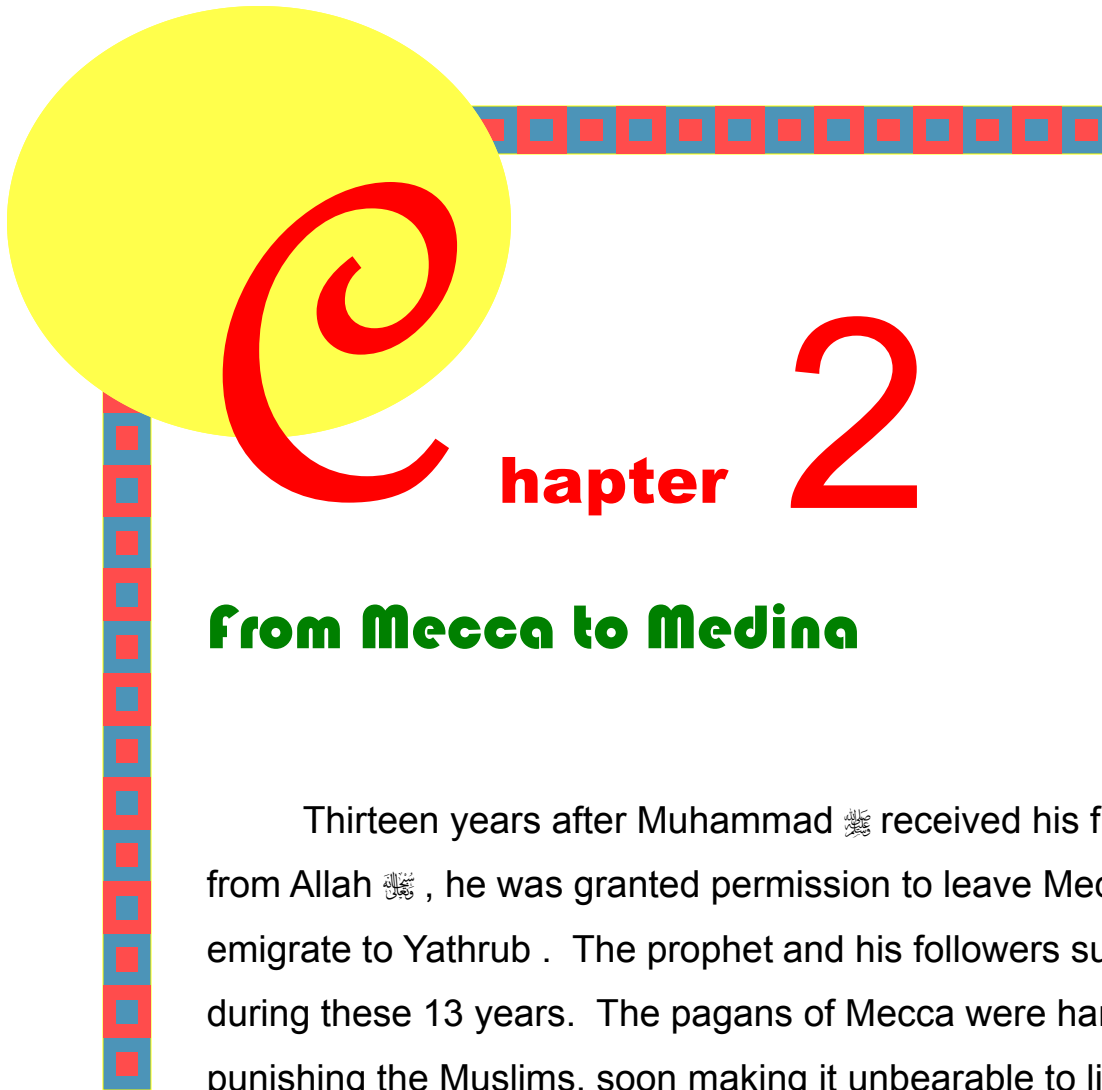
فَادْخُلِي فِي عِبَادِي

30 “And enter My paradise.”

وَادْخُلِي جَنَّتِي

Remember

- Allah ﷻ makes oaths in the Quran to help people pay attention to what he is saying.
- It is good to learn from other people’s mistakes instead of making all the mistakes ourselves and then learning.
- People who are doing well feel proud and think that Allah ﷻ is honoring them, but this is not true.
- People who go through bad times think that Allah ﷻ is insulting them, but this is not true.
- On the day of Judgment, Allah ﷻ will make people see Hellfire, those who did good in this life will go to Paradise and those who did evil in this life will go to Hellfire.



Chapter 2

From Mecca to Medina

Thirteen years after Muhammad ﷺ received his first revelation from Allah ﷻ, he was granted permission to leave Mecca and emigrate to Yathrub . The prophet and his followers suffered a lot during these 13 years. The pagans of Mecca were harsh in punishing the Muslims, soon making it unbearable to live in Mecca. Muhammad's wife, Khadija, and his uncle Abu Talib, two of the strongest supporters of the prophet, died after many months of suffering from the



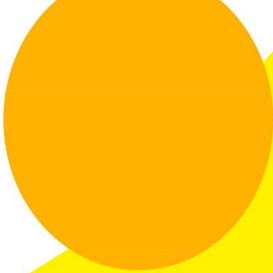
siege and isolation imposed upon Muslims by the pagans.

To Muslims, Mecca was more than a home. In its center was their beloved Ka'ba, the house of God, built by prophet Ibrahim عليه السلام many centuries before. To Muslims it was a joy to see the Ka'ba everyday but the suffering caused by the pagans was enormous. So Muslims were relieved to hear that Allah ﷻ had ordered them to leave Mecca and go to Yathrub. Almost all Muslims left Mecca and crossed the hot desert to the safety of Yathrub. The prophet ﷺ stayed behind until he also was ordered by Allah to leave Mecca.

One day, Muhammad told his life long companion, Abu Bakr رضي الله عنه, that he was ordered by Allah to emigrate.

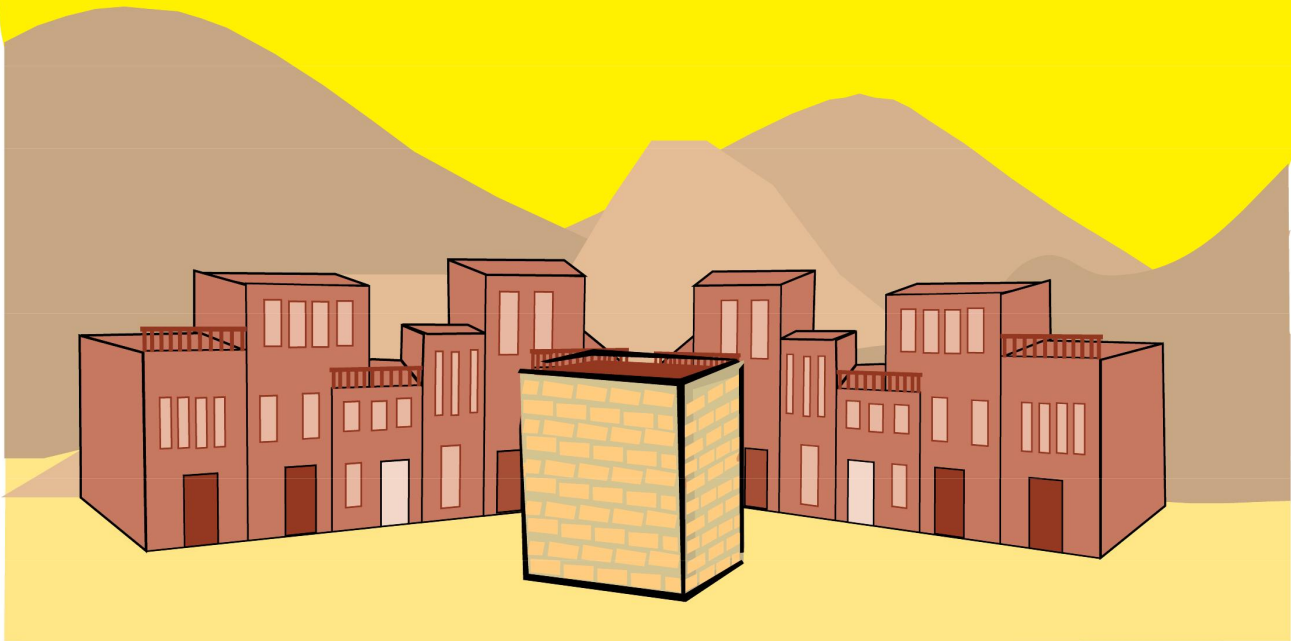
“Allow me to accompany you,” pleaded Abu Bakr and the faithful friend was granted his wish.

Muhammad and Abu Bakr started to prepare for the trip to Yathrub. Abu Bakr knew of a trustworthy and reliable guide who could show them the way to Yathrub. The guide's name was Abdullah bin Urayqat. Muhammad asked his cousin Ali to stay behind in his house. This was



done to fool the pagans, who were watching the prophet closely, and to make them think that he was still at home. At night, making sure not to be seen, the Prophet left his house with Abu Bakr. Ali stayed in the prophet's bed. As they were leaving Mecca, the Prophet stopped and looked at the majestic Ka'ba.

“By Allah,” the prophet said, “you’re the most beloved land to Allah,



and you're the most beloved land of Allah to me. And if it wasn't for the fact that I was forced out by its people, I would have never left."

The two friends left Mecca, heading south to Mount Thawr and hid in one of its caves. The pagans soon learned of the prophet's departure. They were mad because he escaped. They were fooled earlier when they looked through the window and saw what they thought was the prophet asleep in his bed. Instead, it was Ali who occupied the bed, pretending to be the prophet. The pagans sat back and did nothing while the prophet and his companions left Mecca in a hurry. Once they realized their mistake, they angrily pursued Muhammad and his companion into the desert.

The pagans almost caught up with the prophet. Some of them even reached the cave in which the two companions hid. They stood by the cave's entrance, very close to the prophet and Abu Bakr. Abu Bakr was terrified that they would be found. He was concerned that if they were found, the pagans would kill the prophet ﷺ and that would be the end of Islam.

"Fear not," The prophet comforted Abu Bakr. "Allah is with us."

The prophet knew that Allah ﷻ, the best of protectors, would save them.

The pagans could have seen the prophet and Abu Bakr if they were just to look down and see through the cave's entrance. But Allah protected the two companions. Instead of finding them, the pagans saw a pigeon nesting at the cave entrance and a spider web across its entrance.

“There is no way anyone could have entered this cave recently,” one of the pagans said. “The pigeon and spider look like they have been here for many days.”

The pagans thought that they were in the wrong place so without looking inside the cave, they got on their horses and hurried to look elsewhere.

The two friends stayed for three days in the cave. On the third night, their guide came with two camels to continue on their journey to Yathrub. Asmaa', Abu Bakr's daughter, arrived before they left the cave. She brought food and water for the trip. Asmaa' had difficulty in carrying the food, so she tore her cloth belt into two pieces, and used half of the belt to carry the supplies with, while wearing the other half. Ever since then she was called “The one with the two belts.” This was to honor her bravery and faith in Allah.

Did you know?

The Muslim calendar includes 12 months; each month is 29 or 30 days long. Each month ends and the next one begins when the new moon is seen; this is called the Hijri or lunar, calendar.

Asmaa' arrived back home, after taking supplies to the prophet ﷺ and her father. The pagans then came knocking on her door.

“Where are your father and his companion?!” they yelled.

“I don't know.” She answered, trembling. At that point the Prophet ﷺ had left the cave so she really did not know where in the desert they were.

The pagans were furious. Abu Jahl, one of the pagans, slapped her so hard that her earring went flying in the air. Asmaa' was hurt, but she didn't care! This was a small price to pay for the sake of Allah ﷻ and his messenger.

The prophet and his companion arrived to Yathrub on Monday, the 12th of Rabi' Alawal. Many years later, the second Khalifa, Omar bin Elkhatib ؓ, designated that year as the first year of the new Hijri calendar.

Arriving to Yathrub

The prophet ﷺ, his companion Abu Bakr, and their guide finally arrived at Yathrub. The pagans would definitely have killed the Prophet and his companion if they caught them but Allah ﷻ protected the prophet and his companions from harm. Muslims in Yathrub were extremely happy to see the Prophet ﷺ safe. They knew that he had left Mecca, and knew of the pagans' attempts to find and kill him. All the people of Yathrub, Muslims, non-Muslims and Jews came out to greet the Prophet as he approached the city. They looked on with admiration, as this man whom Allah's mercy and protection allowed him and his companion to escape the pagans of Mecca. Muslims were singing in gratitude to Allah ﷻ for the safety of their beloved messenger of Allah.

Back then, many different people lived in Yathrub. There were two

main Arab tribes, the Aws and the Khazraj. These two tribes, although they lived in one city, were always fighting each other. Many of them were tired of these fights. They wanted things to change for the better. So, when they heard of the new message from Allah, they knew that they could improve their lives by embracing Islam. The Muslims from Aws and Khazraj invited the Prophet to come and live amongst them, and leave behind Mecca, and the evil pagans who lived there. But not everyone in Yathrub became Muslim. Some decided to remain pagans, while others



pretended to be Muslims but continued to disbelieve in their hearts. Those pretenders became known as the Hypocrites. Yathrub also had three Jewish tribes who lived in and around the city. These tribes were Benu Quraidha, Benu Nadheer and Benu Qunainuqaa'. These tribes were rich and had a lot of influence and power in Yathrub.

When the Prophet first arrived to Yathrub, he stayed as a guest at Beni Amru bin Ouf's clan, who lived in an area of Yathrub, called Qibaa'. Muhammad ﷺ stayed there Monday, Tuesday, Wednesday, and Thursday. At Qibaa', the first Masjid of Islam was established. A mosque still stands in that place today. On Friday, the prophet prayed the first Jumu'a in the neighborhood of Beni Ouf bin Salem.

The prophet ﷺ did not have a house in Yathrub. Many of the clans and tribes of that city invited the prophet to reside with them. People were arguing with each other and pleading with the prophet to stay with them. The prophet didn't want to hurt anyone's feeling so he came up with a brilliant solution. He suggested to the people that he would let his camel (Elqaswa') roam around in the city without a guide. The Prophet would then choose the place where the camel sits as a place to live. The camel

walked around for a little bit, then stopped and sat down in an empty lot of land. Some orphans owned this land, so an offer was made to buy it. The offer was accepted and the land was purchased. The prophet's mosque was built on that land. In addition, a house for the prophet was built next to the mosque. The prophet stayed at Abu Ayub Alansari's house while the Masjid was being built. This masjid became a center for prayer, learning Islam and a place where Muslims discussed all that concerned them.

The Muslims of Yathrub turned to the Prophet for advice and guidance in their religion and their daily lives. This made the prophet a leader in Yathrub, which was now known as the enlightened city, or El-Medina Al-Munawara, Medina for short.

When the prophet first arrived to Medina he had no other family members. Ali stayed in Mecca after the prophet's departure to take care of some business. The prophet was known for his honesty and people trusted him, and frequently asked that he hold onto expensive things for them for safe-keeping. Ali was to return these things to their rightful owners. After doing so, Ali left Mecca to Medina. The trip to Medina was

dangerous. Ali traveled on foot, without a ride. This made the trip difficult, but Allah was merciful in protecting the prophet ﷺ and many of the Muslims who migrated from Mecca to Medina. The prophet was happy to have Ali join him in Medina. Soon thereafter, his daughter Fatima, and later Zaineb joined him as well.

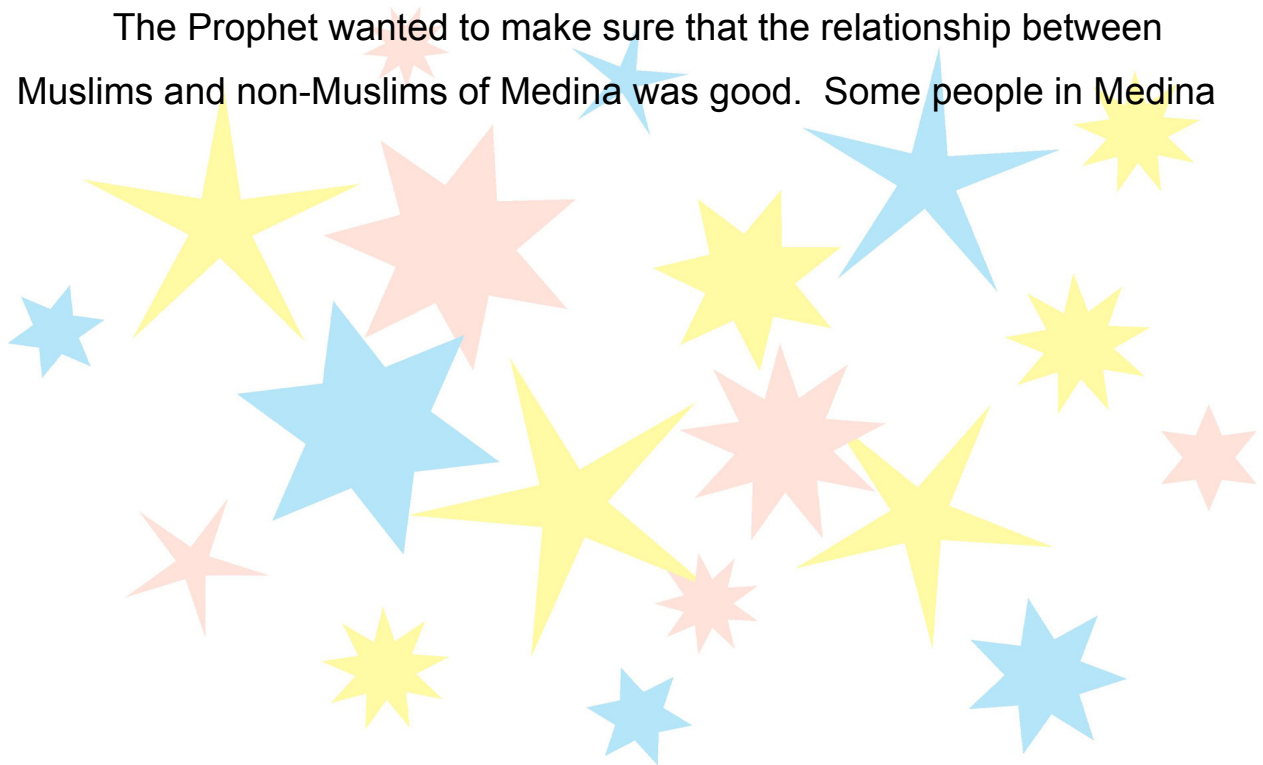
The Muslims left most of their belongings in Mecca when they migrated. Muslims of Medina hosted their fellow Muslims from Mecca in their houses. The

Remember

- *Muslims lived in Mecca until Allah ﷻ told them to leave and go to Yathrub.*
- *Muslims loved Mecca because it was their home and in it was the house of Allah, the Ka'ba.*
- *The Prophet ﷺ emigrated to Yathrub with his companion, Abu Bakr.*
- *Ali, the Prophet's cousin, slept in the Prophet's bed when Muhammed and his companion left Mecca. This tricked the pagans into thinking the prophet was still asleep in his bed.*
- *Prophet Muhammed ﷺ and Abu Bakr hid in a cave to escape the pagans chasing him.*

Prophet ﷺ wanted to help those Muslims of Mecca and strengthen the relationship between the Muslims of Mecca and Medina, so he asked each Muslim of Medina to become a brother or sister of a Muslim from Mecca. This meant that they would share their homes and money. The Muslims of Medina gave the Muslims of Mecca homes to live in and money to get new jobs. All Muslims worked hard and very soon, the Muslims of Mecca were back on their feet with new jobs and homes.

The Prophet wanted to make sure that the relationship between Muslims and non-Muslims of Medina was good. Some people in Medina





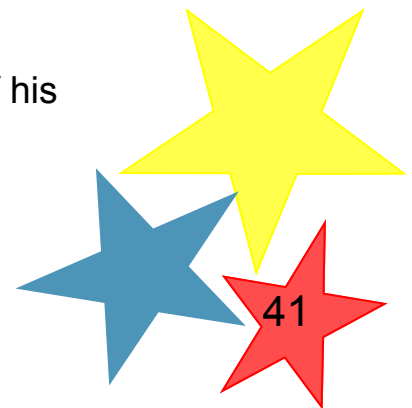
Chapter 3

Allah ﷻ and His Nature

Mr. Zuhair, the fourth grade teacher hurried into the classroom. There were screams and angry voices coming from the classroom. As Mr. Zuhair walked in, he found it was dark, very dark! The curtains were drawn and the light was turned off. Mr. Zuhair could hardly see his way.

“What’s going on?” Mr. Zuhair demanded of his students.

No answer was offered; instead, there was



a stream of yells and screams.

“He stepped on my book!”

“She shoved me!”

“No, I didn’t!”

“Get off of my foot!”

“Move! You’re in my way.”

The students were shouting and shoving each other, all at the same time. No one seemed to see or hear anything but him or herself.

“STOP!” shouted Mr. Zuhair. “Stop all of you and be quiet.”

The voices and movements gradually faded. Finally, all were quiet.

Mr. Zuhair felt his way cautiously to the windows and drew the curtains. Light filled the room and all could finally see.

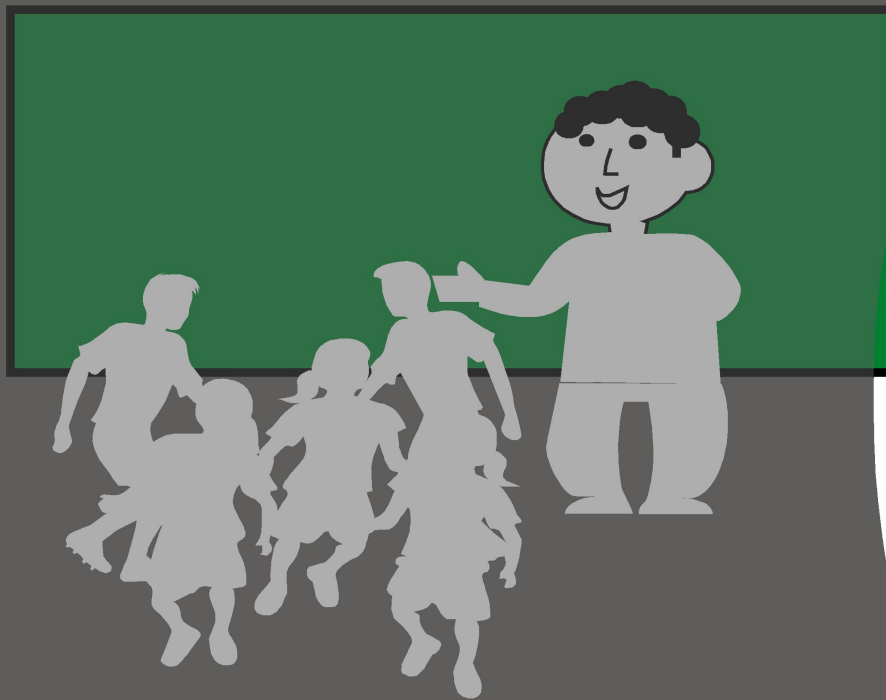
Mr. Zuhair walked slowly back to his desk.

He sat down and stared at the students. They were all quiet. No one said a word. They knew their teacher was upset.

“Now,” said Mr. Zuhair. “I will ask questions. Do not answer or talk, unless I give you permission to do so.”

“Muhammad,” called Mr. Zuhair. “Tell me what all this commotion was about.”

“I was trying to get into my chair but he had his book bag on it,” said Muhammed as he pointed to Mustafa who sat next to him.



Did you know?

God provided many of his attributes through the Quran. 99 of these attributes are known to us through the Quran and teachings of Prophet Muhammed ﷺ.

“Yeah but—” protested Mustafa.

“No!” said Mr. Zuhair firmly. “Only one person talks at a time.”

He looked around the class then asked Ameen to stand up and tell him what had happened.

“I was the first to come into the classroom,” Ameen began. “The sun was shining through the window and it was too bright in here so I drew the curtains. Soon after, students were coming in, talking and laughing as they usually do when coming back from recess.” Ameen looked around, and then continued, “It was okay in the beginning, but gradually it must have become cloudy. It got real dark.”

All were quiet and listened to what Ameen had to say. He took a deep breath and continued, “It was sort of fun in the beginning as people

bumped into each other, but it was getting harder to see. Some were hurt and others started to yell at each other. That just made things worse.”

Mr. Zuhair listened closely to Ameen, then turned to Zahra and asked her, “Why didn’t anyone turn on



Quran

Surat El-Nur, aya 40

The Non-believers are as if they were in the depths of darkness in a vast deep ocean, covered with a huge wave topped by more waves, topped by dark clouds. The darkness is so deep, as if it was layer upon layer of darkness. So dark, if one is to stretch out his or her hand, they will hardly be able to see it! Those whom Allah does not give light for guidance; there will be no light to guide them!"

أَوْ كَظُلُمَاتٍ فِي بَحْرٍ جُمِّيٍّ يَغْشَاهُ مَوْجٌ مِّنْ فَوْقِهِ مَوْجٌ مِّنْ فَوْقِهِ سَحَابٌ ظُلُمَاتٌ بَعْضُهَا فَوْقَ بَعْضٍ إِذَا أَخْرَجَ يَدَهُ لَمْ يَكَدْ يَرَاهَا وَمَنْ لَّمْ يَجْعَلِ اللَّهُ لَهُ نُورًا فَمَا لَهُ مِنْ نُورٍ

the light?"

Zahra was a bright student but she didn't answer right away. After a short pause, she said, "it didn't get dark all of the sudden; it happened slowly. In the beginning, we could still see and move around, but at the end it was way too dark. By that time we were busy shoving each other and yelling at those stepping on our feet or bumping into us. No one thought of turning on the lights."

Mr. Zuhair looked around; his stern face relaxed and gave away to a broad smile. He stood up, walked towards the chalk board and wrote Aya 40 from Surat El-Nur from the Quran.

“Who can tell me what this aya means?” asked Mr. Zuhair. He looked around and then asked Amra, who had her hand raised.

“Allah ﷻ is describing those who do not accept Allah’s guidance as if they were living in a very dark place. So dark, they cannot even see their hands if they looked straight at them,” said Amra.

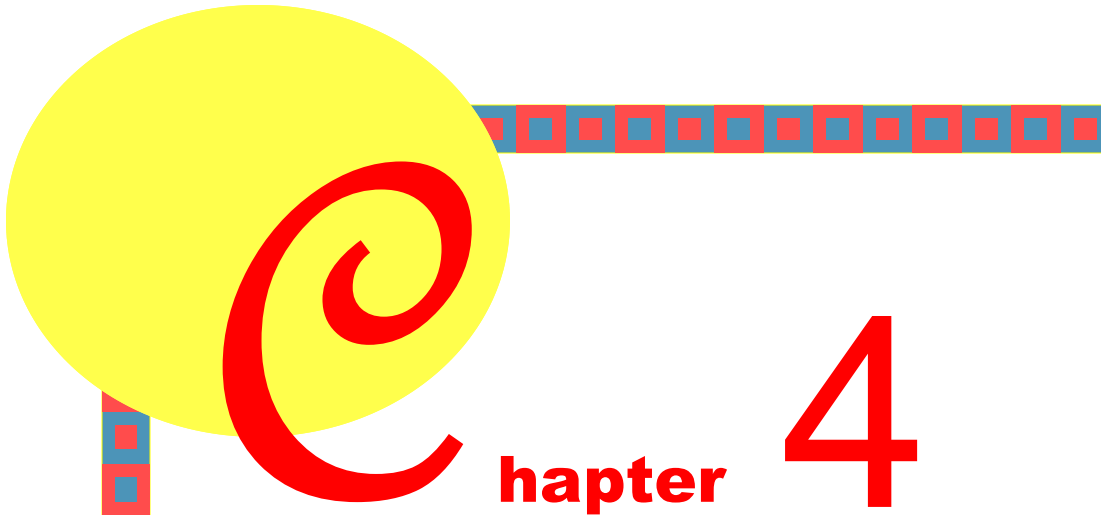
“Absolutely correct!” exclaimed Mr. Zuhair. “When the clouds covered the sun just a few minutes ago, it became dark in the classroom. You could not see clearly and started bumping into each other, and were confused. This is how those who do not believe in Allah ﷻ become when they reject Allah’s guiding light.”

Mr. Zuhair looked around and then continued, “Allah ﷻ teaches us how best to live, deal with each other and how to get to know Him. It does not matter to Allah ﷻ whether we all believe in him or not. It only matters to us. If we believe in Allah and follow his commands, things will become

Remember

- *Those who do not believe in Allah ﷻ cannot see their way, just like being in a dark room.*
- *Allah teaches us how best to live, how best to deal with each other and how to get to know Him.*
- *People do better when they believe in Allah, but it does not benefit Allah if we believe in him or not. It only matters to us.*
- *If we believe in Allah and follow his commands, things will be clear to us just like a light being turned on. We will be able to see right and wrong.*
- *It is easy for those who believe in Allah to follow right and stay away from wrong.*

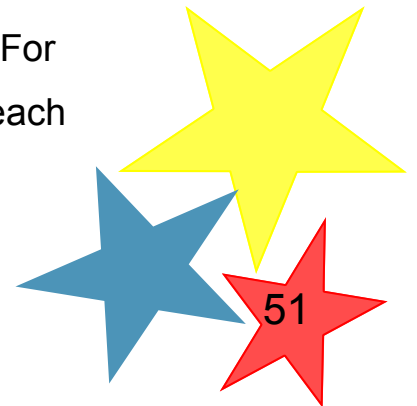
clear to us—just like a light being turned on. We will be able to see right and wrong. This will make it easy for us to follow right and stay away from wrong. On the other hand, those who do not want to believe in Allah, because they think that they can plan and choose a better life for themselves, will end up in darkness. They will not see what is behind them, in front of them or what is next to them. They will go on in life thinking they can do better than those who believe in Allah. Instead they will keep bumping into difficulties and getting into more and more trouble.”



Chapter 4

Do You Know Your Salat?

This is a game! The class should split into two competing teams. The teacher or any other moderator will ask questions from the list below. Each team is asked one question at a time and is given one minute to answer. Each team can discuss amongst themselves to come up with an answer. For each correct answer the team gets one point, for each incorrect answer the team loses one point. If a question is not answered by one team, the other



team will get a chance to answer the question. They can gain one point but if the second team answers incorrectly they do not lose a point, and they still have their own turn to be asked a question. One of the teams is chosen at random to start the game, and then questions alternate between the two teams.

Questions:

1. All prayers include an even number of ruk'a except two. What are those two prayers?
2. What is niya?
3. Is niya said out loud, silently, or not at all?
4. Which one comes first, iqama or athan?
5. Should wudu be done before each salat, even if it was done earlier in the day?
6. What breaks wudu? List three different things.

7. If water is not available for wudu, can one make salat without having to do anything else?
8. What is used when making tayamum? And which parts of the body need to be wiped?
9. When making wudu while wearing shoes or socks, when is it okay to just wipe over the shoes or socks, rather than taking them off and washing the feet?
10. For how long can one just wipe over shoes or socks when making wudu?
11. When wiping over shoes or socks while making wudu, should one wipe over the top of shoes or socks or over the bottom?
12. The times for praying all fardh prayers are over when athan for the next salat is called. There are two exceptions; what are these two exceptions?
13. The time to pray Isha' is from its athan to midnight; what is meant by midnight?

14. When making the first two ruk'a, one reads surat Alfatiha and another sura. Is it okay to just read surat Alfatiha without reading a second sura?
15. When making ruku' or sujood, how many times should one repeat "subhana rabi al'adhim wa bihamdih"



سبحان ربي العظيم و بحمده

Or

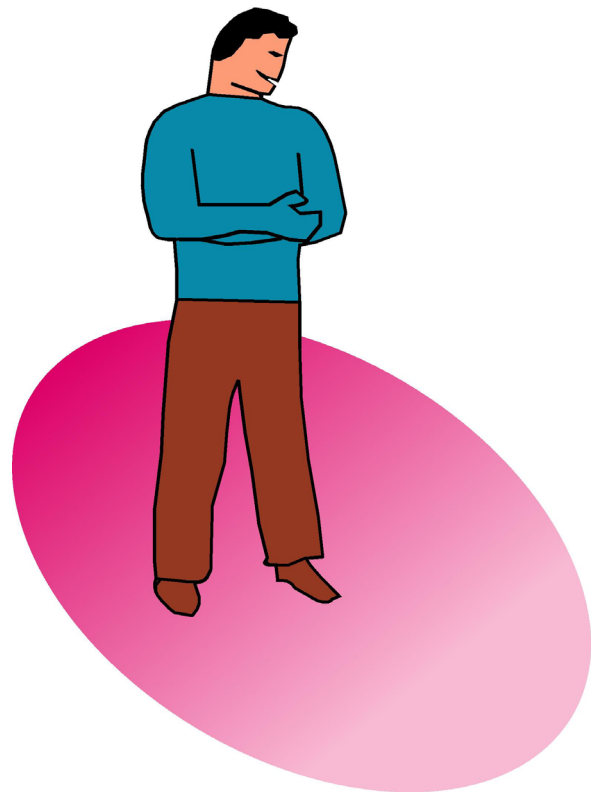
“subhana rabi ala’la wa bihamdihi”?

سبحان ربي الأعلى و بحمده

And is it okay to say it more or less than the usual number of times?

16. Which has more reward, praying on your own or with a group of other Muslims?
17. What is the least number of people needed to make a group prayer? (Two, three or four?)
18. If one man and one women pray together. Is that considered group prayer?
19. Is the ajir when praying in a group multiplied 3 times, 10 times, or 27 times?
20. If a man, a boy, a women and a girl are praying together, who should lead the prayer?
21. When is it okay for a boy to lead the prayer, even though there are men in the group?

22. If two men are praying in a group, should the one leading the salat stand in front, next to with just a little bit in front of the other man, or should they stand in one line?
23. When making wudu, is one supposed to wash the feet or wipe on top of them?
24. One already made wudu earlier in the day and then wore socks. Later, the wudu was broken. When doing wudu again, should he or she just wipe over the socks without taking them off, or take them off and wash his or her feet?
25. What is tayamum?
26. How is tayamum done?



27. When wiping feet during wudu, does one wipe the top of the foot, the bottom or both?
28. When washing arms or feet during wudu, which arm or foot should one start with, the right or the left?
29. When washing for purification (ghusl) such as for Friday or Eid, which body parts should be washed and what is the order in which the prophet did it?
30. Which body parts should touch the ground during sujood?
31. At the end of any salat, Muslim says "Assalamu alaikum". Is it okay to say it once or does it need to be said twice?
32. Which parts of salat are read out loud and which are read silently?
33. All prayers are 2 or 4 ruk'a except two, one fardh and the other is a sunna prayer. What are those two prayers?
34. During wuquf, should one have his or her hands over his belly or down by the side?
35. When placing hands over the belly during wuquf, which hand should be on top of which?
36. What is najis, and if something najis touches water, does the water always become najis as well?

Did you know?

To become Muslim, a person of any race or culture must say the shahada: I bear witness that there is no other deity than God and that Prophet Muhammad was the last prophet of God.

37. If someone made wudu then wore clean socks, after that, with each wudu is it okay to wipe over the socks rather than wash the feet?
Can someone continue to just wipe over the feet if they take the socks off and wear another clean pair of socks?
38. What is the direction of the qibla in North America?
39. Can one walk during salat?
40. Which prayers are combined together during travel?

Answers:

1. Maghrib has 3 ruk'a and witr is one ruk'a prayed as a nawafil at night after Isha' prayer.
2. Niya means intention.
3. Niya is intention, and as such does not need to be said out loud or even silently.
4. Athan comes first, followed by iqama.
5. No, wudu is done only if the wudu done earlier in the day is broken.
6. Things which break wudu are:
 - Falling asleep
 - Using the bathroom
 - Throwing up
 - Bleeding
7. No, one would have to do tayamum instead.
8. When making tayamum, one should use dust from a clean surface such as the ground or a wall. To do tayamum, the palms of the

hand are placed on the ground, and then wipe ones face with the hands.

9. It is okay to wipe over shoes or socks while making wudu if one had had wudu before putting clean shoes or socks on. Afterwards, one can just wipe on top of shoes or sock when making wudu, without having to take them off every single time.
10. One can continue to wipe over shoes or socks for 3 days as long as the shoes or socks were not taken off and the person has not done something that requires ghusul (washing).
11. Wiping should be done over the top of shoes or socks. It may make more sense to wipe the bottom of shoes since they are dirtier, but the prophet used to wipe the top of shoes or socks only.
12. Subh and Isha' prayers. The time to pray Subh ends with sunrise. Several hours before Dhuhr prayer. Isha' prayer is over by midnight.
13. Midnight is the time half way between athan for Isha' and that for subh, it usually is about 12 o'clock midnight. For example, if athan

for Isha' is at 8 pm and that for Subh is 5 am, then midnight is 12:30 am.

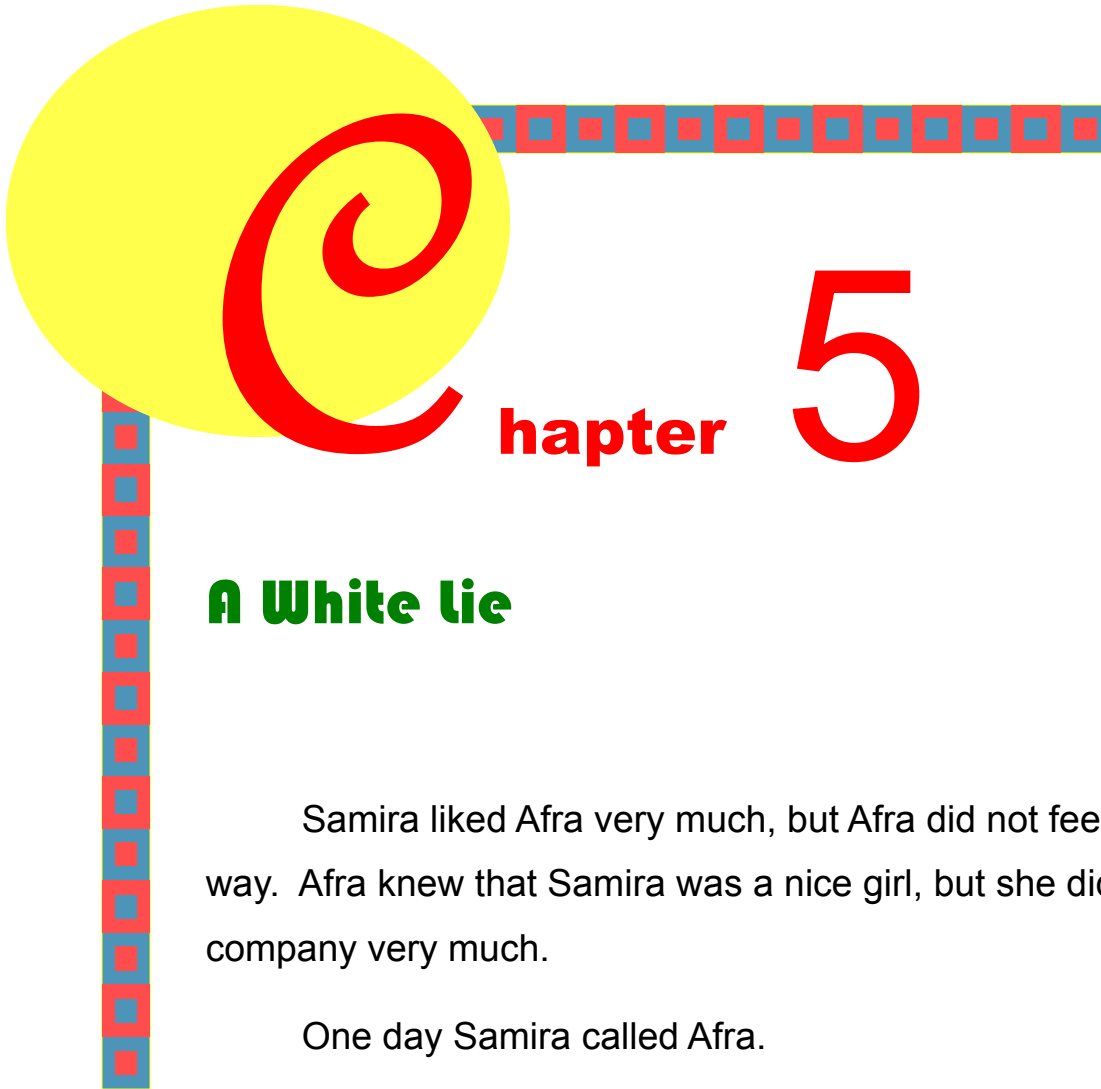
14. The salat is still valid if one is to read surat Alfatiha alone during the first and second ruka'a. However, it is usual to read a second sura in addition to surat Alfatiha.
15. Three times. Yes, it is okay to say it more times or just once.
16. Praying with a group has more ajir (reward).
17. Two.
18. Yes.
19. Twenty seven times.
20. The man.
21. If the boy memorizes more Quran and is more knowledgeable in Islam than the man.
22. The one leading the salat should stand next to the other man, just a little bit in front of him.
23. Wash the feet.
24. It is okay to just wipe over the feet with a hand moist with water, rather than re-washing the feet.
25. Tayamum replaces wudu when there is no water to use.

26. Tayamum is done by placing both hands on a dry dusty surface such as the ground or a piece of rock, then wiping the face with the palm of hands.
27. The top of the foot.
28. The right.
29. All body parts should be washed for ghusul. The prophet ﷺ washed his hands three times first, then with his left hand washed his private part. The prophet then made wudu then washed his head, making sure the water reached his scalp. He then poured water on the right part of his body, followed by the left.
30. The forehead, nose, hands, knees and feet.
31. Once is a must (fardh), but saying it twice is preferable (mustahab).
32. The Quran read while standing (wuquf) of the 2 ruk'a of subh, Eid and Jumu'a as well as the first 2 ruk'a of Maghrib and Isha' are read out loud. Sunna prayer, done during the day, is read silently, while those at night could be done either way.
33. Maghrib is three and witr is one ruk'a.
34. Either way is correct.
35. The right over the left.

36. Najis means something that is not clean. Things that are najis, such as anything from the pig, urine or feces cause the wudu to break. Water purifies anything which was touched by something najis. For example, if urine goes over clothes, one can use water to wash that part of the clothes, which came in contact with the urine to clean it and purify it. If something najis falls into water, the water does not become najis unless the amount of najis material is large, or the amount of water is small. Water stays pure, as long as its color and odor has

Remember

- *When making tayamum, one should use dust from a clean surface such as the ground or a wall.*
- *To do tayamum, the palms of the hand are placed on the ground, and then wipe ones face with both hands.*
- *Praying with a group has more ajir (reward) than praying alone. The reward when praying in a group is 27 times more.*
- *The direction of the Qibla in North America is northwest.*



Chapter 5

A White Lie

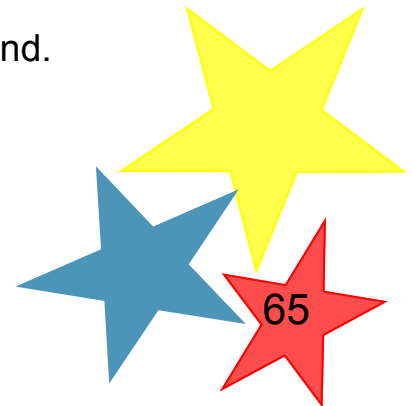
Samira liked Afra very much, but Afra did not feel the same way. Afra knew that Samira was a nice girl, but she didn't enjoy her company very much.

One day Samira called Afra.

"Assalamu alaikum," Samira greeted her friend.

"Wa alaikum assalam," replied Afra.

"How's your weekend so far?" asked



Samira.

“Okay, I suppose,” replied Afra.

“I was wondering if you would like to hang out with me?” asked Samira. “We’re going to the skating rink this afternoon. My mom said that we can stop by and pick you up on our way over there and it would be so much fun if you come!”

Afra liked to go skating but it wouldn’t be fun with Samira, she thought. “I’m busy with something really important today and I can’t leave the house,” she replied.

Samira was disappointed but said cheerfully, “Maybe some other time.”

Samira didn’t like how her friend Afra answered her, but she thought

Did you know?

Islam was spread by the teachings of Quran and Muslims’ character.

People of many faiths who live close to Muslims embraced Islam after hearing the teachings of the Quran and seeing the behavior of Muslims.

that may be Afra was really busy. She learned to give her friends the benefit of the doubt as her mother taught her. “Give your friend 77

excuses before blaming them for something. That’s what the prophet ﷺ ordered us to do.”

Afra felt guilty for being rude to Samira, but she really didn’t really



like to be with her, even if it meant missing out on a trip to the skating rink. In a short while, Afra forgot about the whole thing. Later that afternoon, her friend Fadia called and asked if she would like to go to the movies. Afra was glad to join Fadia. “That would be so much fun,” she thought.

Fadia and Afra got out of the car as they reached the movie theater, and Fadia’s mom told them as they were stepping out of the car to meet her at that same spot when the movie was over. Fadia stood in line to buy tickets while Afra waited on the sidewalk.

“Hey! I thought you said you couldn’t go out today.” Samira said as she unexpectedly walked up behind her. Afra turned around and saw Samira. She looked very mad!

“I... I...” stammered Afra. She didn’t know what to say. She had forgotten that the movie theater was right next to the skating rink.

“What was the important thing you had to do? Don’t tell me you’re going to the funeral home,” said Samira, who was angry and pointing to the funeral home that stood on the other side of the movie theater.

“Yes,” Afra found her self replying. “My grandmother died and I’m

here with my parents.”

Samira’s anger vanished, instead she felt bad for her friend. She apologized and quickly left to join her parents who were waiting at the skating rink entrance.



“A white lie,” Afra thought. “My grandmother is dead anyway. I didn’t want to hurt her feelings,” Afra consoled herself.

Fadia was done with purchasing the tickets and they both entered the movie theater.

Afra knew what she did was wrong, first ditching Samira and then lying to her. Afra forced herself to forget about it. “I didn’t want to hurt Samira’s feelings,” Afra kept telling herself.

The next day at school, Afra tried her best to avoid Samira. Things were going well, until third period. To her horror, the teacher announced that all students should convey their condolences to Afra whose grandmother just died.

“What?!” thought Afra. It must be that blabbermouth Samira; she must have told everyone that my grandmother died.

Afra kept quiet while the students said kind words to her. But she couldn’t take it for long and she burst into tears. This just made things worse. Her classmates thought her tears were because she was sad about her grandmother’s death.

Hadith

The prophet ﷺ said:

Truth leads to goodness, which in turn leads to paradise. A person keeps telling the truth until Allah knows them as truthful. On the other hand, lies lead to wickedness, which in turn leads to Hell Fire. A person keeps lying until Allah knows them as liars.

إن الصدق يهدي إلى البر وإن البر يهدي إلى الجنة وإن الرجل يصدق حتى يكون صديقا وإن الكذب يهدي إلى الفجور وإن الفجور يهدي إلى النار وإن الرجل ليكذب حتى يكتب عند الله كذابا

Afra thought that the school day would never end but finally it was over. Afra was feeling guilty for deceiving everyone. She didn't know how to feel about Samira. She was mad at her. But it really wasn't Samira's fault; she was just being kind to her. "It was just a simple white lie," she told herself. "Thank God that it's all over with."

The next day, during morning assembly, Samira was handed yet

another surprise. This time, the school principal announced the tragic loss of her grandmother and made dua'a for her grandmother's soul.

“Oh my God!” thought Afra. “Is there an end to this nightmare?”

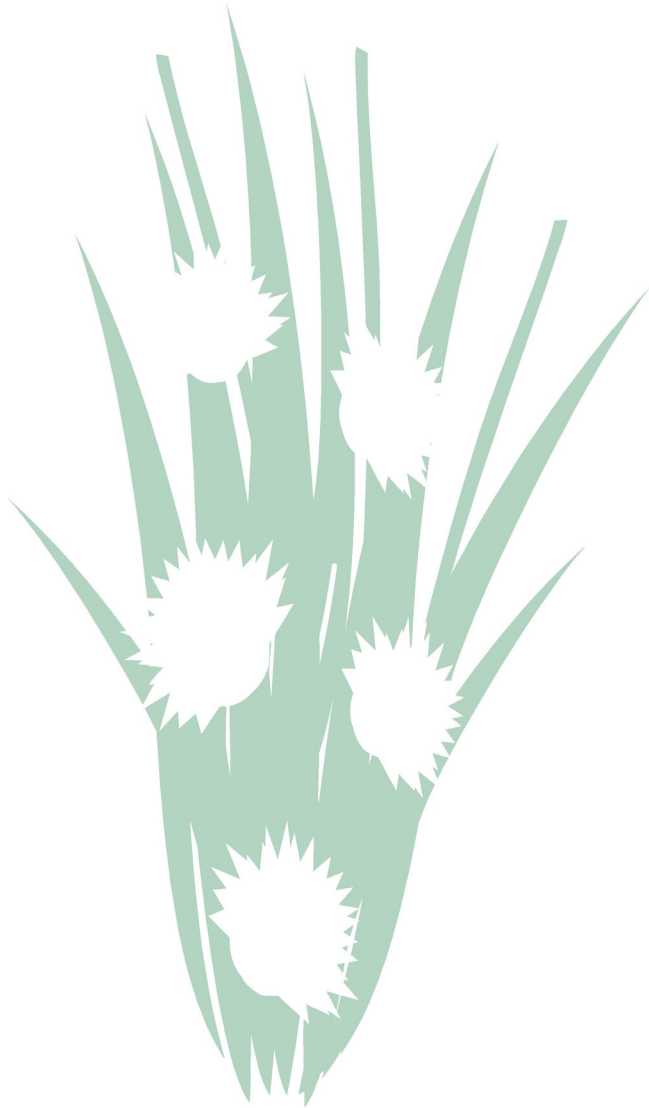
This time, she received condolences from so many more teachers and students. Again she burst into tears. Tears of shame and confusion, not sorrow. “It was just a simple white lie,” she kept telling herself.

Afra left the assembly and walked to her teacher. She asked if she could speak to her in private. Afra then spilled the beans and told her teacher the whole truth. Her teacher stared at Afra for few moments, and then asked her, “So! Now what do you think of simple white lies?”

“They are nothing but big fat ugly lies! Lies are lies; I will never ever lie again in my whole entire life.”

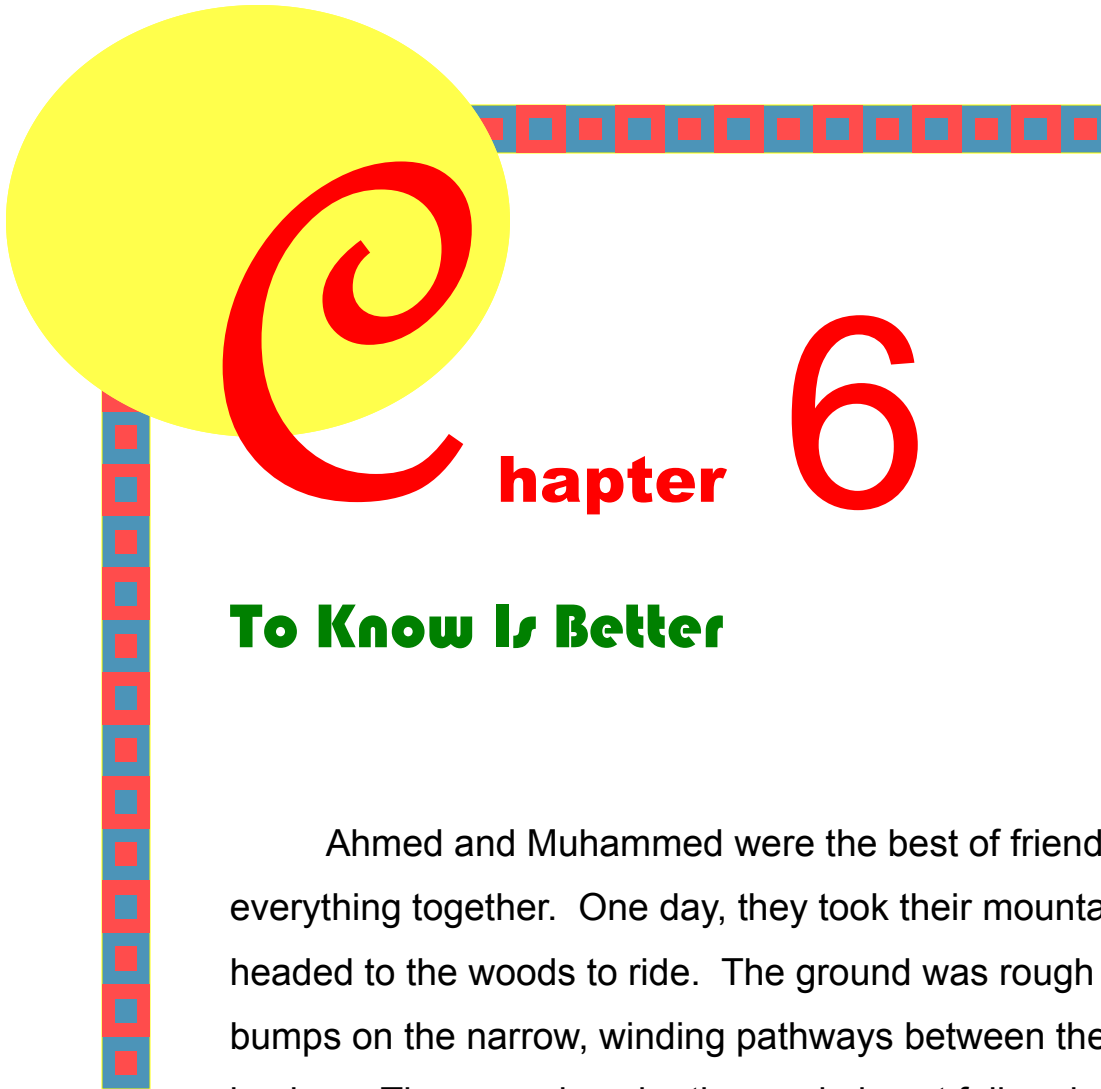
“That's good!” said her teacher. “Now you have some explaining to do.”

Afra left with her teacher to the classroom. She wasn't looking forward to what she had to do but finally she was no longer feeling bad. It was such a nice feeling to have!



Remember

- *There are no such things as small white lies. Lying is always wrong.*
- *Lies hurt people and make things worse. People who love Allah ﷻ do not lie.*
- *The Prophet ﷺ said that truth leads to goodness and goodness leads to paradise.*
- *The Prophet said that lies lead to wickedness and wickedness leads to the Hell Fire.*
- *Muslims have to be always truthful. People respect and trust those who do not lie.*

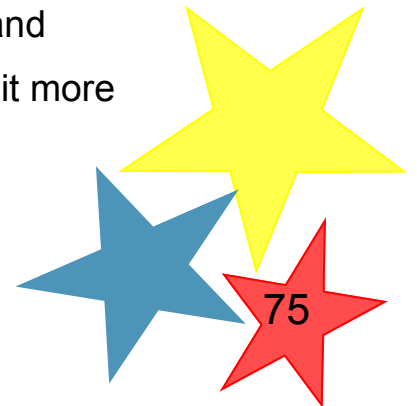


Chapter 6

To Know Is Better

Ahmed and Muhammed were the best of friends. They did everything together. One day, they took their mountain bikes and headed to the woods to ride. The ground was rough with many bumps on the narrow, winding pathways between the trees and bushes. They raced each other and almost fell and tumbled down many a times, but that only made it more fun. They were really good at cycling.

Muhammed was in the lead now, taking a





new path. As he turned around a bend, he applied his brakes and came to a screeching halt. Just a foot or two in front of him, the pathway descended down dangerously into a steep decline. Muhammed was tempted to go down that hill. He had slid down many hills before. This one was different; it seemed to drop more steeply and far longer than he had ever seen before. Seconds later, Ahmed stopped behind him.

“I’m going down this hill,” said Muhammed trying to sound confident.

“Are you sure you can do it?” asked Ahmed

“It looks steep, but I’m going to give it a go,” said Muhammed as he raised himself over his bicycle seat and pushed hard down on the pedal. Muhammed managed to go down halfway without falling but suddenly he crashed into a stone he couldn’t avoid, causing him to tumble down the rest of the way. Ahmed looked on in horror. He got off his bicycle, and climbed down as fast as he could. When he reached his friend, Muhammed was moaning in pain and covered with many cuts and bruises.

Ahmed felt around Muhammad’s arms, legs and back. There seemed to be no broken bones.

Ahmed was very upset, “Why did you do it?” he demanded of his friend. “I saw two dummies doing this dangerous stunt the other day, they fell down and hurt themselves even worse than you just did.”

“Now you tell me!” exclaimed Muhammad. “Why didn’t you say so before I plunged in?”

Ahmed was quiet for a moment, “I didn’t want to scare you,” he finally said.

“Scare me?!” yelled Muhammed. “I would have rather been scared than almost dead.”

Muhammed was quiet. He got up and looked at his bicycle, which did not fare as well as he did and then said to Ahmed, “You remind me of Yusuf in our class. The teacher was explaining to us surat Alghashia. In this sura Allah ﷻ describes how people who disobeyed Him will be punished in the Hereafter and how those who obeyed Allah ﷻ will be rewarded with Jenna. Yusuf started crying, and said to the teacher that he was scaring him with all those details of how people will get punished.”



“What did the teacher say?” asked Ahmed.

“Just what I told you now, it is better to know the result of what you’re about to do before you do it, rather than finding out after it’s too late.”

“I’m sorry, Muhammed,” said Ahmed. “You and the teacher were right, I should have warned you.”

Words

Bitter: very bad taste.

Blazing: very hot.

Radiant: beautiful, shiny.

Resurrection: coming back to life.

Scorched: burned.

Shame: to feel bad about doing something.

Sura 88: Alghashiya

In the beginning of Islam, the Prophet ﷺ called people to Islam in secret. This sura was revealed to Prophet Muhammad after he started calling people to Islam in the open. The non-believers ignored his calls and made fun of the prophet and what he was telling them. This sura was revealed as a warning to the non-believers. Allah ﷻ describes what will happen in the Hereafter to those who ignore the message of Allah. Allah also tells us of the great rewards in the Hereafter to those who believe in Him.

In this early stage of Islam, many of the things we believe in as Muslims had not been revealed yet. In the first few years of Islam, people were asked to believe in one God and in the fact that all people will be brought back to life and judged for what they did during life. Things like praying, Zakat, Hajj and many of the other things we now do were revealed and practiced by Muslims many years later.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

In the name of God, the Compassionate, the Merciful

- 1 Did you hear of the resurrection? هَلْ أَتَاكَ حَدِيثُ الْعَاشِيَةِ
- 2 On that day, some faces will look down in shame. وَجُوهٌ يَوْمَئِذٍ خَاشِعَةٌ
- 3 Appearing worked out, fatigued and worn out. عَامِلَةٌ نَّاصِبَةٌ
- 4 Such people will be scorched by a blazing fire. تَصَلَّى نَارًا حَامِيَةً
- 5 They will be given drink from a boiling fountain. تُسْقَى مِنْ عَيْنٍ آتِيَةٍ
- 6 The only kind of food they get is thorny, bitter fruit. لَيْسَ لَهُمْ طَعَامٌ إِلَّا مِنْ ضَرِيحٍ

- 7 The food will neither provide nourishment nor satisfy hunger. لا يُسْمِنُ وَلَا يُغْنِي مِنَ الْجُوعِ
- 8 On the other hand, at that day, there will be radiant faces. وُجُوهُهُ يَوْمَئِذٍ تَأْجَمَةٌ
- 9 Happy with what they have accomplished during their lives. لِسَعْيِهَا رَاضِيَةٌ
- 10 They will reside in paradise, high above. فِي جَنَّةٍ عَالِيَةٍ
- 11 They will hear no nonsense talk. لَا تَسْمَعُ فِيهَا لَافِيَةً
- 12 In this paradise there will be a spring with flowing water, فِيهَا عَيْنٌ جَارِيَةٌ
- 13 In it there, will be raised soft beds. فِيهَا سُرُرٌ مَرْفُوعَةٌ
- 14 With cups of drink placed before them. وَأَكْوَابٌ مَوْضُوعَةٌ

- 15 And silky cushions arranged in order. وَمَارِقٌ مَّصْفُوفَةٌ
- 16 And fine carpets spread all around. وَرَزَائِبُ مَبْنُوتَةٌ
- 17 Why don't people look at the camels? And see how wonderfully they are created! أَفَلَا يَنْظُرُونَ إِلَى الْإِبِلِ كَيْفَ خُلِقَتْ
- 18 Or at the sky, how it is lifted up! وَإِلَى السَّمَاءِ كَيْفَ رُفِعَتْ
- 19 Or to the mountains how firmly they rest! وَإِلَى الْجِبَالِ كَيْفَ نُصِبَتْ
- 20 And to earth how it is made flat! وَإِلَى الْأَرْضِ كَيْفَ سُطِحَتْ
- 21 Warn people; you are only to remind them. فَذَكِّرْ إِنَّمَا أَنْتَ مُذَكِّرٌ
- 22 You have no control over how they think or behave. لَسْتَ عَلَيْهِمْ بِمُصَيِّرٍ

23 As for those who turn their backs
in disbelief.

إِلَّا مَنْ تَوَلَّى وَكَفَرَ

24 Such people will receive Allah's
great punishment.

فَيُعَذِّبُهُ اللَّهُ الْعَذَابَ الْأَكْبَرَ

25 To us they shall return.

إِنَّ إِلَيْنَا إِيَابَتُهُمْ

26 And then We will judge them
justly.

ثُمَّ إِنَّ عَلَيْنَا حِسَابَهُمْ

Remember

- *All people will come back to life on the day of resurrection.*
- *On the day of resurrection, people will be judged for what they did.*
- *Those who did good will be rewarded with living in paradise forever.*
- *Those who did not believe in Allah ﷻ and disobeyed him will go to Hellfire.*
- *Paradise is the most beautiful place one can ever imagine, while Hellfire is the most horrible place one can ever imagine.*

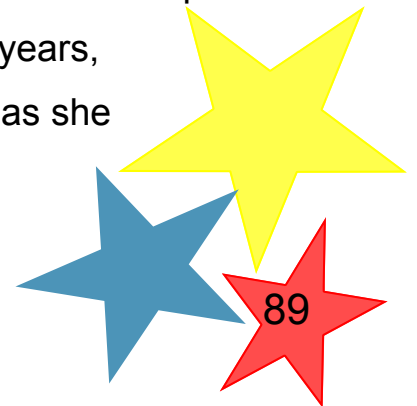




Chapter 7

The first Year in Medina

A'isha, the daughter of Abu Bakr, was engaged to Muhammad ﷺ before the migration to Medina. Once the prophet's masjid and house was built, Muhammad and A'isha got married and lived in the prophet's new house. A'isha was much younger than the Prophet. He loved her energy and youthful spirit. Over the years, A'isha became a teacher to other women of Islam as she got to hear and see Islam practiced by the Prophet.



While in Medina, Muslims were no longer suffering from the torture at the hands of Meccan pagans. This was a great relief but Islam faced new dangers. The new threats to Islam were more harmful than the ones they faced before. The pagans of Mecca made no secret of their hatred of Islam; they fought Muslims in the open. The new threats were different. The new enemies of Islam were the hypocrites of Medina who pretended to become Muslims. In secret, they plotted to destroy Islam by working with its enemies. In addition to the hypocrites, there were many tribes who lived in and around Medina. These tribes made agreements with the Prophet ﷺ to live in peace, defend one another in war and not hurt each other. These tribes did not stick to their promises; instead, they conspired with the pagans of Mecca and the hypocrites of Medina against Islam.

Muslims soon realized that fighting an enemy they could not see was much harder than their struggle before. Islam made many new changes in the society of old Yathrub; the hypocrites of Medina did not like this. Many of them lost power and influence amongst their people. They were no longer the masters of their people. This drove them to hate Islam and its prophet. The hypocrites did not think of how much better life would be as Muslims. They were blinded by their greed and love for power. The

worst of these hypocrites was Abdullah bin Ubay ibna Salool Elkhazragi. Ibn Salool was a close ally and an old friend to many of the tribes in and around Medina. Prior to the Prophet's arrival, some of these tribes hoped to make Ibn Salool king of Yathrub. All these plans were put to a stop when Islam spread in Yathrub.

One day, the Prophet was on his way to visit his friend Saad bin Ibada Elkhazragi, who was ill. On his way, the Prophet passed by Abdullah ibn Salool, sitting with a group of people. The Prophet ﷺ did not want to pass by without stopping and greeting those people. So he said "Assalamu alaikum," and sat down to chat with them. As it was the prophet's custom, he recited to them from the Quran, reminded the gathering of Allah ﷻ, and advised them to do good and avoid evil. Abdullah ibn Salool sat quietly, looking grim. He did not like what was happening.

"Hey, you!" He addressed the Prophet with gruffness. "What you say is really good, if there was any truth in it! Why don't you stay in your own home and preach to those who visit you and stop bothering others with what you have to say."

The people in that gathering got furious for what their friend had said. Many stood up and said to the Prophet the opposite of what Abdullah ibn Salool just said. Abdullah bin Rawaha was one of those who scolded Abdullah ibn Salool. He said to the Prophet, “on the contrary, come to our houses and gatherings and fill our ears with what you have to say. By Allah, it is what we would like to hear. Allah has granted us mercy and guidance with this kind of talk.”

The Prophet was grateful for those who said kind things.



Nevertheless, he was still hurt by the meanness of Abdullah ibn Salool. The prophet ﷺ arrived to his friend's house, who saw the pain in Muhammad's face. He asked the prophet what bothered him. The Prophet explained to him what had just happened.

“Be kind to him,” his friend pleaded. “We were about to make him a king and your arrival changed everything. He is jealous.”

The Prophet ﷺ forgave Abdullah ibn Salool for his hurtful attitude. This confrontation was only the beginning of what the enemies of Islam in Medina had in store.

Many tribes in Medina were unhappy with the way things were going. The two main tribes in Medina, the Aws and Khazraj were no longer enemies. This did not please some of the other tribes, as the constant struggle between the Aws and Khazraj gave the smaller tribes power.

One day, Shas bin Qays, an old man from one of those envious tribes, passed by a gathering of people from the Aws and Khazraj. They were chatting and having fun, as if they were never enemies before. This

annoyed Shas. He asked a young man who was with him to start trouble by reminding people in the gathering of the glories of old days when they fought battles and won. The young man did so. Sure enough, many forgot about Islam's teachings and started to boast about their victories in battles against each other. This irritated others who in turn boasted about the times they were victorious. One thing led to another and before long, people were running in the streets declaring that a war will take place between Aws and Khazraj.

The Prophet ﷺ rushed out into the gathering crowds.

“Oh Muslims!” The Prophet cried out loud. “Allah! Remember Allah. Do you wish to fight each other as you did in the days you lived in ignorance? Do you wish to fight and I am amongst you? Do you wish to fight when Allah has delivered you from ignorance to Islam? Do you wish to fight after Allah has saved you from disbelief and unified your hearts into one nation?”

The Prophet then recited to them from surat Al-Umran, aya 99-105.

Quran

99. *Oh people of the book! Why do you stop those who choose to believe from following the path of Allah? You want things to go wrong while you watch. Allah is not ignorant of what you are doing.*

قُلْ يَا أَهْلَ الْكِتَابِ لِمَ تَصُدُّونَ عَنِ سَبِيلِ اللَّهِ مَنْ
آمَنَ تَبِعُونَهَا عِوَجًا وَأَنْتُمْ شُهَدَاءُ وَمَا اللَّهُ بِغَافِلٍ
عَمَّا تَعْمَلُونَ

100. *Oh believers! If you follow those who follow the book, you may go astray and turn into disbelief.*

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنْ تُطِيعُوا فَرِيقًا مِّنَ الَّذِينَ
أُوتُوا الْكِتَابَ يَرُدُّوكُمْ بَعْدَ إِيمَانِكُمْ كَافِرِينَ

101. *How do you not believe in this message when verses from this Quran are recited to you, and amongst you is the messenger of Allah? Those of you who cling to Islam will be shown the right path.*

وَكَيْفَ تَكْفُرُونَ وَأَنْتُمْ تُتْلَىٰ عَلَيْكُمْ آيَاتُ اللَّهِ
وَفِيكُمْ رَسُولُهُ وَمَنْ يَعْتَصِم بِاللَّهِ فَقَدْ هُدِيَ إِلَى
صِرَاطٍ مُّسْتَقِيمٍ

Quran

102. *Oh you who believe in Allah! Fear Him the best way you know and do not die, but as Muslims.*

103. *And hold tight onto Allah's rope and do not splinter into groups, and remember the blessings of Allah. You were enemies, and then Allah unified your hearts and transformed you into brothers when you were on the verge of falling into a pit of fire, but He saved you from it. And as such Allah shows you his signs perhaps you will be guided.*

104. *And let there be amongst you a group of people who calls for goodness, order what is right and forbid what is wrong, such people will be the successful group.*

105. *And do not be like those who splintered and differed amongst themselves after they have received guiding evidence from Allah. To such people awaits mighty punishment.*

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ
وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ

وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا
وَاذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً
فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ
إِخْوَانًا وَكُنْتُمْ عَلَىٰ شَفَا حُفْرَةٍ مِنَ النَّارِ
فَأَنْقَذَكُمْ مِنْهَا كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ
آيَاتِهِ لَعَلَّكُمْ تَهْتَدُونَ

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ
وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ
وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ

وَلَا تَكُونُوا كَالَّذِينَ تَفَرَّقُوا وَاخْتَلَفُوا مِنْ
بَعْدِ مَا جَاءَهُمُ الْبَيِّنَاتُ وَأُولَٰئِكَ لَهُمْ
عَذَابٌ عَظِيمٌ

Muslims, listening to the Quran, felt ashamed of how they behaved. Suddenly, all animosity vanished and the people of Aws and Khazraj were once again one Muslim nation. Evil attempts of the enemies of Islam were defeated.

The enemies of Islam within Medina did not stop their attacks on the Prophet ﷺ and his followers. They did not fight Muslims with weapons or declare war. Instead they spread doubts in the hearts and minds of Muslims about their belief. The enemies of Allah asked the Prophet and Muslims questions intended to confuse them.

They asked the prophet about the spirit.

They asked if Allah ﷻ created everything, who created Him?

Did you know?

In Islam, one must choose to be a Muslim. People of other religions who lived with Muslims and chose to remain as Jews and Christians lived peacefully amongst Muslims to this day. No should be forced to change religion.

Quran

142. *The treacherous people will wonder why you changed the direction of your prayer. To those people say that to Allah belongs the east and the west, and He guides whomever He wishes to the straight path.*

سَيَقُولُ السُّفَهَاءُ مِنَ
النَّاسِ مَا وَلَّاهُمْ عَن
قِبَلَتِهِمُ الَّتِي كَانُوا
عَلَيْهَا قُلُوبَهُمْ
الْمَشْرِقِ وَالْمَغْرِبِ
يَهْدِي مَنْ يَشَاءُ إِلَى
صِرَاطٍ مُسْتَقِيمٍ

To these questions, Allah revealed verses from the Quran answering these questions and exposing the treachery of those plotting against Islam.

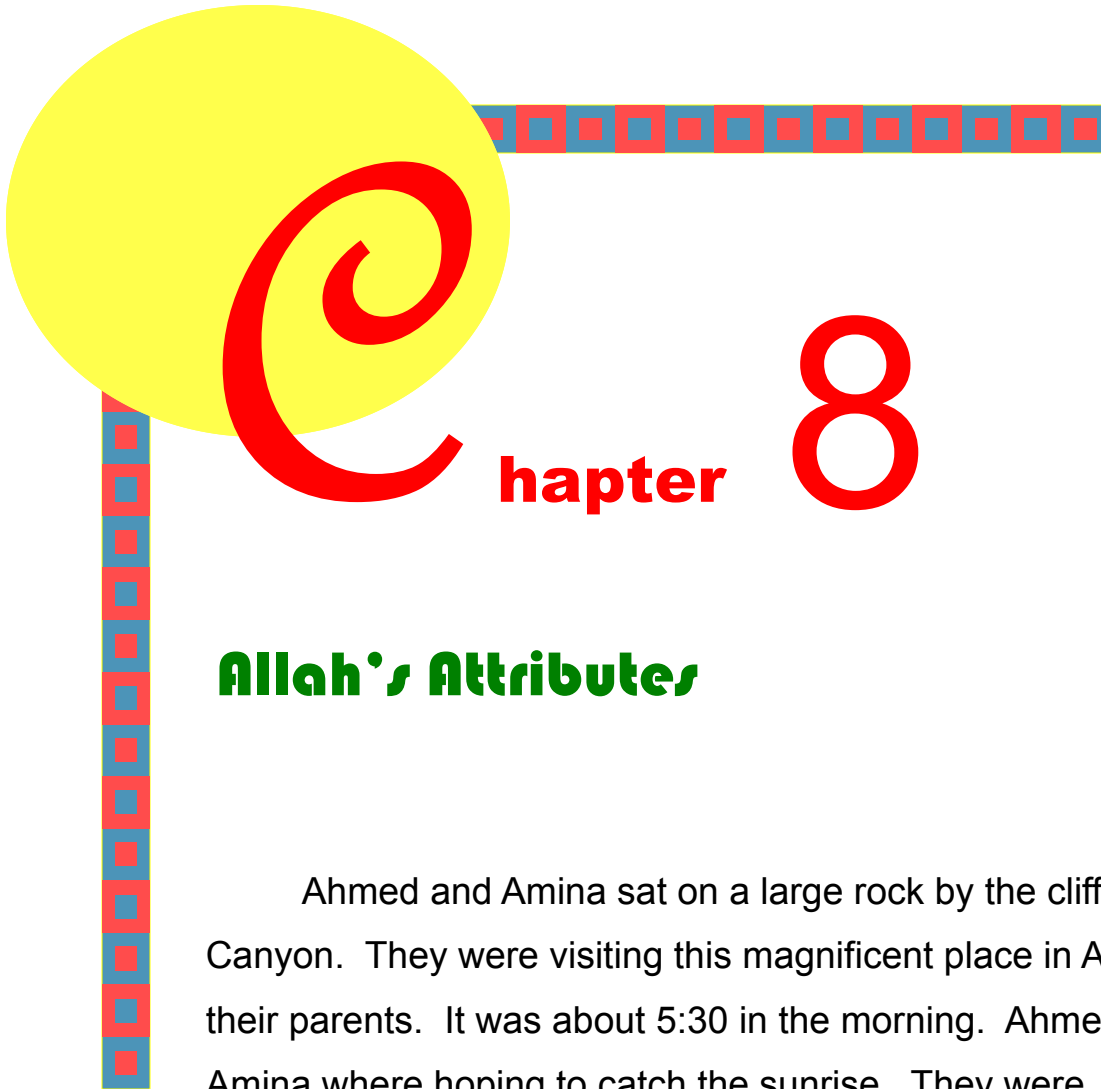
During the second year of Hijra, the

prophet was ordered to change the direction of their prayer from Jerusalem to the Ka'ba in Mecca. This pleased the Muslims who long wished for this command. The enemies of Islam in Medina used this to question the Muslims' faith. They wondered why Muslims keep changing the direction to which they pray. They were not seriously wondering, instead, they wanted to make the Muslims doubt their own faith. Again, Allah ﷻ responded to such people in Surat Elbaqara , aya 142. The

pagans of Mecca were concerned about this new change in the direction of prayer. They had hoped that Muslims would forget all about their old home but this made them realize that this religion was becoming stronger. Muslims were now able to direct their prayers to the house of God in Mecca. This scared the pagans; they realized, more than ever before, that they did not get rid of Islam.

Remember

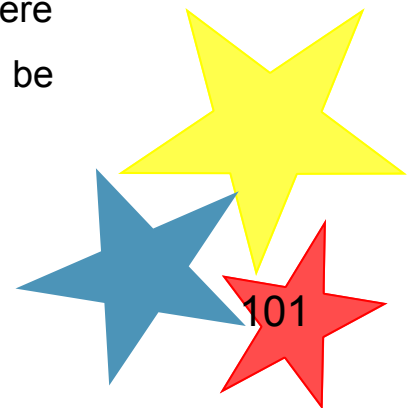
- *Hypocrites are those who say one thing and do another, like pretending to be nice in front of you but saying bad things behind your back.*
- *The hypocrites of Medina tried to make the new Muslims of Medina hate and fight each other.*
- *The Prophet ﷺ made the people of Medina one people, loving and helping each other.*
- *The danger we do not see is worse than the danger we do see.*
- *Muslims first prayed towards Jerusalem, but later Allah ﷻ changed the Qibla to be towards the Ka'ba in Mecca.*



Chapter 8

Allah's Attributes

Ahmed and Amina sat on a large rock by the cliff of the Grand Canyon. They were visiting this magnificent place in Arizona with their parents. It was about 5:30 in the morning. Ahmed and Amina were hoping to catch the sunrise. They were promised by some of the local people that it would be an unforgettable sight. The sky, they were told, lights up with hundreds of shades of red and



orange. Ahmed got a small flashlight from his pocket and shed its light onto his wristwatch; it was 5:35 now. He looked at the horizon and said, "The sun will be rising in 2 minutes."

"How do you know?" asked his sister.

"You'll see, just wait."

Sure enough, in two minutes exactly, Ahmed and Amina saw the first light from the sun coming from the horizon.

"WOW!" exclaimed Amina. "That's beautiful! But how did you know it was going to be in two minutes?"

"I'm a magician!" Ahmed announced as he tried to look important.

"C'mon," pleaded Amina, "Tell me how you knew. Did you guess?"

"Guessed?!" snorted Ahmed. "Great minds do not guess."

"Yeah right!" replied Amina. "C'mon, tell me or I'll bug you all day." She pleaded as she tugged on his shirt.

Ahmed got a piece of paper out of his pocket. It was a piece of torn newspaper.

“Here,” he said, as he handed her the piece of newspaper.

Amina took the torn piece of paper and got her own flashlight from her pocket and shed light on the scrap of paper. It was from the weather section of the local paper showing the temperatures of the next few days



and the times of sunrise and sunset.

“Oh! So that’s how you knew.”

Ahmed smiled and said nothing.

They sat quietly over the next few minutes watching in awe the spectacular show of red, yellow and orange colors of the sky. The sun was gradually rising and after a few minutes, it was no longer dark.

Amina sighed and said, “Subhana Allah!”

“You got that right, sister! Subhana Allah!”

“But how did the newspaper people know that the sun would rise the exact time it did?” asked Amina, as she continued looking at the horizon. The colors of the sky were now more yellow and blue than the mixture of red and orange it was a minute or two ago.

“They use mathematics and astronomy to calculate these things. This is how they figure out the time for prayers, sunset, sunrise, and when certain stars can be seen in the sky.”

“What’s astronomy?” asked Amina.

“It’s the science of knowing all about the different planets and stars in the universe,” answered her brother. “This way they get to find out about these things without having to really see them happen.”

“But how can one know things without having actually seen them?”

“Well,” answered her brother, “If I had a ball in my hand and then I throw it way up, what do you think would happen to it? Would it just keep going up?”

“No!” answered Amina with confidence, “It would fall down.”

“How do you know it would do that?”

“Everybody knows that!”

“But how does everybody know that?”

“I guess because people know about gravity and that anything we throw high up will be pulled by gravity and eventually come falling down.”

“What if we were on the moon, and I throw the ball up. Would the ball still fall down?”

“Maybe after a longer time,” said Amina.

“Why?”

“Because the moon’s gravity is much weaker than the Earth’s,” answered Amina with confidence.

“But how do you know that without having seen a ball thrown up while on the moon?” asked Ahmed.

“I don’t have to see every thing to tell that it’ll happen. Sometimes I can figure things out just by thinking.”

“And that’s how those astronomers get to know about sunset, sunrise and all the rest of that stuff.”

Ahmed and Amina sat down quietly for few more minutes. Amina was quietly thinking. Finally, she turned to her brother and said, “Allah, too.”

“What?” Ahmed asked.

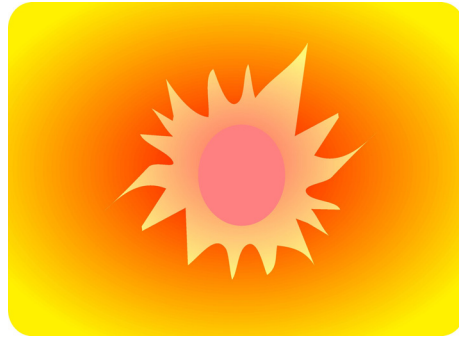
“Allah, too,” said Amina again. “We can tell He’s there without having to see Him. Everything around us tells us that Allah is there.”

Ahmed kept quiet, but Amina continued, “That’s why Allah gave us

eyes, ears and all our other senses to see him through all the great things He has created.”

“You got it!” exclaimed Ahmed as he got up, and started running towards the cabin, yelling out, “I’ll race you back!”

Amina got up, but she didn’t feel like running. She stretched and slowly strolled back to the cabin where they were staying for their vacation.



The Glorious Names of Allah ﷻ

أسماء الله الحسنى

الله	Allah: He is the God who has power to create the entities.
الرحمن	Ar-Rahmaan: The Compassionate, the One who has plenty of mercy for the believers and the blasphemers in this world and especially for the believers in the Hereafter.
الرحيم	Ar-Raheem: The Merciful, The One who has plenty of mercy for those who believe in Him.
المالك	Al-Malik: the king, the sovereign lord, the one with the complete dominion, the one whose dominion is clear from imperfection.
القدوس	Al-Quddoos: The holy, the one who is pure from any imperfection.
السلام	As-Salaam: The source of peace, the one who is free from every imperfection.

السلام	As-Salaam: The source of peace, the one who is free from every imperfection.
المؤمن	Al-Mu'min: Guardian of faith.
المهيمن	Al-Muhaimin: The protector, the one who witnesses the saying and deeds of His creatures.
العزيز	Al-'Azeez: The mighty, the strong, the defeater who is never defeated.
الجبار	Al-Jabbaar: The compeller, The One that nothing happens in His dominion except that which He willed.
الغفار	Al-Ghaffaar: The great forgiver, the one who forgives the sins of His creatures time and time again.
القهار	Al-Qahhaar: The one who has the perfect power and is more powerful than any power.
الوهاب	Al-Wahhaab: The one who is generous in giving plenty without any return. He is everything that benefits whether halal or haram.
المتكبر	Al-Mutakabbir: The majestic, the one who is clear from the attributes of the creatures and from resembling them.

الخالق	Al-Khaaliq: The creator, the one who brings everything from non-existence to existence.
البارئ	Al-Bari': The evolver, the maker.
المصور	Al-Musawwir: The one who forms His creatures in different pictures.
الوهاب	Al-Wahhaab: The one who is generous in giving plenty without any return. He is everything that benefits whether halal or haram.
الرزاق	Al-Razzaaq: The sustainer, the provider.
الفتاح	Al-Fattaah: The one who relieves his creatures from any hardship.
العليم	Al-'Aleem: The all-knowing, the knowledgeable.
القابض	Al-Qaabid: The one who tightens sustenance as He wishes.
الباسط	Al-Baasit: The one who provides sustenance with generosity as He wishes.
الخافض	Al-Khaafid: The one who lowers whoever He wills.

الرافع	Ar-Raafi': The one who can raise to higher and greater conditions whomever He wills.
المعز	Al-Mu'iz: The one who gives esteem to whoever He wills. No one can degrade Him; and He can degrade whomever He wishes.
المذل	Al-Muthil: The one who can humiliate and dishonor whomever He wills.
السميع	As-Samee': The one who hears all things.
البصير	Al-Baseer: The all-seeing, The one who sees all things.
الحكم	Al-Hakam: The judge.
العدل	Al-'Adl: The just.
اللطيف	Al-Lateef: The gracious, the one who is kind to His creatures.
الخبير	Al-Khabeer: The one who knows the truth of things.
الحليم	Al-Haleem: The one who delays punishment for those who deserve it and then He might forgive them.
العظيم	Al-'Atheem: The great one, the mighty, and the exultant.

العظيم	Al-'Atheem: The great one, the mighty, and the exultant.
الغفور	Al-Ghafoor: The all-forgiving.
الشكور	Ash-Shakoor: The grateful, the appreciative, the one who gives a lot of reward for little obedience.
العلّي	Al-'Aliy: The highest.
الكبير	Al-Kabeer: The greatest, the one who is greater than everything.
الحفيظ	Al-Hafeeth: The preserver, the protector, the one who protects whatever and whoever He willed to protect.
المقيت	Al-Muqheet: the maintainer, the guardian, the feeder, the sustainer, the one who has the power.
الحسيب	Al-Haseeb: The who accounts for everything.
الجليل	Al-Jaleel: The sublime, the one who is attributed with greatness of Power and Glory of status.
الكريم	Al-Kareem: The Generous, bountiful, gracious.
الرقيب	Ar-Raqeeb: The watcher, the watchful, The One that nothing is beyond his senses.
المجيب	Al-Mujeeb: The one who answers those in need.

الواسع	Al-Wasi': The vast, the all-embracing.
الحكيم	Al-Hakeem: The wise, the judge of judges.
الودود	Al-Wadood: The loving. His love to His servants is His will to be merciful to them.
المجيد	Al-Majeed: The most glorious one, the one whose power is perfect.
الباعث	Al-Ba'ith: The one who resurrects the dead on the day of judgment.
الشهيد	Ash-Shaheed: The witness, whom nothing escapes.
الحق	Al-Haqq: The truth the one who truly exists.
الوكيل	Al-Wakeel: The trustee, the one who gives satisfies all who rely upon Him.
القوي	Al-Qawiyy: The strongest, the one with complete Power.
المتين	Al-Mateen: The firm, the one who is tireless with extreme and un-interrupted power.
الولي	Al-Waliyy: The protecting friend and supporter.
الحميد	Al-Hameed: The praiseworthy.

المحصي	Al-Muhsee: The one who counts and knows everything.
المبدع	Al-Mubdi': The magnificent creator who was bale to perfect all His creations.
المعيد	Al-Mu'eed: The one who brings back creatures after their death.
المحيي	Al-Muhyi: The giver of life, who can create living beings from what seems to be dead.
المميت	Al-Mumeet: The destroyer, who causes the living to die.
الحي	Al-Hayy: The living and ever lasting.
القيوم	Al-Qayyoom: The survivor who never dies nor can be destroyed.
الواجد	Al-Waajid: The one who is rich and never becomes poor.
الواحد	Al-Waahid: The unique, the one, the one without partner.
الأحد	Al-Ahad: The One.
الصمد	As-Samad: The eternal, independent, the master who is relied upon in matters and reverted to in ones needs.

القادر	Al-Qaadir: The one who is capable.
المقتدر	Al-Muqtadir: The capable and powerful.
المقدم	Al-Muqaddim: The expediter, the promoter, the one who puts things in their right places.
المؤخر	Al-Mu'akh-khir: The delayer, the one who puts things in their right places.
الأول	Al-'Awwal: The first, the one whose existence is without a beginning.
الآخر	Al-'Aakhir: The last, the one whose Existence is without an end.
الظاهر	Az-Thaahir: The manifest, The One that nothing is above Him and nothing is underneath Him, His Existence is obvious by proofs.
الباطن	Al-Baatin: The hidden.
الولي	Al-Walee: The Governor, The One who owns things and manages them.
المتعال	Al-Muta'ali: The most exalted.
البر	Al-Barr: The Source of all goodness, the righteous, the one who is kind to His creatures.

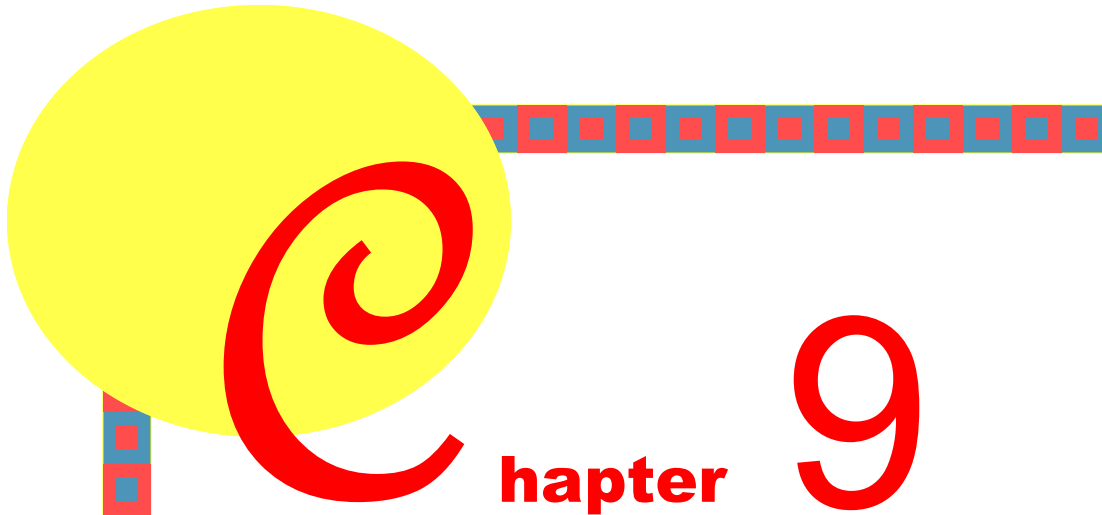
التواب	At-Tawwaab: The one who grants repentance to whoever He willed among His creatures.
المنتقم	Al-Muntaqim: The Avenger, The One who victoriously prevails over His enemies and punishes them for their sins.
العفو	Al-'Afuww: The pardoner, the forgiver, The One with wide forgiveness.
الرؤوف	Ar-Ra'uf: The Compassionate, The One with endless mercy.
مالك الملك	Malik Al-Mulk: The eternal owner of sovereignty, the one who controls the dominion and gives dominion to whomever He wills.
ذو الجلال و الإكرام	Thul-Jalali wal-Ikram: The Lord of majesty and bounty.
المقسط	Al-Muqsit: The one who is just in His judgment.
الجامع	Al-Jaami': The one who gathers the creatures on the day of judgment.
الغني	Al-Ghaniyy: The self-sufficient, the one who does not need the creation.

المُغْنِي	Al-Mughni: The one who enriches people and satisfies their needs.
المانع	Al-Maani': The one who is capable of preventing things from happening.
الضار	Ad-Daarr: The one who could cause harm to anyone He pleases.
النافي	An-Nafi': The propitious.
النور	An-Noor: The light, the one who guides.
الهادي	Al-Haadi: The guide to the truth and the straight path.
البادئ	Al-Badi': The beginner of creation and the one who made all living beings without any preceding example.
الباقي	Al-Baaqi : The everlasting, eternal.
الوارث	Al-Waarith : The one who inherits and takes back all that exists after everyone and everything die.
الرشيد	Ar-Rasheed: The guide to the right path.
الصبور	As-Saboor: The patient. He does not quickly punish the sinners, instead, gives them plenty of chances to repent.

Remember

- *Allah ﷻ gave us eyes to see with, ears to hear with and brains to think with. We can use our senses to think about things we cannot actually see.*
- *Everything around us is created so perfectly, only a great God could have created all that we can see and think of.*
- *Islam teaches us about Allah ﷻ and his attributes.*
- *The attributes of Allah are the powers that He has shared with us. Each attribute is a name for Allah ﷻ that we can refer to him as.*
- *There are 99 names of Allah ﷻ.*

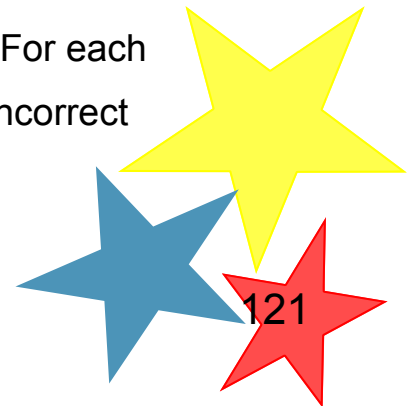




Chapter 9

Ibadat Game: Sunna (Nawafil) Prayers

This is a game! The class should split into two competing teams. The teacher or any other moderator will ask questions from the list below. Each team is asked one question at a time and is given one minute to answer. Each team can discuss amongst themselves to come up with an answer. For each correct answer the team gets one point, for each incorrect answer the team loses one point. If a question is not answered by one team, the other team will get



a chance to answer the question. They can gain one point but if the second team answers incorrectly they do not lose a point, and they still have their own turn to be asked a question. One of the teams is chosen at random to start the game, and then questions alternate between the two teams.

Questions:

1. Is it better to do voluntary (sunna) prayers at home or in the masjid?
2. What voluntary prayers did the prophet ﷺ always do?
3. How many ruk'a of sunna prayer is prayed with Dhuhr prayer?
4. How many ruk'a of sunna prayer is prayed with Asr prayer?
5. How many ruk'a of sunna prayer is prayed with Maghrib prayer?
6. How many ruk'a of sunna prayer is prayed with Isha' prayer?
7. What is Witr prayer?
8. Are Witr prayers done altogether, or in groups of two, then

finally one by itself?

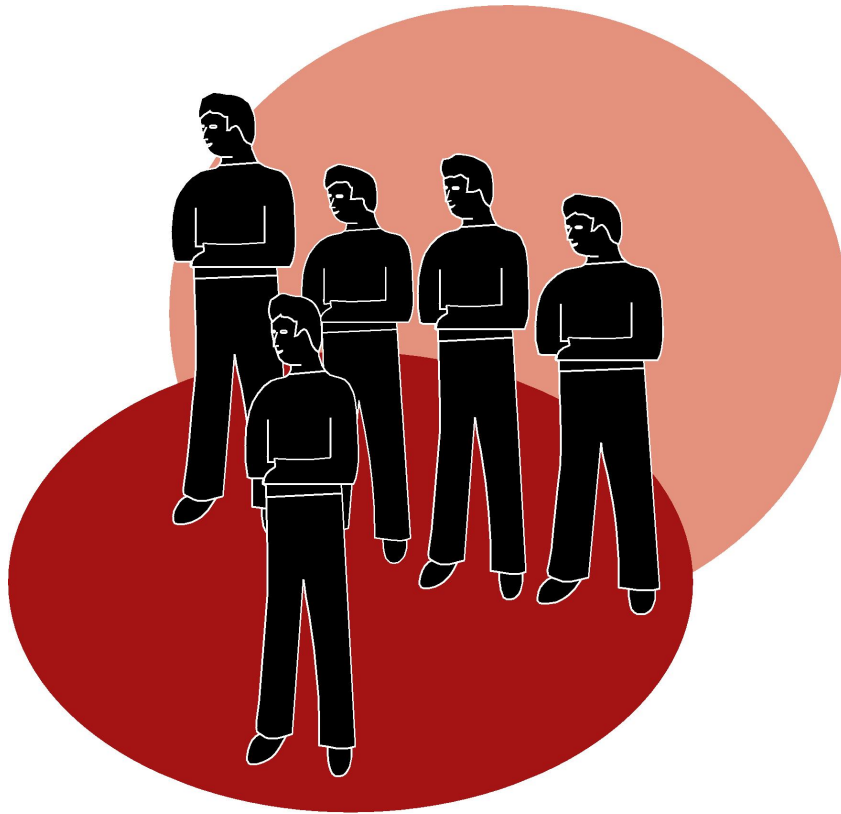
9. What is qunoot?
10. Is it okay to do qunoot during the five fardh prayers?
11. What is qiyam el-layl?
12. How is qiyam el-layl done?
13. If someone wakes up to make qiyam el-layl but he or she is very sleepy, should they go ahead and make the salat or go back to sleep?
14. When should qiyam el-layl be done?
15. When standing during salat (wuquf), where should one put their hands and arms?
16. When reading surat Al-fatiha during salat, should one say el-isti'atha before each time this sura is read?
17. What is the meaning of the word "ameen", and when is it said during salat?
18. Should people say ameen together with the Imam during salat

or after he is done saying it?

19. During wuquf (standing up) in salat, what is recited other than surat Al-fatiha?
20. When should one say Allahu Akbar during salat?
21. When making sujood, which part of the body should touch the ground first?
22. What is julus?
23. What is the best way to do julus during salat?
24. Sunna salat during Ramadan, after Isha' is called Taraweeh. What is the other name for this salat?
25. Is witr prayer part of Taraweeh?
26. How many ruk'a are done during Taraweeh?

Answers:

1. At home. The prophet said: It is better to pray at home rather than my masjid except for the fardh prayers.
2. The 2 ruk'a before Subh prayer.



3. Either two ruk'a before and two after Dhuhr prayer, or 4 ruk'a before and 2 afterwards, or 4 ruk'a before and 4 afterwards.
4. Typically, no sunna prayer is done with Asr, however, one can do 2 or 4 ruk'a before Asr.
5. Two ruk'a after Maghrib.
6. Two ruk'a after Isha'.
7. Witr prayer is a sunna prayer done during the night, after Isha' and before Fajr. It could be 1, 3, 5, 7, 9 or 13 ruk'a.
8. Either way is correct. Usually it is done two at a time, making tasleem after each two, and then making the last one by itself.
9. Qunoot is making du'aa during the second ruk'a either before or after ruku'.
10. It is possible to do qunoot during fardh prayer, but only during great need, such as asking Allah to save someone's life.
11. Qiyam el-layl is a sunna prayer done during the night.
12. One makes niya just before going to sleep. Then when

waking up, two short ruk'a are prayed, followed by any number of ruk'a the person wants to make.

13. Going back to sleep is better, because it is not good to make qiyam el-layl if one is sleepy. The person can try and wake up later to do the salat.
14. Anytime after Isha and before Fajr. It is best though in the last third of the night.
15. Typically the two hands are placed over each other, over the chest or belly. The right hand should be over the left hand. Also, one can pray with both hands and arms on the side during wuquf.
16. El-isti'atha should be read before the first time only.
17. Ameen, means "Oh Allah grant us our wishes". This is said after reading surat Al-fatiha. It is said out loud when in a group prayer in which the salat is being said out loud such as during Subh, Maghrib and Isha'. On the other hand, it is said silently when the prayer is silent, such as with Dhur and Asr

prayers.

18. Ameen should be said at the same time with the Imam.
19. Another sura is recited after Al-fatiha during the first two ruk'a.
20. Allahu akbar is said when moving from one position to another, except when standing up after ruku', when one should say "sami'a Allahu limin hamida".
21. When making sujud, the knees should touch the ground first, followed by the hands, then the forehead and nose.
22. Julus means sitting down. In salat, the person praying sits (makes julus) between the two sujuds and while reading altashahud waltasleem after each two ruk'a.
23. Julus is best done by sitting on the left foot, while it lays flat underneath the person. The right foot is erect (straight up) with its toes bent, pointing towards the Qibla.
24. Also called qiyam Ramadan.
25. No, but usually Taraweeh is done after Isha' and before witr



Remember

- *Praying in the masjid with others is always better than praying alone at home.*
- *Qunoot is making du'aa during the second ruk'a either before or after ruku'.*
- *Qiyam el-layl is done anytime after Isha and before Fajr. It is best to do this during the last third of the night.*
- *Allahu akbar is said when moving from one position to another during salat, except when standing up after ruku', when one should say "sami'a Allahu limin hamida".*
- *Taraweeh are eight ruk'a followed by the 2 ruk'a of shafi' and one of witr, making the total 11 ruk'a.*



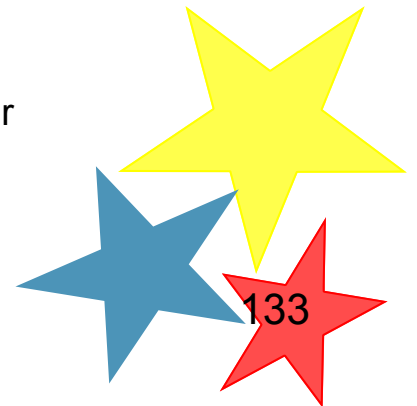
Chapter 10

I hate Television!

Maryem was very upset and felt unhappy as she arrived home from school. Her mother sensed that something was bothering her.

“Is everything alright?” asked her mother as she stroked Maryem’s hair.

“I hate T.V.!” exclaimed Maryem. “I’m never going to watch it as long as I live.”



Maryem's mother did not understand why her daughter was so upset or why she had all of sudden decided to hate television. Maryem always liked watching television and it took a lot of effort to persuade her to do other things. Needless to say, this new "hate" of television took Maryem's mother by surprise.



“Why don’t you go wash up and change?” suggested her mother.
“I’ll fix you a bowl of soup.”

“Chicken noodle?” inquired Maryem hopefully.

“Chicken noodle it is,” declared her mother with a kind smile.

An hour later, Maryem had washed up, changed her clothes and had just finished a yummy bowl of chicken noodle soup. She was feeling much better but was still hurt by what her friend Sarah had done that morning at school. Sarah was being obnoxious as she was imitating Christie, a teenage cartoon character from television. Sarah was talking like Christie did and bossing people around. Maryem told her to cut it out and stop behaving that way. That’s when Sarah started to pick on her and told all their friends to stop talking to Maryem because she was not “cool”.

Maryem spent the rest of day being ignored by the girls in the class. And that bothered her a lot. She always liked being with her friends, talking and having fun. She even liked Sarah but now things had changed. Maryem’s eyes welled with tears as she was remembering what happened that day. Her mother noticed that as she sat next to her on the sofa.

“Christie is a mean bully,” declared Maryem in an angry voice. “I hate her!” she ended with emphasis.

“Who’s Christie?” inquired her mother.

“Oh! I mean Sarah,” said Maryem.

“Why don’t you tell me all about it, dear,” encouraged her mother.

Between sobs and sniffles, Maryem told her mother what had happened at school.

“I don’t want to go back to school ever again.” Maryem said firmly.

Her mother stayed quiet for a moment or two.

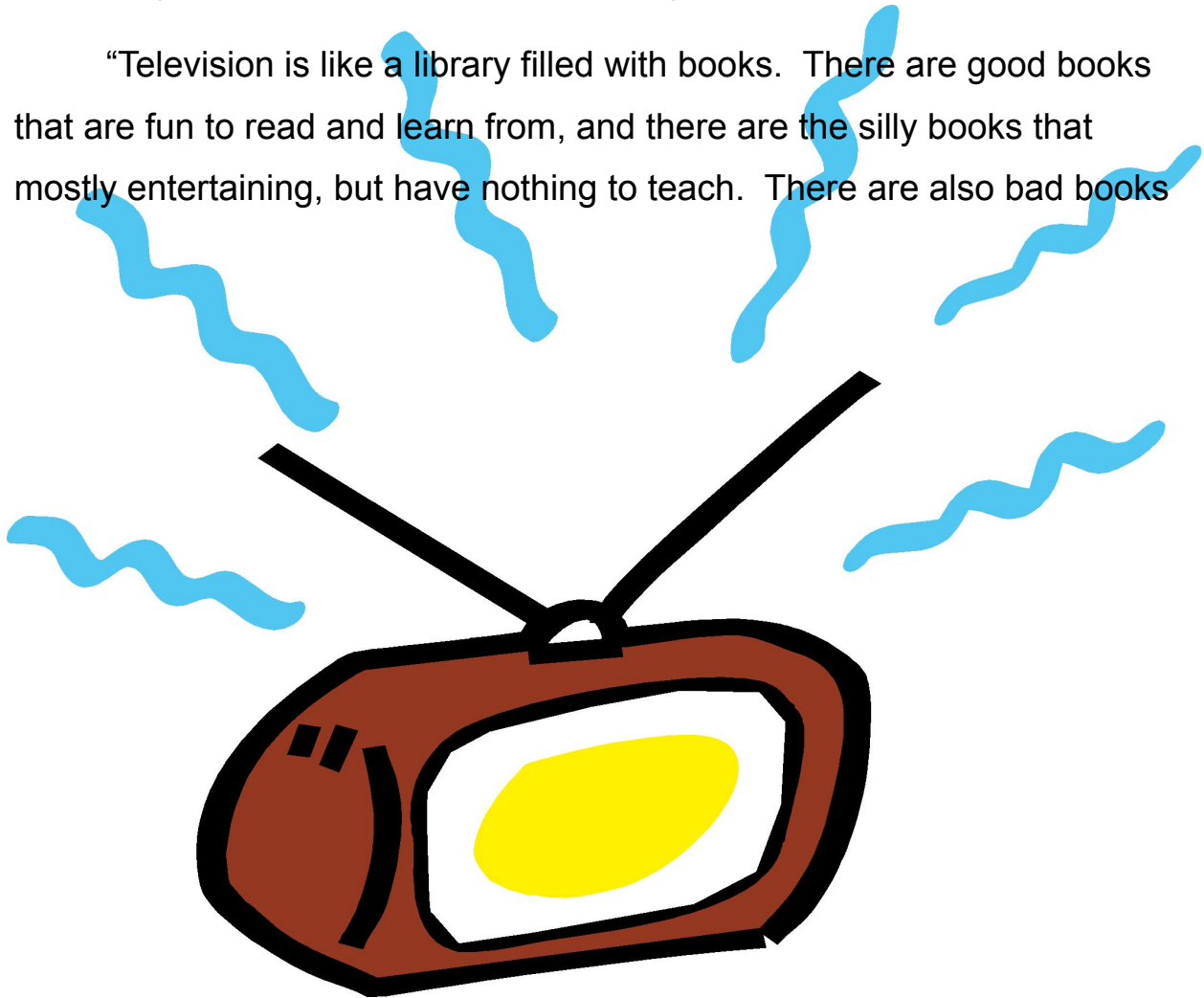
“So that’s why you hate television?” asked her mother.

“Sarah was acting like that annoying Christie on television,” said Sarah. “She was bossy and obnoxious. You’re right, Mama, television is nothing but trouble,” Maryem said with a voice pretending to be much older than her young 9 years of age.

Maryem’s mother smiled. “I agree with you, television has lots of bad, but that’s not the problem. Television is not all bad.”

Maryem could not believe her ears; her mother was actually defending television. That could not be right!

“Television is like a library filled with books. There are good books that are fun to read and learn from, and there are the silly books that mostly entertaining, but have nothing to teach. There are also bad books



*And they are guided in to say what is good and they are guided to the Path of Allah,
who is worthy of all praises.*

وَهُدُوا إِلَى الطَّيِّبِ مِنَ الْقَوْلِ وَهُدُوا إِلَى صِرَاطِ الْحَمِيدِ

that teach bad and haram things. That doesn't mean that the library is bad. We have to learn to choose the good things and leave behind the bad things.”

“Just like tomatoes,” said Maryem. “Remember when we went to the grocery store yesterday? You asked me to pick up the good, firm tomatoes and leave behind the mushy, bad ones.”

“You got it, Maryem!” exclaimed her mother. “Life's just like tomatoes. We have to pick from it what's good and leave what's bad.”

“But how can I tell the difference between what's good and what's bad when watching television or being in a library or anywhere else?”

asked Maryem.

“It may seem difficult in the beginning,” reassured her mother. “At first, you will need a grown up helping you decide, but as you grow older, you’ll know what is likely to be good or bad.”

“But how would I learn?” asked Maryem.

“It’s called experience. Let’s say you go to the store, not knowing what a good tomato or a bad tomato look like. You buy a mushy one thinking that it would taste better. You go home, wash it then eat it. Your face gets all twisted up in disgust as you get a bad taste in your mouth. That’s when you realize that a mushy tomato is not a good one to choose. Next time you go to the store, you buy a nice firm one.”

“But that means I would have to make so many mistakes all my life,

Did you know?

The virgin Mary wore hijab. Allah asked women to dress modestly and cover their heads with a scarf (hijab). Nuns and women of orthodox Jewish faith, like Muslims, continue to wear hijab in obedience to Allah.

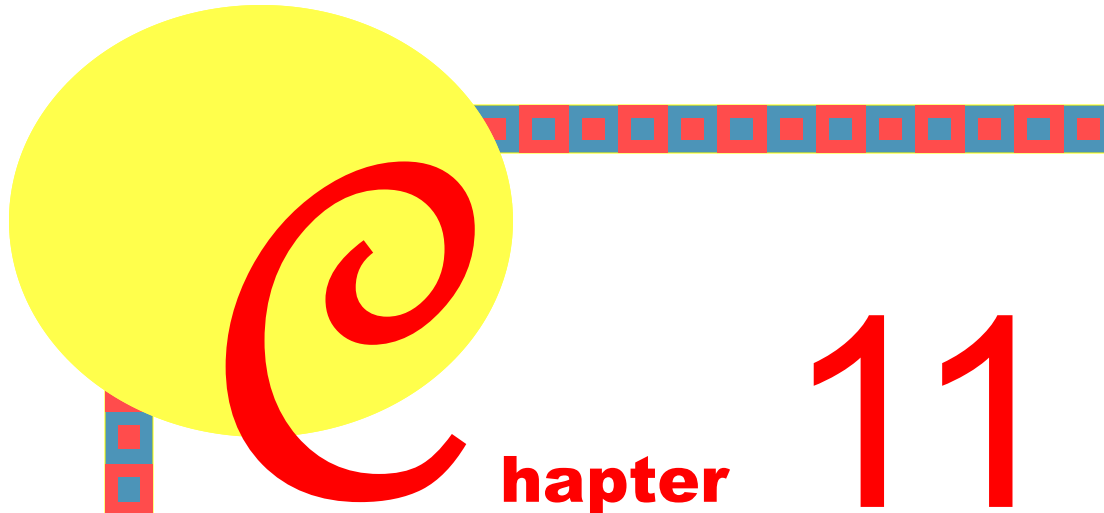
Remember

- *We learn from experience to do what is good and stay away from what is bad.*
- *Older people can help younger people to learn what is good and what is bad.*
- *Allah ﷻ guides people to the right path, if we follow Allah's commands we will be happy in this life and in the Hereafter.*
- *Allah shows people in the Quran what is good for them and what will hurt them.*
- *The Prophets taught people how to behave and what to avoid to be happy in this world.*

just to learn.”

“Not really,” assured her mother. “Most of the times you can avoid making mistakes just by asking those who are older than you and those who you can trust. And remember, always ask Allah to guide you to the right path and help you chose what is right and avoid what is wrong.”

“Like you, Mama,” said Maryem as she hugged her mother.

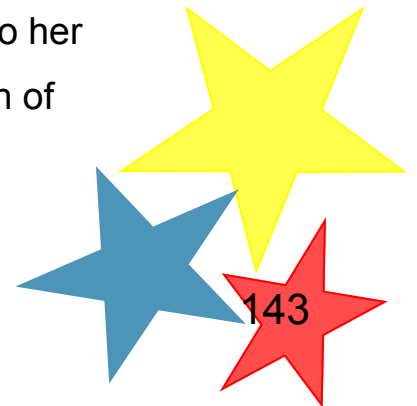


Chapter

11

The Broken Vase

The vase fell from Hameeda's hand onto the floor and broke into hundreds of pieces. Hameeda froze in her place; she did not know what to do or what to say. Instead she burst into tears, and ran to her mother. Hameeda threw herself into her mother's arms, sobbing as she blurted out a bunch of words that didn't make any sense.



143

“What’s wrong?” asked her mother as she stroked Hameeda’s head.

Hameeda kept crying, but finally and after much effort, she said, “I took down the pink vase from the shelf in the living room to clean it but it slipped from my hands and fell and broke into many, many small pieces.”



“Are you hurt, sweetheart?” asked her mother.

“No,” replied Hameeda. “But, I broke the vase, the one you like so much, and you’ll never be able to put it back together. I wish I could go back in time and not try to clean the vase!”

“Unfortunately, that is not possible,” said her mother. “This is why I asked you before not to handle it. It is no use hoping to go back in time to change things, because we can never do that.”

“I know,” said Hameeda in a sad voice.

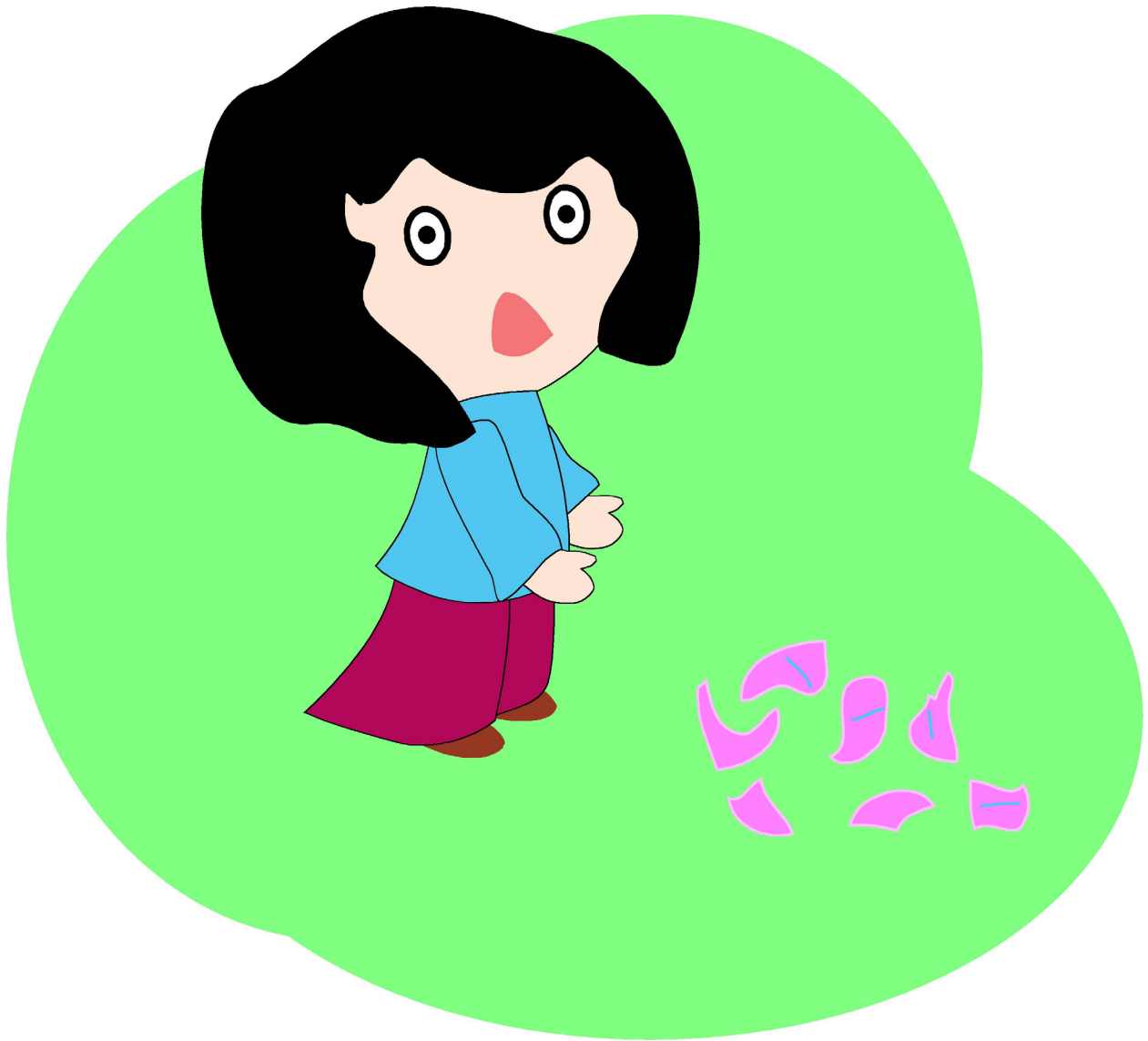
“Don’t worry about it sweetheart,” said he mother soothingly. “The vase is not important.”

“It isn’t?!” exclaimed Hameeda.

“No, a broken vase is nothing in comparison to breaking other things.”

“But, that was the only thing I broke,” said Hameeda. “Honest, Mama, I didn’t break anything else.”

“That’s not want I meant Hameeda,” reassured her mother.



“You learned just now that when you break things, you cannot bring it back to the way it was. Just like if somebody did bad things, and later died without correcting the bad they did. After they die, they can never correct the wrong they did. People will face Allah, who will tell them of the wrong things they did. Those that did bad will then wish that they could go back and change all the bad things they did. But, it would be too late.”

Hameeda thought for few moments of what her mother just said, “You’re right, Mama. I have to be careful and think of what I’m about to do before doing things. Many things cannot be changed after they’re done.”

Did you know?

A Hafidh is a person who memorizes the whole Quran by heart. There have been thousands, if not millions of Hafidhs ever since the Quran was revealed to the Prophet ﷺ.

Sura 87: Ala'la

Surat Ala'la was revealed while the prophet Muhammad ﷺ still lived in Mecca. It reminds people of the greatness of Allah ﷻ. Allah made everything around us and at the end he will make them go away as we return to Him in the Hereafter.

Allah also reassures his prophet Muhammad in this sura not to worry about forgetting any of the verses revealed to him, because Allah will make sure that he will not forget the Quran.

Those who remember the teachings of Allah and live in this life the way He wants us to live will gain entrance into the Jenna, where life is wonderful forever and ever. And those who do not believe in Allah, and live a life disobeying His commands will deserve the hellfire, which is a miserable place to be in, for even one second, let alone to live in forever. Those who do not believe in Allah and die while disbelieving in him will deny themselves entering Jenna and instead enter hellfire.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of God, the Compassionate, the Merciful

- 1 Glorify the name of your Lord. سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى
- 2 Who has perfectly created everything. الَّذِي خَلَقَ فَسَوَّى
- 3 Who has set the destiny and guided everything. وَالَّذِي قَدَّرَ فَهَدَى
- 4 Who made green fields grow. وَالَّذِي أَخْرَجَ الْمَرْعَى
- 5 Then made them wither. فَجَعَلَهُ غُثَاءً أَحْوَى
- 6 We will make you recite the Quran, and not forget any of it. سَتُنْقِئُكَ فَلَا تَنْسَى
- 7 Except for what Allah wants you to forget. Allah knows what is clear and evident to every one and what is hidden and unknown. إِلَّا مَا شَاءَ اللَّهُ إِنَّهُ يَعْلَمُ الْجُحُومَ وَمَا يَخْفَى

- 8 We will make it easy for you to follow the easy and right path. وَيُسِّرُّكَ لِلْيُسْرَى
- 9 Therefore, remind people of the truth, surely there is benefit in that. فَلَذِّكِّرْ إِن نَّفَعَتِ الذِّكْرَى
- 10 The one who fears Allah will remember. سَيَذْكُرُ مَنْ يَخْشَى
- 11 While the miserable one will avoid the truth and not remember it وَيَتَجَنَّبُهَا الْأَشْقَى
- 12 Such a person will burn in the great Hellfire. الَّذِي يَصْنَلَى النَّارَ الْكُبْرَى
- 13 And while in there, he will neither die nor be alive. ثُمَّ لَا يَمُوتُ فِيهَا وَلَا يَحْيَى
- 14 The one who is successful and follow Allah's rules will purify himself. قَدْ أَفْلَحَ مَنْ تَزَكَّى

15 And he will remember the name
of his Lord and pray.

وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّى

16 But people! You prefer the life of
this world.

بَلْ تَأْتُرُونَ الْحَيَاةَ الدُّنْيَا

17 When the Hereafter is better and
everlasting.

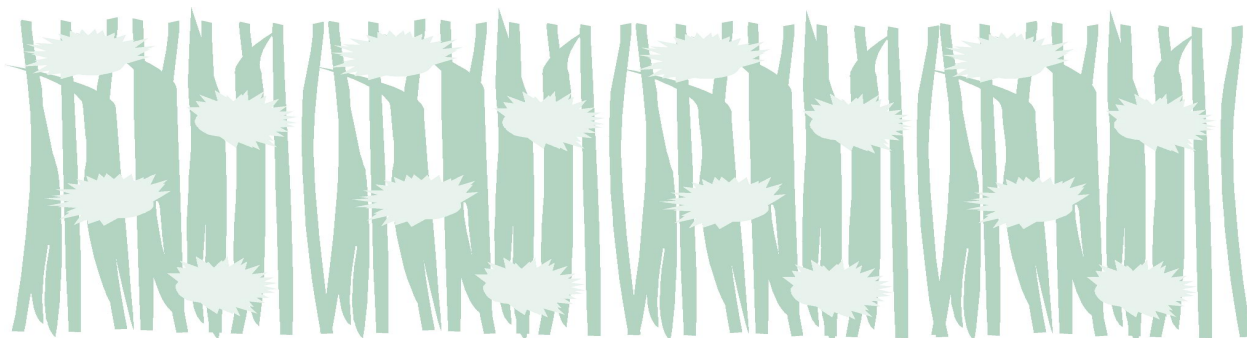
وَالْآخِرَةُ خَيْرٌ وَأَبْقَى

18 All these warning and teachings
were in the earlier books, which
were revealed to people in the
past.

إِنَّ هَذَا لَفِي الصُّحُفِ الْأُولَى

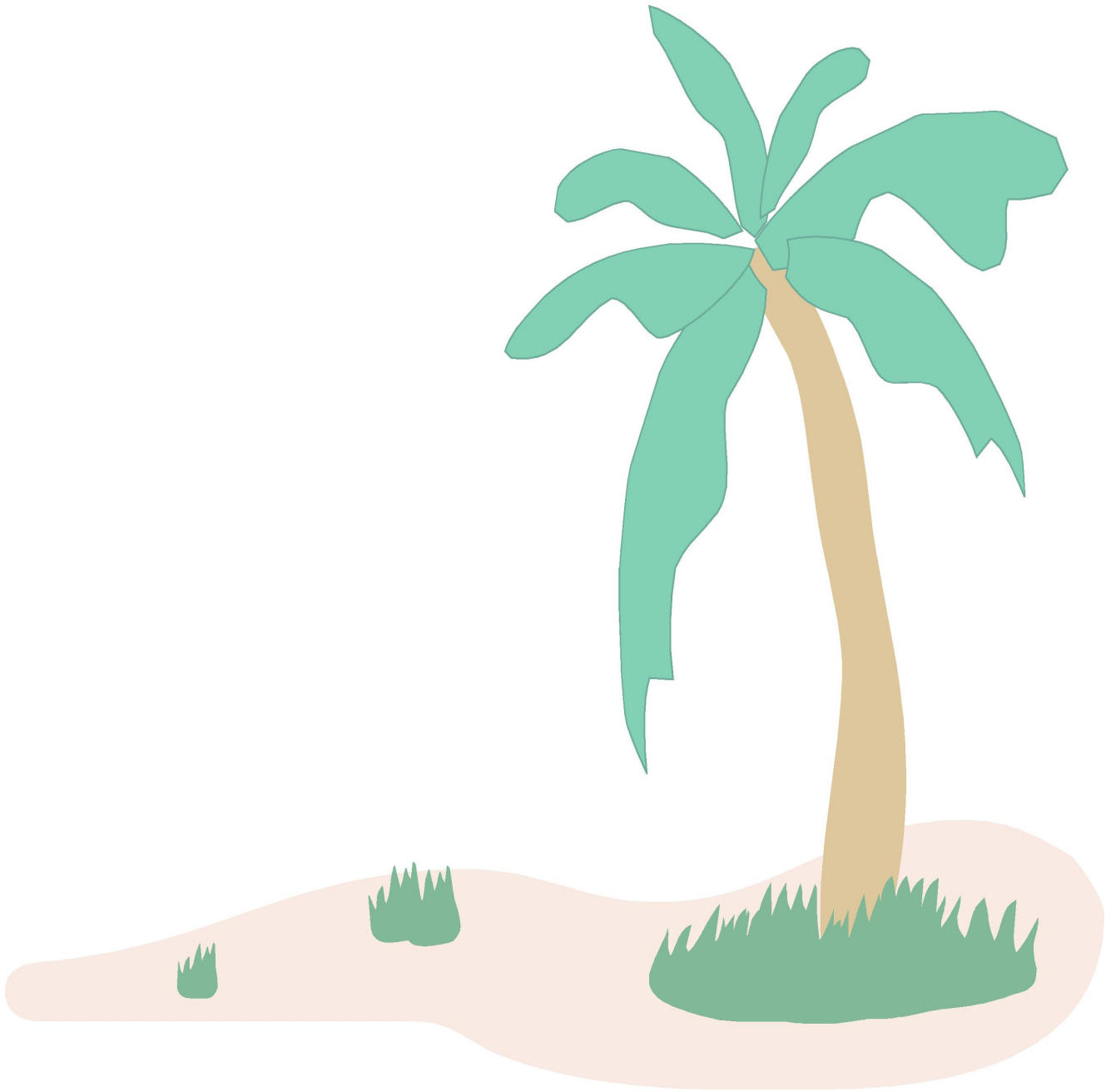
19 Such as the scriptures revealed
to Ibrahim and Musa.

صُّحُفٍ إِبْرَاهِيمَ وَمُوسَى



Remember

- *People can make mistakes. When Muslims make mistakes they must stop doing what is wrong, ask Allah ﷻ for forgiveness and try their best not to make the same mistake again.*
- *Those who obey Allah ﷻ will enter paradise in the Hereafter and those who disobey Allah ﷻ will enter the hellfire.*
- *Allah ﷻ promised to protect the Quran.*
- *Life in paradise is wonderful and much better than our life in this world.*
- *Allah ﷻ sent prophets to us to teach us what is good to do and what is bad to stay away from.*

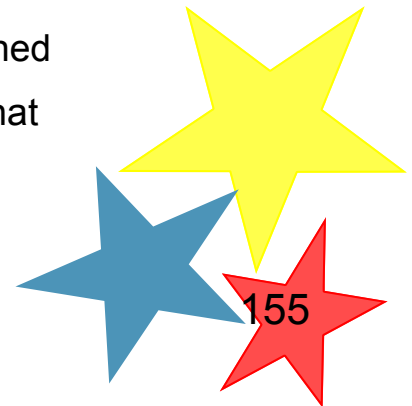




Chapter 12

Fighting Back

Muslims suffered from abuse and torture by the pagans while living in Mecca. Many Muslims died at the hands of the disbelievers. This mistreatment hurt Muslims tremendously but they did not fight back. Muslims were ordered by Allah ﷻ to endure and not to fight. Many Muslims wished they could take their swords and put a stop to what the pagans were doing, but the Prophet ﷺ prevented them from that, since Allah had not



granted Muslims the permission to fight in defense of Islam.

Even after migration to Medina, Muslims wished they could fight the masters of Mecca for pushing them out of their homeland and taking all their possessions, but Allah did not allow Muslims at that time to fight back. Muslims were taught to be patient and tolerate the attacks of non-believers. But soon this was to change. Muslims were now a nation, living in one city and practicing what Allah ﷻ has taught them. They continued to call for Islam with kind words and gentle discussions, but they were to fight back if provoked or attacked by their enemies.

Did you know?

The Prophet ﷺ had 3 boys: Kasim, Abdullah and Ibrahim, all died as young children. He also had daughters: Ruqayyah, Um Kalthoom, Zaineb and Fatima, all died before him except Fatima who died shortly after him.

Badr

The first battle between Muslims and the pagans of Mecca took place in Badr. The pagans of Mecca heard that Muslims were sending scouts towards their caravans from Mecca to Syria. They feared that this might enable Muslims to control the road of their merchant caravans, which was very important to them. In their arrogance, the pagans thought that they could gather a mighty army and go out to crush the Muslims in Medina, getting rid of Islam once and for all.

The pagans remembered the days they tortured and killed Muslims without any one of them fighting back. They misunderstood their peaceful attitude. They thought that Muslims feared fighting, not realizing that Muslims wanted very much to fight back but it was the orders of Allah that stopped them from doing so. This was no longer the case because Allah has given permission to Muslims to fight back and defend themselves, their families, their possessions and, above all, their belief.

The masters of Mecca gathered their troops, one thousand men,

including one hundred horsemen. They all had plenty of weapons and armor. The pagans marched towards Medina, thinking that this would be a picnic: they would slaughter the Muslims and rid all Arabs from this new religion. The pagans were soon to find out that again they had underestimated Muslims.

Muslims learned of the pagans' gathering of troops so they prepared their own army. The number of Muslim fighters was smaller than that of the pagans. Three hundred and fourteen Muslim men with only three horses gathered to fight for their belief, not fearing the much larger pagan



army.

The two armies met at Badr. As was customary back then, a duel was to take place before the armies fought. Three prominent pagans from Mecca came in front of their troops and challenged Muslims to a duel. The Prophet ﷺ asked three Muslims from Medina to go and meet the challenge. The leader of the three pagan fighters, Utba bin Rabiya did not recognize the three Muslim fighters who came to fight with them. He shouted, “We don’t know these men, send us our equals.”

The Prophet obliged the arrogant pagans and sent out his uncle Hamza bin Abdulmatalib and his cousins Ali bin Abitalib and Ubayda bin Elharith bin Abdulmutalib. The Muslims and pagans dueled with their swords; it was a fierce fight, as they were all excellent warriors. Finally, the Muslims won the duel and all three pagan fighters were killed. The Muslims cheered “Allahu akbar!” and felt more confident in Allah’s support than ever before.

The battle soon started and Muslims fought with strength which could only come from strong belief in Allah ﷻ and the justness of their cause. The pagans had the strength of their muscles, weapons and large

numbers but that was no match for the Muslims' strength. Soon, the Muslim troops prevailed and the pagan army was defeated. Many of the pagans were captured as hostages or killed. The rest scattered in the desert as they ran back to Mecca. This was a great victory for the Muslims and a humiliating defeat for the pagans of Mecca.

Seventy pagans died in that war, and 66 were captured as prisoners of war. Only fourteen Muslims were martyred in this battle; they gave their lives for their cause, defending Islam with their own lives.

The pagans in Mecca were stunned. How could Muslims defeat them when they had a mightier army with larger numbers and more weapons and armor? This made no sense to the pagans! They never understood the faith of Muslims, which made them strong. The pagans thought of this world only, so they did not understand the Muslims' devotion to their faith and ability to defend it so fiercely. Muslims cared mostly about the Hereafter, where the rewards were plentiful for the good we do in this life. It was easy for Muslims to give up their lives for the cause of Islam. The pagans never understood this.

The two armies appeared very different in size and strength. The



pagans had a much stronger ones and more weapons to fight with. As a matter of fact, the pagans had three times as many fighters and weapons as the Muslims did. But the pagans' physical strength was no match to the Muslims' belief in Allah. Muslims knew that there was no loss in this battle, they would either win the battle and survive or die as martyrs and win the everlasting paradise. Either way, the war was to be won by them. The pagans, despite their army's might, were no match to Muslims.

After the battle, Muslims took good care of their prisoners of war. They treated them with respect and if a ransom was paid, the prisoners were allowed to go back to their families. Those who couldn't afford a ransom were released if they knew how to read and write, and would teach ten Muslims how to do so. Being able to read and write was not common back then. The Prophet ﷺ, although unable to do so himself, knew the value of reading and writing since it allowed Muslims to read the Quran, write it and use that knowledge to spread Islam.

One unique thing about the battles between Muslims and pagans of Mecca is that many were relatives. Brothers and cousins fought each other; this made it even more painful to both sides! The arrogance of the

Meccan pagans, and insistence to treat Muslims poorly and the determination of Muslims not to give up their religion was what caused the war between the two sides. One incident was particularly painful to the Prophet ﷺ as a father. When receiving the ransoms for the release of the pagan prisoners, he identified a necklace given as a ransom for one of the prisoners. That necklace belonged to his late wife Khadija and it had been given to his eldest daughter Zaineb, who sent this necklace to free her husband Abi El'aas bin Elrab .This bothered and hurt the Prophet ﷺ deeply. His son-in-law was a good man, even though he was a pagan. Abi El'aas treated his wife Zaineb, the daughter of the Prophet, very well. Zaineb had stayed with her husband in Mecca, even though she had become a Muslim; since Islam did not ask at that time that Muslim wives or husbands to leave their spouses if they were non-believers.

The Prophet was hurt to see the separation of his daughter from her husband and asked his fellow Muslims if they would agree to allow the return of Abi El'aas to his family without a ransom. The Muslims were happy to allow this. Abi El'aas returned to his wife Zaineb but only to be separated from her again. Abi El'aas promised his father-in-law to send Zaineb to Medina to stay there as long as he remained a non-believer.

Zaineb attempted to leave Mecca but some of the pagans, who were upset about their defeat at Badr, attempted to kill her. Others interfered and prevented the killing of an unarmed woman, as they considered that shameful and cowardly. Zaineb escaped being killed but the struggle caused her to fall off her camel and hit a rock, making her bleed and lose the child she was pregnant with. Abi El'aas took Zaineb back to their home in Mecca and nursed her back to health. Zaineb recovered and was able to leave Mecca this time without being stopped. The pagans pretended not to see her leave this time, as they were ashamed for having attacked a defenseless woman a few weeks earlier. Zaineb and her husband stayed apart for 6 years, until Abi El'aas became a Muslim and they were reunited again.

Uhud

The battle of Badr was followed by two more battles between Muslims and Pagans. The Meccans, humiliated by their defeat in Badr, gathered as many forces as they could and one year after the Battle of

Badr, they headed towards Medina again to fight the Muslims. The prophet ﷺ called Muslims to defend their lives and faith. Muslims gathered an army and marched out of Medina to meet the pagans in a place called Uhud. A second battle was fought and the Muslims fought fiercely, until the pagans started to retreat. Muslim fighters saw that the pagans were running away, so they started to go after them and the Prophet had ordered some of his troops never to leave their places, even if the pagans were defeated. Unfortunately, those Muslims did not carry out the Prophet's orders, as they thought the battle was over. As these Muslims left their spots, no one was protecting the Muslim army from being attacked from behind. The pagans noticed this weakness in the Muslims' army. Quickly, they gathered their troops and attacked from behind, causing death and injuries to many Muslim fighters. Even the Prophet ﷺ was injured and if it wasn't for the fierce defense of Muslims for their Prophet, he too might have been killed. Muslims gathered their troops and retreated to a nearby hill. The Muslim army was defeated but by the grace of Allah ﷻ they were saved from total destruction. The importance of listening to the Prophet's instructions was learned in this battle but at a high price.

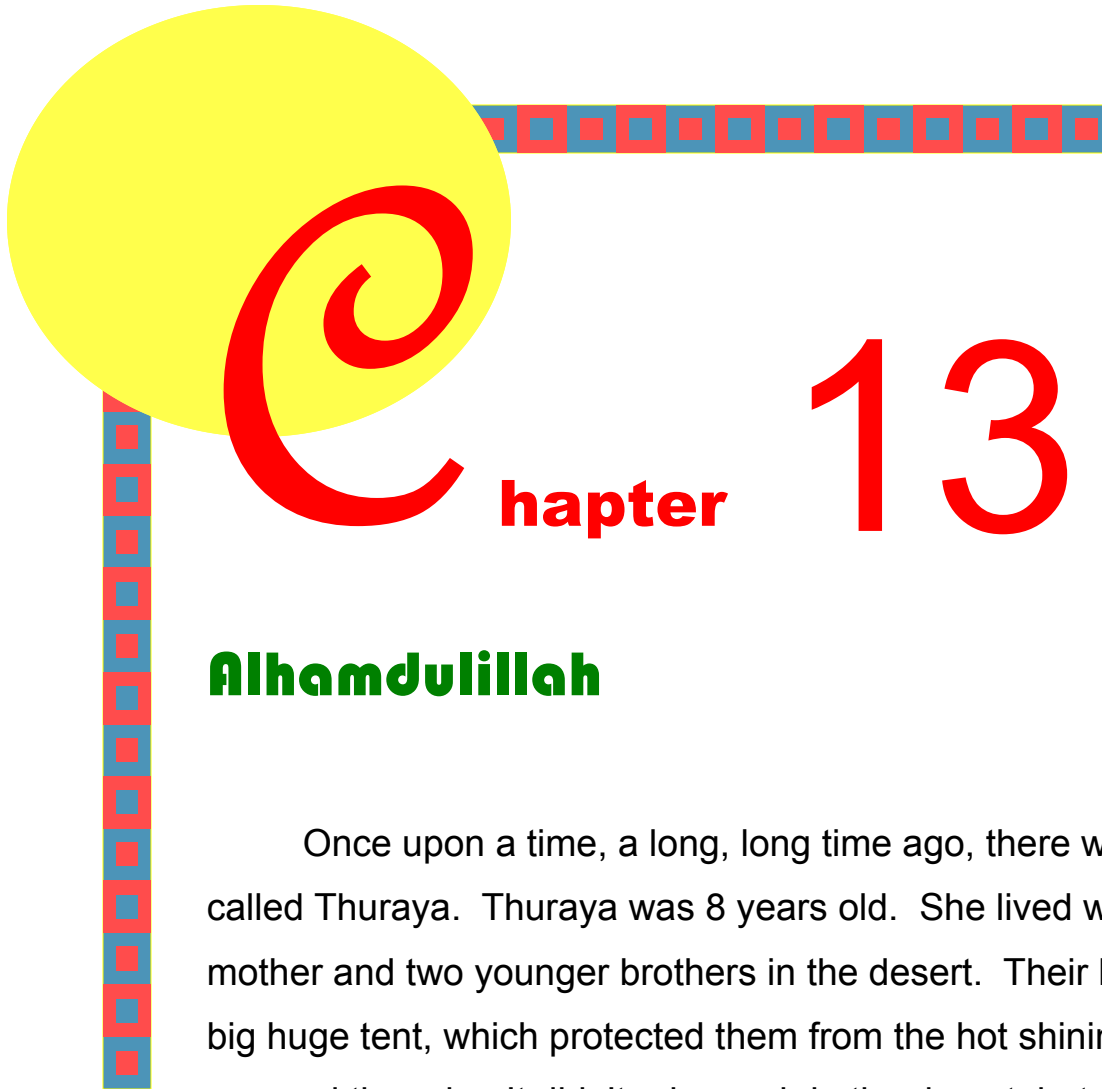
The battle of the Ditch

The pagans were pleased with their victory at Uhud and a year later, they wished to repeat this victory. They gathered more forces than ever before and headed towards Medina for what they hoped to be the final and absolute victory. The Muslims did not leave Medina this time, instead they followed the advise of Abu Salman Elfarisi who was originally from Persia and had seen how towns could be defended by a ditch surrounding the city and preventing enemies from getting into town. Medina was protected by mountains which surrounded most parts of the city, so Muslims dug a deep ditch where there where no mountains. The pagan troops arrived to Medina, and



Remember

- *The battle of Badr was between Muslims and the pagans of Mecca.*
- *Muslims won the battle of Badr even though the pagans had many more troops and weapons.*
- *In the battle of Uhud, the pagans of Mecca attacked the Muslims to avenge their loss in the battle of Badr.*
- *Some of the Muslims did not obey the instructions of the Prophet ﷺ and left their places during the battle. This allowed the pagans to attack Muslims and kill many of them.*
- *Muslims prevented the pagans from entering Medina during the battle of the ditch by digging a ditch around the parts of Medina not protected by mountains.*

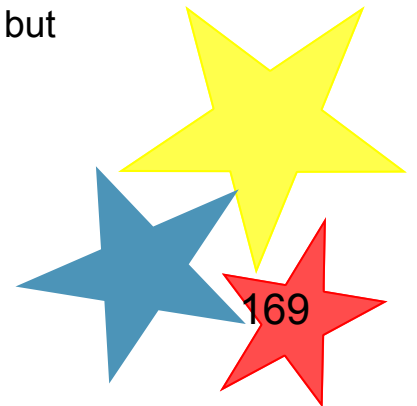


Chapter 13

Alhamdulillah

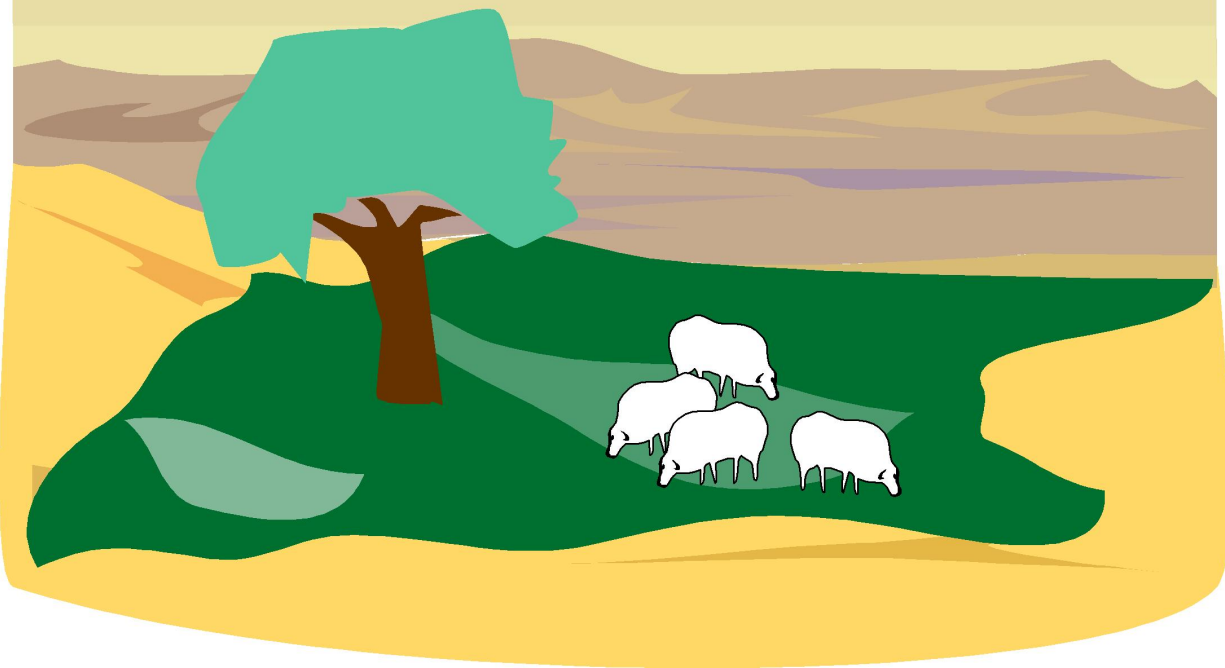
Once upon a time, a long, long time ago, there was a little girl called Thuraya. Thuraya was 8 years old. She lived with her father, mother and two younger brothers in the desert. Their house was a big huge tent, which protected them from the hot shining sun and the rain. It didn't rain much in the desert, but when it did, it sure rained a lot.

Thuraya didn't have any friends to play



with; the nearest tent to theirs was a far distance away. Thuraya had to take her two younger brothers with her when they took the animals out to graze. It was tiring sometimes to take care of her brothers and the animals but it was fun too. Thuraya and her brothers played with the animals, especially the sweet and cuddly baby lambs.

One day, early in the morning, Thuraya and her brothers were shepherding their animals to graze. The two younger brothers were still half asleep and walked slowly with their eyes half closed. Finally, they got



to a patch of land with lots of grass for the animals to eat. There was a large tree in the middle of the field that cast its shadow around it. Thuraya and her brothers sat by the tree trunk and watched as the animals lazily moved about the field while munching the grass.

The two younger brothers soon fell asleep. Thuraya watched the animals for a while; it was very quiet. Soon afterwards, her eyelids were feeling very heavy; she rested her head against the tree and soon fell asleep as well.

The sun moved up in the sky and it became brighter and hotter as noon approached. The tree's shadow moved away from Thuraya. The bright light and heat of the sun finally woke her up. Thuraya slowly opened her eyes, stretched and yawned.

"That was a good nap," she thought to herself. But suddenly she realized that something was wrong.

"Where are the animals? Where are my brothers?" she thought in horror, as she realized that she was all alone. Her brothers and all the animals were nowhere to be seen!

Thuraya was shocked. She didn't know what to do. After a minute or two, she got up and looked around. Thuraya ran around, but all she could see were rocks and small hills with a few trees scattered here and there. Thuraya went back to the tree and started to climb it. It was not easy at first, as the first branch was much higher than she was. Thuraya was determined to climb up that tree to be able to have a better look around. She took off her scarf, twirled it around to make a rope, and then threw one end around the lowest branch. Holding the two ends of the scarf, she pulled herself up and climbed the tree as high as she could get. Looking around from the top she still was unable see the animals or her brothers.

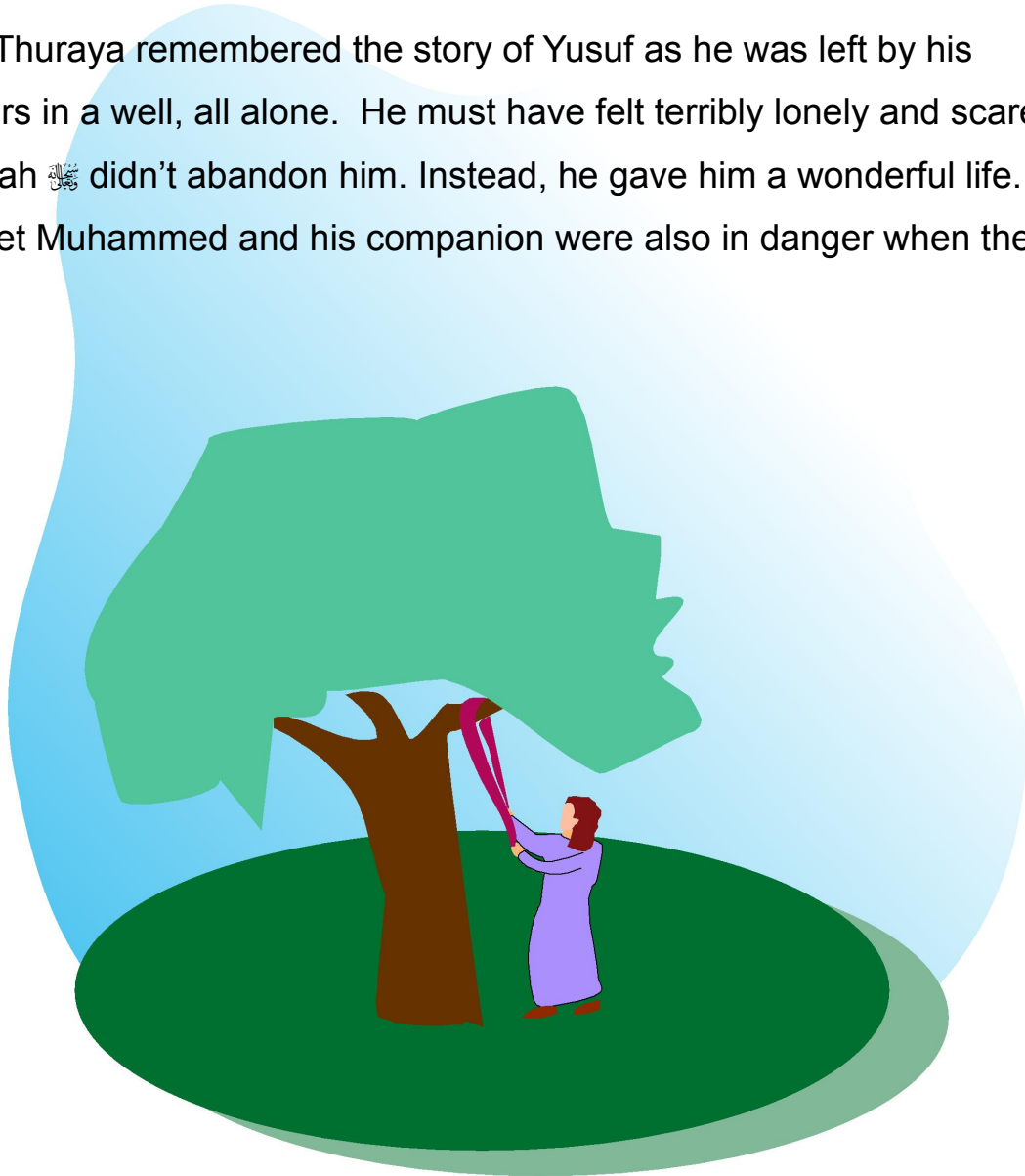
Thuraya came down the tree, and then remembered how fond her brothers were with playing in the spring water behind the hill.

“That must be where they went,” she thought as she hurried towards the hill. “I hope I can find them. I hope nothing bad happened to them.”

Thuraya couldn't help herself. She was starting to panic and the fear of something horrible happening to her brothers was becoming stronger with each step she took. Tears flew out of her eyes as she cried out loud,

“Oh Allah, help me find them!”

Thuraya remembered the story of Yusuf as he was left by his brothers in a well, all alone. He must have felt terribly lonely and scared but Allah ﷻ didn't abandon him. Instead, he gave him a wonderful life. Prophet Muhammed and his companion were also in danger when they



hid in a cave just a few feet away from the non-believers. The non-believers wanted to kill them, but it was the belief in Allah and certainty that Allah would protect them that kept the Prophet ﷺ calm until they were safe.

Thuraya was feeling calmer now that she realized Allah would never abandon her and that He would always be with her. She was now at the top of the hill and able to see the spring. Still, there was no one there! She was about to panic again. Instead, she said out loud, “Allah is with me and will always be with me.”

She ran down the hill and as she did so, she heard giggles from behind some large rocks. She turned around the rocks only to see her brothers and the animals playing and running around by the water. Thuraya ran towards her brothers and gave them a big hug. She was too

Did you know?

Muslims believe in the angels as servants who constantly worship God. Muslims also believe in destiny as ordered by the one and only one God.

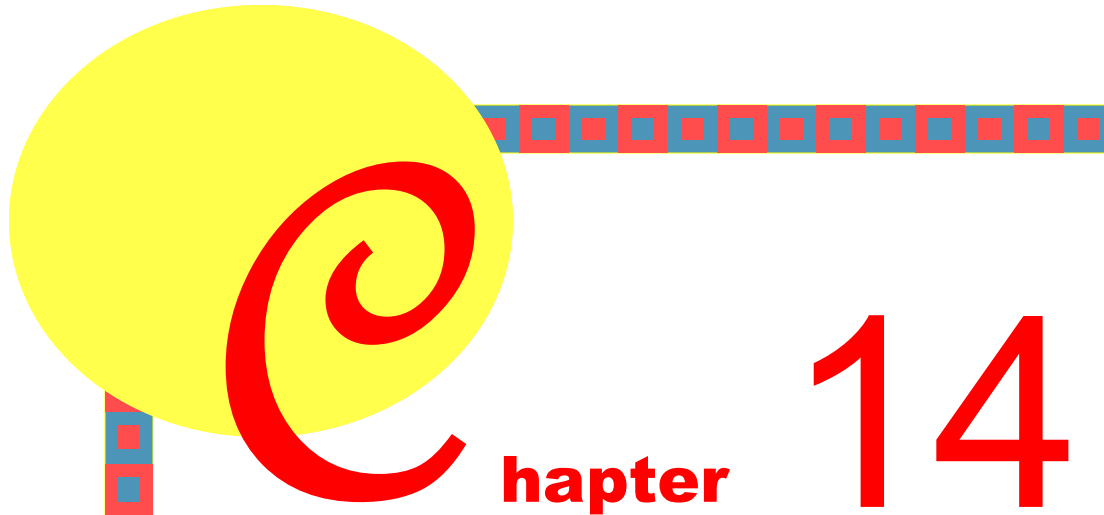
happy about finding them to be mad at them for taking off without telling her.

Thuraya thought of Allah's mercy and protection as she walked back home with her brothers and the animals. Thuraya remembered how Yusuf, Prophet Muhammad, and all the other prophets were always rewarded for their patience and it was their belief in Allah that always kept them going.

“Alhamdulillah,” was all she could think of saying as she walked back home.

Remember

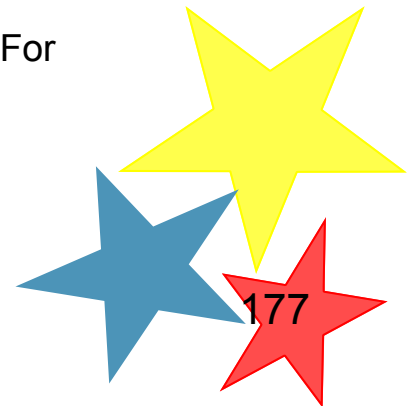
- *Allah ﷻ is the protector. He protects us and answers our prayers.*
- *When in trouble, a Muslim should ask Allah ﷻ for help and trust that He will answer their prayer.*
- *Being in trouble does not mean that Allah ﷻ has left us alone. Hard times are tests for Muslims. Those who do not panic and ask Allah ﷻ for help will be rewarded.*
- *Allah ﷻ rewards those who ask for help from him by answering their prayer.*
- *Allah's reward may be to give people what they ask for in this life, or may be something even better later in this life or in the Hereafter.*



Chapter 14

Ibadat Game: Zakat

This is a game! The class should split into two competing teams. The teacher or any other moderator will ask questions from the list below. Each team is asked one question at a time and is given one minute to answer. Each team can discuss amongst themselves to come up with an answer. For each correct answer the team gets one point, for each incorrect answer the team loses one point.



If a question is not answered by one team, the other team will get a chance to answer the question. They can gain one point but if the second team answers incorrectly they do not lose a point, and they still have their own turn to be asked a question. One of the teams is chosen at random to start the game, and then questions alternate between the two teams.

Questions:

1. What is zakat?
2. Who should pay zakat?
3. Is zakat a must (fardh) or optional (sunna)?
4. Why should a Muslim give from their own money to others?
5. What happens to those who do not give zakat?
6. When should a Muslim give zakat?
7. Do children have to pay zakat?
8. What if someone died and did not pay zakat? Should it still be paid?

9. How much should one give for zakat?
10. Is saved money the only thing one has to pay zakat for?
11. Is a Muslim supposed to pay zakat for the house they live in and the car they drive?
12. To whom should one pay zakat?
13. Can one pay zakat to his parents or spouse?
14. What is zakat el-Fitr?



15. How much does one pay for zakat elfitr?

Answers:

1. Zakat is the money a Muslim must pay to those in need. It means purification. Zakat allows a Muslim to make his or her money pure by giving some of it to those in need.
2. Zakat is paid once a year. Muslims who have extra money must pay zakat. Extra money is the money that a Muslim has saved for one whole year without needing to spend it.
3. Zakat is fardh upon all Muslims who have extra, unused money. Unlike charity, which one can give to the poor to increase his good deeds (hasanat), zakat is an obligatory (fardh) duty for Muslims.
4. The money and wealth we have is not ours. Allah ﷻ has given this money to us to hold in trust. If a Muslim chooses to please Allah, he or she will share with others. Those who think of this world only do not share their money and wealth with others. This

displeases Allah.
Having money is a responsibility. Allah chooses to give money to some people to see how they would use it. Those who enjoy the money they were given and share it with others will get their reward from Allah. Those who are greedy and keep all the money they are given for themselves will upset Allah and not get their reward in the Hereafter.



5. Zakat is an obligation. A Muslim who does not fulfill this obligation will be punished in the Hereafter. Allah describes in the Quran this punishment. Greedy people, who save and store their treasures without giving the poor their share will have these treasures used in their punishment.

6. Zakat should be paid once someone has had money saved for a whole year without needing to spend it. Payment of Zakat should not be delayed, because each day that passes without paying for that money is a day passing without doing a duty Allah had asked us to do.
7. If a child has money saved for one year, then the adult responsible for that child has the duty to pay the zakat on behalf of that child.
8. Yes, those who inherit that money should use some of it to pay Zakat.
9. Zakat is 2 ½% (two and a half percent) of the money. This means that if one has had 100 dollar saved for a year, then 2 ½ dollars should be paid for zakat.
10. Not just money. Many other things, which people have saved, should also have zakat be paid for. This includes gold, silver or property such as houses.
11. No, zakat is for money or property saved, not that which is used

for living or personal use.

12. Zakat is paid to:

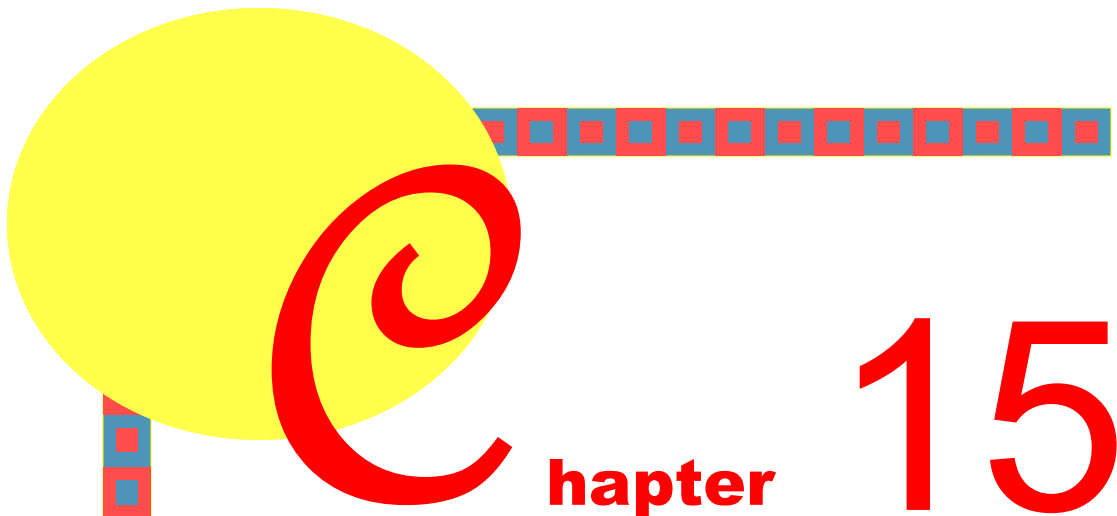
- Poor people, preferably to those who cannot earn money.
- Those who work to take money from people paying zakat and distributing it to the needy can also be paid from the zakat money.
- People who had recently converted to Islam, whose faith in Islam is not as strong as others (almua'lafa kulubihim).
- People in slavery.
- For the sake of Allah, such as to a masjid or Islamic school, or hospital.

13. No, because one should give parents and spouses money if they need it anyway. It is a Muslim's responsibility to always provide for their parents and wives. Zakat is given to those who need money who are not immediate family members.

Remember

- *Zakaat is the money a Muslim pays to those in need.*
- *Zakaat means purification. Zakaat allows a Muslim to make his or her money pure by giving some of it to those in need.*
- *Zakaat is paid once a year. Muslims who have extra money must pay zakaat.*
- *Extra money is the money that a Muslim saves for one whole year without needing it.*
- *Zakaat is fardh upon all Muslims who have extra, unused money. Unlike charity, which one can give to the poor to increase his good deeds (hasanat), zakaat is an obligatory (must) duty for Muslims.*



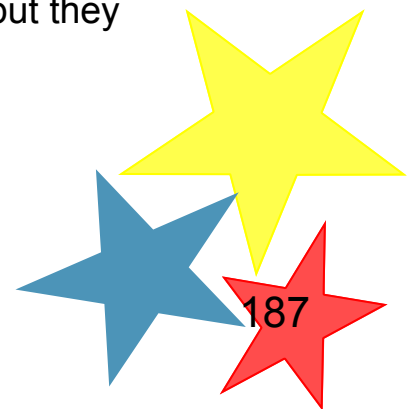


Chapter 15

All Different

Radhia was frowning as she walked to school early one morning. It seemed lately that she almost always had a glum look. She felt mad all the time, or so it seemed to everyone. Her father and mother did not know what was wrong, but they were concerned.

“Did something happen at school?” They would ask her.



“No!” she would reply. “I’m okay.”

She really did not look or act okay. Her grades were better than ever, but she seemed mad all the time. Something must be wrong, thought her parents. They remembered what a happy child she used to be.

“Just this last summer she seemed happy,” said her father to his wife. “This new change is worrying me. Do you think something is wrong at school?”

“That’s what I thought,” said Radhia’s mother. “I asked her but she said everything was fine at school.”

Her parents couldn’t understand what was wrong with Radhia and they didn’t know how to help.

Even Radhia did not know why she felt the way she did. Nothing in particular was happening at school to make her unhappy. The kids at her new school were nice to her and the teachers were very kind. Radhia actually liked the new school, it was bigger and nicer, but none of that made her happy. Radhia dreaded going to school every morning. It seemed to her that people stared at her all the time. She felt like a



stranger. Things were not like her old school. Things were different back then. She was not a stranger back then. She was like all the others there. Here, at this new school, she was the only one with dark skin and a funny-sounding name. No one seemed to know how to say her name right. Kids and teachers always asked her where she was from.

“What do you mean?” she asked a teacher once. “I was born here;

my mom and dad were born here.” People didn’t seem to understand, they just stared even more.

“Can people change their name?” Radhia asked her father one day.

“I suppose so, they have to go to court and ask for it to be changed.” answered her father.

“Does it cost a lot of money?”

Her father felt that his was more than curiosity. “Why do you ask, honey?”

“Nothing,” was her reply as she walked away with a gloomy face.

“Come here, sweetie,” her father said as he caught her hand and gently pulled her back.

“Do you want to change your name?” her father asked.

“Sometimes I wish that,” said Radhia.

“Don’t you like your name, Radhia?”

“That’s the thing,” said Radhia in frustration. “I do like my name! I

really do. I know you named me after grandma who I love so much, but I'm tired of being so different."

"I am not sure I understand!" said her father.

"I feel different at the new school. Everybody is nice to me there. It



is even nicer than the old school, but I just feel so different.”

“How so?” asked her father, who still wasn’t sure what was making Radhia upset.

“I’m not Susie, Mary or Jennifer!” said Radhia in frustration. “I am Radhia, brown skin. Different Radhia! I can’t eat most of the stuff in the cafeteria because it has pork or bacon. I can’t swim in the school pool, or have sleepovers like the other girls do. I am different. Nobody tells me I am different; nobody teases me, or tells me that I don’t belong. But I just know it. I know I don’t belong.”

Radhia’s father finally realized what his precious little daughter was going through. He felt bad that he and his wife could not figure this out over the past few months.

“Do you really want to change your name and have a lighter skin color?” asked her father.

“No!” was Radhia’s answer. “Then I’ll be all different here at home. I feel bad that I feel that way. I want to be like you and Mama but at school I don’t like being different.”

“I know what you’re going through,” said her father. “I had that problem all the time when I was growing up. Back when I was your age, there were no Islamic schools. Your mom and I went to regular public schools, just like you do right now. We felt different but after a while you get used to being different. Most people will like you or dislike you because of who you are, not how you look. If you’re kind and friendly, people will like you but if you are mean or just keep to yourself and away from others, people will tend to stay away from you or even dislike you.”

Radhia’s father was quiet for a while as he stroked her hair, and then continued, “most of the time, it’s no fun being different. It makes you think that everyone is staring at you. But sometimes it is fun to be different.”

Radhia looked at her father and said, “I don’t think I ever want to

Did you know?

In a world of 7 billion people, there are more than 1.62 billion Muslims.

stand out.”

“Oh yes you do,” said her father. “Wouldn’t you like to get the highest grades in class and have everybody point their fingers at you and say there goes the smartest kid in the class?”

“Yes,” answered Radhia, “But that’s different!”

“How come?” asked her father.

“Because everybody knows it is best to get good grades.”

“So if everyone knows that it’s good to be a Muslim. Would it then be alright to stand out?”

“But how do we get everyone to know that it’s good to be a Muslim?”

“People around you will find out once they see that you are a good person, helpful to others and a good friend.” said her father. “They will all know that Muslims are good after all and then your different name and looks will not matter.”

“I suppose so,” said Radhia with a sigh. “I wish I didn’t have to go through this.”

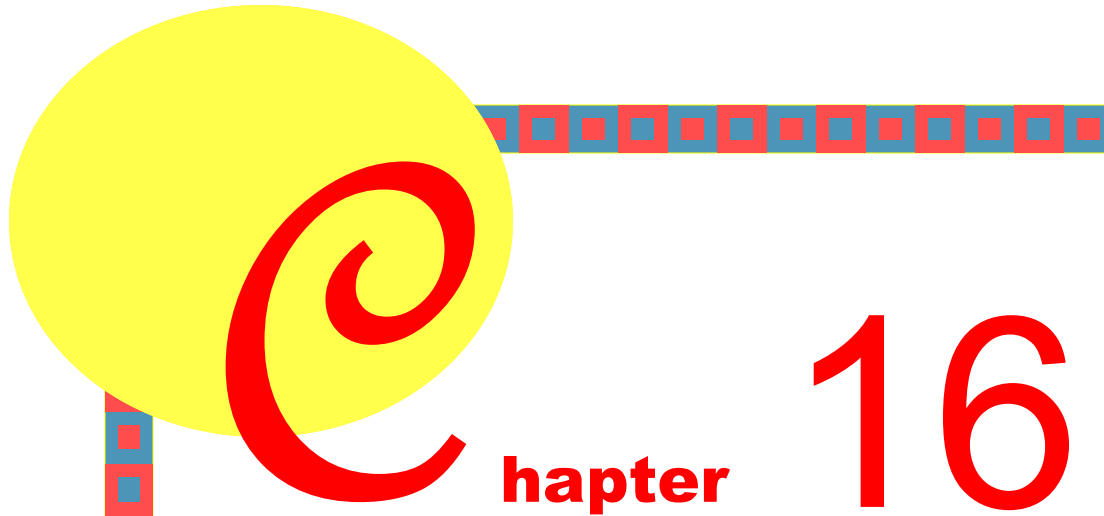
“We wanted you to go to this public school because it is a very good one. You seem to miss your Islamic school and friends much more than we thought you would. Would you like to go back to your old school instead?” asked her father.

“YES!” Exclaimed Radhia with a smile not seen on her face since a long time ago.

Her father hugged Radhia and felt satisfied that he finally was able to make Radhia smile again.

Remember

- *Allah ﷻ created people looking different, some people are tall, others are short. Some people are dark, others are fair.*
- *Even though people look different, the only thing that matters is how we behave.*
- *People like those who are helpful and nice and dislike those who are selfish and mean.*
- *It is good to be in an Islamic school and be with Muslims.*
- *Muslims must learn how to be nice to non-Muslims and help others, Muslims or non-Muslims.*

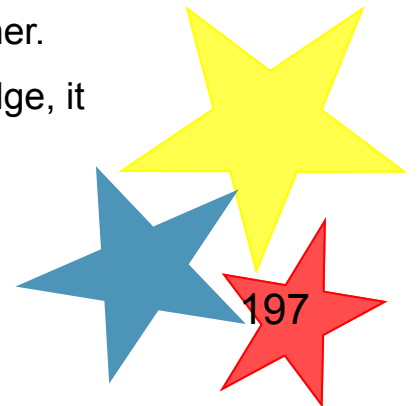


Chapter 16

Heads or Tails?

Muna was walking to school; she couldn't wait to get there. Muna had to stay home the day before since she was not feeling well. All day yesterday, she practiced the new trick she learned. She had a trick coin, which her uncle had shown her. Every time you threw it up in the air, it fell on its edge, it never made heads or tails!

"Heads or tails," her uncle would ask as he

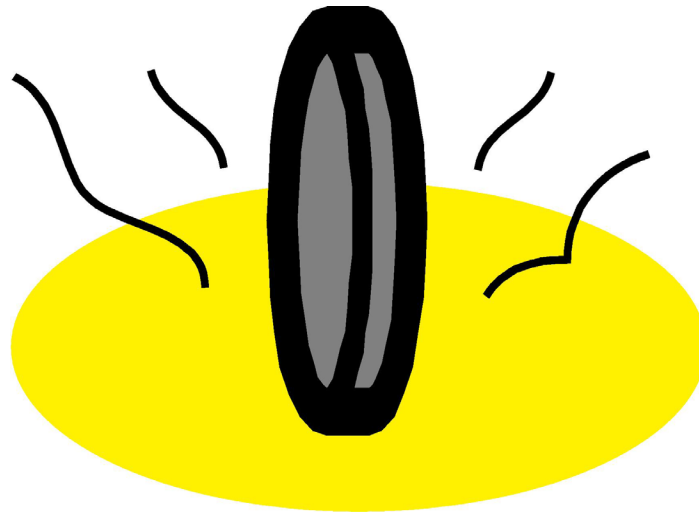


threw the coin in the air.

She chose heads and her brother chose tails. Her uncle said, just before the coin landed on the table, “You’ll both be wrong, I choose neither.”

Sure enough, the coin landed on its edge!

Muna and her brother were amazed. How could that be?! Later he showed them that it was a trick coin, designed to always fall on its edge. Muna was planning on playing the same trick on her friends at school.



Did you know?

Judaism, Christianity and Islam are the three main Abrahamic religions. Of these 3 religions, Islam is one of the fastest growing in the world.

“I’m going to be the center of attention,” she thought.

Later in the day, during recess, she got the trick coin out and asked her friends, heads or tails. They all yelled out in one voice, “Neither!”

Muna was surprised. How did they know? She didn’t know what to say. Sarah, Muna’s friend, laughed as she explained to her friend, “Yesterday, when you were home sick, one of the kids brought a trick coin just like the one you have and played the trick on us. He later told us how it works.”

“Wow!” said Muna. “It is funny how we plan and we plot, thinking that we know it all but we can never know everything. Only Allah knows it all. Our plans may seem perfect, but no plan is perfect unless you know everything, something only Allah can do!”

Sura 86: Al-Tarik

This sura was revealed in Mecca, at a time when Muslims were suffering from the harassment from the non-believers. As in other verses, Allah ﷻ starts the sura with oaths. Allah then reveals the importance of the soul. Our bodies may go away after we die, but our soul is protected by a guardian angel, and each soul has its own angel.

Allah will bring us back to life. And He can do so without any difficulty, just like He created us once before. Allah will bring all people back to life on the Day of Judgment. The non-believers made fun of what the Quran tells us about what will happen in the Hereafter. They made plans to hurt Islam and Muslims but the Quran show the difference between right and wrong, and no plan or plot will hurt Allah or his message. Allah is the best of planners, and at the end his plot will be the one to win.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of God, the Compassionate, the Merciful

- 1 By the heaven and the Tarek وَالسَّمَاءِ وَالطَّارِقِ
- 2 And how would you know what Tarek is? وَمَا أَدْرَاكَ مَا الطَّارِقُ
- 3 It is the star with intense light! النَّجْمِ الثَّاقِبِ
- 4 For each soul there is a guardian angel. إِنَّ كُلَّ نَفْسٍ لَّمَّا عَلَيْهَا حَافِظٌ
- 5 So let man think of what he is created from. فَلْيَنْظُرِ الْإِنْسَانُ مِمَّ خُلِقَ
- 6 He is created from a gushing water. خُلِقَ مِنْ مَّاءٍ دَافِقٍ
- 7 Which comes from in between the loin and the ribs. يَخْرُجُ مِنْ بَيْنِ الصُّلْبِ وَالتَّرَائِبِ

- 8 And Allah is capable of bringing it back to life. إِنَّهُ عَلَىٰ رَجْعِهِ لَقَادِرٌ
- 9 In a day in which secrets are examined. يَوْمَ تُبْلَى السَّرَائِرُ
- 10 And on such a day, man has no power or supporter. فَمَا لَهُ مِنْ قُوَّةٍ وَلَا نَاصِرٍ
- 11 By the heaven which rains upon us! وَالسَّمَاءِ ذَاتِ الرَّجْعِ
- 12 By the earth which is bursting with new growth! وَالْأَرْضِ ذَاتِ الصُّدُوعِ
- 13 This Quran is what shows evil from good. إِنَّهُ لَقَوْلُ فَصْلٍ
- 14 For it is not to amuse. وَمَا هُوَ بِالْهَزْلِ
- 15 The non-believers plot their schemes. إِنَّهُمْ يَكِيدُونَ كَيْدًا

16 And I, Allah, plot my schemes.

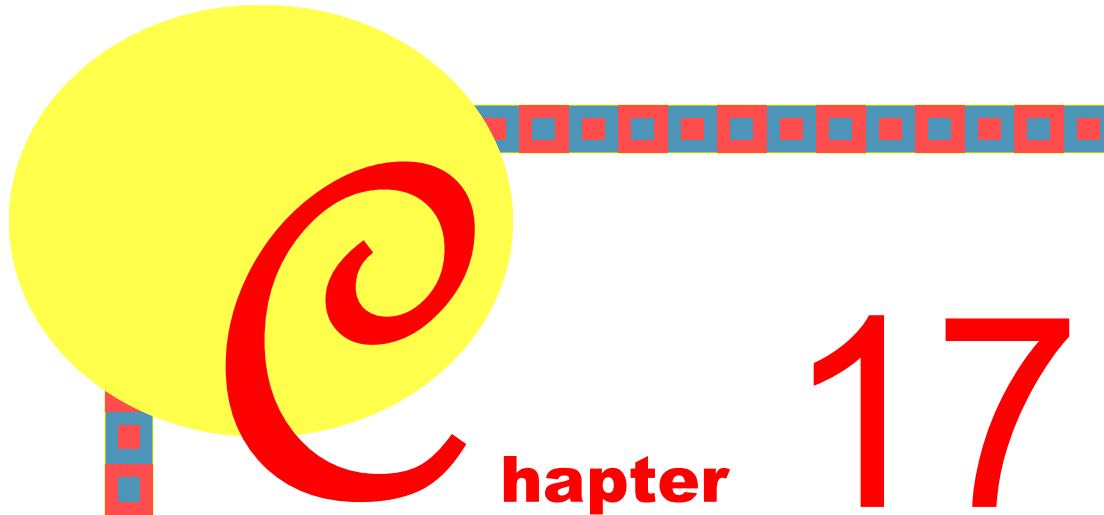
وَأَكِيدُ كَيْدًا

17 Therefore, leave the non-believers alone. Leave them alone for a while.

فَمَهِّلِ الْكَافِرِينَ أَمْهَلُهُمْ رُوَيْدًا

Remember

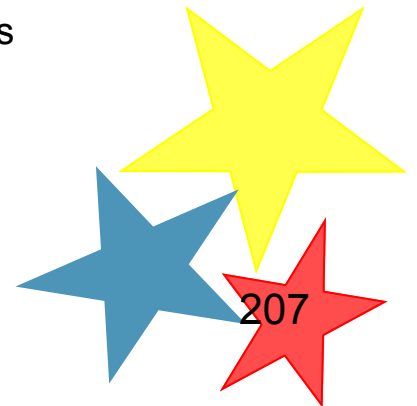
- Allah ﷻ uses oaths in the Quran to make readers and listeners pay attention to verses in the Quran.
- People learn about Allah ﷻ by looking at how they were created and how everything around them was created.
- Allah will bring people back to life on the Day of Judgment.
- The Quran tells us the truth about Allah, how we were created and what happens to us after we die.
- The non-believers may feel that they can do whatever they want, but on the Day of Judgment they will know that they made a big mistake when they did not believe in Allah and his commands.



Chapter 17

Betrayal of Trust

Soon after the Prophet ﷺ arrived to Medina, he made treaties with the tribes who lived in and around the city, so that they could defend each other against attacks from the people of Mecca. In these treaties, Muslims and those tribes pledged to defend each other if an outside enemy attacked them.



There were many tribes in and around Medina. The most important tribes were the Jewish tribes benu Quraidha and benu Elnadhir. Muhammad ﷺ learned that the benu Quraidha had encouraged the pagans of Mecca and their allies to attack Medina. Benu Quraidha and



the hypocrites of Medina were unhappy to see Muslims become stronger and more unified, despite the attacks of Mecca in Badr and Uhud. The pagans of Mecca and many of the tribes who allied with them were encouraged by benu Quraidha to attack Medina. A large army was therefore formed, and they marched towards Medina, but Allah ﷻ protected Muslims and defeated their enemies in the battle of the ditch.

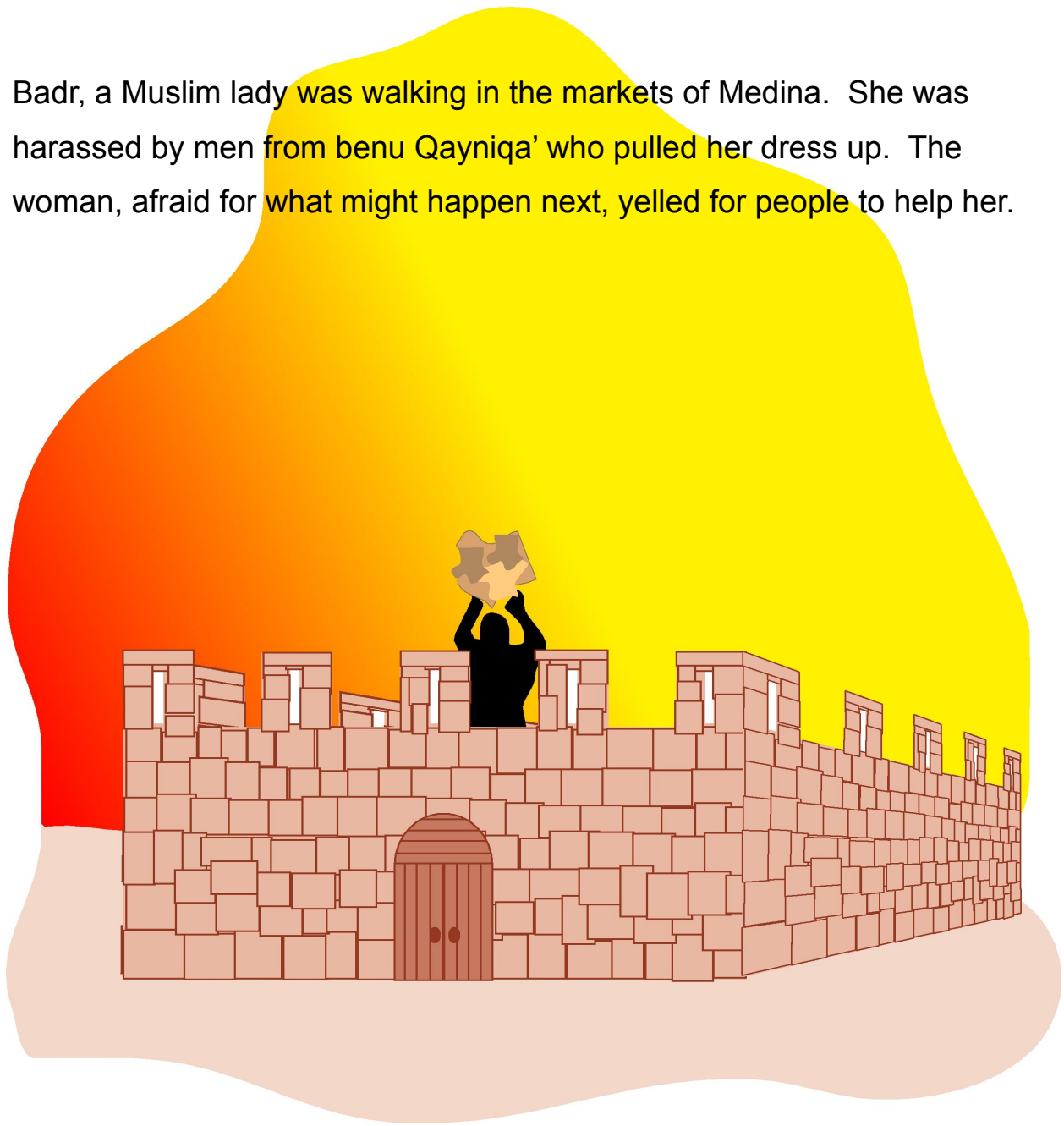
After this battle was over, the Prophet ﷺ headed towards benu Quraidha and surrounded their forts until they surrendered without a fight. The people of benu Quraidha were asked to leave the area of Medina to protect Muslims from any future betrayals or conspiracies.

The incident with benu Quraidha was not the first between Muslims and the tribes in Medina who did not embrace Islam. Earlier, just after

Did you know?

Zaid bin Thabit was the first Muslim to gather the Quran into one book. He was asked to do so by the Khalifa Othman. Copies of the Quran were made and sent to different parts of the growing Muslim nation.

Badr, a Muslim lady was walking in the markets of Medina. She was harassed by men from benu Qayniqa' who pulled her dress up. The woman, afraid for what might happen next, yelled for people to help her.



“It is He who got out the non-believers among the people of the Book from their homes at the first gathering. Little did you think that they would get out: and they thought that their fortresses would defend them from Allah! But the anger and punishment of Allah came to them from quarters from which they little expected, and cast terror into their hearts, so that they destroyed their houses by their own hands and the hands of the believers. Oh people who can see take this example as a warning!”

هُوَ الَّذِي أَخْرَجَ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ مِنْ دِيَارِهِمْ لِأَوَّلِ الْحَشْرِ مَا ظَنَنْتُمْ أَنْ يَخْرُجُوا وَظَنُّوا أَنَّهُمْ مَانِعَتُهُمْ
حُصُونُهُمْ مِنَ اللَّهِ فَأَتَاهُمُ اللَّهُ مِنْ حَيْثُ لَمْ يَحْتَسِبُوا وَقَدَفَ فِي قُلُوبِهِمُ الرُّعْبَ يُخْرِبُونَ بُيُوتَهُمْ بِأَيْدِيهِمْ وَأَيْدِي الْمُؤْمِنِينَ
فَاعْتَبِرُوا يَا أُولِي الْأَبْصَارِ

The men attacking the women went inside their forts and hid. The Prophet and a group of Muslims from Medina surrounded the fort and laid a siege for fifteen days. The siege was ended when Abdullah bin Ubay, the worst of the hypocrites begged the prophet incessantly to release his allies from benu Qayniqa'. The Prophet ﷺ finally agreed to allow the tribe to

Remember

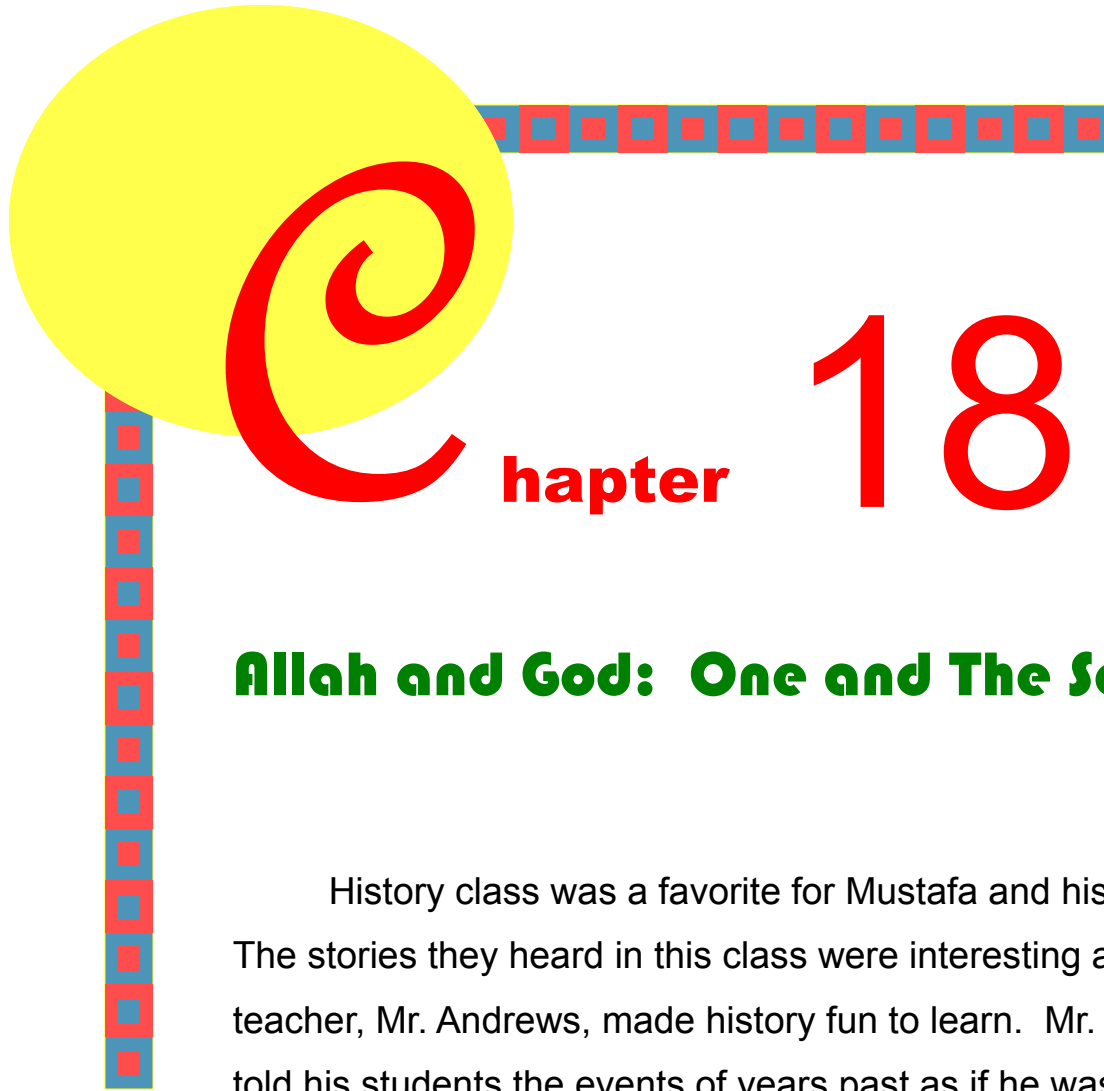
- *Many tribes lived with Muslims in and around Medina, such as the Jewish tribes benu Quraidha and benu Elnadhir.*
- *The tribes of benu Quraidha betrayed Muslims during the Battle of The Ditch. They wanted to help the Pagans of Mecca in their attack on Muslims.*
- *The tribe of benu Elnadhir attempted to kill the Prophet ﷺ but failed.*
- *Benu Elnadhir were asked to leave Medina after their attempt to kill the Prophet.*
- *Muslims lived very happily in Medina with most of the tribes in that city.*

surrender their weapons, leave their forts in Medina and be banished elsewhere.

Another incident occurred when the Prophet went to speak to the leaders of benu Nadhir. He was offering them to pay the ransom of war prisoners from a tribe which allied benu Nadhir. After talking to the Prophet, they agreed to ransom the prisoner. They went inside their fort, pretending to get the payment and noticed that the Prophet was standing next to their fort's wall, so

they threw a stone from top of the wall onto the Prophet, hoping to kill him, but with Allah's mercy, it missed. This attempt to assassinate the prophet led to a confrontation and a siege of their fort for six days. Benu Nadhir negotiated to surrender and agreed to leave Medina. The Prophet agreed to allow them to take their possessions and leave Medina. They took everything with them, including the wood from their walls. Their houses were destroyed by their own actions.

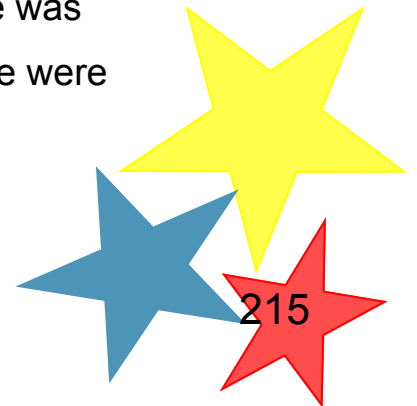




Chapter 18

Allah and God: One and The Same!

History class was a favorite for Mustafa and his classmates. The stories they heard in this class were interesting and the teacher, Mr. Andrews, made history fun to learn. Mr. Andrews told his students the events of years past as if he was telling a bedtime story. The assignments he gave were exciting. Students had to research what they were studying from books and the Internet and



make up their own little stories. Students had to read their reports in front of the class. It was interesting to see how different people saw the same subject differently.

This day was not unlike other days. The class was learning about Greek mythology. Mr. Andrews had already told them many stories about the beliefs of ancient Greek. Students were asked to write up reports about the different gods of Greece. After the last report was read, Mr. Andrews asked his students, “What can we learn from these ancient beliefs?”

Many of the students raised their hands. Mr. Andrews called upon John to answer.

“Just like the ancient Greeks, people in the world continue to believe that there are different gods,” answered John.

“Can you explain what you mean?” asked the teacher.

“Sure,” started John. “There are many religions in the world. Even here in America some are Christian, others are Jewish, or Muslim. Each religion has its own God to worship and ask for help.”



“Is this true?” asked Mr. Andrews the rest of the class.

Again, many raised their hands. Mr. Andrews this time called upon Sam to answer.

“I think that there are religions that still believe in many gods. The Hindu religion for example have different gods that people worship for different reasons but I don’t think John was right about Islam, Christianity, and Judaism having different gods. I think people of those three religions believe in the same God, they just use different names to call this one God.”

“I believe you’re right, Sam.” said Mr. Andrews. “Why don’t you tell us about the God you believe in?”

“Well,” started Sam, “I am Jewish, and we believe in one God who created all people and helped us know him and worship him through prophets he sent, like Abraham and Moses.”

“That sounds right,” said Mr. Andrew. He turned to John and asked him, “What do you believe in?”

“I am Christian, and we believe in the same God as the Jews do. Actually, the Old Testament in our Bible is the same holy book for the Jews. We believe that Christ came to people to teach them about God and remind them of his commandments.”

“So you agree with Sam, that the same God they worship is your God?”

“Yes, sir,” answered John, “I suppose he’s right.”

“All right! So the God of Jews and Christians is the same. Do Muslims also believe in this same God? asked Mr. Andrews. “Why don’t you tell us, Mustafa?”

“We also believe in the religions before us. A Muslim has to believe in one God, all the holy books and prophets who were sent to people before Islam.” answered Mustafa. “It may seem like they are different gods, but there really is one God that Muslims, Jews, and Christians believe in. People of the three religions may call God by different names, we call him Allah, but this is not because He is a different God. Just like the sun or moon, different people call them different names in different languages. It is not like each part of the world sees a different sun or moon, but because they use different languages and live far apart, so they name things differently.”

“Then how come Muslims, Christians, and Jews think of that same

God differently?” asked John, “We believe that God is one in three, that God sent his son, Christ to save the world. Do Muslims and Jews also believe that Christ is the Lord?”

Mr. Andrews hesitated a bit; he didn’t want the discussion to lead to bad feelings amongst his students. After a short pause he decided that



Did you know?

- *Allah is the Arabic word for God. Arab Christians also call God Allah.*
- *God is loving, merciful and compassionate. He is just and swift in punishment.*
- *Muslims do not worship their Prophet Mohammed. Instead, they love and respect him as a messenger of God's teachings.*
- *God cannot be seen but he can be believed in through all that he created within and around us.*

these ideas were already in many of their minds, so why not bring it out in the open, hopefully to make everyone understand better what their friends believed in.

Mr. Andrews called upon Mustafa, who had his arm raised to answer John's question.

"I never read the Bible, so I can't speak about what the Bible says." started Mustafa, "But I can tell you what Muslims know about this."

"Go ahead Mustafa," said Mr. Andrews encouragingly.

"Christ was not a usual man. Even his birth was a miracle; he was

born to a mother without having had a father. In the Quran, we are told of his mother Mary, or Maryem as we call her. Maryem was a very good woman who believed in God and worshiped him. God's angels told her that she would have a baby. She was frightened. What would people think of her? She was afraid, but her strong belief in God helped her go through it. When Christ was born, she panicked, but the angels assured her that she would be all right. "Just take your child to your people, and if they ask you about it, just point to the baby." The angels told her. So she did. People gathered around her and were starting to have bad thoughts about her. "Who is this child you're carrying, Maryem? We thought of you as a good woman!" They said to her. Maryem pointed to the baby wanting them to ask it their questions.

"Do you want us to ask a baby, who was just born?" They thought that Maryem was out of her mind. Then a miracle happened. The baby spoke! "I am the servant of God! He sent me with the book and made me a prophet and asked that I pray to Him and give in charity as long as I live and be kind to my mother and not to be a mighty brute." People were in awe. No one could say a word. They knew this was a miracle, and that Maryem's baby was no ordinary child."

“Wow! I didn’t know you guys believed in Christ.” said John. “But still you believe that Christ is just a prophet, when we believe that he is God himself.”

“The God Christians believe in is the God who created everything in

Quran

Surat Al-An'am, aya 92

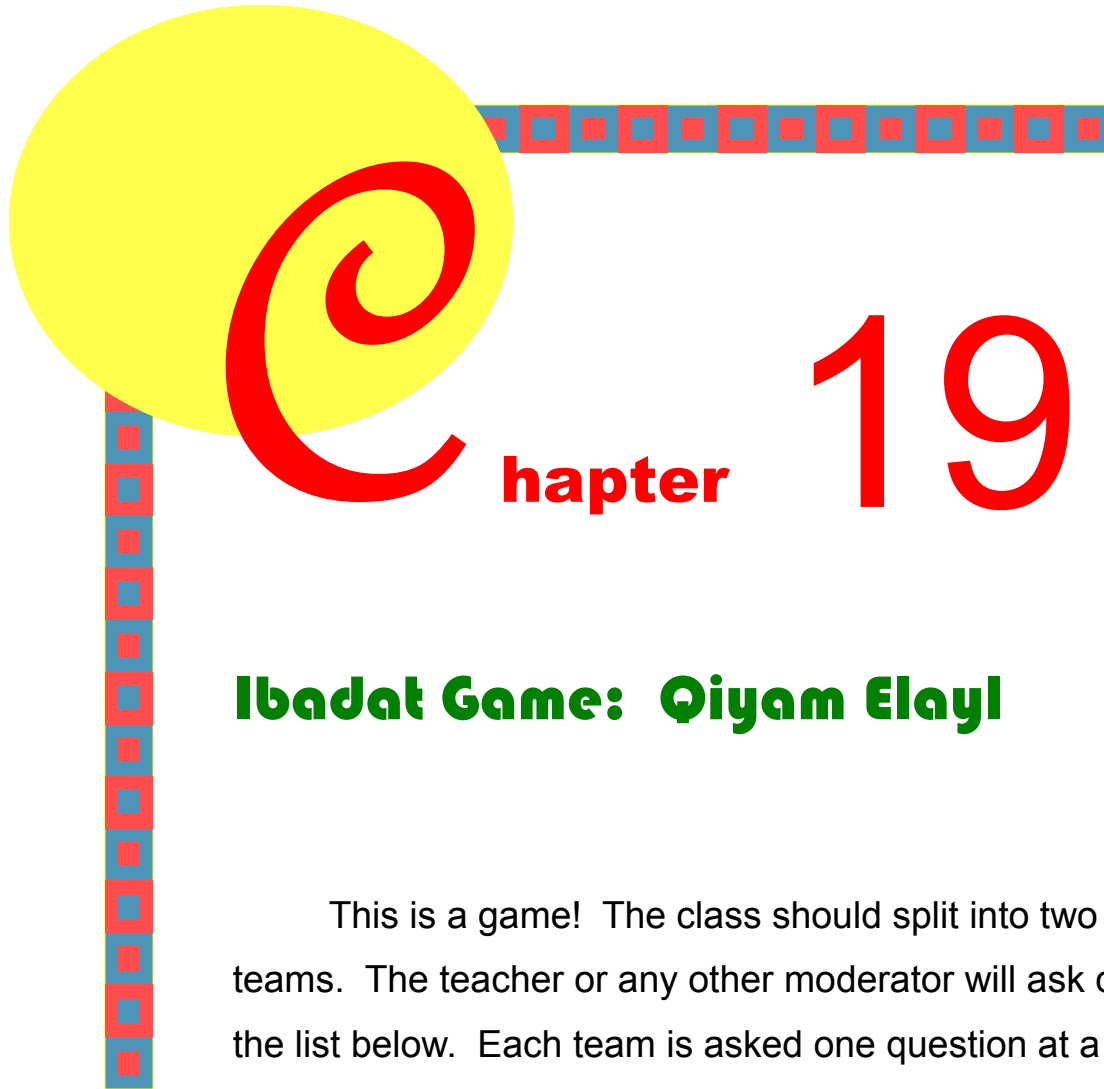
“And this Quran is a blessed Book which We have sent down, confirming the revelations which came before it, so that you may warn the people of Mecca and all those around it. Those who believe in the Hereafter believe in this Quran and they are constant in guarding their prayers.”

وَهَذَا كِتَابٌ أَنْزَلْنَاهُ مُبَارَكٌ مُصَدِّقُ الَّذِي بَيْنَ يَدَيْهِ وَلِتُنذِرَ أُمَّ الْقُرَىٰ وَمَنْ حَوْلَهَا وَالَّذِينَ يُؤْمِنُونَ بِالْآخِرَةِ يُؤْمِنُونَ بِهِ وَهُمْ عَلَىٰ صَلَاتِهِمْ يُحَافِظُونَ

Remember

- *The God that Jews, Christians and Muslims believe in is the same God.*
- *Different people call God by different names. Muslims call God Allah.*
- *Allah sent many prophets to different people at different times. All prophets taught people about the same one God.*
- *Muslims believe in one God, all the prophets and the holy books he sent to people.*
- *Muslims love and respect the People of the Book, such as Christians and Jews.*

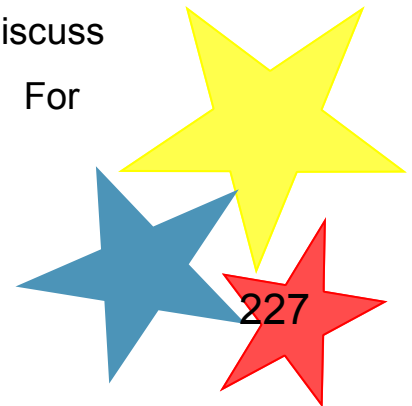
the Universe, just like Muslims and Jews.” said Mustafa. “The God Christians believe in is the God who promised heaven for those who do good, just like Muslims and Jews believe in. The God Christians believe in is the God who cannot die, just like Muslims and Jews believe in,” continued Mustafa. “It is true that we disagree about the nature of Christ and whether he is the same as the almighty creator but the God we all believe in is still the same. Even some Christians believe as Muslims do that Christ was a messenger and not God himself.”



Chapter 19

Ibadat Game: Qiyam Elayl

This is a game! The class should split into two competing teams. The teacher or any other moderator will ask questions from the list below. Each team is asked one question at a time and is given one minute to answer. Each team can discuss amongst themselves to come up with an answer. For each correct answer the team gets one point, for each incorrect answer the team loses one

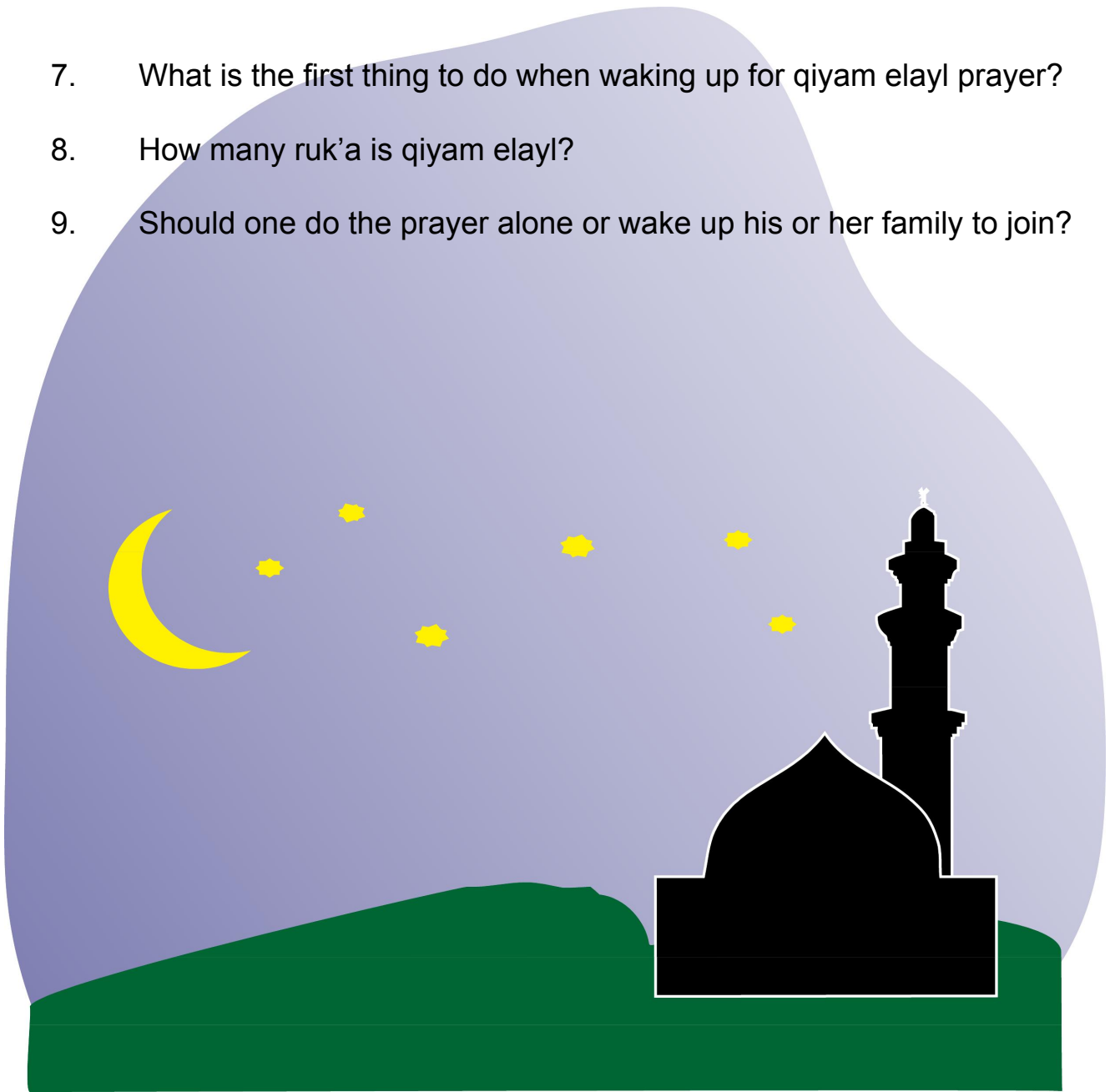


point. If a question is not answered by one team, the other team will get a chance to answer the question. They can gain one point but if the second team answers incorrectly they do not lose a point, and they still have their own turn to be asked a question. One of the teams is chosen at random to start the game, and then questions alternate between the two teams.

Questions

1. What is the literal meaning of qiyam elayl?
2. Is qiyam elayl a mandatory (fardh) or optional (sunna) salat?
3. Mention an aya in which Allah ﷻ commands his prophet Muhammad ﷺ to perform qiyam elayl.
4. Mention an aya in which Allah testifies to the great belief for those who perform qiyam elayl.
5. When should one have the niya (intention) for making qiyam elayl prayer?
6. Is it a sin if someone makes niya for qiyam elayl prayer and then stays asleep and doesn't wake up for prayer?

7. What is the first thing to do when waking up for qiyam elayl prayer?
8. How many ruk'a is qiyam elayl?
9. Should one do the prayer alone or wake up his or her family to join?



10. What should one do if he or she becomes sleepy during prayer?
11. How long should one stay awake to pray at night?
12. During which part of the night should one pray qiyam elayl?
13. When is the best time during night to pray qiyam elayl?
14. How many ruk'as is qiyam elayl?
15. Should the ruk'as be prayed all together or every two together?
16. If one makes the niya to make qiyam elayl, but then he or she misses it, is it okay to do it later during the next day as qadha'?
17. Is Taraweh prayer during Ramadhan considered qiyam elayl?

Answers:

1. Qiyam means to establish, or do. Elayl means the night. So qiyam elayl means to establish prayer or perform it during the night hours.
2. Qiyam elayl is a sunna prayer.
3. Surat Al-Israa, aya 79

And from the night, pray part of it. May Allah provide you with an exalted position.

وَمِنَ اللَّيْلِ فَتَهَجَّدْ بِهِ نَافِلَةً لَّكَ عَسَىٰ أَن يَبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُودًا

4. Surat As-Sajda, aya 15

Those who believe in our ayat are those who fall down in prostration and glorify the mercy of their Lord and they do not act superiorly to others. Such people stay awake at night praying to Him in fear and in eagerness to Allah's favor. And from what We have given them they give to those in need.

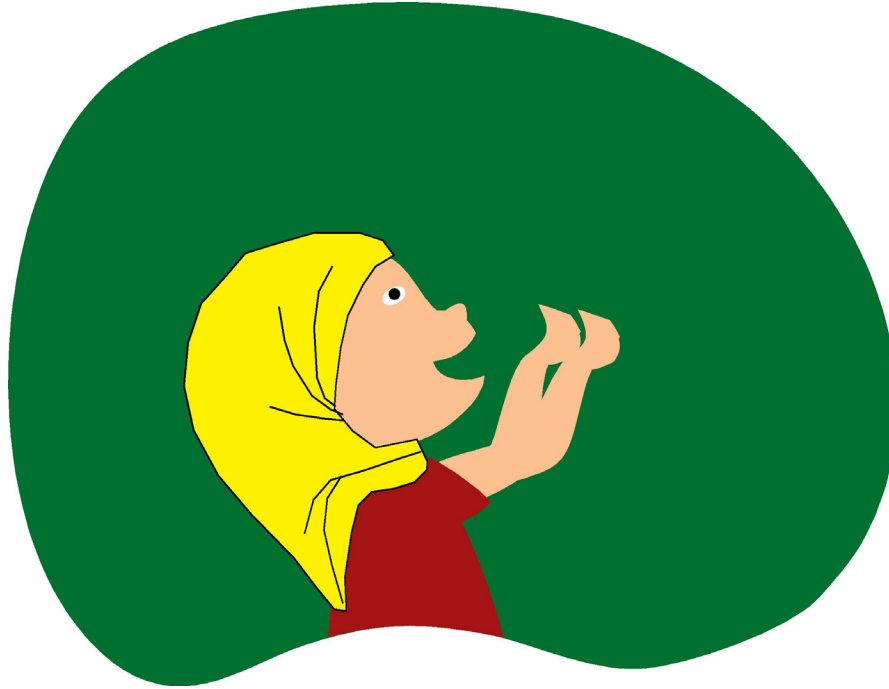
إِنَّمَا يُؤْمِنُ بِآيَاتِنَا الَّذِينَ إِذَا ذُكِّرُوا بِهَا خَرُّوا سُجَّدًا وَسَبَّحُوا بِحَمْدِ رَبِّهِمْ وَهُمْ لَا يَسْتَكْبِرُونَ

5. Right before going to sleep at night.
6. Actually, the opposite is true. If some one makes the niya, but was too sleepy and did not wake up to make the prayer, then Allah will still reward the person as if he or she did it and staying asleep is like a gift (sadaqa) from Allah ﷻ.

Did you know?

To make the meaning of Jihad clear in the minds of everyone, the Prophet ﷺ said after coming back from a battle: "Now we face the greater jihad." Those around him were surprised as they just came back from a battle. The Prophet ﷺ clarified that now they have to face the struggle (jihad) with ones self.

7. One should wash his or her face to wake up, make wudu, then say dua'.
8. One starts with two short ruk'a (praying two ruk'a with short suras).
9. It is best to ask family members to join in the prayer.
10. It is not good to pray while sleepy. So if one cannot wake up all the way, it would be best to go back and sleep and wake up a little bit later to pray.
11. There is no specific time but one should do only what they can and not get themselves too tired. Allah wants us to be thankful without burdening us with more than what we can do.



12. Any time after Isha' and before Fajr.
13. The last part of the night before Fajr is best.
14. Any number of ruk'a is fine, even if it is the one ruk'a after witr. The prophet usually prayed 11 ruk'a, the last one being witr.

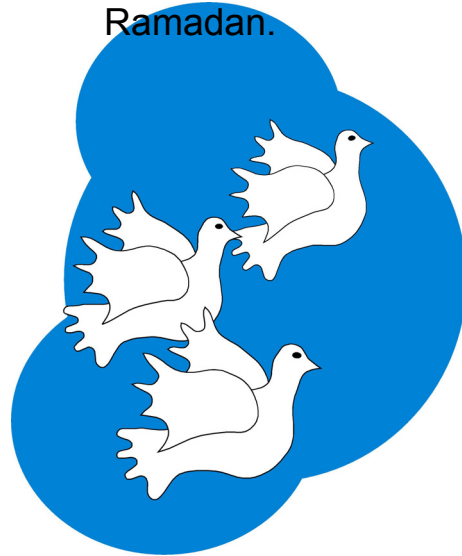
Remember

- *Qiyam*

elayl means to establish prayer or perform it during the night hours

- *If some one makes the niya for qiyam elayl, but was too sleepy and did not wake up to make prayer, Allah ﷻ will still reward the person as if he or she did it and staying asleep is like a gift (sadaqa) from Allah.*
- *Qiyam elayl can be done any time after Isha' and before Fajr*
- *The Prophet usually prayed 11 ruk'a for qiyam elayl, the last one being witr.*
- *Taraweh prayer is one form of qiyam elayl. It is done during Ramadan.*

15. Either way is fine.
16. It is not a must, but could be done as qadha' between Fajr and Dhuhrr prayers.
17. Yes, Taraweh prayer is one form of qiyam elayl. This is done during Ramadan.

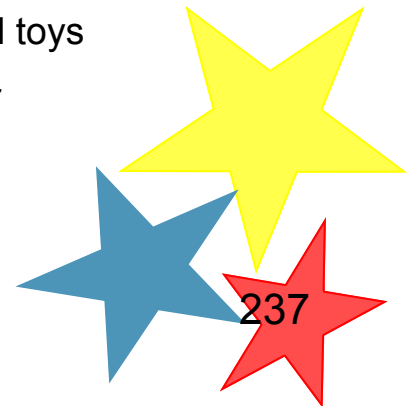




Chapter 20

Family Comes First

Zahra and her twin sister Sana were picking up their clothes and toys in their room. The room was a mess! Unfortunately, that was not unusual! Zahra and Sana were used to keeping things where they shouldn't be. Their clothes, books and toys were frequently scattered all over the place. Their mother talked to them about keeping their room tidy and the two sisters would follow their



mother's requests to keep the room organized, but not for long. It took no more than a day or two and then a towel would be left on the floor, followed by a book on the bed, then pencils and crayons on the dresser, and before you knew it piles of this and that covered their floor, desk, and beds. Things were everywhere, except for where they should be!

Their parents told them to keep their room in order. At times they encouraged them with a reward and at other times they threatened them with punishment. Nothing seemed to work.

"I give up!" exclaimed their mother one day. "I can't get them to keep their room clean for more than a couple of days! I'm not sure what else to do."

Their father sighed in frustration. "They're really very good girls," he said. "They behave very well and are good at school. This is the only thing they seem to not want to do."

"What do you think we should do?" asked his wife.

The father thought for a while but no good idea came to mind. Then he said, "They follow all their teacher's instructions, maybe we can ask

her how she gets them to follow her orders.”

The next day, after school, Mrs. Salman, Zahra and Sana’s mother, stopped by to talk to their teacher, Mrs. Muhammad.

“I’m embarrassed to have to ask you this question,” started Mrs. Salman. “It seems that Zahra and Sana respect you a lot and always follow your orders. So I thought I could ask you how best to make the girls



keep their room clean and not in a mess as they usually do.”

Mrs. Muhammad laughed. “I’m sorry,” apologized Mrs. Muhammad. “I didn’t mean to laugh at what you said. You see I have the same problem at home. My boys are so good at school and in following their teacher’s every little instruction but don’t do the same at home!”

“I see that you have the same problem at your home that we have,” said Mrs. Salman, and then she added, “What should we do?”

“I have an idea!” exclaimed Mrs. Muhammad.

Mrs. Muhammad then went into the details of her plan.

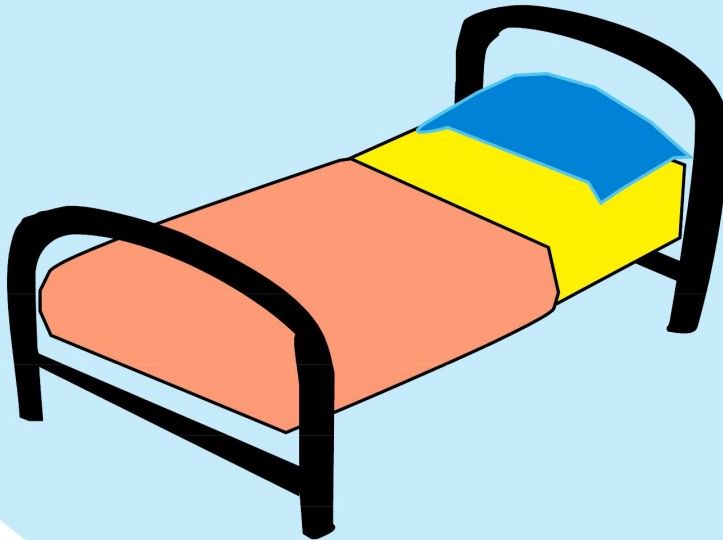
“Fantastic!” cried out Mrs. Salman at the end. “I will expect you.”

The next day, Mrs. Salman made sure to ask her daughters to tidy up their room. As expected, Zahra and Sana did so, but only one day later it was like a pigsty all over again! Their mother walked into their room. Zahra and Sana expected a lecture from their mother about tidying up the room. To their surprise, she didn’t say a word. Their mother just smiled and walked away. Zahra and Sana didn’t know what to make of their mother’s reaction, but they were happy that they didn’t have to spend the

next half hour picking up their room again.

Zahra and Sana soon heard the front doorbell ring. They ran downstairs, as they usually did after hearing the doorbell, to see who it was. To their pleasant surprise, it was Mrs. Muhammad, their beloved teacher. Their mother escorted Mrs. Muhammad to the living room where they sat down and had tea. Zahra and Sana were happy to see their own teacher visiting their home.

Shortly after her arrival Mrs. Muhammad said, "Shall we start?"



“I think we should,” answered Mrs. Salman.

Zahra and Sana did not know what their mother and teacher wanted to start. They saw the two ladies stand up and walk towards the stairs and go up to the second floor.

“Where are you going?” asked Zahra.

“To your room,” answered her mother.

“To our room!” said the two sisters in horror. They knew how messy their room was and the last thing they wanted was to have their teacher see it. They thought of protesting but it was too late. The two ladies stood in the middle of their room, shaking their heads in disappointment and disgust!

After that, they all walked down to the living room again. The two girls followed their teacher and mother in silence. They didn’t know what to say.

“Do you know that the two of you are the best students in my class?” asked Mrs. Muhammad. “You never have any problems following my instructions in the class but you seem to not do the same at home.”

Quran

Surat Al-An'aam, aya 151

Say: Come, I will tell you what Allah has prohibited you from": Do not worship anyone but Him; be good to your parents....

..... قُلْ تَعَالَوْا أَتْلُ مَا حَرَّمَ رَبِّيَ عَلَيْكُمْ أَلَّا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا

The two girls stayed quiet.

“Now why would such wonderful girls be so good at school but not do what their mother asks them while at home?”

“I don’t know,” was all the two little girls could say.

“I’ll tell you why,” said Mrs. Muhammad. “You are afraid to disappoint me at school or even make me upset at you. So you make sure to follow everything I ask you to do. But at home, you know that your mother and father love you and will always love you no matter what, so

you are not that concerned when you upset them, because you know that they will not stop loving you.”

“I guess,” said the girls, with a sigh.

“But that’s not right, is it?” asked Mrs. Muhammad.

“No,” was the girls’ answer.

“Where does charity start?” asked Mrs. Muhammad. “Charity starts at home and with relatives. When you’re nice to me at school, that’s charity, because you are doing something that pleases Allah ﷻ. Just like if you gave a poor man food. Allah wants us to give others from our money and from our good manners to those around us. You give money and food to those who need it but you start with your own family. Allah wants us to

Did you know?

Islam was the first social system to protect women and give them their rights as equal to men. Women were guaranteed by Islamic law for the first time in history to own and inherit money and property. This right was given to women in the West in the 19th century, more than 1,200 years after Islam.

take care of them first before we take care of strangers. The same goes for being kind and well mannered; you have to start with your own family. Being kind to your parents and following their orders has to come before you start being kind to strangers, such as your teacher.”

Zahra and Sana nodded. It was clear that they finally saw that what they were doing was being unkind to their parents.

From that day on, Zahra and Sana always kept their room tidy and tried their

Remember

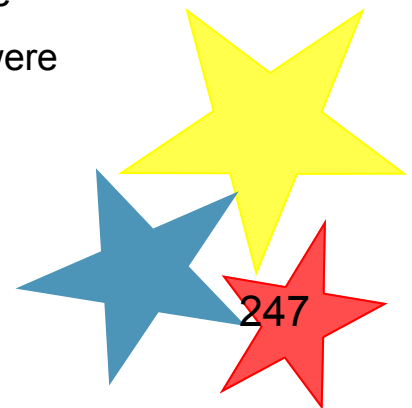
- *Charity starts at home. Muslims should make sure that they treat all people well, but especially at home.*
- *Allah ﷻ orders Muslims to worship him alone and to be good to our parents.*
- *Being good to parents is to make them happy by obeying their wishes and never making them upset.*
- *Parents love their children and want what is good for them, so obeying them will make us better people.*
- *Parents are happy when they see their children obeying Allah and obeying what they ask them to do.*



Chapter 21

Allah ﷻ Is On My Side

Ameen sat on a stone in front of what used to be his house. His mother and two younger brothers had just returned from their father's funeral. His mother was going through the demolished house, gathering the few things that were not completely destroyed. Ameen did not know what to make of all of this. He already missed

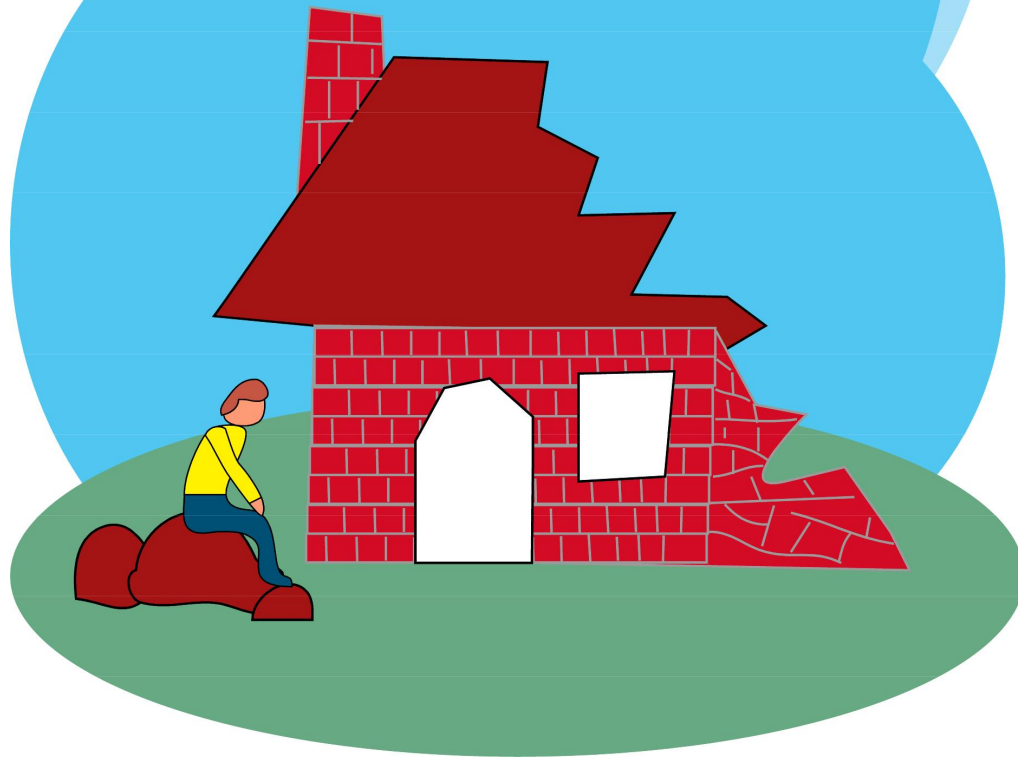


his father, who died while getting everybody out of the house while the bombs, loudly destroying everything nearby, approached their home.

“Why do people do this?” Ameen wondered sadly to himself.

Ameen’s mother approached him and then sat next to him.

“Do you want to go and join your brothers at your uncle’s house?”



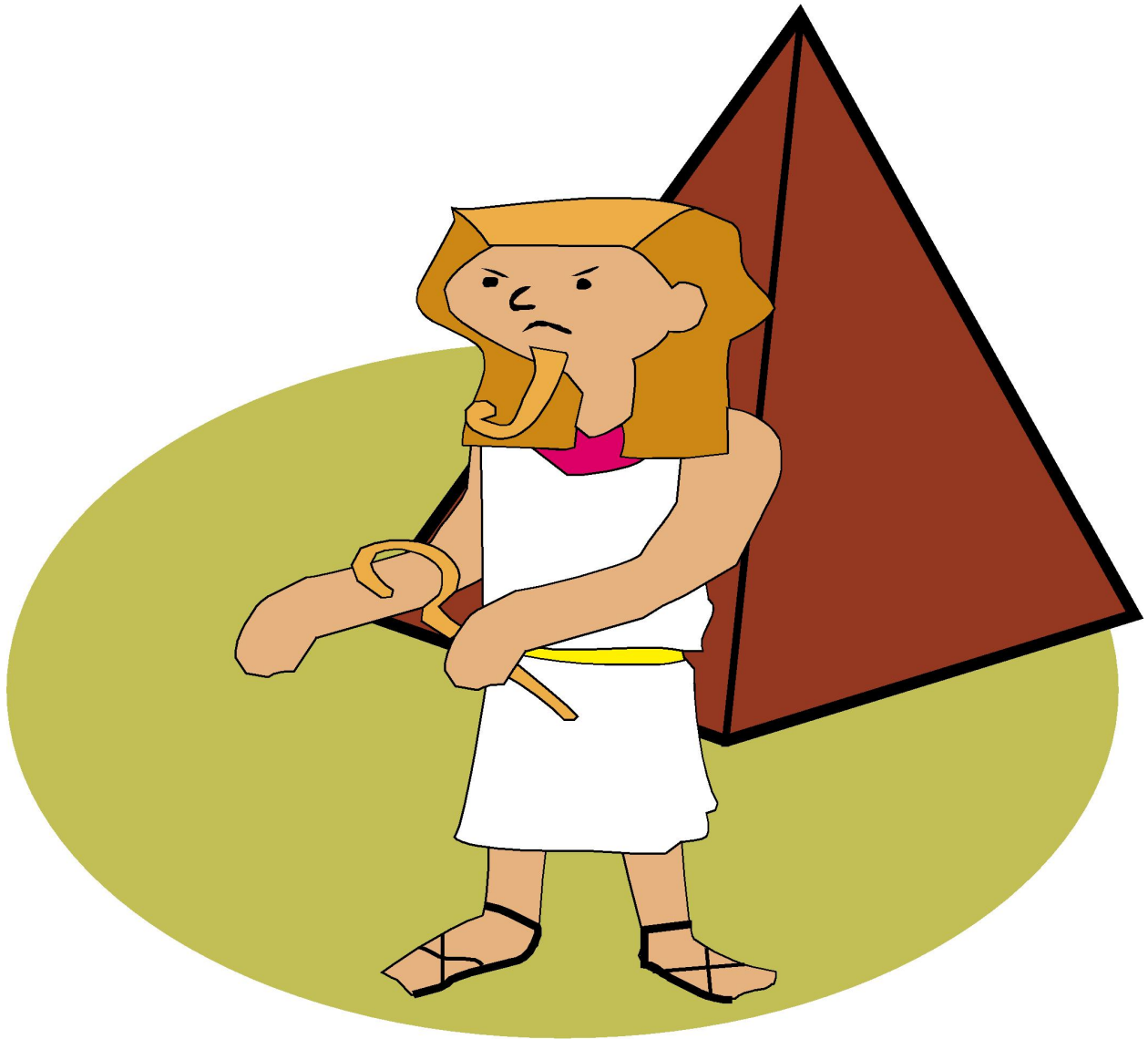
she asked.

“No, I would rather be here with you.” replied Ameen. Then, after a pause, he said, “There is no hope; those evil people are so much stronger than us. We only have stones to throw at them but they have all sorts of guns, tanks and planes. We will never get what we want, we will all die, and they will win at the end.”

Ameen’s mother listened to her son quietly and then said, “You’re right, they are stronger than us, and it is true, they may kill us one by one until we are all gone. But they will never win. Allah ﷻ is stronger than any army they can put together, he will guide them to see the wrong they are doing or he will destroy them.”

“But how can they be destroyed? They are so strong.”

“Remember what you were reading the other day in your history book about the Pharaohs and the ancient Romans? Where are they now? All gone! Many strong armies tried to cover the truth and destroy the message of Allah when Islam was first revealed but they failed. Those people who are killing us will also fail, if not today then tomorrow and if not



Did you know?

There are 114 chapters (ayat) in the Quran, each starts with the tasleem (In the name of God, the Compassionate, the Merciful), except for surat Altawba.

tomorrow, then in the Hereafter.”

Ameen did not understand all what his mother had to say, but with Allah on his side, he knew he could never lose.

Sura 85: Alburuj

This sura was revealed in Mecca. At that time, Muslims were going through very difficult times. The pagans tortured and harassed Muslims to force them to leave Islam. Allah ﷻ reminds us, in these verses, of the non-believers who also rejected the message of earlier prophets. Allah informs us of what had happened to those who chose to be his enemies.

In this sura, people are also reminded of Allah's creation. He created all that we see and all that has been here before us. Allah is capable of bringing us back to life on the Day of Judgment, and holding us accountable for all that we have done.

The non-believers tortured Muslims, not realizing that mightier people in the past had also done this to believers. Those people forgot that All Mighty Allah destroyed those evil people for their bad deeds. On the Day of Judgment, the non-believers of all times will have to answer to Allah. Those people will receive their just punishment.



بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

In the name of God, the Compassionate, the Merciful

- 1 By the heaven with its constellations. وَالسَّمَاءِ ذَاتِ الْبُرُوجِ
- 2 By the promised Day of Judgment. وَالْيَوْمِ الْمَوْعُودِ
- 3 By the witnesses, and what is witnessed. وَشَاهِدٍ وَمَشْهُودٍ
- 4 Doomed are the people, makers of the ditch. قَتِيلِ أَصْحَابِ الْأُخُدُودِ
- 5 Who lit a fire and kept it going with fuel. النَّارِ ذَاتِ الْوُفُودِ
- 6 While sitting around it. إِذْ هُمْ عَلَيْهَا قُعُودٌ
- 7 Watching the believers and witnessing what is happening to them! وَهُمْ عَلَىٰ مَا يَفْعَلُونَ بِالْمُؤْمِنِينَ شُهُودٌ

- 8 Those people tortured the believers for no reason other than for their belief in Allah, the all powerful, worthy of all praise.
- وَمَا نَقَمُوا مِنْهُمْ إِلَّا أَنْ يُؤْمِنُوا بِاللَّهِ الْعَزِيزِ
الْحَمِيدِ
- 9 To whom belongs the kingdom of heaven and earth. And Allah is witness to all things.
- الَّذِي لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَاللَّهُ عَلَى
كُلِّ شَيْءٍ شَهِيدٌ
- 10 Those who persecute the believing men and women, and do not repent, for them there is the punishment in Hellfire, in which they will burn.
- إِنَّ الَّذِينَ فَتَنُوا الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ إِمَّا لَمْ يَتُوبُوا
فَلَهُمْ عَذَابٌ جَهَنَّمَ وَهُمْ عَذَابُ الْحَرِيقِ
- 11 For those who believe and do good, there is the reward of paradise, underneath which rivers flow. Indeed this is the greatest victory!
- إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ جَنَّاتٌ
تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ذَلِكَ الْقَوْزُ الْكَبِيرُ
- 12 Surely the punishment of your Lord is severe.
- إِنَّ بَطْشَ رَبِّكَ لَشَدِيدٌ

- 13 It is He who begins everything
and it is He who brings
everything back to life. إِنَّهُ هُوَ يُبْدِئُ وَيُعِيدُ
- 14 And He is the Forgiving and the
Loving God. وَهُوَ الْعَفُورُ الْوَدُودُ
- 15 The owner of the glorious
throne. ذُو الْعَرْشِ الْمَجِيدُ
- 16 Who does what He pleases. فَعَّالٌ لِّمَا يُرِيدُ
- 17 Did you hear the tale of the
soldiers? هَلْ أَتَاكَ حَدِيثُ الْجُنُودِ
- 18 Those of Pharaoh and Thamud. فِرْعَوْنَ وَثَمُودَ
- 19 Yet the non-believers persist in
their denial. بَلِ الَّذِينَ كَفَرُوا فِي تَكْذِيبٍ
- 20 When Allah is present all around
them. وَاللَّهُ مِنْ وَرَائِهِمْ مُحِيطٌ

22 Surely this is a glorious Quran.

بَلْ هُوَ قُرْآنٌ مَّجِيدٌ

23 Inscribed on an imperishable tablet.

فِي لَوْحٍ مَّحْفُوظٍ

Remember

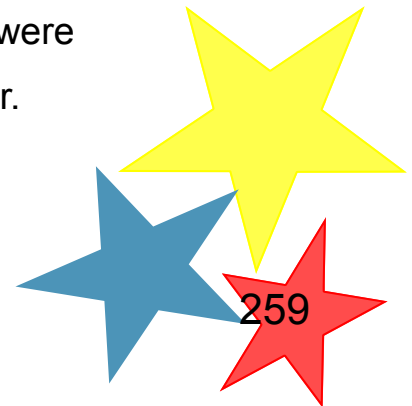
- *Allah is always with us. Allah ﷻ gives us all sorts of things to eat and drink and helps us when we are in trouble.*
- *When we make dua', Allah may give us what we want when we ask for it, or reward us in the Hereafter.*
- *Many powerful kings and armies ruled for a long time, some of them were evil and hurt many people but all are gone now.*
- *Pharaohs from ancient Egypt were powerful kings and some of them hurt people who believed in Allah, who eventually destroyed Pharaoh and his armies for their evil.*
- *Allah is always with us, he sees everything and knows everything and there is no escape from his justice.*



Chapter 22

The Purest of Women

The hypocrites in Medina never stopped attacking Islam and Muslims. The spread of Islam in Medina and the tribes around it scared the hypocrites of Medina. They hoped that wars with the pagans would weaken Muslims, but they were wrong. Islam was becoming stronger and stronger. That upset the hypocrites.



Hypocrites are cowards. When they disagree with someone, they are too afraid to confront them so they spread lies and rumors to hurt them instead. In Medina, the hypocrites knew there was no way to stop Islam. They were afraid to fight Islam in the open so instead, they spread lies about Muslims and Islam anytime they could.

During the month of Sha'ban of the 6th year after Hijra, the hypocrites made up vicious lies about one of the noblest women of Islam, A'isha, the beloved wife of the Prophet ﷺ.

The whole thing started when the Prophet and his wife were on a trip. As they were traveling back to Medina, during a rest stop, A'isha was walking. Suddenly, her necklace came loose and fell off. She looked around until she found it. In the meantime, the caravan started to move again and nobody noticed that A'isha was not inside the compartment on top of her camel. When A'isha came back to where her camel had been, she found out that the caravan had left without her. She knew that sooner or later they would find out that she was missing and come back to get her, so she sat down on the sand and waited.

Shortly afterward, a man called Safwan bin Elmoatal Elsilmi passed

Quran

Surat An-Noor, aya 4

Those who slander chaste (good) women, carelessly are cursed in this life and in the Hereafter. for them is a severe punishment.

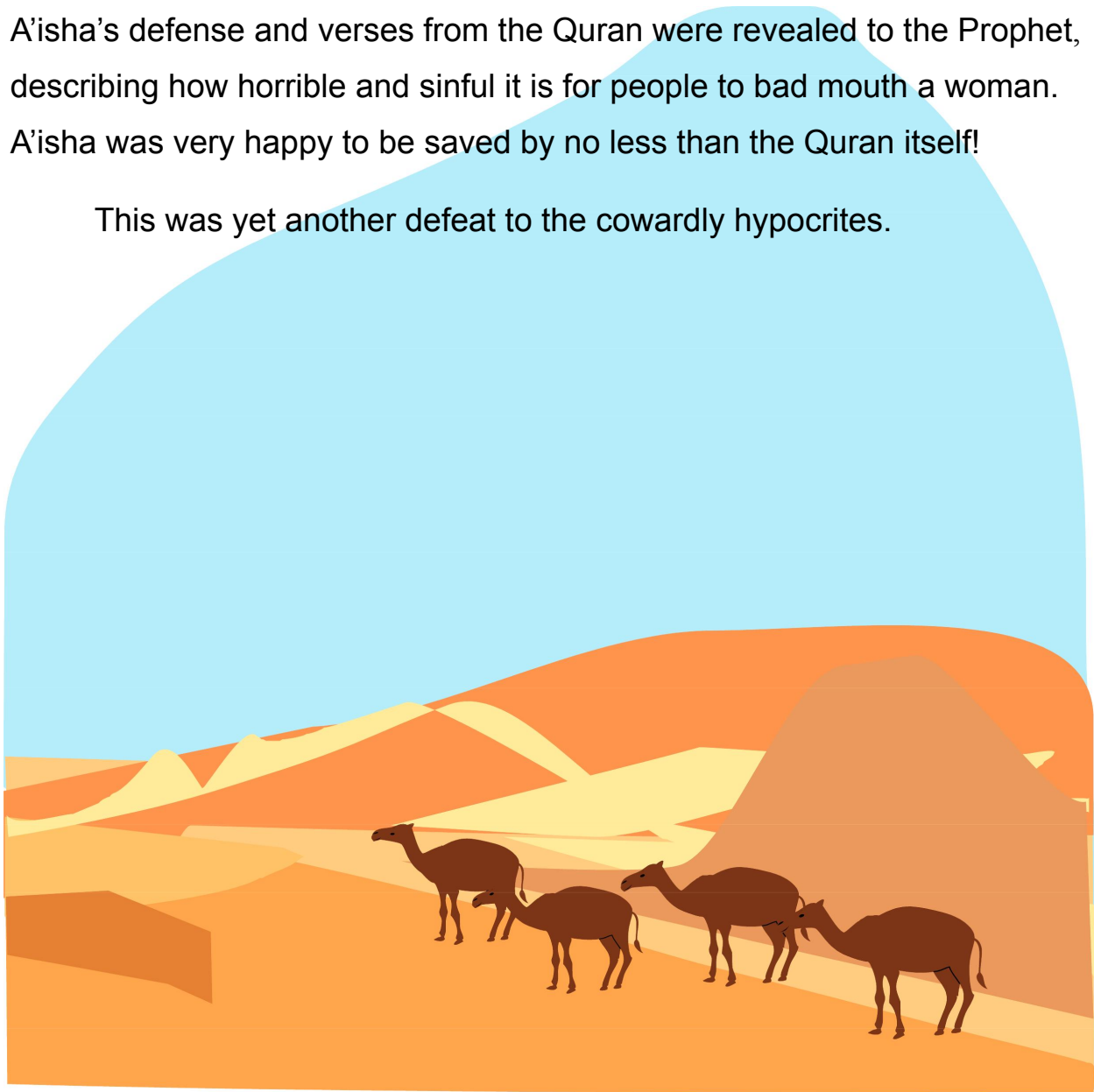
إِنَّ الَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ الْعَافِيَاتِ الْمُؤْمِنَاتِ لَعُنُوا فِي
الدُّنْيَا وَالْآخِرَةِ وَهُمْ عَذَابٌ عَظِيمٌ

by and saw her sitting all alone. Safwan was a good Muslim and he offered his camel to the Prophet's wife. A'isha sat on top of the camel and Safwan led the camel back to Medina. The Prophet was thankful to him for saving his wife's life. A few days later, this story was told by people and the hypocrites of Medina

twisted things around and suggested that some haram things happened between A'isha and this gentleman. The Prophet heard of these rumors and was annoyed. At the same time, A'isha became ill, and could not understand why the prophet seemed to be annoyed so she asked him if it was okay to go and stay with her parents while she got better. Days later, A'isha learned of the rumors and was deeply hurt by this. Allah ﷻ came to

A'isha's defense and verses from the Quran were revealed to the Prophet, describing how horrible and sinful it is for people to bad mouth a woman. A'isha was very happy to be saved by no less than the Quran itself!

This was yet another defeat to the cowardly hypocrites.



The Treaty of Hudaibia

During the month of Thul-qu'da of the sixth year after Hijra, the Prophet ﷺ and approximately 700 Muslims left Medina on their way to Mecca. Their intention was to visit the Ka'ba and perform Umra. The pagans of Mecca heard of the Prophet's approach with a large number of Muslims. They quickly gathered their forces and marched out of Mecca to meet them. The Prophet learned of this and, in order to avoid confrontation, he left the usual road and took a rough path towards Mecca to avoid the pagans. The Muslims arrived to the outskirts of Mecca from the south, without running into the pagans. Instead of entering the city, he set up camp just outside Mecca. The pagans sent Badeel bin Warqa' to see what the Prophet's intentions were. Badeel and a group from his tribe, the Khusa'a, went to the Prophet ﷺ and asked him what he and the Muslims wanted. The Prophet explained that they meant no harm; instead they came to worship and glorify Allah at his house, the Ka'ba. The prophet assured them that they didn't want to cause trouble. Badeel and his people were satisfied with this, so they returned to Mecca, advising its

masters to allow them to perform Umra. The pagans wouldn't hear of it. They became belligerent and vowed that the only way Muhammad and the Muslims can enter Mecca is through war. The pagans sent more people to persuade the Muslims to leave, but they all came back to Mecca



Did you know?

Zaid bin Haritha, who was adopted by the Prophet ﷺ before Islam, is the only companion to be mentioned by name in the Quran.

convinced that the Muslims mean no harm; this only made the masters of Mecca more furious, and the messengers who went to meet with the Muslims more upset at the ill mannered masters of Mecca.

The Meccans then sent 50 of their men, who started throwing rocks and arrows at the Muslims. The Prophet ﷺ sent some of his men, who went around the pagans and captured them. The pagans were brought to the Prophet who again showed his good intentions, by releasing those pagans back to Mecca. But the masters of Mecca still insisted on not allowing the Muslims to enter Mecca.

Forty or fifty men were sent as messengers to the prophet, all seeing the pure intentions of the Prophet and all attempting to convince the masters of Mecca to allow them to perform Umra, but to no avail. So the

Prophet sent Uthman bin Affan, a prominent Muslim, to negotiate with the masters of Mecca.

Uthman was very well known to the masters of Mecca and very well respected by them. He asked them to allow the Muslims to do Umra, but instead they offered to allow him to visit the Ka'ba himself, but not the others. Uthman refused this offer, saying that he would never visit the Ka'ba before the Prophet was allowed to do so first. In the meantime, as Uthman was negotiating with the pagans, rumors spread that the pagans killed Uthman. Muslims became furious when they heard this. The prophet ﷺ did not want things to get out of hand, so he asked the Muslims to show their support to him by declaring their allegiance. This became known as Bay'at Elridhwan.

The Muslims soon learned that Uthman was safe. The pagans heard of the pledge of allegiance the Muslims gave to their prophet. This scared them, as they realized the Muslims' devotion to their religion and dedication to defend it. So they sent Suhail bin Amru El'amiri to negotiate a treaty with the Prophet.

After much negotiation, a treaty was agreed upon. The treaty stated

Quran

Surat Al-Fateh, aya 18

“Allah was pleased with the believers when they pledged allegiance to you under the tree, and He knew what was in their hearts and He made them calm and rewarded them with victory in the near future.”

لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ فَعَلِمَ مَا فِي قُلُوبِهِمْ فَأَنْزَلَ السَّكِينَةَ عَلَيْهِمْ وَأَثَابَهُمْ فَتْحًا قَرِيبًا

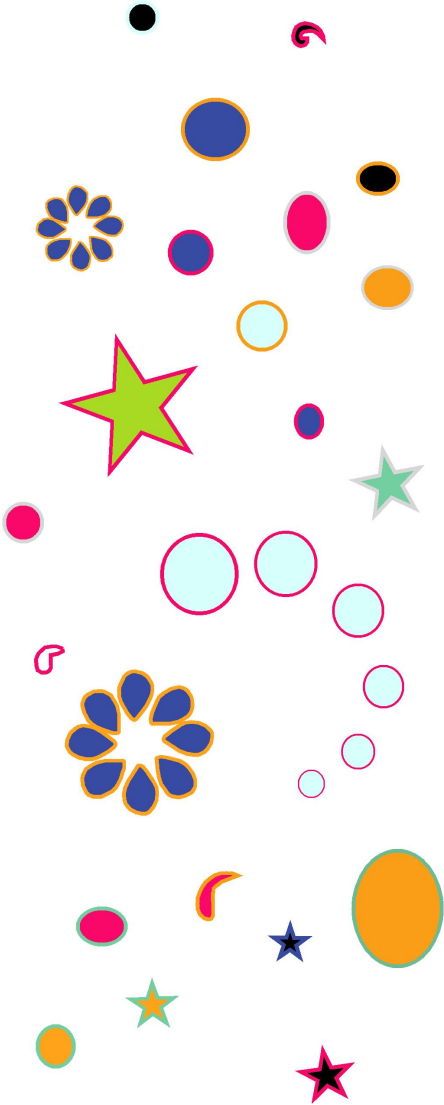
that Muslims should return to Medina without performing Umra that year, but they would be allowed to return next year for Hajj as long as they stayed in Mecca for only three days. This treaty stated that for the next ten years, any convert to Islam from Mecca was to be returned to his family, unless he or she has their permission. But on the other hand, any person rejecting Islam can return back to Mecca if they so wish. Finally, there was to be no wars or attacks between the pagans, or their allies, from other tribes, and the Muslims in Medina or any of the Muslim tribes.

The Prophet ﷺ saw many advantages to this treaty. They would

have no more wars with Mecca, allowing Muslims to spread their religion to as many tribes as possible. The Prophet was not worried about having to return those who rejected Islam back to paganism, since such people were no good to have around anyway. As for those who embraced Islam from Mecca, and were not allowed to join Muslims in Medina, this would be a challenge that they would have to endure and without a doubt something that would strengthen their Islam.

Many Muslims, including the Prophet's companions, were angry. They did not like the treaty and did not understand why they had to give up and go back to Medina when it was their right to visit the house of Allah ﷺ. The Prophet was patient with his companions and Muslims. He knew that with time they would see things the same way he did. The prophet's companions did not agree with what the Prophet did but their faith in Allah and his messenger prevented them from disobeying the Prophet. As time passed, the Muslims realized the many benefits this treaty provided them. This treaty became known as the treaty of Hudaibia.

Remember



- Allah ﷻ curses those who make up lies about other people and punishes them with Hell Fire in the Hereafter.
- The treaty of Hudaibia prevented Muslims from visiting the Ka'ba that year but allowed them to return to Mecca the next year to make Umra.
- The treaty of Hudaibia gave the Muslims peace so they could spread the word of Allah to other people without fearing the pagans of Mecca.
- Some of the Muslims did not like the treaty of Hudaibia in the beginning because it did not allow them to visit the Ka'ba that year.
- Allah was pleased with the Muslims who supported the Prophet after making the treaty of Hudaibia.



Chapter 23

lost and found

Salah found himself in a hallway. He wasn't sure how he ended up there. He paused a moment to think. "How did I get here?" he wondered. His forehead wrinkled as he frowned trying to figure out how he got there. It was no use; he just could not remember a thing.

Not knowing how he got there, Salah

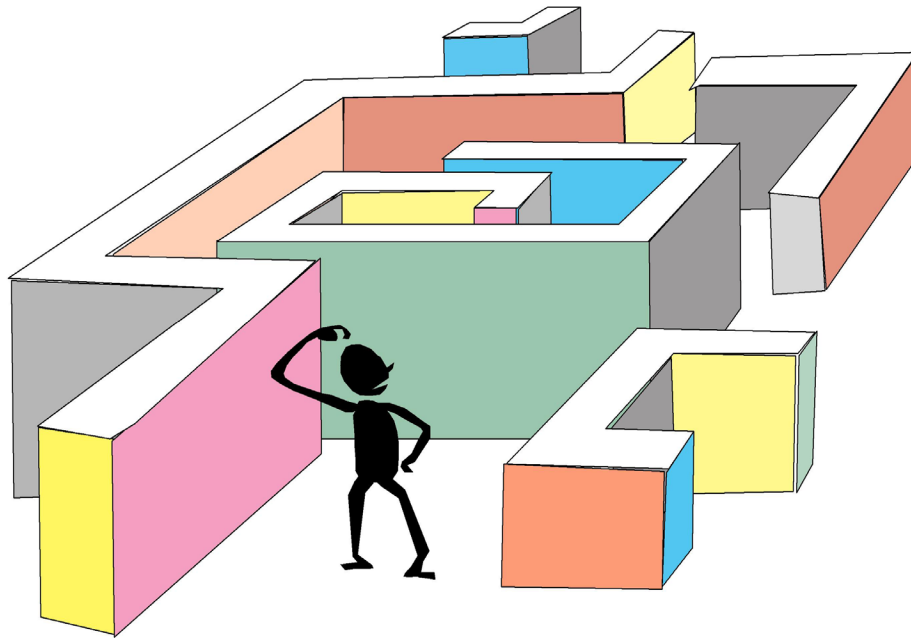


decided to look around. He walked down the hallway, all the way to the end. There was a wall at the end.

“Is this a dead end?” he thought. But right as he reached what appeared to be a dead end, he turned to his right and noticed that there was another hallway.

He walked down this second hallway and found an opening in the wall. It looked like a doorway but there was no door, just an opening. Salah went through the doorway, looked to the right and then to the left. He realized that this was yet another hallway, just like the ones he had been through before. Pausing for a moment, Salah didn't know which direction to go in. All the hallways looked the same. There were walls everywhere and not a single window to be seen. To make things worse, there was no one around to ask. Not knowing what to do, he again looked to the right and looked to the left, still with no clue what to do!

“I know,” he said out loud. Then pointing his finger to one of the directions, then the other, he started to say, “Eenie, meeni, minie, moe, ...” Finally his finger rested onto the right side. So to the right he went.



This hallway was no better than the other ones. It also ended with another one, then there was another opening in the hallway wall, he went through and just like before, there was a right and left. So again “Eenie, meeni, minie moe, ...” he went. This time he took a left turn.

Salah was getting anxious. There seemed to be nowhere to go. The more he walked, the more lost he became. Finally, he decided to turn around and go back where he came from. He walked down the hallway,

turned left and then right.

“Where did I start?” Salah asked himself. He finally realized that he was lost. He didn’t know where he came from or where he was going. All walls and all hallways looked alike.

Suddenly he realized something, “I am in a maze!” He said out loud. “But why am I in a maze?”

Salah wanted to cry but before he did, he heard something far away.

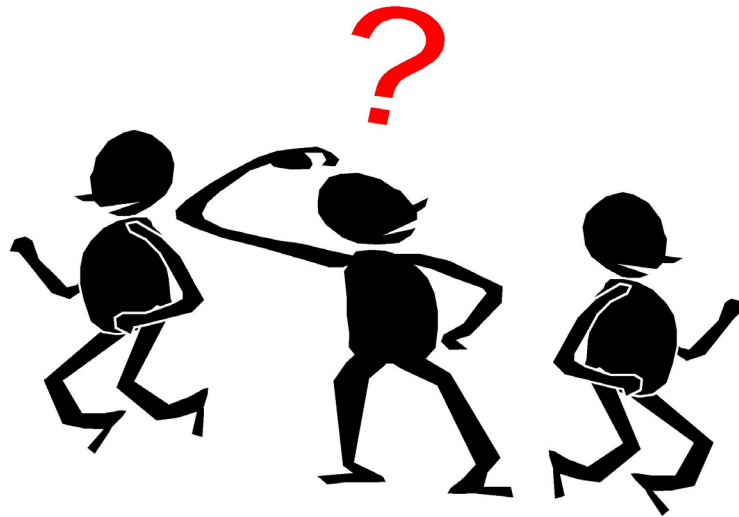
“Good!” He thought. “May be it’s someone I could ask.”

The noise was getting closer.

“This doesn’t sound right,” he thought. “It doesn’t sound like foot steps, at least not that of a person.”

“Oh my God!” He cried out loud, “This sounds like a panting dog!”

Salah started to run, trying to get away from the dog. He couldn’t see the dog but it certainly sounded near. As he ran he noticed that there were ropes dangling from above that kept hitting his face as he ran into them. It annoyed him, so he kept brushing them away with his



outstretched arms.

Salah ran, ran, ran, and ran. The dog seemed at times close and at others far away. He didn't know how to get out of the maze or even if he was running away or towards the dog. Salah was getting more and more tired and finally he collapsed onto the floor crying, not knowing what to do. He cupped his hands together in prayer, and prayed to Allah to show him the right path. Right as he did this, he looked up and realized that these dangling ropes that had annoyed him as he ran into them were no ordinary ropes, they were ladder ropes dangling from a high beam. He

also noticed for the first time that the walls had no ceiling. Instead, he could see the light blue sky right above him.

Salah jumped and grabbed one of the rope ladders and pulled himself up and then he climbed up the ladder to the top of the wall. The walls were wide enough to walk on top of. So he walked around and being so high up, he could see that it really was a maze! But now he could tell where it started and where it ended. He walked to one end of the maze and then jumped off the wall.

“Free at last!” He exclaimed. It felt great to finally be free of that nightmare.

Life is frequently confusing, just like the maze Salah was trapped in. We might get lost at times and not know what to do. Sometimes, it is difficult to know what’s right or wrong, as they may seem alike. Allah ﷻ has given us a guide to save us from this confusion. He gave us the Quran and sent prophets to teach us how to live and how to choose right and avoid wrong. Life may seem like a maze but Allah ﷻ gave us all what we need to find our way in life. If we just stop for a moment and look into the teachings of the Quran and the sunna of the Prophet ﷺ we will find

Remember

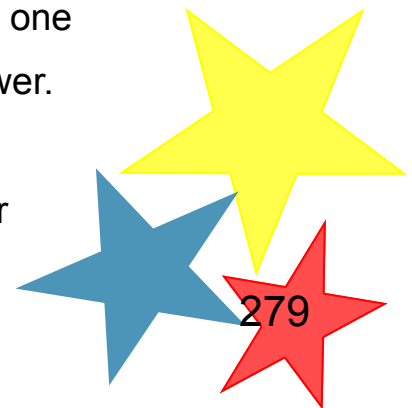
- Allah ﷻ created all people and gave them guidance so they will not get lost.
- Good and evil may sometimes look similar. To help us, Allah sent messengers and prophets to guide us to the right path.
- Messengers like Muhammad, Isa, Musa and many others were given books by Allah for people to read and help them find guidance.
- The Quran guides us to know Allah better and to choose right over wrong.
- People who ignore Allah, his messengers and his books stay lost and can never find their way in life.



Chapter 24

Ibadat Game: Hajj - Part I

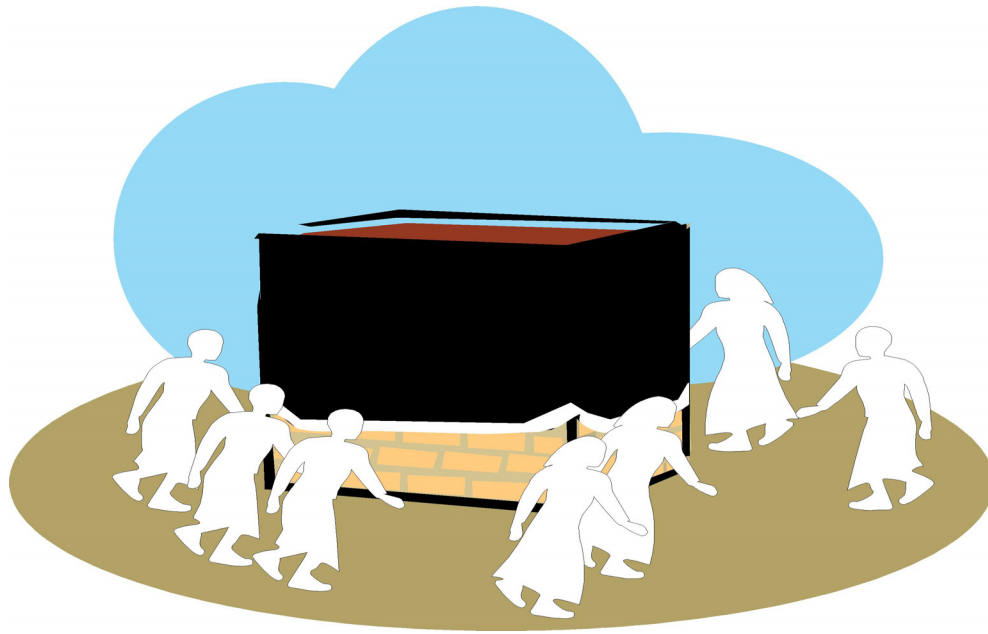
This is a game! The class should split into two competing teams. The teacher or any other moderator will ask questions from the list below. Each team is asked one question at a time and is given one minute to answer. Each team can discuss amongst themselves to come up with an answer. For each correct answer



the team gets one point, for each incorrect answer the team loses one point. If a question is not answered by one team, the other team will get a chance to answer the question, they can gain one point, but if the second team answers incorrectly they do not lose a point, and they still have their own turn to be asked a question. One of the teams is chosen at random to start the game, and then questions alternate between the two teams.

Questions

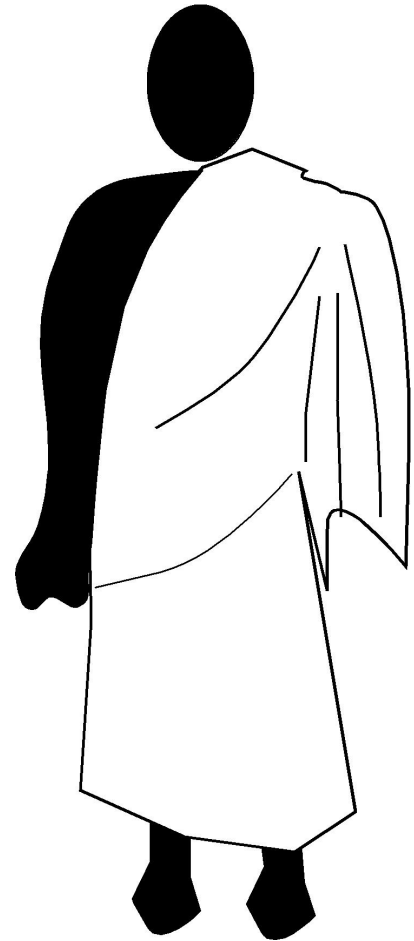
1. Where do Muslims go to perform Hajj?
2. What is the Ka'ba and who built it?
3. Recite an aya from the Quran about the Ka'ba.
4. Recite an aya from the Quran about Allah's command to people to perform Hajj.
5. Is Hajj considered fardh (obligation)?
6. In which year after Hijra was Hajj obligated?
7. Fill in the blanks for the following hadith, narrated by Abu Huraira:
[The prophet ﷺ was asked, "Which deed is the best?" "Belief in



_____ and _____” he answered. “Then what?” The prophet was asked again. “Making _____ for the sake of Allah.” The prophet replied. “Then what?” The prophet was asked for the third time. “Performing pure _____.”].

8. Is Hajj a form of jihad?
9. Can performing Hajj forgive previous sins?

10. What is Allah's reward to those who make Hajj?
11. What is the reward for those who give charity during Hajj?
12. How many times should a Muslim make Hajj?
13. Who is obligated to do Hajj?
14. When is a Muslim able to do Hajj?
15. Are children allowed to make Hajj?
16. If someone dies before making Hajj, should his relatives make Hajj for him?
17. What should a Muslim do if they have the money to make Hajj, but cannot do it because they are too old or too sick to travel?
18. What if someone one was ill, and



couldn't make Hajj and they paid someone to make Hajj for them, then they got all better. Do they still have to make Hajj themselves?

19. Can anyone make Hajj for someone who cannot perform Hajj on their own?
20. If someone does not have enough money to make Hajj. Is it okay to borrow money to make Hajj?

Answers

1. To the Ka'ba, in Mecca. Nowadays, in Saudi Arabia.
2. The Ka'ba is the house of Allah ﷻ. Of course it is not an actual house for Allah to live in, but a symbol for people. It was built by prophet Ibrahim and his son Ismail عليهما السلام.
3. Surat Al-Umran, aya 96

إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبَارَكًا وَهُدًى لِّلْعَالَمِينَ

The first House (of worship) appointed for men was that at Bakka; full of blessing and of guidance for all kinds of beings.

4. Surat Al-Umran, aya 97

فِيهِ آيَاتٌ بَيِّنَاتٌ مِّمَّا مَكَرَ إِبْرَاهِيمَ وَمَنْ دَخَلَهُ كَانَ آمِنًا وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ

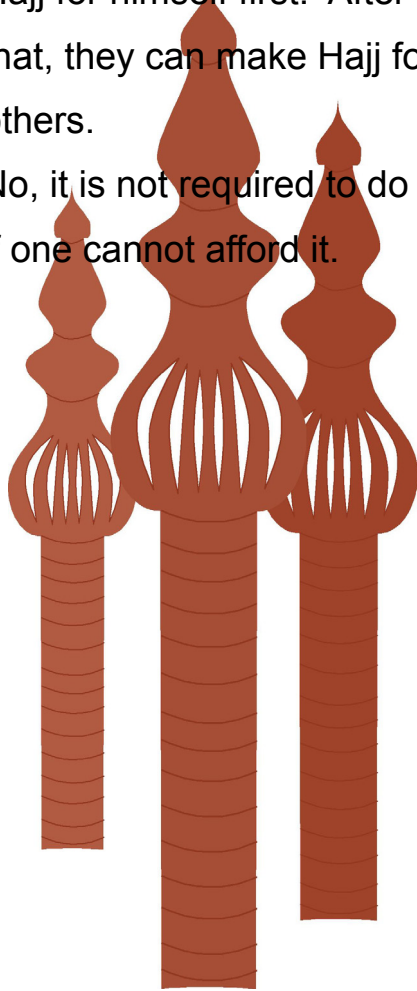
In it are Signs manifest; (for example), the Station of Abraham; whoever enters it attains security; pilgrimage thereto is a duty men owe to Allah, those who can afford the journey; but if any deny faith, Allah stands not in need of any of His creatures.

5. Yes, it is fardh for all those who are capable of performing to do it once in a life time. Hajj is one of the five pillars of Islam.
6. In the 9th or 10th year of Hijra.
7. The prophet ﷺ was asked, “Which deed is the best?”. “Belief in Allah and His prophet” he answered. “Then what?” The prophet was asked again. “Making Jihad for the sake of Allah.”. the prophet replied. “Then what?’ The prophet was asked for the third time. “Performing pure Hajj.”

8. Yes, Hajj can be considered as a form of Jihad. It is narrated by Alhasan, the grandson of the prophet, that a man came to see the prophet and told him, "I am weak and cannot fight in war." The prophet replied, "Then make the jihad in which there are no weapons: The Hajj.
9. Yes, performing Hajj with a pure intention, then all sins committed before will be forgiven. Abu hurair narrated that the Prophet ﷺ said, "Whoever performed Hajj properly will return (without sins) just like the day he was born."
10. Those who make Hajj are promised the entrance of Jenna after they die. Abu Huraira narrated that the Prophet said, "All sins committed between one Umra and another are wiped. Pure and accepted Hajj is rewarded by Jenna."
11. Allah ﷻ rewards charity by giving those who donate it 10 times the worth of what they gave. But during Hajj Allah multiplies what he gives back to those who give in charity by 700 times.
12. Allah commanded that Hajj be performed only once in a lifetime. People can make Hajj more than once if they choose, but the Prophet ordered Muslims to do it at least once in a lifetime.

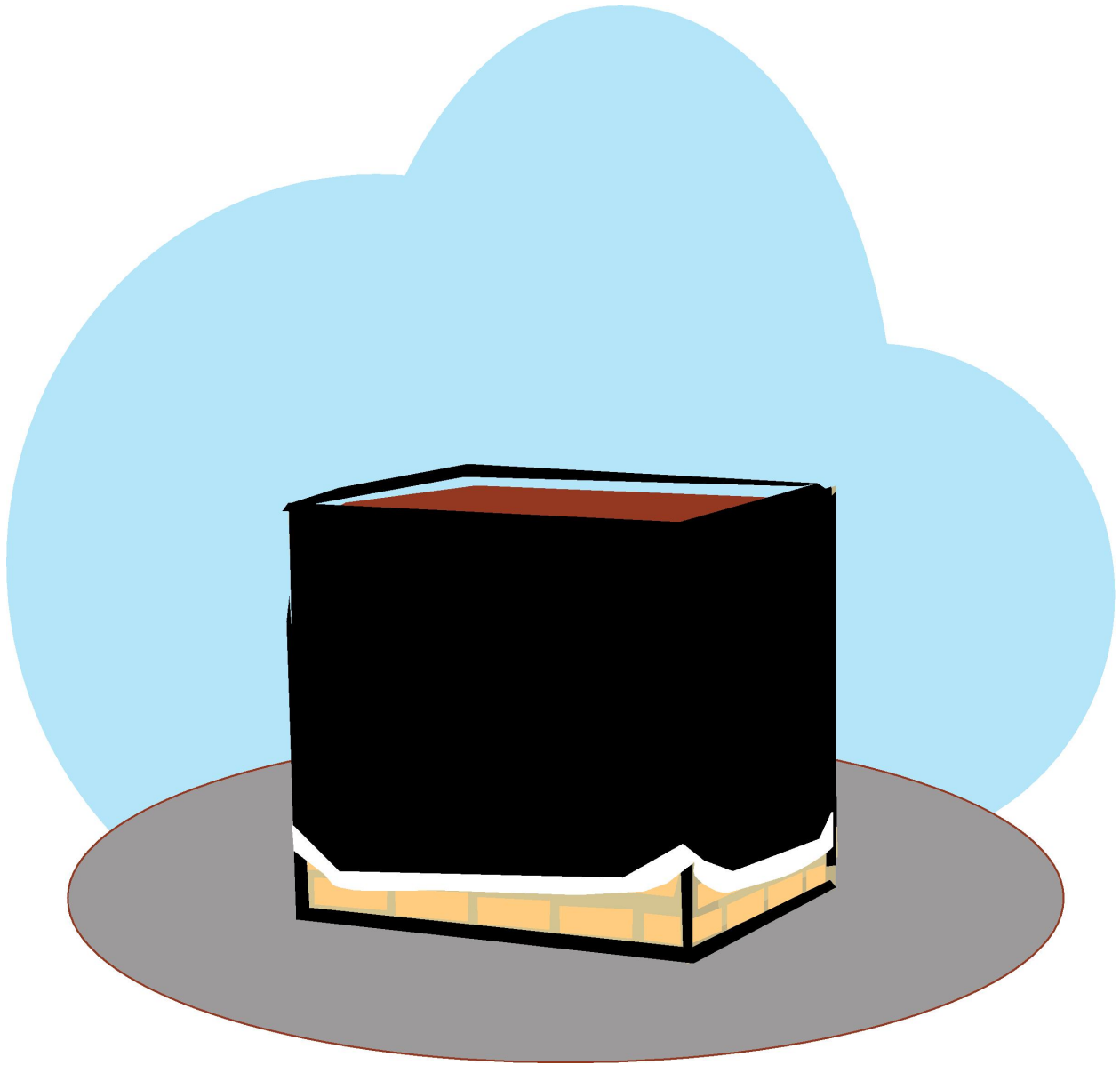
13. People who should do Hajj are those who are 1) Muslim, 2) reached the age of maturity, 3) sane, 4) free and 5) can afford the costs of Hajj.
14. A Muslim can do Hajj when they: 1) are healthy enough to travel (not sick or old), 2) the way to travel to Hajj is safe from danger, 3) have the money to afford transportation for the travel, 4) have the money to afford food for the travel.
15. Children are allowed to make Hajj and they will get the ajr (reward) for doing so. But children do not have to do it until they are grown up.
16. Yes. Hajj is an obligation for people to Allah, just like a debt. If someone borrows money then dies before paying it back, then his relatives have to pay it. Hajj is like a debt to Allah, if someone dies before making Hajj, then his relatives should try to make Hajj on behalf of the dead person.
17. If a Muslim has the money for Hajj but cannot do it, then they should pay someone else to do it for them.
18. No, they do not; the Hajj they paid someone else to perform for them still counts as if they did Hajj.

19. No, a Muslim who makes Hajj for others should have made Hajj for himself first. After that, they can make Hajj for others.
20. No, it is not required to do Hajj if one cannot afford it.



Remember

- *The first house of worship for Allah was the Ka'ba.*
- *The Ka'ba was built by prophets Ibrahim and Ismail.*
- *Visiting the house of Allah during Hajj must be done by all Muslims, if they can, at least once in a life time.*
- *Hajj purifies the Muslim of all his or her sins.*
- *Muslims started going to Hajj during the 9th or 10th year after Hijra.*



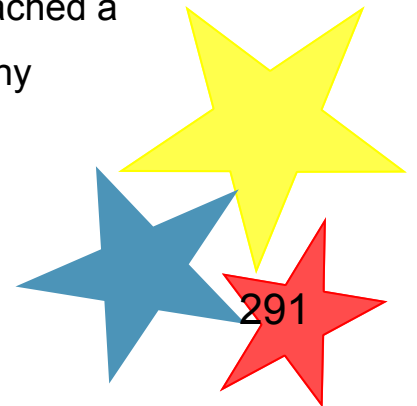


Chapter 25

The Golden Bracelet

Zaineb ran as she kicked the soccer ball. Players from the other team were running towards her but she managed to keep the ball with her as she turned left then right and then left again, all the while kicking the ball ahead. Zaineb finally reached a few yards away from the goal. There were too many players from the other team in front of her.

“I need to get through them,” she thought



to herself. Far to the right, her teammate Suzy was running towards the goal, there was no one from the other team in between them. Zaineb stopped the ball with her left foot and then kicked it with her right sideways. The kick was strong, and the ball went high up in the air to land a foot or two in front of Suzy. Suzy wasted no time; she ran and gave the ball gentle kicks as it rolled in front of her. Players from the other team quickly left Zaineb and gathered around Suzy but before they could get the ball away from her, Suzy gave the ball a swift and strong kick, sending it back to Zaineb, who was close to the other team's goal. Zaineb caught the ball with her foot and with another kick, sent it straight into the goal. It was too fast for the goalie to do anything about it. Zaineb's team scored a goal!

The girls from Zaineb and Suzy's team were screaming with joy. The goal they just scored put them ahead of the other team. A minute or two later, the referee blew the whistle, the game was over. Zaineb's team ran towards her and Suzy, as they jumped up and down in joy for their victory.

Zaineb loved playing soccer. Suzy and Zaineb were the best players in the team and they were good friends. But it wasn't always like that. Actually Suzy almost made Zaineb cry the first day they met! It was a hot summer day when the soccer team for 12-year-old girls got together for the first time. All the girls were wearing green short sleeve shirts and black shorts. Zaineb was the only one who wore long black pants, long sleeve green shirt and a headscarf. The girls stared at her. They had seen grown up women wearing hijab but never a 12-year-old girl before.

Suzy thought that Zaineb must be crazy to be wearing long pants, a long sleeve shirt and a scarf when it was so hot.

“Why are you wearing that thing on your head?” she asked Zaineb in a scornful tone. “You look stupid!”

Other kids may have burst into tears when hearing such a thing said to them but not Zaineb. She knew why she was wearing hijab and she was proud of it.

Zaineb didn't reply. Suzy realized over the next few games that Zaineb was an excellent soccer player, even better than herself. Suzy also found out that Zaineb was kind and fun to be with. She felt bad that

she made fun of Zaineb the first time they met and tried her best to be good friends with Zaineb since then.

“I’m sorry I made fun of you the first day we met,” Suzy said to Zaineb one day.

“That’s okay,” Zaineb assured her.

“But why do you wear it. Do your parents make you?”



“I want to wear it,” answered Zaineb. “My parents are glad that I do, but they don’t *make* me wear it.”

“Why would you like wearing long sleeve clothes and a scarf? Doesn’t that make you feel hot?”

“Sure!” answered Zaineb. “It could get hot wearing hijab but it doesn’t bother me much. I’m not sure why. I guess I’m used to wearing it and it makes me happy that I am doing something good.”

“Something good?!” asked Suzy in surprise. “Why would that make you feel good?”

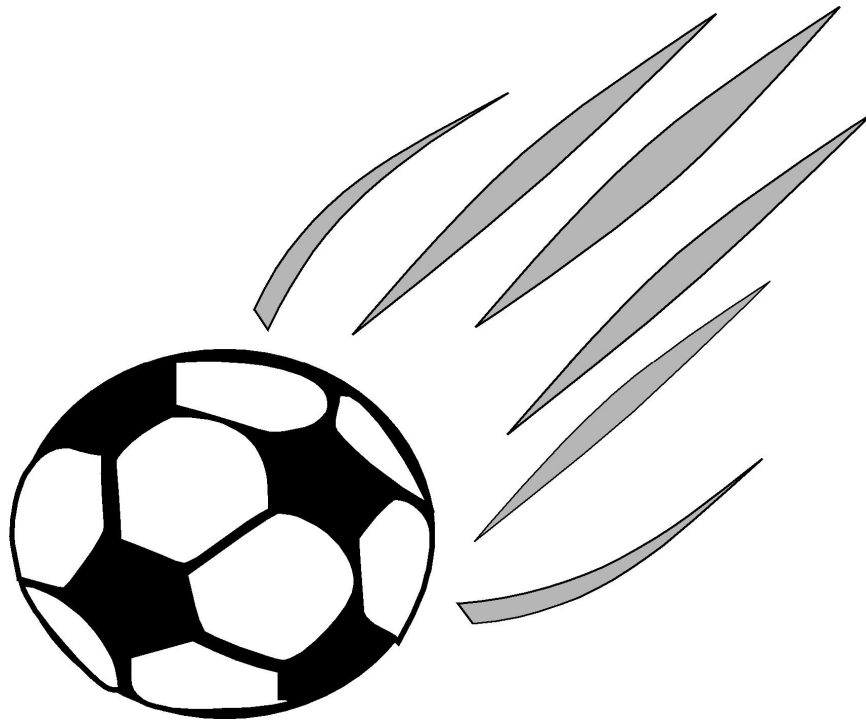
“Well, it’s like when you feel good after doing something your teacher or your parents asked you to do.”

“But you said your parents didn’t ask you to wear it.” Said Suzy,

“My parents didn’t, but God did,” answered Zaineb. “God asks people in the Quran to wear proper clothes which would protect them and not show their beauty for all to see.”

“How come your brother doesn’t wear a scarf?” asked Suzy.

“Men and women have different bodies, so they need different kinds of cover.” answered Zaineb. “Women’s bodies are more beautiful, so they



have more to cover. Men have simple bodies, so they don't need to cover more than the front and back of their private parts.”

“But if you have something beautiful like a nice body, wouldn't you want to show it off?” asked Suzy, still not convinced of all of this.

Zaineb smiled, she knew the answer that will finally convince Suzy. “But you would do the same thing,” said Zaineb to Suzy. “Just the other

day you took off your golden bracelet and hair band before we started the game. You gave the bracelet to your mom to keep in her purse, but left the hair band on the ground. Why didn't you leave the bracelet with the hair band on the ground? Why did you run all the way to your Mom to give her the bracelet?"

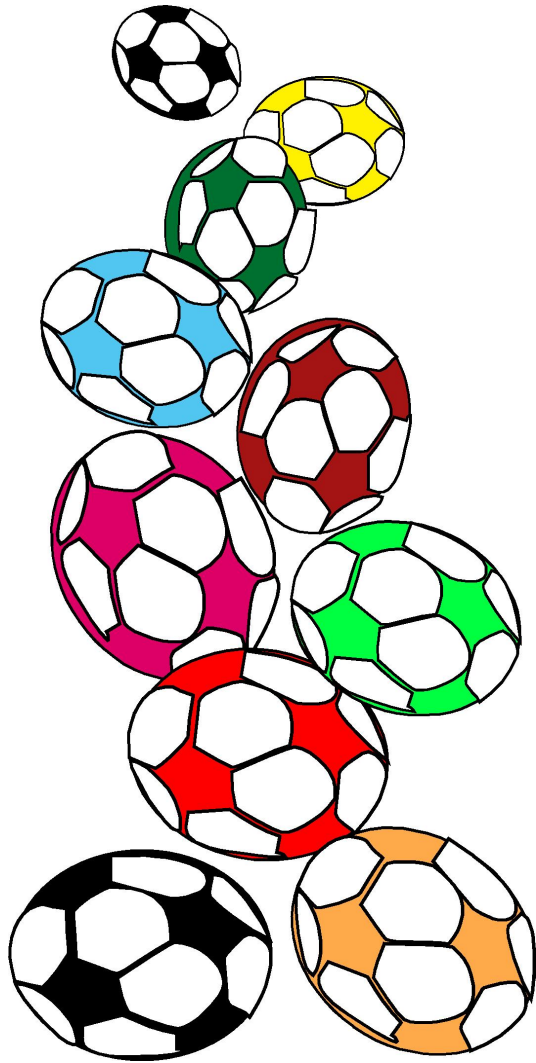
"That's a silly question," answered Suzy. "The hair band is cheap, no one would steal it but the bracelet is real gold and I didn't want someone to snatch it."

"There you go," said Zaineab, "Our bodies, especially for women, are special, just like your bracelet. You don't want it laying around for all to see. Someone with evil intentions may come and hurt you. so we keep our bodies protected by covering, like with an expensive bracelet. This way we stay safe."

Suzy didn't answer but slowly started to see what Zaineab was talking about. She finally saw that there really were good reasons to wear hijab. Ever since then, Suzy and Zaineab became good friends.

“And say to the believing women that they should lower their gaze and guard their modesty; that they should not display their beauty and ornaments except what must ordinarily be apparent; that they should draw their veils over their bosoms and not display their beauty except to their husbands, their fathers, their husbands' fathers, their sons, their husbands' sons, their brothers or their brothers' sons, or their sisters' sons, or their women, or the slaves whom their right hands possess, or male servants free of physical needs, or small children who have no sense of the shame of sex; and that they should not strike their feet in order to draw attention to their hidden ornaments. O' believers! Turn all towards Allah, that you may attain bliss.”

وَقُلْ لِلْمُؤْمِنَاتِ يَعْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَى
جُيُوبِهِنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوْ آبَائِهِنَّ أَوْ أَبْنَائِهِنَّ أَوْ بُعُولَتِهِنَّ أَوْ إِخْوَانِهِنَّ أَوْ بَنِي
إِخْوَانِهِنَّ أَوْ بَنِي أَخَوَاتِهِنَّ أَوْ نِسَائِهِنَّ أَوْ مَا مَلَكَتْ أَيْمَانُهُنَّ أَوْ التَّابِعِينَ غَيْرِ أُولِي الْإِرْتَبَةِ مِنَ الرِّجَالِ أَوْ الطِّفْلِ الَّذِينَ لَمْ
يَظْهَرُوا عَلَى عَوْرَاتِ النِّسَاءِ وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِنْ زِينَتِهِنَّ وَتُوبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهَا الْمُؤْمِنُونَ لَعَلَّكُمْ
تُفْلِحُونَ



Remember

- Allah ﷻ ordered men and women to wear clothes that will cover them and protect them.
- Women wear hijab to protect themselves from people who may want to look at them.
- Men and women should not look at other people and see parts of their bodies which they are not allowed to see.
- Pleasing Allah is very important to Muslims.
- How we look does not make people love us or hate us, it is how we treat others that matters most.

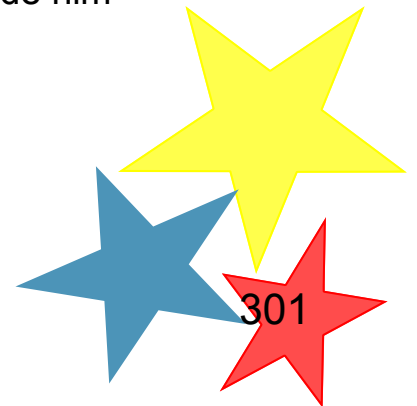


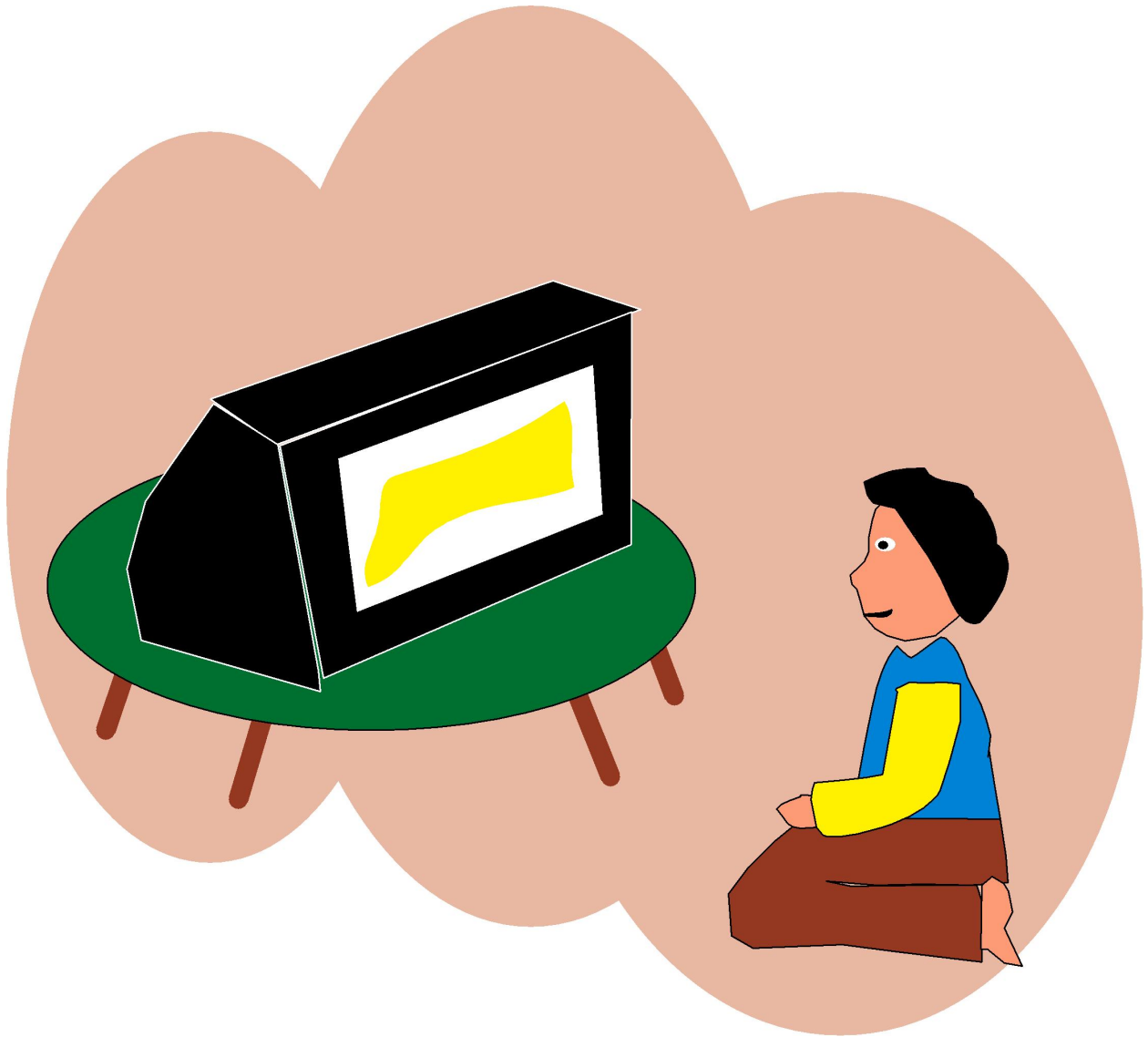
Chapter 26

Thinking Ahead

Razi was an active boy. He liked playing all day, and if he could help it, all night long. He never seemed to tire, no matter how much he played. Studying, on the other hand, made him sleepy and bored right away.

Don't get me wrong, Razi liked school. Actually, he liked it a lot. He liked to be with his





friends, he liked recess, lunch hour, and gym, but did not care much about the rest of his classes.

He was fun to be around. He made funny jokes and was always ready to play but school work was always a bore, as far as he was concerned.

Now you may think that Razi was dumb or something but no sir, he was as bright as could be. He just never cared to sit down long enough to study or do his homework. He would always say to his mom, “I’ll do my homework after dinner,” or “after this TV show is over,” or “after this or after that,” or better yet, “I’ll wake up early in the morning and study then.” Of course, he never did.

One day, Razi’s teacher pulled him aside and reminded him of the big test scheduled for the next day.

“Your grades are very poor, Razi,” his teacher told him. “It is important that you do well or else you’ll fail the class!”

Razi promised that he would study but, as usual, he never did. Hours went by and Razi’s eyes were glued to the TV. It was late at night

Did you know?

- *Quran in Arabic means the read or recited script*
- *The Holy Quran is divided into 30 portions, each called Jizu'*
- *Albaqara is the longest chapter in the Quran, while Alkawather is the shortest.*

when he remembered that he had to study but instead of opening a book, he went to bed yawning and promised to wake up early in the morning to study. And again, as usual, he didn't.

Razi did poorly in the exam and ended up failing the class. He was very sorry for doing so but no matter how much he said "I'm sorry," it was too late to do anything about it. Razi had to repeat that year all over again.

Now some of you may think that Razi was the dumbest kid on earth but believe it or not, many people, adults and all, do the same thing. They think that they can have fun while living on this earth, do bad things and not believe in God. Such people do not think about what will happen to

them in the Hereafter when the only things that can help us are our good deeds on this earth.

Sura 84: Alinshiqaq

This sura was revealed in Mecca. At that early period in Islam,



Prophet Muhammad ﷺ and the Muslims were faced with arguments and disbelief by the people of Mecca. There were very few Muslims at that time and non-believers did not want to change their way of life. It is believed that this sura was revealed before non-believers started torturing Muslims.

In this sura, Allah ﷻ tells us about the Hereafter. At the end of time, Allah will order the heavens to split into pieces and the earth will become flat and empty, as all what was in it is thrown out. Then, people will be judged for their deeds. Those who did well in this life will be rewarded for their righteousness with heaven, where they will live forever. While those who did not believe in Allah and did evil things while living on this earth will be sent to hellfire.

Allah ﷻ warns us in this sura that everything we do in this life will be recorded and when we die, we will be judged based upon what our records show. In the Hereafter, it will be too late to change our records. Being sorry at that time will not help. For this reason, it is important that we believe in Allah and do well in this life before it is too late.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of God, the Compassionate, the Merciful

- 1 When heaven splits. إِذَا السَّمَاءُ انشَقَّتْ
- 2 As it obeys Allah's command, as it should. وَأَذِنَتْ لِرَبِّهَا وَحُمَّتْ
- 3 When the earth will spread out. وَإِذَا الْأَرْضُ مُدَّتْ
- 4 And throw out all that is within and become empty. وَأَلْقَتْ مَا فِيهَا وَتَخَلَّتْ
- 5 Obeying Allah, as it should. وَأَذِنَتْ لِرَبِّهَا وَحُمَّتْ
- 6 Oh mankind! You should struggle very hard towards your Lord, and then you will meet Him. يَا أَيُّهَا الْإِنْسَانُ إِنَّكَ كَادِحٌ إِلَىٰ رَبِّكَ كَدْحًا
فَمُلَاقِيهِ
- 7 Whoever is given his book of deeds in his right hand? فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ

- 8 Will have easy and quick judgment. فَسَوْفَ يُحَاسِبُ حِسَابًا يَسِيرًا
- 9 And will rejoin his people happy. وَيَنْقَلِبُ إِلَىٰ أَهْلِهِ مَسْرُورًا
- 10 As for he who will be given his book of deeds in his left hand. وَأَمَّا مَنْ أُوتِيَ كِتَابَهُ وِرَاءَ ظَهْرِهِ
- 11 Will be calling for death. فَسَوْفَ يَدْعُو ثُبُورًا
- 12 And will enter a blazing fire. وَيَصَلَّىٰ سَعِيرًا
- 13 Such a person used to live happy with his family. إِنَّهُ كَانَ فِي أَهْلِهِ مَسْرُورًا
- 14 Thinking that he will never return to Allah for judgment. إِنَّهُ ظَنَّ أَن لَّن يَحُورَ
- 15 Oh yes! Surely his Lord was watching over his bad deeds. بَلَىٰ إِنَّ رَبَّهُ كَانَ بِهِ بَصِيرًا
- 16 I swear by the glow of sunset. فَلَا أُفْسِمُ بِالشَّفَقِ

- 17 By the night and all that it gathers together. وَاللَّيْلِ وَمَا وَسَقَ
- 18 By the moon as it grows bigger. وَالْقَمَرِ إِذَا اتَّسَقَ
- 19 That you shall pass from stage to stage. لَتَرْكَبُنَّ طَبَقًا عَن طَبَقٍ
- 20 How come some people do not believe! فَمَا لَهُمْ لَا يُؤْمِنُونَ
- 21 And when the Quran is recited they do not prostrate. وَإِذَا قُرِئَ عَلَيْهِمُ الْقُرْآنُ لَا يَسْجُدُونَ
- 22 No! The unbelievers will not deny. بَلِ الَّذِينَ كَفَرُوا يُكذِّبُونَ
- 23 And Allah knows what they are thinking. وَاللَّهُ أَعْلَمُ بِمَا يُوعُونَ
- 24 Let them know of the severe punishment they will receive. فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ

25 Except for those who believed and did good deeds, for them there will be never ending reward.

إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ أَجْرٌ
غَيْرُ مَمْنُونٍ

Remember

- *It is important to think ahead and do what needs to be done before it is too late.*
- *In the Hereafter, only what we did while we were alive will help us.*
- *If we believe in Allah ﷻ and do good in this life, we will be rewarded with Heaven to live in forever.*
- *Those who do not believe in Allah ﷻ in this life and do bad will end up in hellfire.*

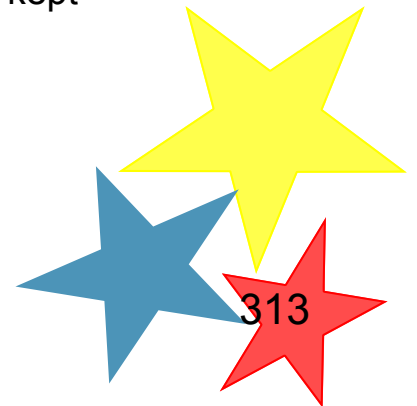


Chapter 27

Islam Spreads Further

The treaty of Hdaybia allowed Muslims to spread Quran and the teachings of Islam among many of the tribes in the Arabian Peninsula. The number of tribes embracing Islam kept increasing.

Two years after the treaty of Hdaybia was signed, the Bakr tribe, an ally of the pagans of



Mecca attacked Khuza'a, a Muslim tribe. According to the treaty of Hudaibia, Mecca should have stopped their allies from attacking the Muslim tribe. The Meccans did not stop their allies; instead they encouraged them to attack. Muslims were furious and they waited for the Prophet's decision.

The pagans of Mecca and their allies were not to be trusted; they broke their promise by violating the treaty they signed just two years ago, thinking that they could get away with it. The Prophet ﷺ informed Muslims to get ready to march towards Mecca and retaliate for their allies that were hurt by Mecca and their allies.

Abu Sufyan, one of the more prominent masters of Mecca, heard of these preparations and hurried to Medina to ask the Prophet not to attack Mecca. Abu Sufyan knew that Mecca had betrayed the treaty by encouraging their allies to attack a Muslim tribe, something that the treaty clearly forbade but he was hoping to persuade the Prophet to forgive them.

Abu Sufyan first went to the prophet's house to meet his daughter, Um Habiba, who was a Muslim and a wife of the Prophet ﷺ. He entered

her room and as he was about to sit down on a mattress, Um Habiba folded the mattress and put it away.

“What’s wrong?” asked her father. “Don’t you want me to sit down?”

“Not on this mattress,” said his daughter. “It’s the Prophet’s. You are a pagan and unclean!”



Did you know?

In 2010, Almost 100% of people in Saudi Arabia are Muslim (25 million). Similar number of Muslims lives in China (23 million), but they are only 2% of the population in China.

Islam is the second most common religion in Western Europe, 6% of the population in these countries are Muslim.

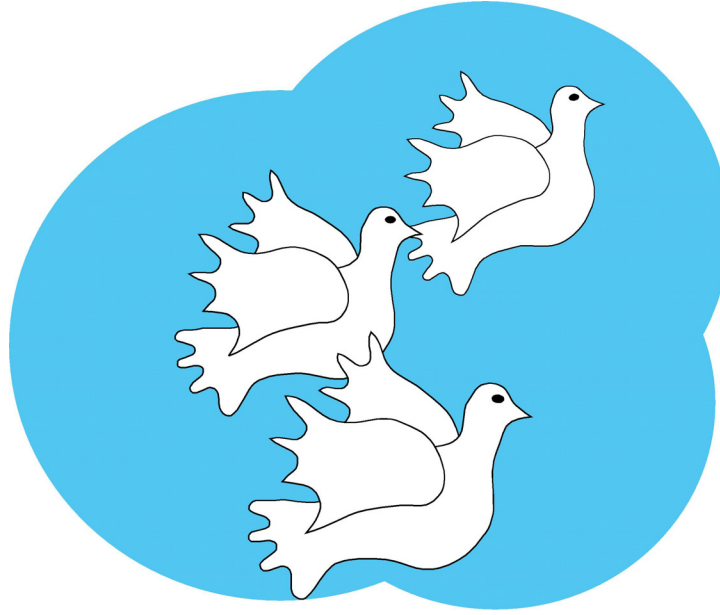
Abu Sufyan was stunned. His own daughter was turning away from him! He left her, feeling sad, and went to the Prophet. He pleaded with the Prophet to stop the attack on Mecca but the Prophet and his companions shunned him and would not listen to him. Abu Sufyan was a pagan and not to be trusted. Abu Sufyan was desperate but didn't know what to do. As a last effort, he went to see the Prophet's cousin, Ali bin Abitalib علي بن أبي طالب. He pleaded with him to talk to the Prophet صلى الله عليه وسلم to stop Muslims from marching towards Mecca. Ali refused to ask the Prophet to change a decision he had already made.

Abu Sufyan felt helpless. None of the Muslims would listen to him and the Mecca he knew, the capital of idol worshipping, was about to end. He had nothing else to do but hurry back to Mecca and warn its people.

In the meantime, Muslims from Medina and the tribes who embraced Islam took their weapons and marched towards Mecca. This took place on the tenth day of Ramadan, during the sixth year of Hijra.

The Muslim troops surrounded Mecca. There were thousands of Muslims all around the city. The pagans within Mecca knew that they were no match to the thousands of Muslims out there, the same Muslims who beat them in many battles when they had fewer warriors and weapons than the pagan troops. Fighting the Muslims at that point was out of the question. The pagans also knew that Muslims were right in their cause, strong in their belief and firm in their dedication to their religion. Therefore, the pagans did not fight and Muhammad and his troops entered Mecca victorious, without any bloodshed. The Prophet entered Mecca riding on his camel Elqaswa, the same camel he rode as he and Abu Bakr fled from Mecca to Medina.

The Prophet ﷺ made tawaf around the Ka'ba seven times while riding on his camel and surrounded by the masses of Muslims who had longed for this moment ever since the beginning of Islam. The Prophet then descended from his camel and entered the Ka'ba. As he stood at its



entrance recited:

“There is no deity but God, the only one. He fulfilled his promise, delivered victory to his servant and honored his soldiers. And He alone defeated the allies.”

لا اله الا الله وحده. صدق وعده. و نصر عبده.
و أعزّ جنده. و هزم الاحزاب وحده.

The prophet, with the help of Muslims, destroyed the idols while reciting:

“The truth has revealed itself and falsehood is perished. Falsehood will always be destined to perish.”
ظهر الحق و زهق الباطل. إن الباطل كان زهوقا.

Three hundred and sixty idols were destroyed and cleared from the Ka'ba and its surrounding area. The Prophet ﷺ then asked Bilal to climb the Ka'ba and recite the athan from the top. The Prophet then led the Muslims in prayer.

Afterwards, he stood up and gave a speech. In it, he said:

“Oh people of Quraish! Allah has lifted away your bad habits of ignorance you used to live in, such as glorifying your fathers. People are from Adam and Adam is from dust.”

The Prophet then recited from the Quran surat Elhujurat, aya 13.

Quran

Surat Elhujurat, aya 13:

“Oh people! We have created you from a male and female and made you into nations and tribes, so that you would know that the best amongst you are those who fear Allah most.”

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِّنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ إِنَّ اللَّهَ عَلِيمٌ
خَبِيرٌ

The Prophet ﷺ then turned to the conquered people of Mecca and asked, “What do you think I should do with you?”

“We expect nothing but goodness from you,” the pagans replied.
“We have always known you as a generous brother and nephew.”

“Then go!” replied the Prophet. “You are free!”

This kind treatment of conquered people was unheard of back then and even now. The Prophet ﷺ could have enslaved them as it was the habit back then, or imprisoned or fined them, as is the habit now. Instead,

Quran

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of God, the Compassionate, the Merciful

1. When the help and victory of Allah comes

إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ

2. And you see the people join the religion of Allah in crowds

وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا

3. Then, glorify your Lord and ask for His forgiveness. Surely He is always ready to accept repentance

فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ إِنَّهُ كَانَ تَوَّابًا

Remember

- *The pagans of Mecca broke their promise to Muslims and allowed one of their allies to attack a Muslim tribe.*
- *The Prophet ﷺ told Muslims that they have every right to fight those who attacked them, so an army of Muslims marched onto Mecca.*
- *Muslim troops entered Mecca without a war because the pagans of Mecca knew that they could not win.*
- *Allah ﷻ gave victory to the Prophet and the Muslims.*
- *Islam spread very quickly in all directions after Muslims conquered the pagans of Mecca.*

he let them go free and it was this action of his that finally convinced the pagans to become Muslim and leave behind the religion of their forefathers.

Islam spread like a bolt of lightning throughout the Arabian Peninsula and the Quran's prophecy in surat Al-Nasr came true.



Chapter 28

Ibadat Game: Hajj - Part II

This is a game! The class should split into two competing teams. The teacher or any other moderator will ask questions from the list below. Each team is asked one question at a time and is given one minute to answer. Each team can discuss amongst themselves to come up with an answer. For each correct answer the team gets one point, for each incorrect answer the team loses one point.

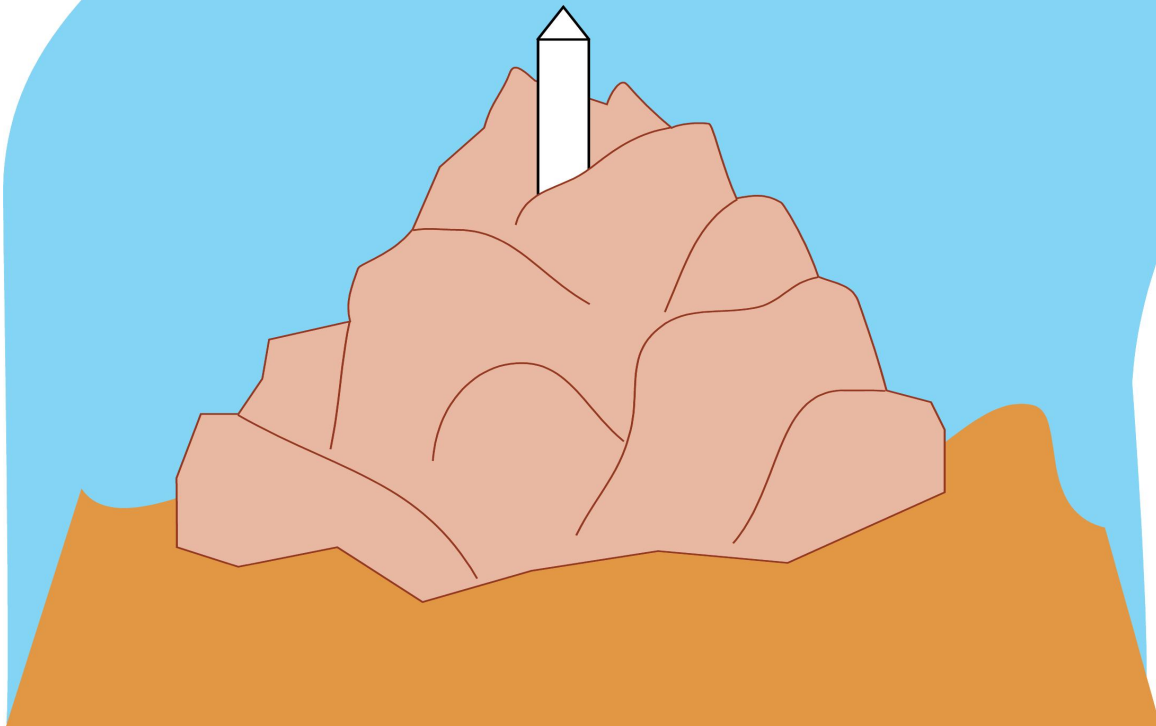


If a question is not answered by one team, the other team will get a chance to answer the question. They can gain one point but if the second team answers incorrectly they do not lose a point, and they still have their own turn to be asked a question. One of the teams is chosen at random to start the game, and then questions alternate between the two teams.

Questions:

1. What is the first thing a person does when performing Hajj?
2. What does a person do when making ihram?
3. What is a person allowed to do during ihram?
4. What is a person in ihram forbidden from doing?
5. What is talbiya? And when should it be done?
6. Is it better to say talbiya silently or out loud?
7. Is one allowed to bathe or put on cologne during Hajj?
8. What is tawaf?
9. What is the black stone? Is it okay to kiss it?
10. What is done after tawaf?
11. Is it okay to walk in front of people who are praying around the Ka'ba?

12. What is done after tawaf?
13. What is done after sa'ee?
14. What is the eighth day of Thel-Hijja called? And what do pilgrims do on this day?
15. Is going to Mount Arafah an obligatory part of Hajj?
16. Should pilgrims fast the day they are at Mount Arafah?
17. When do pilgrims leave Mount Arafah?



18. How long do pilgrims stay at Muzdalafa? And what do they do after that?
19. What do people do on Yum Elnahr?
20. When do pilgrims return to Mecca?

Answers:

1. Ihram is the first thing pilgrims do in Hajj. Ihram is the intention of making Hajj. After making the intention for Hajj, the pilgrim is said to be in ihram. The pilgrim stays in this state of ihram throughout Hajj. When a person is in ihram, there are certain things that they should do and other things which they are not allowed to do as long as they are in ihram.
2. Ihram is the intention of making Hajj. A person says to him or herself (not out loud), "I intend to make Hajj". While in ihram, one should clean themselves by washing up (ghusul) and making wudu, clipping their nails and getting a hair cut. Also, one should try to wear white clothes. Men wear two pieces of white cloth, one around their waist and the other over their shoulder.

3. During ihram, it is okay to bathe, eat halal food and kill any harmful animals or insects.
4. During ihram, it is forbidden for pilgrims to do any of the following:
 - Trim nails or get a hair cut.
 - Kill animals or insects, unless they are harmful.
 - Eat hunted animals.
 - Use cologne or perfume or wear clothes with perfume on them (but it is okay to use soap when bathing).
 - Men should not wear regular clothes; instead they wear two pieces of cloth, one wrapped around the waist and the other over the shoulder.
 - Husbands and wives are not allowed to be intimate with each other during ihram.
 - It is also forbidden to do sinful things and be argumentative.

- It is forbidden to get married while in Ihram.

5. Talbiya is the recitation of the following:

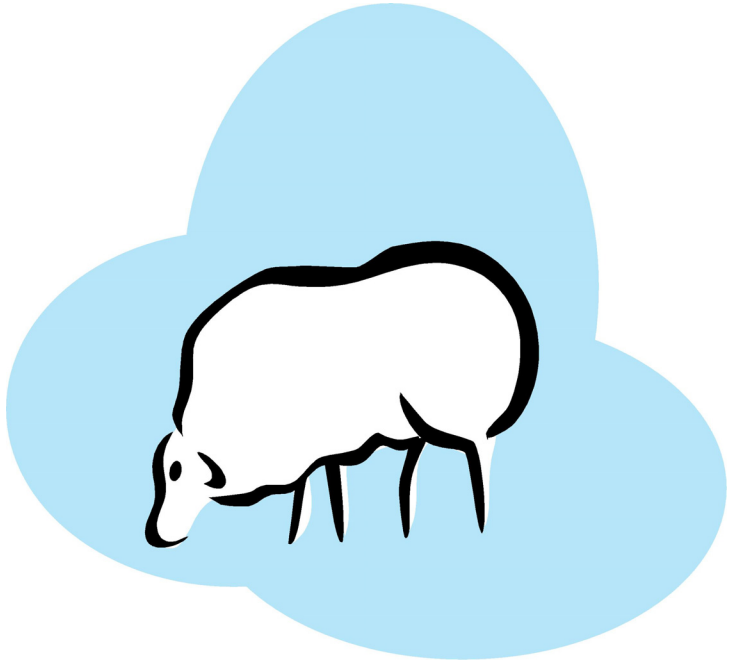
لبيك اللهم لبيك. لبيك لا شريك لك لبيك. إن الحمد لك و النعمة لك و الملك. لا شريك لك.

Recitation of talbiya starts after Ihram and continues all the way to throwing the jamarat (stones).

6. It is best to say talbiya out load.

7. Bathing is allowed
but not the use of
cologne.

8. Tawaf is when a
pilgrim goes around
the Ka'ba. This is
done by having the
Ka'ba on your left
side, starting at the
black stone. The



Muslim then goes around the Ka'ba seven times. The first three times should be done with fast walking, while the last four with regular walking.

9. The black stone is in one of the corners of the Ka'ba. It was placed there by prophet Ibrahim ﷺ. The prophet kissed it when making Hajj. It is not an obligation to touch it or kiss it, but it is okay to do so. There are a lot of people around during Hajj and it may not be possible to come near it because of the crowds. It is okay to try to get close to it but this should be done without hurting others when making your way to the black stone.
10. Praying two ruk'a sunna is done after tawaf. During this salat surat Al-kaferoon is recited after Al-fatiha in the first ruk'a and surat El-ikhlas is recited after Al-fatiha in the second ruk'a. After that, it is sunna to drink water from the well of Zemzem.
11. It is okay to do so around the Ka'ba but not anywhere else.
12. After tawaf, making salat and drinking from the well of Zemzem, the pilgrims jog between two places close to the Ka'ba called Safa and

Marwa. The pilgrim starts at Safa, then jogs back and forth between these two places seven times to end at Marwa. This is called sa'ee. It is okay to interrupt the sa'ee and make salat or rest and then continue until seven trips are made between Safa and Marwa.

13. After sa'ee, pilgrims go to Mina.
14. The 8th day of Thel-Hijja is called Yum Eltarweeha. Eltarweeha has two meanings; one is that it is the day in which people are taught their religion. Another is that it is the day in which pilgrims gather water for drinking. Pilgrims go to a place called Minna in which they stay overnight until the morning of the 9th of Thel-Hijja, when they leave to go to Mount Arafa.
15. Yes, all pilgrims must go to mount Arafa on the 9th of Thul-Hijja. Muslims look towards Mecca, make dua'a, ask for forgiveness and glorify Allah ﷻ.
16. No, the Prophet ﷺ did not fast that day while making Hajj. People who are not making Hajj are encouraged to fast that day.

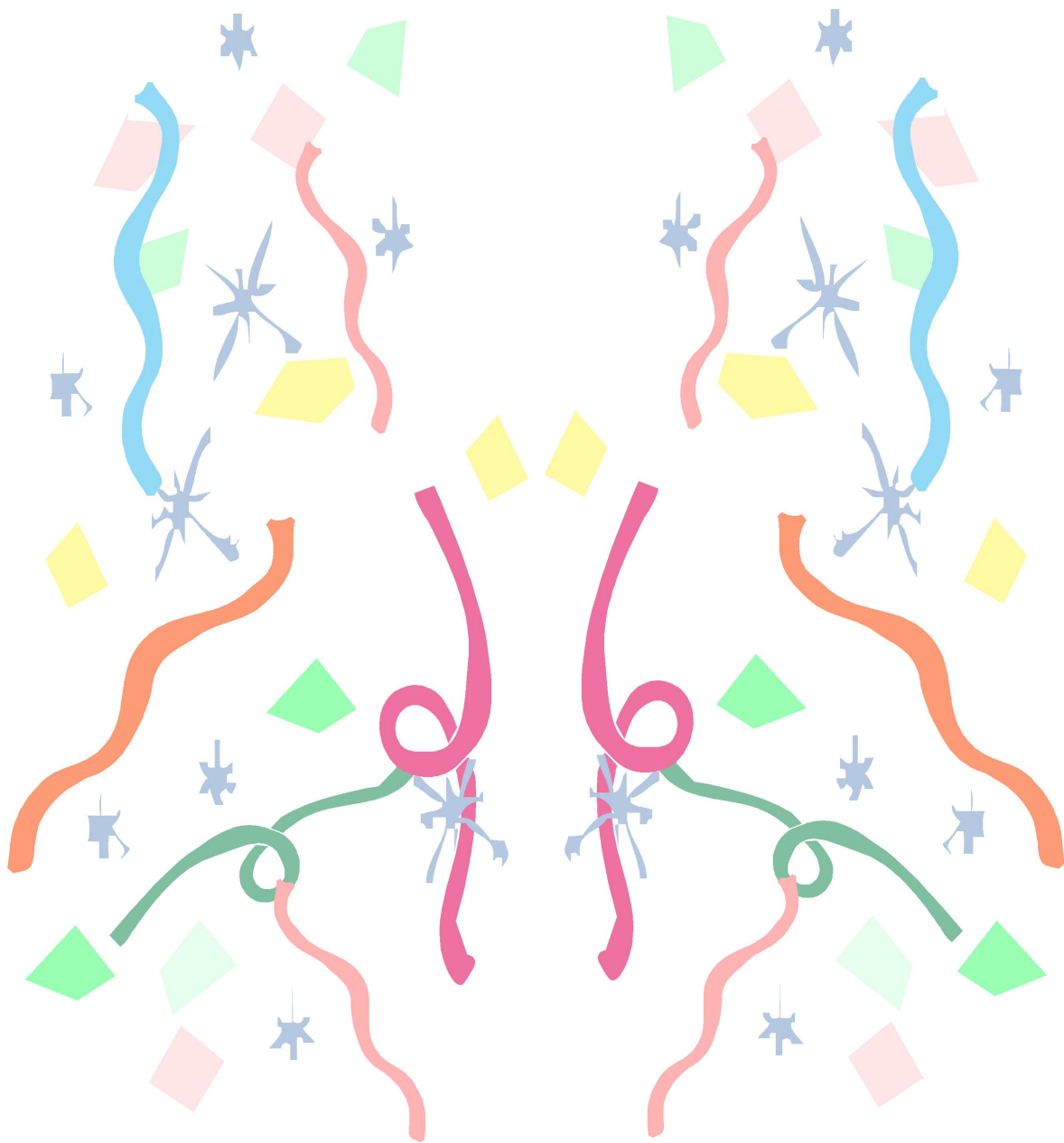
17. Pilgrims should leave Mount Arafat after spending the morning of the 9th of Thul-Hijja there. Once they reach a place called Muzdalafa, they stop and make Maghreb and Isha prayers together. The athan is called once for both prayers but before each prayer Iqama is called.
18. Pilgrims stay at Muzdalafa overnight. The next morning, which is the 10th day of Thul-Hijja, is called Yum Elnahr, or the Day of Sacrifice.
19. Pilgrims throw seven pebbles on the 10th day of Thul-Hijja in a place called Jamaret Ela'qaba. In this place, the devil tried to persuade prophet Ibrahim to disbelieve in Allah. The devil did not succeed because Ibrahim threw pebbles at him to show his love and firm belief in Allah. This is an obligatory part of pilgrimage. After throwing the stones, pilgrims offer sacrifices by slaughtering a lamb. The pilgrims then cut their hair, symbolizing the end of ihram.
20. Pilgrims return to Mecca before sunset on the 12th of Thul-Hijja. Once in Mecca, pilgrims make tawaf around the Ka'ba once more.

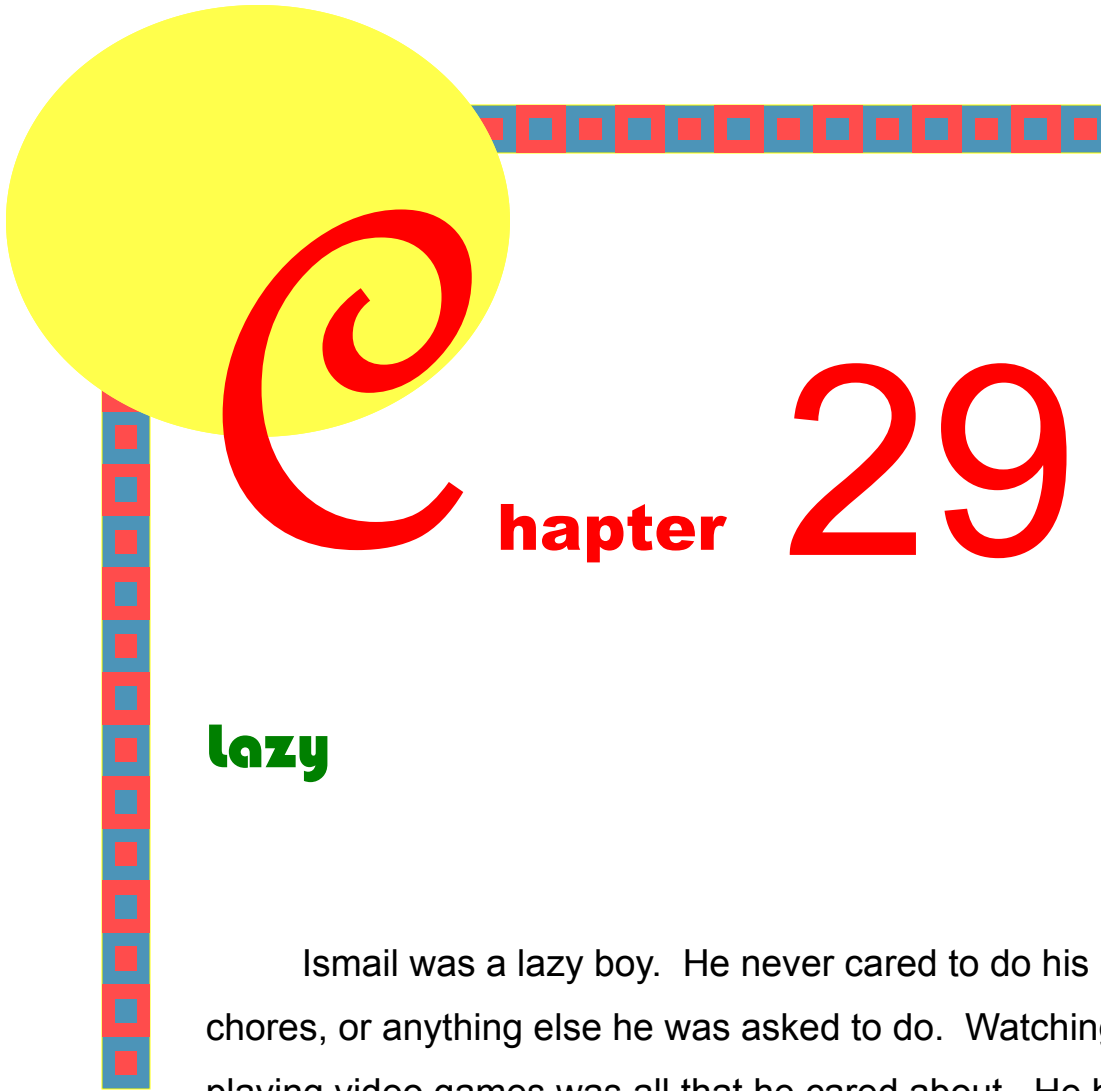
Remember

- *Ihram is the intention of making Hajj. A person says to him or herself (not out loud), "I intend to make Hajj".*
- *Talbiya is the recitation of the following:*

لبيك اللهم لبيك. لبيك لا شريك لك لبيك. إن الحمد
لك و النعمة لك و الملك. لا شريك لك

- *All pilgrims must go to mount Arafah on the 9th of Thul-Hijja.*
- *Pilgrims stay at Muzdalifa overnight. The next morning, which is the 10th day of Thul-Hijja, is called Yum Elnahr, or the Day of Sacrifice.*
- *Pilgrims throw seven pebbles on the 10th day of Thul-Hijja in a place called Jamaret Ela'qaba.*

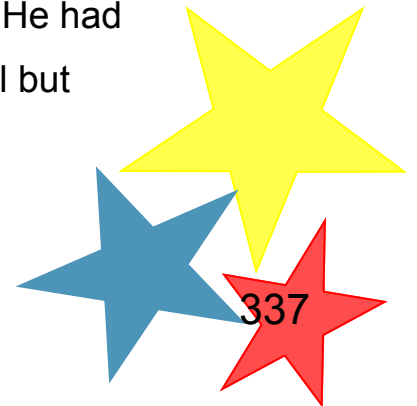




Chapter 29

lazy

Ismail was a lazy boy. He never cared to do his homework, chores, or anything else he was asked to do. Watching TV and playing video games was all that he cared about. He had all the energy on earth to play soccer or basketball but ask him to take the trash out or do his homework and you'll find him too tired to lift a finger.



“You will regret being lazy,” his mother frequently told him, but that never helped. His poor mother tried, tried, and tried to make him change his ways but nothing changed.

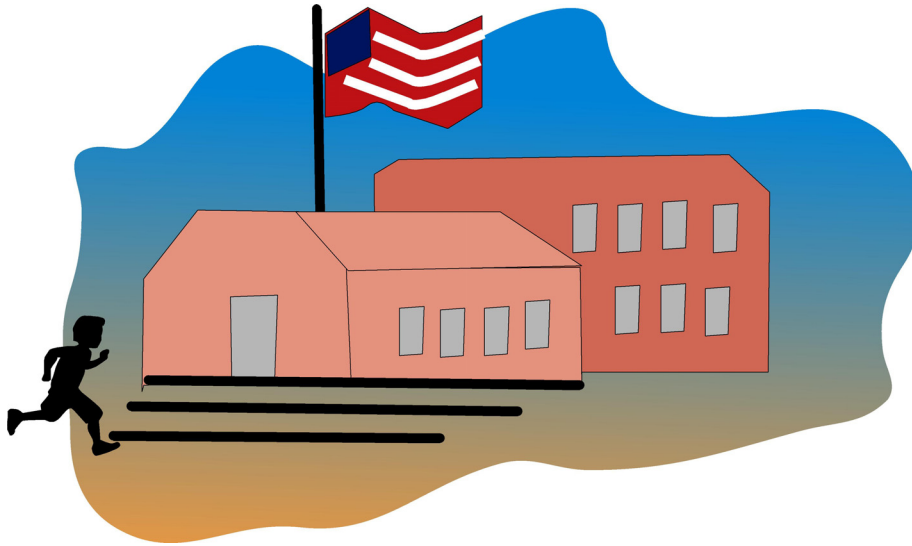
“How can someone have so much energy to play but none to do anything that is important? I will never understand this,” his mother said often.

Ismail’s mother was feeling bad that she could not show her son how wrong he was. Nothing seems to work with him.

“I got it!” said his mother out loud one day. “That should do it!” she exclaimed as she thought of a brilliant plan to get him to change his ways.

The next day, Ismail woke up and stretched in his bed as he tried to open his eyes. It seemed brighter than it usually did that early in the morning and, come to think of it, it was quieter, too. Ismail stretched lazily in bed as he contemplated why things were different than it had ever been before.

He turned his head towards the clock. He looked at the clock and squinted to see more clearly. He couldn’t believe his eyes! Was it really



9 :00am? He rubbed his eyes and looked again. *It was 9:00am!*

Ismail jumped out of bed and ran towards his parents' bedroom and found that his mother was still in bed.

“Mama, Mama!” he exclaimed. “Wake up! It’s 9:00, I’m really late to school and I am going to get detention.”

“I don’t feel like waking up,” his mother said in a sleepy voice.

“But Mama, you have to wake up, make me breakfast and walk me to school.” Ismail pleaded anxiously.

“You go ahead and do all that; I’m too tired.” answered his mother as she turned in her bed and went back to sleep.

Ismail didn’t know what to make of all of this. His mother was always on his case in the morning to hurry up and get ready for school. Today, she was doing just the opposite.

Ismail hurried and changed his clothes, grabbed a banana for a quick breakfast, took his backpack and dashed out of the house, almost running all the way to school. Needless to say, he was late and his teacher told him that he would have to stay after school to serve detention for being tardy. Ismail did not know what to say. It wasn’t his fault, it was his mother who didn’t wake him up but Ismail did not want to say anything.

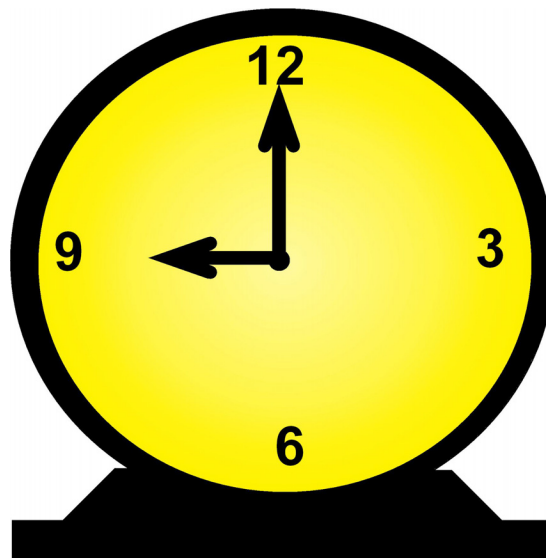
Ismail returned home much later than usual because of the detention. He was mad for having to waste his time when he could have been watching TV or playing with his buddies. Ismail finally got home and he called for his mother once he got in but there was no one there. He finally found a note on the refrigerator door, “I will be out this evening, I might be late,” read the note.

“What about dinner?” Ismail asked out loud, as if he was talking to

the refrigerator. Naturally, Ismail got no answer.

“What’s happening?” wondered Ismail. He went to his bedroom and started on his homework, something he never did on his own without being harassed by his mother. Ismail didn’t want to get in more trouble the next day with his teacher. Serving detention once was more than he could stand.

After finishing his homework, he felt tired, so he laid down on his bed to rest but before he knew it, he was fast asleep. The next day, he woke



Did you know?

The Kaaba is described as the “House of God”; God neither lives in it, nor is it worshiped by Muslims. It is a physical symbol of God and Muslims worship God while facing the Kaaba.

up early in the morning. His mother was still asleep so he made himself breakfast, took a shower and then went to school by himself. He even managed to get there way ahead of time. Ismail had fun that day at school; somehow things looked and felt different.

After school, Ismail rushed back home, something he never did before. He called for his mother and was relieved to see her in the kitchen fixing dinner. He gave her a big hug and his mother looked at him for a long while before saying, “I see that you finally learned how to be responsible.”

“Yes, Mama!” was all that Ismail said.

Ever since then, Ismail was a very responsible kid and he realized that he should do things on his own because if he didn’t, he would eventually face the consequences of his laziness.

Sura 83: Almutafifeen

This sura was revealed in Mecca during the early period of Islam. At that time, the non-believers made fun of prophet Muhammed ﷺ and his message. Non-believers had not yet started to torture Muslims, but the non-believers did everything they could to ridicule the message of Allah ﷻ.

Allah, as in many of the verses revealed during the early Meccan period, warns about what will happen in the Hereafter. At that time, only our actions will speak for us. If we did good deeds, paradise will be our reward, and if we did evil, hellfire will be our fate.

In the Hereafter, things will be turned around and instead of non-believers making fun of the believers, the believers in the Hereafter will laugh at non-believers for not believing in Allah and following his path. The non-believers will be punished in hellfire, while the believers will enjoy the many great things in paradise and be happy that they did well in this life.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

In the name of God, the Compassionate, the Merciful

- 1 Those who cheat people will suffer great anguish. وَيَلِّئُ لِلْمُطَفِّفِينَ
- 2 They are those who when they take things from people by measure, they make sure they take their full right, الَّذِينَ إِذَا أَكْتَالُوا عَلَى النَّاسِ يَسْتَوْفُونَ
- 3 But when they give people by measure, they cheat by giving less than they should. وَإِذَا كَالُوهُمْ أَوْ وَزَنُوهُمْ يُخْسِرُونَ
- 4 Do those people not think that they will return to Allah after they die, أَلَا يَظُنُّ أُولَئِكَ أَنَّهُمْ مَبْعُوثُونَ

- 5 On a great day. لِيَوْمٍ عَظِيمٍ
- 6 In such a day, people will rise from their death and stand in front of their Lord. يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ
- 7 The written account of what the wicked did is in a record which they cannot escape from. كَلَّا إِنَّ كِتَابَ الْفُجَارِ لَفِي سِجِّينٍ
- 8 And do you know what this record is? وَمَا أَدْرَاكَ مَا سِجِّينٌ
- 9 It is a sealed record. كِتَابٌ مَّرْقُومٌ
- 10 Woe on that day to non-believers. وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ
- 11 Who did not believe in the Day of Judgment. الَّذِينَ يُكَذِّبُونَ بِيَوْمِ الدِّينِ
- 12 None denies it except for those who are sinful and wrong doers. وَمَا يُكَذِّبُ بِهِ إِلَّا كُلُّ مُعْتَدٍ أَثِيمٍ

13 Those who when they hear the verses of the Quran recited say: “These are the tales of prior people.”

إِذَا تُتْلَىٰ عَلَيْهِ آيَاتُنَا قَالَ أَسَاطِيرُ الْأَوَّلِينَ

14 Their misdeeds caused their hearts to be covered from the truth.

كَأَلَّا بَلَ رَانَ عَلَىٰ قُلُوبِهِمْ مَا كَانُوا
يَكْسِبُونَ

15 On the day of judgment, such people will not have the pleasure of seeing Allah.

كَأَلَّا إِنَّهُمْ عَن رَّبِّهِمْ يَوْمَئِذٍ لَّمَحْجُوبُونَ

16 Then they will be tortured in hellfire.

ثُمَّ إِنَّهُمْ لَصَالُوا الْجَحِيمِ

17 They will be told: “This is what you have denied!”

ثُمَّ يُقَالُ هَذَا الَّذِي كُنْتُمْ بِهِ تُكَذِّبُونَ

18 As for those who are righteous, their record will be the registry of exalted ones.

كَأَلَّا إِنَّ كِتَابَ الْأَبْرَارِ لَفِي عِلِّيِّينَ

19 And do you know what the registry of exalted ones is?

وَمَا أَدْرَاكَ مَا عِلِّيُّونَ

- 20 It is a sealed record. كِتَابٌ مَّرْقُومٌ
- 21 Witnessed by those who are nearest to Allah. يَشْهَدُهُ الْمُقَرَّبُونَ
- 22 The righteous people will be in bliss. إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ
- 23 They lay on soft couches, looking all around. عَلَى الْأَرَائِكِ يَنْظُرُونَ
- 24 You will recognize in their faces the brightness of bliss. تَعْرِفُ فِي وُجُوهِهِمْ نَضْرَةَ النَّعِيمِ
- 25 They will be given to drink the best kind of sealed wine. يُسْقَوْنَ مِنْ رَحِيقٍ مَخْمُومٍ
- 26 The seal will be of musk. Those who wish to excel above others let them excel in this. حَتَامُهُ مِسْكٌ وَفِي ذَلِكَ فَلْيَتَنَافَسِ الْمُتَنَافِسُونَ
- 27 That wine will have a mixture of Tasnim. وَمَرَاجُهُ مِنْ تَسْنِيمٍ

28 Which is a spring from which those closest to Allah will drink from.

عَيْنًا يَشْرَبُ بِهَا الْمُقَرَّبُونَ

29 Those who did wrong used to make fun from those who believed in Allah.

إِنَّ الَّذِينَ أَجْرَمُوا كَانُوا مِنَ الَّذِينَ آمَنُوا يَضْحَكُونَ
يَضْحَكُونَ

30 And if they pass by them, they wink.

وَإِذَا مَرُّوا بِهِمْ يَتَغَامَرُونَ

31 And if they return to their people, they do so jesting,

وَإِذَا انْقَلَبُوا إِلَىٰ أَهْلِهِمْ انْقَلَبُوا فَكِهِينَ

32 And if they see the believers they would say, “these are the people who have gone astray.”

وَإِذَا رَأَوْهُمْ قَالُوا إِنَّ هَٰؤُلَاءِ لَضَالُّونَ

33 Although they have not been appointed as guardians over the believers.

وَمَا أُرْسِلُوا عَلَيْهِمْ حَافِظِينَ

34 On that day (day of judgment) the believers shall be laughing at non-believers.

فَالْيَوْمَ الَّذِينَ آمَنُوا مِنَ الْكُفَّارِ يَضْحَكُونَ
يَضْحَكُونَ

35 As they recline on couches and look around, and say,

عَلَى الْأَرَائِكِ يَنْظُرُونَ

36 “Weren’t the non-believers rewarded for what they used to do?”

هَلْ تُؤْتَوْنَ أَجْرًا لِمَا كَانُوا يَفْعَلُونَ

Remember

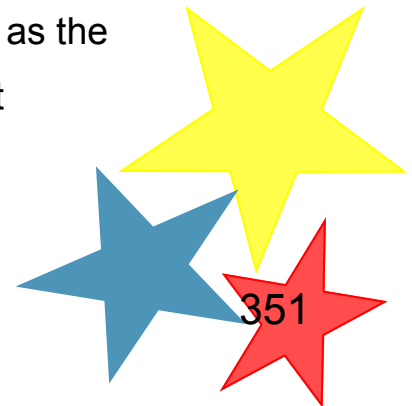
- *Everything we do will effect us in the future. If we study, we learn and will pass our exams but if we are lazy and do not study, we will not pass.*
- *Allah ﷻ rewards those who do well in this life by helping others and making this world a better place.*
- *Allah punishes those who do poorly, do not believe in Allah and are mean to those who need help.*
- *All the good and all the evil that people do is written by angels in a book, which will either make a person go to Heaven or hellfire.*
- *Heaven is a wonderful place to live in for ever, hellfire is a horrible place be in.*



Chapter 30

The Farewell Speech

The Prophet ﷺ did not perform Hajj in the first year after conquering Mecca. There was still a large number of pagans in and around Mecca who continued to perform Hajj in their own way. The prophet did not want Muslims to do Hajj as the pagans did, since it had many rituals that were not correct, such as performing tawaf around the Ka'ba without any clothes on.



The next year, the Prophet ﷺ sent his companion Abu Bakr and his cousin Ali to lead the pilgrims. During that Hajj, Ali bin Abitalib announced that from that day onwards, no pagan would be allowed to perform Hajj.

The following year, on the tenth year of Hijra, the Prophet ﷺ performed his first and only Hajj. During this Hajj, the Prophet ﷺ gave a speech instructing Muslims to follow the book of Allah ﷻ and his Prophet's teachings. In that speech he said:

“Oh people! Listen to what I have to say since I may not be able to meet you after this time. Your blood and your properties are trusts given to you by Allah. This trust is holy as this day and this month are holy. You shall meet your Lord and He shall ask you about your deeds. Bare witness that I have conveyed Allah's message to all! Whoever was entrusted by something, let them give this trust back to its rightful owner. All usury is sinful. You may get back however much money you loaned. You need not wrong someone nor be wronged. Allah has decreed that there is no usury and that all usury owed to Abbas bin Abdulmutalib is forbidden. All revenge to be had from killings before Islam is forbidden and I will be the first to do so, I forgo any revenge for the death of ibn

Rabi'a ibn Elharith ibn Abdulmutalib.”

Then he continued, “Oh people! The devil no longer hopes to be worshiped in this land, but he will be satisfied to make you astray so beware and protect your religion.”

The Prophet then forbade the pagans' habit of allowing wars during the holy months, or swapping these months with others; this was called elnasi'. The Prophet then asked men to be kind to women and protect them. Then he said “Oh people understand what I have told you. Bear

صَلَّىٰ
عَلَيْهِ
وَسَلَّمَ

witness that I have conveyed Allah's message to all! I have left amongst you what if you cling to, you will never go astray: the book of Allah and the teachings of his Prophet. Listen to what I say, and understand it well!

Muslims are brothers to each other. You may not take from your brother only that which they are willing to give you. Bear witness, I have conveyed Allah's message to all!"

Muslims gathered around the prophet all cried out loud: "Yes! Indeed you have conveyed the message."

The prophet replied, "Oh Lord! Witness that I did convey the message."

During this hajj, aya 3 of surat Elma'ida was revealed.

With this revelation, the Prophet ﷺ knew that his message and

Quran

Surat Elma'ida – part of aya 3

“Today I have completed your religion, fulfilled my bounty upon you and am satisfied to leave you with the religion of Islam.....”

..... الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمُ الْإِسْلَامَ دِينًا

mission were complete.

The prophet departs

Three months after hajj, during the month of Safar, the Prophet ﷺ became ill. He stayed at home with his wife A'isha to be nursed. The Prophet had asked his companion Abu Bakr ؓ to lead the daily prayers.



At the beginning of the month of Rabi' Alawal, on a Monday, the Prophet felt somewhat better, so he left his bed and went to join the Muslims for morning prayer. The prayer had already started, so the Prophet sat behind Abu Bakr to perform salat while sitting. The Muslims attending the prayer were happy to see their prophet feeling better and joining them for salat. Abu Bakr, while leading the prayer, sensed the commotion and figured out that the Prophet must have come to join them, so he started to

move back to make room for the Prophet ﷺ to lead the prayer but the Prophet indicated to him to continue leading the prayer and he prayed behind Abu Bakr.

The Prophet's improvement in health was short lived. A few hours later, A'isha heard the Prophet while laying in bed, say, "I would rather join my Lord in jenna." A'isha guessed that the Prophet was talking to an angel. The Prophet was quiet after that and A'isha realized that he had just died. A'isha immediately knew that the Prophet was given a choice to live or to join his Lord in paradise and he chose to be with Allah ﷻ.

Muslims knew of the Prophet's death when they heard crying coming from his house. Nobody could believe that their beloved Prophet had died. The man who had led them from darkness to Islam was gone! People started saying that the Prophet didn't really die but instead he joined Allah in heaven and will soon reappear, just like Prophet Isa did. Abu Bakr ؓ went to say farewell to the Prophet and he saw him laying dead. He knelt beside him and laid a kiss on his forehead and said, "For your sake, I would sacrifice even my own parents! You have tasted the death which Allah has decreed upon you but now that you are with your

Quran

Surat Alhزاب , aya 40

Muhammad was but a messenger, just like many before him. Would you revert against him if he was to die or be killed? If so, such people will only harm themselves and Allah will reward those who are thankful.

مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا

Lord, nothing else will harm you.”

Abu Bakr then left the prophet’s house and declared to all people, “If anyone of you worshiped Muhammad, then he has died but for those of you who worship Allah, then know that He will never die.”

Abu Bakr reminded Muslims that the Prophet ﷺ was a human being just as Allah ﷻ said in the Quran. Abu Bakr recited surat Alahزاب, aya 40 to remind people of Allah’s words.

People then realized that the prophet's message. The religion that Allah ﷻ chose for mankind would stay with people for all time. The Prophet ﷺ was dead but Islam will live on to lead all people to goodness in this world and in the Hereafter.

Throughout the next day, Tuesday, the Prophet was left in his room, where people came to pay their respects and perform Jinaza prayer. The following day, Wednesday, during the month of Rabi' Alawal of the 11th year of

Remember

- *The Prophet ﷺ performed Hajj during the tenth year after Hijra. This was the first and only Hajj he made.*
- *During this Hajj, the Prophet ﷺ gave his farewell speech. He told people that their blood and their properties are trusts given by Allah and that usury is haram.*
- *The Prophet fell ill 3 months after Hajj and died soon afterwards.*
- *The Prophet asked his companion Abu Bakr to lead prayers for Muslims while he was ill and prayed behind him once while sitting.*
- *Allah ﷻ gave the Prophet the choice to keep living or to die and join him in jenna. The Prophet chose to join his Lord.*

